

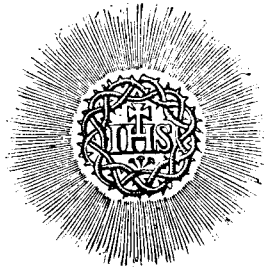
A. M. D. G.

WOODSTOCK LETTERS

A RECORD

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

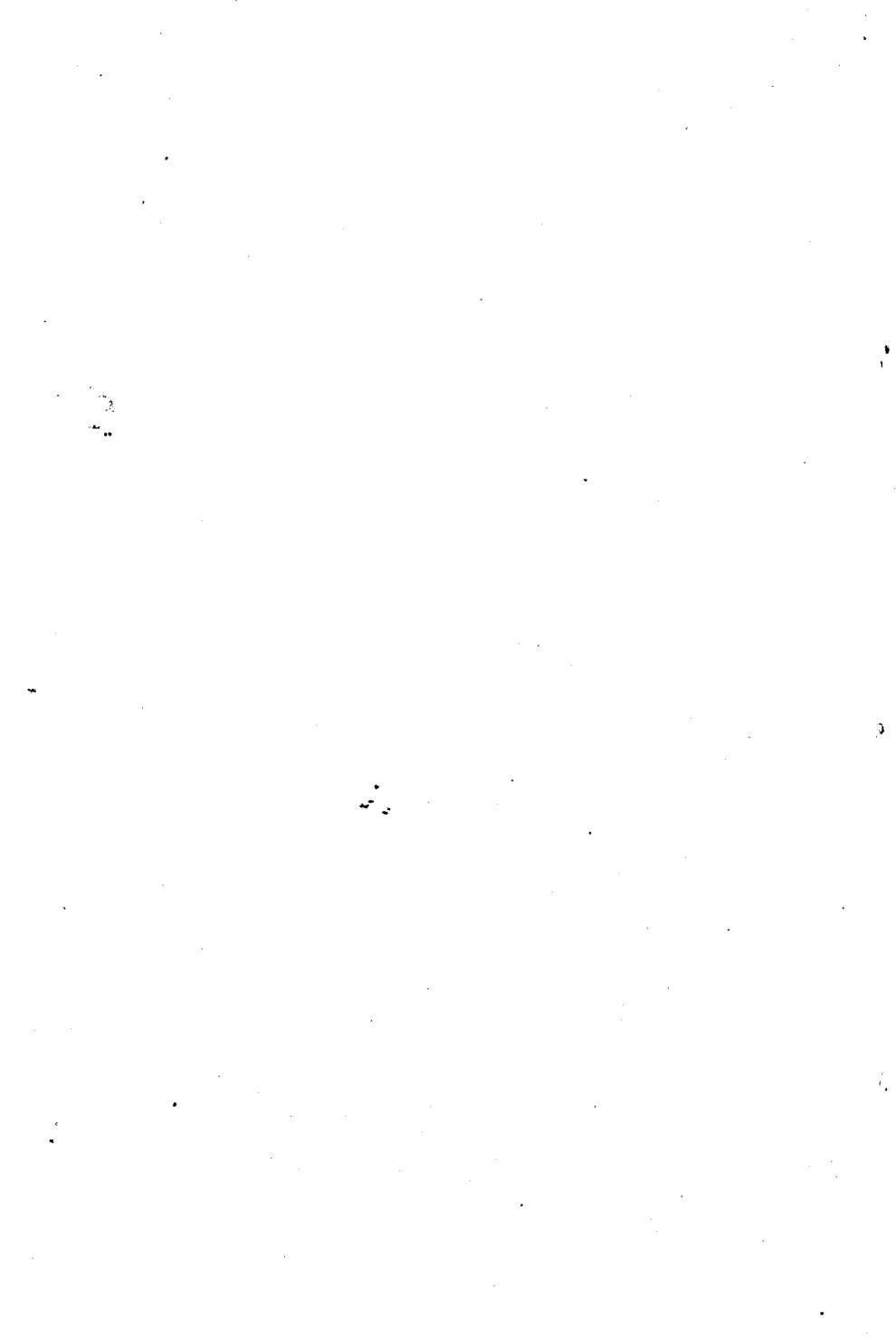
VOL. XX.



WOODSTOCK COLLEGE

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1891.
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FOR CIRCULATION AMONG OURS ONLY.



WOODSTOCK LETTERS

VOL. XX., No. 1.

THREE LETTERS FROM CARD. NEWMAN.

ST. FRANCIS XAVIER'S COLLEGE,
NEW YORK, January 6, 1891.

REV. DEAR FATHER,

P. C.

In the last number of the *Letters and Notices* there were printed several letters from Cardinal Newman to the V. R. Provincial of the English Province, and appended was the request of the Editor that, if any one had letters from his Eminence referring to his love for the Society of Jesus, they might be forwarded for publication.

It has been my privilege to receive from his Eminence three letters which I prize most highly, since they contain explicit statements of the regard in which he held the Society. And one, in particular, is striking, because it was the feast of St. Ignatius itself he chose as the day on which to acknowledge the reception of a pamphlet.

In this pamphlet "Reading and the Mind" in the sixth chapter, I had suggested to young men as a model for sound

Catholic thought and perfection of style, the writings of Cardinal Newman.

This pamphlet had been forwarded to his Eminence accompanied by a letter. The letter of Oct. 3, 1884 was the response. The letter of Nov. 28, 1884 followed spontaneously without any new communication from me. The letter of July 31, 1885 is, I believe an acknowledgment of the "Cuneiform Inscription of Nebuchadnezzar" published in January, 1885. Upon the advice of Rev. Fr. Provincial I have forwarded a copy of these letters to the *Letters and Notices* and to the WOODSTOCK LETTERS.

These letters of Cardinal Newman are a study invaluable as containing in his own words the expression of his love for the Society. They reveal besides the sincerity, the deep humility, the kind hearted gentlemanly spirit of one of the noblest souls that ever worked for God. They are an evidence of the Christian politeness that ruled his correspondence and that he preferred writing twice rather than to run the risks of leaving a kindly meant attention unheeded. It is worthy of note also that the Cardinal's letters were mailed on the day they were dated. I hope that these letters will be the means of making him a little more loved and his writings more valued by Ours since he has made them an opportunity of expressing his love for the Society of Jesus.

Your servant in Xt.,

J. F. X. O'CONNOR, S. J.

THE REV. FR. J. F. X. O'CONNOR, S. J.
WOODSTOCK COLLEGE, MD.
U. S. A.

October 3, 1884.

DEAR REV. FATHER,

I thank you cordially for your letter and your pamphlet. It is of course very pleasant to receive such testimony in my favor from one who is so far removed from me as to be able to claim impartiality. And I have that great opinion and respect for the Society of Jesus that the good word of a member of it is most acceptable to me.

Our respective countries so differ from each other, that what I am going to say is perhaps out of place; but in England I should have some misgiving lest the generous praise you bestow on what I have written should lead in some quarters of the literary world to a re-action against it.

In my past life I have found that some of my best benefactors were those who abused me, and by abusing raised a feeling in my favour, while those who spoke out boldly their liking for what I was saying or doing raised a contrary feeling which was adverse to me. I should not be surprised to be told that this is *not* the case of America, but I have thought it worth while to mention it to you.

Excuse my stiff writing, which is the trouble of old age. Begging your good prayers for a very old man, I am

Your faithful servant,

JOHN H. CARD. NEWMAN.

November 28, 1884.

DEAR FATHER O'CONNOR, S. J.

I have so many letters to write, and am so old, that I cannot tell whether I answered your letter of Sept. 20, or not. Accordingly I send you these few lines, lest I should have been silent on the receipt of a letter so kind and gratifying to me.

But you must excuse me saying much for I write with difficulty.

Your faithful servant,

JOHN H. CARD. NEWMAN.

July 31, 1885.

MY DEAR REV. FATHER,

On St. Ignatius's day I can best hope you will receive my apology with kindness, for not being able to tell whether I have acknowledged to you the coming of your welcome gift or not. If not, I beg to do so now, asking you to ascribe it to an old man's deficient memory.

Most truly yours,

JOHN H. CARD. NEWMAN.

THE PRINCETON COLLEGE CONVENTION AND THE SOCIETY.

November 30, 1890.

REVEREND DEAR FATHER PROVINCIAL,
P. C.

It was expected that much profit might be derived from accepting the invitation to contribute a paper at the College Association meeting, Princeton, New Jersey. The results, when the meeting adjourned yesterday, were more varied than had been anticipated.

The first annual convention of this Association had been held, the year before, at the University of Pennsylvania, Philadelphia. Its origin dated farther back, in a gathering of colleges to discuss college and university interests in that State. It was the effect of private enterprise. Taking in a wider field, with the co-operation of several great institutions outside, it assumed last year the form of a College Association of the Middle States and Maryland. It took for its object to consider the qualifications requisite for admission to colleges, and the methods of admission; the character of the preparatory schools; the courses of study; the relative number of required and elective studies in the various classes; the kind and character of degrees conferred; methods of college organization and government; the relation of colleges to the state and country; and any or all other questions affecting the welfare of the colleges, or calculated to secure their proper advancement. The Association considered that its decisions should always be regarded as merely advisory, and not mandatory; the colleges preserving their own individuality and liberty of action.

One might consider it a school for the formation of public opinion, among those who have the future of higher education in their hands. And, as the meeting proceeded, I was inquisitive in observing, whether the sentiments of the gentlemen ran in the way of desiring State control over collegiate organizations of the country. If they desired it, any one could see how readily it might be advocated. For the "chaotic" condition of higher educational standards in the 400 American colleges was an admitted fact all

round; and so, in the absence of any sufficient controlling power to introduce order, and make the general arrangement more respectable, advocates of State or Federal control might naturally be looked for; the more so as many of them were representatives of State institutions. Yet I saw no trace of any such tendency. There was no mention of it; their habits of thought seemed at variance with it. I touched upon the subject in different groups: there was nothing in the way they took the remarks to betray any sympathy with government interference. No doubt, among those I was speaking to, there were ministers; altogether, at least a fourth part of the sixty or seventy gentlemen must have been clergymen of divers denominations, Presbyterian, Baptist, Methodist, Episcopal, Quaker, United Brethren, Lutheran, Reformed, etc. There may have been a larger proportion in attendance. And this alone would be a sufficient safeguard against the introduction of State machinery into their college matters. I notice in the prospectus of the new Educational Review announced for January, 1891, and edited by a professor of Columbia College who was very active in the affairs of the Convention, that "particular attention will be paid to the many questions arising out of State control of education;" but, since the same prospectus mentions primary education as included in the scope of the new Review, we may presume that the State question is commensurate, at least for the present, with the primary school only.

In 1889, at the first meeting of the Association on its new and wide basis, 23 colleges took part, represented by about 46 presidents and professors. This year, twelve more sent in their adhesions, while one of those previously represented sent in its resignation. The members present were about 60 or 70 in number. Georgetown College sent its prefect of studies. The Catholic University of America was to have been represented by its Rector, Bishop Keane, whose name was on the programme for one of the papers; in his absence his discourse was read by one of his professors. St. Francis Xavier's, New York, also lent its name.

The style and manner of the meeting were unexceptionable; and, outside of the formal sessions, the sociability whether at the University luncheon, or at the President's reception, or at other odd moments, which brought into immediate contact so many professional educators, was no less agreeable than useful. One learnt much by listening to the results of experience and the expression of condensed thought, from the cultured gentlemen who contributed the papers. But there was just as much to pick up in private

conversation. That same style and manner, so staid, serious and correct, which made it no easy matter to discriminate between minister and layman, permeated their conversation and thought as well as their appearance and dress. It was a pleasant sight to see the drawing-room of the President's mansion filled at the evening reception with gentlemen overflowing with lively talk; and yet all the talking, as far as I observed, was upon the gravest subjects that can interest ourselves—topics of education, with an excursus now and then into religion.

The Subjects Treated.— These were the co-ordination of colleges and universities; the shortening of the college curriculum; philosophy in American colleges; inductive work in college classes; the measure of culture-values in college work; the relation of colleges to the modern library movement; methods of university extension; problems in higher education; the idea and scope of the faculty of philosophy; the taxation of college property; the place of the English Bible in the college curriculum; the supervision of college morals and religion; how to manage the college student; an ideal college education; required mathematics for the classical course. (See programme at the end of the letter, page 19.)

The first of these, the co-ordination of colleges and universities, was the only one which excited a distinct division of opinion. The president of Cornell University, Dr. Adams, who was also Chairman of the Convention, endeavored in an experienced and scholarly way to bring order into the "chaotic" condition, as he called it, of collegiate and university relations, by advocating that the college close its curriculum there, where the university may begin, and thence carry on the course with three years of professional or special studies. For this purpose, he argued, it would be necessary that the intermediate college lower its pretensions two grades below its present highest or graduating class—stop at the end of Sophomore, and not undertake either Junior or Senior year. In turn, the university would drop its two lowest grades, leaving the Freshman and Sophomore classes to the colleges; and it should then go on and add a third year to its Junior and Senior. Dr. Gilman, president of Johns Hopkins, was in sympathy with this view. But Dr. McCosh, Ex-President of Princeton, and Dr. Patton, the actual President, interpreting this proposal to mean the curtailment of liberal studies by two years, and the hurrying on a young man, two years earlier, into the professional or the special, objected in the most pronounced

terms to Dr. Adams's view. If that was the purport of the plan, the exception was well taken. These two gentlemen dissenting so positively, the proposal naturally failed of its effect; for the whole power of the Association will lie only in the public opinion formed among the chief educational authorities, and through them gradually affecting the general system.

For my own part, I had been interpreting the president's remarks by a fact, of which the prefect of studies at Detroit had recently told me; that one of our graduates, who had just gone to the University of Michigan, as not a few of them do, had, on presentation of the proper document from the College, been passed at once two years ahead in the special course for which he was entering. Later on in the day, I took occasion to make this the subject of a remark; but the object I had in view was rather the side observation, which I then threw out, that there were 26 colleges of the Society of Jesus in this country, all of them conducted on one plan. I thought privately, it could not but strike any observer, if only his attention was called to it, that there was not another system represented there, which extended beyond the bounds of a single institution; or had such a number of students under formation, as we saw catalogued in the October report of our colleges, printed in the last WOODSTOCK LETTERS; although, to be candid, neither can it escape one's notice that 6000 scholars scattered in 26 different colleges fall far short, with respect to many pedagogic results, of a much smaller roll in a completely equipped university. This very point, the environment of a full university, came out more than once in the course of the convention.

In perhaps not more than two points, out of the whole mass of matter presented, might a Jesuit find room to object. And they came in very casually. A paper was read upon the position of the English Bible in the college curriculum; it was an eloquent plea in behalf of religion; any Catholic could endorse it. But the incidental observation, that it mattered nothing what church one belonged to, was a Protestant idea. Another point was the somewhat exaggerated importance attached to books and book-learning, and those systems of instruction which may even be conducted by correspondence; and so far prejudice was done to the paramount importance of the living voice. However the heresy, as implied by some there, was nothing as compared with the extravagant notions entertained on that subject, among less enlightened and experienced persons. Besides, ample justice was at other moments done to the claims of the *viva vox*, and in somewhat of a novel application; as when the

representative of Rutgers College referred to the influence of the living voice and person, not merely as exercised by the teacher, but also as conveyed by the general life and moral tone of a college.

The elegant and fluent Provost of the University of Pennsylvania, Dr. Pepper, treated a subject so full of suggestiveness, that I cannot afford to touch on it,—“University Extension.” It bears upon post-graduate lecturing and winter courses, as conducted by us. But, in its own proper form, it is outside of our line on many accounts. It was well defined, after Professor Moulton of England, as being “Education for the whole nation on itinerant lines.” Some of the most distinguished men of the English universities have said, after engaging in it, that they did not know how to teach until they faced these popular classes. There are 40,000 on the roll in England; but 1140 out of 1200 are women. If the provost’s remarks are inserted in the annual report soon to be issued, they will be found well worthy of perusal.

Similar in point of facility to the provost, but without the latter’s finished elegance, Mr. Melvil Dewey’s address was full of matter on the topic of libraries, and was altogether remarkable for the lightning-like rapidity of the gentleman’s utterance. Evidently a library was little less in his hands than a live organism. He has charge of the State Library at Albany. However rich it might be, he considered it about as dead as an electrical illuminating machine minus the dynamo, if it was not-informed and quickened with the presence, prompt response and perfect system of the librarian. And, having shown its complete appointments, as ready for adequate and immediate use, no matter when or how the call came, he went on to describe a system of extension, by which the Albany library sends out, to any institution in the State, books that may be needed; and moreover will do the same for scholars and institutions outside of the State. He explained that this does not refer to mere common books; rather, and especially, to the uncommon and rare ones, which scholars and colleges cannot readily procure. If, in spite of all precautions, these unlimited facilities do entail the wear and waste of \$300 worth a year in books, yet, he said, what of that? Books are for use. And, among other anecdotes, he told an amusing story of a librarian who requested a college president to forbid the further use of a certain work, for, said he, the book was showing signs of wear at a certain place! He distinguished between storage libraries, reference libraries, and what he called laboratory libraries. He dwelt too upon the bibliographical results and tastes developed in

students by the intelligent use of an excellent library. While Mr. Dewey was speaking, I found it a protracted pleasure to be looking at a live librarian.

His idea of a laboratory library was not new, when he mentioned it. The term laboratory work had already been applied, as though a familiar word, to Latin, Greek, and other studies. It was in Professor Stoddard's paper on inductive work in colleges. He advocated classical laboratories for advanced classical work, but to be allowed only after the Sophomore year; for modern languages as well as ancient; and so for other branches. The meaning was, as the president of Cornell showed, that separate rooms were fitted up for personal investigation in the line of any specialty. The work done there is called indifferently "seminary" or "inductive" or "laboratory" work. The whole *Corpus Inscriptionum*, he mentioned, was thus in his institution at the service of special students; the classics with all that concerned them were laid out for those devoting themselves to classics as a profession. At Cornell, \$2000 had thus been spent on two such inductive rooms. And as many as 20 students might be seen working in the special room for advanced Greek. The same provisions were made for Archaeology, Sanscrit, and the like. I had learnt previously that an endowment of \$3000 had just been received by Cornell for the faculty of philosophy alone, taking philosophy in its strict sense as not including the Arts. We may note here that as almost all these professors either have studied for years in the universities of Germany, or go over to spend their vacations in those parts, there is reason to believe that, with such inducements, Germany may yet be over here to guide, still more than at present, the philosophical thought of this country.

Not to dwell longer on the papers, these few items will show clearly enough that liberal education was in high favor with all the gentlemen. There was no tendency to lessen what Mr. Seth Low, President of Columbia College, called the disciplinary and liberal courses of studies; but rather to defer the professional and special to their proper times and stages. Thus, in one paper, on an Ideal College Education, Professor Schurman of Cornell analyzed the matter thus. He conceived there was need, in a student's development, of the naturalistic and the humanistic discipline, as he styled them. Now, as mathematics was the door to all the exact sciences, that must come first in the naturalistic line; while, in the humanistic, he placed the mother tongue first, and then, he argued, since Latin was a most perfect language and literature, and was besides the depository of

the learning of Europe, that should come chief in the humanistic line. He should like to put Greek immediately after Latin, for many reasons of a kind familiar to ourselves; but yielding to the stress of utilitarian needs, he begged to postpone it to the modern languages. He remarked very well that in all this there should be no selection, no option for college boys, up to the age of 16: they do not know enough about the matter to choose for themselves. Their elders must do it for them by a good system of studies.

Both the presidents of Columbia and Cornell tendered a formal invitation to the Association, offering their hospitality for the next annual meeting. The executive committee subsequently announced that they had chosen Cornell.

Religion and the Society.—There were many things that made the visit to Princeton more than pleasant. Besides a letter sent by the chairman of the executive committee beforehand, with the information that the excellent parish priest, Father Moran, had the hospitality of his house prepared, the president of the college, on my being introduced to him, conveyed the same intelligence. Professor Van Dyke and another were on hand with an invitation to come and dine with them, on Friday evening; and the next day Dr. McCosh tendered another invitation to come and lunch with him, and with a few other gentlemen, at his house. If these attentions had to be declined, in view of prior arrangements, they were none the less gratifying; since what was meant was evidently hospitality to the Jesuit in Presbyterian Princeton. Mr. Seth Low, soon after I had been introduced to him, leaned forward from where he was seated behind, and whispered, "I am very, very glad to see you here." And when after some little side talk, Dr. McCosh rose to say a word upon the paper just read, about Inductive Work in colleges, he said in the course of his remarks, and in his impetuous way: "If we want philosophy, let us go to the philosophers," designating at the same time, with finger and eye, the school of philosophers he meant.

More than once he remarked, as we stood chatting in different groups during the two days, that he had not begun with Scholastic philosophy; he had followed his own reasons and lights; but he had ended with Scholastic philosophy; there was no philosopher like Aquinas. He had read and admired Abelard; and, at great cost, he had procured a complete Scotus; he was surrounded in his own house with the philosophy of the Schools. "Don't catechize me," he said, "about your dogmas! But in philosophy I am yours!" He told me all about his new book on

"The Prevailing Types of Philosophy; can they logically reach reality?" He expected that it would prove, as he termed it, provocative. I find it is just now issued by the Scribners. Philosophers can estimate and criticise it. But, with regard to St. Thomas, there is a little appendix of quotations from him. And, whereas in the table of contents, this appendix is entitled, "Doctrine of Dr. Thomas Aquinas," on turning over to the appendix itself, one finds the quotations given as "from St. Thomas Aquinas, the angelical doctor."

While he was talking in this familiar way, and upon these common interests, I recalled some vague recollections which I had about his having held communications, ten years ago, with our western philosopher, Father Walter Hill. His recollections however were uncertain, except in some connection that he had with St. Louis; and my data were indistinct. But upon another point my memory was much more faithful; only I kept it to myself. I remembered having read in Pere Daniel's recent book, *Les Jesuites, Instituteurs de la Jeunesse*, how, as M. Taine informs us, Royer-Collard picked up at a bookstand the works of the Scotch philosopher, Thomas Reid, and introduced the Scotch philosophy into France. Now, as Pere Daniel tells us, it was from the metaphysics of our Pere Buffier that Reid had taken his ideas, though he does not give the Jesuit sufficient credit, nor pay all the homage due. And here with this erudite Scotch gentleman, brought up in the school of Reid, and descanting so sympathetically, as we walked over the *campus*, upon our common interests in the Scholastic philosophy, I was but listening to the strain of our own Jesuit philosophy, which had first travelled from France to Scotland, and thence diverging in several directions had gone back to France through a bookstand, had gone over England through the Scottish professors, and had come over to America also, where in this university it was being retailed by a Scotch Calvinist back to a Jesuit again! It was like a snatch of the song of Sion heard by the waters of Babylon.

He is now 79 years of age. His antecedents are somewhat remarkable. In early life, he studied in the Universities of Glasgow, Edinburgh, Oxford and Cambridge; and then became a professor in the Queen's College, Belfast; at which period of his life, I have heard that Cardinal Newman has a note characterizing him. He made a most edifying use, and a telling application, of some of his earlier experiences, when he came to read his paper on the Supervision of College Morals and Religion. He evidently

thought highly of his subject; for before the first session opened, he mentioned that he had prepared a paper, and he meant to give it! In it, among other good things, he said that at the time when he was a student "the cold Protestantism of the eighteenth century had frozen all. He had studied for five years in the University of Glasgow, and he had been expected—not required, but expected—to attend a tedious sermon on Sunday. And he could aver that never, in the course of those five years, had he heard a word said, or seen a thing done by the authorities, that in the least appertained to the morals or religion of the students, except that tedious sermon on Sunday. He never went to a professor's room, except to pay his fees. Out of 34 young men of brilliant parts, he saw half go adrift and become wrecks, the shame of their families. When once he said to a professor, why was nothing done to save the character and morals of the young men, he received this answer, which chilled him through: 'I have nothing to do but to teach Latin.'" The old Doctor went on to say, in his impulsive manner, and with his strong trace of Scotch accent: "I fear to think of a generation of young professors rising up in our midst, who will give utterance to such sentiments as these: 'I have to teach Latin,' or, 'I have to teach Greek, but I don't want to be annoyed with anything outside of the walls of my classroom!'" Then he went on to relate how he had faced the problem of morals and religion, when called, in 1868, to preside over Princeton. He resigned this office only a couple of years ago.

When he had finished, the presiding officer, C. K. Adams of Cornell, said: "We are all very much gratified, as well as moved, at this strong expression of sentiment, on the part of the venerable ex-president of Princeton;" and the gentleman's manner, otherwise cold and formal, seemed to betray the truth of what he said, that he was moved. Then, calling for remarks, he sat down; and the actual president of Princeton, Dr. Patton, rose. He took up the thread in a pointed and witty way. He enumerated three systems of supervision, that of martial law, that of investigation by jury, and another, which he based on our being *in loco parentum*. Anything like want of genuineness, of substantial goodness, on the part of a teacher, detected as it inevitably is by those keen observers, college boys, who find out quickly enough all the weak points of one they have so much to do with, called out the worst propensities of the student; "whom, then," he said, "we can only liken to the lower animals; and we may thank God that, like them, he does not know all his power!"

When Dr. Patton spoke of teachers being *in loco parentum*, I thought he was designating what we should call the paternal system of education. He did not use that term; and there was something vague about his idea. I took occasion therefore to use the term and apply it to the approved method. There was no response in the way of endorsing the word; and I do not think they have the idea. It is domestic in the Catholic Church and with the Religious Orders. And a striking confirmation of this is afforded by what the Father Rector at Fordham recounts. A professor of Syracuse University, New York, said to him that they could not supervise in any effective way the morals of students, as the Religious teacher can; for, with them, the tutor who supervises is a salaried man; and that is enough to make the students treat him as a paid spy. Their control cannot be paternal.

Before Dr. Patton became president, he lectured in the Princeton Theological Seminary for several years; and previously he "had been professor of dogmatic theology for ten years in Chicago." I did not think it necessary to pursue that line of inquiry further. As to the old Doctor, his predecessor, when I was unable on Saturday to accept of his invitation to go and lunch with him at half-past one, he said he would walk down the street with me to Father Moran's. But then he stopped short, and, remarking that I had still half an hour free, asked if I desired to see any more of the buildings? We turned back; and he was desirous of showing me the elegant chapel, recently built through the munificence of Professor Marquand's father. It was a beautiful day. The university, with its swards and walks dividing one building from another, presented as pleasant a sight for the eye to rest upon when thus viewed near, as it had appeared picturesque, when seen some three miles off from the Pennsylvania railroad, with its turrets, pinnacles and varied structures extended over the rising ground to the west.

I asked him whether he had experienced much difficulty in getting the benefactions, which had enabled him to build so many structures. Two new ones are in process of erection, one of white marble, the other a great building, as large as a fairly-sized college, which however is for chemistry alone: the foundation stones of two more will be laid soon; and with their hundred acres of ground they seem withal to be jealous of every inch of room. He answered, "No; not so much difficulty in getting the buildings erected, as in getting the professorships endowed; and yet," he said "it is the Professors that make a college." What was the reason of the difference? He replied, "the houses are more visible."

It is chiefly the rich merchants, alumni of the institution, that supply the endowments; though also the college societies are rivals in the same field. There are now over this country some 64 professors of Dr. McCosh's formation; elsewhere in the world there are 14, one of them being a high mandarin in the Chinese Empire, for his mathematical attainments.

The recent disputation at Woodstock furnished a good point of departure for entering on our system of studies, and, I found, it was a never failing subject of interest with them. The professor of Rutgers whose name is on the programme, expressed emphatically the gratification they must feel at seeing alive in this age that great system which had governed and controlled the education of Europe, during so many centuries. He inquired apart, whether it would be possible for an outsider to assist at one of our exercises. On being assured it was quite possible, he gave me his address. Another, when we were on the point of dispersing, inquired whether he could obtain anywhere an account of our studies. I asked, was it the higher studies he wanted, or the curriculum of the intermediate colleges. It seemed to be the latter he desired. I promised to send to his address, President of Lebanon Valley College, Annville, Pa., the catalogue of some one of our colleges.

Mr. Low too, at the university luncheon, began to feel his way, as to whether outside people were ever admitted to those celebrations of Ours. "Oh, yes;" I replied; and I instanced the fact that the Dean of his Faculty of Philosophy had received an invitation, though he had been prevented by circumstances from attending. "Would it be possible for me to be present?" I assured him, I should not forget to mention it. Then, as the talk proceeded, I happened to observe that the disputation was all in Latin. "Oh!" he exclaimed, "what could I do at a four-hours' disputation, all in Latin!" "But your professor Dr. Butler thought that, though he could not speak Latin with any fluency, yet he could keep afloat listening." "Yes," replied the president, "but he is a professor; I am only in the administration." He went on to speak of some of his administrative experiences as Mayor of Brooklyn. I have heard that he was a brilliant graduate in his day. As to Professor Butler, he expressed unqualified surprise at the amplitude of the theological defence, as he had seen by the Theses; and he remarked of some of the conclusions, that the young man must have been of a polemical nature!

The question of religion, as I have intimated, did not fail to occur; but not as a question, only as a matter of su-

preme importance: and an object of profound respect. A pleasant incident occurred at President Patton's reception. A gentleman referring to me inquired: "You hold, don't you, that Baptism is always good?" I answered cautiously: "Baptism can be administered validly by any one." He went on; but he prefaced what he was going to say with these words: "I happen to be a Baptist." Dr. McCosh took him up on the spot: "You *happen* to be a Baptist!" he re-echoed, with an unmistakable gesture and expression of surprise, and emphasizing in a deprecating way the term, "happen." "Well, I am a Baptist," said the other quickly, and with a little more boldness, albeit he did happen just then to be standing in presence of a Scotch Calvinist and a Jesuit.

The room in which we were gathered for the sessions was dedicated to religious reading. The cases were open, and I looked inquiringly over the books. They all showed signs of use. There were Lives of Jesus; the Church of Christ; Lives of Calvin and of Luther, under forms various, and by authors more than dubious; Lives of great men, bishops, etc.; but not a single book that commended itself either for the cast of its title, or for the author that wrote it. This is but one drop in the tide of literature that is flowing on by the month and the year, as we can see at a glance in the palatial bookstores and publishing-houses of New York; or by inspecting the 276 periodicals catalogued every month by Brentano, with only 2 Catholic publications in the entire list. "We are all editing books," said one of the professors, in the paper which he read. I thought he was right. So many among them are men writing books, editing them, editing series of works, or periodicals, that the implication was correct; those present were throwing in their quota towards leading the thought of the time. One of the most active among them inaugurates now an Educational Review. And, with all that, they seem not to be more than dimly alive to the fact that, in the past at least, we have a *Bibliothèque de la Compagnie*, which has not a parallel in the world's history.

These are the powers of the time. The money of the world swells in to float every enterprise of theirs. And, if it were not that so large a portion goes only to feed their families, \$3500 a year to some of the numerous Professors at Princeton, \$5500 to some of those at Cornell, with "sabbatical years" now thrown in at Columbia, to let professors go free every seven years, and spend a twelvemonth where they will, in study or recreation, we might say that the

problem of ourselves remaining visible, let alone conspicuous, would, humanly speaking, become exaggerated to a degree; if indeed there were any problem left to solve. Had we not a work to do in the world of education, there might be no reason for our existence; although it was the Society that made this same education possible in the form and development which it enjoys to-day. However, *Potens est Deus*. And one sign of His power is the Church in her Religious Orders doing the world a service which cannot be ignored, and for which they ask but little and yet have enough.

But I have given items sufficient to show the drift and meaning of this College convention.

Conclusions.—The impression left on the mind seems to be that such occasions as this offer a compendious means for understanding the modern mind, on a subject of so much importance to us; for knowing and being known. To hear these experienced men explain themselves *viva voce* is a very different thing from reading their lucubrations in reviews and books. Besides, one can re-act upon them, and influence their views. It is a ready door to obtain recognition. General and particular invitations to colleges, meetings, and the full franchise of libraries, are part of the perquisites. Admission also to their reviews is an opportunity of the first order, seeing that all the great publications are, what we may call, closed circuits, reserved for the few, and opened only to the invited. There is no getting into them in any other way. And, relevant to this state of things, is the fact that an account has been asked for of the pedagogic interest and value of such a disputation as that just held at Woodstock. As the adverse powers close in upon us more and more, we are rendered the more anxious, unless we find some relief or diversion in our favor, through the benefit of opportunities. For this very winter, we are given to understand, there will come from the pens of educational authorities over the world a new American series of pedagogical works, on the historical leaders of education in the past. It will be dedicated to the enlightenment of this country. Compayré, who lately dealt in his obnoxious way with us; Paulsen of Berlin; Davidson of Scotland; Fitch and others, will portray historical figures of the past, and also the present, many of them Catholic personages, others anti-Catholic and anti-Jesuit. Which class of literary undertakings, all alike burying the past with some honor, in order to honor the present more, will prove

more odious to our sympathies or more obnoxious to our interests, it is hard as yet to define.

However, I trust, Reverend and dear Father, that the general tenor of this report is not gloomy, but re-assuring. I should like to resemble that genial and mystic personage, the Weather Officer at Woodstock, who, if his weather is sometimes blue, never makes his reports so. And we may rest in the confidence that, whether the moral outlook in the world of education be fair or foul, we can still cheer ourselves up, by seeing through it all, and above it, the Sun that is ever shining.

Your Reverence's very humble servant in Christ,
THOS. HUGHES, S. J.

SECOND ANNUAL CONVENTION OF THE COLLEGE ASSOCIATION OF THE MIDDLE STATES AND MARYLAND, HELD ON FRIDAY AND SATURDAY, NOVEMBER 28 AND 29, IN MURRAY HALL, PRINCETON COLLEGE, PRINCETON.

PROGRAMME.

Friday, November 28, 1890

Morning Session, 11 A. M. to 1.30 P. M.

PRESIDENT'S ADDRESS.

President C. K. Adams, Cornell University.
The Co-ordination of Colleges and Universities.

CONFERENCE.—The Shortening of the College Curriculum.

Referee : President D. C. Gilman, Johns Hopkins University.
Co-Referee : President F. L. Patton, Princeton College.

PAPERS.

Prof. Thomas A. Hughes, St. Francis Xavier's College.
Philosophy in American Colleges.

Prof. Francis H. Stoddard, . . University of the City of N. Y.
Inductive Work in College Classes.

Prof. Simon N. Patten, University of Pennsylvania.
The Measure of Culture-values in College Work.

Secretary Melvil Dewey, . . . University of the State of N. Y.
The Relation of the Colleges to the Modern Library Movement.

REPORTS OF COMMITTEES.

Lunch at 1.30 P. M., at the Nassau Club, University Hall.

Afternoon Session, 3 P. M. to 6 P. M.

CONFERENCE.—Methods of University Extension.

Referee : Provost William Pepper, University of Pennsylvania.
Co-Referee : President Seth Low, Columbia College

PAPERS.

President James C. Welling, Columbian University.
Problems in Higher Education.

Bishop John J. Keane, Catholic University of America.
The Idea and Scope of the Faculty of Philosophy.

President T. L. Seip, Muhlenberg College.
The Taxation of College Property.

President George Edward Reed, Dickinson College
The Place of the English Bible in the Collège Curriculum.

Reception, 8 P. M. to 11 P. M., at President Patton's.

Saturday, November 29, 1890.

Morning Session, 9 A. M. to 12 M.

BUSINESS.

PAPERS.

Dr. James McCosh, Princeton College.
The Supervision of College Morals and Religion.

Prof. Jacob Cooper, Rutgers College.
How to Manage the College Student.

Prof. J. G. Schurman, Cornell University.
An Ideal College Education.

Prof. Oren Root, Hamilton College.
Required Mathematics for the Classical course.

MADURA.

*Extract from a letter of Mr. Francis Bertrand
to Mr. Augustine Bertrand.⁽¹⁾*

ST. JOSEPH'S COLLEGE, TRICHINOPOLY,
November 12, 1890.

MY DEAR BROTHER,
P. C.

In our community of 43 religious there are 11 natives, and scattered through the mission there are about 20 others, but we have no Eurasians. A native secular priest, who is on more or less the same footing as one of Ours, and two native brothers who belong to a small diocesan religious congregation, also form a part of our household.

The natives are strongly inclined to embrace the religious life and many give signs of a vocation, but we make a rigorous selection. The native priests have to be almost forced to remain seculars, and even then they often make vows of devotion, which of course, are not received by the Society.

Ours have charge of 225 churches and 606 chapels. Two of our finest churches are in this city where in a population of 100,000, we number 10,000 Catholics who command the respect of their fellow citizens.

In our 129 boys' schools, which are commonly taught by native graduates of the middle schools, we have 3379 Christians and 1691 Pagans and Mohammedans. We also have 30 girls' schools where we educate 1368 Christians and 143 Pagans. At Tuticorin, Palamcottah and Ramnad, Ours direct schools of a higher grade, which prepare students for matriculation at the Madras University.

Lastly we have this college, the stronghold, as it were, of the mission, which has about 1100 students. Of these young men, 190 are boarders of good caste, all of whom, with some day scholars from the city, are Catholics, while the others are Brahmins from all parts of the Tamul district.

⁽¹⁾ Mr. Augustine Bertrand, the brother of the writer, belongs to the Mission of Colorado, and is now studying his third year of philosophy in St. Ignatius's College, San Francisco, California.

For this letter as well as for many past favors we are indebted to the kind thoughtfulness of Very Rev. Father Sasia, Superior General of the Mission of California.

We have to contend with several rival institutions conducted by Protestants, but our students respond so heartily to our efforts that our candidates for the Government examinations regularly obtain the highest average excellence.

Do we convert any of our non-Catholic students? Well, hitherto nearly everybody has classed them with the Pharisees and Mohammedans as almost hopeless, but during the last two years a great change has come over them. At present we have about a dozen on the way to conversion, but their baptism is postponed until we have a score of them well grounded in the knowledge of the faith and practice of our holy religion. There are many more who hear the call of grace but turn a deaf ear because they lack either courage or good will to follow whither their conscience calls them.

Just as in the days of St. Francis Xavier, these Brahmins are highly intellectual and cleverly discuss the most subtle points of philosophy. Since truth naturally triumphs over error, our Christian philosophy drives their pagan system to the wall, but then a terrible question presents itself to them. While they see the falsity of their religion and the truth of ours, they know that if they embrace Catholicism they will have to undergo all the sufferings of the first Christians, except the shedding of their blood. Those who make such a sacrifice and prefer Heaven to all that the world holds dear are generally simple, upright souls that, like the lily among thorns, have been preserved free from contamination in the midst of paganism.

What is quite remarkable among the Brahmins and distinguishes them in a marked degree from the other more exclusive castes is that, far from keeping aloof and declining to communicate their religious views to others, they are active and zealous in the propagation of their peculiar tenets.

Our college comprises two groups of buildings about five minutes' walk apart. The first includes the community buildings and the printing-office, between which there is a fine grove of cocoa-nut trees. Besides the faculty of the college, we have six theologians and a number of juniors. These last are preparing for degrees at the Madras University. It is really a marvel to see the esteem in which collegiate degrees are held. Indeed they have such a bearing on our success in the classroom that the juniors, in order to command the respectful attention of their future pupils, undergo the university examination for at least A. B. before beginning their philosophical course in the Society.

Our other buildings, which are devoted more particularly to the use of the students, stand just at the base of the old

citadel which was in former times the residence of the notorious Clive.

There are three native congregations of sisters at work in our mission. That of the Seven Dolors numbers 85 sisters who instruct children of their own sex. The Congregation of St. Anne is composed of widows, 36 of whom have charge of hospitals and orphan asylums. The third sisterhood, whose object is surely most dear to the Sacred Heart, is known as the Society of Baptizers. You already understand its scope, viz., to seek out and baptize little pagan children who are *in extremis*. During the year 1888-89, the 20 sisters thus engaged baptized 6529 infants, and in 1889-90 they increased the number to 6973.

Our conversions are wrought chiefly among the pagans, but the Protestants do not fail to contribute their quota. Here are the figures for two years. In 1888-89, we baptized 1637 adults, of whom 392 were Protestants; in 1889-90, we received 1829 adults, of whom 71 were Protestants.

Our chief adversaries in the work of evangelization are the Anglicans, the Americans, and the Lutherans, but more particularly the first two classes. The Anglican *Society for the Propagation of the Gospel* has taken upon itself the by no means easy task of crushing us, if possible. At present they are waging war against us in Morava, where Bl. John De Britto was martyred. They descend like vultures upon the famine-stricken villagers and offer to lend them money if they sign a promise to assist at Protestant services. Hunger is indeed an evil counselor, and at its instigation a good many of our poor Catholics give way to the temptation, sign the document, and receive from 20 to 100 rupees. But in yielding to cruel necessity these poor people have not interiorly renounced their faith, (whatever may be said by the ministers who send home long lists of *conversions* wrought in this questionable way) for as soon as the famine has passed, they wish to return to the Church. In that case, a new difficulty presents itself, for the minister shows them their written pledge and demands his money with interest. What are they to do? If they are unable to pay, as is generally the case, they find themselves involved in a lawsuit, and therefore the helpless people remain in the clutches of their whilom friend, the minister.

As the Protestants continually receive immense sums of money from Europe and inexhaustible America, they are able to open hospitals, schools, colleges and free dispensaries in opposition to us; but in reality whilst doing a good deal of harm, they accomplish very little permanent good. Their true character is pretty generally known even to the English

magistrates, who have on various occasions decided against their co-religionists and have bestowed upon them such epithets as they richly deserve.

The Goanese missionaries used to be as troublesome as the Protestants, but the recent concordat has pacified them.

The Pagans (Brahmins excluded) are indifferent and often ignorant rather than hostile. They state their views rather laconically. "We have our religion and you have yours; to every man, his own."

At the older mission-centres the missionaries are supported by the faithful, and during their stay in the small villages of their circuit they are entertained without cost, but their travelling expenses are defrayed by the mission. Although we receive some assistance from the Society for the Propagation of the Faith, our chief sources of revenue are the rice, coffee, palm, and banana plantations which we own here and there through the country.

To my inexperienced eye, the cultivation of rice is a novel and interesting sight. Having first flooded the ground, the planter drives several yoke of oxen up and down the field until its surface is covered with thin mud, in which the grain is sown. When the plants are about a palm high they are taken up and reset in another field prepared like the first, where they grow and ripen, unless the proprietor wishes to have a crop of superior quality, for in that case they are transplanted a second and even a third time. There is one variety of rice that reaches maturity in forty days from the time of sowing. When the grain is ripe, it is spread on hard ground and threshed by driving muzzled oxen back and forth over it until it is separated from the straw. This simple and primitive method seems to be as efficacious as the patent American threshers of Johnson & Co.

Our native Catholics are deeply religious and, though generally poor, contribute to good works according to their means. Even among the pagans, almsgiving is considered honorable.

Marriages between Catholics and Pagans are very rare, and when they occur, they are commonly followed by the conversion of the non-Catholic partner.

The native households are veritable nests of children. On one occasion an elderly couple came with their family to visit the fathers. The family, which consisted of children and grandchildren, numbered just seventy.

European mothers often find in the care of their little ones a reason for dispensing themselves from attendance at Mass, but in this happy land no such excuse is known. Perhaps I should say that its contrary is in force. The fact

is that, if a wife is childless (which is here considered a great disgrace) she borrows from her happier neighbor at least a pair of little cherubs and with these well in hand, she goes to church. But this is not enough. If the children are too quiet during the service, the good woman slyly pinches or tickles them, whereupon they most naturally make themselves heard. Her purpose is accomplished. If all have not seen, they have at least *heard* that she has children.

Our mission includes several of the places in which the great Apostle of the Indies labored so zealously for the greater glory of God. Would that another Xavier might be sent to arouse these millions of pagans from their spiritual lethargy! Pray for me, my good brother, that I may walk fervently and steadfastly in the footsteps of my holy patron.

Your brother in Xto.,
FRANCIS X. BERTRAND, S. J.

SOME REMINISCENCES OF ST. MARY'S COLLEGE, KENTUCKY,

ESPECIALLY DURING THE TIME IT WAS IN THE HANDS OF THE
JESUIT FATHERS, OR FROM 1833 TO 1846.

What follows will, perhaps, be made more intelligible, if a few particulars be given concerning the origin of St. Mary's, and the intervening period of its existence up to the time when our fathers assumed its direction.

Father Charles Nerinckx, one of the early Kentucky missionaries, went to Belgium in the spring of 1820. Before his departure, he bought the farm on which St. Mary's College stands, of a Mr. Joseph Ray, a man who weighed 500 pounds. Father Nerinckx named the place "Mount Mary," and he intended to establish there an institution for the education of boys in the useful trades, not excluding higher studies, for such as had the aptitude and the inclination to pursue them.

When Father Nerinckx left for Europe, in March, 1820, Rev. William Byrne was appointed to take his place as pastor of St. Charles's Church, and to be the confessor of the Loretto Sisterhood, whose convent was a few hundred yards from the church, and rather more than a mile from Mount Mary. During the time of Father Nerinckx's

absence, Rev. Wm. Byrne conceived the project of starting a college, and he concluded to begin the undertaking at Mount Mary. For this purpose he fitted up an old abandoned stillhouse; and when Father Nerinckx returned to Kentucky, towards the end of October, 1821, he found his Mount Mary, known as "St. Mary's Seminary," having all the boarders its one only building could accommodate. The saintly missionary though thus thwarted in what he proposed to do—and for which purpose he had actually brought men over from Europe with him—took the disappointment with his characteristic meekness and humility. Mount Mary was deeded by Father Nerinckx to the Loretto Sisterhood, who retained its ownership till 1826, when, by Father Badin's arrangement, they moved to St. Stephen's, Father Badin's first home in Kentucky.

St. Mary's Seminary prospered, and Father Byrne found it necessary to erect more suitable buildings. This he soon did, helped by the Catholic farmers of the then Washington County. St. Mary's is in what is now Marion County. The St. Mary's Seminary was destroyed by fire, either totally or partially, at least three times, before it was transferred to our fathers, who took the full control of it after Father Byrne's death of cholera, on June 5, 1833. Father Byrne was of a bony frame, of full average height; though somewhat austere in manner, he was a priest of great zeal and charity. As president of St. Mary's Seminary, he was accounted a severe, and even somewhat harsh disciplinarian; yet he was a man for the time, as society was then constituted in the "Far West." A large proportion of his pupils, especially after the first two or three years were non Catholics from the towns on the Ohio and the lower Mississippi: it required strong government to put into the minds of his boarders ideas of discipline and study.

Among those who received their literary training either wholly or in part at St. Mary's Seminary during the period it was under Father Byrne's control were many priests, among whom may be mentioned the late Archbishop Spalding; also many laymen who afterwards rose to eminence in civil life.

In 1829 and 1830, education had made great advances in the West. St. Joseph's College at Bardstown, Ky., Bishop Flaget's episcopal See, and St. Louis University in the hands of our fathers of Missouri, also St. Mary's College at the Barrens, in Perry County, Missouri—all gave advantages greatly superior to those afforded at St. Mary's Seminary. As early as 1830 it began to be plain that Father Byrne was

no longer the man for the time and place; that with all his personal merit he was not equal to the occasions then offering themselves. Bishop Flaget could not but see the fact, though he would by no means interfere with good Father Byrne; and, indeed, Father Byrne saw the fact himself and avowed it to his friends in 1831.

Father Byrne had but a limited education himself; the opportunities in his day for acquiring classical training at Catholic institutions were few and his means were limited, so that he found it hard to supply his school with suitable teachers. He therefore chose some of his brighter students, and after having imparted to them all the learning that he could, he made use of them as assistants. Among these were Archbishop Spalding, Father Carter, late Vicar General of Philadelphia and Rev. Edward McMahon, Vicar General of Pittsburg under Bishop O'Connor. Our fathers kept up the practice of making assistant teachers of certain pupils suited for such duty; and one now remembers that he taught there from 1840 till their departure from St. Mary's in 1846. Father Michael Driscoll filled the same position for a number of years before he became a novice.

As early as 1829, Bishop Flaget offered St. Joseph's College, at Bardstown, twenty miles northwest of St. Mary's and towards Louisville, to our fathers of France. Judging by what afterwards actually happened, it would seem that they intended to accept the offer. But either they did not answer him, or if, as is probable, they did reply to his letter, the answer miscarried. Bishop Flaget not having received any word from them as to his offer made another and a permanent arrangement for St. Joseph's. At the beginning of 1831 four of our Society were sent from France to the United States with the view of accepting St. Joseph's College, agreeably to the offer made by Bishop Flaget. They were Fathers Peter Chazelle, Nicholas Petit, Peter Ladaviere and Brother Corne. They reached New Orleans about the end of February, 1831. Bishop DeNeckere gave them hospitality, and they remained with him till the end of Lent. In the mean time Father Chazelle, who was the superior of the little colony, wrote to Bishop Flaget of their arrival, and the reason of their long delay. Bishop Flaget was embarrassed, the place no longer being open for them; yet he kindly invited them to come on to Bardstown. Father Ladaviere with Brother Corne remained in New Orleans, and was the centre around which collected the fathers who subsequently established the Society in Louisiana. Fathers Chazelle, and Petit went on to Bardstown, and ren-

dered such service as they could, at St. Joseph's College and the adjoining Seminary, till the following July, when Bishop Flaget proposed that he and they join in a novena to St. Ignatius, to obtain through the Saint's intercession a solution of their very perplexing difficulty. In the course of the novena, Bishop Flaget received a letter from Father William Byrne, begging the Bishop to allow him to make over St. Mary's Seminary to the Jesuit Fathers. All that Father Byrne asked to carry away with him from St. Mary's, were his saddle-horse and ten dollars in money: with this outfit he proposed to be sent to Nashville, Tennessee, there to start another pioneer college. This characteristic letter from Father Byrne settled all the trouble, and now everything became bright and promising. Father Chazelle and companion went to St. Mary's promptly. This was in the summer of 1831.

But there was an impediment in the way of the fathers taking immediate control of the College: that was their insufficient knowledge of the English language, and their want of acquaintance with the character and customs of American boys. In order to remove this difficulty, Father Byrne proposed to remain president one year; and he continued, even a second year, to render whatever assistance he could towards helping to make a successful start.

In the spring of 1832, Fathers Gilles, Legouais and McGuire reached St. Mary's, having been sent as a reinforcement; and they were accompanied from New Orleans by Brother Corne. Father Byrne, as before stated, died on June 5, 1833 of Asiatic cholera, and Father McGuire died a few days later of the same disease. Their deaths caused a panic among the students, and all who could hurried off to their homes, before the session ended.

The college was now under the exclusive control of the fathers, with Father Peter Chazelle as president. Despite the cholera scare, a large number of scholars entered the college at the beginning of classes in the autumn of 1833. Fathers Chazelle and Petit had made rapid progress in acquiring fluency in the English language, and at this time both of them could preach well. This they had an opportunity to do regularly in Father Nerinckx's former church, St. Charles's, which was annexed to the college, though a mile and a half distant. Father Chazelle was encouraged to undertake work of even higher literary pretension; he composed an Indian drama, styled "Red Hawk," which was performed by the students before a very numerous audience, in 1834; and a second one, "Benedict Arnold, the Traitor," which was performed before an equally large

audience, in 1835. The chief sensation of the latter was the hanging of Major André on the stage, so that all could see the ignominious end of a British spy.

At that time the college was partly surrounded by thickly wooded primeval groves. A suitable spot in the forest was chosen for the stage, which could be seen by the spectators from a rising slope at the front, and a whole acre was covered with seats for the audience. The large stage was adorned with drapery of high colors; there were suitable changes of scenery also. So well adapted to the purpose was Father Chazelle's ideal, that it was strictly adhered to ever afterwards, until our fathers left St. Mary's, in 1846; during all which period the annual exhibitions, with the accompanying drama, took place at a well chosen spot in the wild woods.

The writer of this paper entered the college as a boarder in 1835, though he had been a frequent visitor for several years previous; he remained at the college till July 1846, the time when it was given up to the Bishop by our fathers. In 1835, Fathers Evremond and Fouché had been added to the community. These two fathers went to White Marsh as novices for St. Mary's, in the fall of 1831; Fathers Van De Velde and McSherry who were going to St. Louis University, met them at Louisville on the way. There was then but one lay brother at St. Mary's, Brother Corne, who attended to all household affairs. He was especially successful in governing small boys, commanding at the same time, the highest respect of the larger ones, though many of both classes were not Catholics. At the closing of St. Mary's by the fathers, Brother Corne was sent to Louisiana where he died a holy death. Father William S. Murphy, who had recently arrived, was introduced to the students about the end of January, 1836. He at once attracted attention for the distinctness of his pronunciation, the purity of his English, and by his happy conversational powers. Soon after that time, Father Murphy was appointed director of the students to be prepared for first Communion, a class of boys ranging in age from 14 to 20 years. Among those committed to his charge that year was Pierce C. Grace, brother of Bishop Grace, late Bishop of St. Paul, Minn.; also Judge Newman, so well known to our Missouri Fathers who were at St. Joseph's College, Bardstown, between the years 1848 and 1868. Father Murphy had as his companion from France to St. Mary's, Father Nicholas Point, who, at a later date, became a distinguished missionary in the Rocky Mountains. Father Chazelle gave doctrinal lectures in the chapel, two

evenings a week: all the students were required to be present, even the non-Catholics.

In 1836, and indeed till several years later, the spirit and tone of the college were much influenced by a predominant Protestant element. The reputation of the fathers attracted students from many of the most influential families of that and the surrounding States, and most of such accessions to their number were Protestant. However, the Catholic element finally prevailed.

In order to appreciate rightly the condition of things at St. Mary's, during this period of its existence, several peculiar circumstances must be known. The college stood on a farm containing about 300 acres of land; to this the fathers added by purchase, a few years later, another tract of land nearly as large. On these farms were raised all the grain needed by the college, and nearly all the hogs and cattle required to supply meat. Father Chazelle, in 1835 and 1836, had a mill built, a "treadmill," as it was styled; with this mill they made their own flour, and also served their neighbors. To do the work in the various departments, many teams of oxen and of horses were employed. By a rule first adopted by Father Byrne, and continued in force by our fathers till the year 1837, all the students were required to work on the farm one full day every week, no one being exempt except in case of ill health. Though there were among the students the sons of State governors, of United States officers, and of members of Congress, no pupil objected; all cheerfully joined in this manual labor, driving teams, chopping, sawing wood, gathering crops, etc.; the students cut all the wood used for heating the study hall and the classrooms. The study hall was lighted at night with tallow candles, and it was the duty of one of the students to take charge of them. This was for a time the office of the Hon. Zach. Montgomery.

When the fathers came into possession of the college, there were three substantial brick buildings: a large one with a wing, an elegant enough little chapel, and one long building for study-hall and classrooms. To these the Fathers added a large brick building, in 1834-5, and another one for the community some three years later. All these additions, together with two showy wings, and a long piazza, adorning the front of the study room building, gave the place an imposing appearance, especially when seen from the public highway.

Within two miles of the college runs the Rolling Fork, a rapid and treacherous little river, which rises in the spurs of Muldrough's Hill, a far reaching branch of the Cumber-

land Mountains. During the warm season, the students often went to fish and bathe in the remarkably transparent waters of the wild Rolling Fork. And though its current was that of a rushing mountain stream, and its depth deceptive, owing to the perfect clearness of its water, but one accident ever happened: one student who was barely rescued from it, afterwards died from serious internal effects of the water.

In 1837 Father Murphy succeeded Father Chazelle as superior of the community, and president of the college. In that year, application was made by the fathers to the Legislature or general Assembly of Kentucky to bestow on the college a charter of incorporation, with the usual power of conferring collegiate degrees. For this purpose Father Murphy went, accompanied by Rev. Robert Abell, to Frankfort, the State Capital. Father Abell, of Maryland parentage, but a native of Kentucky, was an extraordinary orator. He was invited to make a speech in the Senate Chamber at Frankfort, and consented to do so. Men who were accustomed to hear the speeches of Clay, Crittenden, Marshall, Breckenridge, and Webster, declared that Father Abell's oration on that day excelled any they had ever listened to. It must be said, however, in order to estimate Fr. Abell's powers, that he was born an orator, not educated into an orator. An eminent Protestant Judge once said, "Father Abell has delivered the best, and the worst speeches I ever heard in my life;" when not in the humor, or *Invita Minerva*, his attempts were wretched failures. The Legislature promptly granted the desired charter, and thus St. Mary's took its position among the regular colleges, properly so called. Graduates first received diplomas from the Faculty of St. Mary's College, at the annual commencement in the summer of 1838; among them was Pierce Grace.

Good, old, holy Father Chazelle, though often absent on outside duties, made St. Mary's his home till 1839; then he went to Canada, where he was mainly instrumental in establishing the mission of the Society in British America. Father Chazelle had a great head and a great heart; he was a man of God who left his impress on St. Mary's College. No details of his life in Canada can be furnished in this rambling narrative.

Father Petit taught penmanship during a few half-sessions of the college; but most of his time was spent in missionary employments. He had the principal charge of St. Charles's Church, till 1837, when he began to build St. Francis Xavier's Church, at Raywick, on the Rolling Fork, about five miles from the college; Father Ever-

mand replaced him at St. Charles's Church. Father Petit was of low stature, but corpulent; he had a remarkably deep but clear base voice, which had a pleasing effect in his very instructive little sermons.

Father Evermond was tall and slender. In his sermons he was slow of speech but fervid, sometimes highly excited in style. In his manners he was severe and commanding. At a later date, he was sent to Louisville, where he was for a time pastor of the church in Portland, now West End; he subsequently established a house of our Society in Louisville, to which afterwards was attached a successful day school under the direction of Father John Larkin.

In those early days of the then Far West, no carriages or buggies were in use in Central Kentucky; nor were there any graded and macadamized public roads; hence, in all cases, the fathers who went abroad, rode on horseback. Even Father Legouais, though of quite diminutive stature, and with disproportionately short legs, sometimes ventured to make a little trip of the kind, but when he alighted he could not remount; and, therefore, he would lead the horse along the road till some passing farmer chanced to see him, and helped him into the saddle. Father Legouais, about this time, 1837, became nearly the sole confessor of the students, a duty which he discharged with admirable prudence and piety. He instituted in 1837, his Parthenian Sodality, which he continued to direct till our fathers left St. Mary's. He introduced, at a later date, the custom of daily Mass for his sodalists in their own little chapel, preceded by a ten minutes' meditation, he himself developing the matter for them and eliciting the affections. Attendance at this Mass and meditation was left free to the sodalists, but usually all were present. His sodality was a means of producing great good. The other students heard Mass only twice a week, on Thursday and Sunday mornings. On Sunday mornings canticles were sung, under the direction of Brother Corne as choir-master. The Sodality, without a doubt was an efficient teacher of piety among the students of St. Mary's.

Indeed, our fathers spread the spirit of fervor among the outside people all around. Father O'Brien and Father Joseph Kelly, each of whom became provincial of the Dominicans, learned important lessons in piety at St. Mary's; so did Father Adams, who died of yellow fever at Baton Rouge, in August, 1855; so did Fathers Driscoll, Graves, Nash, who became novices at St. Mary's College; so did numerous secular priests and many exemplary laymen.

Of Father Driscoll it may be interesting here to state,

that he was, before he joined the Society, a stonemason. He worked on a new house going up at Nazareth Academy near Bardstown, at the time when the late Father DeLuynes was pastor of St. Joseph's Cathedral. Father DeLuynes told me that Mr. Driscoll usually walked in from Nazareth, two miles from the town, on Sundays, and sometimes called on Sunday evenings to talk with him. Father DeLuynes was struck with his intelligence and correctness of judgment; he selected a page in a book, gave it to Mr. Driscoll, telling him to read it thoughtfully and carefully, as he desired to hear his opinion on its matter. Mr. Driscoll's answers to the questions proposed to him were so accurate, and so intelligent, that Father DeLuynes at once decided that he was fitted for higher things; he sent Mr. Driscoll to our fathers at St. Mary's College. The story of his after-life need not be here related, as it is sufficiently known to all.

About this date, 1837, the fathers began the erection of a novitiate building a two-story brick house, on an adjoining farm recently purchased, and on a site distant perhaps a mile from the college. Father Gilles was appointed Novice Master; he took possession in 1838, with Father Driscoll as one of his first novices. In 1839, Father John Larkin, from Montreal, also became a novice. I remember seeing him push a heavily loaded wheelbarrow, removing stone and other rubbish from the yard, though his own person afforded him a heavy burden to carry, for he was of a portly stature. A year or two later, perhaps in 1841, Father DeLuynes from the Cathedral at Bardstown also became a novice; Father Thebaud, with some lay brothers, arrived from France, in 1839; and at a date not now distinctly remembered, came Father Gockeln, a tall, handsome young Prussian, drawn thither from Canada by Father Larkin.

The mention of the preceding names will readily suggest that St. Mary's had now reached a new epoch in its history; its faculty was unsurpassed in learning and ability by that of any of our Catholic colleges. It then took, and to the end, it maintained, its position in the front rank. Father Gilles was a man of extraordinary piety; he was remarkable for his sweetness of disposition, his gentleness and tenderness as a confessor; and indeed all, both in and out of the Society, looked upon him as a living saint. He was, in several respects, also the most learned of all the faculty at this date; he was a great linguist, and a deep theologian; he was a specialist in philology, the Greek being his favorite

among all the languages known to him.⁽¹⁾ I was present at his death, at our house of Baton Rouge, in August 1855. In walking with him, after supper up and down a long gallery, a few weeks before his death, he said that his daily prayer was, to have a hard agony; his prayer was heard; his agony, of an unusually severe character, began at three o'clock A. M. and ended in death only at nine A. M.

During the succeeding years, the college was always filled with students, coming from all parts of the United States, from the West Indies, Mexico, and even from South America. All the classes rose to a higher standard; in rhetoric, Father Murphy could not be surpassed; in physical science, mathematics, the classics, new life was apparent. Father Fouché was confessor of the Loretto Sisters till the fathers left St. Mary's. He was the procurator of the college; but he also taught some classes of higher mathematics. Father Thebaud taught the highest class of mathematics. Father Legouais began a class of philosophy in Latin, with Bouvier as text book; but the trial was not satisfactory. Then Father Larkin afterwards taught logic in English, and Father DeLuynes lectured in English on general and special metaphysics: both of these classes were a success. Music of a superior style now began to be cultivated; and, in fact, all refining arts, all the real *humaniora* now took a new start.

Among the students of the higher classes, Father DeLuynes was always a favorite professor; he was also much admired for his beautiful little sermons in the chapel, which he, doubtless, wrote with care, and learned by heart, as their polished language suggested.

A majority of the students pursued the classical course; and though the study of the French language was optional, nearly all attended the French classes, taught by Fathers Gilles, DeMerl, Maréchal, and Lebreton.

At this period, all the land in that part of Kentucky was taken up, and occupied by prosperous farmers. The population of that county, Marion, and of the adjacent counties, Washington and Nelson, was largely Catholic; and the adults themselves, or, at least, their parents, were all from Maryland, mainly from St. Mary's and Charles's counties. The rural population was then more numerous in that district than it is now. It may be added to their credit, that few of these Catholics ever lost their faith; grace at table

⁽¹⁾ He expressed a wish, in 1854, to have a copy of Pope's Homer in extra-large type, for his eyes were dimmed with age. I found one of the kind, by writing for it to Philadelphia. He said that Homer did not lose, on the whole, in Pope's translation. This occurred in 1854, the year before his death, when he was at St. Michael's, confessor of the Sacred Heart Nuns.

and daily family prayer were the people's general criterion of orthodoxy; those who did not observe these practices, were looked on as having abandoned the fold. I met a descendent of one of these families, in Missouri, whose father had moved there thirty years previous, in 1838; the son had seldom met with a priest, yet he was pious and devoted to the Church. His father had kept up daily family prayers, grace at table, and on Sundays, Mass, prayers and catechism, which he had learned to do from his own father. There is peculiar blessing on family prayer, and other family exercises of religion.

Father Thebaud was a great gain for the higher classes at St. Mary's. Through his influence Greek was more thoroughly studied than it had been previously; he taught the higher mathematics, chemistry, and physics with method and marked success. He made a trip to the Mammoth Cave, and wrote in French a learned and beautiful description of that natural wonder. The elegant English translation, published by Father Murphy, was much admired by all who read it. From his very arrival, Father Thebaud became a main pillar of St. Mary's College, and his influence over the advanced students augmented to the very end of his stay there.

The college looked southward; a few rods from the front there was originally a ravine or gully, along which crept the spring-branch, and this little stream was the only outlet for sewage. The fathers had this offensive ravine changed into a stone culvert; the hills and knolls in front and between the buildings were levelled at great expense, and a handsome lawn was thereby formed of several acres in extent. Before the middle building, which stood back a hundred feet or more from the two wings, a terrace was made supported by a retaining wall of cut stone about eight feet high, and perhaps a hundred and fifty feet long. A flight of highly ornamented steps led to the terrace, at the middle of the wall. This costly work greatly added to the symmetry and beauty of the grounds. These improvements, including ornamental buildings erected at the principal entrance of the yard, some five hundred feet from the main buildings, were finished about 1842, or 1843. All these works were said to have cost above \$50,000.

There were some other fathers at St. Mary's, in 1840-1-2-3; but as the parts which they performed were less conspicuous, the students knew little about them, and thus no special particulars concerning them can be recalled. Among them were Fathers Lebreton, DeMerl, and Maréschal; the last two were very sociable with the students, and their com-

pany was sought whenever they were accessible. The tradition was prevalent among the students, to the end of the fathers' stay at St. Mary's, that Father DeMerl was a duke and Father Maréschal a count; that their noble rank was disguised through motives of humility, on account of family and social reasons, as it was against the will of their parents that they had renounced their titles and inheritance in France. They were both easy and simple in their manners, and they were completely at home with all the students. Father DeMerl sometimes heard confessions and preached at St. Charles's and at Lebanon, in place of Fr. Duparcque. Father Lebreton was more retired; he was the community librarian, and was ambitious to learn English. He got up some articles for Catholic papers.

Father Larkin taught for a time at St. Mary's after his entrance into the Society, when he explained Whateley's Logic not yet placed on the "Index;" the writer was one of his disciples. At a later date, Father Larkin was sent to Louisville where our fathers, by the wish of the holy and venerable Bishop Flaget, proposed to start a day college. A suitable house for temporary use was found on Jefferson Street and rented; in this house school was begun, and it went on prospering for some three years. Father Larkin may have been given a little to theorizing on methods of educating youth, yet no one could have been selected better fitted to start a college in Louisville. His learning, his eloquence and his winning manners quickly gained for him unbounded personal influence, even among non-Catholics. He succeeded in procuring money to purchase eligible property, and in 1845, he completed the foundation of an extensive college building. But about this time some unforeseen troubles and difficulties arose; it has always been a common belief that there were misunderstandings with the coadjutor which could not be settled. Bishop Flaget himself was most favorable to the project of getting up, at his Episcopal See, a large college to be conducted by fathers of the Society, and he was completely amazed when informed that the undertaking was to be abandoned.

The writer, and other members of our Society from Missouri, called to pay their respects to the venerable Bishop, in July 1848, when on their way to St. Joseph's College, Bardstown. On that occasion the holy prelate repeated several times: "I have grieved without ceasing, ever since the fathers left my diocese two years ago." So whatever the difficulties in the way were, they were not made by Bishop Flaget; he did not even know that any difficulties had arisen. The fathers abandoned the house in Louisville,

and returned to St. Mary's, in March, 1846. About this date an arrangement was already perfected with Archbishop Hughes of New York to transfer St. John's College, Fordham, to our fathers of St. Mary's College. Shortly after the arrival of the colony from Louisville, Father Murphy, rector of St. Mary's, left for New York. The students knew nothing of what was secretly going on, but they were given to understand that Father Murphy had resigned, leaving Father Thebaud as his successor. It did not transpire till a short while before the close of the session, July 4, 1846, that the fathers were truly to abandon St. Mary's College, and then the news of it spread rapidly far and wide, causing much excitement and sorrow. In Louisville much indignation was aroused against Bishop Chabrat whom the people blamed, whether justly or unjustly, for the departure of the Jesuits from the diocese. Some allowed their displeasure to become quite demonstrative, and when the coadjutor was met, they accused him directly of driving the Jesuits from Kentucky. Around St. Mary's College the grief among the people was universal and unfeigned, and their complaints did not cease, till nearly all the heads of families then living had died. Bishop Chabrat left for France the next year, in 1847, and resigned. Some ascribed his resignation to the general outcry against him at the departure of the fathers.

The fathers could now, that the secret was out, proceed to put the library and scientific apparatus, and the specimens of natural history, into boxes for shipment. By the beginning of August, 1846, the last parcels had been despatched to Louisville on their way to New York. The Jesuit who was the last to leave the old Kentucky home, and, perhaps, the most pained and loath to leave, was Father DeLuynes; he did not go till late in August. Over all these things connected with the removal of our fathers from Kentucky, in which men were the agents, we must see God's directing providence. This is more easy to do now, when so many years have elapsed since the events narrated, happened. The fathers of our Society have twice abandoned the diocese of Louisville, and it was not by their first choice, in either case, that they left it. It is not easy to explain satisfactorily two such facts with their circumstances; God's permissions are often mysterious to our minds.

I learned at St. Mary's, in the spring of 1846, perhaps from Father Murphy, that Bishop England, before his death, had invited the fathers of St. Mary's to begin a college in the diocese of Charleston, offering, as inducement, the gift

to them of a good site, and also several thousand acres of rice land. Even then, it seems, the question of abandoning St. Mary's had been raised and discussed. They did not accept Bishop England's offer, judging we may well suppose, that South Carolina was not a suitable place for a Catholic college. But it must be admitted, as an evident fact, after all, that it was a great change for the better, when the fathers gave up St. Mary's College, and the prospect of a future college in Louisville, for what they have acquired in New York; since there can be no comparison between the two dioceses as fields for doing good and promoting the glory of God among men.

What is herein written consists only of such things as a student of the college could observe, he knowing little concerning the inwardness of the community affairs. It may be added that, during all those years, from 1833 to 1846, not one disedifying word, not one disedifying action, was ever imputed to any one of those Jesuits, so far as I ever knew or heard; on the contrary, they were all looked upon by the students and the people as men of the highest sanctity and greatest learning. The fathers yet live in the traditions of the country around St. Mary's, and the few surviving old people that knew them, still narrate many wonderful works performed in the good old times when the Jesuit Fathers were at St. Mary's College.

WALTER H. HILL.

CORRECTION.

We have received the following correction from the author too late to be inserted in its proper place:

On page 29, line 23, "Father Peter Kenney, Visitor," should be inserted before Father Van De Velde, so that the sentence should read, "Father Peter Kenney, Visitor, with Fathers Van De Velde and McSherry," etc. See LETTERS, vol. x., p. 102.

SANTA CLARA, CAL.

THE FRANCISCANS AT SANTA CLARA.

(Continued.)

Around the new church at Santa Clara similar buildings gathered and like scenes were witnessed as around its unfortunate predecessors at Gerguenson and Secoïstika.⁽¹⁾ The upper story, if so it could be called, of the mission buildings was used as a granary, but there were, moreover, two large warehouses devoted to this purpose alone. They stood apart, detached from one another, but at a short distance from the Mission. This arrangement was peculiarly suited to protect them from fire, and the stores always served as a reserve fund in case of need. The shops of the soap-makers, weavers, tailors and blacksmiths were hard by, while the hospital quarters and the schoolrooms lay in the quietest part of the Mission. Few folks would recognize in the brothers' quarters of the present residence, the hall in which the Indian girls used to dwell. It opened on the interior court, where the lovely garden now blossoms, but where in those days only a great well stood in the middle and a few tall trees cast their shadows. The hall was without door or window on the side facing the roadway. This precaution was found absolutely necessary in order to protect the young people from intrusion by the vicious savages. The hall was known as *el monjero* or the monastery, and the girls were called *las monjas* or the nuns. Neither term, however, had anything of our strict religious meaning. In this so-called monastery, they were taught all the employments required to make a good housewife, especially how to make

⁽¹⁾ Since our last issue Mr. Peter Donahue, of Laurel Wood, has undertaken to adorn the semicircle about the old Mission Cross with evergreens and flowerbeds. The workmen are now busy at the task, and promise to make a garden-spot well worthy of the venerable relic, the only one that remains of the primal days of the Mission. The San Jose *Mercury* of December 14, 1890, contains a long history of the Cross. The compiler of these notes recently went over the ground of the Laurel Wood Ranch with Mr. Donahue and located pretty fairly the first site of the Cross, on the west bank of the Guadalupe near where its only tributary in these parts empties into it. A deserted barn now stands on the spot.

clothes of wool, cotton and flax; and there they remained till of marriageable age.

"Before the civil power was substituted for the paternal government of the missionaries," says M. Duflot de Mofras, who made an official visit to the Missions, in the service of the French legation at Mexico, in 1840-42, "the administrative body of each Mission consisted of two monks, of whom the elder had charge of the interior and of the religious instruction, and the younger of the agricultural works. In order to maintain good morals and good order in the Missions, they employed only so many whites as were absolutely necessary, for they well knew that their influence was wholly pernicious, and that an association with them only developed among the Indians those habits of gambling and drunkenness to which they are unfortunately too much addicted." They needed, it seems, the same vigilant care in this respect as the Jesuit fathers of the present day are often forced to exert in the Rocky Mountain Missions.

The dress of the ordinary Indians consisted of a linen shirt, a pair of trousers and a woollen blanket, though the *alcaldes* or overseers were dressed in cloth like the whites. The women were every year supplied with two chemises, a gown and a blanket. After a good sale of the mission produce to the trading vessels, the *padres* made liberal distributions of other wearing apparel, and of handkerchiefs, tobacco and glass trinkets. Musical instruments and pictures were also abundantly supplied. The former were especially employed in the solemn services of the church, at which the Indians always assisted with wonderfully sweet voices and surprisingly accurate instrumental music. "Many young Indians," says Guadalupe Vallejo, in the December *Century*, 1890, "had good voices, and these were selected with great care to be trained in singing for the church choir. It was thought such an honor to sing in church that the Indian families were all very anxious to be represented. Some were taught to play on the violin and other stringed instruments. Every prominent Mission had fathers who paid great attention to training the Indians in music." Often was the old hymnal now in the college library thumbed by the dusky neophytes.

By the pen of whatever author it is told—and the authors on the subject are almost exclusively non-Catholic—the story of the Santa Clara Mission under Father Maguin and Viader reads like a chapter from the history of the Paraguay Reductions. Falling well into the ways of such giant workers as de la Peña, Murguia and Noboa, they were steadily transforming the children of the wilderness into a

thoughtful, religious and industrious race which might have been to-day the pride of our republic. Instead of witnessing such a happy consummation of their hopes, neither of them went down to his grave till he felt the first trembling of the awful ruin that was so swiftly to obliterate every vestige of his labors. Neither could have died without feeling that his hopes were blasted.

IV.

From the first establishment of the mission system, it had never been the intention of the Spanish government that the Missions should be permanent institutions. They were simply intended for the christianizing or civilizing of the red men, just as the *pueblos* were for the opening up of the country by the whites, and the *presidios* for the protection of them both. In the interpretation of this plan by the founders of the Mexican republic and their unscrupulous representatives in Alta California, lay the ruin of the Missions. It was monstrous to suppose that in fifty years a race which had for so many centuries been drifting further and further from the moorings of civilization, could be so far reclaimed as to become completely self-reliant in civilized ways. Yet this was precisely the supposition on which the Mexican authorities acted. In accordance with it, they tore the Indians from the saving arms of the fathers, and, allotting them parcels of land, bade them shift for themselves. What they must have felt would happen, did happen. The Indians took to the woods and the mountains, except only those who remained to live in filth and to become paupers and drunkards. By a judgment of God, however, the war with the United States prevented the plunderers from realizing the other half of the prospect, their own enrichment. It is true that the Spanish Cortes had declared on September 13, 1813, that these Missions should be taken from the regular clergy and converted into ordinary parishes in charge of secular priests; but under Spanish rule no attempt was ever made to carry on the plan, its untimeliness being too evident. It remained for the Mexican republic to work this ruin.

In 1824, Mexico sent its first governor to California. This was Jose Maria de Echeandia. To him, acting chiefly under orders from the Mexican government, more than to any one else, perhaps, are to be attributed the iniquities of the plan of secularizing the Missions. He had hardly entered office when he began a series of persecutions against the missionaries which lasted as long as he remained in

power. It is asserted on good authority that he caused the death of the venerable Father Sanchez by his persecution, while Father Sarria at Mission La Soledad died of hunger and wretchedness brought on by Echeandia's misrule, after spending thirty years amongst the Indians.

The excuse that the governor made in some cases for his tyranny was that the fathers refused to swear allegiance to the new order of things in Mexico. As this implied a renunciation of Spain, the land of their nativity, whose sovereigns had treated them with such uniform liberality, the humble men cannot be blamed for refusing to take it. It was an oath of fealty to a set of irresponsible persecutors who had so suddenly thrust themselves into power. The new order of things boded them no good. The whole course of the Mexican government since that time in its attitude towards the Church, has amply justified the fathers in their refusal. Freemasons and infidels, persecutors all of the vilest description, have succeeded his Catholic Majesty of Spain. The fathers who refused the oath, protested that politics entered not into their sphere. They promised to abstain from it religiously, and to concern themselves only with training their neophytes in the ways of God and civilization.

On March 20, 1829, the federal congress of Mexico decreed that all Spaniards living in either Baja or Alta California, New Mexico, and other northern territories, should quit such territory within a month from the publishing of the decree, and within three months should leave the Mexican republic altogether. Twenty-six of the Franciscan missionaries were thus included; but though Echeandia duly published the decree, he found it impossible to execute it except in the case of a few individuals. The people in fact stoutly opposed it where it regarded the missionaries. Thus in the case of Fathers Maguin and Viader of Santa Clara, and their neighbor, Father Duran of San Jose, who steadily refused the oath, Echeandia asked that they be suffered to remain in the country. He was prompted to this by the action of the *ayuntamiento* or town council of San Jose, which protested against the decree and begged him to use his influence to have it so modified that it might not include the missionaries upon whom the country depended for its spiritual profit, or many other worthy citizens upon whom their small population depended so much for its temporal prosperity.⁽¹⁾

(1) In justice to Echeandia we must say that some of his official actions were worthy of the highest praise, in spite of the wholesale denunciation of his character by such writers as the Protestant Robinson. On October 23, 1829, for example, he followed up President Guerrero's proclamation abolishing slavery in the Mexican republic, by an order of his own prohibiting another kind of

The first plan of secularization was published by Echeandia at San Diego on December 11, 1828. It is highly probable that the plan was really drawn up by Lieutenant Jose Maria Padres, a most unscrupulous villain, by whom much of Echeandia's public policy was framed. All the Missions, except the two furthest north were to be converted into *pueblos* within five years, as quickly as possible. The work was to be begun upon the four Missions nearest the four *presidios*; then San Buenaventura, San Juan Capistrano and Santa Cruz were to follow, after which the others should be transformed. The mission ranches were to belong to the *pueblos* and be subject to their *alcalde*; and all the land which had been cultivated by the mission Indians, and all the chattels connected with it, should likewise become the property of the *pueblo*. Each family should be given a building lot for a house and a plot of ground for cultivation, the former to be some two hundred feet square, and the latter about five hundred and fifty. To this munificent offer were to be added two horses, a mule, a mare, a yoke of oxen, two cows, two sheep and a goat, besides a plough-point, a rake, a hatchet, an axe and a hoe. The poor Indian who could not amass a fortune by such an endowment had no right to live. The church buildings and their furniture, as well as the residence of the missionary, were very considerably allowed to remain as they were; but all other mission buildings were to be devoted to public uses, such as prisons, barracks and schoolhouses.

In July, 1830, this plan was adopted as a law by the territorial deputation which met at Monterey. Some slight amendments were made, the chief of which was to decide what salaries were to be paid to the missionaries. As soon as this plan was passed, other two, intimately connected with it, were also passed: one was concerned with the establishment of primary schools in Alta California, the other was to the effect that two Franciscan convents should be established, one at Santa Clara and the other at San Gabriel. The government undertook to provide for about twenty members of the order to conduct these houses, paying them out of the Pious Fund, which it had scandalously appropriated. The convents were to be controlled by religious who were in sympathy with the new order of things in Mexico, and as soon as the two Missions named were converted into

servitude almost equal to slavery. In the wars with the savage Indians, the whites were wont to seize their children and hold them as virtual slaves, on pretence of educating them as Christians. Echeandia ordered them all to be restored, where possible, to their parents, and where this was not possible, to be given over to the nearest Mission.

pueblos, their buildings and gardens should be turned over to the convents. These convents were never established.

With the news of this action, Father Maguin's cup of affliction seemed full, and on the 20th of November, 1830, he passed to his eternal reward. The immediate cause of his death was an unusually severe attack of inflammatory rheumatism, from which he had been a sufferer for a long time, being for some years before his death unable to mount his horse. He was buried on the 22d by his co-laborers Father Viader and Father Duran. Father Jose Maguin was born in 1761 at Mouthblanch in Catalonia, Spain, and joined the Franciscan Order at Barcelona in 1777. He sailed from Cadiz for the college of San Fernando, Mexico, in October 1786. He shortly afterwards went in one of the King's vessels to Nootka, the capital of Nootka Island, on the west coast of Vancouver's Island, and served there as chaplain for over a year, when he returned to the college. In July 1794, he came to California as chaplain of the Spanish frigate *Aranzazu*, and landed at Monterey. The government officials were anxious for him to go again to Nootka, but he begged to be excused. He felt that God had called him to other labors. His superiors then sent him, as we have seen, with Father Manuel Fernandez ⁽¹⁾ to succeed Fathers de la Peña and Noboa at Santa Clara. Here for some years he also attended the Pueblo San Jose. His extraordinary spirit of zeal, his saintly gentleness and his broad experience are warmly attested by all writers. We have only to recall the action of the San Jose common council in his regard, to understand the esteem in which he was universally held.

Father Maguin died in repute of sanctity. He is said to have enjoyed the gift of prophecy, foretelling, amongst other things, the discovery of gold in California. "It is related of him," says the *Santa Clara Journal*, of September 27, 1884, quoting the *San Francisco Chronicle*, "that at a celebration of the Mass he suddenly stopped and announced that an old man who lived a hermit life in the mountains at some distance was at that moment breathing his last and would be buried from that church on the following day. Members of the congregation went immediately to the spot and found

⁽¹⁾ In our last number, we omitted a biographical notice of this Father, which we now supply from H. H. Bancroft. He was born at Tuy in Salicia, Spain, in 1767, and joined the Franciscans at Compostela in 1784. He sailed for Mexico in 1793, and was thence sent from the College of San Fernando to Alta California in 1794, with four other fathers who were recommended as model missionaries. He is said to have been impetuous and a bad manager of neophytes, and was admonished by Father Lasuen to moderate his zeal. After leaving Santa Clara in 1794, he labored for some time at San Francisco, and then for three years at Santa Cruz, with an unblemished reputation. In October, 1798, he was retired on account of sickness.

the old man in the condition announced by Father Magin, and he was buried at the time predicted. It is also said that he foretold the great earthquake of 1868, and still another at some future time, when San Francisco is to be destroyed. [The truth of this latter statement however, was denied by Archbishop Alemany.] Tradition also says that at another celebration of the Mass, the crucifix extended its arms towards him." Guadalupe Vallejo, a grandson of the veteran California explorer and settler, Don Ignacio Vallejo, repeats this testimony in the *Century* and adds some further details. He spells the Father's name, we must remark, Majin. "He was held," he says, "to possess prophetic gifts, and many of the Spanish settlers, the Castros, Peraltas, Estudillos and others have reason to remember his gift. When any priest issued from the sacristy to celebrate Mass all hearts were stirred, but with this holy father the feeling became one of absolute awe. On more than one occasion before his sermon, he asked the congregation to join him in prayers for the soul of one about to die, naming the hour. In every case this was fulfilled to the very letter, and that in cases where the one who died could not have known of the father's words. The saint spent his day in labor among the people, and he was loved as well as feared. But on one occasion, in later life, when the mission rule was broken he offended an Indian chief, and shortly after several Indians called at his home in the night to ask him to go and see a dying woman. The father rose and dressed, but his chamber door remained fast, so that he could not open it, and he was on the point of ordering them to break it open from without, when he felt a warning, to the effect that they were going to murder him. Then he said, 'to-morrow I will visit your sick; you are forgiven; go in peace.' Then they fled in dismay, knowing that his person was protected by an especial providence, and soon after confessed their plans to the father."

The repute of Father Maguin's sanctity was indeed so great that an ecclesiastical inquiry into his virtues and miracles was begun in 1884 under Archbishop Alemany, with the object of applying to Rome, if justified, for his beatification. The ecclesiastical court was held at Santa Clara College. Amongst the Archbishop's assistants in the inquiry were Fathers Vincent and Governo. Father Masnata, S. J., crossexamined the many witnesses, who were summoned from all parts of the country, some being of a very advanced age. One of the most prominent was Father Gleeson, author of the "History of the Catholic Church in California." On his last visit to Rome, the Archbishop took with him what

testimony he had thus gathered, and was there encouraged to pursue the work. It has been allowed to rest, however, so long as to be now practically abandoned.

While the saintly Father Maguin lay dying, a new governor arrived at San Diego, who for a time at least was to arrest the infamy of secularization. This was Don Manuel Victoria. He had been a lieutenant-colonel in the Mexican army, and had received his appointment as governor from Bustamente, the acting-president of Mexico, on March 8, 1830. His first official act was to declare that Echeandia's plan of secularization did not express the will of the supreme government and therefore was forthwith suspended. He wrote to the Secretary of State on January 19, 1831, that this plan had in reality been drawn up by Jose Maria Padres, and that its approval by the territorial deputation had been accomplished by lying and trickery. Some of its features were ostensibly in favor of the Indians, but were in reality foolish and impracticable. Only a petty distribution and a very uncertain tenure were to be allowed them, while the most important and fruitful part of the mission property was to be placed at the disposal of the administrators. It was in fact a plan to benefit none but favorites and to squander the substance of the Missions. Padres had excited the most unfortunate disorders by trying to enforce it. In reference to the charges of sedition which Echeandia and Padres had made against the missionaries, Victoria wrote again, on February 7, of the same year, that he had met Father Sarria, whom these men had made a special point of persecuting, and he considered him amply vindicated. This Father was a man of singular refinement, intelligence and honesty and had grown gray in his mission labors, and was a man incapable of sedition. All the troubles had arisen in the violence of Padres and his *confreres*, in whose eyes the practices of religion were only fanaticism. They had, for example, accused Sarria of assisting Solis in his revolutionary attempt to raise the Spanish flag, whereas the father and his associates had opposed the man and strenuously exerted themselves in favor of the republic. Many of the missionaries whom Echeandia had charged with treasonable sentiments, had taken the oath of independence. Some of them, indeed, had refused to swear to the constitution, but this had in no wise affected their perfect obedience to the government and their full compliance with its institutions. In these statements he was afterwards borne out by Governor Figueroa. The persecution of the fathers was a cruel and shameless attempt to get control of their mission lands.

The happy state of things which Victoria honestly strove

to bring about was never realized. His eloquence, bravery and activity were rendered unavailing by his obstinacy and violent temper. Instead of trying to conciliate his enemies, he only exasperated them and drove them into a rebellion, the chiefs of which were Pio Pico, Juan Bandini and Jose Antonio Carillo. After some skirmishes with the rebels, in which Victoria was severely wounded and deserted by everyone, he resigned his governorship in disgust. He yielded his authority to Echeandia after having been governor for about one year, and sailed for San Blas on January 17, 1832. With his sailing died the last spark of hope for the Missions. He had hardly gone when Echeandia and Pico began to wrangle as to who should succeed him, and continued to do so for some months when another revolution under Captain Zamorano broke out at Monterey against the two of them. While each was thus threatening the other two, the Mexican government appointed Jose Figueroa as Victoria's successor. He arrived at Monterey on January 15, 1833, and shortly afterwards peace was restored.

Eleven Franciscan missionaries from the College of Zacatecas, under Father Garcia Diego, accompanied Figueroa. The charge of the lower Missions in Alta California had already been transferred in September, 1817, from the College of San Fernando to that of San Jose de Garcia of Orizaba owing to a gradual failure of resources in the former famous college; and in 1828, conformably to the wish of the Mexican government, expressed about that time, that only Mexican priests should be employed on the Missions hereafter, the College of Nuestra Señora de Guadalupe of Zacatacas undertook to supply the Mission with recruits. The wish of the government was stupid and bigoted, and prompted by the same designing spirit which is to-day urging some of the self-styled liberals to prevent any but native priests from exercising the ministry on Mexican soil; but in their zeal for souls the Franciscan Fathers found themselves obliged to submit.

Father Viader left the Mission of Santa Clara in 1833, shortly after the new arrivals, and was succeeded by Father Garcia Diego. The statistical reports of the Mission hereupon cease. There were then something like twelve hundred neophytes in the Mission. Since its foundation, only fifty-six years previously, there had been 8475 baptisms, 2472 marriages and 6724 deaths. The *rancheros* who used the mission grounds were wont, at Santa Clara as at the other Missions, to give a *diezmo* or tenth of their increase in payment for the privilege, a custom which many of them continued as late as 1851.

Father Jose Viader, the last of the Spanish Franciscans at Santa Clara, was born at Gallines, in Catalonia, Spain, on August 27, 1765, and joined the Seraphic Order at Barcelona at the age of twenty-three. Seven years later, in 1795, having been ordained priest, he sailed for Mexico, where, after a short sojourn in the College of San Fernando, he was sent on the Missions of Alta California in February of the following year. He arrived at Santa Clara to succeed Father Manuel Fernandez, in 1796, and remained there for thirty-seven years. General Vallejo speaks of him as a man of refined manners, tall in stature, somewhat severe in aspect, but open and frank in conversation. He was austere in religious matters, but active in the management of the temporalities of the Mission, which he always administered. He became remarkable, says Vallejo, among other things, because the rosary which he carried fastened to the girdle around his waist, had a large crucifix attached to it. Of his great bodily strength we have given an instance in the case where, in 1814, he whipped single-handed three Indians who had waylaid him on his return from a sick call. In 1818, he made a tour, as secretary to the Father Guardian, to San Francisco and San Rafael. In 1821, we find him present at the laying of the corner-stone of the Mission of San Juan Bautista. In 1826, he was reported, together with Fathers Maguin, Duran and others, as refusing the oath of allegiance to the Mexican government. For this no one can reasonably blame him. He rendered the most valuable services during the drought from which the Valley suffered from 1828 to 1830, a calamity which he is said to have foretold. He was accused in 1831 of buying smuggled goods, but the charge was only one of the many petty persecutions to which the missionaries began to be subjected about that time, and no attempt was ever made to prove it. On leaving California in 1833, he sailed first for Mexico, and then for Cuba, where he landed at Havana in October, 1835. He probably sailed thence for Spain, an old man of seventy, broken-hearted, doubtless, like Maguin and so many of his unwearied fellow-workers, at the ruin of his lovely Mission.

Father Viader left Santa Clara with the death-knell of the Missions ringing in his ears. The honest though precipitate Victoria had misinterpreted the will of the Mexican government. Nothing could please its legislators more than the plunder sure to accrue to them from the secularization of the Missions. Bustamente had declined to interfere, and referred the question to Congress. That body met in extra-session in July, 1831, to consider the confiscation of the Pious Fund, out of which the Missions were largely supported. This

Fund originated, as we have seen, with the Jesuit Father Salvatierra in 1697. Ten thousand dollars were contributed by the church of Nuestra Señora de los Dolores in Mexico; twenty thousand by Juan Cavallero y Ozio; fifteen thousand by other persons; and large sums by the Marques de Villa Puente and his wife. The capital amounted in time to about one million dollars. On the expulsion of the Jesuits from Spanish dominions in 1768, the Spanish government transferred the rents and incomes of the Fund to the Franciscan Missions in upper California and to the Dominicans in lower California. The action of the Mexican Congress of July, 1831, was followed up by that of May, 1832. On the 25th of that month, the congress ordered the properties of the Fund to be rented for a term of not more than seven years, and the proceeds to be deposited at the public mint to be employed only in behalf of the Missions, thus solemnly recognizing the rights of the Missions. We shall see how long congress kept its faith.

A formal decree of secularization was passed by the Mexican Congress on August 17, 1833. Its directions were clear and decisive. Each Mission should be converted into a parish as soon as possible and be put into the hands of a secular priest. He was to be paid a salary varying from two thousand to twenty-five hundred dollars, while five hundred dollars should be allowed him annually for the maintenance of the church services. Of the mission buildings, one with a piece of ground about two hundred rods square should be given him as his residence; the others were to be turned into a town-hall, a school and the like. A sort of *vicario foraneo* or representative of the bishop should be given a residence at Monterey, with jurisdiction over both territories, and a salary of three thousand dollars. Of the religious at present in charge, those who took the oath of allegiance were to be enabled to return to their colleges; the others were to be driven out of the country. All the expenses thus arising were to be met out of the Pious Fund. Where now was the government's plighted word? They now deliberately treated the Fund as if it were public property, at their own disposal. From such high-handed conduct, it was easy to pass to complete spoliation.

When the territorial deputation met in May, 1824, Figueroa addressed them concerning the decree. After indulging in the usual invectives about monastic despotism, he declared that Echeandia's plan had been too rash, but that a plan of his own had worked much better. This was the establishment of Indian *pueblos*. The three which he had already

established at San Dieguito, Las Flores and San Juan Capistrano, were in a flourishing condition. The decree, however, had interfered with his plans, and he felt that he could proceed no further without more definite instructions from the supreme government. The deputation agreed with him, and on April 16, 1834, congress obliged them by another decree, declaring that all the Missions throughout the republic should be secularized. They were to be turned into curacies, and the limits of such curacies were to be defined by the governors of the different states. On July 31, 1834, the territorial deputation made their plan in accordance with this decree, and on August 19, 1834, Figueroa published the plan and proceeded to put it into operation. Then were the California Missions practically destroyed, though their final extinction, as we shall see, did not occur till eleven years later.

The plan declared that until the new curacies could be formed and supplied with secular priests, the missionaries were to be deprived of control of the temporalities of the Missions and limited to exclusively spiritual functions. The territorial government would manage the temporalities and divide them provisionally among the neophytes, awaiting the approval of the supreme government. The church building and its furniture were to be left to the missionary. The other property and lands were to be controlled by a major-domo appointed by the governor, and out of their proceeds the priest and the major-domo were to be paid and all public expenses met. Each head of a family, or each man over twenty years old without a family, was to be given a fertile piece of land from one hundred to four hundred rods square; and each was to enjoy the right of pasture on the common grounds. One half of all the cattle and one half of all the farming implements and seed-grains were to be distributed among those entitled to cultivatable lands. The new *pueblos* thus contemplated were to be established according to existing laws. For the present, the Indians would be obliged to perform in common whatever labor was required upon lands still undisturbed, and whatever personal services the curates needed of them. Inventories should be prepared at once of all the mission possessions, debts and credits, and the political chiefs in each instance were to name the necessary commissioners for the work.

In the midst of the doubt and perplexity thus entailed upon the fathers of the Missions, Father Rafael Jesus Moreno arrived at Santa Clara in 1834. He was the second of the Zacatecan Friars at this Mission, and evidently a priest of no mean ability. He served as president and vice-pre-

fect of the northern Missions of these fathers from 1836 to 1839, the prefect being absent. The authority invested in him by these officers is said to have been, as in all such cases at the time, merely nominal, but still it appears that the same obedience was rendered to him as to his predecessors. Toward the close of 1835, Father Garcia Diego set out for Mexico, and Father Moreno was left alone at Santa Clara. Father Diego's intention was to establish a better standing for ecclesiastical government in California, and on October 4, 1840, he was consecrated first Bishop of California, with his See at Monterey. He had previously been acting as the *vicario foraneo* of the Bishop of Sonora.

Father Moreno entered upon troublesome times. On November 3, 1834, the territorial deputation divided the Missions into curacies of first and second class. The curates at the former were to receive an annual salary of fifteen hundred dollars, and at the latter, of one thousand. Santa Clara was adjudged one of the first class. "Though it required some years to finish the ruin of the missionary establishments," says Hittell, "this was the commencement of it. As for the Indian *pueblos* which were to take their place, there was no success in any of them. Nor was any to have been expected. In other cases it has required hundreds of years to educate savages up to the point of making citizens, and many hundreds to make good citizens. The idea of at once transforming the idle, improvident and brutish natives of California into industrious, law-abiding and self-governing townspeople was preposterous. Figueroa himself saw and acknowledged this truth. Though the law pronounced the Indians free, he recognized the fact that their unconditional liberty was equivalent to their perdition; and he therefore ordered them to be kept in a sort of qualified tutelage under the care and supervision of the major-domos; and he directed that in the meanwhile they should be instructed in the duties of citizenship."

The conduct of the Indians at San Luis Rey in 1834, was a fair sample of their condition throughout the territory. They positively would not obey the commissioner, De la Portilla. They claimed to be a free people, and so abandoned the Mission and wandered off to the mountains. No persuasion could induce them to return. They stole nearly all the horses and mules, and slaughtered the cattle for the sake of their hides. Father Duran writes that the example of Portilla's soldiers was highly pernicious. From a letter of Father Duran, who was then president of the Missions, to Figueroa in 1833, we learn how the Indians at Los Angeles profited by emanci-

pation. The two or three hundred *vecinos* of that town were incomparably more unfortunate and oppressed than the Indians in any of the Missions. None of them had either a garden, a yoke of oxen, a horse or a house fit for a human being. Instead of becoming the equals of the whites, they only did the street-sweeping and the like meanest offices. For offences which would be unnoticed in others, they were tied across a cannon and lashed with a hundred strokes. They bound themselves to service for a whole year in return for some trifle, and thus became virtual slaves. Their idea of liberty was vicious license, which they would purchase at any cost. Yet in the midst of all this misery, we hear M. J. Vallejo thanking God that the Indians were beginning to enjoy their rights, that they were liberated from the clutches of the missionaries!

In April, 1835, we may remark in passing, the notorious Jose Maria Padres, the real father of secularization and a conspirator for years in many ways, was detected by Figueroa in a revolutionary plot, and ignominiously shipped back for trial to Mexico, where he died in obscurity.

In September of this same year, we find Father Moreno complaining to the governor that if they keep on granting licenses to sell liquor, there will soon be no Indians left. He had made a similar complaint in August, 1833, to the *alcalde* of San Jose, that his neophytes frequently went to that town and got drunk. We have another letter of his, dated January 6, 1836, to Governor Chias, in which he says very sensibly that he cannot understand why officers who come from Mexico, where they have to pay for everything, should expect to have everything free in California, or why they should uniformly treat the poor Indians as slaves. The good father might as well have held his peace.

(To be continued.)

PROVINCE CATALOGUES OF THE NEW SOCIETY.

FOR THE CONVENIENCE OF LIBRARIANS AND OTHER
COLLECTORS OF CATALOGUES.

In the Varia of the October number of the LETTERS we published a list of the catalogues of the different provinces needed to complete our collection at Woodstock. As a number of mistakes had crept into that list, at our request, our librarian, Fr. Maas, has prepared a new and correct list and added to it some valuable information for those collecting catalogues. This is put before our readers in the following article. We wish to thank those who have already sent us missing numbers, and to express again our willingness to exchange the duplicates we may have with any of Ours who may need them. A list of such duplicates will be found at the end of this article.

Editor WOODSTOCK LETTERS.

1. *Provincia Russiaca.*—The Brief “Dominus ac Redemptor” of Pope Clement XIV., issued in Sept. 1773, at the bidding of Catharine II., was not published in the Russian dominions. Those houses of the Lithuanian Province that were subject to Russia remained intact, the Holy Father knowing and not disapproving of it. In 1782, Oct. 17, a general congregation of the professed fathers elected, with the knowledge of Pope Pius VI., Father Stanislaus Czerniewicz Vice-Provincial of all the members living in Russia and perpetual Vicar-General of the Society. In the following year 1783, the same Pontiff, Pius VI., approved *vivæ vocis oraculo* of the Russian Society of Jesus. The same approbation is repeated in a Pontifical brief of March 7, 1801 (Cf. *Fasti Brevior. Prov. Belg.*, pag. 4 f.). During this whole period no catalogue seems to have been printed. For the succeeding years of the Prov. Russ., see Prov. Galic.-Austriac. for 1833 ff., in which a list of the dispersed members of the former Russian Province is added by way of appendix.

2. *Provincia Italiæ.*—After Pope Pius VII. had restored the Society of Jesus by promulgating on Aug. 7, 1814, the Constitution “*Sollicitudo omnium Ecclesiarum*,” the Jesuits

resumed their work in the Pontifical dominions. In 1815 was issued the first catalogue "*Societatis Jesu in ditione Pontificia*;" it is found in the Woodstock collection. Our next catalogue of the Prov. Ital. is for 1818; it has on page 27, a dead-list dating back to May 20, 1815. Hence no catalogue must have been issued in 1816 and 1817. In 1820, page 32, is the dead-list for 1818 and 1819, which shows that there was no catalogue in 1819. Our next catalogue is for 1824 in MS. and entitled "*Cat. Prov. Rom.*" The same title is found on the catalogue for 1828, also in MS. But the printed catalogue for 1826 has the title "*Cat. Prov. Ital.*," and gives on page 55 ff., a dead-list dating back to 1820. The years 1821, 1822, 1823, 1824 and 1825 must, therefore, have been without printed catalogues. In the same way, the catalogue for 1829 gives on page 49 a dead-list dating back to April, 1826, showing that there had been no printed catalogues in 1827 and 1828. We have printed catalogues for 1830 and 1831; after that period the province is called *Prov. Romana*.

3. *Provincia Romana*.—On June 4, 1831, the Prov. Ital. was split up into the Prov. Rom. and the Prov. Taurin. We have the catalogues of the Prov. Rom. from 1832 till 1848 in an uninterrupted series; 1849 and 1850 are wanting, but from the dead-list in the catalogue for 1851 (p. 46) dating back to 1848, it is probable that 1849 and 1850 were never printed. This conjecture becomes almost certain, if we consider that the Italian Provinces were dispersed at that time, and that none of them shows a catalogue for 1849, though Neapol. and Sicul. have a catalogue for 1850. From 1851 till 1870 our series of catalogues is complete.

4. *Provincia Taurinensis*.—We have seen above, that this province was separated from the Prov. Rom. (or rather the Prov. Ital.) on June 4, 1831. Its first catalogue for 1832 is lacking in our collection; the year 1834 is also wanting. The catalogues for the years 1848, 1849 and 1850 were never printed; in the catalogue for 1851, page 32, the dead-list dates back to 1847, and a note informs us that the respective catalogues had not been printed.

5. *Provincia Veneta*.—This province, too, was separated from the Prov. Romana on Sept. 27, 1846. *Cat. Prov. Ven.* 1880, p. 67, states that there were no catalogues in 1849 and 1850. Our collection lacks only the two last mentioned. The catalogue for 1851, gives on page 24, a dead-list of 1848, 1849 and 1850.

6. *Provincia Sicula*.—A Pontifical brief of July 30, 1804, restored the Society of Jesus in Sicily. In our collection are wanting the catalogues for 1805, 1806, 1807, 1808, 1809,

1810, 1811, 1812, 1813, 1816, 1817, 1818, 1819, 1820, (1821, 1822, 1824, 1825,) 1827, 1828, 1830, 1831, 1832, 1834, 1840, 1844, (1849,) 1883. The catalogues for 1823 and 1826 are in MS.; in 1826 on page 17, is a dead-list dating back to 1820. Hence in 1821, 1822, 1823, 1824 and 1825 no catalogues must have been printed. The same must be said of 1849, the catalogue for 1850, page 28, containing the dead back to 1848.

7. *Provincia Neapolitana*.—As has been seen, Pius VII. restored the Society in both Sicilies in 1804, July 30, at the request of King Ferdinand. But when two years later this unhappy prince was overcome by the French arms, the members of the Society were expelled from Naples. As soon as the Society had been restored throughout the world (1814, Aug. 7), King Ferdinand asked for fathers to restore the former province of Naples. But none were sent till 1821, when his majesty himself came to Rome and obtained his request. (Cf. Cat. Prov. Neapol. 1870, page 53 f.) The first catalogue was issued in 1822. In our collection all the catalogues up to 1833 (inclusive) are wanting; also 1849. This last one appears to have never been printed, since the catalogue for 1850 (page 36) mentions the dead back to 1848. Mr. J. Cooreman, S. J., concludes from a record in the Cat. Prov. Neapol. for 1884 (p. 61) that no catalogues were printed in 1823, 1825, 1827, 1829, 1830, 1831, 1832, and that in the first period of this province, catalogues were issued only every second year. In the same place a summary of the members of the province is given for 1806, 1824, 1825, 1826, 1827, 1828, 1833; after that year an annual summary is given.

8. *Provincia Galicia-Austriaca*.—The first catalogue we have of this province is that of 1833, which mentions the dead back to 1820, stating that no catalogue had been printed during that period (Cf. p. 20 ff.). The same catalogue contains a list of the former Prov. Russiaca. Our collection lacks the catalogues for 1834, 1837, 1838. It must also be noted that the catalogues from 1839 (inclusive) are entitled Cat. Prov. Austriac.-Galic. In 1846 the province was split up into Galicia and Austriac.

9. *Provincia Galicia* began in 1846, June 21; its first catalogue is for 1847; the catalogue for 1848 is wanting in our collection. The years 1849, 1850, 1852, are also wanting, but the catalogue for 1853, page 12 f., contains a dead-list dating back to 1848, and states that in that year the last catalogue had been printed. We possess, however, a lithographed one for 1851.

10. *Provincia Austriaca* began in 1846, June 21; its first

catalogue was issued in 1847. The years 1851, 1852, 1854, 1860 are wanting in our collection.

11. *Provincia Germaniæ*.—In 1805 a number of "Fathers of the Faith" had come from Rome to Switzerland. On July 31, 1810, ten of these, six priests and four lay brothers, were affiliated to the Russian Province of the Society of Jesus. They labored so successfully in Switzerland, that on Jan. 8, 1821, the Vice-Province Helvetia was erected. In 1826, Sept. 13, the Vice-Prov. Helv. was changed into the Prov. Germ. Super. In 1832, Dec. 3, this province was divided into the *Provincia Belgica* and the Prov. Germ. Super. The name of the latter was, about 1847, changed to Prov. Germ. Super. et Infer., and a little later to Prov. Germ. (Cf. Cat. Provinc. Germ. 1878, append. page 1 f.). The first catalogues of this province were not printed. In the appendix of the catalogue for 1878, we find the made-up catalogues for 1811 to 1821; the appendix of 1879 gives the made-up catalogues for 1822 to 1825; the appendix of 1880 gives the catalogues for 1826–1829; the appendix of 1881 gives the catalogues for 1830 and 1831. The catalogue for 1829 is in our collection in MS.; 1832, 1834, 1837, 1838, 1839, 1844, 1853, 1855, 1860 are lacking in our collection.

12. *Provincia Belgica* began, as stated in the preceding paragraph, on Dec. 3, 1832. A very satisfactory summary of the history of this province is given in *Fasti Breviares Provinc. Belg.*, printed in 1882. Its first catalogue is for 1833. The complete series is in our collection.

13. *Provincia Neerlandiæ* was separated from the Prov. Belg. and made an independent vice-province on Jan. 6, 1849; on May 19, 1850, it began to be a province. Its catalogues begin in 1850. The whole series is in our collection.

14. *Provincia Galliæ*.—Mr. J. Cooreman, S. J., informs us that the catalogues for 1821, 1823, 1825, 1827, 1829 are lacking in the Bollandists' collection, and thinks that, in the beginning, a catalogue was issued only every second year. The catalogues for 1820, 1822 etc., he says, exist only in MS., and may be seen at Stonyhurst and at Clongowes; copies are in the possession of the Bollandists and of P. Sommervogel. The first catalogue in our collection is for 1828; the next, for 1829, is wanting. Our series after this, is complete till 1836 (inclus.). In 1836 the Prov. Gall. was divided into two provinces, *Franciæ* and *Lugdunensis*.

15. *Provincia Franciæ* began Aug. 15, 1836; its first catalogue is for 1837; only 1848 is missing in our collection.

16. *Provincia Campaniæ* was separated from Prov. Franc. on Dec. 8, 1863. Its catalogues begin with 1864; all are in our collection.

17. *Provincia Lugdunensis* began Aug. 15, 1836; 1837 is its first catalogue. The years 1846 and 1863 are wanting in our collection.

18. *Provincia Tolosana* was separated from Prov. Lugdunensis on Aug. 7, 1852; its first catalogue was issued in 1853. Our collection wants only 1887.

19. *Provincia Hispaniæ*.—Cat. Prov. Castell. for 1880, p. 101, mentions Hispan. as early as 1814. Cat. Prov. Tolet. 1888 gives the catalogue for 1818, as far as it could be made up; in 1889, we find, in the same manner, the catalogues for 1819 and 1820 with a dead-list dating back to November and March, 1815. Cat. Prov. Tolet. 1889, page 40 f., gives also a general sketch of the Catal. Prov. Hisp. From 1820 to 1829 no catalogue was issued; 1829 exists in MS.; 1830 to 1834 were printed; 1835 is in MS.; 1836–1839 no catalogue was issued; 1840, 1841 have lithographed catalogues; 1842 is in MS.; 1843 to 1847 were lithographed; 1848 is in MS.; 1849 to 1852 were lithographed; 1853 to 1863 were printed. Our collection lacks 1829 MS., 1831, 1835 MS., (1836 to 1839), 1842 MS., 1850, 1851 to 1857. In 1863 Prov. Hisp. was divided into two provinces: Aragon., and Castellan.

SUPPLEM. AD PROV. HISP.—Since the above was written, Father Velez, S. J. (Madrid) has kindly sent us the following Catal. Prov. Hispaniæ which have lately been reprinted: 1818, 1819, 1820, 1827, 1828, 1829, 1835, 1836, 1837. His Reverence informs us that in the Cat. Prov. Hisp. 1818, printed as appendix of the Cat. Prov. Tolet. 1888, several inaccuracies occur; that the series of Catal. Prov. Hisp. begins with 1818, and that the work of making up and printing the lacking years between 1818 and 1851 is now in progress. The Catal. 1856, 1857 have not yet been found.

20. *Provincia Aragoniæ* began Aug. 7, 1863; its first catalogue was issued in 1864; the years 1865 and 1887 are lacking in our collection.

AD PROV. ARAG.—Rev. Father Velez has kindly supplied us with 1887; 1865 he has not yet been able to find.

21. *Provincia Castellana* began Aug. 7, 1863; the catalogues for 1864 and 1887 are wanting in the Woodstock collection.

AD PROV. CAST.—Father Velez has supplied us with 1887.

22. *Provincia Lusitaniæ* was divided from Prov. Castell. on Aug. 30, 1880. All its catalogues are at Woodstock.

23. *Provincia Toletana* was separated from Prov. Castell. on Nov. 21, 1880. Its complete series of catalogues is in our collection.

24. *Provincia Angliæ*.—The Pontifical brief of July 30, 1804, by which the Society was restored in Sicily, gave also

power to our fathers to aggregate members in Sicily, Belgium and England. (Cf. *Past. Brev. Prov. Belg.*, p. 5.). According to "Records of the English Province," Series xii, p. 818 f., the first provincial of the restored English Province was appointed in May, 1803. The earliest *Cat. Prov. Angl.* in our collection is 1840, all preceding ones being wanting; 1843, 1848, 1849, 1850 are also lacking.

25. *Provincia Hiberniæ*.—Mr. J. Cooreman, S. J., is of opinion that no catalogues were printed before 1844, nor for 1845, 1846, 1848, 1849, 1850. This he infers from the fact that they do not exist in the archives of the Irish Province, nor at Clongowes, nor at Stonyhurst, nor at St. Beuno's, nor in the collections of the Bollandists and P. Sommervogel. An alphabetical index of the members of the Irish Vice-Province for 1834 with dates etc., he has found at Lille, France. Excepting the above mentioned years, our Woodstock collection of the catalogues of the Irish Province is complete.

26. *Missio Americæ Fœderatæ* was re-established on Oct. 10, 1806. From WOODSTOCK LETTERS, vol. xv. p. 117, it is evident that annual catalogues were sent to Russia. But no complete catalogue has been preserved in the archives before 1820. The catalogues for 1807, 1808, 1809, 1810 have been made up by Rev. P. H. Kelly and printed in the WOODSTOCK LETTERS vol. xvi., 169 f.; 308 f.; vol. xvii., 238 f.; 312 f. The catalogues from 1820-1833 exist in MS. in our collection.

27. *Provincia Marylandiæ* began Feb. 5, 1833, the *Missio Americæ Fœderatæ* being raised to the rank of a province with the name *Maryl.* The catalogues 1834, 1835, 1838 are in MS. in our collection, 1846 is lithographed; the rest are printed.

28. *Provincia Marylandiæ Neo-Eboracensis* began on June 16, 1879, by a union of the *Prov. Maryl.* and the *Missio Neo-Eboracensis*. For one year the province was named *Prov. Neo-Eboracensis*; then it received its present name. Its first catalogue is for 1880.

29. *Provincia Missouriiana*.—In 1823 Missouri became a Mission dependent on the *Missio Americæ Fœderatæ*; on Feb. 24, 1831, it began to depend directly on Father General; on Dec. 24, 1839, it was raised to the rank of a vice-province, and on Dec. 3, 1863 it became a province. (Cf. Hill, *History of the St. Louis University*, p. 96 f.). The first catalogue in our collection is for 1835; the years 1836, 1844, 1849, 1851, 1853, 1859 are wanting; 1835 is in MS., and contains on p. 5 a dead-list dating back to June 1825.

The years 1837, 1838, 1839, 1840 are printed as appendices of the Cat. Prov. Rom.

30. *Missio Canadensis* was formerly united to the *Missio Neo-Eboracensis*, bearing the name *Missio Neo-Eborac. et Canadensis*. As such it depended on the Prov. Camp., and earlier on the Prov. Franciæ. The beginning of the New York Mission has been described in the WOODSTOCK LETTERS, vol. xvi., p. 164 ff. It seems that on July 31, 1869, the mission began to depend directly on Very Rev. Father General. Its first separate catalogue was issued in 1870, though a special supplementary catalogue had been printed before this time, in 1863. The last catalogue was issued for 1879; in that year (by a decree of June 16) the mission was divided, the New York part being united to the Prov. Maryl., the Canadian part to the Prov. Angliæ. The latter retained the name *Missio Canadensis*, but its catalogues were printed with those of the Prov. Angliæ till 1884; after this the mission began again to print separate catalogues. All catalogues are in our collection.

31. *Missio Neo-Aurelianensis* began to have separate catalogues in 1881; in 1880 and the preceding years they were printed with those of the Prov. Lugdunensis on which the *Missio Neo-Aurelianensis* then depended. All its catalogues are in our collection.

32. *Provincia Mexicana*.—The first Cat. Prov. Mexic. in our collection is for 1820, containing a dead-list dating back to May 19, 1816. The years 1821 till 1854 (inclusive), 1858 to 1865 (inclusive), are wanting at Woodstock.

33. *Missio Zambesi* began its catalogues in 1881; 1884 is missing in our collection.

34. *Missio Nankin* has separate catalogues for 1878 and the succeeding years; 1883, 1884, 1885, 1886 are wanting in our collection.

We shall gladly exchange our duplicates for such catalogues as are wanting in our collection. Donations of lacking numbers will be thankfully received.

Mr. J. Cooreman, S. J. has promised to procure for us, we believe from among the duplicate numbers of the Bollandists' catalogues, the following years and provinces:

German.—1834, 1839, 1853, 1855. *Belgic*.—1865, 1884. *Austria*.—1851, 1852, 1854, 1860. *Tolos*.—1887. *Hisp*.—1851, 1852, 1854, 1856, 1857. *Missouri*.—1853, 1859. *Zambesi*.—1884. *Sicul*.—1840. *Lugd*.—1863.

We have not yet cancelled them from our list of lacking catalogues, but gratefully acknowledge the kindness of the offer.

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FR. JOHN BAPST.

A SKETCH.

(Continued.)

Fr. Bapst's salient virtue was charity. That it was supernatural in the highest sense was placed beyond dispute by the qualities that adorned it,—it extended itself by preference to the poor and distressed; it was ever strong and manly, never weakening before unjust claims, when known as such; no tale of real distress that did not receive a hearing from him. And if not able to help applicants for aid himself, he had confident recourse to his friends in their behalf, and never in vain; for so deep was the loving veneration entertained for Fr. Bapst's exalted character by his host of friends, that the letters of recommendation carried by persons in want from Fr. Bapst to his friends were ever honored by a generous response. One case was very embarrassing for Fr. Bapst, and the prompt relief afforded by friends, in his sad dilemma, makes evident the strong affection with which he was regarded by his congregation.

At 10 o'clock one stormy night, the college door bell was violently rung, and Fr. Bapst, whose room was near the

front door, answered the call himself, as was his wont for all night-calls, in order to save the porter the necessity of breaking his rest. He found the caller a most unwelcome one. It was an insane woman—a former penitent of Fr. Bapst, who, homeless and without means, had wandered about in the storm for hours, until a gleam of reason led the poor creature to have recourse to the tender father of the poor. Fr. Bapst was in a sad dilemma. The caller was clamorous for a room in the college, a permission that could in no wise be granted; on the other hand the only other avenue of escape from the difficulty—recourse to the police—was closed by Fr. Bapst's tender charity. Meantime the insane person was becoming ungovernable, and the neighborhood would soon be awakened by the outcries of the unfortunate caller. Fr. Bapst, ever a man of prayer, raised his mind to God in prayer, and soon saw his way out of the difficulty. He soothed the poor insane person by promising to bring her to a place where she would be well treated, and then retiring to his room, hastily changed his habit for his secular dress, and by gentle persuasion managed to conduct his delirious visitor to the house of one of the members of the congregation, who resided but a short distance from the college. "My dear friend," he said to the gentleman of the house, "here is a poor insane person who took refuge in the college this stormy night, and would insist on having quarters provided for her. Of course that was out of the question. Now, I have come to you," he added with charming dissimulation, "merely to ask your advice." "My advice, dear Fr. Bapst," promptly replied the gentleman, "is soon given—leave your charge here, and give yourself no further concern about the poor creature. My wife and I will care for her to-night, and will search for her relatives or friends in the morning. One brought to us by you, dear Father, is truly a charge from God Himself."

Fr. Bapst's charity was unbounded when there was question of aiding by consolation or advice those who had been reared in heresy, and converted to the faith in later life. He appreciated their difficulties, and knew well how to solve them to the great comfort of those involved. He never tired of this work, but considered that as a nurse must exercise great patience in rearing the children committed to her care, must humor at times some of their whims, knowing that they will out-grow them as reason develops, so the one caring for the precious souls of these new-born of the Church must treat them with great tenderness at first, and not be too exacting in their regard, but await the growth of

faith within them. Hence his marvellous success in treating with converts to the faith.

Fr. Bapst took an especial interest in the welfare of one young convert, who was a member of one of the first families of Beacon Hill, and whose father was Boston's Know-nothing mayor. This young man whose name was Nathaniel Shurtleff, Jr., owed his conversion indirectly to Fr. Bapst. The affair is thus narrated by one of Mr. Shurtleff's friends:

"At this time I lived in Boston, and my library in those days was styled "the Inquisition" by my Protestant friends. Some of the Cambridge boys came to see me to explain Catholic doctrine in matters pertaining to their lectures at Harvard, on metaphysics; in this way I got to know young Shurtleff. At that time Gavazzi was lecturing on "Romanism, etc." Many went to hear him out of curiosity, as they do to-day to hear Justin Fulton. Shurtleff attended a Sunday evening lecture, and came away thoroughly disgusted, though he knew little or nothing about Catholics or Catholic teachings. His family were bigoted Protestants; his father was Boston's Know-nothing mayor. Monday morning, the papers were full of the dastardly treatment of Fr. Bapst at Ellsworth. This event in connection with the attacks of the night before on the priesthood aroused his interest. 'From that moment I was inspired,' he told me, 'to become a Catholic. They alone would die or be martyred for their faith.' He started at once to see Fr. Bapst, and placed himself under his instruction. Whether Fr. Bapst or Fr. Wiget received him into the Church, I do not remember; I believe, the latter. Shurtleff went through every species of annoyance from his family; even Bishop John of Boston was called in; Fr. McElroy was abused, and a great fuss made; but young Shurtleff never wavered for a moment. Poor boy! he found no congenial companionship in Boston but in me and Fr. Wiget, who took him under his wing fearlessly and affectionately. . . ." Thus writes this friend of Nathaniel Shurtleff.

Fr. Bapst cared for this young man not only up to the time of his reception into the Church, but for many years after, until death called young Shurtleff away. The new convert profited so well by Fr. Bapst's advice as to the course to be pursued towards his parents, who were much embittered against him, that he soon regained his former place in their affections—winning them over by his edifying patience and virtuous forbearance in the face of the storm his conversion had raised.

Fr. Bapst encouraged him to the utmost in the works of zeal which as a thanksoffering for his conversion he under-

took soon after his entrance into the Church. He attended Mass daily at our church of St. Mary's, Boston, and obtained admission into the Young Men's Sodality. He sought the acquaintance of the young men, most of them of the working class, and won them all by his affability and affectionate interest in their welfare. He did a noble work among the Catholic young men of the North End, obtaining a wonderful power over them, as well by reason of his mental culture and high social position, as by reason of his great charm of manner. Many who had given up the practice of their duties, he brought back, inducing them also to enter the sodality; and those who had fallen off in their attendance at the meetings of the sodality, he persuaded to resume their former regularity. He helped to form a literary society in the North End, which, after his death, bore his name. In July, 1860, he entered the Novitiate at Frederick, but remained only a little over six months. The civil war had just broken out, and the excitement of the hour rendered him restless. He returned to Boston, obtained a captain's commission, and went with his company to the front. Passing through Frederick, he sought one of our fathers, and made a general confession and received Communion. He met his death shortly after. The son in dying confided to a comrade in arms a request to his father: "beg my father" he murmured, "to place on my tombstone the name of my Mother, *Ave Maria*." His body was brought to Boston, and the military cortege bore it to the Immaculate Conception Church, where Fr. Bapst pronounced an eloquent eulogy on the life of the gallant young convert, to whom he himself had accorded so much comfort in his many trials. The loving father of young Shurtleff complied with his every wish. He had his grave blessed, and the modest tombstone, which marks the young soldier's grave in the Shurtleff lot at Mount Auburn, near Boston, bears above the name, Nathaniel Shurtleff, Jr., the sacred words, *Ave Maria*. So much reverence did the father entertain for his son's ardent piety, fostered as it had been under the skilful guidance of Fr. Bapst, that for over twenty years after the son's death, a shrine to the Blessed Virgin, erected by his hands in his sleeping room at home, was kept sacredly intact.

Fr. Bapst was very popular as a preacher. Although his English was imperfect, yet his earnestness and his great charity made him really eloquent, and able to stir the hearts of all. A great admirer of his writes from Providence, R. I., on this point as follows: "Fr. Bapst did wonderful work here. He vividly impressed all who heard him preach, with the nobility of his character. When in the pulpit he pre-

sented a beautiful picture—with his arms outstretched and his countenance radiated by an eloquence which could only be inspired by the sublimity of his subject. Preaching in a language strange to him, he occasionally stopped for a word, and so closely was he followed that all instinctively searched for the word applicable to the idea to which he wished to give expression. The sermon was so deeply impressed on the minds of his auditors that many of them could repeat it, almost entirely, word for word." One of his sermons delivered while he was Rector of Boston College laid the foundation of a long and most sincere friendship with one of the great statesmen of Massachusetts, John A. Andrew, the famous war-governor. Their intimacy progressed so far that it became the governor's delight to run up to the college and have a talk on religious matters with Fr. Bapst. There is little doubt that under Fr. Bapst's guidance he would soon have entered the Church, but a sudden death prevented him from verifying his oft repeated assertion, "I will die a Catholic." A Catholic friend of the governor thus relates the incident leading up to the friendship between the latter and Fr. Bapst. "The good Father was instrumental in paying off the greater part of the immense debt on the Immaculate Conception Church in Boston. One Sunday he was submitting a financial statement to the congregation, which was eminently satisfactory, when, carried out of himself through gratitude to St. Joseph to whom he attributed all the financial relief effected, he delivered a most eloquent eulogy of the Saint. It happened on that day Governor Andrew came to church with me, and sat in my pew. The governor was immensely impressed with the sermon, particularly that part of it in which Fr. Bapst forcibly advised all to seek the help of the Saint in all questions of difficulty—whether regarding family matters or those pertaining to public interests. All the way home, the governor could talk of nothing else. St. Joseph seemed to be a new idea to him, if indeed he had ever heard of the Saint before. Some time after, he presided over the State Council, and after settling to his satisfaction all the matters before him, there still remained one affair in regard to which he was not able to come to a decision. Lost for some time in thought, he at length astonished the gentlemen of the council by declaring 'I will defer my decision upon this point, gentlemen, and in the mean time will consult with St. Joseph upon it.' They looked at each other in perfect amazement. A few days after, the governor's private secretary asked me what I had been doing with the governor, and whether I

was trying to convert him, adding that the gentlemen of his council were fearful the governor was becoming weak in the *upper story*. I believe, that to his dying day Governor Andrew never forgot that sermon. Who knows but it may have done him service at the last hour!"

Fr. Bapst was a sincere friend of all in distress, and especially if those in affliction bore the priestly dignity. Earnestly did he labor at the reformation of suspended priests, bringing them home with him, watching over them, obtaining permission for them to say Mass, and strengthening them with fatherly advice. God blessed his noble esteem of the sacred priesthood by many a victory over inveterate habits.

One object of Fr. Bapst's charity, a layman, is sufficiently remarkable to deserve special notice. This was a Dr. Villaneuve. The writer remembers meeting him on his arrival in Boston from Portland, Maine. He cut an odd figure indeed. His pantaloons, a sad misfit, were rolled up at the ankles, his coat was to the last degree shabby, his hat full of holes, his shirt—if shirt he wore—was without collar or cuffs, and his face unshaven and unwashed. And yet with all the uncouthness, there was no disguising the nobility of his bearing, and his speech gave ample evidence of the gentleman and the scholar. Stopping the writer on the street, he asked him most politely whether the college was nigh, and whether *Le Père Bapst* was to be seen. He told him that he had landed two days before in Portland, Maine, from a sailing vessel, after a two weeks' voyage from Cuba. He had been engaged in the revolution on that island, and had been imprisoned, but managed to make his escape, and got passage on an American vessel. He was then in search of Fr. Bapst to whom he had letters of introduction from fathers in Mexico. Fr. Bapst was soon after seen, and examining his letters found him to be a most distinguished military surgeon who had occupied a place on the staff of the ill-fated Maximilian. The good father interested friends in his behalf, and among them quite a number of literary men. They found the doctor to be a man of high intellectual attainments, and an eloquent speaker, and placed him on the way to fame and fortune, by making arrangements for a lecture course. The doctor, a week after his arrival in Boston, was invited by Fr. Bapst to give a lecture to the faculty and students of Boston College. One who had seen him on the day of his coming to Boston, would not recognize in the elegantly attired and scrupulously neat gentleman that then appeared, the tramp of a few days before. His discourse delivered in the lecture hall of the col-

lege was a superb affair, and held the attention of professor and scholar to the end; and yet all the while, as was afterwards learned, he was mentally translating his thoughts from their Spanish dress into English, never having before lectured in the vernacular, of which, however, he had a thorough knowledge. His subject was "The last days of Maximilian." He prefaced his remarks by a humorous allusion to himself: "I am," he said, "a Frenchman by descent, a Spaniard by birth, a Mexican by adoption, a Cuban by accident, a Cosmopolitan by disposition and a tramp by necessity." His description of "poor, poor Carlotta," as he termed the ill-starred Empress of Mexico, was very pathetic. He told his audience that as staff-surgeon to the Emperor he had ample opportunity of judging the characters of the Emperor and Empress. Maximilian was as gentle and confiding as a child, but his wife was of a more heroic mould. She left Mexico for Europe shortly before the revolution that was then brewing broke out, and her intention was to arouse the European powers to interference in the Emperor's favor. And such was her influence that she would have certainly succeeded in her mission, had not the revolutionary chiefs, fearing her power, set themselves to work to thwart her enterprise. They bribed a maid-servant who was of the suite of the Empress, with the promise of a rich dowry and a marriage with a sergeant of the revolting army, if she would take care, early in the voyage, to steep in the tea of her mistress, a root indigenous to Mexico. The potency of this root consists in attacking the brain tissue and rendering insane the one whose system its poison once pervades. She was faithful to her abominable contract, and poor Carlotta landed in Europe, a helpless maniac.

The doctor was withering in his denunciation of "the base and treacherous Louis Napoleon." He gave, in closing, a graphic account of the execution of Maximilian, at which he and the other members of the imperial staff were forced to be present. Twelve soldiers were chosen for the work, and were arranged in three divisions of four men each. This was done in order that if one division failed to do the deed, the others might be at hand to assure its execution. Maximilian took his station calm and unruffled, looking every inch a king, and after a devout prayer and a fervent kiss of the cross held by the chaplain, he moved forward and presented a gold coin to each of his executioners, declaring that for Christ's sake he freely forgave all his enemies. Then resuming his place, he cried out with a steady voice, "Strike here, boys," pointing at the same time to his breast. The soldiers were so overcome by emotion that the first division

failed to strike a vital point, though its every shot wounded the Emperor. The same ill-success attended the marksmanship of the relay; and it was only after poor Maximilian had received twelve shots that the butchery was complete.

Dr. Villaneuve's words though tinged with a decidedly foreign accent, were perfectly intelligible, and fervid with a burning eloquence. A brilliant career opened before him in Boston, and Fr. Bapst's influence assured him every success. A cosmopolitan, however, by disposition, as he termed himself, he became restless after some months' stay in Boston, and yearned for pastures new. He wandered out to the West, and entering the U. S. army, met his death on the western frontier the following year.

As a spiritual director, Fr. Bapst was held in high esteem. While at Boston College he was the confessor of a majority of the priests of the archdiocese. He was Bishop Fitzpatrick's confessor, and in the last sickness of the eminent prelate, his presence at the bishop's bedside was a source of great comfort to him. Fr. Bapst was eagerly sought for retreats by priests and religious, from the Gulf of St. Lawrence to the Gulf of Mexico. So high was his repute for wisdom and learning with the priests of the Archdiocese of Boston, that when one of them, a man of no mean attainments himself, was asked by the bishop at a conference, what course he would pursue in a certain difficult contingency, he replied promptly and with the manifest approval of the assembled priests, "I would consult Fr. Bapst."

(To be continued.)

OBER-AMMERGAU.

Extract from a letter of Mr. Clifford.

I reached Ober-Ammergau in time for the last performance of the Passion Play, which took place on the twenty-eighth of September. The ride in the cars from Munich carries you for three hours through some of the most beautiful scenery in Southern Germany, until you come to Oberau. You are then in the heart of the Bavarian Alps, and there is still a slow, toilsome climb of two hours before you, up the steep slope into the village of the peasant-players. Reminders of the faith and piety of the people meet you at nearly every step of the way; sometimes it is a rude shrine set up under the shelter of an overhanging rock, but more frequently, a simple crucifix of peasant carving, hung in the shadow of the trees, or standing out under the glare of the sunshine at a turn in the dusty white road-side. The people are a race of religious artists. If the carven crucifixes will not convince you of the fact, as you move up the mountain side, the play will, when you have seen it and heard it with its wonderful choric setting, and eloquent symbolism of its *proem* tableaux. Cook—the ubiquitous and all-provident Cook, who will send you to Kamschatka as readily as he sent me to Innsbruck, without any of the worry of ticket-buying—had his men posted in opportune places; while great white placards in English, labelled the omnigeneric collection of carriages he had gathered there for the benefit of the unnumbered host that held his coupons. These Cook's men and Cook's carriages looked strangely out of place among the more picturesque Bavarian drivers who wore feathers in their round felt hats, and were clad in gray jackets and breeches trimmed with green, and in leggings of open plaiting, that showed a stout sun-browned calf beneath the cordage. The village itself, as we rode into it on the Friday afternoon before the play, presented a very bewildering picture to the view. I thought I saw representatives from every Aryan folk under heaven, from San Francisco to St. Petersburg. Americans and Englishmen moved about in great numbers. Priests, tonsured and untonsured, laics, young men and maidens, Protestant ministers and Puseyites, and an occasional bishop resplendent in purple-corded shovel hat, and silver buckles, a gathering almost Pentecostal in its variety and fearful in its juxtaposition;

turned the devout little village into a foretype of the Jehosaphat that is to be—a place of all sorts and conditions of men. I was quartered in a little room with Fr. O'Donnell, a secular priest from Boston, at the *Gasthof* of one of the "Money Changers of the Temple." Fr. Cleary, the Temperance orator of the West, was next door to us at the house of "Simon Peter." Very early on the morning of the play we were roused by the firing of cannon. It was the signal for Mass at the parish church. Precisely at eight o'clock, a chorus of young men and girls entered the theatre from the sides, to the sounds of a solemn march; and the curtain rose upon the first Old Testament tableau, "The going forth from Eden." However much one disliked the thought, he could hardly avoid noting the many points of coincidence between the play as it now followed, and the presentation of a Greek drama in its best and most serious days. The chorus of the Passion Play, it is true, never danced, and had moreover only two changes of position; but it made use of copious and dignified gesture; and in its exquisite, lyrical commentary on the action, in its musical articulation of what everybody in the vast audience felt, but dared not utter, it was almost identical with what we know of its classical prototype. The play opened with Our Lord's Entrance into Jerusalem; and it moved on breathlessly and rapidly, with a rush, it seemed to me, in spite of the long hours, until it came to the Crucifixion: then the action and the dialogue became quieter and more subdued, the rhythm of the piece seeming to die into silence at the Ascension. Before each of the acts there were two successive tableaux taken from the Old Testament, in which the drift and purpose of what was to follow were very distinctly foreshadowed. The scenes and incidents chosen were in all cases taken from those broader and more striking facts in the history of Israel, that generations of spiritual writers have made us all familiar with; but I never realized how awfully significant they were, until I saw them set side by side with the startling events of the Passion. It was wonderful art surely. Indeed it was more than art. It was inspiration,—the inspiration that piety gave to the peasant actors that did it all with such terrible realism, and yet so well. If the comparison may be made in reverence, it was like faith coming into a Greek theatre in its austerest and most religious days, and renewing it with transfigured life. Faith in buskins may not strike many as an edifying spectacle; but neither does the Passion Play, until you have seen it. The attention of the audience was very significant. During the long eight hours—there was a break at noon—I didn't see a single impatient spec-

tator. There were nearly six thousand people present. Hundreds of them, as I judged from their behavior in the church that morning, were not Catholics. Yet I frequently saw them in tears, the men not less than the women. The strained eager look on so many thousand faces at the more critical portions of the play was almost as moving as the action itself. If the shadow can do so much, thought I, what will the substance not do, if only rightly presented? Of individual performers I don't care to speak. It was with the play as a whole that I was most concerned. The *Christus* of Joseph Mayer, of which so much has been written, struck me as weak and ineffectual. The *Corypheus* with his finer voice and figure would have put more verisimilitude into it. The *Petrus* and the *Judas* were real and life-like. The *St. John* was painfully effeminate. *Our Lady's* part was very well done. The grouping, the statuesque posing and contrasts of color in the tableaux, in which even infants of three and four years took part, made a series of pictures that will never pass out of the memory of those that saw them. Nowhere else on earth, one would think, could such a play be possible, save in this cloistral valley of Bavaria, walled in from contact with the world by its barrier of solemn mountains—nowhere else and with no other class of actors than these simple-hearted peasants who do it so well because they believe, and know no evil. One may say of them what has been said so often of that wonderful picture of Fra Angelico's, that you can see in the National Gallery in London, that every face you meet with is the face of a soul in sanctifying grace.

And yet in spite of the goodness of these artist-players, in spite of the genuine edification I received during the fifty hours I spent among them, I must confess that I would not care to see the Passion Play again. Even now there are signs that the world has laid its hands upon it; and there is danger that what was once an act of love may become an unholy commercial transaction, if not to the mysterious syndicate about which so much has been written and denied, at any rate to the performers themselves. Besides, there are two characters in the drama, which not even a saint should be allowed to impersonate and without them the Passion Play is an impossibility. The curtain fell at five o'clock.

I returned to Munich that same night, and on the following day I was in Innsbruck.

CORNELIUS J. CLIFFORD.

MISSIONARY LABORS.

MARYLAND-NEW YORK PROVINCE.

FROM SEPT. 28 TO DEC. 23, 1890.

To the 16 missions reported in the last issue of the LETTERS as the result of the labor of two months and a half, twenty more may now be added—making in all 36 missions given between the middle of July and the last of December.

On Sept. 28, a mission of two weeks was opened at St. Mary's Church, Poughkeepsie, N. Y. It was conducted by the Superior of the band, Fr. Himmel, assisted by Frs. Casey and McAvoy. It was quite successful. 1850 Confessions were heard, 5 converts received into the Church, and 40 adults confirmed.

On the second Monday of the mission, as there were no confessions to hear, the missionaries availed themselves of an invitation to cross the Hudson on foot, *via* the Great Poughkeepsie R. R. Bridge. This is a concession rarely accorded, as the bridge is not open to foot-passengers. This bridge is like another Colossus of Rhodes, dominating in its immensity and height everything around Poughkeepsie. It has a length of nearly $1\frac{1}{3}$ miles, and a height above water line of 212 feet, 77 feet higher than the Brooklyn Bridge. To look down through the inch spaces which separate one plank from another of the foot path, and behold the shore rapidly declining towards the river bank, causing the height of the bridge above *terra firma* to increase, to feel one's self as it were suspended in mid-air—held up apparently only by wires, is enough to make the most courageous timid.

From Poughkeepsie Fr. McAvoy was sent to give a short mission at the church of St. Augustine at Sing Sing. This lasted five days—from Oct. 12 to Oct. 17. Assistance in hearing Confessions was kindly rendered by the neighboring priests; we heard 1150 Confessions.

While at Sing Sing, the father was urged to visit the vast penitentiary. He was received most kindly by the head keeper, Mr. Connaughton, who conducted him to see the prisoners condemned to death. They were all in solitary confinement, the death-watch patrolling before the cells

containing the five murderers. They were all Catholics—two of them converts—and they had made their peace with God. With great feeling they received the missionary's blessing and words of consolation. It was a depressing sight to behold in the darkened cells these five men whose ill-disguised fear showed that they appreciated the nearness of death.

The Catholics in days gone by were forced to use a union chapel on Sundays for Mass, but now, thanks to the exertions of that excellent Catholic, the head keeper, they have a separate chapel for themselves, containing a beautiful altar, elegant wooden candlesticks and confessional—all made by the prisoners. The altar piece is an excellent picture of the Crucifixion, while the walls around are adorned with frescoes representing scenes from the holy Scripture. These are the work of one of the convicts, whose term soon expires, and who responded to the father's words of praise by assuring him that once freed he would devote his life to God and His Church. The choir is excellent, and the quartette rivals, if it does not surpass, those of many of our great church choirs. The tenor has a cultured voice of great compass, while the bass is evidently a musician of no mean attainments. The prisoners are a most delightful audience to address; they allow no word of the discourse to escape them. Mass is said here every Sunday and an instruction is given by one of the priests of St. Augustine's, who have at all times free access to the prison. They are very much respected by officials and prisoners alike. A large number of the Catholic prisoners are monthly communicants. The father met, in the course of his visit, a prisoner who impressed him very much. He was a small-sized man, wearing spectacles, of middle age, bony in frame, and intellectual in look. He was at work in the printing-office, and saluted the priest with great courtesy. He was evidently a man of refinement and education, and the keeper assured the father that he was the most tractable of all the prisoners. This was the *quondam* friend of Gen. Grant, Ferdinand Ward, the Napoleon of Wall Street. The prisoners are treated with great humanity; wholesome nourishment is provided them—of better quality than many of them had had when at liberty,—and trades are taught those who have none when they enter. Escape from the institution is almost impossible. There are four watch towers, upon which are stationed day and night, armed guards ready to shoot any fleeing inmate. It is related that one ingenious fellow some years ago nearly effected his escape by a very cunning contrivance. He made secretly an imitation in wood of a good-sized duck, hollowed

out the inside so as to receive his head freely, and made breathing holes in front. Armed with this, he bided his time one day, and an opportunity affording itself toward dusk, he safely scaled the wall, and reached the river bank. Once there he adjusted his disguise, and quietly dropped into the river. Nothing appeared to the eye but what seemed a harmless wild duck, swimming quickly to the opposite bank. The guards, however, were not to be deceived. From the nearest watch tower they descried the duck-like object, and immediately suspecting a *ruse*, fired a volley that shattered the disguise, and killed the unfortunate convict.

At Hoboken, N. J., Frs. Ronald Macdonald, Barnum, Matthew McDonald and Forhan, labored for two weeks, beginning on Sunday, Sept. 28. The church is that of Our Lady of Grace, of which Fr. Patrick Corrigan is pastor. The results were very gratifying. We heard 5064 Confessions, 40 adults were confirmed, and 4 baptized.

On Oct. 19, a mission was commenced at St. Joseph's, Union Square, Somerville, Mass. The Superior, Fr. Himmel conducted it, assisted by Frs. Barnum and M. McDonald. About 5960 Confessions were heard, 146 adults were confirmed, 75 received first Communion, and 5 were baptized.

At St. Mary's, Jersey City, on Oct. 19, Fr. R. Macdonald with Fr. Casey began a two weeks' mission. Assistance was lent by Frs. Quill, Coppens, and McTammany of St. Peter's. The pastor, Fr. Senez, was delighted with the results with which God crowned the labors of the fathers. Some 6800 Confessions were heard, 204 adults confirmed, 13 received into the Church, and 60 made their first Communion.

On Oct. 19, a week's mission commenced at Uxbridge, Mass. Frs. Forhan and McAvoy were the laborers. They heard 824 Confessions. At the end of this mission Fr. Forhan was sent to help during the 2d week of the mission at St. Mary's, Jersey City, and Fr. McAvoy, to conduct a week's mission at Milbrook, Dutchess Co., N. Y. At this last named place 450 Confessions were heard, and two adults were received into the Church. This is a parish formerly dependent upon Armenia, but now presided over by a separate pastor, who is a very spiritual and zealous man. The people are very devoted to him, and feel that he is a man truly poor in spirit, whose only aim is to secure the glory of God and the salvation of their souls. The parish contains about 700 souls including children. Milbrook is the summer residence of some of the most noted New Yorkers. It is extremely healthful, and the air is possessed of such rarity and freedom from all miasma, that from the hills around,

the Mountain House on the Catskill, 50 miles away, can be descried with the naked eye.

On Nov. 5, one of the missionaries went to Chicopee Falls to fulfil a promise made at the end of a mission given there in the early fall. The promise regarded a temperance lecture in honor of the centenary of Fr. Theobald Matthew who was born in the autumn of 1790. On his arrival the father was greeted not only by the temperance society of Chicopee Falls, armed with lighted torches and headed by a brass band, but also by the visiting societies from Springfield, Chicopee and Holyoke. The town was illuminated in honor of the occasion, Roman candles and rockets helped to make the night brilliant, while cannon crackers added the necessary noise. The procession passed through the principal streets of the town, and drew from their homes an admiring crowd.

On November 9, Fr. Superior opened a mission at St. James's Church, West Philadelphia. It continued for two weeks. He was assisted by Frs. Casey, Holaind, Forhan and McAvoy. Confessions were heard to the number of 4560. About 100 were confirmed.

At Plainfield, N. J., Frs. Ronald Macdonald and Forhan labored from Nov. 2, to Nov. 16. There were 1934 Confessions, 54 adults were confirmed, 15 made their first Communion, 8 were received into the Church. A series of revivals at all the Protestant churches were being conducted at the time of the mission. A compromise had to be reached between Protestant mistress and Catholic servant, both intent on attending the services in their respective churches. Two servants residing with wealthy families, sacrificed their places rather than be deprived of the fruits of the mission. Only 25 adult Catholics out of the whole Catholic population held out to the end against all persuasions employed to bring them to the Sacraments, and of these, 11 conquered by God's grace, came to Confession on the very day of the missionaries' departure.

Frs. McDonald, Gleeson and Barnum gave a two weeks' mission at the church of Nativity, 2d Ave. N. Y., from Nov. 9, to 23. Total Confessions, 2260; confirmed, 75; first Communions, 60; adults baptized, 8; last mission 17 years ago; this was much needed.

On Nov. 30, a mission opened at the Cathedral, Richmond, Virginia. Fr. Himmel, the Superior, and Fr. M. McDonald conducted it. The Confessions numbered 1550, the Confirmations 30 and the Baptisms 13. The mission lasted eleven days. On the same day Frs. Barnum and McAvoy began a week's work at Petersburg, Va. The Catholics of this

city number only 500, and therefore the 460 Confessions heard show a grand result for the week's labors. Three were converted. On the last day of the mission one of the fathers held a grand rally of the League. After speaking on devotion to the Sacred Heart, he invited all the members of the League to come forward to receive the badges of the Association in which they had never been invested, and at the same time he urged all not yet members to come with the others to the altar railing to give in their names, and be invested in the badge. The large congregation, many not yet enrolled, rose up *en masse*, and complied with the invitation. It was indeed a grand evidence of the benefits conferred by the mission. The closing sermon treated of devotion to the Blessed Virgin as a means of perseverance. Many Protestants were present. One of them, a doctor of great repute for learning, called the next day, and declared that he had never regarded the necessity of devotion to the Mother of God in the light in which it was placed by the missionary. He was convinced at length of the strength of the Church's position in this regard. The missionaries were delighted by the faith of this good people, and their affectionate appreciation of any spiritual assistance rendered them. Never was there found a congregation more absorbed in every word that fell from the mouth of God's minister. The night before their departure from Petersburg, the missionaries were bidden a most affectionate farewell by a great portion of the congregation who called upon the fathers and expressed their deep gratitude to them. The little children were there too, having insisted upon being brought to get the missionaries' blessing. Here it was that Fr. Barnum received from the Indian missionary, Fr. Van Gorp, who came down to Petersburg to see him, the news of the permission to go to the mission of Alaska. He was overjoyed, and left, on the day after the mission, for New York there to make his preparation for his long journey to the far and desolate North. His wonderful perseverance in the beginning of his vocation and his many sacrifices cause this heroic resolve to occasion no surprise to those who know his generous nature.

Here I may be permitted to relate a curious circumstance about this call to Alaska. When the late Archbishop Seghers visited Boston College some seven years ago, Fr. Barnum, ardently desirous of the Alaska Mission, which was under the spiritual control of the archbishop, spoke on the subject to the saintly prelate, and was urged to accompany him on his homeward journey. He sought the permission of superiors, but it was refused. The late Fr. Dompieri, a

man of great holiness, consoled the disappointed aspirant for missionary hardships, by assuring him solemnly that he would certainly obtain permission in time. After a while Fr. Barnum urged his petition again, and met with another denial. He then resolved to leave all to God, and for over four years never renewed his request. Fr. Dompieri died in November, and about one month after his death, the permission to proceed to Alaska came unsought and unexpected.

At St. Patrick's, Richmond, Frs. Himmel and M. McDonald commenced on Dec. 14, a week's mission which resulted most happily in the approach to the Sacraments of 750 members of the congregation—nearly all the members of the parish being comprised in this number.

At St. Joseph's Church for colored people in Richmond, Fr. McAvoy conducted a 5 days' mission. His audiences were largely composed of colored Protestants, the Catholics, including children, numbering not more than 100. All the adults and grown children among the Catholics approached the Sacraments. One girl who had apostatized, and been *dipped* by the Baptists, came to the missionary weeping and begging to be taken back into the Church. She had been forced by her bigoted parents to abandon her faith. To make a deep impression on her, and give edification to the congregation the father had her come to the sanctuary railing at one of the night services, and there, after reciting with her the creed, gave her his blessing. A week after the mission she came in great distress to tell the father that her mother had torn her scapular from her, and had become almost insane with rage when she heard of her public recantation. She had beaten her again and again in her efforts to make her turn back. The good Josephite Father took her to the convent of nuns devoted to the education of colored children that the religious might afford her comfort. While they were there, the mother, a burly, stupid-looking negress, gained admission, and heaped abuse upon the sisters. The father, remembering that a soft word turns away anger, waited until her rage was spent, and then gently said to her that he was surprised that a *lady* of such an intelligent appearance should not understand that they were seeking only her daughter's greater good. The kind and complimentary tone of the father touched the right chord in the poor creature's heart, and after a little further talk with her, the priest was able to exact a promise from her not to interfere with the child's religion, and finally influenced her by his kindness so far that she promised to come herself for instruction. Great indeed is the power of God's grace!

They have quite a large school here taught by white sisters of an order founded in England for the Colored Missions. There is a building for the boys, and a separate building for the girls. The majority of the children are Protestant, and it is hoped that through their Catholic training the rising generation may be secured for the Church. The poor darkies are kept in bondage by their ministers. They are told that if they become Catholics, they will have to become Democrats also, and finally lose their liberty. During the mission the Baptist churches in the neighborhood held revival meetings to draw the darkies from the mission. Br. Jasper, whose place is near the Catholic church, was especially zealous in this work. But the Protestants flocked to the church despite these efforts to the contrary. On the closing night, however, the white Baptists came to the rescue of their black brethren, and held a concert in Jasper's church, and the crowd at the mission was greater than ever. The Josephites' property is a very fine one, including a good-sized tract of land, a very pretty church, pastoral residence, two school buildings and convent. The debt is entirely paid, owing to contributions received from all parts of the country. The progress is slow but sure. A few years ago there was only one Catholic colored person in Richmond, a most saintly and charitable person called Aunt Emily; now the number approaches 100, and they are splendid Catholics all. There are schools at Lynchburg, Petersburg, Norfolk and some few other places, which are sowing the seed of Catholicity in the hearts of the colored people.

At Winooski, Vermont, Fr. James Casey began a week's mission on Nov. 30. The zealous father was able to induce all the Catholics to approach the Sacraments. About 500 Confessions were heard.

A 5 days' mission conducted by Fr. McAvoy opened at Old Point Comfort on Dec. 14. About 100 Confessions were heard, a good number being soldiers from Fortress Monroe hard by. This number, though small, represents very well the congregation.

On Dec. 18, a mission of 6 days was opened by the same father at the Old Soldiers' Home, Elizabeth City, Virginia, about 4 miles from Old Point, and situated in full view of the beautiful Hampton Roads. Some 400 Confessions were heard. It was an edifying sight to see white-haired old men, away from Confession for very long periods—one for as long a time as 65 years, another for 55, still another for 40, and so on—hobbling in to make their Confessions, and unable to proceed because of the intensity of their sorrow that showed

itself in tears and sobs. The father found many instances of most holy lives among these battle-scarred veterans, and learned that over 150 approach the Sacraments monthly. One pious veteran is deserving of mention. He has been most generous towards the church, even beyond his fellows who are all liberal towards the priest, who in fact depends upon them for the support of his mission at Old Point. This good man was most desirous of erecting an altar to our Blessed Lady. He had nearly fifty dollars saved which he was reserving to aid him in putting in the market a most ingenious patent. His love of our Lady, however, prevailed over his love of his invention, and he took the whole amount, heading therewith a subscription list for the expenses of the shrine. When the altar of our Lady was completed, it presented a pretty sight indeed, and a proud moment it was for the old soldier. So reverent was this most exemplary Catholic that he wished to know whether he was worthy enough to touch the statue of his Blessed Mother, as he would be obliged to do in removing it after every service.

The sexton of the chapel, which is intended for the use of Protestants and Catholics in turn, is a Protestant. No one however could have been more devoted than he was to the interests of the mission, and no one a more attentive listener at all the exercises. He went so far in his zeal for the success of the mission as to request the minister who held services on Tuesday afternoons to forego his practice that week so as not to interrupt the mission, and the minister complied with his request. Another Protestant got down on his knees before the father, and craved his blessing. It was a very consoling six days for the missionary. Fr. Gaston Payne, a graduate of Georgetown and a most exemplary priest, came over from Norfolk, and rendered very efficient aid during the last two days.

Fr. R. Macdonald, Gleeson and Forhan labored for two weeks at St. Augustine's Church for colored people in Washington, D. C. The mission opened on Dec. 7, closing on Dec. 21. Happy indeed were the results. About 2300 Confessions were heard, 179 adults were confirmed, 40 made their first Communion, and 25 were baptized.

From Dec. 24 to Jan. 2, Fr. McAvoy labored at Petersburg, having returned thither at the earnest request of the parish priest who wished him to follow up the good already effected by the late mission.

While the regular force of missionaries was busily engaged, two missions were conducted by former members of the band.

A mission of one week was given by Fr. McTammany at Liberty, Maryland. The 450 Confessions heard represent nearly all the members of the congregation, and give evidence of the greatness of the father's zeal; 5 adults were baptized.

At Ellicott City, Maryland, Fr. Hamilton of Frederick gave a successful mission. Nearly all the Catholics approached the Sacraments.

A very interesting incident happened at one of the missions. A little girl of nine years of age came, in company with her nurse, to the head missionary. She seemed a very angel, so pure and innocent did she appear. She was the daughter of a wealthy Catholic mother, a worldly-minded woman, who in her devotion to fashionable life, had long ceased to practise her religion. Indeed she had neglected to have the child baptized or instructed. That the girl was a well instructed Catholic was due to the devotion of the faithful Irish nurse to whose care the mother had with supreme indifference left her only child. The little one was about to make her first Communion, and having learned that her mother ought to be a Catholic, she was full of the purpose of discovering a means to bring her to the practice of her duties. She asked with beautiful simplicity what she must do to win her mother's soul back to God. The missionary, usually impervious to all emotion, was deeply moved by the sight of this child looking like an angel, and acting the part of one towards her mother. He suggested that she say certain prayers to the Sacred Heart and to the Immaculate Mother, and assured her that God would hear her prayers. A few days after, she returned, and insisted upon the missionary taking a dollar—her little savings—as a stipend for a Mass in honor of the Sacred Heart for her mother's conversion. One day before the end of the mission, she came to the church holding the hand of an elegantly attired lady of distinguished appearance, whom she appeared to lead rather than accompany. She sought the missionary, and said to him simply, with a glad smile "I have brought her, Father." The lady blushed, and in a confused tone said: "Father, I know not why I have come, but my little daughter has insisted upon me going to Confession, from which I have been absent for many years, and, though I wished to hold out against her entreaties, I could not." She made her Confession, and the next morning knelt beside her little one at the altar railing to receive her first Communion, after many years, while the angel beside her received the first Communion of her life.

A. M.

OUR SCHOLASTICATE IN JERSEY.

A letter from Father Sherman to the Editor.

ST. HELIER, Dec, 25, 1890.

REV. DEAR FATHER,

P. C.

In answer to your kind note let me thank you for the chance you offer me of writing to all my friends and brethren at Woodstock.

The difficulty is to know where to begin, a problem best solved perhaps by beginning. It is a bright October afternoon and we are standing at the bow of the little steamer that plies twice a week between Grand Ville on the coast of France and St. Helier. The ocean is as smooth as Chesapeake Bay, and in front of us, veiled in mist, lies the pearl of the sea, the celebrated home of political outlaws, the term of our long voyage. The boat slips quietly on and into the artificial harbor, with its huge jetties extending into the sea, in rectangular shape, leaving a narrow entrance through which we glide into the calm basin. Two boatmen in a skiff catch the hawser thrown from our bow and make it fast to a buoy anchored in the basin, the other end is attached to the windlass of the donkey engine on the main deck, and our little steamer like a kicking horse tied to a hitching post, pivots about the buoy and lies alongside the quay. Two scholastics are there, among the crowd, to welcome the stranger, and we are soon driving through the streets of St. Helier towards the Imperial Hotel, or rather the *Maison St. Louis* as the scholasticate is called. Warmly welcomed and comfortably installed *au quatrième*, I glance from my window to get an idea of my surroundings. Just below lies the handsome, terraced lawn, sloping down to a street that borders the town. At our feet is St. Helier, a city of thirty thousand inhabitants, the seat of government of the island and its chief mart. It is divided by a rocky bluff on which stands Fort Regent frowning over the harbor, and circled by hills which close it in on all sides with a fringe of green. Out in the harbor stands a rugged mass of rock and masonry, the Castle Elizabeth, and beyond it a jetty that breaks the western seas. Further on is St.

Aubin's Bay, a broad, solid sweep of curving shore, then the cliffs of Noirmont, and along the horizon, the dark blue line of ocean. The house has a fine façade not without architectural pretensions, a double flight of curving steps leading up to the portal, the wings well advanced and much lower than the main building, graced with broad lofty windows opening into narrow iron balconies, lending an air of stateliness to the structure. It is regarded as the handsomest building on the island, and when our fathers purchased it, there was a stipulation that the view from the street should not be in any way obstructed. We parade therefore in cap and gown, or, if you prefer, in soutan and biretta, in full view of the idle or curious, but too far from the street to be annoyed or disturbed; *speculaculum facti sumus*, that is all. Just in the rear of the college a hill rises abruptly as high as what we would call the third story. Mantled with ivy its ruggedness is hidden, but the cheering sunlight and refreshing view are cut off from all the rooms in the rear of the residence. The lofty dining-hall of the old hotel is our refectory, the ball room our chapel, a transformation like that witnessed at Beulah.

But you will be more interested perhaps in the island than in the Imperial Hotel. Well, the Channel Islands formed, of old, an appanage of the Duchy of Normandy and since the conquest, have belonged to the English sovereigns. Her Majesty governs us not as Queen of England be it noted, but as Duchess of Normandy, a title of which she is said to be proud. By all the laws of geography and geology it is a part of France; the language, customs and laws outside the city of St. Helier are French; and the proceedings in the courts and parliament are conducted in that tongue. For all that, it is Protestant and bigoted too, and has more than once stubbornly resisted any attempt to sever it from England. During our war of independence, a Norman noble attempted the conquest and succeeded in capturing Mont Orgueil, a fine old castle now in ruins, at the eastern end of the island. Advancing to St. Helier, he took the town and demanded the surrender of Fort Elizabeth. But the Fort held out, and fired on the invaders; the Jersey militia stationed on the hills, surrounded the invading force, attacked them in the streets and finally compelled them to surrender. This was the last serious effort made by the French to recover possession of the island. During the wars of Napoleon, Jersey was well fortified, works in masonry being built here and there on the hills and martello towers constructed in every little bay and inlet to prevent the landing of troops. A martello tower is a simple circular structure

of stone, about two stories high, the walls pierced on all sides with narrow embrasures for musketry. At the same time, good roads were constructed for military purposes, and these still form the main arteries of the island. An English regiment is kept in garrison here, and the morning and evening gun reminds us constantly that we are under military protection. Occasionally two or three discharges are heard in the night, booming from Fort Elizabeth. This is the signal that the physician is wanted, and a summons to the boat's crew that is to row him to the castle out in the bay. There are two railroads here, the longer about three miles in length, and it may be well to notice that the companies are strictly "limited." The eight parishes into which Jersey is divided still bear the good old Catholic names of St. Peter's, St. Brelade's, St. Mary's, and so on, and are adorned with pretty churches in the Norman style of architecture of the 12th century or thereabouts. In addition to the highways of which I have spoken, you have any number of smaller roads, lanes and by-ways, crossing, interlacing, winding in and out and affording no end of pleasant and varied walks. This results from the minute division of the farms, another consequence of which is that the island is covered with walks and hedges, for there are no fences here. One of the first things a stranger notices is the vast quantity of ivy which abounds everywhere. Against the walls of the houses, on the hillsides, on the banks, on the division walls and even on the trees, creeps the rare old plant, deserving its consecrated epithet only in the poet's sense of the term. Another feature arises from the use of seaweed as a fertilizer. Spread thick upon the soil, it gives the fields such a reddish hue that under the rays of the setting sun they gleam like fire.⁽¹⁾ To get an idea of the inland scenery you must imagine everything in miniature; for streams, you have threads of water; for meadows, patches of land as large as Br. Gaffney's garden; groves in which you could almost count the trees; and cattle—but I need not describe the cows, they are better known than anything else about Jersey. They display a charming sense of proportion in point of physical development, but when it comes to their proper function, you would be astonished to see what a vast quantity of milk they yield and how rich that same milk is. I should say that Jersey milk is as rich, after resting a few hours, as cream is in some places, and it is furnished for the benefit of the scholastics in great abun-

⁽¹⁾ The trees that border the lanes and edges of the fields are nearly all plar-dard, a custom which makes them as ugly as possible and mars many a pretty little landscape.

dance. From scenery to milk and milk to scenery the distance is not great in Jersey, if anywhere,—so to resume. I do not mean to say that it is not very pretty because it is diminutive, but rather the contrary. (Here again I am tempted to refer to the cows.) There is one walk I remember through the *fief de la Reine* and the *fief de l'Abbesse de Conte* where the deep gorge, the massive foliage, the bold rocks, the successive glens forming six tableaux, one after the other, may fairly be compared with the charming parts of Wales or Ireland, and that is saying not a little. To walk from the town of St. Helier into the county, is to step back two centuries at least. The thatch on the cottages, the moss on the tiling, the tints on granite archways—all speak of days that are gone, and of a state of things that is at once quaint and permanent. Yes, Jersey is decidedly old-fashioned and therefore very interesting. The mosses one might gather here from many an old manse would make the fortune of a clever novelist, and it is not surprising to learn that fifty thousand tourists every year loiter in these quiet dells and dreamy nooks. In the many garden patches which you pass on your walk, the thing most striking is a peculiar kind of cabbage, the stalk of which is as high as a man's head. These stalks, when dried, being light, straight and strong, make good walking sticks, and they are even frequently in the shop windows. To me the shore is still more interesting than the interior. Beaten about by every breeze that blows, the island presents to wind and wave the massy barrier of its granite crags, and of sea walls built of the same rock. The granite here is not gray like yours, but dark red, and therefore it lends itself to handsome effects of light and shade. The tide rises and falls some forty feet or more so that at low tide we have broad fine beaches of firm sand where one can ride or walk dry shod, and you frequently see horsemen speeding at a dead run along the margin of the advancing flood. Strong and ample causeways of granite blocks stretch here and there down from the sea wall to the water's edge to enable the gatherers of sea weed to reach with their carts the rocks between high and low water, where cling the slimy masses that form, as I have said, the chief fertilizer employed by the farmers. At low tide the harbor is empty, so that boats of all sorts stand high and dry, their keels in the mud, their sides propped with stones, looking for all the world like pensioners on crutches or like huge amphibious beasts crawling forlornly out of the element that alone can give them the means of graceful motion. The mail boats can only come and go as the tide serves, and at low water we

are completely cut off from the world at large. A semaphore or high staff on Fort Regent bears signals, announcing the arrival and departure of the boats, and as the code of signals hangs at the door of our lecture room, the knowing ones can tell you by a glance up at the Fort, what boat is coming and whence she hails. As two new twin-screw propellers ply to Southampton, a twelve hours' voyage, one can leave here in the morning and reach London the same night.

One cannot live so near France and not feel a vivid interest in the political questions which so closely concern the interests of the Church. The military conscriptive law calls from their retirement this year the young seminarists and Christian Brothers for three years' service in the ranks.⁽¹⁾ The religious congregations are taxed on the death of each of their members, as if the deceased were absolute owner of a fraction of the goods of the community. The Little Sisters of the Poor, and those in charge of orphans pay taxes for all of the feeble creatures sheltered and nourished by them, as if each person represented a certain capital stock permanently invested and bearing interest. There are tribes so savage that they devour their parents, but they think to honor them thereby; there are others that destroy infants, but they wish at least to prevent poverty and suffering; the French republic has found a deeper depth of infamy possible, that of regarding the helplessness of age and infancy as capital invested, and Christian charity as a bonded debt, bearing heavy interest;

⁽¹⁾ The effect of barrack-life on a budding vocation needs not be dwelt upon. It is to be noted that the Jewish students all escaped this enrolment! All priests not paid by the government and not in charge of parishes are liable to be called upon to serve, that is, all religious, canons and vicars-general, bishops under forty five years of age, and curates in parishes which have more than five thousand inhabitants. To understand this last category it must be stated that in parishes numbering more than five thousand souls, curates are not paid by the government. It follows that the more numerous the flock, the fewer will be the shepherds, if the law is enforced. This is the latest interpretation of the existing law made by the Council of State. Whether or not their law will be held to have a retro-active effect, so as to bind those who have been exempted under previous enactments, is an open question. In addition to the two or three years' term of service in the ranks to which the above named ecclesiastics are subject, they are bound to be in readiness for a month's exercise now and again at intervals of two and three years. That is, they form part of the reserve. Those who pass the examinations of licentiate, analogous to our A. M. escape with one year's term. So harassing are these military conscriptions that the Province of Toulouse has recently transferred the body of its scholastics to Syria with the understanding that they are to remain ten years in that missionary country, in return for which they are to be freed forever from enlistment. The republic which persecutes the Church at home gladly avails itself of the labors of religious orders in the Orient to extend and solidify the influence of France. Still more fatal enactments are those by which the schools of France are being wrenched little by little from the hands of the Church to be turned over to the infidel and the atheist.

having made this brilliant discovery, it plunges into the gulf of degradation, marketing the sighs and groans of the aged and setting a price on the orphan's wail. The next step is a measure now pending and destined to make all religious communities illegal associations. What next?

I don't know whether it is the cyclone or the flood that makes me think of the difficulty that a man has in battling to gain some hold on a strange language. At present I am longing to meet the individual who first favored the world with the wise saying that a knowledge of three thousand words is sufficient for ordinary purposes. He forgot to add that three thousand words admit of eighteen million combinations; that allowing for the rich inflection of the verb you approach a billion permutations; he forgot to say that there are always some letters in one language, which have no equivalent in another; that a cultivated ear admits an alphabet of four hundred sounds for which we have but twenty-six signs and that while life-long custom permits us to ignore all manner of anomalies among our own countrymen, we instantly detect the slightest divergence of the foreigner from strict propriety. But to return to the community.

We scholastics number about one hundred, chiefly of course of the Province of Paris. There are, however, some ten members of the Zambesi Mission among us, one of whom, by the way, is just publishing a learned comparative grammar of the Bantu languages. We have besides three Hollanders, three Canadians, two members of the Province of Toulouse, a contingent of two from the United States, one Italian, and one member of the German Province. Rev. Father Reçtor has recently rented a country house near by Orgueil Castle, within easy reach of the sea shore, where we are to spend in future our vacation days. From the hill behind the villa the scholastics will have the melancholy satisfaction of gazing at the distant coast of France.

On glancing over this rambling screed, I find that I have given no fair idea of the scenery and characteristics of Jersey. I had intended to take you on an imaginary walk to Mont Orgueil Castle, another to St. Brelade's Bay and Boulanger's Villa, a third out beyond Castle Elizabeth (at low tide of course) to the rocky cavern where St. Helier is said to have prayed and fasted. But I have chatted away till my sheets are filled and so these walks must be postponed or abandoned.

Wishing you all a very happy New Year, I remain,

Very affectionately yours,

THOMAS E. SHERMAN.

THE GRAND ACT.

Thursday, November 20, the day appointed for the Grand Act, had been long looked forward to by the fathers and scholastics of Woodstock. But once before had there been a Grand Act here, and that was nearly twenty years ago when Fr. R. J. Meyer defended. But few of us had then been present, and by far the greater part even of the invited guests, had never witnessed such a solemn disputation. The time came at last and our genial climate favored us with a bright crisp autumn day. Like the great feasts of the Church, the Grand Act had its first vespers, celebrated the preceding evening at six o'clock, when the first hour of the disputation was passed, the objectors being Cardinal Gibbons and three professors of Woodstock, Fr. Sabetti, Fr. Conway and Fr. Brandi. The Cardinal proposed the objection which is sometimes advanced, that the faith of Catholics has changed since the early days of Christianity. To this the defendant gave a clear and satisfactory explanation which won from the Cardinal a graceful and well-earned compliment on the clearness and fulness of his doctrine.

Besides his Eminence, Rev. Fr. Provincial, Rev. Fr. Frieden, Fr. J. O'Connor, Fr. Russo, Dr. Brann of New York and a number of other strangers attended this first disputation. The nine o'clock train, Thursday morning, brought many more.

Among these were Rt. Rev. Bishop O'Hara, of Scranton, and Rt. Rev. Bishop Curtis, of Wilmington; Very Rev. Mgr. Joseph Schroeder, D. D., Dean of the Faculty of the Catholic University; the Rectors of Fordham, N. Y.; Loyola, Baltimore; Gonzaga, Washington; St. Mary's, Montreal; St. Peter's, Jersey City; and Georgetown University; also Very Rev. A. Magnien, D. D., President of St. Mary's Seminary; Rev. F. M. L. Dumont, President of St. Charles's College, Ellicott City, Md.; Rev. Chas. Warren Currier, Professor of Philosophy, Redemptorist House of Studies, Ilchester, Md.; Rev. Fr. Allen, President of Mt. St. Mary's, Emmittsburg, Md., and Dr. E. F. McSweeney of the same institution; Rev. Fr. McHale, C. M., Baltimore; Rev. D. Hayes, Chicago; Rev. Fr. De Waerts, Newark, N. J. A

large representation of priests was also present from Baltimore and neighboring localities, as also a delegation of the students of the Catholic University. There were more than 80 strangers in all, a larger number, probably, than have ever honored Woodstock with their presence on a similar occasion.

At ten o'clock all were invited to proceed to the library where the Grand Act was held. At the further end of the library, opposite the entrance, was a raised dais, upon which were placed a table, stand and chair. Fr. De la Motte took his place at this table. In front of this carpeted platform was a range of chairs, extending on either side, leaving a passage about ten feet wide, in the centre, from the door to the dais. These chairs were occupied by his Eminence, Cardinal Gibbons and the Rt. Rev. Bishops O'Hara and Curtis, the two Provincials of the Order, and the Presidents of the Colleges of the Order, as also those of the Seminary of Baltimore, the Colleges of St. Charles and St. Mary's, etc. Placed behind these, on each side, were parallel ranges of chairs, which were filled by the priests present, and the students of the house.

On either side and in front of Fr. De la Motte were two long tables, at which sat the chosen board of disputation. This board was composed of Very Rev. Mgr. Joseph Schroeder, D. D., Dean of the Faculty of the American Catholic University; Very Rev. Mgr. J. De Concilio, Rector of St. Joseph's, Jersey City, well known for his philosophical, doctrinal and other literary works; Rev. P. L. Chappelle, D. D., Rector of St. Matthew's, Washington, D. C.; Rev. Henry A. Brann, D. D., Rector of St. Agnes's, New York, well known as the author of a reply to Paine's "Age of Reason;" also of a series of School Readers and of articles in various periodicals; Rev. N. J. Russo, S. J., Rev. Luke V. McCabe, Professor of Moral Theology at St. Charles Borromeo's Seminary, Overbrook, Pa., and Rev. Adolphe Tanquerey, S. S., Professor of Dogmatic Theology at St. Mary's Seminary, Baltimore, Md.

The exercises were opened by prayer by Rev. Father Rector. To each one present was handed a copy of the pamphlet containing the theses. These were 278 in number and were printed in a booklet of sixty-seven pages, which was dedicated to his Eminence the Cardinal. The debate was, of course, conducted throughout in Latin, and a little note on the title page, "*facta cuilibet arguendi facultate*" informed every one who read it that he was at liberty to enter the disputation.

After Fr. De la Motte had asked the Cardinal's blessing,

the first argument against the theses was made by Very Rev. Mgr. Schroeder. In his usual happy and ornate Latin, Mgr. Schroeder wished his Eminence the Cardinal, the Rt. Rev. Prelates, the candidate and all present, health and happiness. He then stated that he had selected thesis No. 40 as the one to which he wished to present some objections. The position taken in the thesis is as follows: "When the Roman Pontiff as the Pastor and Teacher of all Christians so proposes a certain doctrine pertaining to faith and morals, that he intends it to be held by the universal Church and manifests his intention in clear signs of placing the Church under such obligation, he is, and should be acknowledged to be, speaking *ex-cathedra*. From which it is inferred that the Roman Pontiff Pius IX. spoke *ex-cathedra* in the *Syllabus*."

To this latter conclusion Mgr. Schroeder took strong exception. He held, first, that the *Syllabus* did not directly emanate from the Pope, it had not his signature; it was sent out to the Bishops of the world by the Papal Secretary of State, Cardinal Antonelli; papal infallibility cannot be delegated; that the *Syllabus*, as its name indicated, is an Index or Table of the errors condemned by Pius IX. during the first years of his Pontificate. Moreover, the *Syllabus* lacks the clear signs that make it manifest that the Pope intended to have it an *ex-cathedra* document. The Pope did not make use then of either of those certain signs that manifested his intention of declaring a teaching pertaining to faith and morals. Therefore, so far as the *Syllabus* was concerned the thesis was untenable. That while the *Syllabus* was indeed a highly authoritative document, worthy of all reverence and obedience, it was not in strict sense an *ex-cathedra* declaration of faith and morals.

Fr. De la Motte in reply made a clear distinction to the effect, that the *Syllabus* in itself did not contain these necessary marks, but that it otherwise possessed them, because of its being intimately connected with the Encyclical *Quanta Cura*, with which, by command of the Pope, it was sent to all the bishops.

Dr. Schroeder took up the argument, and proved that there was no connection between the two documents, since no mention of the *Syllabus* was made in the *Quanta Cura*.

Fr. De la Motte made in reply another distinction, viz: that the *Quanta Cura* did not refer *expressly* to the *Syllabus* he conceded: but that was not necessary. That it did not *virtually* refer to it, he denied, and held that this was sufficient under the circumstance to make of the *Syllabus* an *ex-cathedra* document.

Dr. Schroeder taking up the admission argued that when the Pontiff makes an *ex-cathedra* declaration he must manifest his intention of binding the universal Church to its teaching in certain, express, plain terms, that leave no room for doubt or argument. But this cannot be done if he manifest his intention only virtually, and not expressly. Therefore, there is no room for the distinction of virtually teaching. The *Syllabus* being admitted but virtually referred to in the Bull *Quanta Cura* is not then an *ex-cathedra* document.

The half-hour being up, Mgr. Schroeder rose and congratulated Fr. De la Motte on having defended his position "clearly, distinctly, eloquently and elegantly." The Monsignor then took occasion to say that he was glad to be present on this occasion, and to testify to his appreciation and regard "for the Society of Jesus, in whose bosom it had been his good fortune to be educated."

Rev. Henry A. Brann, D. D., then arose and announced that he would take issue with the position held in theses 69 and 70, on sacred Scripture. Fr. De la Motte on these questions stated: "Since the books of the Bible can be called divine not only for a single but for many reasons, and since it is of Catholic teaching that they have been preserved in the Apostolic teachings and in immemorial Tradition, the holy Scripture must, therefore, be believed divine, because they are God's books, and because by His supernatural action upon human writers, which in ecclesiastical language is called inspiration, God is their author. Moreover, this inspiration essentially requires, first, supernatural illustration of the mind by which God's meaning may be manifested; second, efficacious moving of the will to writing; and third, divine assistance lest the sacred writer mix in something foreign to the divine meaning, or make use of a style, order, or words that would inaptly express it."

For about half an hour Rev. Dr. Brann argued against this position giving as objections the several difficulties of the Rationalist school of criticism against the inspiration of the holy Scriptures. He likewise brought out the familiar one of the schools, viz., that of the "vicious circle," the proving of the inspiration of the Bible on the authority of the Church and the authority of the Church by the inspiration of the sacred books. He was successfully met, point after point, by Fr. De la Motte.

On the expiration of his time, Rev. Dr. Brann gave way to the next objector, Mgr. J. De Concilio. Mgr. De Concilio announced, after a most complimentary address to the candidate, that he would take exception to thesis No. 4, which maintained "the possibility of divine and supernat-

ural revelation, as well as the manifestation of mysteries hidden in God, which could not be known unless they were divinely revealed."

Mgr. De Concilio went into a very subtle argumentation to show the impossibility of mysteries. His argument showed him to be an adept in metaphysical problems. Fr. De la Motte, however, met his subtleties for upwards of thirty minutes, making distinction after distinction, with subtlety and metaphysical acuteness also. At the close of Mgr. De Concilio's argument, Rev. Father Rector announced that a recess of twenty minutes would now follow.

After the recess, all resumed their former places in the library hall and the scholastic encounter was soon resumed. Rev. N. J. Russo, S. J., was the fourth objector. Father Russo stated that he would take exception to Fr. De la Motte's general position on Actual Grace, contained in the 28 theses from No. 174 to No. 202, inclusive. Father Russo made an exceedingly ingenious argument, and with tact, clearness, precise scholastic form and perfect composure of mind argued against the positions held in the theses. He maintained that to the human will, which is essentially free, rather than to grace, are virtue, and religious actions to be ascribed; that such actions are rather the result of physiological functions than anything else. Fr. De la Motte, during this argumentation, appeared at his best, rivalling Father Russo in the subtlety of his distinctions, and the fluency and readiness of his replies.

Rev. Dr. Chapelle was the fifth to object. He announced that he would take issue with the statement contained in thesis No. 266 which held, "that attrition arising solely from the fear of hell, provided there be excluded the will of sinning again, and the hope of reward be joined therewith, is a sufficient disposition for receiving the grace of justification in the Sacrament of Penance."

To Dr. Chapelle's argument Fr. De la Motte replied that attrition solely arising from the fear of hell, was not the only disposition required for justification, but that with the others it was a sufficient disposition.

Fr. De la Motte, moreover, admitted that if this servile fear of hell were the motive or cause to such a degree as to be the entire motive power for detesting sin, he would concede the truth of the argument; but if it rather indicated only a matter of preference, then he wholly denied it. So that attrition founded solely on the fear of hell, he maintained, while it was not a *perfect*, yet it was a *sufficient* disposition for the Sacrament.

Dr. Chapelle in reply maintained that such teaching was

not contained in the session of the Council of Trent to which the thesis referred as authority; that on the contrary the sixth session and sixth chapter of that Council, as is sufficiently clear, declare the necessity of love even for the Sacrament of Penance. Therefore, the position taken in the thesis presupposed a contradiction between two sessions of the same Council, which cannot be.

Fr. De la Motte maintained that this would be true if he contended that the Fathers of Trent laid down a definition; but that it was not true, if he only maintained that the position taken in the thesis could be certainly gathered and necessarily flowed out from the principles which are explicitly and immediately represented in the words of this sixth chapter. He then went on to explain by showing that such was the view of the writers contemporary with the Council. Dr. Chapelle drew out, in fine form, an erudite argument. His knowledge of the Fathers and the teaching of the Council of Trent showed clearly that he was a man of research and logical powers, with an admirable memory.

This engagement had lasted one-half an hour when the sixth objector, Father Tanquerey, arose to object to thesis No. 148, viz: "that it is a dogma of Christian revelation that the Son of God, true God of God, *ὁμοούσιον*, i. e., consubstantial to the Father, assumed human nature, appeared visibly among men, and that this God incarnate was no other than Jesus Christ." Father Tanquerey made several clever and ingenious objections, based on the prayer of our Lord in chapter xvii. of St. John. He argued that our Lord addressed His Father not so much in His own human nature, as in His own divinity; nevertheless, He admitted that His Father was greater than He, etc.

Fr. De la Motte showed in reply that all the divine perfections, which the Son of God possesses, are from the Father by the communication of the divine essence; all the prerogatives of the Son as Man are from the Father in union with the Son and the Holy Ghost, but all are ascribed to the Father as the fount of the Deity. Hence, our Lord's manner in addressing His Father in His sublime prayer at the Last Supper.

The last objector, Rev. Luke V. McCabe, then arose and announced that he took very serious exceptions to the point maintained in thesis No. 3, which stated, "unity in the true religion very much conduces *per se* to the welfare of civil society; and the supreme authority has the right and duty of maintaining and promoting it. If, however, greater evils are feared therefrom, for the sake of avoiding them, plurality of worship as a lesser evil, can be tolerated. Civil or po-

litical tolerance, therefore, cannot be absolutely admitted; it is but hypothetically admitted."

Fr. De la Motte easily maintained his position on this point to the close, notwithstanding Fr. McCabe's objections.

At the close of Fr. McCabe's objections, his Eminence Cardinal Gibbons asked Fr. De la Motte to solve a further difficulty. The difficulty related to the thesis against which Fr. McCabe had just objected. He asked if Fr. De la Motte would maintain his proposition on liberty of conscience as applied to this country where all religions are equal before the law? Fr. De la Motte modestly acknowledged that he would.

It was then announced by Rev. Fr. Rector, that it was in order for any one of the auditory to present difficulties against any thesis. Several availed themselves of the opportunity; Rev. Fr. Drummond, S. J., of St. Mary's, Montreal, and Fr. Holaind, being among them.

This completed the Grand Act. His Eminence Cardinal Gibbons and the Prelates arose, stepped forward and shook hands with Fr. De la Motte. Showers of congratulations fell upon him from the distinguished clergymen present and from his fellow students.

It was now past two o'clock; the disputation, exclusive of the interruption, lasted three full hours, the hour of Wednesday evening making up the four hours required by the institute of the Society. The distinguished gathering repaired by invitation to the dining-hall, where a plentiful feast was spread for them. Dinner over, the objects of interest in and about the house of studies took up the visitors' attention.

About six o'clock, the time for the arrival of the incoming train was announced. The visitors hastily repaired to the railway station. Notice was given the visitors from Baltimore, Washington, etc., to repair to the Cardinal's special car, viz., the President's car, the use of which was secured for the occasion. The regular train soon came along and in a short time after, all were rapidly speeding over the rails. The Grand Act at Woodstock had become a matter of history.

FROM NEW YORK TO LOUVAIN.

Extracts from a Private Letter of Fr. Clark.

It seems like yesterday since I said "good by" to you below at the Woodstock station, when I thought it was only for nine or ten days, not knowing what was ahead of me. But I said good-by in good earnest, as we steamed out by Sandy Hook, where the shore began to fade away and the "pale waste to widen around, 'mid the murmurs and scents of the infinite sea." It was then that Woodstock seemed to loom up more beautiful than ever with her flowers and lawns, as I thought to myself, now *mihī arva rident*. You know how I liked Woodstock and how I often said it would not be without regret that I should say good-by to Woodstock. I felt that I was all alone; there were only 23 in the first cabin, and they were nearly all women. Besides this, it was getting a little rough, as I well knew by more signs than one. A great part of that first afternoon I spent leaning over the side of the ship, and I thought the ocean was very blue; at least, it made me very blue and very sick too. I did not go down to supper that evening; but this was the only meal I missed. I got up early the next morning and went to breakfast with *some* of the others, and for the remaining eleven days of the voyage I was as well as I have ever been in my life. I sailed by the Red Star Line, which goes direct to Antwerp. Thus I had no chance of seeing England or Ireland. Our trip was a rather long one; we were nearly twelve days on board ship. I was very glad of this; it gave me a chance of getting the full benefit of a trip across the ocean. Of course it is not so pleasant for one of Ours to travel alone; yet I cannot complain, for even though most of those on board were Protestants, they treated me very kindly and very respectfully. Sunday morning they invited me to read the "Sunday Service" for them from the Book of Common Prayer. This I very pleasantly declined to do; but I told them that I was going to "hold a little service" down in the steerage for some Frenchmen, Belgians and Italians, who were on board, and that I should be very glad to have them attend. They did not come; they wanted their Book of Common Prayer.

Indeed, the trip was a most pleasant one. I spent most of the time on deck and never tired of watching the rolling waves of the "barren sea" as they rose and fell and rose again to bring "the eternal note of unrest in." I got an idea of desolate solitude which never came home to me before. There we were sailing at the rate of 300 miles a day, and for two whole days we saw not a trace of man or his works. One of the hardest things of the voyage was to be deprived of the happiness of saying Mass. Only three weeks ordained after fifteen years of longing, patient waiting, and then suspended for eleven days! After twelve days of sailor life I was content to go ashore. We landed at Antwerp, the great sea-port town of Belgium. Perhaps it should not strictly be called a sea-port town, as it is fifty miles up the river. Yet it is worthy of the name. It has the finest wharf I ever saw. The solid masonry fronts the whole city as far as you can see. As soon as I landed, I sent my trunk on to Louvain and then went up to our college. I was not obliged to try my French as yet; all the cab-drivers addressed me in English. I could not but think of that saying of Newman, "the English and the Irish races are all over the world." How many cab-drivers would you find around West St., N. Y., who could speak French? I am not speaking of the hotel stages. At the college I was received very kindly. Here I needed French. I heard afterwards that there was a Father in the college who "had the English" *in pecu*, but I did not meet him, so I struck out in French and threw in a Latin word when I needed it, which was pretty often. I was nothing short of amazed at the size of the college and especially at its fine situation; it fronts the most stylish avenue of Antwerp and has the city park in the rear. From what little I saw and from what I have heard since my arrival at Louvain, I should say that our fathers have a strong hold on the young men who come under their influence. I was scarcely an hour in the college when one of the fathers invited me to see the principal churches. The Cathedral is grand beyond description. I remained nearly three-quarters of an hour and then was not satisfied; I had to come back the next morning to take another good look at it and to see Rubens' masterpiece, the "Taking down from the Cross." After the Gothic grandeur in all its naked simplicity, without any tawdry, and after some of the fine paintings of Rubens, Vandyck, etc., what struck me most in nearly all the great churches was the magnificent wood-carving. The pulpits, the stalls, and the confessionals would do your heart good. They say that the pulpit of St. Andrew's is the finest in the world. Certainly, I never expect

to see anything like it in the line of wood-carving. Several times those words of Lacordaire's stirring appeal came to my mind, "*Regardez ces murs,*" he said, pointing to the walls of Notre Dame de Paris, "*quelle foi profonde les a bâtis!*" Whenever you are in a position from which you can get a bird's-eye view of the cities of Antwerp, Brussels, Mechlin, or Louvain (that's all I can speak of as yet) you are astounded at the way the churches tower above every thing else. "They rise from out a sea" of smoke and red tiles "alone." I knelt awhile in the church of St. Charles Borromeo (our church before the Suppression), but I am afraid I did not pray much; I felt that I ought to be at home there and I wasn't. The marks of the Jesuit were everywhere visible in it, even in the architecture. There is nothing like it in the whole city; it is Roman, you know. They carried their style of churches with them wherever they went, even to Washington and Baltimore. I shall say nothing of the Museum of Painting, because I could give you nothing but commonplaces; but I must say that I have now more respect for the Dutch school of painting than I had when I left America. The Plantin Museum was almost as great a curiosity to me as anything that I have seen in Belgium. The old building with all its different departments is standing there just as it was in its palmy days. There are the old hand-presses, the plates and the type, the workshop, a great many manuscripts and a library of the different works which they turned out. Coninck is there in a very prominent place, so is Lessius; and the great Antwerp Polyglot lording it over all, the glory of the 17th century, both for scholarship and workmanship. If I remember rightly they tell you in the guide book that there are only two copies of it in Belgium, and we have one here and another in the library of the Bollandists at Brussels.

From Antwerp I went to Brussels; and whom should I meet there but Fr. Rinck, who is now in the residence at Brussels, doing parish work? I did Brussels with him. I did not stay at the college, but at the residence; this is much nearer the station. However, I could not leave Brussels without seeing the college. And yet it was not so much the college itself that I was anxious to see as the library of the Bollandists. Here they have the rare books, and they know the value of them too! It is the only spot in which I have ever been that made me feel as if I were in a library of the Middle Ages. The college itself is an interminable array of buildings, but it has a very poor appearance and it is in a very poor part of the city. The day I got there they had just opened schools and they had 835 boys. I reached

Louvain on the 1st of October, just half an hour too late for *schola brevis*.

What an agreeable surprise Louvain was to me, so rich is she in sights that bring to the mind and heart the days of old. Here is our old church on the heights commanding the whole city; here is our old scholasticate from which so many went forth to teach the world, and there in the distance is our old villa. Now the church is gone, and the scholasticate is gone and the villa is gone; "twas sore to part with them." And when you pass by these hallowed spots now, what memories do they not awaken? "*Hic, Dolopum manus; hic, acies certare solebant.*" Here Lessius and Coninck met Jansenius and the spirit of Jansenism, as it were in its infancy, and fought it back till it was marked with infamy on the pages of condemned propositions. This, you will say, is all sentiment. Well, perhaps it is; but it is the sentiment which helps to keep alive the fire of enthusiasm, without which we shall never do much.

I was present at the Mass of the Holy Ghost, the day the University opened, and I assure you, it was an imposing sight to see those 80 professors, all in their gowns, walk in two by two and take their places, many of them old white-headed men. There are 1800 students here, from all parts of Belgium and from outside of Belgium, at this centre of science and religion. "Beautiful spot, so venerable, so lovely, so unravaged by the fierce intellectual life of our century, spreading her gardens to the moonlight and whispering from her towers the last enchantments of the Middle Ages. Adorable dreamer, whose heart has been so romantic in its efforts to keep down the Philistinism" of religion, the spirit of liberalism, which is now stalking abroad through the land!

WM. CLARK.

NOTES FROM ENGLAND.

A Letter from Fr. Walsh to the Editor.

REV. DEAR FATHER,

P. C.

From London I went to Beaumont, and as Windsor is the nearest station, I visited the castle before going to the college. I went through all the state apartments, the Round Tower, St. George's Chapel where Henry the Eighth and Jane Seymour are buried, the Woolsey Chapel, etc., etc. I then drove a distance of four miles to Beaumont, where I was treated royally. The building is old and not very elegant; but they talk of putting up a grand building on the hill which overlooks Windsor and Eton. The property is very large and adjoins that of the Queen. Her Majesty has twice visited the college, and she presented the teachers with an engraving of herself, with her autograph. St. John's, the preparatory school, which is about a quarter of a mile away, is absolutely perfect. It is new and is built of unfinished brick; the entrance opens into a hall-way, half the size of the parlor at Fordham and without stairs. The floor is tiled with mosaic blocks and the ceiling beautifully panelled; reception rooms elegantly furnished open on either side; the rest of the house is plainer but well arranged, and kept with the greatest neatness. The electric light is used throughout. A pretty Gothic chapel, with stalls instead of pews, is at one end and the infirmary, separated from the main building by a little gallery, at the other. There are thirteen servants employed here. Only sixty boys are received and the school is always full. There is a priest in charge who is assisted by four scholastics; they form a separate community, have a little dining-room, etc. Father O'Hare the Rector of the college told me that they lose and are willing to lose on St. John's; they more than make up for it by the number it attracts to the college. They had 232 boys in all when I was there and school opened three days before. Their charge is 80 guineas. Two of the scholastics took me a-punting on the Thames; it was a very novel experience for me. A punt is a very long, narrow, flat-bottom boat, with neither oars nor oar-locks. Two of us reclined on a large cushion at

the bow, and the third, standing in the centre, propelled the boat along with a pole about fifteen feet long, which easily touched the bottom; we went as straight and smoothly as if we were rowing. Punting is a favorite sport here, and it is wonderful to see how skilfully they handle the rod, lifting it out of the water each time without wetting themselves or the boat. The same scholastics went with me next day to Eton, and as school had begun, we saw things in working order. Of course you know the Eton dress,—high hat, short jacket and long trousers, even for the smallest boys; there are at least twelve or fifteen hundred boys there.

I next went to Oxford where I spent almost two days. There is more than one could see in a week, but under the experienced guidance of one of our fathers who generously offered to show me about, I saw the best of what is to be seen. I was present at the morning service in the chapel of Christ Church. This was the fifth English boy choir that I heard. They were all very good, but I can say honestly that Father Young's choir compares favorably with any of them. I said late Mass in Liverpool on Sunday, Sept. 21, where I met a delightful set of scholastics.

Early Monday morning I started for Stonyhurst. I had great expectations, and they were more than realized. I don't think we could put up anything like it in America for a million of dollars. A great part of the college is new and has only been in use a short time. The new front, including the church, is about nine hundred feet long. Grand is the word for the exterior, and beautiful, for the interior. The corridors are tiled with mosaic blocks, the dining-hall with white marble; the ceilings are very lofty and are mostly of polished wood. One might easily imagine he was in some magnificent hotel. They seem to have everything one could desire for a boarding school: a swimming bath with glazed tile floor and small dressing rooms for about fifty, the tank also being lined with white tiles, with long strips of rubber running the full length to prevent slipping; an ambulatory or covered play-ground with glass roof so high that it does not interfere with their games of ball; and workshops (what I have been long dreaming of for Fordham); there are about five of these fitted up with work-benches. The boys furnish their own tools and pay each about a guinea a year for instruction which is given by the college engineer; they learn carpentering, turning, and wood-carving. Hodder, the small boys' Department, is one mile from the college, and yet on the estate. It is older than St. John's, Beaumont, but is conducted on the same plan. Before leaving Stonyhurst let me say something about

a beautiful custom which I noticed there and also at Beaumont. In one of the corridors where the boys frequently pass is a beautiful statue of our Lady on an altar loaded with flowers and wax candles. The boys make offerings of these candles and have them burnt for their intentions. In passing the altar they usually kneel down and say a Hail Mary. These statues I believe are indulgenced.

I am ashamed for having written at such length and perhaps boring you to death, so I shall hurry on to St. Beuno's without saying anything of St. Mary's Hall (the house of Philosophy), or of our great church in Manchester. I reached here on the evening of Sept. 23, having been two weeks in England. I was immediately shown to my room which is one of the "Tower Mansions," No. 43. It is about fifteen feet square, with a mantel and open grate and a small double window facing the west; the walls are immaculate and the wood-work, yellow pine stained like walnut. The furniture consists of an iron bed, a desk with book shelves, an arm chair and a small chair (both wooden), a bureau, a washstand, a small looking-glass and a kneeling-bench with leather cushion. There is a small low closet on each side of the window, which is in a recess. These closets are used, one for coal and wood, the other for dust, etc. The trunk may be kept in the room. The view from the window is magnificent. We are 500 feet—half-way up a mountain, eight miles from the sea. The valley below stretches eight or nine miles to the west, where it is met by a range of mountains running north and south, probably thirty miles. Back of this range are two others perfectly distinct and still further back, thirty-two miles away, is seen Snowdon, the highest mountain in Wales. To the right is the sea and I can easily distinguish the ships and the white sails moving up and down. The house itself is very monastic; all the windows and the doors even to the private rooms are Gothic, and there is hardly a flat ceiling in the house; the stairs are stone and the corridors tiled. It is rather complicated and the first few days I got lost several times. The exterior is very pretty; the building is of gray stone with any number of gables and tall chimneys. The grounds are beautifully laid out. On the south side terraces rise one above another, with broad walks on each terrace, reached by a wide stone stairway. One might easily tire of this if it were not for the ever-changing view. The cloud effects are magnificent and the sunsets beyond description. I have often seen pictures of sunsets done in water colors and thought them unreal because of their gorgeous coloring, especially the blue, but I will do the artists justice in future.

These beautiful skies, however, don't appear every day; it is habitually cloudy, and the sun only comes out at rare intervals. It rains here without giving due notice. The winds are frightfully strong, though not very cold for this time of the year. I attempted about a week ago to climb the mountain back of the house and I had to throw myself on the ground several times to prevent myself from being blown into space.

A Christmas Outing.—On the morning of the twenty-fourth of December, I left St. Beuno's to spend the holidays at Wakefield, Yorkshire, the scene of Goldsmith's charming story. It is less than eighty miles from here by rail. There was sufficient snow about to make things look cheery and Christmas-like, and as I rode along, cold and uncomfortable, in a third class carriage, my thoughts were in keeping with the situation and wandered back naturally to the good old coasting days which I had so often read about. After a tedious ride of seven hours, I got to the end of my journey, cold, tired and hungry, but the warm welcome I received more than made up for it all.

Wakefield is a Cathedral city with a population of about thirty thousand; it was once a great business centre, but for many years back it has been losing in importance, and now it is what is called in America a "one horse town." I have had to open my eyes pretty wide since I came to England, mostly in admiration at wonderful old buildings, famous monuments, and great art treasures; but in Wakefield it was in wonder at the wretchedness and poverty which I saw on every side. Our church, the only Catholic church in the place, is in the best part of the city. It is a respectable brick building outside, more like a hall than a church, but quite pretty within and very devotional. It seats about a thousand persons. There are three fathers stationed there under a Rector who has also jurisdiction over three outlying missions which have resident priests. One of these fathers is Fr. Williams, formerly of our province, and at Woodstock from 1884 to 1887.

Christmas Day opened rather muggy, but one soon gets used to such weather in this country, where the sun is extremely modest in his visits. The afternoon, however, brightened up somewhat and I went out with one of the fathers on his visit to the sick and poor of his district. I shall never forget my experience of that day. I began then for the first time to realize the truth of all that I had heard since I came to England about the "submerged tenth." We

passed many sad and hungry faces as we went along, and if I were not as poor in money as the miserable creatures themselves, I should not have been able to resist the pleading looks, especially of the children. Much of this misery is brought about, I am told, by that curse of the poor man, drink; but I could not help thinking how strong must be the temptation to these poor wretches, who, with the few shillings they earn by hard labor in the coal pits, can barely keep life in themselves and their little ones; their sins seem less grievous when one thinks of their miserable, comfortless homes, of the cold and hunger they have to bear with, and worse than all of their utter despair of better times, even for their children; for in England, poverty seems to be handed down from father to son, as the fortune of the rich, and the titles of the nobility.

But the picture had a pleasant side. Yorkshire is a musical country, and we were met everywhere by bands of from two to six children singing carols before the more respectable dwellings; of course they don't do this for the poetry of it, but in hope of a penny, or at least of something good to eat. Among the carols which they sang, I recognized some old friends. "Here we come a-wassailing" seemed to be their favorite. As we were nearing home, four bright little fellows stepped up to us and the oldest, their spokesman, asked politely: "Are you in need of a song down at your place, sir? We are just three pence short of a shilling apiece; it's not the same as begging, sir." Who could resist such an appeal? No song ever went so much to my heart as the one which was sung by these fresh young voices out in the cold Christmas air. Christmas in Wakefield was a whole week long and there is no need to tell you that I enjoyed it fully. I had the pleasure of Fr. Williams's company during the whole week. He took me to York and we were present at the funeral service over the late Archbishop. The singing by the boys' choir was the best I have heard in England; the Yorkshire voices are famous. After the service they sang Cardinal Newman's "Lead, kindly light," to the air we used to sing at West Park. I returned to St. Beuno's on the evening of January 1, ready for class on the morrow. With affectionate remembrance to all my friends at Woodstock, I remain always

Yours devotedly in Christ,

WILLIAM H. WALSH.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

PART II.

Novice and Scholastic.

The *diarium* of the Father Minister of St. Andrea at Rome, under the date of April 16, 1846, has the following entry: "To-day two candidates entered,—a Spanish priest, D. Barceló, and a Frenchman named Perron formerly an officer in the army of Algeria." The following day this young officer wrote what follows in the Novice-Book of Information. It is a short autobiography, and his own portrait of himself:—

"A. M. D. G.

I, John James Cuillier Perron, was born the first day of September, in the year 1818, in the Department of Loir-et-Cher, in the kingdom of France and diocese of Tours. My father was Peter Francis Cuillier Perron, my mother Josephine Du Trochet. Both are dead. I have one brother and four sisters — all married. None of them has need of help from me. I was educated at home till I reached the age of eight years. From this time till the end of my sixteenth year I studied in the Royal College of St. Louis attached to the University of Paris. Here I completed my studies as far as rhetoric exclusively. After this I studied, during five years, mathematics and physics, passing the two latter years in the Polytechnic; and then, for two more years, I studied military science and especially topography and geography in *l'Ecole de l'Etat Major*.

"I am very weak in Latin, and it seems to me that my talent is more inclined to scientific studies. I enjoy good health and I have never had any severe sickness except that I suffer a little from my stomach. My memory is very poor, I am of a quiet disposition, my constitution is good. I am of medium height. I was examined concerning my vocation by Father Rubillon, Provincial of Paris and Father Guidée, Rector of the professed house of the same city, and received this year, 1846. I entered the novitiate of Rome the 17th of April, 1846."

Fr. Carini, the actual master of novices at Rome, informs us that it was customary to mark in the catalogue as the day of entering the day following the arrival of each novice. Thus the *diarium* of Fr. Minister notes April 16, as the day of the arrival of the young French officer, but his own writing gives us April 17, as the day of his entrance.

He found a novitiate of more than forty novices under the direction of Fr. Peter Viscardini who belonged to the Province of Venice where he was much esteemed, and who, the year before, at the age of forty-three had been appointed to the responsible position of Rector and Master of Novices at St. Andrea. Among these novices was Anatole De Bengy, afterwards put to death by the Commune at Paris, Philip Cardella who had for a number of years charge of the Spanish Congregation at New York, and Frederick Garesché of the Province of Missouri. In the same house as juniors were Joseph Keller and Thomas O'Neill, of the Missouri Province, and Frederick Lo Pinto, afterwards Minister of St. Francis Xavier's, New York, and later Rector of St. Mary's College, Montreal. We have but few details of our novice's life, as there is found nothing in his notes of this time, and only one letter has been preserved. Still we know he impressed most favorably those whom he met. Fr. Cardella thus writes of him: "I was a fellow novice of the good Fr. Perron, and though I was then very young, being but little more than a boy, I have kept through all my life a delightful memory of him and of his good example. I never could find any fault in him, nor could I observe that he ever transgressed any of our rules or customs. Although there were many good and holy novices at St. Andrea in those times—I love to recall amongst them De Bengy the martyr of the Commune—I looked upon Fr. Perron almost with the reverence and veneration due to a saint, and I think this was the impression of all my companions. We knew something in general of his former life,—that he had been an officer in the army, and of a fine family, with great wealth and brilliant prospects, and that he had abandoned all to become a poor Jesuit. From his appearance, however, no one would ever have judged this; for such was his humility, simplicity, and his unaffected manner of acting that no one would ever have taken him for more than an ordinary novice who entered rather older than the others. His interior recollection, and especially his modesty of the eyes, which he kept almost always cast down, appeared to me marvellous. As it was impossible for me to practise such modesty, I used to delight to look at him, and I remember to have often done so with my eyes and even my mouth wide open in admira-

tion. When after thirty-five years I saw him in New York I at once recognized him from his amiability, simplicity, modesty and humility, and this was so marked that I could not help telling him, 'You are the very same as when we were novices together;' and so indeed he was in appearance, but what a giant in all solid and religious perfection he had grown!"

Such was the impression left upon a young Italian novice. Another one who had come across the ocean to make his novitiate, an American from the Province of Missouri, has sent us also his remembrance of this French officer, become a novice. That such a vivid remembrance should have been preserved during so many years speaks volumes for the edification and good example he witnessed. That young American was Frederick, now Father Garesché and we are indebted to him for the following:—

"Perron was silent and retired, and though an agreeable, not a communicative companion. He had none of the effusiveness which is generally found in novices and which seems natural to all Frenchmen. One circumstance remains fixed in my memory, novel and unprecedented in my spiritual experience. Novices, as you are well aware, are always begging prayers of each other. I remember to have once asked him, but once was enough. His answer was: 'You must apply to the Blessed Virgin, I never make a special intention, but make over to her all my prayers, good works, etc., to dispose of as she deems best.' I never asked him again; I saw no reciprocity in that.

"On another occasion he had obtained permission to be the subject of the criticism of the novices in a full circle. You know what sharp eyes they have, and how very seldom they fail to find fault with something. Only one, a downright simple soul, I see him now, said, "he does not know how to fasten his belt." Perhaps you are aware that the Roman tie is a peculiar one. The Novice Master, Fr. Viscardini, was charmed. Let the brother show this staff-officer (I think he used this expression) how to wear his uniform. Then there was fun. Both were serious as judges, or drill masters, and the 'not so,' and the 'but so' of the simple novice, and the earnest anxiety of Perron as the belt was taken off and again wound on, with the fixing of the ply, was a rich treat; I remember how De Bengy (the martyr) and Merrick (of England) enjoyed it, the former with a Frenchman's ecstatic laugh, the latter shaking all over with a Saxon's restrained enjoyment. As I said above, I still see it all.

"I can recollect nothing more. Often, looking at him, at

his quietness, his humble bearing, his silent demeanor, I asked myself, can this have been the first in the Polytechnic, the favorite staff-officer of Bugeaud, the gallant, dashing officer of Algiers? and the thought would come 'quantum mutatus!' "

The only letter that we have, written while he was a novice at Rome, is the following: one to his favorite sister, the Countess De la Rochefoucauld. It is a letter such as a man of his experience could alone truthfully write, and overflows with a piety more solid than is usual to novices.

ROME, Feb. 10, 1847.

My good Sister,

I have received all your letters, and recently one which that excellent gentleman, Mr. Montaut, had the goodness to bring to me himself. He has called to see me again, and this afforded me much pleasure, for he is in every respect a most worthy man, so pious and so resigned amid the trials which our Lord has sent him. This poor world is full of trials, and it is a great mistake to think that we can escape them. Happiness is not found by avoiding them, since this is impossible, but in accepting them with resignation, and thus making of them an occasion of merit. Take courage, then, my good sister, for you have also your troubles; but if you could see the hearts of others, you would see how many are more afflicted than you are. Even without thinking of others, you can easily foresee how many disasters can befall you. It is useless, however, to grieve over what is to come; we will have enough to do to bear patiently what it will please God to send us. I speak of this, that you may avoid imagining such and such events, or such and such a state of life in which you would be happier than you are at present. It is the indulgence of such imaginations and such desires that make men unhappy. For there happens one of two things: either their desires are not fulfilled, and then they are fretful and restless in their vain expectation; or their desires are accomplished, and then, almost always, they are more miserable than the first class, because they find out very soon that happiness is not to be found where they imagined, and their disgust and disappointment is in proportion to the desires and vain imaginations which they had formed. I beg of you then, my dear sister, do not spend the little time which God has granted us in this life in these vain desires of the things which pass away, but profit by the happiness you now possess, and enjoy the favors he now bestows on you, and have desires for eternal things only, for these alone do not deceive us.

I write thus, because I perceive in your last letter that you think that if such and such an event should happen, which you ardently desire, you would be happier; for instance, if you had the Chateau de l'Etoile. Now I see no difficulty in this if you wish it; but I beseech you, for the sake of your happiness, do not make plans for the future, for it is this which is the cause of the misery of nearly all mankind, for the reasons I have already written. We are not sure of a day nor an hour of existence in this world; let us use then every effort to employ well the present day, the present hour, which may be our last, and for

the rest, put all our confidence in God, who will help us according to our needs. May God give you his choicest blessings during this year which has just begun, and for all those that will follow. I continue to be very happy in the new life which God has led me to; so when you pray, don't ask anything for me but perseverance. . . . For yourself, my good sister, may God grant you his consolations. Visit, from time to time, our good aunt, who is all alone. This is a work of charity very pleasing to God. Tell her the good news you have heard from me; this will reassure her, for she is inclined to fear that, being far from my family, I am not well taken care of. Adieu. Believe me ever,

Your devoted and affectionate brother,

JAMES PERRON.

Fr. Perron spent but a year at St. Andrea, for we read as follows in the *diarium* of Fr. Minister, under the date of April 21, 1847: "About six this evening three novices, Perron and De Bengy from France, and Michael Bellew from Ireland, left us by the stage. The two first depart by order of their Provincial, the latter on account of his health, and all are destined for our novitiate of France." The Province of France had then two novitiates, one at St. Acheul, the other, but lately opened, at Issenheim. The three novices were destined for the latter, which they reached in due time. Fr. Peter Cotel, so well known to us as the author of the "Catechism of the Vows" and *Le Manuel du Juveniste*, was the Master of Novices. There were 24 novices, among them Fr. Grandidier at present Assistant for France, Fr. Blettner, afterwards Superior of the Mission of New York and Canada, and Fr. Ravary, the Chinese missionary. Br. Leischner, known to all who have been at West Park and of later years at Woodstock, was gardener, and Br. Risler, for so many years teacher of drawing at St. Francis Xavier's, New York, was among the novice-brothers. The novitiate itself was situated in a beautiful country which our novice in a letter to his sister, written shortly after his arrival, describes as follows: "I have come here to finish my time of trial, in an old convent situated in a little village of Alsace. It is in a rich and beautiful country at the foot of the Vosges; the people are good and the climate healthy. I am delighted with the surroundings, which I had never seen before, though I have travelled all around them. Issenheim, for so it is called, is four miles south of Colmar, but a short distance from the Rhine, and a great part of the Alps are in full view. We are very quiet here, far removed from the noise of the world, and in presence of the most sublime scenery. Everything raises the mind to God and conduces to recollection and contemplation. It is quite different from Rome, and yet both raise the mind and the heart

forcibly to God. Those who have seen both will always remember them, for these are souvenirs which last as long as we live."

Issenheim was indeed a solitude well suited for a novitiate. It was hallowed also by holy recollections, for the novitiate had been in the 18th century a Cistercian convent, but in the storm of the French Revolution it had shared the fate of many of God's sanctuaries; the inmates had been driven out and the property given over to secular uses. The estate of eight acres had been bought three years before by the Province of France, and four novices under the direction of Fr. De Lehen, the author of the "Way of Interior Peace," had founded the new novitiate. One of these founders was Fr. Théodore Thiry. (See WOODSTOCK LETTERS, vol. xviii., p. 196.)⁽¹⁾

It was here some years afterwards that Father De Ravignan used to like to come to make his retreats, or to spend a few days in "that primitive mountain scenery which seemed still to retain the impress of the Almighty Hand of its Creator." In one of his letters he thus speaks of Issenheim: "In this house everything is religious, the buildings and their inmates. Facing my window there are the Vosges, and the landscape is charming; plains, forests, mountains, streams, there is nothing wanting. Inside there are spacious corridors and a single range of excellent rooms. The chapel is beautiful, and has a most graceful effect. I could wish you nothing better than to have a *fac-simile* of it in Paris on a larger scale. Religious discipline is most exact, modesty, silence, poverty reign throughout, and the dear novices give me much edification and do me real good."

In this model novitiate under the direction of Fr. Cotel, whose success was so great that he continued Master of Novices for seventeen years, Fr. Perron remained five months, till October, 1847, when still a novice he was sent to Brugelette to study philosophy. The following letter to his sister tells us of his new home.

BRUGETTE, Oct. 4, 1887.

My dear Sister,

I write to let you know that I have changed my residence. I am now at the College of Brugelette in Belgium. Since we have got liberty in France we have been obliged to leave the country to build a college, where Frenchmen can send their children, without being disturbed by the government. Fortunately, we are here just as if we

⁽¹⁾ The article referred to states that Issenheim had been founded because the Province of Paris had been divided and needed a new novitiate, St. Acheul being in Champagne, which had been separated from Paris. This is inexact, as St. Acheul and Champagne were not separated from the Province of Paris till 1863. Besides, the proper name of the Province is not the Province of Paris, but the Province of France.

were in France, and the railroad from Brussels passes right near us, so that in a night's journey we can reach Paris. We are in a fine situation, and the people are good. We receive only French students; and we have more than 300. At present we have not room for more; but if we had accommodation for 600, it would all be occupied, for we receive applications daily from all parts of France. So, in spite of the enemies of God and all their wretched projects, good is done and God is not abandoned by His servants.

I have come here to enter upon the studies necessary for the holy ministry, to which God has deigned to call me. I lost so much time during my early years, that I must now repair it as much as possible. Thank God I am very happy, and always satisfied with the life I have embraced, and I hope to persevere.

He had come in fact to repeat his philosophy and as this was before the three years' course had been introduced, one year was deemed sufficient. Doubtless his physical and mathematical studies were deemed sufficient so he could devote all the time to mental philosophy. Fr. Charles Greslin, afterwards professor of dogma at the Boston Scholasticate, and later at Fordham, was Fr. Perron's professor, and Fr. William Gockeln, the first Minister of Woodstock, was his classmate. It was here that he edified the young juniors by his love of poverty. They had of course heard of him, and of his great fortune and conversion, so they watched him closely. His room was always in order, neatness itself, but always poor, and this poverty showed itself and was evidently sought after and loved as a mother. Even his notes in class were taken on the back of the exercises of the students. And this made so deep an impression on them that some of them remembered it forty-five years after as a distinguishing trait of the good Père Perron. It was at Brugelette that our novice took his first vows, as we read in his own handwriting, on April 23rd, 1848, Rev. Fr. Philip Delvaux, Rector, celebrating the Mass.

These were stormy days, for the Revolution of 1848 had broken out in France the preceding February, and extended throughout Europe. His letters to his sister are filled with good and holy counsel in these calamitous times. In everything he sees the hand of God. Thus, in March, he writes: "I have received, my good sister, your letter of February, but I wish to hear from you again and from all our family. Has any misfortune overtaken any of you during all these changes? In this country [he is in Belgium] we are as peaceful as if nothing had taken place in France, and this is a reward of the religion of these good people. God seems pleased to pour out his peace on them. Would that men were convinced of this in France, and would that those who

neglect or attack our religion would advert to it! The government which has just fallen, thought that it could repress religion, and God has made it see that it is not in the power of human prudence to rule events. Let us pray the Lord to have pity on his people, to touch the hearts of the wicked and the indifferent, of whom there are so many, and that he may make this revolution turn to the profit of religion, which alone can give happiness and the true liberty which the people will seek in vain elsewhere." Again he writes on the 2nd of May: "Thanks be to God we are still tranquil in this good country of Belgium, and this is without doubt due to the signal protection of the Blessed Virgin and of St. Joseph, to whom it is specially consecrated. Throughout Europe there is a great conflagration, but here the people are good and pious, and God has preserved them from the fire as he preserved the three young Israelites from the flames in the fiery furnace of Babylon. We cannot help but see in this a remarkable protection of God. We too must have recourse to God in these sad times; we must put our confidence in Him alone, and not in men, nor in our own prudence. He will know how to turn to our greater good the very pest with which he chastises us. Let us then unite in praying during this beautiful month consecrated to the Immaculate Virgin, Mother of mercy, in order that she may protect the Church and our poor France." In the month of August he writes again, begging her to have recourse to the Sacred Heart. "For the times are indeed sad, but we must bless the hand which strikes us, and profit by the warnings given us to have recourse to Divine Providence and put all our trust in it. Let us turn especially to the Hearts of Jesus and Mary. Our devotion will indeed be pleasing to them, at this time when they are insulted everywhere, and when the enemies of God make so many efforts to destroy the little faith which remains."

At the close of the scholastic year, Fr. Perron passed his examen *de universa philosophia*, and then left Brugelette for Laval to begin his theology. He received minor orders from the Bishop of Laval during the Ember-days of September, 1848, and he began his first year of theology on the opening of the classes. He was able, however, to study but very little owing to his constant ill health, occasioned by his severe penances, especially by his fasting. At one time his life was in real danger, but after a novena made in honor of St. Francis Borgia, he began slowly to improve; he was obliged, however, to follow the whole year a severe regime, which so much interfered with his studies that the following year he had to begin again his theology. It is thus he is put both

in the catalogues of '49 and of '50 as in his first year of theology, and in the *Catalogus Universalis Nostrorum*, we find written in his own hand, as his occupation for the scholastic year '48-'49, *curat valetudinem*. During this year his aunt, Madame Wallerand, died, leaving him her Chateau de l'Etoile and her entire fortune. She was his father's sister, and was much attached to Fr. Perron. On leaving for Rome to begin his novitiate, while he met with much opposition from the rest of the family, she encouraged him and sent him away with her blessing. To her it was that after taking his vows he sent a crucifix set in diamonds, which she had given him, the portrait of his father, Gen. Perron, and his mother's watch, which his father had given him. These were, he writes to her, the last souvenirs of the family which remained to him, and he wished her to have them. She must have been a very holy soul, as she had deprived herself even of the necessaries of life to give to the poor. Fr. Perron in writing to his sister speaks of her, as follows: "If you were present at the sale of the effects of our good aunt, you could see what I expected, but was not sure of till Mr. Pelletier wrote to me, that she deprived herself of nearly everything to help the poor. During the latter years of her life she sold all her silver, and retrenched her food and clothing, even what was necessary, that she might have more to give in charity. We have then good reason to hope that God soon admitted her to his presence, and that she will intercede for us, till having imitated her virtues we will go to join her. Let this holy death be an example and an encouragement for us in the way of the Lord. For however long our life, all will also finish one day for us; 'all that passes is short,' our good aunt used often to repeat. Let us endeavor, then, to detach our hearts from all that passes in order to attach it to that which lasts forever."

In another letter he states the object of his aunt in leaving him her fortune, as follows: "The last will and testament of our aunt in making me her heir at first surprised me, but on reflection I can only see in it her desire to have employed in good works the fortune which she had thus used all her life. For I did not leave her ignorant, when I left home, that my intention was to strip myself of all for the benefit of the poor, and the sale of my estate was for this intention. So her object in making me her sole heir can only be that I should use it for the poor."

This intention was fully carried out by Fr. Perron. The estate was sold to the Countess De la Rochefoucauld his

sister and the proceeds given to various pious works. Thus Fr. Perron disposed of a second fortune in charity, and so promptly and completely did he do so that a few months after, when his sister wrote to him to beg his aid for some religious, he replied: "You must excuse me from contributing as you desire to the good Fathers of Mercy. I have already disposed of everything which will come to me the present year, and I have done this for everything in the future till all be finished, which I trust will be very soon. For I long to be entirely as Our Lord, who had absolutely nothing, though he was master of all. With much more reason, then, should we who are his servants and soldiers possess nothing, in order to be more ready to go wherever his holy will may call us. Excuse me then, my good sister, from contributing, all is already disposed of."

It was during the vacation of this scholastic year that Fr. Perron made a visit to his only brother, Joseph Perron, who lived at his chateau at Malicorne not far from Laval. He had married a daughter of General Oudinot, who commanded the French expedition which restored Rome to Pius IX in 1849. This brother had like many at that time, and even to-day, great prejudices against the Religious Orders, and especially the Jesuits. The visit of Fr. Perron gave him pleasure; for after his return to Laval he thus writes to his sister who had also come to Malicorne at the time of his visit: "I believe that you are still at Malicorne, so I write to you as well as to Joseph who has written to manifest his brotherly affection and to express to me the pleasure that my visit caused him. I am convinced that this good brother has a most excellent heart and that his grief for the path in life I have embraced comes only from his love for me. It is not astonishing that, like so many others, he is prejudiced against the Religious Orders, but I hope with time this will disappear."

It is hardly necessary for us to follow Fr. Perron year by year during his four years of theology. He was ever the same edifying and holy religious, charitable to the sacrifice of self, and ever fervent in his religious duties. Fr. Shulak of the Province of Missouri writes: "I was his room-companion for two years at Laval, and I do not remember his ever breaking silence. During the first year he constantly received letters concerning the administration of his estate, but he never spoke to any one of it, neither of his past history nor of his noble relatives. In appearance he was most humble, showing none of that military bearing which had distinguished him in the world, and even was remarked in

the novitiate; he was a model of self-denial and charity, rather reserved during recreation, and of a quiet and sweet disposition."

All who knew him at Laval agree in one point and keep a bright remembrance of the zest with which Fr. Perron entered into the plays and recreations of vacation and of villa days. He was the soul, as one writes who knew him well, of all our dramatic pieces, accepting the most varied characters, and playing them with the greatest success. He used, and often times alone, prepare the costumes, keep everything in perfect order, even sweeping the room himself though weak and suffering from his bad health. His wit was remarkable, but never such as to wound charity in the slightest degree. It was thus he passed the years of preparation for the priesthood, receiving the sub-deaconship the Ember-days of September, 1851, the deaconship the following July, and at length on Sept. 18, 1852, the priesthood. His three sisters assisted at his first Mass to his great consolation, and presented several sets of vestments and made valuable offerings to the house. The following year Fr. Perron made his fourth year of theology, and after passing his examination was sent in the autumn of 1853 to Laon to begin his third year, under the direction of the well known Fr. Fouillot. It is here we must leave him for the present. Our next part will treat of his inner-life for which we have rich materials in the resolutions and notes taken during this year of the *schola affectus*.

ALASKA.

A Letter from Fr. Fudge to Fr. Laure.

ST. MICHAEL'S, ALASKA, Aug. 17, 1890.

DEAR FR. LAURE,

P. C.

We arrived here just five weeks ago to-day. I had no idea then that I would be here so long. Fr. Tosi and Br. Cunningham left three weeks ago for Kazarevski, on one of the Company's steamers, leaving me here to look after the provisions for all three missions. We bought a little steamer from the Company, and it left here on the 1st of August with Fr. Treca and his provisions for Cape Vancouver, which is on the coast about four hundred miles south from here, and where he and Fr. Muset with a brother have been since last Fall. They have a small log-house there which they built themselves, and which is divided in two, one-half, for a church and school, the other half, for a dwelling. Both of them picked up the language very quickly and are doing great good; they have baptized more than two hundred already. I am waiting for the return of our steamer to take me and the provisions up the river to Kazarevski and Nulato; the former is about four hundred miles from here and the latter about six hundred. I expect to remain at Kazarevski, and I think Fr. Robaut will go to Nulato with Fr. Ragaru. The latter, I believe, has been without flour for about two months, unless he has been able to borrow some lately from the boats going up the river, which I doubt; so he must be looking anxiously for the steamer. The weather has been unusually windy for this time of the year, which makes the sea too rough for small steamers, and has very much delayed both ours and those of the Company. The best idea I can give you of this place is the villa at St. Ingoes. If instead of the houses there, you imagine a dozen large log-houses one story and a half high, and the Russian church as shown in the photograph at De smet, and on the Rosecroft side a range of mountains, you will have a good picture of St. Michael's. All the houses belong to the Com-

pany and are used as dwellings and offices for their agents, and as store-houses for their goods. The Russian priest does not live here and seldom comes. There is a small village of natives about a mile distant on the other side of the island. There were a great many here when the St. Paul came, living in tents; they come every year to help in unloading the steamer, for which they are paid. These Indians are very different from yours—finer looking, fond of work, anxious to learn and very good-natured. I think they will make good Catholics if we can get them before the Protestants spoil them. Four or five ministers came up this year. The country is also quite different from what I expected; there are no trees on the coast, but it is all covered with grass and moss, and has a pleasing appearance. It is not the barren waste I expected to find. Nor is it so terribly cold as we were led to believe. From May to October, and sometimes much later, it is about the same as now,—that is, ranging from 40° to 60° or 70° , and the coldest weather they had here last winter was 40° below zero, and at Kazarevski 45° . All these temperatures and those that follow are, of course, Fahrenheit's scale. The following is taken from an official report for the years 1879 and 1880:—

THERMOMETER AT ST. MICHAEL'S.

	Mean.	Min'm.	Max'm.
July	53.....	36.....	68.....
August	50.....	35.....	62.....
September.....	45.....	19.....	58.....
October	26.....	13.....	42.....
November.....	17.....	— 12.....	36.....
December.....	6.....	— 32.....	36.....
January	— 19.....	— 45.....	16.....
February,	0.....	— 41.....	?.....
March.	8.....	— 37.....	?.....
April.....	19.....	— 27.....	?.....
May	28.....	— 1.....	?.....

June—not given, but about the same as July.

So you see it is not so bad; for the most part, nothing worse than you have already experienced; so you need not be frightened if you get orders next year to come to St. Michael's. All the whites and those of the natives who can get them, live in ordinary log-houses, and say they are

warm enough. Most of the natives live in tents in summer and in *barraboras* in winter. If it were not for the frequent rain it would be very fine here in summer, but like every place on this coast, they have rain nearly every day. Up the river, however, they say it is much better; even here the Agent has a garden of radishes, turnips, spinach, lettuce, etc., and Fr. Tosi cultivates cabbage and potatoes. I have tried to give you, as best I can, my impressions of the place after five weeks' observation, and I hope they will enable you to form a more correct idea of the place.

I forgot to state that there are a good many wild flowers here, and also three kinds of wild berries: the salmon berry, the blue berry and the red currant; they all grow on creeping vines and are very plentiful.

Many of the useful things which you gave me have done good service already, and your flute, which I got at Spokane, is my best friend. It helped very much to make the time pass pleasantly on the steamer, and now I find it a good companion. I have been kept quite busy arranging and packing the supplies for the different missions, but have finished, and I am now trying to make a beginning with the Indian language. There is a half-breed boy here who is helping me, so the time I am detained here will not be wholly lost. Fr. Muset did not leave here until the 14th of November; that is, as soon as the bay was frozen over. It would be good for those who come up to have a stand and a water-proof cover for their chapel, rubber boots, coat and cap, as there is so much rain here in summer. We have a room in the Company's house this year, which was intended for the sisters; if they had come, we would have had to camp out in a tent. I have told you all I can think of that might interest you. I need hardly add that I am well and happy. I am much pleased with Fr. Tosi and Fr. Treca, the only ones I have met thus far. Pray hard that we may get more sisters next year. Both the whites and the Indians were much disappointed that they did not come this year. Their school is doing great good.

Best wishes and kind regards to all.

Your brother in Christ,

WM. H. JUDGE.

OBITUARY.

BR. WM. HENNEN.

Brother William Hennen was born in the old city of Bamberg, Bavaria, near the confines of Belgium, Nov. 25, 1800. According to the Prussian law of conscription, he was drafted into the army at the age of twenty, where he served till 1830. After his ten years of military duty he was honorably discharged. Finding himself a free man at the age of thirty, he thought of looking around him for what he termed "his place in creation." As a first step in the search, he resolved to go through a full course of study. Passing into the neighboring country, Belgium, where he was sure of securing a Catholic education, he applied for and received admission into a Catholic college, where he completed a course of eight years, terminating with philosophy. He had not, however, found his "place in creation." In the year 1839, in his 39th year, he prayed and performed severe penance to obtain from God a knowledge of his "place," and grace to reach it. In a dream, or vision, sleeping or awake, he is unable to say which, he saw his "*place*, in a far off country," but nothing to indicate where or what the country was. He could describe the house, give the number of rooms in it, locate the neighboring church, state its position relatively to the house, and could define to the inch all the dimensions of the domestic chapel—but in what country he could not tell.

Determined with God's grace to leave nothing untried to find this house, wearing his military coat and cap, and carrying his knapsack on his back, he bids an affectionate adieu to Belgium, crosses the line into France, and making his way hither and thither ever on the look out for the house shown him in the vision, he arrives at the suburbs of a large city. Informed that the city, at whose gates he unexpectedly found himself, was called Havre, he thought that perhaps here he would discover his mystic house. Bravely entering the historic seaport, he passed down one street, up another, eyeing all the time the buildings on each side. At last he stands at the water's edge, viewing the shipping and harbor. In front of him was moored to the dock a magnificent clipper ship called the *Baltimore*, on which he noticed quite a commotion. On enquiry he was told that the ship was about to start for America, and the bustle noticed was the immediate prepara-

tions for putting to sea. Without a moment's hesitation he boarded the vessel and took passage for the New World. After a tedious voyage the clipper reached New York, July, 1839. In the big city of the New World, the soldier pilgrim sought in vain the house shown to him in his vision. Still determined to spare no pains to discover this, to him, all important mansion, William Hennen turned his face westward and southward. He visited Philadelphia, Baltimore, Cincinnati, Louisville, Nashville, St. Louis, but failed to find any building resembling the structure, distinctly held out before him in his vision.

Retracing his steps, he again sought his "place in creation," in Louisville. Hearing of the college and cathedral of Bardstown, Nelson County, Kentucky, he took the road to that ancient Catholic settlement. He saw neither in the cathedral nor college any resemblance to his mystic house.

Somewhat tempted to yield to a feeling of discouragement, the weary pilgrim began seriously to think of recrossing the ocean, and look for this, to him, all important home on the old continent. When about to make up his mind, a venerable man, a total stranger to him, stepped up to him, and thus addressed him: "You are looking for your place in creation; you have sought it long and constantly, come with me; I shall guide you to this so earnestly desired place." With a benignant smile of confidence and gratitude, our brave young soldier, still wearing his military cap and coat, and carrying his old German goatskin knapsack, accepted the kind offer of the stranger, and started on the unknown road, through the yet thinly populated country, to Lebanon, Marion County, Kentucky, and five miles further, to St. Mary's College, then under the management of the Jesuit Fathers. Meeting the Superior, Rev. Father Chazelle, the two travellers explained the object of their call.

Though St. Mary's was not the precise place revealed to him, he saw sufficient resemblance to remain, if permitted. Father Chazelle explained to him that if his object was to enter the Society, his case would be examined. Turning to say a word to his guide, Mr. Hennen could not see him. "Where is my friend?" he asked. "I do not know," said the Father, "he was here just now." The fact is, the guide had disappeared, and has never since been seen or heard of. The young soldier asked him no questions, and he volunteered no history of himself; he did not even give his name.

After the usual formalities, Rev. Father Chazelle received our pilgrim, I think as an *indifferent*—as one later to be accepted as a scholastic or a lay brother, into the Society of Jesus, on the 9th of November, 1839.

The Superiors first tried him as a scholastic, and assigned him to the office of prefect of the study hall, an office certainly requiring a man of no ordinary nerve in St. Mary's College. Together with the scholastics Michael Driscoll and John

Ryan he began his course of theology. Wm. Hennen having now exchanged his Prussian suit for the cassock of the Society of Jesus, appeared at his place every day in the study hall with his volume of theology spread out before him; but I fear he applied himself but very little to his studies. The boys—always in a good-natured way, were utterly unmanageable. They played innumerable tricks on the good man who never lost his temper. Roguish lads, seeing his inability to discover the perpetrators, would under great secrecy assure him that one of those six-footer Kentuckians was the guilty one, who, of course, was a model young man. Mr. Hennen would move on the supposed culprit in the hour of studies, draw a knotted cord out of his pocket, and beat him over the head and shoulders, amidst deafening applause. Of course, no resistance would be offered. The only safety for the beaten man was flight. No matter what punishment he inflicted, it was readily accepted and performed whether the party punished was guilty or not. His principle of yielding, did not succeed. At last the study hall, as a sacrifice to the craving for fun, was turned into a dance hall, and one, now a sedate father of the Society of Jesus, played the violin. This concession had no other result than to stimulate the craving for more.

At the end of three years the Superiors decided that Mr. Hennens's place was in the degree of lay brother. Next day, to their utter amazement, he appeared amongst the students, in his shirt sleeves, going to glaze some windows. He told them the change, and accused them of being the cause. The reproach crushed us. What was to be done? In a body, the students, large and small, presented themselves humbly before the Superior and accepted the blame, and asked to have him reinstated, and promised an entire change of conduct. In vain.

When the members of the Kentucky Mission were transferred to New York in 1846, Brother Hennen to his ineffable delight, saw in Rose Hill College, Fordham, and the seminary and adjoining church and domestic chapel, the identical buildings he had beheld in a vision. Dimensions, positions, surroundings, all agreed. He had found "his place in creation."

In St. John's College, he filled the offices of refectorian, baker, porter, and repairer of clocks and watches. Here he passed the last 44 years of his life, till, on July 4, 1890, he was called to his reward. At the time of his death he was the oldest Jesuit in the province. He reposes in the cemetery at Fordham, where, in death as in life, he had found his place in creation.—R. I. P.

FR. JOSEPH PRACHENSKY.

Fr. Joseph Prachensky was born in the city of Prague in Bohemia on June 22, 1822. From the little diary which he kept of the notable events in his life we learn that he commenced the elementary studies in his native city at the early age of three years. (*Scholas elementares frequentare coepi, anno 1826-dies incerta.*) After passing with credit through the primary schools, he was admitted into the gymnasium, where his course must have been very brilliant, to judge from the records of examinations, all of which are carefully preserved. These documents signed and countersigned by the *Præfectus* and *Professor Publicus*, invariably read *præclarus* or *eminens*, for every branch. The first thought of entering the Society seems to have come to him in 1839. (*Primam vocationis ad S. Societatem Jesu cogitationem injectam mihi sensi 12 Martii, 1839.*) He was not long in deciding. Having received a letter of admission on May 14, of the same year, he started soon after, on what seems to have been a very primitive means of conveyance, for the novitiate, which he reached on the 8th of September, between the hours of seven and eight in the evening. Of his novitiate nothing is recorded except the fact that he received Confirmation and minor orders after his long retreat. He had for god-father in Confirmation the Master of Novices, Fr. Asum, whom he ever held in affectionate veneration, and on the occasion of whose death there is a note in the little diary of more than usual length and tenderness. Fr. Prachensky was sent to Linoy, in Austria, for philosophy, and to Innsbruck for theology. He was ordained priest at the regular time. Immediately thereafter, he set about preparing for the missions of North America, forced to this by the revolutionary troubles of 1848. Here the diary sums up a great deal in a short space. (*Discessi Cœniponto 15 Julii, 1848, profecturus in Americam Septentrionalem. Massiliæ ascendi navim cum 21 sociis, Oct. 17^a. Flumen Mississippi ingressus sum Dec. 20^a.*) On reaching America Fr. Prachensky went immediately to Spring Hill, where he remained for a year or more, reviewing moral theology and studying English and French; during this time also he looked after the spiritual welfare of the German inhabitants of Mobile. For the next thirteen years he labored at New Orleans, Baton Rouge and Spring Hill, as teacher, *operarius* and missionary, and for some time, too, as chaplain of an Alabama regiment, during the first two years of the war. There is no notice in the little diary of these years, but those who remember Fr. Prachensky's talks at his residence on Ward's Island, will readily recall the hard trials of his difficult but fruitful work in the South. He was transferred to Troy, New York, in 1862, and afterwards to Fordham, where he remained until the opening of the mission on

Ward's Island. He himself described the circumstances attending the beginning of this good work in the first number of the WOODSTOCK LETTERS: "When three years ago his Grace the Archbishop entrusted this place to the care of the Society, and your humble servant was appointed to the chaplaincy on Ward's Island, I saw at once that a residence on the island was absolutely necessary; so without asking leave officially, I took it for granted and sought and found board and lodging in the place. Once established there, none of the Commissioners had the courage to send me away; and when I remarked that they connived at my stay, I made a step farther and asked for a lodging nearer to the Catholic Chapel, which after some difficulties and explanations was granted. I then turned my attention to furnishing and embellishing the chapel, so that it became a point of attraction to the inmates and visitors." He goes on to tell how, by dint of much praying to St. Joseph, and much representation to the Protestant commissioners, he succeeded in obtaining an appropriation of \$35,000 for building a church. He continues: "I have not yet asked for a new residence, but that will come when the church is built. *Quarite primum regnum Dei, et hæc omnia adjicientur vobis*, i. e., first build the church and the residence will follow." The residence did follow, in which he lived for twenty-one years, and from which he went daily on errands of charity. Fr. Prachensky returned to Fordham in 1889 in time to celebrate his golden jubilee. "For a year after this," writes a correspondent from Fordham, "he was left to edify us by strict observance of every duty of community life. He seemed to be always praying. 'Throughout my whole life,' he used to say, 'I have always got what I didn't want and have been denied what I was desirous of, and I never cease to thank God for it.'" Fr. Prachensky's work at the island must have grown very fatiguing and monotonous, yet this never appeared in his manner of receiving a visitor. Who can forget the warmth of his greeting or the charm of his conversation, so full of pleasant anecdote, with a hint in it of the Old Society? He knew all about the unwritten history of the Society in former times. He had a decided turn for mystic theology, as, witness his beautiful little book, "The Church of the Parables." He believed in the millennium, and could discourse at length and with great erudition thereon. He had a genuine horror of the free masons, with whom he was persuaded the devil held daily intercourse. He seemed to realize very vividly that the angels and saints are always hovering around us, and this conviction, no doubt, tended to make him happy and cheerful during his long isolation. He died July 8, 1890.—R. I. P.

FATHER WM. R. MILES.

Father Miles was born in Jackson, Mississippi, on the 30th of June, 1848. He was the eldest son of Gen. Wm. R. Miles, of the Confederate army, and of Frances, daughter of Major John Moyrant, of South Carolina. An eminent journalist of New Orleans, who knew Father Miles when a boy, writes: "We knew him in his boyhood and collegiate days, we knew him intimately. He was always gay, always dignified, always uncomplaining, and at the same time the most easily approached and the most friendly young man it has ever been our fortune to meet. At school on the old hillside at Lexington, Holmes Co., Miss., he was the referee in every dispute, and his decision was always final."

During the horrors of our civil war, he was sent to Spring Hill College, Ala., at the dying request of his mother, where he soon won, by his engaging ways and brilliant talents, the affection and esteem of his professors and fellow students. In 1866, he completed his course of rhetoric. For some time past, the thought of serving God in the religious state had been running through the mind of the young rhetorician, and the 6th of October of that year found him, in company with two other young Americans, Luke Gallagher and John Brislan, a novice of the Society at Lons-le-Saulnier, a picturesque city nestling in the heart of the Jura Mountains. Fr. Brislan thus describes their departure for France: "We met at Spring Hill; left there about the middle of August, 1866, and reached Lons-le-Saulnier on the 6th of October. The steamer that took us over was the ill-fated French steamer *Perrère*, on which, a few years later, Father O'Callahan, Procurator of Maryland, was killed, and Father Keller severely injured." Here as elsewhere, the bright, sunny nature and winning ways of Father Miles drew upon him the notice of his superiors.

After one year's residence in France, the trio of American novices was broken up. Father Miles was sent to St. Acheul, near Amiens; the health of Luke Gallagher gave way, and he returned to America to die; the third of the band, Father Brislan, at present Novice Master in Macon, Ga., remained at Lons-le-Saulnier to complete his novitiate and make his juniorate. From St. Acheul, Father Miles was sent to Poyanne, in the Department of Landes, to make his philosophical studies. It was here he applied himself to the study of the Spanish language and became so proficient in its use. At that time, this scholasticate belonged to the Province of Castile.

Having completed his course of philosophy, he returned to America in the summer of 1873. During the scholastic year of 1873-74, he taught rhetoric at our college in New Orleans. His wonderful mental powers, aided by the careful training he had received in the juniorate at St. Acheul, and

in philosophy at Poyanne, made him a marked man. He was, what we can truly style him, a brilliant subject. As a teacher, he was one of the ablest our mission has ever had. It was during this year of teaching, he preached his first sermon in New Orleans. It was on the feast of St. Aloysius. Even after this lapse of time, we have not forgotten it. He gave a glowing description of the virtues of the saint, and foreshadowed in unmistakable evidence his own future eloquence in the pulpit. The following year, Father Miles was removed to Spring Hill, Ala., where he taught the graduating class of that year. In 1876, he was called to Grand-Coteau, La., to teach our juniors of the first year, in which capacity he earned for himself the reputation of a master in the science of teaching the Greek and Latin languages. This is the testimony of some who were in his class. In the fall of 1877, he was sent to Aix, near Marseilles, to enter upon his course of theological studies. The iniquitous decree, ordering the disestablishment of our houses in France, having been put into force, Father Miles returned once more to New Orleans.

He now entered upon the great work for which he was so eminently fitted—the holy ministry. He remained three years in New Orleans. Possessed of good health and brilliant parts, he could easily do the work of two men. Physics and chemistry occupied his attention in the classroom; the pulpit and the confessional, in the church. In 1883, he was sent to Roehampton, England, for his third year of probation. The following Lent, whilst preaching a mission in Manchester, he won for himself the reputation of being one of the ablest speakers in that portion of England. He paid Woodstock a flying visit on his way to New Orleans, in the fall of 1884. The few years of life granted him by Divine Providence after his return from England were spent in the Crescent City. For four years more—that is from 1884 to 1888—he divided his time between his work in the classroom of physics and chemistry and the still more consoling work of the holy ministry—the confessional and the pulpit. He was made Vice-President of our college in New Orleans, Oct. 1, 1888, which position he filled with great success, up to the moment when he received the summons to appear before his God, Sunday Sept. 14, 1890.

The hour of his death is unknown to us: it is one of the secrets of God. The Friday preceding, Father Miles casually told Father Rector that he was not feeling well; but as he was a man who enjoyed splendid health, no attention was paid to his remark at the time. In fact, he himself had not the slightest idea of the true state of his health. Sunday morning he was at the altar, at five o'clock, when he said his last Mass. He preached at the ten o'clock Mass, and those who heard him deliver his last sermon in the pulpit he had so ably filled say that the pallor of his face was very striking,

and that more than once during the sermon, contrary to his wont, he seemed to be at a loss for suitable expressions. He was evidently ill. After the sermon, he retired to his room to seek some rest, as he said to one of Ours he met on the way thither. At half-past four he was needed for a Baptism. A brother went to his room to call him, but to his horror found Father Miles on his bed—dead. He was lying on his right side, with his face turned to the wall. A doctor who was hastily summoned, declared he had died of apoplexy, while asleep. He must have been dead a full hour when found, for his feet were already cold. Such are the particulars of this most sad death; not a friend, not a human being near him to assist him in his last great struggle!

So far, we have only given a sketch of his life in the rough, a mere chronological run of events. So imperfect a sketch, without a deeper insight into his character, would utterly fail to give an idea of the loss our mission has sustained in the death of Father Miles.

That he was a man appreciated by those among whom it had been his lot to live is fully borne out by the many expressions of sorrow heard at his funeral. As the body was being carried from the church, expressions of "he is a great loss to the Jesuits," "he is a loss to the Jesuits, the city, and the Church," were heard on every side. Archbishop Janssens, in his address, did not fail to remind the people and us of the loss we had sustained. He said: "He was a good priest—a learned man—few there were more learned—versed in many tongues. There was no greater linguist in the State of Louisiana. He was a talented philosopher, a profound theologian, an accomplished mathematician; and what of these talents? Had he used them vainly for his own glory and advancement, he would lie there useless. The Lord had given him great talents, and he understood the responsibility of such gifts. All his high talents, his deep learning, his great intelligence he has laid at the feet of his God, and has labored for the salvation of his soul and for the spiritual welfare of those committed to his spiritual care."

Having written to one of our fathers who had known Father Miles from boyhood upwards, for a few items on the life and doings of Father Miles, among other things we received the following lines: "All through his studies and as long as I knew him, dear Father Miles was ever the kind genial-hearted gentleman who won his way easily into all hearts; suffering with those who were in pain, and cheerful with the light-hearted. Taken all in all, he was the ablest man in the mission and the one who promised most."

It was his eloquence in the pulpit which brought him directly before the people and made him the popular priest he was. His was the happy gift of being eloquent without art; fervid and strong, but never declamatory. To his praise be it said, we never knew him to be guilty of what critics call

rant ; his good sense, his exquisite taste, and his modest, retiring disposition made him avoid this danger. We often heard him preach,—always with pleasure, never with weariness. For such was the purity of his style, the force of his logic, the earnestness of his delivery, and the modesty of his bearing, that it was a pleasure to listen to the word of God when told us by one so gifted.

Father Miles was truly a gifted man : but his mental endowments were not the greatest among the gifts wherewith he had been enriched by Divine Providence. All the qualities which go to make up an agreeable and loving companion were to be found in him, and he was the life of the recreation,

The last letter he probably ever wrote, for it was received the day before his death, was the one he sent to a theologian at Woodstock, Md. It was characteristic of him. He began in this way : " 360 (boys) to-day—actual attendance : 100 more to come by the end of October." He hardly dreamed there was to be no October for him,—at least this side of the grave. However, his prediction was fulfilled ; for by the end of October we numbered over 460 students.

One more fact about Father Miles before we have done with this sketch of his life. We cannot omit mentioning how he narrowly escaped being made Bishop of Natchez, Miss. It all came about in this way. When Bishop Janssens was elected to the Archbishopric of New Orleans, the priests and the people of the diocese of Natchez naturally began to look about for a successor. Some unknown Mississippian wrote a newspaper article and suggested Father Miles as the most eligible candidate for that see. The cue was immediately taken, and article after article appeared in the Mississippi papers endorsing the suggestion. Things went on in this way for some time, until priest and people began to look upon the thing as an accomplished fact. A person, fully qualified to judge in the matter, writes to us on the subject : " Nearly all the priests of Mississippi signed a petition begging for Fr. Miles. They were greatly in earnest, and greatly disappointed," when their petition was denied. In fact, before Father Heslin, of New Orleans, was made Bishop of Natchez, things began to look very much as if Father Miles would be elected to the vacant see. So certain were his friends of the appointment that a secular priest did not hesitate, at a dinner given by Father Dumas of St. Patrick's and at which Father Miles was present, to toast him as the future Bishop of Natchez. This incident was never mentioned to any one by Father Miles, for he was too modest to do so, but was made known to us by a gentleman who had been present. Father Miles neither sought nor coveted the proffered honor ; and thanks to the efforts and watchfulness of our superiors, he was left us, to spend the two remaining years of his life in the mission where he had already worked with such good results. During the whole time the choice of a Bishop for

the see of Natchez was pending, Father Miles studiously avoided meeting any bishop or priest who might chance to come to our college, for they were always sure to allude to the subject. On one occasion, two or three priests from Mississippi came to see him, and if our memory be not at fault, we think they were unable even to catch a glimpse of him. He had gone out as soon as he knew they were in the house. So eager was he to avoid the honor thus thrust upon him.

We had something more to say, but that we may not be tiresome we come to a close, ending with the concluding words of Archbishop Janssens's sermon at the funeral: "The dead are soon forgotten; but you who love and know him, pray for him. Begin praying for him now, while his memory is fresh within you."—R.I.P.

FR. WILLIAM F. CLARKE.

At midnight, October 17, 1890, at Gonzaga College, in the seventy-fourth year of his age, the fifty-seventh of his religious life, and the forty-seventh of his priesthood, the Rev. William Francis Clarke, S. J., received the summons of death, and heard, we have reason to hope, from the lips of the Master, whom he had served so long and faithfully, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Born in the city of Washington on the 19th of March, 1816, Father Clarke was descended on his father's side from Hon. Robert Clarke, one of the founders of Maryland under Lord Baltimore, and one of the members of the assembly which enacted the famous Maryland Act of Religious Liberty. On his mother's side he came of the family of Boone, who were early settlers in Maryland, North Carolina, and Kentucky. His early education was received at Gonzaga College, and at Father Kiely's and Mr. Hughes's classical schools, on Capitol Hill. Though only thirteen years of age when he entered Georgetown College, he soon took a leading place in all his classes. And each succeeding month of his college life found him in this position, as is shown by the old book of the prefect of studies. He graduated with honors in July, 1833.

After his graduation he became a member of the Society of Jesus on August 14, 1833. His first steps in the religious life were directed by Father Fidelis Grivel, at Whitemarsh and at Frederick. In his second year of noviceship, he was sent to Georgetown College as professor of third grammar. This office he had held for two years, when he was appointed to teach the class of first grammar. The year 1839 found him in charge of second grammar. The five following years were spent in reviewing philosophy and in studying theology under Father Stephen Gabaria, S. J. At the end of his third

year of theology he was ordained priest by Archbishop Eccleston, on July 4, 1842. During his fourth year of theological studies he was appointed, in 1844, to give lectures on Christian doctrine, an office which became so peculiarly his, that neither the flight of years, nor change of residence had interrupted it from that day to the date of his last illness, a period of forty-six years. In 1845 he taught philosophy to the students of Georgetown College. The next year we find him at Frederick as *Socius* to the master of novices.

His health, which had always been delicate, completely broke down in 1846. It is said that when frequent hemorrhages, loss of voice, and extreme weakness made recovery doubtful, his superiors, hoping against hope, sent him to Bohemia, Md. Light outdoor work at first, and then as his strength returned, felling trees, riding and driving, so completely restored him to health after four years' residence there that he was appointed in 1849, pastor of St. Joseph's Church, Baltimore. Here he inaugurated the custom, now so common, of giving short instructions at the early Masses on Sundays and holydays. Schools for boys and girls were established, the latter under the charge of the Sisters of Charity. He also introduced into the parish the colored Oblate Sisters of Providence, gave them a house, and started a school under their direction. Previous to the arrival of the sisters he had founded a sodality for colored people, which was the first of its kind in the archdiocese. Besides their proper devotions, the members had a sermon and Benediction of the blessed Sacrament. The servers for Benediction were little colored boys. Special services for Italians were given, during which a sermon was preached in their own language by Father Clarke's assistant, Father Vicinanza, S. J. This seems to have been the first religious service in the archdiocese for Italians exclusively.

Whilst pastor of St. Joseph's, in the year 1853 or 1854, Father Clarke published in the Baltimore *Sun*, over the signature of "A Graduate of Georgetown College," some articles directed against certain Protestant ministers, who, at a mass meeting in the Maryland Institute, had attacked the Church in general, the Jesuits, and especially Georgetown College, in particular. Rev. Dr. Plummer, the principal and the most violent of the speakers, and the one whom Father Clarke repeatedly assailed in his articles, was proved so conclusively a detractor that he was obliged to leave the city and go West.

In the ninth year of his pastorship of St. Joseph's, Father Clarke was called to the presidency of Loyola College. He had governed this college for two years when he was sent to Washington to become rector of Gonzaga College. The new rector was not greeted with the cheering prospect of a successful school year, at a time when the whole country was agitated by the bitter animosities of the presidential election of 1860, and when party spirit and sectional feeling in the

Congress, afterwards convened, found expression in seditious utterances, that were like so many fire-brands hurled against the great ship of State, which had for eighty years borne safely through troublous waters united brethren from the North and South. Notwithstanding the dreary outlook, Father Clarke, with characteristic determination to succeed in spite of obstacles, so graded the few remaining students, that the classes went on as usual, and the religious exercises of retreat and of preparation for first Communion had their place.

On August 19, 1861, Father Clarke was sent to Loyola College, Baltimore, and there began a term of service which, added to his previous eleven years' residence in the city, amounts to thirty-eight years. He returned to become procurator of the college and preacher in St. Ignatius's Church. Thus, for twenty-seven years, the walls of that temple resounded with the eloquence of his words, and the hearts of the faithful burned with the fire of his zeal. Would those walls but speak, what scenes they might describe of the white robes of innocence put on, the scarlet robes of sin discarded, the black robes of doubt removed, the bright robes of marriage donned, and the sombre robes of religion invested,—all through the ministrations of him, the anointed of the Lord.

In the August of 1888, he returned to Gonzaga College, where at the ripe old age of seventy-four, and in the fifty-seventh of his religious life, he devoted himself to his favorite work of lecturing on Christian doctrine to the students of the college, and assisted in the priestly functions connected with St. Aloysius's Church.

That old age had not robbed him of his eloquence, was very marked in his sermon on the "American Hierarchy," which was published in *The Church News* of November 24, 1889. This made the sixth address he had delivered on the occasion of centenary feasts. The first was at the celebration of the centenary of American Independence, at St. Joseph's Church, Philadelphia, July 4, 1876; the second, on the Yorktown Centennial, in October, 1881, delivered in the same church; the third, the two hundred and fiftieth anniversary of the coming of the Jesuits to Maryland, and the fiftieth of the founding of the Maryland Province of the Society of Jesus, preached in St. Ignatius's Church, Baltimore, in 1883; the fourth, the ter-centenary of the Feast of St. Theresa, delivered in the Carmelite Convent, Baltimore; and the fifth, on the centenary of the inauguration of our first president, delivered in St. Aloysius's Church on April 28, 1889. Two other of his sermons, which at the time attracted attention and were afterward published, were a funeral oration on Father Michael O'Connor, S. J., the first Bishop of Pittsburg, and a discourse at the funeral of Col. George P. Kane, who at his death was Mayor of Baltimore. His other

sermons and lectures delivered on less notable occasions are as deserving of mention.

Father Clarke's high rank as a theologian was conceded by even those who differed widely from his views and styled him a rigorist. From the first day on which he opened his book of theology until his last sickness he may be said never to have relinquished his favorite study. Hence, well equipped for the defence of a question of dogma, for the solution of a case of moral, for the citation of a rubric, and for the explanation of a ruling of the Roman Congregations, Father Clarke was an acknowledged authority, and one frequently consulted in theological matters. His powers as a catechist were unsurpassed. By his method of question and answer and by his explanations conveyed in the clearest but most elegant expressions, he kept the attention of his young auditors and made the catechism an easy and pleasant study for them. With him there was no short cut to the Church. And so his converts, who are numbered amongst the hundreds, had each one of them to commit the smaller catechism to memory, and to follow his precise and methodical instructions for a length of time that seemed interminable. But after they were once admitted, it is said that none of Father Clarke's converts ever left the Church.

The funeral was held in our church at Washington; many priests assisted, and the church was thronged with the faithful. At the conclusion of the requiem Mass, Dr. P. L. Chappelle gave a funeral discourse on Fr. Clarke, a holy priest, and a true Jesuit.

At the close of the sermon the remains of the beloved priest were borne from the church and taken to Georgetown to be laid to rest in the college cemetery by the side of those members of the Society of Jesus who, having finished their labors here, have gone to receive their eternal reward. In that little grave rest the ashes of Father Clarke, but his work will go on and his example and teaching continue to lead others in the path he trod.—R. I. P.

BR. PATRICK DUNCAN.

Half an hour before noon of the 25th of October, 1890, the well-tryed spirit of Br. Patrick Duncan quitted its earthly tenement to enter the eternal abode of the elect. Br. Duncan was born on the feast of his Sainted Patron, in the year 1813, at Danesforth, Co. Kilkenny, Ireland. Having emigrated to this country in his youth, he was employed for some time in the service of Ours at the Villa of the St. Louis University, and on the 24th of August, 1841, was admitted into the Novitiate of St. Stanislaus, near Florissant, Mo. His first home in the Society was to be the scene of his death forty-nine years and two months later. Many whose hope

was founded on his robust appearance and staying powers, hoped to be the joyful witnesses of his Golden Jubilee ten months from the present writing.

From his entrance into Religion until his last breath, Br. Duncan's life vividly mirrored the ideal of the Rules for our Temporal Coadjutors. Whether employed as clothes-keeper for the students in the College of Spring Hill, Ala., or entrusted with the care of the farm attached to St. Joseph's College, in Bardstown, Ky., or applied to domestic duties in the Colleges of St. Louis and Cincinnati, he was always an example to his brethren for assiduity in labor and eagerness to acquit himself well and exactly of the charge assigned. We may conceive, then, how severe a trial to so devoted and conscientious a worker was an enforced state of comparative idleness, lasting during the long period of twenty-one years, and occasioned by a serious accident, which befell him in the year 1869. Employed at that time as night-watchman of St. Xavier College in Cincinnati, he one night fell into an uncovered area or cellar, and as a result of the fall his right hip was badly broken and dislocated. Soon the whole of his right leg stiffened, rendering him so powerless, that only by the aid of a strap attached to the upper part of his bedstead could he raise himself to a sitting posture. In this helpless condition, the poor, patient Brother lay for almost a year; and even when the rigidness of his injured limb somewhat relaxed, a new affliction was sent him by Divine Providence; for both legs became affected by running sores, an ailment which lasted up to the close of his life. Amid these sufferings, he could not endure idleness; and so he gladly performed any work that was feasible.

In the year 1886, Br. Duncan was sent to the novitiate, there to pass his last days in the rest which his advanced age, added to his continuous infirmities, required. But his active, labor-loving spirit could not brook absolute quiet; and the regularity, with which he was wont to sweep and order his little room, did not fail to impress all, especially the many who were just entering the arena of the spiritual life. Here, up to the month of July, 1890, he continued to give examples of the other solid virtues, looked for in a Brother Coadjutor. Conspicuous among these was his love for the common life, which prompted him to absent himself from no community exercise of any importance, but rather to be the first to arrive. Even during his last illness, his adherence to rule and custom was kept up as far as possible; and his scrupulous avoidance of singularity, particularly in one instance, might to the worldly-wise seem childish, if not superstitious; for, when after his reception of Extreme Unction he was told by the Brother Infirmarian, that the Spiritual Father had expressed his willingness to administer holy Communion to him every day, he gave the unexpected answer that, much as he would prize such a favor, he preferred, however, to conform still to

the custom observed by the brothers, and to satisfy his devotion on other days by communicating only spiritually. That it was not a lack of appreciation of this priceless gift which caused him to speak in such terms, his fervor when actually receiving his divine Guest and, still more, his remarkably deep respect and reverence for the blessed Sacrament, placed beyond question; for he would under no consideration break his fast before holy Communion. Again, as during his whole religious life he had been a man of prayer, so in his closing days his main occupation, as it was his chief delight, was converse with God. His childlike reverence for the priestly character was remarkable. Before his last illness whenever he met one of the fathers, he would stop short in his hobbling gait and uncover his head. Even when stretched on his bed of sickness, at the entrance of a priest into his room, he would at once remove whatever covering he had on his head, were it only a handkerchief, and remain uncovered until earnestly solicited by his visitor to replace it.

Besides these virtues, which so faithfully reflected his previous religious fervor, he displayed in his last illness admirable resignation. What added to this composure of mind and will was the reflection, that he would have the inexpressible happiness of dying in the bosom of his Mother, the Society. Every little attention shown to him received his grateful recognition; and he thanked God from his heart for even external aids to consolation that were afforded him in his declining days. "If I were out in the world," he said to Rev. Fr. Provincial about three weeks before his death, "I should, most probably, not have an altar like that," and he pointed to a small, but neatly ornamented shrine of our Blessed Lady near his bedside. The only thing that seemed to worry him in any way was the reflection, that attendance upon him must be accompanied with inconvenience to others; and hence if permitted, he would have taxed his feeble strength, in order to relieve them of any burden,

By the constant practice of such virtues Brother Duncan beautified and strengthened his soul, while increasing physical pain from the setting in of dropsy helped to purify it more and more in the sight of God. Resigned to the divine will, yet he longed "to be dissolved and to be with Christ." To obtain this dissolution and this union speedily, he directed his intention in a novena, which he began with his fellow-Coadjutors on the 21st of October, their customary preparation for the approaching feast of their glorious patron, St. Alphonsus Rodriguez. The Saint received his petition favorably, and came as it were, half-way to meet him as he was hastening to his eternal goal. For, on the evening of the 24th, it was evident that the suffering patient was sinking, and accordingly, the Spiritual Father granted him the last absolution. The next morning, Saturday, he received the holy Viaticum for the last time, and shortly before mid-day,

still in the possession of all his faculties, after fervently exclaiming, "God is very good to me!" he calmly resigned his soul into the hands of his Maker. Fortified by the last consolations of religion, purified by protracted suffering and embellished with the ornaments of virtue characteristic of a faithful Jesuit Brother, his spirit may be well believed to have been conducted by his Saintly Model to the realms of bliss everlasting.—R. I. P.

MR. JAMES FRANCIS DUNN.

Mr. James Francis Dunn was born in Baltimore on the fourth of February, 1863. Closely connected as the family were to our church in that city, it was but natural that, when James came to complete his education, Loyola College should be the institution most to the mind of his parents. For several years James held a high place in the classes of Loyola, and it was here, no doubt, during those years when Loyola was sowing the seeds of religious vocations in many hearts, that the first thoughts of entering the Society of Jesus took a part among his many aspirations. And yet the thought did not assert itself. So far was it held in abeyance, that he withdrew from college before taking his degree, and entered upon the rounds of a commercial life. One year was thus spent, the charm of a life in the Society of Jesus still held before him by very friendly intercourse with those who were at that time professors of Loyola. Even then, when he was but a boy in years, people remarked in him a maturity of mind, a graceful seriousness of manner, a fine development of a character, which, though gentle and sensitive to the last, had been always deep and earnest.

In 1882, on the first day of September, Mr. Dunn entered the Novitiate of the Society at Frederick.

In his second year he was appointed *Manuductor* of the novices, a sufficient proof how he had taken to heart the principles laid before him in the novitiate. He was also *Bidellus* of the juniors, when he had come to his second year in this rank of the Society. If those, who were under his direction during these years, bear in mind a certain constraint or strictness in his methods, they will also bear in mind, that no one at that time, even of the less tolerant, ever ascribed this line of conduct to any harshness of disposition, or any unbending turn of mind, or indeed to any other source than his simple conscientiousness and adherence to principle in spite of the natural bent of his character. And then it will not seem strange, that there was nothing in later years with which he reproached himself more frequently than the "dreadful way," as he used to exaggerate it, in which he treated the novices and juniors. It showed what the true temper of his heart was to note the affection, with which he would re-

call the trifling incidents of self-sacrifice, of kindness, or of piety that came forth from the brethren with him in the community; how this one bore so patiently a course of harsh admonitions that he had been directed to administer to him; how another came to admonish him of his shortcomings so cordially; how another was so hearty and so untiring in helping out the little festivities of the juniors.

The worry of mind, the wear and tear of such duties as these upon one so easily downcast, and so exposed to anxiety, must have done something to foster the elements of disease, that had no doubt been a part of a physical constitution at best frail and unsound. When he left Frederick to pursue his philosophical studies at Woodstock, his condition was not thought to demand special care. Yet, two weeks after the retreat, he was able only with the greatest difficulty to make his way about the house, and had been pronounced by the physician a hopeless invalid.

In the first days of November, Superiors concluding that all hope had vanished, sent him to Frederick, that his life might end in peace, where his religious life had begun, in the quiet home of the novitiate. Yet such after all was not God's good pleasure. Four years had been given him of instruction and of formation in the service of God; four years were to be required of suffering and of trial, before the victory was to be won.

Against suffering greater than we would at first imagine, suffering too of a most distressing nature, he bore up not only with resignation, but with that sustained affability, and cheerfulness in conversation even, that argued, of course, a much more exalted degree of self-repression. Indeed a person knowing him but slightly would be amazed, that one whose character was open to such despondency as he had once showed, could find it in himself to master such feelings so completely. It would perhaps serve to explain this mastery carried to such a degree, that, besides being a feature of his natural temper of mind, it was, no doubt, a supernatural acquirement as well, it being largely the office of meditation to develop such control.

It is no wonder that such seriousness of mind, kept wholly free from any asperity, or even coldness of manner, bore with it an exalting influence over the boys that were under his charge at Georgetown. Few have been in a position to know what private and confidential intercourse existed between himself and many of the older students of the college; and what inspiring influence contact with him frequently carried with it. On one occasion, a mere remark, let fall almost inadvertently, was treasured up by one of the students for many months; it eventually brought him back to Mr. Dunn to discuss the principle he had suggested, and it turned his

thoughts seriously upon a religious vocation, which apparently had never before occupied his thoughts.

During the spring of last year, the weakening health of Mr. Dunn prompted the Rector of the college to relieve him of regular duty as prefect, in order to place him under the more immediate care of the infirmarian. During the summer, a visit to Worcester failed to bring the hoped for renewal of strength. An undisguised decline set in with the first rains of autumn, bringing him in a short time to the last stages of weakness. On the eighth day of November, suddenly even after the long years of sickness, he was called from this life to life with God: *de morte transiit ad vitam*.

The circumstances of his death are well known. Only the night previous, on Friday, he had been conversing with his friends, had been laying his plans for the future, and hoping for a renewal of strength. On Saturday morning, coming down the stairway in the infirmary, on the way to take breakfast, he found himself growing so weak, that he called one of the students of the college, who chanced to be passing, to come to his side. Mr. Dunn sank into his arms, swooning away. A few moments after, he was dead. It all occurred there in the passage-way of the infirmary, without a return of consciousness, almost without a priest, in the presence of a few chance passers by.

Thus passed away the earthly life of Mr. Dunn,—a life of prayer rather than of toil, of earnest meditation rather than of extended action. He will be longest remembered by those who knew him best, for his simple forgetfulness of self, which many have said to be his most striking virtue, and which certainly united him, in the most endearing confidence, to those who were near to him.—R. I. P.

MR. GEORGE A. HEUSLER.

Mr. George Heusler was born Sept. 14, 1863, in the city of Baltimore. From his earliest years he evinced a desire to become a priest. In the evening, instead of joining in the games of his youthful companions, he retired to the solitude of his room, and spent the while in reading some pious or useful book. It was from these fountains his soul drew strength and beauty, and his heart glowed with the love of God and of his fellow creatures. It was no surprise to his fond parent when he informed her that he wished to labor for the salvation of souls. His spiritual director, too, recognized the finger of God, and advised the young levite to enter the little seminary of the Sulpitians.

In the autumn of the year 1879, when Mr. Heusler expected to enter St. Charles's College, near Ellicott City, he felt himself mysteriously drawn in another direction. That year, to his own great surprise, he found himself a student at

Loyola College. It was not long ere the young disciple became enamored of the Society of Jesus; and to one whom he ever regarded as his "great friend" he unfolded the secret of his heart. The worthy son of St. Ignatius encouraged his pupil, and prayed with him, that the sacrifice might be accepted. In 1881, Mr. Heuisler applied, but was delayed on account of health, until 1883. These were years of benediction for him, as well as for the poor and afflicted ones of Christ. The future child of St. Ignatius was now a member of St. Vincent de Paul's Society. It was his happiness to visit the homes of the poor and needy, and to cause the bright sunlight of charity to gladden the hearts of the widow and orphan. In after years, when speaking of those days, the naturally modest religious grew bold, and cold would be the heart that was not fired by his words of burning zeal.

When Mr. Heuisler entered the novitiate, in 1883, his heart was well prepared to receive the impressions of divine grace, and we may well believe that one who was so kind and considerate to others, became himself the object of special favors from above. He seemed to realize from the beginning, that in order to become a fit instrument in the hands of God, for the salvation of souls, he must acquire the true spirit of obedience—and how exactly he observed the least of his rules, those who knew him can well testify. The Father Master knowing the desires of the young novice's heart, appointed him, to teach the Catholic children of the Maryland School for the Deaf.

It is not my intention to relate all the good our brother did, in this his apostolate. It would require many pages, and this is but an obituary notice. There is one thing, however, that must not be passed over in silence, and that is the good impression he made at the school. Previous to his time the officers of the school gave only a favoring glance at the work of the "Brothers;" but Mr. Heuisler by his prudence and address succeeded in winning their highest esteem. Both the principal and the teachers now assisted in the good work; and Mr. Heuisler had the great happiness ere he left for Woodstock, to see his efforts for the Catholic deaf mutes, crowned with success. The following letter which is published with the kind permission of the writer, will show in what high esteem our dear brother was held by the Principal of the School. It is a flower placed upon his grave by the hand of a Protestant gentleman.

FREDERICK, MD., Nov. 18, 1890.

—Your letter of the 16th, conveying the sad intelligence of Mr. Heuisler's death was received. His connection with our school, the deep interest he took in the children and his earnestness and zeal will be a pleasant memory. I had learned to esteem him highly for his sterling Christian character as well as for his intellectual gifts. I join with you

and his other friends in lamenting his loss and rejoicing in his eternal gain. Yours very truly,

CHAS. W. ELY.

The readers of the WOODSTOCK LETTERS (June 10, 1887), may remember reading an account of the work done for the deaf mutes, at Frederick, Md. Mr. Heuisler wrote this article with the sole intention, as he afterwards told one of his brothers, that some apostolic person might be urged on to take up the noble work elsewhere of instructing these so sorely afflicted children of God.

In his first year at Woodstock, Mr. Heuisler was appointed catechist for the colored people. It is needless to say that he entered upon this new mission with the same earnestness as characterized his work at Frederick. The poor negroes found in him a true and sympathetic friend, and their smiles, when they met him, proved better than words how much they revered the model scholastic.

In all his undertakings, this good religious looked for assistance from on High. Whether success rewarded his labor or not, it was all the same to him. Conscience applauded—that was enough—the rest remained with God.

So great was his love for those in the Society, that he was known to all as "affectionate, kind-hearted George Heuisler," and his mere presence was a warning to the less thoughtful. In a word, Mr. Heuisler was a source of edification to all who knew him—and God was soon to call him to his reward.

As the time drew nigh for his departure from Woodstock, he became more thoughtful than usual, and remarked to one of his brothers that he had spent some of the happiest days of his life at Woodstock, and knew that he would miss the old place. But a few short months after his departure from our midst, word came that Mr. Heuisler had died piously in the Lord. It was a great shock to all—and his sudden death gave a coloring to our thoughts and words for many days after. Our dear brother had been sick but two weeks.

On the first of November he complained of a heavy dull feeling, and suspected that his old trouble of malaria was coming on. The fourth of November he went to the Infirmary, and the doctor pronounced him very ill with typhoid fever. There was every hope that he would recover, but pneumonia set in; and then his case became serious.

On the Feast of the Patronage of the Blessed Virgin, Nov. 16, Rev. Fr. Rector anointed him at three A. M., and about a quarter past four he breathed forth his pure soul into the hands of Jesus and Mary. His prayer had been heard—that he might die in the Society of Jesus.—R. I. P.

The obituaries of Fr. Domperri, Fr. Doucet, Fr. Moylan, Fr. O'Connor, Mr. Hussey, and Br. Murphy will appear in our next issue.

VARIA.

St. Aloysius, Tercentenary of.—The tercentenary of the death of St. Aloysius occurs on June 21, of the coming year, 1891. Father Nannerini of the Roman College announces that there are in preparation for this—

1. A double chromo-lithograph representing the Saint nursing the sick, and on his death-bed, with an account of his last days and prayers.

2. A carefully prepared but short Life, based on Cepari, with an Appendix of much new matter drawn from authentic sources.

3. It is proposed to have national pilgrimages to the tomb of the Saint from June till November. One is already organized from Spain, and another from Lombardy. Pilgrimages also to the Saint's native place, Castiglione delle Stiviere, and to Loretto, in which sanctuary he was dedicated by his parents, and which he visited with such devotion. Next year happens to be the sixth centenary of the first translation of the Holy House.

4. An album is being prepared in which the names of infants may be inscribed by their parents, and which will be laid in the shrine of St. Aloysius on his feast-day. The Queen Regent of Spain has entered on the first page the name of the little Alphonso XIII., with that of his two sisters, and has accepted the patronage of the work. Separate sheets can be sent to any persons who might wish to further this excellent act of devotion to the angelic Saint.—*Letters and Notices.*

The Holy Father has issued a Letter on the tercentenary of St. Aloysius in praise of the pilgrimages of Catholic Young Men to Rome, where the tomb of the Saint is. He also grants a plenary indulgence for all those who take part in the triduum every day, or five times at least in the exercises of the Novena celebrated before the feast. Also an indulgence of seven years and seven quarantines to those who perform this pilgrimage, and to the little children and their parents who have given their names to be put under the patronage of St. Aloysius, provided they assist in the manner just mentioned at the triduum and the novena. He also allows the Mass of St. Aloysius to be celebrated on the three days of the triduum.

Austria, Innsbruck.—The number of theologians is larger than at any time since the opening of the university; altogether there are 316 students of theology, of whom 202 are Seculars and 114 Regulars. The seculars represent 65 different dioceses. Fr. Hurter has been freed from the pressing duties of Rector and is now busily engaged on the 7th edition of his "*Compendium Theologiæ Dogmaticæ.*" He will soon resume the publication of extracts from the Fathers, with some of the well-known productions of St. Gregory the Great. The present Rector of Innsbruck is Father Anthony Forstner, formerly preacher in Vienna. Fr. Nilles still continues his lectures on the 3rd Plenary Council of Baltimore, and will discuss, during this semester, the decrees of the council regarding ecclesiastical trials.

Belgium, Our Colleges.—It is a noteworthy fact that Divine Providence seems to draw good out of evil, for notwithstanding a jealous opposition and an antagonistic concurrence on the part of some bitter, and perhaps misinformed parties, the general attendance in all the colleges is much greater than last year. The total number of students in all the colleges together is 6465, an increase of nearly a thousand on last year; of these 6465, there are 3372 in classical courses, 1335 in the French course, 1665 in the elementary, and the entire number of boarders amounts to 1098; the half-boarders, 673, and the entire number of day scholars is 4694. Almost all the colleges which follow the French course only are situated in the greatest commercial centres. This seems to be an encouragement for many of our American colleges that find it so hard to make the commercial students understand the advantages of a classical course of studies.

The great Father Petit is doing real wonders with his regular retreats for men. Men of rank from all parts of Belgium flock to Tronchiennes to attend these Spiritual Exercises which are so fruitful in good results, and which contribute so much to uphold and strengthen the spirit of the Catholic party in fighting against the anti-religious liberals.

Rev. Fr. Devos the favorite preacher of Belgium gave a course of lectures to the students of the Louvain University and people of the city at our old church of St. Michael. Fr. Castelein preached the retreat to the Seminarists of the Episcopal Seminary at Bruges. Many other fathers were engaged in the same work preparatory to the great feast of Christmas and all of them are overjoyed with the blessed results of their endeavors.—*Letter from Mr. De Beurme.*

Brugelette.—Our old college of Brugelette, Belgium, serves to-day as an orphanage, a normal school for young ladies, and an academy, directed by Belgian sisters. The buildings are still in excellent condition. The chaplain of the institutions is an old student of our Fathers of Liège. At the entrance to the main corridor, this inscription on a marble slab, reminds the visitor that it had once been a college of Ours: *Hic lapis positus est a Patribus, S. J., a Gallia pulsus.* The chapel is still adorned with the pictures of our young Saints. The pious nuns are proud of possessing the inheritance of the Jesuit Fathers and show the deepest veneration for even the relics of Ours. On entering the refectory, where a hundred orphans were dining, the nun in charge said to the visiting fathers: "I occupy the very place of Fr. Pillon." This father, afterwards provincial of Champagne, was in the palmy days of Brugelette a model prefect. His name is seen everywhere. They still point out his room and show his portrait, due to the ruse of a Belgian artist, who, when asked to paint St. Ignatius killing the dragon, took Fr. Pillon as his model.—*Fr. Pfister.*

Books, Recent Publications:—

Dictionnaire Bibliographique de la Cie, de Jesus, vol. i., by Père Sommervogel, has appeared. As many of our readers are aware, it contains an account of all the works ever issued by members of our Society down to our own day. The former work by the Pères De Backer in three folio volumes is not to be bought, as only two hundred copies were printed. This new edition has been very much improved and will be complete in nine or ten volumes. The author announces that the work is so far advanced that if he should be removed by death it can still be completed by the publishers. All our libraries should have this valuable work.

La Vie de S. Ignace d'après Ribadeneira, par le Père Clair, is a splendid

tribute to our Holy Father. The illustrations, though so numerous and interesting, are by no means the most valuable part of the work. For, besides the translation of Ribadeneira, there is an appendix to each chapter, containing facts and documents of the greatest interest, some hitherto unpublished, and others forgotten and brought to light again. We can only regret that Fr. Clair did not introduce some of the letters of St. Ignatius from the complete collection in six volumes just finished by our fathers of Spain. What a valuable life Ribadeneira would be with Fr. Clair's improvements and a selection of the letters interspersed in the text!

The Interior of Jesus and Mary, by Fr. Grou.—A new edition, edited with a Biographical Sketch and Preface by Rev. S. H. Frisbee, New York: Catholic Publication Society. This well known work has been long out of print. The new edition has been gotten out by the publishers with great taste, and forms two small volumes. As the work has been stereotyped, we trust that the demand will be great enough to warrant a second and cheaper edition in one volume from the same plates.

Trois Apôtres de la Nouvelle France.—Les PP. J. de Bræbœuf, Is. Jogues and G. Lallemand, de la Compagnie de Jésus, Par le P. Fréd. Rouvier, S. J. This little *brochure* published in exquisite taste by the Société Saint Augustin, Bruges, in 16 mo., with a red lined border and parchment cover deserves a wide circulation among the faithful. When shall we have such dainty and such cheap lives of our Martyrs in English? We are indebted to Père Désy, Superior of our residence at Quebec for a copy of this charming booklet.

The Canadian Messenger of the Sacred Heart has appeared with the new year and has already a circulation of 3500. It is under the direction of Rev. J. J. Connolly of St. Mary's College, Montreal.

Father Ponlevoy's *Commentaire sur les Exercices*, 1889, is now in circulation amongst us. Such a degree of literary finish brought to this subject, in a style of its own, is perhaps unexampled. Under the style appears the man of genius, and under the sentiment a fund of tender devotion. Perhaps nothing could be more in contrast with this as one form of literary perfection, than the classic finish of Gagliardi's profound and subtle *Commentarii in Exercitia*. Father Van der Aken who edited the latter in 1882, held out hopes (see preface to *Commentarii*) that he might publish the principal work of Gagliardi, *De Interiore Disciplina*. But the devoted editor died last year. There are several copies of a beautiful little work of Van der Aken himself, in the hands of the Scholastics at Woodstock, *Sacerdos Rite Instructus*.

An article in the *Scientific American* of October 18, 1890, upon the historic bridges of Prague, whence St. John Nepomucene was thrown, mentions the incident that the Jesuit students of the Clementinian College, close by, saved the town on one occasion, by holding the watch-tower at their end, against the Swiss. The short article has one nice illustration, and a little bigotry.

The *Moniteur Bibliographique*, Janvier-Juin, 1890, contains the record of the work of over 500 writers of Ours for the last six months. The Rector of one of our colleges has taken occasion to order some twenty of the publications recorded. The *Moniteur* is going to be useful in many ways.

Father Hughes has an article on Fr. De la Motte's Grand Act in the February number of the new *Educational Review*, entitled *Public Disputations*.

The article in the March number of the *American Ecclesiastical Review*, (1890), in which the educational work of the Society is reviewed comes from a sympathetic pen. The work is entitled, "Gabriel Compayré's History of Pedagogy"—a vicious work which has just been translated, with an introduction, notes and an index, by W. H. Payne; Boston.

The article *Jesuiten*, in the latest volume (H-J) of the *Kirchen-Lexicon* of Wetzer and Welte is by Father V. Frinz, S. J.; 50 columns.

Father Siao has published at Ha Kien, a Chinese translation of Fr. Rodriguez's Treatise on Perfection.

Our fathers of the Philippine Islands reprint at Manilla: *Imprenta de D. Esteban Barbás*, 1800, in the Biblioteca de la Revista Catolica de Filipinas, the very rare work of Fr. Chirino of the old Society: "Relation de las Islas Filipinas y de los que en ellas han trabajado los Padres de la Compañia de Jesus, del P. Pedro Chirino, procurador de la misma Compañia de estas islas, 2ª Edicion, 275 pages in 8º.—The first edition dates from A. D. 1604.

One of our Rectors, finding in the library of his college, only the first, second and eighth tomes out of the six Parts of the great histories of the Society, by Orlandini, Sacchini, Jouveney and Cordara, would be glad to replenish his shelves with the other tomes which are wanting.

Books in the press or in preparation:—

The sixth edition of Fr. Sabetti's Moral Theology will be issued about Easter. As the new tariff bill allows Latin books to enter free of duty, this edition will be printed at Ratisbon by Pustet and sold bound, at \$3. The same work will also be sold unbound in Europe at half this price. There has been a demand for some time at Innsbruck and Louvain for a cheap European edition for American students studying there, and this want will now be filled. We trust that Fr. Sabetti will soon be induced to publish a volume of *Cases* for which we are assured he has rich material.

Fr. Maas's *Gospel History* is all stereotyped except the last few pages and the index. His part has been long finished and the delay is due to the printers alone. The work will be much larger than first intended, consisting of 700 pages, in large clear type, and will be illustrated with three maps printed in Germany. The work will be invaluable for priests and religious.

Father Dewey announces the following books as chosen for publication in the *Sacred Heart Library* during the next two years: Fr. Ramiere's "Laws of Providence," Father Freddi's "Arrangement of St. Thomas on the Incarnation," Father Piccirelli's "Treatise on the Action of the Sacred Heart in the Church," Le Gaudier's "Treatise on the Eucharist," and Lessius on "The Divine Attributes."

A new and revised edition of "Percy Wynn," by Mr. Francis J. Finn, will be soon published by Benziger Bros.

The fathers of the English Province are engaged upon a commentary in English on holy Scripture. Twelve fathers are taking part in the work, including Fathers Purbrick, Clarke, Sydney Smith, Rickaby, Lucas and Charnley. The first volume will be out probably in 1893, and the whole work will take some five or six years to accomplish.—*Tablet*.

Boston College.—The Young Men's Association has had a very successful course of lectures, and is in a flourishing condition, with well nigh 1000 members. The annual retreat, to which all the young men of the city are invited, will take place in Passion week. The reception to Archbishop Williams, on the occasion of his 25th year as Bishop, under the direction of the Catholic Union, will be held in the College Hall, March 11. The school is in good condition, with a slight increase of students for the second term.—*Letter from Fr. Devitt*.

Father Devitt has been made Vice-Rector of the college.

California.—The following clipping from a daily paper gives a fair idea of the character of the vast improvements being made in St. Ignatius Church, San Francisco. Those who have been privileged to look behind the canvas screens which now hide them pronounce them bewilderingly beautiful. We think that St. Aloysius-day will see them unveiled to the public. At our present writing, the windows are in the New York Custom House:

“The Church of St. Ignatius on Hayes street is to be beautifully decorated in the Italian renaissance at a cost of about \$30,000, and twenty-four stained-glass windows, which will cost nearly as much more, will take the place of the present plain windows. The coloring will be according to the age and thought of the style designed—white, blue and stucco, supplemented with gold. The windows will be made in Munich expressly for the church. Friezes with designs of angels' heads and wings, rich mouldings, bass-reliefs seven feet in height, figured candelabra, marbled columns, successions of brackets and medallions, groups of painted figures and massive decorated centrepieces will form the most striking features of the decorations.”

Our new college building in San Jose will stand facing the new post-office on San Fernando St., back of St. Joseph's Church. It is expected that work will be begun at the end of the rainy season and Father Calzia hopes to open it by September next. The lot is 135 feet by 138, and the building will be three stories high, of pressed brick and sandstone, containing thirty rooms and costing about \$30,000. There will be two entrances, one to the community quarters, and the other to the college apartments. “The basement,” says the *San Jose Mercury*, “is to be divided into recreation-rooms, with a large playground in the rear. The first floor will contain two classrooms, the parish house, the chapel, the dining-room, kitchen, and six other rooms to be used as is seen fit. The second floor will contain seven classrooms six chambers, the linen-room and the library. The third story will be used exclusively for bedrooms and washrooms. The building will also contain a large hall for exercises and sacred services. This college is to be a grammar school where boys can be prepared to pass to the classes of rhetoric and philosophy in Santa Clara college. Though perhaps rather late to speak of it now, the grand celebration of the Young Men's Institute last August 4, was a day of special honor for the Society. The whole city of San Francisco was filled with excitement, as no such religious celebration has ever been witnessed in California. At least three thousand young men from all over the state and from Nevada marched in solemn procession into St. Ignatius Church, where they were addressed in an eloquent sermon by Very Rev. Father Sasia, after which solemn Benediction was given. The members of the Institute had invited the Archbishop to address them, but his Grace being then about to leave for the archiepiscopal convention in Boston, referred them to Father Sasia. Judge Jere Sullivan, the Grand President of the Institute, is a graduate of St. Ignatius College. Father Sasia delivered a lecture in February at Los Angeles. At the recent opening of the new Cathedral in San Francisco, Father Sasia was the assistant priest at the high Mass. The overflow of the crowd that sought admission, afterwards turned down Van Ness Avenue and filled our church. Archbishop Gross and Bishop Junger paid a visit to Santa Clara the following day, remaining over night.

A copious spring has lately been opened up on our hill back of the novitiate at Los Gatos, in the line of the old tunnel. It yields a steady two inch stream, and this during the dry season when it was first struck. In the hollow of the hill near by, it is contemplated to build a reservoir capable of holding fifty thousand gallons, a piece of work which the character of the sur-

roundings will make comparatively easy. The spring is invaluable, and will more than serve for every purpose we can desire, especially that of watering the vineyard and the orange orchard. The property which we acquired some time ago on the crest of the hill is so ample as to assure us the greatest privacy on every hand. Much of the chapparol and other brushwood has been cut away, a number of new trees has been planted, and a field has already been sown with wheat. A broad dining-platform has been erected under the impenetrable shadows of some grand live-oaks, where it is intended that the novices shall dine and lunch on certain holidays, the whole of which can thus be spent on the hill.

Mr. Paschal Bellefroid, of Santa Clara College, has recently published a second and revised edition of the manual of the St. John Berchmans Sanctuary Society, and will be happy to receive the assistance of Ours in spreading the good work. The wholesale price of the book is fifteen cents a copy. The San Jose *Mercury* says of it that it "is a compact little work of instructions on the services at low Mass, besides containing a short sketch of the Society's history, and a life of the patron saint. The brief of Pope Pius IX., is also given in full, where he conceded to the Society many extraordinary privileges. The work bears the *Imprimatur* of Archbishop Riordan." This Society is in high favor amongst the secular priests in this part of the world, some of them lavishing the most extraordinary attention upon it. Three very promising students of Santa Clara College have just been received into the novitiate. This college has now an attendance of 132, exclusive of some sixty day scholars, who thus make the total number 200. Father Superior has ordered a number of photographs to be taken of the various historic buildings and scenes connected with our Mission, in view of the forthcoming history of the same. Amongst these, are a photograph of the site of the first church down at Socoistika, and also a fine photograph of the second church at Gerguensun, at our college orchard in Santa Clara; besides a portrait of Father Michael Accolti, the first Jesuit in upper California, and a picture of Santa Clara College as it was in its adobe days, when Father Nobili first took possession in 1851. In our last number, the walls of the old adobe church were spoken of, by a slip of the pen, as *two* feet thick, instead of *six* or even *seven*. The present cloister on either side of the altar is so much space gained from the tearing down of the adobe. Mr. Bryan Clinch, the architect of our San Jose Church, of the Sacramento Cathedral and many other prominent buildings in the state, is preparing plans for a marble railing around our plot in the Santa Clara Cemetery.

China, Our Mission of Kiang-nan, 1889-1890.—Vicar Apostolic 1; European priests 99; Native priests (sec. and reg.) 29; European scholastics 13; Coadjutor brothers 20; Scholastic novices 5; Coadjutor novices 5; Seminarists 48; Carmelite nuns (native 10) 19; Auxiliatrices nuns (native 24) 64; Sisters of St. Vincent de Paul 15; Presentandine nuns (native) 68; Sections 15; Sections in the Kiang-son 9; Sections in the Ngan-hosi 6; Districts 74; Catechumenates 77; Catechumens during the year 1958.

At Zi-ka-wei, near Chang-hai: Central residence, Scholasticate; Grand Seminary, Philos. and Theol. 28; College for the Chinese, 127 students; Observatory Magnetic and Meteorol.; Museum of Natural History; Chinese Journal, *I-wen-lou*, appearing twice a week, 1400 subscribers; *Messenger of the Sacred Heart*, in Chinese, appearing once a month; 3240 subscribers.

At T'bu-sè-wè: Orphanage Asylum for boys, 285; Printing establishment; Workshops; Studies for Sculpture, Painting, etc.; Carmelite Convent.

At *Seng-mon-yeu*: Academy for Chinese girls, 113; Orphanage for girls, 472; Industrial school, 131; Dispensary consultations, 6874; Baptisms of infants, 117. All this is under the care of the Auxiliatrice nuns.

At *Tong-ka-don* (suburb of Chang-hai); Small Seminary, 20 students; Hospital for the poor, 312; Work of apprentices, 60; Conference of St. Vincent de Paul, 20; Catholic club, 50.

At *Yang-king-pang*: Residence of the general procurator of the Mission; St. Joseph's Institution, 186 students; School of Providence, 135 orphans; Dispensary consultations, 8613; Baptism of infants, 1369.

At *Hong-kén*, American concession: St. Francis Xavier's College for Europeans, Chinese and Eurasians, 203; European hospital, 430; Chinese hospital, 1484; deaths, 284, of whom 277 were baptized; Dispensary consultations, 43045; Baptism of infants, 149.

At *Zô-sè*: Pilgrimage of Notre Dame Auxiliatrice.

Last year, in the whole Mission of Kiang-nan, we counted 104,092 Christians, 6522 Catechumens, 835 baptisms of adults *in articulo mortis*, 1152 adults baptized, 37,929 pagan children baptized.

Congo.—The fathers of the Belgian Province are about to open an educational establishment at Leopoldville on the upper Congo, in the vicariate which is in charge of the Missionary Society of Schent. The Jesuits are returning to a former scene of labor, as they had flourishing "Christianities" in these regions in the 16th century.

Constantinople.—On Nov. 1, 1890, the new Jesuit college of St. Pulcheria was solemnly inaugurated. Mgr. Bonetti, Legate of the Holy See, presided at the ceremony. There were present numerous and distinguished guests: Mgr. Azarian, Patriarch of the Catholic Armenians; M. de Margerie, Secretary of the French embassy; M. Ruata, Minister of Spain; M. de Weckbecker, Secretary of the Austrian embassy, etc., and representatives of all religious congregations. After the Papal march was played by the orchestra in honor of the Legate, R. F. Brugno, the Rector, read a beautiful address, which was warmly applauded. Mgr. Bonetti, after a few words of praise and encouragement, declared that the Holy Father took a special interest in this new college and had sent it a special apostolic benediction.—*Lettres de Jersey*.

France.—The house of retreats of Clamart is in a flourishing condition. During the past year, nearly 400 ecclesiastics made their retreat there, and almost as many of the laity. Our colleges have still a very satisfactory attendance. Some of our scholastics are forced to spend a year in the barracks; and to this military law may certainly be traced the small number of our novices.

Jersey.—Fr. Le Bachelet teaches *De Sacramentis in genere*; Fr. Antoine, *De Eucharistia*; Fr. Adigard, Canon Law, with special reference to the existing state of things in France; Fr. Quénnigan, Professor of Ecclesiastical history, deals with the events that concern the existence and nature of the Sacraments, and Fr. Jovino, Professor of Scripture, with the history of the existing texts of the Old and the New Testament, and the Life of Our Lord, —a double course of lectures.

Germany.—The government has declared that it would consent to the return of the Jesuits, on condition that they would return as a society of mis-

sioners. On the advice of Windthorst, our fathers have refused the offer, for he wishes us to return without any condition.

India, Bengal.—Statistics of the Archdiocese of Calcutta, 1890:

	Baptized Catholics.	Catechu- mens.	Total.
1. Calcutta and European stations.....	14,269	23	14,292
2. Bengal Missions	3,375	375	3,750
3. Ouriyas Misssions	329	168	497
4. Missions of Chota Nagpore	36,302	36,961	73,263
	54,275	37,527	91,802

In these reports are not included several distant districts, where there are a certain number of converts who came to be instructed and baptized at Ranchi, but the want of priests made it impossible to visit them regularly. Those baptized from August 1, 1889, to August 1, 1890, are as follow :

1. Children of Christian parents.....	1,679
2. Children unbaptized	15,638
3. Adult catechumens	6,051
	23,368

To appreciate better the great progress of Catholicism in the part of Bengal evangelized by the Belgian Jesuits, it will be well to mention the statistics of former years.

Total number of Catholics, including Catechumens, in the Archdiocese of Calcutta:

In 1879	14,300
" 1881	16,148
" 1884	17,761
" 1886	20,182
" 1888	56,000
" 1890	91,802

These figures are the minimum.

A general statistic of the state of Catholicism in India tells us that in 1889 the Archdiocese of Calcutta possessed 171 churches or mission chapels; 85 elementary schools giving instruction to 5547 children of both sexes; 5 orphanages where 700 children, boys and girls, were received; 116 religious of the Society of Jesus; 19 Brothers of Christian schools, and 140 religious women of different congregations, Loretines, Filles de la Croix, Petites Sœurs des Pauvres.—*Lettres de Jersey.*

Calcutta.—The Colleges of St. Francis Xavier, Calcutta, and of St. Joseph, Darjiling, have come out first among the Christian Colleges in the Summer Mâtrications, not only in the number of passes, but in the number of those in the *first class*. The successful were eighty per cent. of the candidates, while the general proportion in the Bengal University is only fifty per cent. St. Xavier's had twenty candidates, of whom sixteen passed, seven in the first class, one in the second, and one in the third. Darjiling, out of five, passed four, two in the first class, one in the second, and one in the third. In the B.A.'s, out of nineteen passed from St. Xavier's, thirteen were in the *first*, and six in the *honors*. Of these, one came out first of all the B.A.'s of the University. He gained honors in three branches, and was in the first class in English, in Latin, and in the Philosophy, first in the honors list of Latin and Philosophy, and second in English. He became entitled to a scholarship of £200 a year for three years, which he is now enjoying at Balliol.

The *Daily Graphic* gave the palm to a lady candidate, who, it is stated, had far outdone the prize-winner, but only forfeited the reward because she had

passed the legal age. This is, however, a mistake. The lady in question, whatever her age, was a long way behind her competitor.

Another B.A. of St. Xavier's, won honors in two subjects, and came out first in English, and second in Latin. The building of the new College of Darjiling is rising rapidly.—*Letters and Notices.*

Mangalore.—An interesting account of the Leper Asylum at Mangalore, in charge of Ours, lately appeared in a Protestant paper of Madras, the *Mail*. The writer speaks in most flattering terms of the charity that animates the Rev. Fr. Müller who is in actual charge of the Asylum and who, by the way, belongs to our Province of Maryland-New York. Father Müller is well known as an enthusiastic homœopath. The Leper Asylum, where Count Mattei's system of electro-homœopathy is being fairly tried, now counts 33 inmates, male and female, who are attended to with fatherly care. The profits arising from the sale of medicines in the dispensary go towards maintaining this institution. A picture of Fr. Müller among his lepers is seen in the February number of the Catholic Missions.

Italy, Rome.—I visited the other day the place where S.P.N. Ignatius spent a few days a short time before his death. It lies between the Thermæ of Caracalla and Sta. Balbina, and I will try to give you an idea of its present state. It is a house of moderate dimensions forming two sides of a quadrangle, situated in the midst of vineyards. It is of three stories, the top story on one side being open, and the roof supported on square columns of masonry. Creepers nearly cover the walls. It is now inhabited by the vignajuolo and his family, the owner being a manufacturer of macaroni, a very good Catholic. Two rooms on the second floor were inhabited by S.P.N., and still bear traces of having been once used as a chapel and sacristy. The sacristy is now the bedroom of the vignajuolo. Over the door of this room is the motto, *Ad majorem Dei gloriam*. The walls inside were evidently at one time ornamented with pictures of events from the life S.P.N., but nothing remains now but the empty panels and the Latin descriptions of the events over the top. From this room a door leads into another room of similar dimensions. Over the door is, *Cubiculum Sancti Ignatii*. This room is much more ornamented than the other. Opposite the door is the place where once stood an altar, with an empty space above for the altar-piece. The roof is very richly adorned with square raised panelling, and rosettes gilded and painted. The walls are still covered with paintings. On the left side of the altar is St. Francis Xavier, on the right St. Francis Borgia, on the opposite wall are SS. Aloysius and Stanislaus. One of the other walls has a large painting which, as far as we could make out, represents a miracle wrought at the tomb S.P.N. by means of the oil from the lamp burning in front of it. The subject of the painting on the other wall I do not remember. The paintings are considerably damaged, but still quite distinct. The house stands in an elevated position, and from the open top story there are very good views of Rome, the Campagna, and the distant hills.

“The rooms of St. Stanislaus have been pulled down, together with the part of the old novitiate in which they were situated. The place, in which they stood, is partly occupied by a building which is said to be the future palace of the Prince of Naples, or it is intended for the servants of the Quirinal. On the Saint's feast-day, some other rooms immediately behind Sant' Andrea were blessed and opened to the public. They have been made as like the old ones as possible. The famous statue of Le Gros, the reliquaries, etc., have been placed in the old rooms.”—*Letters and Notices.*

The Holy Father has just given a signal proof of his practical esteem for the Exercises of St. Ignatius. Last year he ordered two consecutive retreats to all the clergy of the Vatican. Since then he has ordered the same for the parochial clergy of Rome. Thus our fathers gave four retreats at the German College and four at the American College. The Holy Father continues to show his esteem for the teaching of our Society. He has defrayed almost all the expenses for an immense hall that had to be built at our Gregorian University. He is much encouraging our Fr. Grisar, here in Rome, in his "*History of the Popes, from Gregory the Great down to the Renaissance.*"—*Lettres de Jersey.*

Missouri Province, Chicago, Parish.—The *Catholic Home* says of a new feature in our parochial school: "Preparations are being made for a Manual Training Department for boys in the Holy Family School, Morgan street. The students of more advanced age will have an opportunity to learn a trade. In the classes, carpentering, carving, wood turning, house-painting, type-setting, printing, etc., will be taught. These, with the commercial education, which already includes type-writing and short-hand, will give the pupils of the Holy Family School unusual chances in the race to competence, honor and preferments."

For the sake of variety, this year the lectures in the Sodality Course are being given by secular priests. Sunday evening instructions are given in the church, month about, by various fathers.—On the feast of the Purification, Fr. Florentine Boudreaux, the veteran Professor of Chemistry, and the author of "The Happiness of Heaven," and "God our Father," celebrated the golden jubilee of his entrance into the Society.

College.—A local paper says of the Yuletide entertainment of the college students: "The feature of the evening was 'The Child Crusaders,' a Christmas Revel, written by Prof. W. H. Fanning, S. J. The basis of the play is historical, as far as the fact of a crusade of children is concerned, but the introduction of 'Robin Hood and his Merry Men' and the Elves with their revels, lent an air of fantasy very appropriate to the holidays."

The *Morning News* offered thirty-five prizes for the best stories written by pupils of the Chicago schools. Six thousand one hundred and twenty-five stories were handed in. Amongst the five printed stories, which were written by pupils above fifteen, was found "How Bobby saved the Firm," by Vincent Walsh, a pupil of the college, the youngest of the competitors in the first list, and the only boy.

Cincinnati.—During the Christmas holidays, Fr. Schapman gave a lecture on "Pagan Indifference and Christian Charity," in Pike's Opera House, for the benefit of the poor.

Fr. Calmer, for the sixth consecutive year, is drawing large crowds to his Sunday evening lectures. The *Fructus Ministerii* of the house, for the year ending July 1, 1890, give the number of converts as 222—a magnificent showing, which is due in great part to the influence of these dogmatic lectures over the Cincinnati people.

College.—The Philopedian Society will, on Feb. 22, 1891, complete its fiftieth year of existence. Its active members, in conjunction with the veterans who have passed from the college halls, will commemorate the event by a social reunion and a literary entertainment.

A prize of twenty dollars in gold, which was offered by the *Cincinnati Evening Post*, for the best poem, written by a student of the city or neighborhood, was won by Henry Conrad of Rhetoric Class.

Milwaukee.—"A notice comes to us this week, announcing that the graduates of Marquette College have organized an association, under the name of the Marquette College Lyceum. The object of the Lyceum, in the words of its constitution, is to cultivate an active Catholic spirit, and likewise to improve its members by discussions of literary, scientific and philosophic questions. Although this association has been instituted by the graduates of Marquette College, graduates of other colleges may become members."

St. Louis.—A local paper says of the Marquette Club: "The Marquette Club is building a well arranged and handsomely designed addition to its present elegant quarters on the south-west corner of Pine street and Grand avenue. The improvement, will cost \$15,000. Romanesque is the order of art in which the building will be built. It is to be constructed of white Warrensburg sandstone, with ornamental projecting pilasters, carved corbels, pinnacles and gables, and massive arches spanning the circular openings. A feature of the façade will be a massive gable decorated with a festoon of flowers artistically draped over the inscription "Marquette" all carved in the solid stone. In the second story front there will be ornamental carved columns and the cornices and lintels will be of cut stone also. This handsome addition will have a frontage of 70 feet on Pine street by a depth of 61, and its entrance is to from the present club quarters through broad corridors on the first and second floors. The entire interior finish is to be of hard wood with old facings.

In the division of the building, a gymnasium occupying 42 x 59 ft. has been arranged for in the basement, where there will also be a bowling alley 25 feet wide and 115 feet long, extending out beyond the south line of the main building. The whole of the upper floor is to be taken for a grand reception hall, twenty-two feet in the clear.

The membership now is 369, with ten or more applications for admission, this being an increase in the past year of 100 members.

The various members, according to the taste and talent, have formed literary, dramatic and musical circles and once each month there will be a joint meeting of these circles. During Lent a course of lectures will be given in the Assembly Hall.

The reading room is supplied with all the leading magazines and papers of this and European countries, and the Committee on Library is diligently gathering what will be finally a large and well selected collection of literature. It is the intention of the Board of Directors to limit the list of membership to 500, as overcrowding will not be permitted.

Rev. J. F. Hoeffer, S. J., originated the Marquette Club in 1886, with a roll of thirty-eight members. In the spring of 1887 the present quarters, embracing what at that time was an elegant private residence, were purchased, and in September of the same year the club took possession of the property. Then the place was equipped and sumptuously furnished for the opening, which took place Nov. 23, 1887. Since then the club has continued to prosper numerically and financially, as well as in influence, until now it is looked upon as the strongest institution of its character in the city."

That bright little monthly, the *Young Men's Sodality Bulletin*, which is issued monthly by Fr. William Poland, comments thus on the lecture courses of the sodality.

"One of the results of last year's lecture course was to prove that it is possible to make a success in St. Louis, of an entire series of first-class literary and musical entertainments, conducted on a distinctively Catholic basis. The audiences kept up, or rather kept on increasing until the very end. No con-

tinued series of purely intellectual entertainments ever given in St. Louis has drawn such large and enthusiastic audiences. The crowd at the last lecture was so great that many had to be turned away from the doors for want of room. The course of lectures and *musicales* prepared for the present winter will aim at the same high standard. The lectures will be illustrated with magnificent stereopticon pictures, many of which have been especially prepared for this occasion. Some of the best professional and amateur talent of the city have offered their service for the musical numbers. The following is a general outline of the Course: Jan. 6, 'The Days of Chivalry,' Rev. J. J. Conway, S. J.; Jan. 20, 'Thomas à Becket,' Condé B. Pallen, A. M., Ph. D.; Feb. 3, 'The Pioneers of the North-west,' Rev. E. A. Higgins, S. J.; Feb. 17, 'How They Lived a Thousand Years Ago,' Rev. R. J. Meyer, S. J.; March 3, 'The Common Sense of Religion,' Rev. H. M. Calmer, S. J."

The lecture which Mr. Condé B. Pallen gave in last year's course, on "The Young Man in Catholic Life" has appeared in cheap pamphlet form.

College.—The scientific department of the College, for the common use of the scholastics and the classical students has at last been finished. No expense was spared to make the suite of laboratories and lecture-rooms perfect in all its arrangements. The cabinet is now being overhauled, and an order of three thousand dollars, to replace defective or antique instrument, is now being filled by the manufacturers.

Scholasticate.—The scholastics of the second year are quite taken up with chemistry, and in their laboratory work, repeat every experiment of the lecture-room.

The Philosophical Academy, which was started last year, for the purpose of acquiring facility in treating philosophical subjects in a popular manner, is very flourishing.

In the public disputation of Nov. 24, at which a number of the secular clergy of the city assisted, the theses from *Cosmology* were defended by Mr. J. Weisse and objected to, by Messrs. J. O'Connor and R. Corcoran. Mr. John Driscoll, assisted by Messrs. M. Ryan and Wm. Hornsby, gave a lecture on "The Sensibilities of the Balance."

In the second public disputation, Mr. O'Connor defended the theses from *Cosmology* and Messrs. O'Donnell and Dickhaus objected. The theses from *Criteriaology* were defended by Mr. di Pietro and objected to by Messrs. Kellingner and Livingstone. In the science department Mr. Van Antwerp lectured on "Laughing Gas and Life-Air," being assisted by Messrs. Ryan and Copping. Mr. Hornsby also treated the subject, "The Hymenoptera" or "An hour with bees and ants."

A building for the philosophers is now being erected. A St. Louis paper gives the following description of it:

"A very ornate structure, much in keeping with the style of architecture adopted in the construction of the St. Louis University building on Grand avenue, is to be erected at an expense of \$50,000 on the south side of Lindell avenue, thirty feet west of the parsonage of St. Xavier Church, at the southwest corner of Grand.

The handsome new building is designed for the scholasticate at the St. Louis University. Florid gothic is the style of architecture.

On Lindell avenue the building will have a frontage of 95 feet, the main body of it being 60 by 115 feet. On the west of the principal structure facing the avenue there will be a wing fronting 35 feet by a depth of 25, giving the building the form of an L with the foot resting on the street line. In the wing the chapel will be located on the first floor. Over the chapel, on the

second and third floors, there will be two classrooms of 25 by 35 feet each. The grand entrance will open into a 15-foot vestibule connecting with 10-foot corridors leading to the stairway and extending east and west and south through the centre of the building. On either side of these corridors there are to be 15 by 20-foot sleeping rooms, thirty-one on all three floors, and a 25 by 45-foot classroom on both the second and third floors.

All around, the outer walls will be carried up in stock brick, the façade being relieved, as indicated, with brown stone trimmings. There will be a basement under the entire building." The wing for the use of the theologians is not embraced in the above description, nor will it be erected for the present.

St. Mary's.—Among the many improvements of the college are noted, the new electric incandescent lamps, the new water-works, and nearly every modern contrivance for the gymnasium.

New York, The Islands.—Father De Wolf said Mass for the first time in his new chapel on Hart's Island Feb. 15. The chapel is a frame building 75 by 35. The expenses of erection have been defrayed by donations, chiefly from the city. Besides this chapel there is another somewhat larger, two Masses being said every Sunday. There are on the island from 200 to 300 prisoners, some 1400 insane and 150 orderlies.

Fr. Gélinas continues his work on Randall's Island, North Brother Island, and the Tombs. On the first named island are two hospitals, one for adults and one for infants, a Lunatic Asylum, and the House of Refuge, for boys. It was about the latter that so much war was waged some time ago. It claims to be non-sectarian, i. e., no one is allowed to have intercourse with the boys except a minister who receives a salary of \$2000 per annum from the state. When 500 of the 800 boys were Catholics, this was a serious grievance. The St. Vincent de Paul Society, however, has invented a means, to extenuate if not destroy the evil. They arrange in the city that boys be sent to Catholic Institutions. Accordingly, out of the present 600 inmates only a small fraction, one-third or one-fourth, are Catholics and this number is daily diminishing. On the Island there are some 300 Baptisms yearly. The League has been started and more devotion is apparent. Out of 130 employees 120 are Catholics. Pious gentlemen and ladies from the city go to visit the Island on Mondays and teach catechism. North Brother Island is reserved for contagious diseases. The number of inmates is variable—at present 50 or 60. There is no chapel there.

Father Blumensaat is delighted with the opportunities of doing good which he possesses on Blackwell's Island—a portion of which he has charge of. Besides the 4000 lunatics and as many hospital patients, no less than 25000 drunkards and disorderly persons pass through his hands yearly. Making allowance for "repeaters," the last mentioned, at least 15,000 different people punished for misdemeanors are susceptible to the influence of a priest, many of whom would otherwise never come under that influence. It is astonishing how rapidly at times the father has to pass from ward to ward administering the Sacraments. It is remarkable, too, what people find their way to the work-house or almshouse; their names cannot be mentioned, but sometimes they are connected with the most respectable families in the city. One incurable was 103 years of age, and remarkably bright and intelligent. When asked if he had not been very robust in youth, he announced that, on the contrary, he had always been delicate. If philanthropy should be proportional to one's seniority on this earth of ours, surely he deserved a better fate.

St. Francis Xavier's.—The largest mission that Father Himmelheber has any recollection of has just been ended. It lasted three weeks, but, as at each were double services, it was practically equivalent to a large mission of six weeks. The *Fructus* are as follow :

Communions, 18,200; Confessions, 14,600; Confirmations, 150; first Communions, 83; Converts, 15.

The house library will soon be in order. Fr. J. F. X. O'Connor has been entrusted with the care of it, and with the kind assistance given by the librarians of the Boston Athenaeum, the Astor library, the Albany State library, he purposes to make it the most *practical library* of any of our colleges.

Fr. Young has begun to train the boys of the Immaculate Conception Church so as to form a choir there. He will continue his lessons until the teachers in the schools possess his system.

The Xavier Club, under the direction of Fr. Van Rensselaer, is meeting with a most gratifying success. The new clubhouse has been opened, a full description of which with the history of the club, we hope to publish in a future issue. The clubhouse consists of two large dwelling houses, Nos. 27 and 29 West 16th St., which have been greatly altered, no expense having been spared to construct a model clubhouse. It contains a thoroughly equipped gymnasium with four bowling alleys and a seventy-yards suspended running track, reception rooms, reading room, library, music hall, conversation room, classrooms for evening classes, billiard rooms. In connection with the club is the literary society, boat club and baseball team, bicycle club, chess club, a camera club, glee club, etc. Any male Catholic over eighteen years of age with good references is eligible to membership. On the opening night 2500 were present. The feature of the evening was the speech of Mr. Couder, who certainly deserved the warm thanks which the Archbishop expressed to him publicly, for his Catholic spirit. "Be enthusiasts," said the speaker in conclusion, "enthusiasm sways the world, it is the lever of Archimedes, it is especially the charm of youth to whom in the truest sense the world belongs. Be not ashamed of your country or your religion or your position or anything else. I myself have the pleasure to belong to a big 5th Avenue Club, but were I only a Xavier-man I would be ever lauding the Xavier Club to the skies."

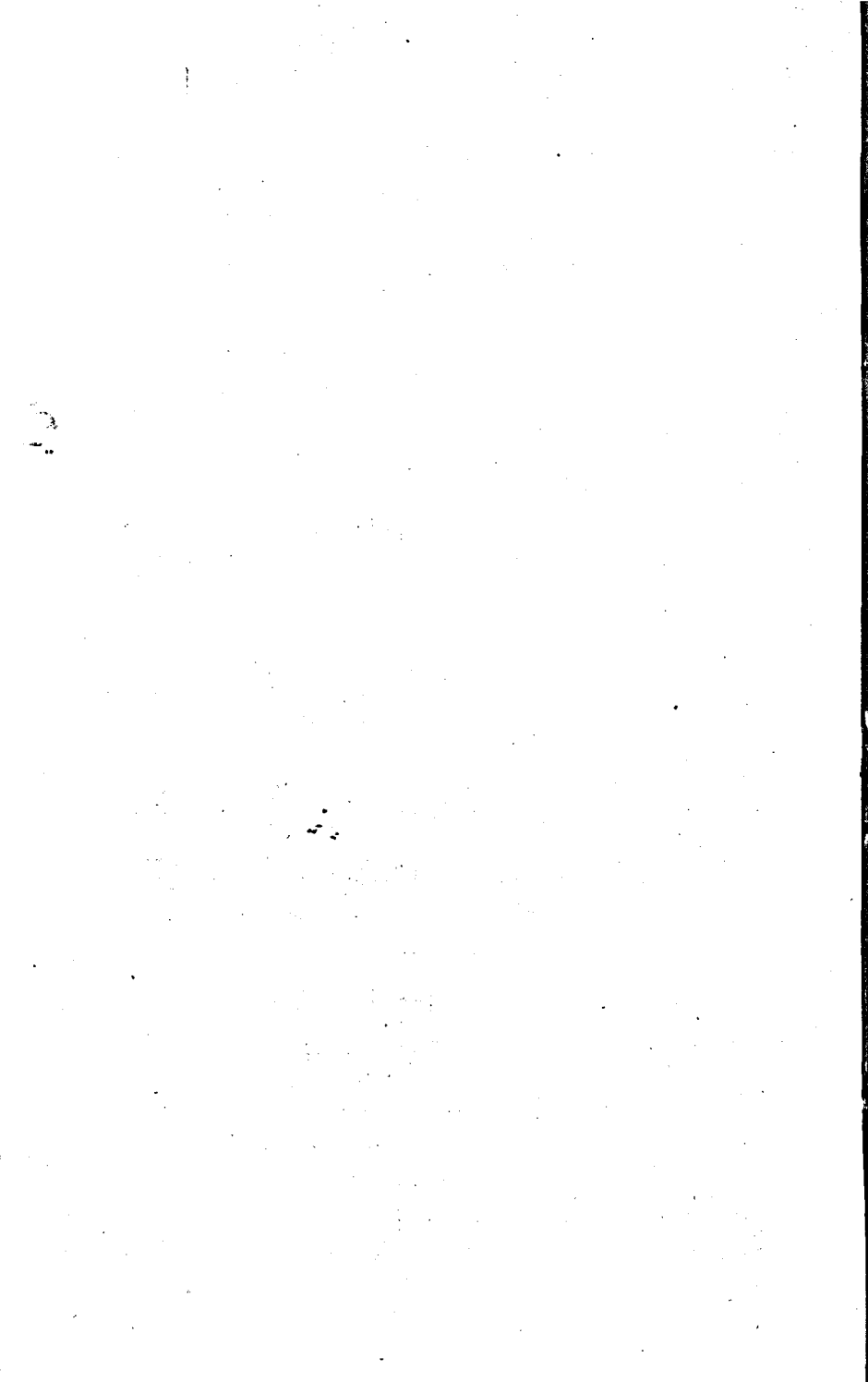
New Orleans Mission, Spring Hill.—The philosophers' disputation took place on Feb. 25, in presence of Rev. Fr. Superior. Mr. Sherry defended and Mr. Paris and Mr. Macready objected. The philosophers have finished geometry and were examined on the 28th. We have received ten new boys since last October. The Mission has now a missionary band composed of Fr. Downey and Fr. Power.—*Letter from Mr. Green.*

Home News.—Fr. Prendergast has been sent to Montreal to be the English preacher in our church. Fr. Maas is teaching Scripture.

A number of items for the *Varia* are crowded out and will appear in our next number, which will be issued the first week in June. We ask our correspondents to forward their articles before May 1.

Fructus Ministerii Patrum Provinciae Missourianae, a die 1 Jul. 1889, ad diem 1 Jul. 1890

DOMICILIA	Bapt. Infant.	Bapt. Adult.	Confess.	Commun. in T.	Commun. extra T.	Matrimon. Bened.	Matrimon. Revalid.	Ultim. Sacram.	Parat. ad I. Comm.	Parat. ad Confirm.	Cateches.	Concion. et Exhort.	Exercit. Presbit.	Exercit. Religios.	Exercit. Studios.	Exercit. Privat.	Mission.	Noven. et Trid.	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitat.	Num. Sodal.	Alumn. in Collig.	Pueri in Sch. Paroch.	Puell. in Sch. Paroch.	
UNIVERSIT. STI. LUDOVICI.....	98	61	91063	65198	.....	49	21	44	120	268	270	245	11	.....	.....	.....	3	11	6	30	57	8	1472	446	.....	.....
RESID. STI. JOSEPH.....	280	15	51905	40544	1560	50	1	148	170	155	505	343	6	.....	.....	.....	.....	17	6	32	525	6	1840	.....	358	400
DOM. PROB. STI. STANISLAI.....	10	8	26765	2300	14720	4	6	17	87	25	164	284	9	9	7	.....	.....	.....	.....	.....	90	2	77	.....	.....	.....
Resid. { ECCL. STI. FERD.....	52	1	5452	8858	33	9	1	7	37	39	150	36	.....	.....	.....	.....	.....	.....	.....	.....	30	3	150	51	54	.....
s. Ferd. { ECCL. SS. CORDIS.....	42	1	4165	4850	30	7	.....	20	19	19	185	60	.....	.....	.....	.....	.....	.....	.....	.....	40	3	264	82	77	.....
RESID. STI. CAROLI.....	48	2	4620	5200	.....	8	.....	13	.....	.....	117	400	.....	.....	.....	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....
RESID. WASHINGTONIENSIS.....	168	7	13803	10200	730	16	2	21	58	320	525	345	1	1	.....	.....	.....	.....	.....	.....	7	.....	.....	.....	.....	.....
RESID. KANSANOPOLITANA.....	40	4	9047	8464	.....	5	.....	6	43	44	100	260	.....	.....	.....	.....	.....	.....	.....	.....	5	.....	.....	.....	.....	.....
(COLLEG. STI. IGNATHI.....	1040	141	239873	194225	25193	194	25	1310	867	886	1009	901	12	3	7	.....	.....	.....	.....	.....	12	.....	.....	.....	.....	.....
RESID. CHICAGIENSIS.....	246	8	55607	43450	2652	55	4	294	204	204	115	397	4	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
COLLEG. STI. MARIE.....	76	8	15534	9560	7898	4	.....	28	43	117	741	287	5	1	.....	.....	.....	.....	.....	.....	3	.....	.....	.....	.....	.....
INSTITUT. OSAGIANA.....	70	6	10151	10460	5460	11	.....	47	107	140	138	154	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
COLLEG. DETROITENSE.....	102	26	60394	56450	7503	27	3	60	109	146	321	202	4	11	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
COLLEG. CREIGHTONENSE.....	2	11	15524	7823	7330	18	40	136	107	16	1097	4	853	279	251	182
RESID. OMAHENSIS.....	184	24	11056	10210	.....	31	3	48	90	.....	105	235	.....	.....	.....	.....	.....	.....	.....	.....	35	.....	.....	.....	.....	.....
RESID. OLEANENSIS.....	62	.....	953	550	490	15	.....	29	18	.....	30	85	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
RESID. OSNANIENSIS.....	121	5	2680	1863	.....	18	11	33	63	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
COLLEG. STI. F. XAVERII.....	623	222	120574	102336	63773	101	10	873	343	358	613	568	2	13	6	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
COLLEG. MARQUETTENSE.....	116	16	31509	41554	12085	30	7	105	90	83	262	348	1	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
RESID. MILWAUKIENSIS.....	109	4	32848	28450	422	48	.....	77	88	81	122	154	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MISSIONARI.....	16	160	52911	.....	47770	1	50	8	341	353	40	1258	2	6	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Summa Totalis	3505	730	855434	652545	197649	683	144	3179	2906	3238	5657	7081	13	93	31	21	123	115	996	302	14707	105	18573	2255	4742	5363	





WOODSTOCK LETTERS

VOL. XX., No. 2.

MONTSERRAT AND MANRESA.⁽¹⁾

(We have translated the following article from the Lettres d'Ucles with the kind permission of the Editor. The original was written by Fr. L. Mabile of the Province of Toulouse who visited in 1888, with great care, Montserrat and Manresa, and describes minutely in this article the actual state of these holy places. The great interest that attaches to anything concerning our holy Founder will make this translation, we are confident, acceptable to all who have not recourse to the original.—Editor W. L.)

⁽¹⁾These pages have been written in accordance with the monuments, authentic documents and local history of the places mentioned. All the inscriptions, except those quoted in the note to page 155, have been verified at the place. Those who may desire a fuller account of Manresa will find it, with an indication to its sources, in the following works: *Historia y Milagros de Nuestra Señora de Montserrat*, P. Pedro de Burgos, 1512; *Tres dias en Montserrat*, por D. Cayetano Cornet y Mas; *Epitome Historico de Manresa*, Roig y Jalpi; in the city archives of Manresa, especially the *Llibre Vert*, a very voluminous manuscript; *La Santa Cueva*, por Fita, S. J. Finally, the Bollandists in the volume on St. Ignatius, and *Historia de Cataluña*, 9 vol. in 4^o por Bofarull.

About the geology of Montserrat, we refer the reader to the report read at the "Académie Française" in 1856 by M. Vezian. He shows that this mountain does not resemble any of the systems of upheaval described by M. Elie de Beaumont. The rocks are of a rather friable stone, or rather a kind of conglomerate of flint and pebbles cemented together.

I.—MONTSERRAT; THE MOUNTAIN; ITS HISTORY; THE PILGRIMAGE OF THE BLESSED VIRGIN; MEMOIRS OF ST. IGNATIUS.

II.—MANRESA; ITS INHABITANTS; MANRESA TRANSFORMED INTO AN INDESTRUCTIBLE MONUMENT TO ST. IGNATIUS.

Montserrat, *mons exorsil* of Pliny, rises 3993 feet above the level of the Llobregat, which waters the neighboring plain. It lies seven leagues to the northwest of Barcelona, and, as its name indicates, appears to have been carved or sawn out (*sciè*) for amusement by an army of giants. Popular traditions tell us: "It is a mountain torn up and overturned at the moment of our Lord's death, the foot of the mountain having changed place with its head."⁽²⁾ "The poets sing of Catalonia's pearl, the immense hospice of rock raised by God to the Virgin of Israel." The imagination works forcibly in presence of this superb giant, that towers above the hills and fertile plains around without any apparent connection with any mountain chain; the rocks rising sheer from the base, and half the time veiled with a golden cloud above which appear their summits towering to the heavens.

Nature, time and the torrents have gouged in the mountain dark ravines, wild gorges and wonderful grottos. These grottos plunge far into the depths of the mountain, now contracting into galleries, now mounting like the nave of a Gothic church, till supported by a forest of stalactite columns they reach the height of the roof of Barcelona's cathedral. The summits resemble, now, the light spires of our old cathedrals, or towers rudely broken off, or again the phantoms of ancient Capuchin monks their heads covered with their cowl.

At eventide when the sun casts its last rays on the summits and leaves the gorges and retreats in the shade, you would fancy that you were gazing on the ruins of one of those immense old fantastic castles, such as the fertile imagination of Victor Hugo so vividly recalls.

It happened that I was once passing Montserrat in the same train with a Parisian artist, who, accustomed to the marvellous, was little given to enthusiasm. He was in ecstasy over the wonders placed there by God; he experienced new emotions, and in spite of himself he let escape excla-

⁽²⁾ Many pious authors have written of this tradition. St. Cyril of Jerusalem, speaking of it in his time, says: "Id quod hactenus Golgotha monstrat, ubi propter Christum petra scissa sunt, necnon ex traditione mons Alberne in Etruria, in Campania promontorium ad litus Cajetæ et in Tarræconensi Hispania Montserratatus." Cat. Hæc., 13.

mations long since disused, or at least seldom so heartfelt. "O God! how beautiful! how beautiful!" he cried; "it is truly beautiful."

Here as everywhere the supernatural helps to perfect nature, and give it that finishing touch which grace ever adds to the most beautiful works of creation.

If we are to believe the historians of the mountain, since the year 233, St. Michael has been chosen the patron saint of Montserrat. In that year, as the old chronicles have it, the archangel descended, in the midst of a white cloud, like those the Llobregat sends up every day as incense to Mary's throne—he descended from Heaven with the angelic host to destroy a temple to Venus raised by the Romans, about the year 160.

Much later, in the 6th century, Quiricus, an intimate friend of St. Benedict, was sent by that great saint into Spain, and evangelized Catalonia. Montserrat seemed to him predestined as a site for a monastery of his order, so he established there a colony from Monte Cassino, and built a sanctuary to Mary. Both church and monastery were destroyed two centuries later by the Saracens. At the time of their invasion a statue of the Blessed Virgin was venerated in the church of Sts. Just and Pastor at Barcelona, before which, as Luitprand tells us, St. Severus, Bishop of the city, and St. Eulalia, prayed most devoutly. He adds: "In 718, on the tenth of the Kalends of May (23 Apr.), Eugenius, leader of the Goths, and Peter, a Bishop, hid it in one of the grottos of Montserrat, to secure it from profanation at the hands of the Moor."⁽³⁾ It remained there unknown till 880. But on a Saturday of this year (this rests on uninterrupted tradition and on monuments worthy of credit), the shepherds who watched their flocks at the foot of the mountain, beheld a supernatural phenomenon. At nightfall a red light

⁽³⁾ Luitprand, and many other authors after him hold that this statue is the work of St. Luke, and that it was brought into Spain by St. Peter. But as St. Peter made no such journey, the story is without foundation. Nor has ecclesiastical authority taken any account of it in the historical lessons composed for the office of our Lady of Montserrat, for the use of the diocese of Catalonia.

Not having at hand the means of verifying this quotation from Luitprand we must believe the authors that cite it without being able to indicate the original passage. Besides, if this is taken from the "Gothic chronicles," as we believe it is, it is well known this work is falsely attributed to Luitprand. At all events, the "history of the finding of the Virgin of Montserrat," which we are about to relate, is sufficiently established from other sources, to warrant our passing over the authority of Luitprand.

The several historians of the sanctuary agree in saying that, according to tradition, the statue found in 880 is the one hidden two centuries before by Eugenius and Peter. We have, however, found no positive proof of this. Perhaps we may here repeat the saying of the Bollandists: "Falsa probari nequeunt," in regard to the apostolic foundation of certain churches in Gaul, which unaided by ancient documents, could only be proven by local tradition.

suddenly illuminated the air. At the same time thousands of stars came down from the heavens over a certain place on the eastern side of Montserrat, and encircled a rock as with a crown glittering with precious stones. Meanwhile strains of the sweetest melody accompanied this heavenly illumination. This miracle was repeated on the two following Saturdays, at the same hour.

Goudenard, Bishop of Vich (others say of Narbonne,⁽⁴⁾ which seems less likely), who had retired to Manresa during the incursions of the barbarians, was notified; he witnessed the prodigy, and, with a numerous attendance, attempted to explore those inaccessible summits. There, in an unknown grotto, a natural little sanctuary, he found a wooden statue of the Mother of God, of surpassing beauty and exhaling a most delicious perfume. The figure of the Virgin was almost black; she held the Infant Jesus on her knees, and in her right hand a globe.

The Bishop venerated it, and with the clergy, and the laity shouting for joy, he proceeded to transport it to Manresa. But the mountain path was difficult, and soon fatigue compelled them to rest. The statue suddenly became so heavy that no human strength could move it. By this miracle the Mother of God showed her will to remain there as on an elevated throne of glory and mercy, there to receive the homage, vows and prayers of the faithful. Thus did the pilgrimage take its rise.

First a church, and later on a Benedictine Monastery were little by little erected. Soon thirteen hermitages were scattered here and there in the most savage and desert tracts of the mountain. An indescribable charm of poetry was blended with the pious and austere life of the hermits. The heirs of Sts. Anthony and Paul had made friends with the birds of the mountain. Often in springtime the young songsters, attracted by the good anchorets' kindness, came to receive first their food, and then caresses from the hands of the solitaries. And when these began their praises of God, their voices rising to Heaven harmonized well with the concert of nightingales, finches and blackbirds and the other singers of the wood. The solitude had burst into bloom; fragrant bouquets, ever freshened by the pure limpid water of the cascades, seemed to soften whatever the severe wildness of arid rock and sombre precipice presented to the sight.

⁽⁴⁾ It is D. M. Torres, who in a work on "*la S^{ta} de Manresa*," of which we will speak later, follows this opinion; but has by no means proved its likelihood. According to D. Lafuente, it is established on evidence that the bishops of Catalonia were then subject to Narbonne; but this does not explain the presence of the bishop of Narbonne at Manresa.

Two hours after midnight, each hermit arose to chant matins, and answered with his bell that of his brother in the nearest hermitage; and for some moments the majestic silence of the mountain was tremulous with the tinkling of these joyous peals, which echo after echo sent back, till lost in the depths of the neighboring valleys.

The most celebrated of these hermitages, to-day, or rather their ruins, are Jean Garin's Grotto, and the Devil's Grotto.

During the following centuries the pilgrimage assumed proportions, which in recent years, were surpassed only by Lourdes. It exercised a considerable influence on the destinies of Catalonia and on the manners of its inhabitants.

At the beginning of the 16th century the monastery of Montserrat had 140 Benedictine Monks. It had confessors for Spanish, French, Italian, German and Flemish penitents. In spite of the then extreme difficulty of travel, the sanctuary was visited each year by about 150,000 pilgrims—kings, princes, rich and poor of every nation. One priest in a single year confessed 6000 French, or Flemings; hospitality was afforded to 3960 priests or religious.

Charles V. came here as often as five times, St. John of Malta, Founder of the Order of the Holy Trinity, the French Knight, St. Peter of Nolasco, Founder of the Order of Mercy,⁽⁵⁾ St. Vincent Ferrer, St. Ignatius, St. Francis Borgia, St. Aloysius Gonzaga, St. Peter Claver, St. Joseph Calasancius, B. Salvador de Horta, St. Benedict Labré, and many others came to visit the holy mountain.

Our Lady of Montserrat had many sanctuaries, so named, at Rome, Barcelona, Naples, Palermo, in Sicily, at Paris, Lyons, Rouen, Toulouse, Lisbon, Madrid, etc. Interrupted for some years by the wars of Napoleon I,⁽⁶⁾ and during the revolutions that followed, the pilgrimage has regained its former splendor.

The monks, constant as the mountain itself, returned to their cells; the *escolanos* chanted again the praises of

⁽⁵⁾ The following inscription recalls St. Peter's visit:

Hic S. Petrus Nolasco voto visitandi B. B. Virginem se exolvit, ubi crebro diuque orans primos ignes condendæ religionis hausit, cui postea gratissima Virgo Barcinone apparens ordinem instituit, anno 1218.

There are other inscriptions at Montserrat, especially on the tombs. The following short and expressive one is on the tomb of one unknown:

Vixit ut semper viveret.

⁽⁶⁾ Montserrat and the monastery, transformed into a fortress, served as a refuge for the valiant defenders of Spanish independence. In 1811 and 1812 the French broke into their last entrenchment, and, in spite of the positive orders of Marechal Suchet, or Gen. Mathieu, which robbed the sanctuary of its immense riches. The school of music, which for a long time rivalled that of the Sistine chapel, was for many years dispersed with the monks. The French always respected the holy statue which they found in one of the hermitages where it had been hidden.

their Queen and Mother, and joined their fresh young voices in the famous, *Salve Regina* to the grave manly voices of the monks. In 1881, Leo XIII. caused the Virgin of Montserrat to be solemnly crowned, and once more pilgrims climbed up the steep paths leading to the sanctuary. In 1888, a deputation of 6000 French came to renew with Mary, Queen of Catalonia, the ancient contract of allegiance, and 300 of them, for the most part priests, came to venerate the ancient grotto and the other souvenirs of St. Ignatius at Manresa, where they were entertained magnificently.

Ignatius of Loyola, a captain of infantry,⁽⁷⁾ wounded on the 20th of May, 1521, in his 30th year, and converted during his convalescence, was at Montserrat in the month of March, 1522. He opened the secrets of his heart to Fr. Jean Chanonés,⁽⁸⁾ a Frenchman by birth, the old vicar of Mirepoix. He was a man of great virtue, and consummate prudence in guiding souls. He advised Ignatius to make a general confession. According to tradition, St. Ignatius made his confession in a little chapel, still standing. Then, as is well known, he went before our Lady's statue to keep the vigil of knighthood and to offer her his sword and dagger, and to ask her blessing on the new life he had embraced. This was still in the days of the old church. The following inscription preserves the remembrance of St. Ignatius's great act :

B · IGNATIUS · A · LOYOLA
 HIC · MULTA · PRECE · FLETUQUE
 DEO · SE · VIRGINI · QUÉ
 DĒVŌVIT · HIC · TANQUAM
 ARMIS · SPIRITUALIBUS
 SACCO · SE · MUNIENS · PERNOCTAVIT
 HINC · AD · SOCIETATEM
 JESU · FUNDANDAM
 PRODIIT · ANNO
 M · D · XXII · F · LAURENNETO
 ABB · DICAVIT
 AN · 1603

This inscription is not found in the new church, built after St. Ignatius's time, but in the first sanctuary, at the very place where Mary's knight clothed in sackcloth and with staff in hand, passed the night in prayer. It remained there till the old church was destroyed. It was then placed under

⁽⁷⁾ Ignatius was "Capitan graduado de infanteria."

⁽⁸⁾ We have found this name written several ways: Xaconés, Canonés, Chaconés.

a portico in front of the present basilica. St. Ignatius has a chapel in his honor at Montserrat. The Abbé Joseph de Amat founded also an annual feast with sermon and exposition of the blessed Sacrament in his honor on the 31st of July.

It is known that St. Ignatius gave his garments to a beggar and his mule to the monastery, and left his military belt with sword and dagger at the feet of the *Señora de sus pensamientos*⁽⁹⁾ (Lady of his thoughts). It is not known what became of the dagger. In the church of Belen (Bethlehem) at Barcelona was shown a sword, as late as 1753, said to have been his, and it is still shown as such.⁽¹⁰⁾ It figured prominently among the artistic and historic objects in the last exposition at this city.

On the 25th of March, 1522 St. Ignatius now "the poor man of the sack," so called on account of his garments, went from Montserrat to Manresa. He proceeded to Barcelona, and went somewhat out of his way to avoid recognition, in order to serve some time in the hospital,⁽¹¹⁾ to write certain lights vouchsafed him from Heaven and to visit our Lady de la Guia, whose feast it was.

Since then, how often soever it might be moved, the statue has always so placed itself as to face the grotto. In 1609, Fr. Manuel Pineiro, afterwards rector of the college of Barcelona, came with some companions and testifies, as an eyewitness, to the truth of the miracle. The oratory de la Guia dates back to an unknown period; the hermitage was built in 1488. Both were destroyed in 1856 to make way for a railroad, and were rebuilt somewhat later, in 1862. The miraculous statue, kept at the church of the grotto for a time, was again placed in the oratory.

As St. Ignatius left the chapel of the Guia, he had before him a large Gothic cross made of a single stone, which has since been restored. It has been affirmed that on his way

(9) Vida de S. Ign. del P. Fluvia, Barcelona, 1753.

(10) One of the sanctuary's historians says that this sword remained at Montserrat till the French invasion in 1811. But this assertion appears to have been made hastily. We have looked through the inventory of treasures of our Lady, earlier than this date, and there is no mention of St. Ignatius's sword. In the history of the college of Barcelona we find, without doubt, when and how the celebrated relic had been taken from the mountain to the church of Belen. We have been assured that there was an exchange of relics between the two religious houses.

(11) Fr. Fita (Santa Cueva) says that the life of Christ by Ludolph, the Carthusian, had been already translated into Spanish by the Franciscan Antonio Monterino; that St. Ignatius read it at the time of his conversion, and that, probably, it was the meditation for the first Sunday after Epiphany, "The finding of Jesus in the temple," that decided him to leave his family, to serve in a hospital, etc. There is a text from St. Bernard in this meditation which is a true programme of a perfect life.

he had a consoling vision, but this is most probably a mistake caused by another favor that he received at "the Balcon de S. Pablo," and it is perhaps Fr. Fluvia who has given rise to this mistake by his imperfect rendering of the text of Fr. Luis Gonzalez.⁽¹²⁾

After he had crossed the Roman bridge⁽¹³⁾ he saw, in the last league of his journey, the different religious houses of Manresa nearly all of which have to-day souvenirs of St. Ignatius. In front of him was the high hill of St. Clara, topped by a convent of the same name, and half way up, the grotto, hidden by pomegranate trees and brushwood so celebrated, after his sojourn there. Further to the right the Cardoner is overlooked by a line of cliffs which form a picturesque hill and road called "The Balcony of St. Paul" on account of the church and priory of that name at the end of the road. It was on this balcony of St. Paul that St. Ignatius received a *general kind of revelation*, in which according to his own testimony repeated by Fr. Luis Gonzalez, he received more light than in all the other visions and studies of his life together.⁽¹⁴⁾

After an attentive examination of the place, and serious study of the text, it seems there can be no doubt concerning the very spot marked for this great grace of heaven. "*Ibat die quadam*" says Fr. Gonzalez, "*in ecclesiam, credo divi Pauli titulo nuncupatam, quæ paulo amplius quam mille passibus a Manresa distat. Est autem via quæ eo ducit fluvio vicina. Cumque ita incederet suis devotionibus intentus,*

⁽¹²⁾ P. Fluvia, vida de S. Ign. L. 1. ch. 6. pp. 36 and 37.

⁽¹³⁾ According to Manresa's historians this bridge was built about the year 210 B. C., and afterwards dedicated to Cuius Pompey. It is 32 metres long supported by eight circular arches of unequal size; the middle one is 25 metres in diameter. It appears that Cuius Pompey had established his headquarters at Manresa against Sertorius. On this same bridge, these historians say, was erected a statue to him with this inscription:

Gneo Pompeyo misit	Provin. tota ob magnum
Archieuci, subacta, sertor.	Benef. ab eo largiter fac.
Factione in Hispan. et pacata.	Manrasen. Statuam D. D.

Adrian, also, had his statue at Manresa with this inscription:

Hadriano, Imp. Pont.	Municipalis Manrasa
Max. Belligero triumphat.	Statuam D. D.
Ob singul. ben.	

These statues were discovered at Tarragona in 1642 and 1644. (*Ensayos historicos sobre Manresa* por J. M. de Mas y Casus, Manresa, 1836). We have not seen them, but if they still exist they will serve as a study for our subject. The term "archiduci" applied to Pompey appears somewhat modern, and inclines us to doubt the authenticity of the inscription if not of the statue itself.

According to these historians Manresa was first called Mīnarisa, then Athanagria, after the period of Carthaginian domination, Rubricata, then Manurasa (because it had been ravaged by Scipio) and finally received the name Manresa, a corruption of Manu-rasa.

⁽¹⁴⁾ Acta quædam P. N. Ignatii de Loyola, a L. Gonzalez ex ejusdem ore sancti excepta. (Paris Edition 1873, chap. iii., no. 30.)

consedit vultu ad flumen converso quod profunde ferebatur." Everything is perfectly determined; the place, "*ecclesiam divi Pauli*;" the distance, "*quæ paulo amplius quam mille passibus a Manresa (the old Manresa) distat*;" the spot, "*via fluvio vicina . . . flumen profunde ferebatur*;" the present road is recent and built over the river; the old road passes over the rock, and justifies the expression "*profunde ferebatur.*"

Fr. Gonzalez speaks of a cross before which St. Ignatius knelt after this great event; whether he means the one in front of the shrine of our Lady de la Guia, and which St. Ignatius could see from the balcony of St. Paul, or another which has disappeared it is impossible to say. It is a matter of regret that some monument has not fixed the tradition on this point.

At the end of this line of cliffs, is found the priory of St. Paul the Hermit, founded in 1412 by the religious of Montserrat. It may still be visited, as well as its charming little Gothic chapel. St. Ignatius was often received there, and the Prior, Peter of Aragon, was one of his spiritual directors.⁽¹⁵⁾

Turning to the left we see the summit of the hill, in St. Ignatius's time still surrounded by a strong wall, flanked by many towers, and with eight gates, and topped by the large church called "la Seo." This fine building was begun in 1328. It has the magnificent appearance of a cathedral, but is somewhat spoiled inside by improvements, altars etc., very modern and of very doubtful taste. It was ornamented by a square tower which truly has no other merit than to prove the solidity of the columns and ogives on which it rests.⁽¹⁶⁾

Further to the north, and at the top of an eminence that commands the whole city, on the site of an ancient citadel,⁽¹⁷⁾ is the church of Carmel, celebrated for the famous miracle of "La Santa Luz," which came from Montserrat.⁽¹⁸⁾ This

⁽¹⁵⁾ In 1700 this monastery became the property of the Jesuits; when they were expelled by Charles III, it was sold to private individuals.

⁽¹⁶⁾ Concerning "la Seo" see *Memoria sobre Manresa y en especial sobre su seo leida en la academiá de buenas letras de Barcelona por D. Manuel Torres y Torrens, Barcelona, 1857.* Almost at the same time that the Manresians built "la Seo," 1312, they constructed a second bridge, a rival to the Roman bridge, and in 1339, another truly gigantic work. To irrigate the entire plain they built the celebrated aqueduct which carries the water of the Llobregat some four leagues from the city. This remarkable aqueduct has 34 bridges of stone, each supported by more than 30 arches; it has two tunnels, one 583 metres, the other 321 metres, and many other necessary constructions. It is the wealth of the country from an agricultural point of view. The first part of the 14th century is the age of Monks at Manresa and also the golden age of the city.

⁽¹⁷⁾ This citadel or fortified house was built by Vifred, the hairy count of Barcelona, who conquered Manresa from the Infidel "Cum copiis procerum gallicorum" (*Gesta comitum*). See also the "Actes du concile de Barcelona de 906;" these acts are authentic.

⁽¹⁸⁾ The Bishop of Vich pretended that his rights had been violated in the

beautiful church built in 1300 has but one nave; but it is of magnificent proportions. A little lower and towards the west the sons of St. Dominic, too, had a convent and a church which St. Ignatius has made famous. The surface of this vast polygon (of rock) was and is yet occupied by the streets and houses of Manresa, and among these is notable the Hospital of St. Lucy. The city is now more populous though it has not extended much its limits. In rebuilding the houses after the burning of the city by the French in 1811, they simply increased the number of the stories.

Manresa numbers to-day about 20,000 souls, and with its factories for cloth, textile fabrics, thread and linen, rivals the cities in the north of France or even Sedan. These factories are for the most part outside the city and strung along the Cardoner the water of which is used to run the different machinery and looms.

The Manresian is very industrious, laborious, and tenacious in following up all he undertakes, and is very economical. He leaves no foot of ground uncultivated. If he find perchance, an unoccupied rock, he proceeds to take immediate possession, brings thither earth and fertilizers, plants there a vine and an olive tree, and in two years gathers thence his fruit. He has never consented to a military garrison, because the presence of soldiers is apt to corrupt the morals, and in any case set the example and the taste for idleness.

It is to be regretted that he has not set himself as strongly against the theatre, casino and certain other demoralizing institutions, which freemasonry transplants little by little into this city so devoted to God. Save in certain points, Manresa has preserved her ancient character and her christian traditions. The streets are narrow, and almost inaccessible to carriages; the houses are crowded one against the other. There is here no severe "at home" of the Englishman with all the barriers that have elevated privacy and egoism to the pride of a national institution; the city is one family; each sees his neighbor, speaks to and understands him. Children are numerous and are brought up in this life of intimacy and friendship without effeminacy. They live

construction of the famous aqueduct of which we speak. He put Manresa under interdict. But in 1345 a globe of light that paled the sun, came from Montserrat in broad daylight, before the eyes of all, and entered the church of Carmel, while the church bell rang. Inside the sanctuary this light thrice divided itself into three rays. This miracle was seen by more than 20,000 persons, was juridically attested before the notary by more than 60 witnesses, and was approved by Clement VI in 1347, who granted indulgences for a solemn feast, annually celebrated in memory of this favor of God and our Lady of Montserrat. It is useless to add that the bishop removed the interdict. *Relacion historica de la venida de la Santa Luz avec documents á l'appui, Manresa, 1853.*

together with the same christian thoughts, the same hopes and joys. They salute the same statue, they go to church together, they pray to God with fervor, to the Blessed Virgin and to St. Ignatius with devotion. The men, often with the city council at their head, faithfully take their place in the religious ceremonies, processions and the way of the cross through the streets of the city. They glory in receiving holy Communion, as frequently, and as well as the women. In fine they are a happy people, on whose forehead the Church has, so to speak, set the indelible mark of fidelity to God and to their traditions.

Manresa has changed but little, and St. Ignatius would recognize it to-day; he would find it but transformed into an indestructible monument to his memory.

St. Ignatius did not immediately betake himself to the grotto; he presented himself at the Hospital of St. Lucy, where, on the recommendation of Doña Inés Pascual, he was received by the Superioress, the venerable Jérôme Cervera.⁽¹⁹⁾

There, satisfied with black bread and pure water, he remained. Once for a full week he took no nourishment. He distributed to the poor the alms he received; he passed the day in serving the sick, and kissing their most loathsome sores; the nights, after a short rest on the ground, he spent in prayer, or in mortifying himself with terrible instruments of penance. His doings here may be found, in detail, especially in the Spanish life written by Fr. Garcia in 1683, or in Fr. Fluvia's of 1753, or in that written by Fr. Lucas in 1633. St. Lucy's Hospital was still in existence in the year 1000; it is now partly abandoned and in ruins, and in part replaced by the college of the Society; but the little chapel of St. Lucy has been tastefully restored. The adjoining room where St. Ignatius had his celebrated rapture of eight days, in the April of 1522, has been changed into a sanctuary since 1625.⁽²⁰⁾

The bricks on which the saint lay, are still there; a statue carved in wood representing St. Ignatius, clothed in sack-

⁽¹⁹⁾ St. Ignatius met D^a. Inés in his descent from Montserrat. He wrote to her several times afterwards. His letters, together with most interesting notices, may be found in the learned edition of the *Letters of St. Ignatius* (T. i. p. 1-6.), which have just been published at Madrid, under the supervision of Fr. Velez, formerly a scholastic at Woodstock.

⁽²⁰⁾ These two chapels so rich in memories are in the annexes of the collegiate church of the Society in Manresa. The church, New Greek style, was begun in 1750, and not completed till 1816. Among the precious relics venerated there, is the body of St. Fortunatus, martyr, and that of St. Victoria, martyr, taken from the Catacombs and sent to Manresa in 1828 by the coadjutor brother, F. Bosch to Rev. Fr. Ildefonso Valiente. The college was founded in 1616, under the title of Ignatius of Loyola, by D. Lupercius de Arbiza, knight of St. John.

cloth, and reclining on the bricks perpetuates this wonderful fact. At the side, a marble slab in the wall recounts the entire prodigy. We translate it literally :

“St. Ignatius—while praying in this chapel—was ravished in ecstasy—his body fell to the ground on these same bricks—which you see and which are venerated to-day.—He mounted in spirit to Heaven—and saw the great religious order—which he should found—under the name of Jesus—its ensign—its end—its institute—its propagation in the two worlds—its undertakings—its conquests and its victories—its success in letters—its sanctity and its martyrs.—The vision lasted eight days—O Place memorable—for the ecstasy of St. Ignatius—for the revelation—of the Society—of Jesus.⁽²¹⁾”

As Ribadeneira testifies, St. Ignatius's humility would never allow him to speak of this vision ; so it is only by induction that we can so detail the things God revealed to him during these eight days. As to the fact itself (*del Rapto*), extraordinary as it was, there can be no doubt. It is affirmed, in the process of canonization, by the Bollandists and by all St. Ignatius's historians, and especially by Ribadeneira (*Life of St. Ignatius* L. 1. ch. vii.), who had it from several witnesses. It is further attested by an ancient monument, by uninterrupted tradition, and by a solemn feast. This is more than should be necessary to satisfy the most exacting critic.

For more than two centuries a solemn octave has been celebrated every year beginning on the eve of Passion Sunday in the chapel “*del Rapto*” in memory of this rapture of St. Ignatius.

Near this monument “*del Rapto*” the doorsill of the hospital entrance and the stone on which St. Ignatius sat to teach catechism, are preserved, embedded in the wall. Above we read :

“St. Ignatius of Loyola—seated on these stones—taught catechism—to the poor in the hospital—and to the children of the neighborhood.⁽²²⁾”

Finally at the entry of St. Lucy's chapel above the holy-water font is written : “It is from this font that St. Ignatius took holy water.” In this same chapel *del Rapto* is venerated a bone of one of the saint's fingers, which we shall say

⁽²¹⁾ Here is the exact reproduction of this inscription with the orthography of the period. Higher up, at a distance that makes the reading very difficult, the following inscription, which we owe to Fr. Angelini, has been placed.

⁽²²⁾ This inscription has been replaced by a quatrain which expresses the fact more naively. These changes, however, under pretext of better style, though not important, are to be regretted as they destroy a very old monument, and one of great authority.

more of later. The walls are ornamented with pictures of some merit, which recount different facts in St. Ignatius's life at Manresa. They are attributed to the pencil of brother Gallés. In the same college is found the crucifix which the saint wore, at Manresa, about his neck, with no other cross than his own breast. This crucifix, afterwards fastened to a cross, became the property of the family Sola y Abadal who have recently given it to the college.

Near St. Lucy's is a bridge over the brook of St. Ignatius, (formerly Mirable) on which J. B. Cordona,⁽²³⁾ Bishop of Vich erected in honor of the penitent of Manresa a small stone obelisk surmounted by an iron cross. On this obelisk is the following inscription: "To Ignatius of Loyola son of Bertrand, a Calabrian, founder of the priestly family of the Society of Jesus, who at the age of thirty fought valiantly in the fortress of Pampeluna for the defence of his country. After he had been mortally wounded, and healed by a singular kindness of God, inflamed by a desire of visiting the holy places in Jerusalem, he made a vow of chastity and started on his journey. When he had stript himself of his insignia of war, and left them in the temple of the mother of God, Mary of Montserrat, he clothed himself in sackcloth, and almost naked, first there, then here; with fasting, tears, and prayers, merited the grace to bewail his past sins, and began to expiate them like a true soldier of Christ.

"To preserve the memory of this great prowess, for the glory of Christ and the praise of his Society, Juan Baptista Cordona, a native of Valencia, Bishop of Vich and Bishop elect of Tortosa, as a mark of his great devotion to this patriarch, and to his Society, has dedicated to him this monument as to a most pious hero, and one to whom Christianity owes much, Sixtus V., being Pope, and the king of Spain, the most Catholic and renowned Philip the Second of that name."

In 1799, the municipal council restored this monument, so precious on account of its age, and engraved on it the following inscription: "This monument, menaced with ruin by the progress of time, the most noble council of the city of Manresa as a mark of its undying love, has restored, and commended to posterity; Pius VI. being then Pope, Charles IV. king, and Ignatius de la Justicia Governor of the city, 1799."

Wending your way up the street which ascends opposite the bridge and monument, you soon reach the street Lobro-roca. At no. 34, in an interior court, where St. Ignatius

⁽²³⁾ J. B. Cordona died in 1589. He was Bishop of Vich in 1584 and of Tortosa in 1589. He is the author of an unedited MS., in the National Library of Spain, entitled "*Laus S. Ignatii.*" He helped Philip II. in founding the Escorial Library.

used to retire to spend the night, is venerated an image, which has been placed there by the owner of the house. Diocesan authority has permitted the devotion and granted indulgences. An inscription in Latin recounts the tradition.

It was in this same street, but a little further to the left that St. Ignatius wrought his first miracle. The story of the *Pozo de la Gallina* is known.

A chicken (pullet) had fallen into a well, and to the despair of its little guardian it was drowning. The curious on-lookers laughed, but the poor child was in tears. St. Ignatius saw the child's tears, and began to pray. The water in the well rose higher and higher, till the saint was able to take out the chicken already dead; and he gave it back alive to the delighted and consoled child. The water of this well has miraculous power, and a little oratory has been built alongside. A Latin distich recalls the miracle:

Disce viator, amor quid sit quo Ignatius ardet
Testis aqua est, supplex hanc bibe, doctus abi.⁽²⁴⁾

From Llobreroca you go towards the church *del Carmen*, but just before ascending a flight of stairs leading to the old convent you find on your left the oratory of *San Ignacio enfermo*. It is known that while at Manresa St. Ignatius was often sick. On one of these occasions he was received by Andrés de Amigant and his family. Since 1354 this pious family had constantly received at their house two poor invalids from the hospital, whom they entertained as representing our Lord. An old picture belonging to the family represents the saint, and around him those who attend him. Over the bed the painter has written: *S. Ignatius—de Loyola—Languens*, and at the foot: *Hæc omnia—e venerunt 22 Julii—anno 1522*. On one of the walls of the house is a cross traced by the pious invalid, and a medal of the Annunciation, of which we will speak later.

During his attacks of sickness and at other times also, he was often most charitably entertained at the convent of St. Dominic. Prior Gabriel de Pellaros was then the principal director. While a guest here, the saint used to carry a heavy wooden cross in making the stations of the cross. On this was engraved, in the 16th century, the following: *Æneus A-LOIOLA porta—bat hanc cru—cem 1522*. The Do-

⁽²⁴⁾ This distich is by Fr. Sola. On the wall, about the well, was very long ago placed a strange little monument of marble. A little chicken is represented drowning in a well, and below we read: "St. Ignatius of Loyola in 1522 worked his first miracle here, by taking alive a little chicken already drowned, which he caused to rise with the water till it reached the margin of the well."

In 1603 Queen Margaret of Austria received devoutly some fragments of the rock of this grotto, which she had enlashed with precious stones, also three young cocks and hens lineal descendants of the Gallina del Pozo.—Bollandists—P. Fluvia, etc.

minicans keep this religiously as a precious relic; it is said that some years after their expulsion, in 1835, they confided it to the care of the Dominican Sisters of St. Clair.⁽²⁵⁾ You can still kneel before the statue of the most holy Virgin which spoke to the saint, and before the high altar where he saw the mystery of the most Holy Trinity, and where at the Elevation he saw the glorious humanity of our Lord.

Before speaking of the grotto itself, it is well to recall that St. Ignatius used to go in pilgrimage to our Lady of Viladordis, about a mile and a quarter from the convent of St. Clara, with a numerous crowd, to whom he spoke of God and of the Exercises.⁽²⁶⁾

On the road leading thither from "S^{ta} Clara" street, there are three beautiful Gothic crosses of the 14th century, called "del Tort, de la Culla, and de Cusbiyola," which are preserved with religious care. St. Ignatius made stations of them, on his pilgrimages. At "la Culla," he made a prediction to a woman about her son, which was afterward fulfilled, as his historians tell us. On the pedestal of the cross "del Tort," is a very ancient inscription: *Hic habuit S. Ignatius Trinitatis visionem-1522.*

The crucifix has been replaced by an iron cross. The ancient stone crucifix, detached by a violent storm and preserved by one of the canons, was given to the "Cueva." In the evening of July 30, 1607, while compline was being sung, fresh blood flowed in abundance first from the wound of the heart, then from the wounds in the feet and hands, and finally from the bruises in the head. After juridical deposition of six witnesses of whom two were canons, three physicians, and one a doctor of law, the miracle was approved by ecclesiastical authority. The crucifix is kept above the door of the grotto with an inscription recounting the prodigy of 1627.

Following the road of the Gothic crosses you arrive at our Lady of Viladordis, Health of the Sick, a pilgrimage mentioned in very old documents. St. Ignatius loved this chapel very much, and received there many celestial lights. His memory is faithfully preserved there. A statue in wood representing him kneeling is placed near our Lady. Near a picture of the saint, a little beyond the pulpit, the painter has written: "St. Ignatius of Loyola, founder of the Society of Jesus, in the year 1522, the first of his conversion, while staying at Manresa frequented this church of our Lady of

⁽²⁵⁾ We could not verify this.

⁽²⁶⁾ St. Ignatius and his Exercises had enemies even at Manresa. In him also and in his Exercises has been verified what the Evangelist says of our Lord, and which same can be said of many of the saints: "*Et murmur multum erat in turba de eo. Quidam enim dicebant: quia bonus est. Alii autem dicebant: non, sed seducit turbas.* Joan. VIII. 12."

Viladordis; he here received extraordinary favors from Heaven; to preserve the memory of which this parish out of devotion and gratitude, has dedicated to him this picture, on the 19th of Feb., 1632."

On Pentecost Monday of each year, there is celebrated there a great feast, enriched with a plenary indulgence, in honor of St. Ignatius. Two most pious and touching hymns express the love these people have for the Blessed Virgin and her servant Ignatius.

When the church was closed St. Ignatius knelt on a stone outside, and according to a reliable tradition the Blessed Virgin appeared to him above the door. This stone is kept under a side altar, on the Epistle side of the church. On it is written: Año 1522—PDRE de S. Ignaci. The old statue of the Blessed Virgin was sculptured by an unskilful hand; by order of the bishop it was put in an adjoining room, where it is still honored. It is replaced by one with more pleasing features, but the pilgrims prefer the old statue.

At Viladordis is the farm of the *Marsetas* where the saint often received alms. Before departing he left his cincture, (composed of three strands of gladiole) to the master of the house, and predicted that as long as this family continued to give alms to the poor, it would be blessed with children, and would never want the means necessary for living with the decency corresponding to its rank, without knowing either great wealth or poverty. The prophecy is verified to this day. The poor know this and come in great numbers to ask alms, almost as a right; and they are faithfully given. The present owners of the *Marsetas* live at Narclès, a mile or so from Viladordis; all their children are named Ignatius. The relic is kept with religious-care under the pedestal of a silver statue of the saint. The head of the family alone has the key of the strong box in which it is kept. He willingly shows it; but he will never give up what he considers, and justly, the treasure and aegis of his race.

It was to Viladordis also that the saint took his best friends in 1523, before leaving Manresa. The son of Doña Inès Pascual describes him at this period of his life as follows: "The moment we (his mother and himself) reached the bridge of the city, Ignatius came to meet us with the modesty, gravity and appearance of an angel. Clothed like a pilgrim, he had on his shoulder a bag full of bread and other alms received for the poor. As he walked he kept saying certain prayers, and wore a large rosary about his neck. When he heard my mother call him, he drew near smiling, and spoke of pious subjects . . . Two days after he left Manresa to the incredible regret and amidst the tears of the bet-

ter and larger part of the citizens, who looked on his leaving and absence as that of a saint and an angel."⁽²⁷⁾

It is time to come to that which has given Manresa all its celebrity—to the grotto itself. About its authenticity and the truth concerning St. Ignatius's stay there, all has been said in the process and Bull of canonization, and in the Bollandists' works. We will briefly sum up its history in these pages.

St. Ignatius easily obtained permission to retire to the grotto, for it belonged to S. Fernando Roviralta who loved it much. Roviralta lived more than a hundred years, and many details both interesting and certain have been learned from him. The grotto is situated about 600 yards from old Manresa and above that of Valparaiso, and was much deeper in the middle than at the sides, and much lower than now. It was but ten feet long, four and a half wide and six and a half feet high in the middle. The entrance was, as now, to the southeast; it was entirely choked up with brambles and pomegranates which projected from the top of the rock, as well as by bushes and plants which grew below. This was the only entrance and a difficult one to penetrate.

Ignatius found himself there in perfect solitude, for the path that now winds up about the grotto did not then exist. From his retreat he could see Montserrat, our Lady de la Guà, and the religious houses of Manresa. On the wall, to the right, he traced with some sharp instrument a cross, which is still visible, and which is proved to be the same.

It is useless to recall what St. Ignatius suffered in this solitude, what graces he received from God, or how, with Mary's special help he there composed the Exercises.⁽²⁸⁾

The saint had scarcely left Manresa when the grotto became a place of devotion and pilgrimage. His friends placed there a cross to denote their respect for the place. Since

⁽²⁷⁾ Manuscript history of the Province of Aragon L. 1. c. viii., quoted by the editor of St. Ignatius's letters. Madrid edition, T. 1. p. 5. 6.

⁽²⁸⁾ According to the best calculations the Exercises were written before the 22nd of July, 1522. That St. Ignatius had been helped by the Blessed Virgin, in the matter and in the general details of the Exercises, there are many proofs that appear conclusive. We may add the following testimony, cited for the first time by Fr. Fita in the work to which we have referred above. The original may be found in the manuscript history of the college of Belen at Barcelona, folio 21. It speaks of Fr. Lorenzo de S. Juan who passed through Manresa at the end of the 16th century and at the beginning of the 17th: "Passing through Manresa he heard from Señor Amigant that the Blessed Virgin had dictated the Exercises to our Father St. Ignatius, after a vision which he had while before the image of the Annunciation in that place, as they have recorded and known from the mouth of the saint himself during his stay at Manresa." The marble medallion representing the Virgin of the Annunciation, was found by Joseph de Amigant, Comte de Fonllar, when he restored the chapel "de S. Ignacio enfermo."

the beginning of the 17th century an epigraph has been placed there, which we translate literally: "In this place in the year 1522, St. Ignatius composed the book of the Exercises. It is the first work written in the Society of Jesus; it is approved by a Bull of Paul III." Since that time, also, the crowds that visited it have been so great that their entry and exit had to be regulated.

On the 27th of Jan. 1602 the Marchioness d'Aitona became owner of the grotto, and one year after gave it to the Jesuits. They had then a residence at Manresa in the Hospital of St. Lucy which the city had given them in 1602.

In 1603, the fragments of rocks, of which we spoke before, were broken off and sealed before a notary and sent to Queen Margaret of Austria.

In the same year (1603) Francis Robuster, Bishop of Vich, built a chapel over the grotto, which he dedicated to St. Ignatius the martyr, as St. Ignatius of Loyola had not yet been canonized.

In 1606, the Duke of Montéléon, Viceroy of Catalonia, cured miraculously by St. Ignatius, and also another member of his family, as can be seen in the process of canonization, came to visit the Santa Cueva, accompanied by four bishops and a numerous suite. In 1610 and 1622 the beatification and canonization of St. Ignatius were celebrated with enthusiasm.

In 1623, Gregory XV. granted a perpetual Jubilee to be celebrated at the Santa Cueva, on the last Sunday of September. On this occasion the Very-Rev. Fr. Mutius Vitelleschi General of the Society sent a finger of St. Ignatius (the thumb of the right hand). There is but one joint of it at the grotto, but, as we have already said, another bone is venerated at the chapel "del Rapto." As there is no mention of another sent from Rome, it is to be supposed that the relic had been divided between the two houses.⁽²⁹⁾

In 1629, at the request of the Manresians the bishop of the diocese decreed that the city of Manresa, the chapter and the inhabitants should henceforth have St. Ignatius as their patron. Little by little the grotto took its present form.

In 1660, the tower and the House of Exercises were built to which in 1889 a wing was added. In 1666, the magnificent façade was finished, which closes the grotto on the south side. It continued a little later to serve as a support for one of the small naves of the church. The work

⁽²⁹⁾ A benefactor lately offered a new and most remarkable reliquary for the bone kept at the grotto. On this occasion an inscription, "Digitus Dei est hic" found on the pedestal of the old reliquary was done away with. This allusion to the words spoken by Paul III. on the subject of the Constitutions might give occasion to a forced and improper comparison.

of adorning the grotto was begun in 1667, thus giving it its present form. The sculptor Grau seems to have directed the work.

In 1663, the Capuchins of the neighboring convent wished also to have their grotto of St. Ignatius. Their predecessors had often affirmed the authenticity of the true cave, in the procedures for the saint's canonization and on another occasion, and up to that time there had been neither the least doubt nor dispute about it. But in the year mentioned above (1663), the Capuchins had transformed four caves, discovered under their cloister into as many hermitages and they called one of them after St. Ignatius.

They pretended, further, that the saint could have been able to retire there, and that he had lived there as well as in the grotto so long venerated. This pretension, untenable historically, as was clearly proven, was the cause of a strange contention.

The municipality was disturbed, and fearing this would cause error and confusion in the future, served a summons on the Capuchins to take the statue of St. Ignatius out of their hermitage; it repeated this protest with greater energy before a notary and caused it to be printed.⁽³⁰⁾

As the Capuchins took no notice of these uncanonical proceedings the dispute became interminable; it went at length to the Nuncio, and gave occasion to innumerable writings. On the 30th of July, 1680, the municipality, agreed with the ecclesiastical authorities, that the procession on the 31st should be made with the greatest pomp, that in the name of all the citizens and by act of the notary they might protest before the very door of the old Cueva, that here was the true and only grotto of St. Ignatius. This protestation was repeated yearly up to the last century, and it was only by the concordat of Oct. 26th, 1734, that the Capuchins finally renounced their pretention.

We have mentioned this to show how scrupulously faithful the Manresians are in guarding the smallest memory that concerns their faith or history; nor are they less jealous in rejecting false traditions from their very beginning.

The present church begun about 1750 was completed in 1763. It has nothing remarkable except the south façade mentioned above. This façade is adorned externally with magnificent sculptures in stone. It is like a long procession of statues of saints, of angels bearing escutcheons, of in-

⁽³⁰⁾ The best work on this question is, without doubt, the one (so highly praised by the Bollandists) of Doctor Vicens, printed in 1664 with this title: *Manifesto sobre la verdad y unidad de la Santa Cueva.*

scriptions recalling the glories of St. Ignatius and his Society, etc.

In 1718, Philip V., who loved and venerated the grotto of Manresa, sent a chalice on which were engraved the royal arms and this double inscription: *Philippus V. D. G. Hispaniarum Rex, virtute, protectione. El Ill^{mo} Sr Dⁿ Carlos de Borja, patriarcha de las Yndias capellan y limosnero maior.*

On the 11th of April, 1707, the very day when the octave commemorative of del Rapto had closed, the day on which St. Ignatius had awoke, saying often, *O Jesus!* the Jesuits of Manresa, forgotten for a week by the executors of the decrees of Charles III., were conducted to Tarragona and banished from Spain with their brothers.

The House of Exercises was occupied by some orphans, the church and grotto closed to the public, the sacred vessels and all the riches of the sanctuary devoted to different works.⁽³¹⁾

In 1794, a few fathers just escaped from the guillotine, were received at the House of Exercises.

Then came the French occupation. Manresa was the first city of Catalonia that revolted against the usurper. Having breathed the martial spirit of St. Ignatius at Santa Cueva the Manresians defeated and routed the French in the first battle of Bruch, June 6, 1808.⁽³²⁾

There were then reprisals by the French. Macdonald overcame a party from Manresa. The House of Exercises was used as a barrack. The grotto was respected. But finding the church closed (since the decree of Charles III.), abandoned and in a most deplorable state, they kept their horses in it. This, unfortunately, is not the only profanation with which they can be reproached during this sad war in Spain. The Cortès of 1812 decreed to the city of Manresa the title of *muy noble y muy leal*, and recognized this conduct as *heroica en grado eminente*.

When the French troops had departed the grotto was opened. On the 17th of June, 1816, the Jesuits returned to Manresa amid the acclamations of the entire city. Little by little, in spite of the new expulsions of 1820, 1835 and

⁽³¹⁾ Only the reliquary of St. Ignatius and the chalice of Philip V. have been recovered.

⁽³²⁾ We should not be astonished at this devotion to St. Ignatius the soldier. After his canonization, the saint by decree of the Catholic kings, had been named *Capitan General* of the Spanish armies. A national war song of the time of Charles IV. repeats this title and shows its benefit. (La Santa Cueva de P. Fita. *pieces justific.* n^o 1.) There is, even to this day, a popular saying in Spain, which explains clearly the complete defeat Napoleon suffered in this country. They say he was defeated by the general "No importa," for at each new victory of their enemy the Spaniards shouted, "No importa" with increased energy. "It matters not; march on, just the same."

1868, in spite of the organized devastations of the revolutionists of 1835, the church though it has not recovered its ancient splendor is still fittingly restored. Somewhat later Pius IX. conceded at two different periods privileges to the Santa Cueva.

On the 5th of October, 1860, Isabella III. came piously to visit the grotto of St. Ignatius. About this the following incident is told: at the moment of venerating the cross cross traced by St. Ignatius in the wall of rock, the ex-queen turned towards the duke of Tetuan and said, not unmalignantly, "General have you read the Spiritual Exercises written here by the hero of Pampeluna?" The answer of O'Donnell is not given, but we can divine what it should have been.

The grotto, excepting the ornaments which are rather a distraction, is just as it was left after the work done then in the 17th century, under the sculptor Grau. It is reached by the little nave to the left of the church. This one has been prolonged beyond the large nave to the grotto. Before entering it, to the right, is seen the altar of St. Francis Xavier, and above the door, the miraculous crucifix, with an inscription telling how the blood poured from it. The well-wrought door is narrow. You descend five steps. The grotto is little more than twelve yards in length, including the little sacristy of two or three yards, at the extremity of the cave, and behind the altar. The width varies between two and four yards. The greatest height is eight feet, almost in every other part you must stoop. To the right as you enter, i. e., on the north side, closed in by rock, is venerated the cross traced by St. Ignatius on the wall. At the end i. e., to the southwest the grotto is closed in by a marble altar and by a door leading into the sacristy, and thence up a flight of stairs cut in the rock to the House of Exercises.

The altar is surmounted by a reredos of black marble, sculptured by Grau, the famous artist of his day. The saint clothed in sackcloth and cord is kneeling in the grotto before the Book of Exercises resting on a stone. The left hand supports the book, the right holds a pen. The saint's head is turned slightly to listen to the Blessed Virgin who appears in a cloud above Montserrat. At the saint's side or at his feet, are a discipline, some rods, and a large girdle with iron points. In the distance you see Manresa with its collegiate church and the bridge leading to our Lady de la Guia. The site is portrayed faithfully. The subject framed with black marble is completed by some angels playing on guitars. The south side of the grotto, once choked with

brambles and pomegranates has been cleared; but it is not left open as at Lourdes, as it is but a precipice; it is closed by the façade already described. The wall on the inside is covered with precious marbles and mosaics. Throughout the grotto, you can read the history of the saint, at Manresa principally, recounted in a series of marble medallions, or in stucco-work well executed; some of them are most exquisitely finished. Those on the right are Grau's, those on the left, the work of a lay brother. The light enters only through a small octagonal opening, which adds to devotion.

On entering this place sanctified by the tears, blood and prayers of St. Ignatius, and where he received such favors from our Lord and the Blessed Virgin, for himself and others, where so many have since come to renew their fervor, to implore miracles, or at least strength and consolation, you are filled with a most profound respect. As at Notre Dame des Victoires, Montmartre, Lourdes, and other great sanctuaries of the world, you feel in an especial way under the influence of Heaven and in communion with all the generations of pilgrims who have stopped here and drawn down favors of God and the blessings of Heaven upon this blessed rock.

And now the stream of pilgrims continues, and their faith is rewarded as of old.⁽³³⁾ Every day from 20 to 30 Masses are said in the church or at the grotto, to satisfy the devotion of the celebrants and the people.

In the neighboring house bands of 10 or 15 priests or laymen come almost every week to make the Exercises of St. Ignatius. Other labors among the congregations are not neglected. A confraternity of St. Stanislaus for boys from 5 to 14 years numbers about 1400 members. It is a pleasure to see them on Sunday assisting at their special reunions. This work has destroyed the godless schools of the Freemasons. Near the chapel del Rapto, the fathers of the college also prepare the children of Manresa to hold their rank in society as worthy sons of their ancestors and of the Church.

Thus it is that St. Ignatius continues in this his adopted city the good he effected while living.

L. MABILLE.

⁽³³⁾ The Little Sisters of the Poor, to be under the protection of St. Ignatius, have come to establish their second house in Spain, on the property adjoining the grotto, i. e., in the old Capuchin convent. Religious houses are numerous at Manresa. The Sisters of Marie Réparatrice have their novitiate here; the Sisters de l'Enseñanza and many other congregations here labor in their different spheres. Manresa counts fifty of her children at present in the Society of Jesus.

The expelled French Capuchins have also built a large convent to the northeast of the city.

MADURA.

*Extracts from a letter of Mr. Francis Bertrand
to his brother Mr. Augustine Bertrand.*

MADURA, May 10, 1890.

DEAR BROTHER IN CHRIST,
P. C.

I am sure that a few items of every-day family life in Madura will not fail to interest you. So, for simplicity's sake, we may begin with a morning scene. Look at this string of women coming and going. They present a variegated appearance indeed, as they belong to every caste (except the Pariah caste). Each of them carries an urn of water on her hip; with it they are going to clean their lodgings. Here then is the way in which the day begins in India. At about 5 or 5.30 A. M., the wife gets up, fetches water, cleans and sweeps the house, besmears some part of it with cow-dung, prepares breakfast, if there is any to prepare, gets some drinking water and the bamboo chop-sticks ready, so that when her lord shall get up, he may find all done for his convenience. But perhaps he will choose to go and take his morning bath in the river or sacred pond. This is the prevailing custom among the Brahmins. Every day, the rising sun must find them in the water like ducks. But instead of immersing their own precious selves, they let down buckets, which they carry along, and, pouring the contents over their head, they rub and re-rub, and over-rub and counter-rub themselves; an economical way, you perceive, of combining both the shower and the Turkish bath. Next, they set about washing their toga-like garment. The other castes give theirs to the washermen or women of their own caste. But these are too impure for the Brahmins, so these high-toned gentlemen do their own washing.

It is also this sacred pond which furnishes most of the natives with their drinking water. Check your surprise and master your revolting sense of the delicate! Our Indians pay little or no attention to the quality of the water: fresh, tepid, limpid, dirty, are synonymous with them. Of course they take little of it—just enough to rinse their mouth and wash their teeth after meals. But if a cool drink of fresh

water is wanted—a very pronounced weakness among Europeans here—one of two things must be done. You must, if possible, get it either directly, as we do, from a fountain or spring with the help of a water-carrier or from the pond above mentioned. If you choose this second method, you must procure a certain kind of jar or jug of baked porous earth. This you fill with water and expose to the cooling winds and so the water becomes cool. And if it is dirty, the heterogeneous matter will, if you give it time, settle in the pores and at the bottom and so you will have cool, clear and drinkable water. This water-system is not so common as it is necessary, for the natives practically believe that water must serve a general purpose; so the same pond will do for bathing, for washing their clothes and their culinary utensils, for their oxen, their cows, etc.

But let us go back to breakfast time. All is ready. The husband gets up, yawns, stretches, rubs his swollen optics, takes his bath, eats heartily, washes his teeth and goes to work at his occupation whatever it be. This is the normal course of things. Still on my way to X — I meet one-half of the male population of the place sleeping yet, sound as Swiss marmots in the heart of winter. Some are lying on the edge, some in the middle of the street; others, near the door of their hut, or on their stands, if they happen to be merchants. As I pass, these people open their eyes, big as bow-windows, they yawn, roll over on the other side and continue with their romance, interrupted by my inopportune passage. The Indian's bed is generally his *alma mater tellus* plus a mat. On this he reclines after he has wrapped himself up from head to foot in an ample piece of white cloth. The whole reminds you of a mummy in its winding sheet; and when there are many of them together side by side, you imagine yourself walking through the paths of a graveyard above ground. The women wrap themselves up in the same way, but their winding sheet is almost always of a red color, sometimes it is white, or yellow, or blue, etc., but they, as far as I can tell, sleep always inside.

Speaking of beds reminds me of a little fact. You must know that here as in all places where rules Britannia, there are what I might call tenants of the crown,—people, namely, fed, lodged and clothed at the expense of her Majesty.

In India, as in other parts of England's domain, we find many of those born philosophers whose great principle is *Primum est vivere*. Acting upon it they assume as another great principle that "the end justifies the means" and they are quite willing to stand the *consequens et consequentiam*; because after all to be put in jail means nothing shameful in

India, and promises moreover an easy life. To drag a cannon ball within the prison walls and reservation is as easy as to drag out a miserable existence outside. Besides, running is not one of their exercises; for these are limited to sweeping, to making mats, to threshing rice and to lying down under a palm tree. Well, tell us about the beds. Presently, sir. Some time ago a new president of Madras, recently landed from Europe, came to visit Madura. On his tour he did not forget to inspect the prisons. But what was his surprise when he saw that the prisoners had no beds! Why, quoth he, since in all European prisons, every detained person has a bed, should it not be so here? Surely the good man did not know as much about the Indian's way of sleeping as you do now. So he disposed liberally of a good sum of money for the purchase of beds. Some days after they had been put up, some one out of curiosity visited the cells during the night and found the Indian prisoners, snugly wrapped up in their white cloth and stretched not *on* but *under* their beds. The next morning they were asked, why they had done so. They, not a little surprised, gave answer quite innocently and with an inexpressible air of satisfaction, that they never slept better before; because those beds, they said, shielded them against intruding insects of all sorts and shapes, against the dust and other filth that fall from the roof, etc., and enabled them to pass a good night. You are left to admire whichever party you choose and draw the moral.

Although I spoke already of religious bodies, I will speak of them again; notwithstanding the apprehension that you may look upon this letter as a kind of variety store. Still I am not afraid that you will, because I have Cicero's *Cui bono* against you. Well now, if you don't mind the scorching sun, I am willing to go out with you on a little walk—no street-car riding here—and to be your guide. Let us avoid the main street and turn to the right. Do you see that high structure there? It is one of the pagodas of Madura city, dedicated to Madam Minatchi, i. e., the fish-eyed goddess, the *γλαυκῶπις Ἀθήνη*, the *Ἥρη βοῶπις*, the Minerva and Juno of good old Homer. You see also five high towers, forming a pentagon; they stand for so many gates to the pagoda proper. Don't be too exacting now, and bid your ideal of artistic beauty wait for you outside. Here is the sanctuary, it is nothing but a hut. Peep in, but keep your hands off. The goddess is that big black thing there, shining with oil and melted grease or butter, a coating of which she receives regularly three or four times a day. Madam Minatchi is a beauty, though her name is a misno-

mer, for she has eyes as big as a bull's eye. I call your attention now to the perfection of details, which is a characteristic trait of all Indian pagodas. Then you understand also the *rationem essendi* of these innumerable and indescribable paintings, statues and statuettes; they are meant to represent the *reginæ comitantem cateruam* of Virgil. Now the *ab uno disce omnes* is so true in the case of pagodas that we had better turn our steps and our eyes to something else. This time it is something grand and majestic. Two horses, is it? Equestrian statues, please you, not indeed of Alexander the Great or of Don Quixote or of Henry IV. on the New Bridge (Paris), but of the god Siva, the third person of the Indian Trimourti! What you see, between these two gigantic horses, is a big Brahma, with distended cheeks and belly, bull's eyes, and with glass in hand.

The natives believe that the gods go promenading through the rice plantations during the night; so to spare them the trouble of walking and the danger of being bitten by snakes, they have constructed for them these two enormous coursers, to which they add, now and then, a squad of minor ones. This constitutes the heavy cavalry of the gods; the serpents should have pretty good teeth to injure either, for both are made of solid stone. What acumen, what piety, what delicate attentions on the part of these poor natives in behalf of their gods? I might detain you here to witness the sacrifices during the day and the elephant and torch-light processions at night; but let us go further.

This building here in front of you is the pagoda or church of the pagan monks. Monks? Yes, sir; pagan monks or Samiâssis, as they are called. These men live, like monks, in community; they have their private cells, their church, their priors, their abbots, etc. They have a good and high notion of meditation and virginity (at least according to their own testimony), and they pray much and keep celibacy. These Samiâssis are clothed in a long yellow garment, wear a kind of beads around their neck and (horrendum!) pomade themselves quite freely and frequently with the sacred cow-dung. The superior of this community here is not unknown to our fathers of Madura. Twice already he has called on Fr. Darrientort to secure the father's influence in a process between himself and some Brahmins, because the judge of the superior court is a Catholic. The father yielded to the Samiâssi's entreaties and spoke to the judge. As the cause of the superior was just, the lawsuit was decided in his favor. Then did the presents flow in; but better still, he called to order one of his priests who was annoying our fathers in the province of Marava.

I wish you could witness a scene which consoles and edifies me very much. But as it takes place only once a week—and this is not the day—you must be satisfied with a description of it. It is nothing less than my Sunday-school, which consists of twenty-five to thirty Pariah children from the neighboring village. They are of all sizes, colors and ages—speechless and walkless babies included, who are carried by their bigger brother or sister under the arm like a bundle of soiled linen. The costume of the smaller children is very simple: they have none, except a belt—which is a string—from which a little bell keeps hanging and dangling; whilst that of the larger children is, if not much more expensive, at least more extensive. When they have reached the schoolhouse, the young man, who brought them, salutes me, i. e., bows, covers his face with his joined hands and says, “Sâmi, here are the children;” and leaving them to me, he goes away. I take them into . . . our ox-stable, which is at some distance from the college; a stable indeed, but assuredly as neat and as comfortable as the hovels of their poor outcast parents. The ox-stable then is the summer schoolhouse; but in winter, when the heat is quite pleasant, I hold school outside under a banyan tree, where my little folks have no other seat than the beautiful green grass. But now the work really begins; and first I divide them into several classes, according to their acquirements. Those, whose tongue is not yet loosened, are free to sleep or run about on all fours: this trait, the little woolly heads and the jingling bells would remind you of so many little sheep. Those who do not know how to bless themselves, I confide to a mentor, who already knows his prayers. Those who do not know all their prayers are put under the care of a catechist, and those who do are given a small catechism. Next, rod in hand, *initium sapientiæ*, I stand in a conspicuous place, but not too far away. Then the respective instructors utter one or two words of the prayers to be learnt and they are repeated with a unanimous shout, that would almost break your tympanum. Still some little fellows sleep as sound as if they were in a desert. This form of drill is carried on for a full hour, but at the expense of some encouragement on my part; for I have to move around to keep up the fire of enthusiasm and even to reinforce the sinking voices with my own. But at the end they know something. Before dismissing them, I make a general distribution of candies, even to the sleepers, as they behaved best, and all go home, with a sore throat perhaps, but also with their little hearts full of glee at their achievements. On more solemn occasions and when my funds are more

abundant, I have a distribution of pictures, medals, scapulars and beads. Beads are the *ne plus ultra* for these poor children, just as green, black or blue goggles and umbrellas are for their elders and other grown people of the land.

To complete the tableau and the contrast I must say a word about my own costume; on my head I wear generally a broad-brimmed hat, that puts me entirely in the shade, and that is saying much for the hat; I wear a white cassock with red belt; I have given up wearing stockings and my shoes are simply sandals.

Here I stop, hoping that I have not wearied you with this long epistle. Remember me and all of us in your good prayers.

FRANK BERTRAND.

OUR COLLEGES AND RESIDENCES IN BRAZIL.

Letter from Fr. Galanti to the Editor.

ITU—COLLEGE OF ST. ALOYSIUS,
February 19, 1891.

REV. AND DEAR FATHER,
P. C.

We have in Brazil two missions; one is confined to Rio Grande do Sul, the most southern province, at present we say state, of the Republic, and belongs to the German Province; the other belongs to the Roman Province and has at its disposal the rest of the recent Republic of Brazil. The German fathers have several stations intended chiefly for the assistance of the German colonists: a residence in Porto Alegre the capital of the state, a boarding school in the town of St. Leopaldo, and the episcopal seminary which has been recently, I am told, entrusted to them by the new bishop. As far as I know, our relations with those fathers are very scanty indeed; they are much beloved in that province, they work a great deal and publish a German newspaper. Their college is in excellent standing, and has generally a little over a hundred boarders.

Our mission, as we have said, belongs to the Roman Province and counts two colleges and four residences; but alas! they are poor in laborers. One of the houses is in Rio Janeiro and is hired at an exorbitant rate. Only one father is there because we can spare no more. This house is, how-

ever, indispensable as when any of Ours go to Rio on business they have no where else to stop. It is also useful for the boys of Friburgo at the end of the scholastic year when they go to Rio to pass their examination before the university. The other residence is in the city of São Paulo, and though very old, we intend to restore it; it is well furnished for a college and belongs to the college of Itú. During the year it is occupied by a housekeeper only, whom of course we have to pay. This house is also most necessary for the boys when they go there to undergo their examination before the university as well as when they pass through São Paulo in the beginning and at the end of the long vacations. The third house is in the interior of the state of St. Catharine, the most northern province of Brazil except Rio Grande do Sul. Here there are four fathers and a brother, but one of the fathers is old and disabled; the others do much for the Italian colonists as well as for the Brazilians. The fourth house is in the province or state of Goyaz, near the confluence of the rivers Araguay and Tocantins. There are two fathers here and one brother. This house is chiefly intended for the conversion of the native Indians, but we are told that it is impossible to do but very little with them. The Indians say that the fathers are very good and worthy of any trust, but that they are unable to defend them against the Portuguese, thus they call any white people, and for this reason they refuse to form reductions. These poor Indians keep vividly in mind the horrible cruelties their forefathers had to suffer from those Portuguese, who persecuted our fathers, and enslaved these poor people. However, our fathers do something for the whites. They live so far from us that to go there a journey of more than three long months is required. They are, therefore, quite cut off from us and from what is called the civilized world. Their greatest and most sensible need is wine and bread for holy Mass. They have not even the post. When they write they have to entrust the letter to any one who may happen to pass there en route for the capital and it is almost a miracle, if, of five letters that they write, one reaches its destination. Last year our Fr. Rector sent some wine for them to the Bishop of Goyaz, who wrote that the wine was there but he did not know how to send it to the fathers. A few months ago the superior wrote that he wanted a cassock as his own was worn out. Very well; but how were we to send it there?

Let us come to the colleges. During the last vacation I had an occasion to visit the college of Friburgo which is situated on a high ridge among the mountains. The air is excellent and the temperature cool; the view though not

beautiful is striking. The building is rather small, being able to accommodate hardly one hundred and thirty boarders. There is, however, land to build on. Both the house and the land, which in the beginning were hired, have been bought, and we may build there a fine college as soon as we are a little surer of our position in this country. The college has acquired good standing, and as it is only three or four hours by rail from the capital there is good reason to hope that it will never want students. Still, this year we do not expect many students, because the examinations at the end of the year, owing to an extreme severity, were quite unsuccessful. This college has boarders only.

Our largest college, is the college of Itù the early history of which we have already told in the Woodstock Letters. The college building is three hundred feet long by two hundred and forty, forming a quadrangle and capable of accommodating four hundred boarders. On one side is a public street or rather road which is very quiet, on the other is the playground, and beyond them a large farm belonging to the college. On this farm we have a large kitchen garden, a vineyard, a fish-pond, and pasture for cows, horses, etc., and best of all we have a good walk of about four thousand yards.

Instruction.—Our teaching, properly speaking, is neither classical nor scientific; it is what is possible in this country. For our boys, as is very common in Brazil, do not want to learn but merely to manage one way or another to pass the examinations required by the government in order to be able to be received into the university. These examinations sometimes are very rigorous as the case was last year at Rio Janeiro, sometimes easy as it was last year in São Paulo. Besides, these examinations often consist in some very stupid questions, so that it is not uncommon for a poor boy who knows his matter very well to be plucked, and for another who is a blockhead to be successful. Besides this, as in this country protection is all powerful, we have in teaching to look not only to the matter in order that our students may learn something, but also to the way of divining the questions, etc. The matters we teach and that are required for the examinations are the following: Portuguese, Latin, French, English, Rhetoric, Philosophy, History, (both universal and the history of Brazil) Geography, Cosmography, Arithmetic, Algebra, Geometry and Trigonometry. Philosophy and Rhetoric have of late been suppressed. So we will have doctors without philosophy and orators without rhetoric! As to the order, any one may follow what he likes; one may stand first his examination in mathematics

and end with Portuguese. Hence you may see what difficulty we have in teaching. Again some matters are not required for some professions, and then the boys who desire to follow such professions refuse to study other matter. But if the next year they change their mind, then they will study them, etc. It is quite a chaos! But if you will do some good you have to manage to get on as best you can, otherwise the students will go to other colleges, where they will learn little at all of letters and nothing of their religion. On vacation days and holy days we teach those who wish it (generally they take it as a diversion) some German, Greek, Italian, and also physics. We also teach music both vocal and instrumental. Our college at Itù receives in general only boarders though there are a few externs whom we receive gratis. They are so few that I think that they have never been more than ten and, owing to circumstances, it is impossible to do anything with them.

The history of our college may be told in a few words. In its first year it acquired a good reputation and received as many applications as could be accommodated—there were ninety-three boarders. We were lodged in a very poor, old house, while the new college was building very slowly. Owing, however, to several circumstances, in the fourth year the number of students began to decrease so much that the number was soon reduced to fifty-five. Several fathers became then so discouraged as to begin to talk of closing the college, but the change of the rector and minister improved matters so much that the next year the number of students began to increase and in a few years it reached the number of 420. The house became so full that we were obliged to place some of the boys in the corridor of the fathers and on the stage of the theatre. For want of place we were obliged to refuse many applicants, though they came from families of the highest social position in the country. We then opened a new college, that of Friburgo, and the number of our students was soon reduced to more suitable proportions; but owing both to the abolition of slavery, on account of which many citizens lost their means of support, and to the smallpox our numbers were reduced in 1888 to 280. Last year we had about 380 and this year we have already more than we are able to accommodate. Such an increase is due to the great reputation the college has attained which is the fruit both of the satisfaction of the boys and the result of the examinations. They are the great tests of a college in Brazil. For if you are unsuccessful in the examinations, you will be accounted good for nothing, should you be the most learned man in the world.

On the other hand if the boys are not satisfied, they will say that the college is not a good one and the next year they will look for another. Now our boys owing to the good discipline of the college and the comfortable accommodations of the house are quite satisfied, open-hearted and joyful. On the other hand our examinations in São Paulo have been quite successful. Last year out of three hundred and twenty-eight examinations, we got three hundred and ten approbations, a success unprecedented in the annals of the university. The examinations generally last one month or a little more. During this time two or three fathers have to be in São Paulo with fifty or sixty students, who are in time replaced by others from the college. A few of them go and come two or three times when circumstances require it. It is a difficulty, but we cannot do otherwise as experience has taught us that if we leave our boys alone in São Paulo they will be quite spoiled even in a few days. After the distribution of prizes which usually takes place about the middle of December we accompany our boys home. On the day after the distribution those who go to São Paulo start and are accompanied by one or two fathers; on the following day those leave who go to Rio. Nearly at every station we leave some boy delivering him to his relations, who, being notified beforehand of our passage, are waiting in the station. At the end of the vacation we make the same journey but in the opposite direction. Some fathers go to Rio, others to another central station, others to a third station. On the appointed day the boys come, dine and sleep in São Paulo, and the next day reach the college. On these occasions as well as during the examinations the railroad companies help us much both by a reduction in the price and by affording us special carriages, in which we can watch our boys very well. You cannot fancy from what great danger we save our boys by such precautions. The long vacations last two months. The college accordingly is opened about the middle of February or the beginning of March. During the year we make one or two excursions by rail, and several on foot, to one or another of the farms near the town. Besides the feast of the Rector we celebrate very solemnly the feast of St. Aloysius, our patron. This celebration lasts two days: on the first day there is general communion in the morning, a solemn Mass with sermon at eleven, and a procession through the town in the evening; on the second day there is a grand banquet at the college, and an illumination in the playground at night. The affluence on this occasion is very great, the town becomes full and the hotels are overflowing. Last year many people had

to leave for want of accommodations. At the end of the year we also celebrate a solemn feast which lasts two days, but the celebration is held only at night. On the first night there are some academical exercises, music, and a comedy; on the second there is a drama and the distribution of prizes. At both of these feasts we have many guests in the college. Though the expense attending these feasts is great they are advantageous in keeping the name of the college before the public and in making it better known. They tell us that the college of Itù has done away with the bad reputation attached to the name of Jesuit since the persecution of Pombal. In fact, wherever we go at present it is enough to be known as a father of Itù or Friburgo to have a right to respect and consideration. How different it was twenty years ago!

Spiritual Ministries.—In this little town we do, I may say, everything,—hear confessions, preach, attend sick-calls, and even many a time baptize, marry, and administer the last sacraments. The parish priest is very old and almost disabled, so that he gives quite willingly every permission. The sick-calls occur day and night, and sometimes we are called to a distance of four, five and more leagues. We officiate daily in five churches, and attend also the public hospital. There is no feast, no procession, no public spiritual function in which we do not take a prominent part. In order to better assist the people two or three of our fathers live in a house adjoining a church at the other side of the town; but we cannot say that they form a separate house as they depend entirely on the college, receiving food and all they may need from it. Much good is done in this church, and the catechism is taught to a large number of children. Besides this, one of us goes every Sunday and on other holy days to a chapel a league distant, where he attends a population that otherwise would be utterly abandoned. We also assist as far as possible the neighboring parishes and the colonists who are spread everywhere in the farms of this country.

Such is our work. What is the result? A very good one I think. People everywhere show us the most marked sympathy and follow our recommendations. We have exclusively in this little town about 64,000 communions a year.

What is our position with regard to the new state of things? We had everything to fear and we have passed and are still passing through a most dangerous crisis, but, thanks be to God, we have had nothing but fear to suffer up to the present day. On the contrary we have received many marks

of sympathy on all sides. I would like to tell you many things on this subject, but I must wait for a more suitable time. All I can say at present is the following:—

The article of the constitution against us has already been recalled. On this occasion the people of Itù sang in the parish church a solemn "Te Deum," and made a great demonstration in favor of the college.

Soon after the proclamation of the Republic a miserable newspaper said a few things against us, but nobody supported it.

The congress is forming a tolerable constitution, and we hope everything will pass peacefully; still the danger of a civil war and of a persecution is not quite over yet.

Several changes have taken place in the hierarchy, of which more in another letter.

The government seems to have repented of the separation of the state from the church, but *factum infectum fieri nequit*, and there is good ground to hope that the church, getting free from the slavery under which she had been nearly crushed, will do much better than before.

RAPHAEL M. GALANTI.

Corrections.—You will see from this letter that you should correct what is written about Brazil in the October number, vol. 19, page 393. It would be well also to rectify a word or two in the letter of Fr. Razzini, vol. 18, June, page 172, line 21. "The empire of Brazil is divided into *eighteen* provinces;" say *twenty*. Ibidem, line 39, "Brazil was tributary to . . ." I would say: "Brazil is a colony of . . ." I am certain that good Fr. Razzini will not take ill these slight corrections.

The following letter was received after the above was in type. It gives an account of the opening of the colleges, and the latest news of the political state of the republic, and the condition of Ours.

ITÙ—COLLEGE OF ST. ALOYSIUS, April 6, 1891.

REV. AND DEAR FATHER,
P. C.

The college of Friburgo was opened at the beginning of last February, and counts already as many boarders as it is able to accommodate. Our college of Itù was opened on the second of March. The number of students is quite extraordinary. We have already in the college 490 boarders,

and a few more are still to come. We have been obliged to refuse many because we have no place for them; the whole college is overcrowded. I have, for instance, in my class fifty-two students in English, fifty in the History of Brazil, and forty-seven in Universal History. If we had more place and more men we could have this year nearly six hundred boarders. We receive nearly every day new applications from all sides, and this not only by letter but even by telegraph. Just to day we received a telegram from the far distant capital of the upper Amazon, asking two places in the college, but we have been obliged to refuse them for want of room.

As regards the political state of the country everything is quiet at present, but there is a sort of dissatisfaction, which according to some, may produce trouble in a not very distant future. May God help us and save us from civil war! we are not free yet from the danger of it. We know better now something of the past and the danger from which we have, almost miraculously, escaped. Last year about this time a decree was written to expel the Jesuits, but it was not carried into effect. Why? God knows, and his providence has assisted us in a hidden but wonderful way. The projected constitution was directed directly against us, the government had triumphed in the elections (oh! by what freedom) and our only hope was in God. The congress in the beginning seemed to be completely in favor of the government, but by degrees a few Catholics, who were not well known as such, changed everything. The government fell, the proposed constitution was changed and the article against us was suppressed.

During the last Holy Week a young lawyer by the name of Libero Badero spent several days with us in the college. He is a doctor of laws and the chief of the Catholic party in the congress, and it was he who did everything for us and for the Church. He is a most estimable man in every way. He told me that he intends visiting the United States towards the close of this year or the beginning of the next. He is most desirous of visiting our colleges in his travels through the country. I, therefore, beg of you to insert this fact in the LETTERS, and entreat all Ours to receive him as kindly as possible, as he has saved us and will save us in the future if there be any need. All of us in Brazil feel under the greatest obligation to him.

Changes in the Hierarchy.—The bishop of Goyos, a Lazarist, was transferred last year to Rio Grande do Sul; the bishop of Pernambuco, this year to Rio Janeiro; the bishop of Para, last year to Bahia and there was made archbishop,

but he has just died. His death is a great loss for the Brazilian church. The actual bishops of Para and Goyos are two young priests who were educated in our American college in Rome. The actual bishop of Pernambuco is Monsignor Gebrard, a learned priest of Rio Janeiro, who was appointed last year coadjutor to that see *cum jure successionis*; but he is still in Rio; why I don't know. A coadjutor was given last year to the bishop of Mariana, another to the bishop of Bahia. Now this last one on account of the death of the archbishop is governing the diocese as capitular vicar. It is reported, on good grounds, that a few new dioceses are going to be erected. The actual president of the Republic, Diodoro da Fonseca, the very man who expelled the emperor, forgetful that he had separated the church from the state, asked the Pope for permission to name the bishop of Rio Janeiro. The answer was that it was too late, since the new bishop had already been named, though he had not yet been made known. The late bishop of Rio Janeiro died only last November.

Good by, Rev. Father; please pray for us and this unhappy land of Santa Cruz.

RAPHAEL M. GALANTI.

THE IRISH SCHOLASTICATE AT MILLTOWN PARK.

A Letter from Fr. Whitney to the Editor.

MILLTOWN PARK, March, 1891.

REV. AND DEAR FATHER,

P. C.

You have often asked to have a letter from Milltown Park, the newest of our Scholasticates. I wish that some one else had undertaken to comply with your request; but, as the lot has fallen upon me, I will try to write something which may interest you. At any rate I shall have endeavored to please you, and if I fail, you will forgive me.

Everyone knows that Milltown Park is the Scholasticate of the Irish Province, and everyone knows that it is in Dublin; but perhaps not everyone knows that while it is in Dublin county it is not in Dublin city. Still it is in the immediate suburbs, and not more than an hour's easy walk from the very centre of the city.

Everyone who comes to Dublin is sure to find himself, sooner or later, on that thoroughfare which, under the name of Sackville Street, he has perhaps heard of as "the finest avenue in Europe." It still goes by its old name among the Conservative and Tory citizens of Dublin, but among the Nationalists it has been rechristened, and is known as O'Connell Street. The most prominent object in this street is Nelson's Pillar, or "the Pillar," as it is more familiarly called. This is a cylindrical and hollow column of stone rising to the height of one hundred and ten feet, and surmounted by a statue of the naval hero, the "Shaker of the Baltic and the Nile," whose deeds of prowess it commemorates. On the anniversary days of his great battles, a flag is raised on the summit of the monument. The Pillar is the starting point for nearly all the tram-lines, or horse-car lines as we should say, in Dublin. From this point one can go to almost any part of the city or suburbs; and so it is here that I recommend any one of the readers of the *WOODSTOCK LETTERS* to repair, if he finds himself in Ireland's ancient capital, and desires to visit Milltown Park. First of all, if he has time and three pence to spare, he may climb up in the interior of the Pillar, and from the summit take a bird's-eye view of Dublin. Then when he descends I advise him to take the Donnybrook tram, from the south side of the Pillar. There are other ways of reaching our scholasticate, but this will, perhaps, be the best for one who is not overburdened with this world's goods, and who has never as yet been at Milltown. Before starting he will see in the middle of the street, on the north side of the Pillar, and about half-way to the famous Rotunda, the pedestal for the Father Matthew Statue. The capstone of this pedestal was laid with appropriate ceremonies, and in presence of a great multitude, on the centenary of the Apostle of Temperance in October, 1890. The building on the right as our visitor enters the tram is the Post Office. This massive building brings to my mind the Custom House in New Orleans. Still I know not if there be any very great architectural resemblance in the two edifices. In the street below the Post Office, a few steps from O'Connell Street, is the Freeman's Journal building. As the tram goes on it

passes two other monuments in the middle of the street. These have a better right to be here in the centre of Dublin than a memorial to any Englishman, however great a naval captain, however brave and plucky he may have been, for these are raised to commemorate Ireland's own sons. The first is a marble statue of Sir John Gray, and beyond is Foley's justly celebrated monument in bronze to Daniel O'Connell. A moment more and the tram crosses the Liffey over O'Connell, formerly Carlisle, bridge. To the left is Butt bridge, and beyond is the handsome Custom House, the view of which is now sadly interfered with by the "Loop-line" of railway connecting Westland Row with Amiens Street, and enabling the passenger who lands at Kingstown to go through to Belfast without change. To the right, one catches a glimpse of Grattan bridge and of the Four Courts. Next, on the left, when we have crossed O'Connell bridge, is a marble statue of Smith O'Brien, who was famous in the days of '48. A little farther on, the tram passes in front of a bronze statue of Tom Moore, and then curves around between the old Parliament House on the right and Trinity College on the left. In the yard in front of Trinity College are statues of Oliver Goldsmith and Edmund Burke, and in College Green, in front of the old Parliament House—now the Bank of Ireland—where the lovers of Ireland hope one day in the near future, if her own sons are true, to see the Nation's Parliament once more assembled, is a statue of Henry Grattan.

A little farther away, down the street, is the celebrated equestrian statue of "King William of pious memory." It is now resplendent in paint and gilt, thanks to the late Lord Mayor, Mr. Thos. Sexton, M. P. After this there are not so many sights to be seen along our tram-line except such as one might expect in any strange city, when one goes out for the first time. And yet perhaps, there is one thing that will particularly strike our visitor, and that is the multitude of outside cars which he beholds, darting in every direction. But these he will soon get accustomed to, and so after paying his three-penny fare, and receiving a ticket which is supposed to certify that he has paid, but which usually people immediately throw away, at the end of half an hour he will find himself near Donnybrook, on Morehampton road. The name Donnybrook of course brings to mind recollections of the famous fair. But, for better or for worse, the fair has long since ceased to be held, although the site can still be pointed out to the curious inquirer.

Our visitor will stop at the corner of Belmont Avenue,

which intersects the road at right angles, and then five minutes' walk will bring him to the gate of the Park, which faces directly down the avenue. Another five minutes and he will be at the door of the house, where I can safely leave him now, assured that he will receive a *cead mille failtha*, and be treated with genuine Irish hospitality.

The grounds of the Park are extensive, containing altogether about thirty acres. A part is nicely laid out in winding walks, with statues here and there, with an abundance of trees and shrubs of various kinds, and with beautiful flower beds, of which Mr. McDonnell, in whose charge they are, is justly proud. A great many of the trees are choice evergreens, which form a very agreeable sight during these winter months, when the other trees are stripped bare of all their leaves. For one fine flourishing specimen of the "Monkey Puzzle," which grows just under my window, I am told that the Botanical Society offered two hundred pounds. I do not know if Father Sabetti has such or so valuable a tree in his domain. From that same window of mine, which opens on the southwest, I have a fine view of the Wicklow mountains, which are only three or four miles distant. The old house, in which I live, was formerly a private residence. It was bought by Ours about thirty-four years ago, and a story was added. Next, another wing, corresponding exteriorly, was built for the noviceship proper, and was joined to the old part by a lower structure containing a wide corridor, with the domestic chapel at one side, and the refectory underneath. Next, at right angles to all this, running out towards the northeast, was built the new house, and a fine structure of granite, containing forty or fifty rooms, and destined especially for the retreats of the secular clergy, although some rooms are now occupied by fathers and scholastics. At the end of this new house, at right angles with it again, it is proposed to build a new chapel, large, convenient and ornamental. Rev. Fr. Rector hopes and expects to begin the work in the early spring. The plans are ready, and to judge from them, the new chapel will be all that could be desired.

Of course our community here cannot compare, in point of numbers, with that at Woodstock. You are nearly two hundred, while we are only fifty-five. There are twenty-eight theologians and twelve philosophers, but in this small number many nations are represented. Here you will find Irishmen, Englishmen, Portuguese, Spaniards, Frenchmen, Germans, Italians, Belgians, Canadians and Americans, all children of a common mother, and living together united in the bonds of fraternal charity.

Of the teaching staff, it would not be becoming in me to write in such words of praise as I would like. Some of them are not unknown in America. Fr. Nicholas Walsh, the Rector, was Provincial twenty years ago when some of our American fathers of to-day were novices or tertians here at Milltown Park. Fr. William Kelly is known and admired in two hemispheres. He taught at St. Beuno's thirty years ago, and in Australia his name has become a household word. He has warm and appreciative friends in the United States. Fr. Peter Finlay, Professor of "Morning Dogma" needs no introduction to a Woodstock audience. He was with you before he came home again, to help to found this new scholasticate.

Although the winter has been extremely severe in England, and everywhere on the continent, here it has been very mild. We had a little snow early in the season, before Christmas, but there has not been ice enough for skating at all during the winter, and very often fires have not been required in the rooms. It need hardly be said that there is a great deal of rain in Dublin, but even in that respect we have had no reason to complain this autumn and winter. On the contrary, we have had a great many delightful sunny days, which recall to the minds of some of us the winters to which we have been accustomed in New Orleans and elsewhere in the "Sunny South." To add to the resemblance, our trees shelter an immense number of birds of various kinds, and our ears are continually delighted by the warbling of thrushes, blackbirds, robins, and other feathered songsters.

Last summer I passed my vacations in missionary work. First of all, I assisted Fr. James Lynch, our present Minister, to give a mission of a week, near here, in Milltown chapel. Then, in the early part of July, I went to Portumna, in Co. Galway, on the banks of the Shannon. This is the parish of the Most Rev. Dr. Healy, Coadjutor Bishop of Clonfert, and is on the Clanricarde estate, close by Woodford famous for the "Plan of Campaign." Here Fr. Richard O'Reilly and myself spent a week together and we had the consolation of having a very well attended and successful mission. Next I went alone for a week to Ashford in Co. Wicklow. This place is close by the Devil's Glen, and only a short drive from Glendalough, famous for its seven ruined churches, its round tower, and its lakes, by whose shores St. Kevin lived.

"By that lake, whose gloomy shore,
Skylark never warbles o'er."

Our credulity need not be taxed too severely by this as-

sertion of Tom Moore, if we believe the good parish priest, who told me that the skylark never sings over any lake at all. Here too the mission was well attended and successful. Then I gave a retreat at Waterford to about seventy Brothers of the Christian Schools, who were assembled for the purpose from various houses in England and Ireland. The superior of all was Brother Justin, who has passed most of his life in America, and who is well known to many of Ours in various parts of the country from New York to San Francisco. I took occasion here to run down for a day to Kilkenny and visit the birthplace of a certain venerable father. Next, with Fr. James Colgan, I hurried on through Killarney, to the very west of Kerry, to Valentia Island, which as the cheery parish priest used to say, is the next parish to America. Here we spent two fruitful weeks with the good islanders, who edified us much by their faith and simple piety.

Allow me one closing remark, which my visit to Mungret suggested. When are we to have a similar college in America? Father S— of California used to be very much in favor of such an undertaking. Has no one a vocation to start it?

Reverentiæ Vestræ

Servus in Xto.

JNO. D. WHITNEY.

THE PROVINCE OF BELGIUM.

A Letter of Mr. J. Cooreman⁽¹⁾ to the Editor.

INNSBRUCK, February, 1891.

REV. AND DEAR FATHER,

P. C.

Although one of the smallest countries of Europe, Belgium offers an interesting field of study in almost every respect. Its position with regard to Germany, England, France and Holland has enabled it to profit by the good qualities of each of them, and to the right cultivation of these qualities the Society of Jesus can claim a good portion. Belgium comprises a population of about 6,000,000, spread

⁽¹⁾ Mr. Cooreman is a Belgian scholastic at present studying his theology at Innsbruck. Besides this letter we are indebted to him for a number of favors, for the interest he has taken in the LETTERS and for procuring us valuable information, and a number of rare catalogues for our collection.

over a total area of 11,373 square miles. On this small space, the Society manages 11 colleges, 8 residences, the *Collegium Maximum* of Louvain, and 2 novitiates. All these houses are centres of far spreading influence, as a few details about each of them will show us. According to the last issued catalogue the Society has control over 935 men to perform its work. The majority of these devote themselves to the education of youth. During the last few years, the total population of our colleges averaged 5500. This number of itself proves that the Society has a good deal of influence on the general character of the nation. The highest as well as the humblest classes of Society find representatives among our pupils, with the consequence that a nucleus of good Christians is formed in every one of them.

We have a college in the following towns: Brussels, Alost, Antwerp, Charleroi, Ghent, Liège, Mons, Namur, Tournai, Turnhout, and Verviers.

Brussels.—This college is the seat of many important works. Besides the usual features connected with a house of the Society, we find there:

a) *The Bollandists.* Their work is so well known that it is not necessary to enter into particulars about it. They are now four in number, and two scholastics will join them after a few years. The volume beginning with the saints of Nov. 4, is in preparation. Fr. F. Van Ortroij is working at the life of St. Charles Borromeo, with which a number of very difficult questions is connected. Another of the Bollandists, Fr. J. Van den Ghèyn, is Professor of Sanscrit at the Catholic University of Paris. The *Analec̄ta Bollandiana* (quarterly, 8°, pp. 160, \$3 per annum) deserve a special notice, as they are not sufficiently known. They deal mostly with the "Acta" of saints not included in the Roman Martyrology.

b) *Les Précis Historiques*,—a review edited by Fr. V. Baesten. It treats especially points concerning church history as connected with Belgium.

c) *Petite Bibliothèque Chrétienne*, under the management of Fr. F. Kieckens, has for its object to re-publish the best spiritual books known, either from the French, or translations. This work, under the patronage of all the Belgian bishops, has a large number of subscribers especially among the secular clergy.

d) *Revue des questions Scientifiques* (\$4 per annum or \$3 for the members of the Société Scientifique) is the organ of the Catholic *Société Scientifique*, founded by the late Fr. J. Carbonelle and including among its members the leading Catholic scientific men both of France and Bel-

gium. In the last sitting held at Louvain on October 30, FF. Van Tricht and Thirion produced very interesting facts about lightning-rods, a full account of which will be found in the *Annales de la Société Scientifique*. The *Annales* are delivered only to the members of the *Société Scientifique*, numbering upwards of 540. The members of the Society pay either \$3 per annum or \$30 for life. The *Annales* contain yearly a vast amount (about 400 pages) of original matter concerning mathematics, physics, chemistry, sciences, medicine, and political economy. This society has for its motto: *Nulla unquam inter fidem et rationem vera dissensio esse potest* (Conc. Vatic.), and has interested both Pius IX. and Leo XIII. Fr. C. George, 14 rue des Ursulines, Brussels, superintends all the transactions, although in the catalogue of the Belgian Province he appears only with the modest mention, Adj. Secret. Soc. Scient. Brussell.

e) *Association de St. François Xavier*, founded by Fr. L. Van Caloen about 30 years ago. This association intended for the spiritual good of workmen has spread marvellously in Belgium and lately in Spain, where 31 bishops have recommended it to their flocks. Fr. F. Lebon was appointed president two years ago; he has introduced new features required by the necessities of the present times.

f) A preparatory course to the *Military School* has been opened lately, and last year the four pupils who presented themselves were admitted after a very difficult examination. Although only 40 are admitted each year, there are always more than a hundred candidates who try to get through.

Alost.—About 120 secular priests, members of the *Union Sacerdotale*, founded by Fr. Adolphus Petit, meet here yearly to make a retreat under his guidance. This work, which has adherents all over Belgium, contributes singularly to make a zealous and pious body of clergymen.

Antwerp.—Our metropolis of commerce and arts has two colleges of Ours, one of which is exclusively devoted to commercial, industrial and scientific studies. Its name is "Institut St. Ignace." The other college is called "Collège Notre Dame," and claims special notice on account of the spiritual aid it affords to emigrants before their departure for the United States, either direct from Antwerp, or from Liverpool.

Ghent.—Our college of Ghent is much visited by Catholic students of the State University. Fr. J. Van Volckxson has made it his work to point out to them the errors which often lessen the value of the neutral teaching of the State.

Here also resides Fr. P. Van Durme, the Editor of the Flemish Edition of the Messenger of the Sacred Heart.

Liège counts the largest number of pupils. There are more than 920 who attend the lectures. Out of this number about 120 are full-boarders, about 120 half-boarders, 190 quarter-boarders, the remainder externs.⁽²⁾ This college employs 46 of Ours and 12 extern teachers. Former pupils have been this year particularly successful both at the Catholic University of Louvain and at the State University of Liège. The eleven pupils who passed in the beginning of October the entrance examination for the Mining and Technical Art School of the Liège University did wonderfully well, two of them being first of their respective lists, the last being 13th out of a great number of competitors. This college is at present the one which is especially to be recommended to English-speaking boys, who desire to learn French practically.

Namur is our only college with a philosophical faculty, the professors of which are much esteemed by their colleagues of the Catholic University of Louvain and even by those of the State Universities of Liège and Ghent.

Turnhout has the largest number of full-boarders, their number being above 300. Two of the fathers won much praise from all quarters for their intervention in suppressing the strikes which broke out during the summer. Connected with this college we find the Apostolic School, one of the most fruitful of its kind.

The other colleges do their work quietly, and generally with success. The same may be said of the residences at Brussels, Ghent, Liège, Bruges, Courtrai, Lierre, Malines and Oostacker. This last one was founded to do the work connected with the celebrated Flemish Pilgrimage, described a few years ago in the London "Month."

The *Collegium Maximum* of Louvain needs not detain us long, as many of the American fathers have made their theological course there. It will be enough to mention that Fr. C. Sommervogel is working hard as usual at the second volume of the *Bibliothèque des Ecrivains de la Compagnie de Jésus*. The first volume was issued in the beginning of last November, and was received with much applause by all students of bibliography.

⁽²⁾ In Belgian colleges, full-boarders live at the college; half-boarders come for Mass at 8 A. M., get dinner at 12 M., bread and beer at 4 P. M., and leave the college at 7 P. M., after night studies; quarter-boarders arrive with trains from various directions at about 8 A. M., receive only coffee at 12 M., (they bring their own dinner) and leave the college at 4 P. M. after classes. Externs come at 8 A. M., have Mass and two hours' class, come again at 2 P. M. and leave at 4 P. M. The whole afternoon of Sunday, Tuesday and Thursday is free.

Both at *Arlon* and at *Tronchiennes*, our two novitiates, numerous retreats are given. *Tronchiennes* deserves special mention, as a new building was erected a few years ago exclusively for the use of Exerzitants. This building contains forty rooms and a fine refectory. Six collective retreats are given yearly and more than 350 gentlemen from all parts of Belgium follow the Exercises during four days. There is another retreat, given in Flemish, for the benefit of rural members of the Society of St. Vincent de Paul. In August, nearly all the lay masters of our colleges come together at *Tronchiennes* for the same purpose. They number about one hundred. Further, two collective retreats are given to our lay brothers and two others to the "Operarii" and "Missionarii," who have thus an opportunity of making their retreat quietly and of meeting their college brethren once a year. Besides, this building is also used for Provincial Congregations.

Before leaving Belgium, I must make one or two general remarks about the Province, viz.: 1. With all our houses are connected various sodalities, as a rule in a prosperous condition. 2. In various places, secular priests perform the exercises of the monthly recollection under the direction of Ours. Some time ago, a Belgian clergyman, during a private audience, had the consolation, as he expresses himself, to present to His Holiness a copy of Fr. Petit's Book⁽³⁾ for the Monthly Recollection of priests; he wrote to the same father that His Holiness, having asked a few details about the organization of retreats and monthly recollections in Belgium, expressed his entire satisfaction at the course pursued. The Holy Father at once sent a special blessing to Père Petit, the author of the book and the zealous promoter of ecclesiastical retreats and monthly recollections. 3. In a few places, Ours contribute occasionally an article to local papers; but this co-operation with the daily press is of necessity of a limited character. I know only five of Ours who make regular contributions, and one of them confines himself to scientific articles. 4. The superiors are liberal in providing the means of forwarding private study, and many of Ours have acquired a name in several branches of science. It would perhaps be useful if a larger intercourse took place among the specialists of our various provinces.

In 1890, two historical works of some importance were published by Belgian Jesuits: one of them by Fr. L. Delplace, on Joseph II. and the Belgian Revolution of 1789,

⁽³⁾ Sacerdos, rite institutus piis exercitationibus Menstruæ Recollectionis, auctore P. Adolpho Petit, S. J.—series altera.—Desclée, Bruges, 1890.

the other by Fr. Charles Van Duerm, entitled, *Les vicissitudes Politiques du Pouvoir Temporel des Papes depuis 1790 à nos Jours*: Bruges, Société St. Augustin. This work has been highly praised in Belgium, France, Germany, and by the *Civiltà Cattolica*, which goes so far as to say, that an Italian translation would prove a great boon for Italy.

To conclude this sketch, something must be said about the Belgian Mission in West Bengal, India. About 140 of Ours are engaged in it. St. Xavier's College, Calcutta, and St. Joseph's College, Darjeeling, keep up the old reputation of the Society in educational matters. Both these colleges are affiliated to the University of Calcutta. In 1886, St. Xavier's College numbered 741 pupils, 269 of whom were Catholics, 166 Protestants, 188 Hindoos; the others, Armenians, Mahomedans, Jews, Parsees, etc. The college of Darjeeling can accommodate as yet only about 90 students. The celebrated missionary, Fr. Depelchin, is its Rector.

Besides the Archbishop's Palace and St. Xavier's College, we have five residences in different quarters of the Indian metropolis. The residence of Cathedral House, 3 Portuguese Church Street (in the Moorghaehatta quarter), possesses a printing-press, issuing "The Indo-European Correspondence," a weekly, published every Wednesday morning. Each number contains about 24 pages of the size of the "London Tablet."

Outside of Calcutta, there are missionary stations in the Residency, the Burdwan and the Chota Nagpore divisions. In the last mentioned centre, divine Providence allows marvellous work to be done. According to the archdiocesan official returns (August 1, 1890), the mission of West Bengal contains 54,275 Catholics and 37,527 catechumens. Total, 91,802. Out of the total the Chota Nagpore division claims 36,302 Catholics and 36,961 catechumens. That is a total of 73,263. The number of converts in Chota Nagpore was in 1881, 378; in 1884, 1449; in 1885, 3274; in 1888, 35,000; in 1890, 73,263. These figures are the minimum and show only the number of those under the immediate control of missionaries.

The progress of the whole mission will be best illustrated by the following figures. The first official return (December 1866) records a total Catholic population of about 9000 souls. This number became, on August 1, in 1879, 14,300; in 1881, 16,148; in 1884, 17,761; in 1886, 20,182; in 1888, 56,000; in 1890, 91,802. From Aug. 1, 1889, to Aug. 1, 1890, baptism was administered to 1679 children of

Christian parents; to 15,638 children of non-baptized parents; to 6051 adults; total, 23,368.

According to official documents, the archdiocese of Calcutta numbered in 1889, 171 mission churches or chapels; 85 elementary schools, with a population of 5547 children of both sexes; 5 orphanages with a population of 700 boys and girls; 116⁽⁴⁾ religious of the Soc. of Jesus; 19 Brothers of the Christian Schools, and 140 nuns—Sisters of Loretto, Daughters of the Cross, and Little Sisters of the Poor.

As it is easily understood, the working of the mission requires from the Belgian Province great sacrifices both of men and of money. The great number of lay masters in our Belgian colleges is partly explained by the necessity of sending Ours to Calcutta. For the collection of funds we have started *l'Œuvre de la mission Belge du Bengale*, of which one of Ours is president, wherever we have a residence. But even so, the mission always undergoes a pecuniary stress much felt. Fr. Lievens, at Ranchi, the head and soul of the work, has to furnish at least 10 mission centres and says he wants \$100 for each station (chapel and presbytery). But the funds are unhappily lacking, and the missionaries are obliged to live in huts less comfortable than the poorest cabin. This state of affairs is made the more sad as the Protestant missionaries have plenty of money. To give a single instance: the Govindpur Mission (12 miles N. W. of Torpa) gets a monthly supply of \$350.

The last interesting bit of news, with which I conclude this sketch, is that the Belgian Province has finally given its consent to open a college in the Congo State. Its acquiescence was given after the king of the Belgians had been asking for it for several years back, and, if report tells the truth, only at the special intervention of the Sovereign Pontiff.

JOSEPH COOREMAN.

⁽⁴⁾ This number does not contain the lay brothers. There are now in the mission 76 priests, 42 scholastics and 22 lay brothers.

FATHER PETER O. RACICOT.

A SKETCH.

The news of Fr. Racicot's death struck a chill to the hearts of all on Good Friday last, when, already saddened by the dirge of the *Tenebræ*, we received the telegram sent, of his charity, by Rev. Fr. Devitt to the larger houses. One old and revered father writes that as he read the startling news, he feared he himself was dying of heart-failure. The unexpected death of good old Fr. Hanrahan was, it is thought, hastened, if not indeed caused by the shock given him by the untimely death of his old and loved friend and comrade of so many years at Fordham. And in all of us the mourning caused by the death of so many loved ones of Ours was for a moment forgotten at this new blow, and in its stead came dismay and a cry of *Parce Domine, parce populo tuo*.

The Rev. Peter O. Racicot was born in Montreal on Dec. 29, 1839. His earliest aspiration was the priesthood, to prepare for which he was sent very young to the Sulpician Seminary where his career, though short, was very brilliant, as he easily led in all his classes. A retreat made by him when in his 16th year under one of Ours filled him with the desire of giving himself entirely to God in our Society. With him, to decide was to act, and so we find him a novice in that same year 1855. He was, we are told, a very edifying novice, manifesting, even then, in a marked degree that love of obedience which characterized his whole life. He used to tell of the earnest efforts made by his novice-master and seconded by himself to correct his penmanship, with how little success we all know, and of the despair of the good novice appointed to give him daily lessons in calligraphy.

Immediately after his noviceship, if not indeed before he had taken the simple vows, he was sent to work in the colleges. In 1859 he was Fr. Jouin's companion from Montreal to New York, whence, after a year or so at St. Francis Xavier's, he came to St. John's College, Fordham where we find him in 1860-61 as teacher of first grammar and of algebra. There he passed the greater part of his Jesuit life as

teacher, assistant disciplinarian, librarian, lecturer in mathematics and in philosophy, vice-president and prefect of studies, with the exception of four or five years, until 1879, when he was transferred to the Canadian Mission and sent to Prince Edward's Island with Fr. Kenny. His ill health, very great even then, did not permit of his remaining there, and he was in consequence sent back before the end of the year, by Father General, to our Province, where as Minister and *Socius* to the Master of Novices at West Park, as *Socius* to the Provincial, Vice-Provincial twice, Rector of Woodstock for seven years, he became so well known and respected by all and deeply loved by many.

All his studies were made while doing full or partial work in the colleges. He was sent to Woodstock to study his philosophy, but his health, even then undermined, was such that after a few months of heroic effort on his part, his superiors withdrew him and sent him again to Fordham where he made with distinguished success the whole of the long course of theology in two years. When he made his profession in 1873, he was in his thirty-fourth year and was the youngest professed father in the mission.

His ability was very great. His memory was extraordinary. It was said that he not only knew nearly all of Virgil and Horace by heart, but that he could read quickly a page of any unfamiliar author, and closing the book, at once repeat it word for word. As a teacher he rarely, if ever, used a book in class, but walking up and down with his arms folded, heard the reading and translations and at once corrected any boy who omitted in his Homer any word, even a particle, as they often did to test his memory. As to his judgment, he had in a wonderful degree, said Fr. Jouin, the *sensus theologicus* which enables one at once to grasp the point and bearing of any question, and to see at once *ex analogia fidei* what the mind of the Church must be on that and on kindred subjects. His method, while studying theology and at the same time teaching class or acting as prefect, was, after having read his authors and put his difficulties in order, to go to Fr. Jouin's room, throw open the windows and door and tease the old gentleman into taking a walk, when he would present his difficulties, urge them, and thus get his old friend warmed up into giving a lecture on the thesis; after which he would go to his room, dormitory or study hall, go on with his ordinary work until the next day when he would by the same tactics deepen and broaden his knowledge of the divine science.

Thus, although all had to pass in those days through

more tribulations and privations than fall to our happier lot now, Fr. Racicot had more than most. And truly those were heroic times. There was no juniorate, no scholasticate in our sense of the word; no villa, no long vacation such as ours. The scholastics had no rooms, but lived in dormitories, and such dormitories!—the rooms in the old infirmary and in the attic of the old stone building at Fordham where the brothers now are. Such a life as this it was that undermined the constitution of nearly all of that generation who had entered the Society very young—not more than two of whom are yet living. They who were more advanced in years endured it better.

It was this much over-worked life that sowed the seeds of that bowel-trouble which eventually killed Fr. Racicot while yet in the prime of his useful and laborious life. For twenty-five years he was a sufferer, and for fifteen years he was obliged by physicians and superiors to live on a spare diet of well cooked meat and stale bread, without vegetables or deserts. But who could know from that strong face, always the same, no matter how great his mental or physical pain, that aught ailed the man who spoke so quickly, firmly, and in lighter moments, so cheerily? Truly as good old Br. Hennen used to say with an air of great wisdom, "It is better to be well and look sick than to be sick and look well."

Of the positions of trust confided to him by his superiors it is needless to speak in detail, since many of them were held so recently. No greater evidence of the respect and esteem he had won as Vice-President of Fordham, as Rector of Woodstock, as Consultor of the Province, as Vice-Provincial on two occasions, than the fact that he was chosen by the late Provincial Congregation to go as Procurator to Fiesole. Yet he had very little, if any, confidence in his own ability properly to perform the duties of these important offices. Thus when named by his Paternity as Rector of Woodstock, he was with difficulty dissuaded by the old and venerated father whom he consulted from asking, as was his right, that Fr. General's order be suspended until he should make known to his Paternity the reasons why he should not be chosen for that most important office.

What Fr. Gockeln and he did for Fordham College, all who are acquainted with the history of that institution know well. The discipline needed to be strengthened, and Fr. Gockeln was appointed Rector to effect this. A year later Fr. Racicot was assigned to him as vice-president and prefect of studies. Heroic measures were needed; they were courageously, unflinchingly adopted in spite of threatened financial

difficulties and of the apparently well-founded objections of many well-meaning men that the college, already heavily in debt, would be completely ruined. We know how great is the credit given to college authorities when their management increases the attendance of students. It is a source of grave temptation to sacrifice that discipline which is more necessary than numbers in a Catholic college. Yet once when Fr. Racicot was blamed even by one who loved him, because his rigor kept the numbers low, he answered, "There is something much more necessary to be secured first; in the meantime, the treasurer must do the best he can."

Of course, Fr. Racicot who as vice-president had to bear all the odium of these measures, as their execution belonged to him, was not loved by all the students. No reformer ever is or can be. Yet he was and is held in deep affection by many, some of whom he had saved from expulsion, although their offences merited it, because he saw such great good in them as to make them worthy of another trial. He was always lenient with those who merely erred. He rarely if ever punished except for repeated offences. He was severe only with such as sought to defend shortcomings by false principles. He was inexorable only towards such as he knew to be aiming at the priesthood although unworthy of it.

But no boy however severely dealt with was ever known to accuse Fr. Racicot of injustice. "He is a fair man anyhow" was the remark often made by those who had fared badly at his hands. And the worst complaint made against him by the larger boys towards the end of the fifth year of his vice-presidency was "He has been here so long and he knows us so well that we have no chance."

Fr. Racicot was in the strictest sense of the word a man of the Society. After God and his Church he lived for nothing else—he had no other thought. St. Ignatius was his model. He never, it is said, used any other book of meditations than the *Spiritual Exercises* and these he knew by heart word for word. To those who knew him best, he seemed never to decide anything of any importance but by the *Rules of Election* of our holy Founder. He modelled himself on the *Constitutions*. His examination of conscience was after the example of St. Ignatius continued throughout the day. He judged all things by the *Constitutions* which were in his eyes a revelation made to St. Ignatius for the benefit of his sons. And no matter how great his affection for any one might be (and his heart warmed towards very many), no matter what pain it might give him to say "No," and it often pained him greatly, any permission

asked of him which was not in harmony with their spirit would most certainly and always be refused.

His obedience therefore was perfect. No more loyal man ever lived. He was willing to be misunderstood, perhaps even to be disliked, although he was an extremely sensitive man, but disobedient or disloyal he could not and would not be.

And that self-contained, and sometimes formal and even gruff man, was one of the warmest-hearted men that ever lived. He loved Fordham College with a son's affection, because it was there he was ordained and made his profession, and his old friends, so many of them, were buried there. And who, boy or man, student or Jesuit, that has lived under him has not known something of his kindness and even affection? To the sick who could be kinder or more indulgent? In his estimation, nothing was too good, no expense too great to be lavished on those who for Christ's sake had given up the comforts of home and a mother's care and depended solely on the charity of superiors in times of sickness. Perhaps his own ailments and their neglect by his superiors, when he was younger, made him more than ordinarily watchful and loving.

He was very charitable in his judgments of men. Very few knew the Province better than he; yet who ever heard him speak harshly of any man? And his affections were as deep and lasting as his charity. At the open grave of his dear friend Fr. Shea, he broke down and wept. Whatever of coldness of manner there was about him seemed to be a necessity of his nature. He feared his feelings, he distrusted his emotions, the power to control which had been much weakened by the nervous debility consequent on the long continued and often very painful infirmity of which he died.

The account of his last hours given us by his Rector, and which we subjoin, is a confirmation of what has been said of the spirit in which he acted during life. The manner of his death gives to those who did not know him, the key to his life.

BOSTON COLLEGE, March 31, 1891.

Dear Fr. Scully,
P. C.

The Province has lost much by Fr. Racicot's death, and this house had discovered in him admirable traits of character which were latent before, perhaps because the opportunity was not offered for their manifestation. I had lived with him at Woodstock, and to me personally, he was not only just and considerate, but even indulgent. He seemed to be more genial and *expansive* here, than he had been there.

There was a cordial feeling towards him, and in recreation he thawed out more than had been his wont. He was ready for any work, and for us who knew his ability, and for all who thought of the high positions he had filled, and might still be called to occupy, it was most edifying to see how unassuming was his conduct and conversation in daily life, and the exactitude with which he fulfilled the arduous duties that fall to the lot of assistant pastor and confessor in our churches. Whatever duty was assigned him, you could dismiss all solicitude; you were sure that it would be done thoroughly. We appreciated his worth while living, and all in this community regret and feel his loss: it was only when the end was drawing nigh that I grasped fully some of the underlying principles that regulated his life.

He passed recreation as usual, cheerfully, on Monday night, and on Tuesday morning he informed Fr. Minister that he could not say Mass. It was thought to be only a passing trouble, but Fr. Racicot seemed to have a premonition, for he made a general confession on the first day of his illness, and asked to receive the last sacraments. There was not yet sufficient reason for administering them. We have no means of caring for the sick here, and I proposed that he should go to the Carney Hospital, where the Sisters of Charity would give him the proper care. He said: "I am willing to go, if you can assure me that I am not to die; but if I am, then I want to die at home." Of course I could not give such an assurance, although I had not any serious apprehensions. So I obtained a trained nurse from the City Hospital, picked out and recommended by Dr. Blake; and when he had had a sight of his patient, he came and told me that the physician's directions were insufficient, that all the symptoms were bad, and started over to the hospital for further information. Dr. Blake came over with a specialist who declared that the case was hopeless. I could not believe this, as our own doctor would not admit it. Besides, I thought that his strong will would pull him through. Fr. Racicot, however, was despondent, and on Wednesday evening again asked for the last sacraments, saying, he wished to receive them while fully conscious. They were administered by Fr. Charlier, at 7 p. m., Wednesday, in presence of the community. He said: "I am not afraid to die, but pray that it may be a happy death." He was no worse on Thursday, but suffered a great deal; the nurse and the doctor were more hopeful. I had a long confidential talk with him. He said, "that doctor has no idea of religious principles; he wishes that I should pray *absolutely* for

recovery. I told him no man can do that; I can only pray, if it be for God's greater glory, and I don't think it would be—sinning daily and doing little penance; it is time for it to end." I spoke of his good example to the community with a good deal of feeling, and of our need of him. He attributed such opinions and wishes to my charity—he could see no use in himself. It was rare abnegation. His preparation was, as the tenor of his life would lead you to expect, most methodical, calm, iron in determination, resigned and religious in sentiment and action. His disposition of affairs was brief: some letters from Father General to be burned, Fr. Drummond to be written to to inform his sisters, his accounts of money and Masses settled in a sentence, his engagements for work explained to Fr. Minister, the Ordo entrusted to Fr. Charlier. The crisis was expected Thursday night. He did not get worse; this was hopeful. Br. Steimer from Worcester took charge, and was satisfied that he was not worse. Another consultation and the specialist, Dr. Cheever, pronounced him equivalently a dead man; peritonitis had set in and was spreading; this was Friday morning. At 1.30 P. M., he again received the Viaticum; and we knew, as he did, that there was no hope. I went to see him at 2 P. M.; he was suffering, but fearless. The pain could not be relieved. He begged that a priest might be at hand. I assured him of that. I began to say the prayers for the sick and he joined in. He repeated over and over that he was not afraid of death, but that the pain was terrible. I spoke of the day (Good Friday), our Lord's sufferings, etc. He became tired, and said that he would rest for a while; then turned upon his side. Br. Steimer, who had come in a few minutes before (at 2.30) said: "I think that he will die soon" and stooping to help him, added almost immediately, "he is dying." I gave the last absolution, and in two minutes he was dead. He was fully conscious and responded to the prayers until within five minutes of the end. There was no aberration of the mind, no weakening of his determined will—it was beautiful, consoling. I ask that my end may be similar.

About ten minutes before the end, I asked if he felt much pain. He answered: "great pain of body, but none of mind, except this, I have been annoyed all day with the ridiculous thought that I have to preach the Passion sermon to-night, and I know that I am not ready. I know that it is foolish, for no one would ever invite me for such an occasion, and besides, I heard you say that Fr. O'Kane was to give it. Still, I have not been able to get rid of the thought." I pacified him, and we went on with our prayers.

His body was laid out in the parlor; I asked prayers for him that night in the church. The face was most natural and fresh even on Monday morning, when I said Mass at 8 o'clock in the church, which was well filled. At 11 o'clock, we took the train to Worcester, where he is buried alongside of Brother Muldoon, and at the feet of Fr. Gockeln.

I remain sincerely yours in Christ,
E. I. DEVITT.

SANTA CLARA, CAL.

THE FRANCISCANS AT SANTA CLARA.

(Concluded.)

Father Moreno had come to a Mission which was already decaying, and God required him to live just long enough to witness its complete destruction. His successors, Fathers Mercado and Real, were only to stand like mourners beside an open grave.

Never had there been such a speedy metamorphosis of savage men and virgin soil into industrious Christians and abundant fields, and never was the visible proof of a by-gone race to be so speedily obliterated, as in Santa Clara Valley. Not a sign of the Indian exists there to-day; not a stone to tell what De la Peña did as the pioneer at once of religion and civil enlightenment.

"It was something, surely," said the Hon. John W. Dwinelle, a Protestant, at the centennial commemoration of the founding of the Mission Dolores in San Francisco, "that over 30,000 wild, barbarous and naked Indians had been brought in from their savage haunts; persuaded to wear clothes; accustomed to a regular life; living in christian matrimony; inured to such light labor as they could endure; taught a civilized language; instructed in music; accustomed to the service of the Church; partaking of its sacraments, and indoctrinated in the christian religion. And this system has become self-sustaining, under the mildest and gentlest of tutelage; for the Franciscan Friars who superintended these establishments, most of whom were from Spain and many of them highly cultivated men—statesmen, diplomatists, soldiers, engineers, artists, lawyers, merchants

and physicians before they became Franciscans—always treated the neophyte Indians with the most paternal kindness, and did not scorn to labor with them in the field, the brickyard, the forge, the tannery and the mill. When we view the vast constructions of the mission buildings, including the churches, the refectories, the dormitories, the workshops, the granaries and the *rancherios*—sometimes constructed with huge timbers brought many miles on the shoulders of the Indians—and look at the massive constructions at Santa Barbara, and the beautiful carvings and ribbed stone arches of the church of the Carmelo, we cannot deny that the Franciscan missionary monks had the wisdom, sagacity, learning, skill, self-sacrifice and patience to bring their neophyte pupils far forward on the road from barbarism to civilization; and that these Indians were not destitute of taste and capacity.”

This estimable speaker failed however, in a very essential feature of his otherwise praiseworthy discourse. He implies that the fathers considered a condition of pupilage the only one suited to their neophytes, in contrast to the Mexican theory of “the available capacity of the American Indian races for final self-government and independent citizenship.” The fathers thought no such thing. In opposition to Echeandia, Padres and their kind, they begged merely for a further extension of the time of pupilage. That was all. Grant them this, and their most cherished hope was to send the Indian forth in time his own master and his own support. Their cry was unheeded. The Indian vanished. But none can forget that all the glory of trade, commerce, art and religion which now blazes in California had its first birth in the Missions. The Franciscans were here the leaders of civilization.

V.

The order of secularization reached the Santa Clara Mission on December 27, 1836. It was issued by General Vallejo as *comandante-general*, and in the beginning of the following year the commissioner Jose Ramon Estrada took possession. He became administrator at the same time. His first duty was to make out an inventory of the property of the Mission—including everything used in connection with the church, and everything in Father Moreno's own house, besides a detailed account of all the shops and mills, the gardens, orchards, vineyards, farm and live stock. He was then to administer the property according to government instructions. The Mission was supposed to become

an Indian *pueblo*, and to the Indians a due proportion of the mission property was to be distributed.

What Hittell says of the Missions in general applies to Santa Clara. "Not one of the Indian *pueblos* was or could in the nature of things be a success; and the mission properties, instead of being applied for any length of time for their benefit or the advantage of the Indians, soon began to find their way into the hands of private individuals; and the commissioners and officials in general began to grow rich." This last statement, however, can hardly be true of Estrada. Far from sanctioning the robbery of the Indians at Santa Clara, which now began to take place by squatters and others, he writes on March 13, 1837, to the *alcalde* at San Jose that he came to Santa Clara as a commissioner and not as an executioner. Three Indians have just been murdered, and measures must be taken for their protection. He is busy preparing a full report of his work. About the same time, the traveller Belcher writes that the Mission was fast falling to decay, and complains that he was scarcely shown common civility there—a fact which must have surprised him greatly when he remembered the royal hospitality dispensed when the *padres* were masters. At the close of the year, Dec. 14, 1837, Father Moreno writes to the other fathers that there is a prospect of their soon having to return to their Mexican College of Zacatecas, as there is a rumor abroad that Mexico intends to cede California to a foreign power.

Much of the misrule connected with secularization of the Missions must be attributed to the revolutionary state of public affairs under the rule of Governor Alvarado from 1836 to 1842. A wise and honest administration of their lands and revenues would have been difficult in any case; but when no one seemed to know exactly to whom to look for public direction, it became impossible. All writers speak of Alvarado's rule as one of plunder and ruin for the Missions. Slight attention was paid to the well-being of the Indian, and thieving, drunkenness and impurity soon became fearfully prevalent and wrought havoc on body and soul alike. From a letter of Carlos Carillo to Vallejo on March 12, 1837, we learn that the governor was so besieged with applications for the position of administrator that a line of Missions all the way to Cape Horn would not satisfy them; and on May 1, 1838, Vallejo himself writes: "I believe in order to get rid of the rascally administrators, the Missions will be given back to the friars, and then the gang may go and rob the devil." They do nothing, he says, but rob. This Carillo had been a member of the Mexican Con-

gress in 1831-32, and had bravely labored there to save the Mission.

An order came to Santa Clara in March, 1839, to send three thousand sheep to Sonoma as a loan for five years. The Indians knew well that this would be virtual robbery, and protested so strongly that the sheep were not sent. About this time, Father Moreno left Santa Clara for a visit to the Mission San Jose, in the hopes of restoring his failing health. He grew worse, however, and expired on the 8th of June. Manuel Jimeno, a brother of Antonio, the last of the fathers from the college of San Fernando, wrote that his death was hastened by a mercurial poison prescribed by an English doctor. He was buried the following day in the San Jose Mission church by Father Gonzalez. We have already detailed what facts we know concerning him.

Father Rafael de Jesus Moreno was succeeded at Santa Clara by Father Jesus Maria Vasquez del Mercado. Father Mercado was one of the eleven Zacatecan priests who accompanied Father (afterwards Bishop) Garcia Diego to California in 1833. He was a man of good education and courtly address, but seemed born for stormy days. He first labored at San Rafael in 1833-34, then at San Antonio and Soledad till 1839, when he came to Santa Clara. He is given the reputation by H. H. Bancroft, of a priest of a violent temper. The instances of this, however, seem to have arisen chiefly in his indignation at the injustice done the poor Indians and the frequent encroachments made by government officials on his own prerogatives. He had the courage to assert his feelings in the face of all obstacles. Other disagreeable stories have been told about him, but Bancroft allows that they proceeded largely from the men with whom he had felt himself obliged to quarrel.

While at San Rafael, in May 1833, Father Mercado was reported by Comandante Guadalupe Vallejo for allowing the Indians to be flogged. The father claimed it was absolutely necessary in many cases, but after Father Garcia Diego, the prefect, issued his pastoral against it on July 4, no further complaints were heard on that score. In August, he refused to furnish meat to the military garrison, "to feed wolves," he said. Thereupon the corporal in charge ordered several of the mission sheep to be killed. This, we are told, made the father designate Vallejo and his soldiers as a pack of thieves. Later on, he complains to the governor that the Russians were inciting the neophytes to desert the Mission and were protecting fugitives and buying stolen cattle. The Russians lied very politely in answer, though their misdeeds were notorious, and Figueroa found it politic

to pretend to believe them. In November, a party of pagan Indians came from Pulia to San Rafael, and fifteen entered the Mission ostensibly to encourage friendly relations. The story goes that in the night a robbery was committed and that Mercado ordered the fifteen to be seized and sent prisoners to San Francisco; that three days later, fearing an attack from the others, he sent out his major-domo with thirty-seven men to surprise them, which they did, killing twenty and capturing twenty, five of their own being killed. He then sent an account of the matter to Governor Figueroa, and asked for reinforcements. Instead, the governor complained of him to the prefect, Father Garcia Diego, who forthwith suspended him, ordered him to Santa Clara and threatened to send him to Mexico for trial. Two of his religious brethren, however, who were sent to investigate the matter, reported that from the testimony of fourteen witnesses they were certain the father was not to blame, and accordingly he was restored to San Rafael in the following year.

Father Mercado was transferred to San Antonio in 1834, where, in December, 1835, we find him complaining bitterly of the cruel treatment of the Indians by the major-domo, Jose Ramirez, how all the rules of the decree of secularization were flagrantly violated, and in consequence the Mission was being ruined. The Indians were naked and starving and two-thirds of them were absent hunting for food. They were frequently flogged inhumanly. A change of major-domos was soon made, but with apparently little improvement. On the death of Father Sarria at Soledad in 1835, Father Mercado took charge of that Mission as well as San Antonio. The next year Governor Alvarado writes to Valjejo that Father Mercado was plotting against the government in union with Angel Ramirez, an ex-friar of the Merced Order and a notorious intriguer, whom the governor had removed from the charge of the Monterey custom-house. Nothing ever came of the accusation as far as Father Mercado was concerned, and Alvarado's infamous administration of affairs would lead us to suspect his veracity. The charge was renewed in March, 1839, stating that the two were plotting to rouse the Indians, but here historians allow that even in the case of Ramirez the charge was ill-founded. Mercado, however, was detained for a while at San Antonio by the orders of Alvarado, who intended to ship him out of the country. Poor Ramirez, we may add, whose life had certainly been an unholy one, died without the sacraments at San Luis Obispo in February, 1840. He repeatedly promised to make his confession, and at last promised to do so

after taking a short nap, but he never awoke. Of course, Father Mercado's unflinching opposition to the scandalous administration of the Missions made him a host of enemies; but W. H. Davis, in his "Sixty Years in California," gives us quite another picture of the sturdy champion.

"In my business trips," he says "about the bay of San Francisco and neighborhood, I visited the Missions, and became intimately acquainted with Father Muro of the Mission San Jose, and Father Mercado, of the Mission Santa Clara. Both of these priests always welcomed me. Father Mercado, whenever I was in the neighborhood, would send a messenger for me to come and dine with him. His table was bountifully supplied. . . He was a brilliant conversationalist, and talked with the greatest fluency, in a steady stream of discourse, hour after hour; and I greatly enjoyed hearing him."

Here we may quote a story from Davis which proves at once the father's singular foresight and how little he was attached to worldly wealth. "Father Muro, while I was visiting him along in 1843 or 1844, mentioned to me his knowledge of the existence of gold in the Sacramento valley, as a great secret, requiring me to promise not to divulge it. I have never mentioned it to this day to any one. Afterwards, in conversation with Father Mercado, the same subject was gradually and cautiously broached, and he confided to me his knowledge of the existence of gold in the same locality. Both of the priests stated that their information was obtained from the Indians. After Father Mercado had imparted this news, I interrupted the discourse and suggested that it would be better to make the matter known, to induce Americans and others to come here, urging that with their enterprise and skill they would rapidly open and develop the country, build towns and engage in numberless undertakings which would tend to the enrichment and prosperity of the country. He answered that the immigration would be dangerous; that they would pour in by thousands and overrun the country; Protestants would swarm here, and the Catholic religion would be endangered; the work of the Mission would be interfered with, and, as the Californians had no means of defence, no navy or army, the Americans would soon obtain supreme control; that they would undoubtedly at some time come in force, and all this would happen; but if no inducements were offered, the change might not take place in his time. I never heard from any one except the two priests, of gold in northern California prior to its discovery in 1848 at Sutter's Mill." Later on, Davis tells another story of these two fathers which shows

how the Missions acted in unison with one another. "I received," he says, "from Father Mercado, in September, 1844, a letter to Father Muro, requesting him to deliver to me two hundred birds, which he did, as part payment for some goods I had sold the former. I had not pressed the matter at all; but he said it was the same as if he had paid for them himself."

The chronicle of the Santa Clara Mission now becomes an ill-connected series of events, nearly all of which, however, show its speedy decay. We follow H. H. Bancroft chiefly. The Governor, Don Juan Bautista Alvarado was married at the Mission to Doña Martina, daughter of Francisco Castro, on August 24, 1839, Father Gonzalez performing the ceremony. The rings used at the wedding were of California gold. We have already recounted the story of Yoscolo's rebellion occurring in July. In September, William Hartnell, the visitador-general of the Missions for Governor Alvarado, and a very faithful worker, declares that the Santa Clara Indians are discontented and demand a new administration. They complained that they were receiving no clothing or rations, though he adds that they seemed in good condition. They insisted that no more *ranchos* be made from the mission lands. Hartnell thought it a needless expense to pay a teacher five hundred dollars a year for teaching six or eight small children. At Hartnell's suggestion, Alvarado issued a new series of regulations, in which amongst other things the much-abused office of administrator in the Missions was abolished, and that of major-domo substituted. The latter was to be little else than a high-class servant of the visitador. In May, 1840, Estrada at Santa Clara was succeeded as major-domo by Ignacio Alviso, who seems to have given pretty general satisfaction. In the following July, poor Father Mercado is heard protesting against an order which had been issued to search his house and church for music to celebrate the *fiesta* of independence. In November, 1804, Alviso reports that "no produce is now left at the Mission except hides, and that all industries are suspended. Two-thirds of the cattle and sheep had disappeared, and apparently all other available property of any value." Just before the secularization, the Mission had owned 65,000 horned cattle, 30,000 sheep, and 4000 horses.

A last spark of hope for the Missions shone out in 1842, when Manuel Micheltoarena became governor of California, but it burned only for an instant, when hope was extinguished for ever. This governor attempted nothing less than a restoration of the Missions to their condition previous to secularization. In a proclamation of March 29, 1843, he

says it appears that most of the mission lands had been granted to private individuals; that the Missions, which had been founded for the reclaiming of the Indians to Christianity and an agricultural life, had been narrowed down to simple church buildings with gardens attached; that the missionaries were supported only by charity; that the Indians, having now no fixed employment or residence, and being half-naked and starving, were wandering off and dying impenitent in the woods; that the new methods had driven them away instead of winning them; and that enormous frauds had been committed in the new management of the Missions. He therefore names twelve Missions, amongst which is Santa Clara, which are to be handed over to the fathers, who are to govern the Indians as of old. The evils, however, had already become too deep-seated; and when we see such clauses in his proclamation as that whatever "had already been done in reference to mission property was to be regarded as irrevocable, that none of the lands granted could be reclaimed, and that in reclaiming cattle and the like, amicable arrangements should be made with the present owners," we find it hard to believe the governor sincere. The Missions, says Hittell, "remained the same substantially ruined establishments that they were before. The old Missions, as they had been in the days of their success, could not be resurrected. They had been shorn of their glory and prestige . . . Micheltorena himself had spoken of the mission system as a skeleton. It was a skeleton. He might give it a sort of galvanic action. He might rattle its dry bones. But to give back the breath of organic life was impossible."

"As to the success of the friars in administering the fragments of mission property restored to them by Micheltorena," says Bancroft, "it is difficult to form any definite idea from the few local items that constitute the only record extant. The *padres* of San Jose and Santa Clara entered with spirit into the discharge of their new duties, and took steps, with what success does not appear, to collect the mission live-stock that had been lent out to different individuals." Fathers Mercado and Muro, on May 20, 1844, gave Francisco Arce powers of attorney to recover this property, the largest item of which was 6000 sheep held by M. J. Vallejo. Vallejo claimed that they were legally taken by him as aid to the government, but Benito Diaz accused him of having become rich on the plunder of the Missions. Vallejo then demanded an investigation. Several letters of the fathers were produced which seemed to substantiate the charges, after which Gomez, an enemy, it is true, of Vallejo,

says the matter was mysteriously hushed up. On April 12, of the same year, we have a letter from Father Mercado to the *alcalde* rebuking him for meddling in the management of the Indians, which he claimed belonged to the priest alone.

Thus things went on in the greatest misery, till Pio Pico, the last of the Mexican governors, finally wound up the affairs of the Mission. What Echandia began, Pico consummated. Meantime Hartnell, the visitador-general, sent in his resignation on September 7, 1840, in disgust at the countless annoyances met with in his work; and on October 6, a circular was issued commanding the major-domos to communicate directly with the government. No successor was ever appointed to Hartnell. The neophyte population in California had already in six years decreased from 15,000 to 6000; while the cattle had decreased from 140,000 to 50,000.

Father Mercado wrote an energetic letter to the *alcalde* of San Jose, on July 17, 1843, complaining of the demoralization caused amongst the Indians by the San Jose grogeries and the evil example of the whites. On February 24, 1844, the *alcalde*, A. M. Pico, reported the father to the governor for what he called illicit use of the mission property, insubordination and calumny; and then cited the father to appear and answer; but Father Mercado refused to recognize his authority, and said he would make his answer to the governor. Shortly afterwards, the poor father's stormy career in California closed, and he returned to Mexico. "The circumstances of his departure," says Bancroft, "are not very clear, but it would seem that he went away at the end of 1844, in consequence of new troubles with the revolutionists, possibly not sailing till the downfall of Micheltorena was known." A manuscript of Jesus Pico is quoted, in which he says that he went to Santa Clara with eight men and arrested the father, after which they put him aboard a vessel in San Francisco, bound for Monterey, whence he sailed for Mexico.

At Father Mercado's departure, the deplorable results of secularization were visible in the fact that the neophytes living in community had fallen to 130; the live stock to 430 cattle, 215 horses, and 809 sheep; and the entire value of the mission property outside of the church was hardly \$16,000. It was to this ruinous Mission that, in 1844, came Father Jose Maria del Refugio Sagrado Suarez del Real, the last of the Franciscans at Santa Clara. This priest was one of the ten Franciscans from the college of Zacatecas who had come to California at the beginning of 1833, with

Francisco Garcia Diego, the future bishop. His first mission was at San Carlos, where he relieved Father Abella who was transferred to San Luis Obispo. Among his companions were his brother, Antonio Suarez del Real, who was assigned to Santa Cruz in place of Father Jimeno, who went to Santa Inez, and Father Jesus Maria Vasquez del Mercado, who was first assigned to San Rafael and whom he afterwards succeeded at Santa Clara. Together with Santa Clara, Father Real took charge of the Missions San Jose and San Carlos.

It is with no little hesitation that we speak of Father Real's character, which we sadly confess was not always edifying. The best we can say of him is to quote the reputation given him by Vallejo in the *Century Magazine*, already referred to.

"Father Real was one of the most genial and kindly men of the missionaries," he says, "and he surprised all those who had thought that every one of the fathers was severe. He saw no harm in walking out among the young people, and saying friendly things to them all. He was often known to go with young men on moonlight rides, lassoing grizzly bears, or chasing deer on the plains. His own horse, one of the best ever seen in the valley, was richly caparisoned, and the father wore a scarlet silk sash around his waist under the Franciscan habit. When older and graver priests reproached him, he used to say with a smile that he was only a Mexican Franciscan, and that he was brought up in a saddle. He was certainly a superb rider."

In the eyes of religious men such language will hardly be considered an exalted eulogy. Father Real, however, had fallen upon dismal days, and the persecutions of the Mexican government and the dishonesty of its officials in administering mission affairs were little calculated to inspire him with lofty ideals. We cannot say that under fairer circumstances he might not have proved himself a worthy successor of De la Peña and Maguin. He was moreover the most unskilful of business men, in striking contrast to Murguia, Noboa and Viader; and by the time he turned over Santa Clara to the Jesuit, John Nobili, the mission property, through numberless squatter claims and fraudulent transfers, had dwindled down to its present lean proportions.

Pio Pico had succeeded Micheltorena in January, 1845, after the usual revolution in which his countrymen are prone to indulge; and in March, 1845, he set about closing up the affairs of the Missions. His chief idea was to reserve a certain portion of each for the church and pastor, and to sell the remainder, and out of the proceeds to pay the debts,

make some provision for the Indians and turn over what might be left to the government. The condition of the Indians all through the state had now reached the depth of misery. Yet it is almost incredible to read in Hittell, who himself draws a moving picture of their privations and abandonment, that "there was no loss suffered by the Indians . . . They were no worse off than under the mission system." With such blindness will a man be afflicted by prejudice!

On September 10, 1845, a decree was passed giving the details of the extinction. By this decree, Santa Clara and some others were to be rented out after the conflicting statements concerning their indebtedness could be reconciled. It was, in fact, about all that Pico could do, and his conduct, though open to many objections, was not as dishonorable as might have been expected. The property which remained to the Missions was small and many of the estates were daily sinking more heavily into debt. The Indians who could work were few and rebellious. The estates must soon be ruined completely unless their present value could be realized and invested judiciously for the benefit of the Indians. Pico is now (May, 1891) living in absolute want at Los Angeles, an old man of ninety-one years.

On August 19, 1845, we find an inventory signed by Father Real and the commissioners Andres Pico and Juan Manso: credits, 14 persons, \$565; value of buildings, furniture, etc., \$6140; the vineyard, 117 *varas* by 73, containing 400 vines, 92 fruit-trees and a small house, \$2000; the orchard, 200 *varas* by 206, containing 1200 trees, 250 vines, and a dilapidated small house, \$4000; farming implements, \$88; live stock, 430 cattle, 215 horses, and 809 sheep, \$3377; total value, \$16,173; indebtedness, \$719. The population was 130. This inventory had been made in response to a *bando* issued by Pico in the preceding April, in which, amongst other things, he had suspended the granting of freedom papers to neophytes, and enjoined upon the fathers to abstain from selling movable property. The latter clause Father Real indignantly resented as an insult, for which he demanded personal satisfaction, saying that he had never sold any property at all except some useless articles, and even then he had the permission of the governor.

The American flag was first hoisted over California in July, 1846, by Commodore John D. Sloat at Monterey. He remained military commander of the country till August, 1846, when he was succeeded by Commodore Robert F. Stockton, who in turn was replaced by John C. Fremont for part of 1847. General Kearney, Colonel Mason and Gen-

eral Riley followed in rapid succession, until a state constitution was formed, under which, on November 13, 1849, Peter H. Burnett became the first American Governor of California. These events bring us to the last epoch of the history of the Franciscans at Santa Clara.

When the Americans had taken possession of Monterey, the Mexican Departmental Assembly retired to Los Angeles, where on October 20, 1846, they repudiated the mission sales as made by Pio Pico. The decree was of course valueless. On becoming Governor of California, General Kearney gave orders that the Missions should remain in the hands of the Catholic priests in the same state in which they had been at the hoisting of the American flag, until proper judicial tribunals should be established. The priests should be held responsible for their preservation. At the same time, he ordered the *alcaldes* to remove trespassers.

Shortly before the American occupation, Father Real was authorized by the government on May 25, and June 10, 1846, to sell certain mission lands to pay debts and support the church and himself. After the American occupation, Juan Castañeda, Luis Arenas and Benito Diaz claimed that the Santa Clara mission orchard had been sold to them at that time for \$1200, but it was proved that their deed was fraudulently antedated, and they did not get possession. In February, 1847, Diaz began negotiating with Thomas O. Larkin for the sale of the orchard, and wrote to Father Real in Larkin's name, saying that the only obstacle was the Indian title, which could be removed on paying a fair compensation to the Indians. The father wrote an indignant letter in reply, that he should thus be asked to sell the rights *de unos inocentes*, and then published the two letters in the *Star* of March 20. On April 10, Larkin published a sharp reply in the *Star*, and said he had given Diaz no authority to write the first letter. Diaz published his explanation in the *Star* of April 27. Larkin afterwards made a similar claim to the orchard of the Mission San Jose with no better result.

Some Americans undertook to squat upon the Santa Clara and San Jose mission grounds later on, and Father Real complained to Governor Mason, giving a list of effects thus lost, amounting to \$4007, besides damages to the property reaching at least \$15,575. Governor Mason sent Captain (afterwards General) Naglee with a body of soldiers to oust the squatters and return possession to the fathers. This governor declared that "the government fully recognizes and will sustain the rights of the priests at the Missions and to all mission property, against all who cannot in

the course of law show a just and sound legal title." Father Real, however, allowed the squatters to remain till after the harvest and even longer, on condition of their paying a small sum for the support of the church. The soldiers then simply remained in the valley to be ready for future troubles. It was largely by such mistaken kindness that Father Real put things into such endless confusion. In 1848, Father Real had a communication with Governor Mason concerning the power to sell the mission lands. In May and June, 1846, General Jose Castro had given Father Real certain documents authorizing him to make such sales, but Governor Mason answered that such authority was void. The terms "Mission" and "Mission lands" are thus defined in Ritchie's case, 17 Howard, U. S. Superior Court: The former includes only the houses, vineyard and orchards in the immediate vicinity of the church, and the cattle and other personal property in the possession of the priest, and useful and necessary for the maintenance of the church; while "the Mission lands" or lands adjacent and appurtenant to the Mission and used for grazing purposes, were occupied by the Missions only by permission and were the property of the nation, subject at all times to grant, under the colonization laws.

In November, 1847, it seems that Father Real in the course of a personal litigation claimed certain privileges as being a priest, and argued that the *alcalde* was not a competent judge in his case. The governor, however, refused to entertain this view of the matter. On December 2, of the same year, Father Real makes a complaint of the men who stand at the church door and stare at the women as they return from Mass. It is a practice, he says, which should be stopped in the interests of religion, morality and public tranquility.

With the history of the litigation over the mission orchard, our compilation draws to a close. We summarize from Hall's *History of San Jose*, though the full facts of the case must bring us down to the time of the Jesuit occupation. About the beginning of 1850, Antonio M. Osio, of Monterey, went into possession under a title which had emanated from General Castro, in 1846. In November, 1850, Osio rented it to a Frenchman for three years, but this man found his troubles with the "squatters" too great, and so removed the doors, gates and other improvements he had made and abandoned the place. In the absence of Osio, Father Real acted as his agent and rented it to Joel Clayton, thinking Osio would honor the lease. Osio, however, had meantime

rented it to a man in San Francisco, but Clayton refused to leave till reimbursed for his expenses on the grounds. The orchard was meantime sold by the sheriff under a judgment against the Mission, and Clayton secured a lease from James Reed who had bought it from the sheriff. Osio then began suit for possession, when suddenly Charles Clayton, Joshua Redman and others bought a title to it under the old Pico sale of 1846 and prosecuted Joel Clayton, who gave the premises up to them. Osio claimed collusion and began another suit and at last won his case; when James Jones, one of the Clayton party moved for a new trial on the ground of surprise, as he had been absent in the Sandwich Islands at the time of the trial. Osio then abandoned the suit altogether. Redman and Clayton continued in possession and found the orchard immensely valuable. Father Nobili instituted proceedings against them in 1855, but was nonsuited. In December, 1858, however, Archbishop Alemany filed a petition before the land commissioners, praying for a confirmation of all the mission property in the State, as the property of the Roman Catholic Church. His claim was confirmed, and the land so embraced was patented. Redman was then given a lease for six years, on the payment of one thousand dollars a year; and in 1864, the orchard came into the hands of the college. Redman had contemplated erecting a sort of crystal palace upon the grounds, and the long colonnade, of cement covered brick pillars, attested his design for many years. They have now disappeared except for an occasional rude fragment embedded in the earth. The adobe ruin in a corner of the orchard fence is, as we have already remarked in this article, a relic of Redman's possession, probably a fire-place.

With the breaking out of the gold-fever in California in 1849, and the consequent influx of population, many of whom were Catholics, the church stood sadly in need of zealous workers. Father Gonzalez, the administrator of the diocese, appealed to Father Joset, the Superior of the Jesuit Mission of Oregon, and, after some unavoidable delay, Fathers Michael Accolti and John Nobili were sent to his assistance. They said their first Mass in San Francisco on the feast of the Immaculate Conception, in 1849. Father Nobili was assigned to labor amongst the English-speaking people in San Jose and the vicinity, conjointly with the pastor, a Mexican secular priest, Father Jose Maria Pineyro, and his fellow Jesuit, Antony Goetz, who had soon followed him from Oregon to California.

Shortly after the arrival of Bishop Alemany at San Fran-

cisco, that prelate found it necessary for various reasons to retire both Father Real and Father Pineyro. He then announced from the altar of St. Joseph's church in San Jose that he had placed the Jesuit fathers in charge, and begged the people to give their hearty support in their labor for souls. Santa Clara he gave to Father Nobili with the understanding that a college should be established there, and he himself gave fifty dollars towards its foundation. The bishop's great poverty made the donation really a very generous one. Father Nobili left Father Goetz in charge of San Jose and started this college on March 19, 1851, under unimaginable difficulties. Half the priest's residence had been rented to a Protestant, and the garden divided in two by a high fence, while all the out-buildings were in a sad state of ruin. The once glorious Mission had indeed fallen low.

Father Real returned to Mexico in 1852, and in 1853 he seems to have been staying at San Jose del Cabo in lower California. In 1855, he had apparently left the Franciscan Order, as he was then serving as parish priest at Mazatlan in Mexico. We have not been able to discover any further traces of him. The succession of the Franciscan Fathers at Santa Clara runs thus:

January 12, 1777-1784, Thomas De la Peña and Jose Murguia.

1784-1794, De la Peña and Diego Noboa.

1794-1795, Jose Maguin and Manuel Fernandez.

1795-1830, Jose Maguin and Jose Viader.

1830-1833, Jose Viader.

1833-1834, Garcia Diego.

1834-1835, Garcia Diego and Rafael Moreno.

1835-1839, Rafael Moreno.

1839-1844, Jesus Maria Mercado.

1844-1851, Jose Maria Real.

It would be interesting to detail Father Nobili's trials at Santa Clara, before as well as after he succeeded Father Real, but the story must be reserved for a special article on the Jesuits at Santa Clara. It was beyond the aim of the present compiler.

THE ARAPAHOES IN WYOMING.

A Letter from Fr. Ponziglione to the Editor.

ST. STEPHEN'S MISSION, SPOKANE RESERVATION,
December 23, 1890.

REV. AND DEAR FATHER,
P. C.

It is time for me to send you a few items concerning St. Stephen's Mission, not because they are of much interest, but simply because I think it right to record some of the many reasons why this Mission is entitled to our affection, and also to record some of the many vicissitudes through which it has passed to this day, and who knows but that *forsan et hæc olim meminisse juvabit.*

Our Arapahoes are getting along tolerably well, though poor and despised, and for this very reason that but few care about them, they are dearer to us. And why should it not be so? Since it was from our Society that they first heard the good tidings of the gospel of peace, we should look upon them as our inheritance.

And in fact forty years are now passed since Father Peter J. De Smet of happy memory met these Indians in one of his missionary excursions through these Rocky Mountains, and on that occasion stopped with them for several days. During that time he spoke to them of God, explained to them the mystery of our redemption, insisted on the necessity of embracing the true faith, and of belonging to the Church the Son of God had come to establish. His words were quite new to them, they listened to him attentively, and perfectly convinced that he was telling them but the truth, a great many wished him to baptize them. But as they were by no means sufficiently instructed, he could not comply with their request. However, he willingly baptized over 300 of their infant children, whom, I might say, he despatched to heaven to plead before God for the conversion of this nation. And I feel confident in using such an expression, for after a few months almost all those he had baptized fell victims of a terrible epidemic then prevailing among the little ones.

As the father was travelling with a party of United States Commissioners, he depended on them, and when they got

ready to leave he also had to leave, but in bidding farewell to these forlorn Indians, he promised that he would return to visit them as soon as circumstances would allow him, a promise which he never was able to fulfil. This was really bad, but he could not help it. His intention was most certainly sincere, but his superiors needed his services in matters of greater importance, and this was the reason he could not keep his word. This, however, does not deprive him of the honor of having been the first to impart the word of God to the Arapahoes. He planted in their hearts the seed of faith, and now we are proud of having been sent here to develop it.

That Father P. J. De Smet really was through this country is a historical fact that cannot be contested. I must acknowledge that he in his letters does not call the different sections of this country by the names by which they are now known; and how could he? This new State of Wyoming was then considered a *terra incognita*, for it is only since the 25th of July, 1868, that it was declared to be a United States Territory, and was opened for settlement. But if the father does not call these localities by the names they now have, he points out several landmarks which are yet standing where he first saw them, and it is exactly from these that we learn the course he followed in his excursions.

Of the landmarks he mentions, the most remarkable is the little, but charming lake, to which the early explorers of this country, wishing to perpetuate the memory of this glorious pioneer of Wyoming, gave it his name, and has since been on the maps of this state as Lake De Smet. This lake of fresh water is looked upon as a rarity, for owing to the great amount of mineral in the ground, water fit to drink is very scarce. Its locality is southeast of old Fort Philip Kearney, and it extends for the length of six miles. Over its rippings you can hear the name of the good father repeated a hundred times a day, for to the large number of travellers daily inquiring about the name of this lake, the fishermen, the miners, the farmers around its shores have no other answer to give but "De Smet."

Now as regards the valley in which our Mission is situated I can but say that it is beautiful, healthy, and its temperature is generally mild. Here I know that you might remark with a smile on your lips, that what I say may be all right; it cannot be denied, however, that the name by which it is called is a very odd one; for, you will say, what notion had the people in calling it the Wind-river valley? Well all I can reply is that people by giving it such a name did but once more verify that, *Conventunt rebus nomina sæpe*

suis. And in truth it would seem that old Aeolus tired of his Aeolian Islands, had, from time immemorial, erected to himself a summer residence on our western mountains, exactly between the head waters of the two rivers at whose confluence our Mission is located, and from that high peak where he reigns supreme, he at intervals blows along this valley with such a power as to carry off whatever may happen to be in his way. And this was the case with a party of government officers sent here in 1868 to survey these lands. Hardly had they pitched their tents along these rivers when repeated blasts of most violent wind would throw them down. Those good fellows at first took the matter very easy, and replaced their tents, but when they saw that the wind would again and again blow them down, they lost their temper, and with an oath declared, that surely this was the valley of the wind, and to the larger of the two rivers gave the name of Big-Wind river, to the other that of Little-Wind river.

The fertility of this valley is most excellent, and in it one can raise any kind of vegetables and small grains, if he be careful in irrigating his farm, for as here it never, or very seldom rains, so irrigation becomes an indispensable necessity. But, thanks be to God, for just at the time when the poor farmer needs rain, we always have an abundant supply of water, since from the middle of May to October our rivers are always full and overflowing on account of the snow melting on our mountains. The temperature is moderate, and with the exception of two or three days when the thermometer may fall as low as 45° below zero, the winters are with us no more severe than they are in the Mississippi valley.

Now I must say a word concerning our school. This we reopened on the 18th of last March under rather disagreeable circumstances. Indeed we had to work under the pressure of hard difficulties and oppositions of every kind, set up to jeopardize the very existence of this Mission! But in spite of all these difficulties, Father Ignatius Panken succeeded in gaining the confidence of our Indians, and they brought us some of their children. Of these the highest number we had before the end of June was thirty.

On the 1st of July we disbanded our pupils and began the usual vacations. On the 17th we were visited by a terrible mountain cyclone, during which a cloud burst over us, striking the ground fifteen feet from the sisters' house with such a crash as to dig a hole two feet deep by six wide. At once such a quantity of rain fell on us, that one would have thought the flood gates of heaven had been left open

over us. Our valley was turned into an immense river rushing down with great rapidity from the high mountains, and we began to fear that our old frame house and all we had would be washed away. All nature appeared to be in a state of convulsion. Such uninterrupted succession of lightning, such deafening thunder claps, such roaring of the tempest, we never had witnessed before; it looked as if the end of the world were coming, and we were wondering and speculating on what might come next. This violent cataclysm, which began at half-past three in the afternoon lasted but half an hour. At four o'clock all was over; the sky cleared up, the sun shone as bright as ever, the night was calm. We felt very much inclined to look upon this phenomenon as a bad omen. Was it to be so? I will not dare to say; the fact however is, that it was followed by an amount of unexpected troubles.

On the next day, July 18, Father Panken started for St. Louis on business connected with our Mission, and I was left here alone with Rev. C. Scollen the secular priest who helps us, and a few Sisters of Charity. Whether these good ladies got alarmed on account of the late storm or felt over-fatigued on account of the work they had done at this Mission, I am at a loss to state; all I know is that on the 25th they told me that they were bound to return to their mother-house in Leavenworth, and on the 29th they left. So now my companion and I were left alone to take care of the whole Mission, and what was worse, with but little money to meet exigencies. Our situation became a difficult one, but we took it quite philosophically, and divided the labor amongst us. I took up my headquarters in the abandoned house of the sisters, and my companion held his court in the old mission dwelling, over half a mile distant. We had to tend seventy head of cattle, a dozen horses, and a few pigs, besides, as an indispensable appendix, we had to see to the milking of several cows, and had to cook our own meals. You may imagine what a sumptuous table we kept, for neither my companion nor myself knew anything about cooking.

This, however, was not my greatest trouble; my fears were that one of us two would break down, for we were taxed beyond our strength. Alas, my forebodings were soon realized! After a few days my companion, who was working far harder than I, fell sick, and his exhaustion became such, that he could hardly utter a word. This made my condition almost unbearable, because I was not able to attend to the work which was to be done, and I could not find any one to help us. Our position would have become

a critical one had not divine Providence come to our assistance. Contrary to all my expectation I met with a Canadian, a strong, able-bodied man, with whom I was well acquainted. He happened just then to be without any employment, and I hired him to come and stay with us and do our work. This gave my companion a chance to recover, and times began to brighten a little. On the 27th of August, Father Panken at length returned to us from his long excursion. He brought with him a young man to remain with us as a servant, but he was disappointed in getting any sisters to come here to replace those who had left us.

This absence of sisters at the present juncture gave rise to new troubles, for September was hurrying in, the school was to be opened, and we had no sisters to teach and take care of the children. But Father Panken was not discouraged on this account. Without losing a moment of time he went to Lander and succeeded in engaging some ladies to come to take care of the school and house; so, thanks be to God, on the 1st of September our school was reopened. The Indians were not much pleased when they saw that we had no sisters, but on being assured that we would try to get some of them after a while, they felt satisfied and by degrees brought us their children, so that now we have just twenty-two in our school.

It being impossible to find Catholic ladies to come to teach our pupils, we were obliged to engage Protestants. This is a great drawback to our school. Still, though we cannot expect to find in these teachers that religious spirit which makes a sisters' school so much more preferable than any other, especially in the education of Indian children, we cannot complain of them. They try their best to make the children behave, and they teach them their prayers in English, whilst Father Scollen teaches them the same, and gives them catechism in their own language.

We need here a couple of young, zealous fathers, willing to sacrifice themselves for the conversion of this nation. To do any permanent good among these Indians, it is necessary before all to learn their language, adopt their ways, and after this to have constantly at hand a big supply of good intention and patience. We need also some brothers animated by the same spirit. We need a cook, a farmer, and a man knowing all kinds of trades to take care of our children, and look after the temporalities of this Mission. But when shall such assistance be given us?

PAUL MARY PONZIGLIONE.

MISSIONARY LABORS.

FROM JAN. 1, 1891, TO EASTER SUNDAY, MARCH 29.
MARYLAND-NEW YORK PROVINCE.

Sacred Heart Church, Fall River, Mass., Jan. 4-18. FF. Himmel, Forhan, Gleason, Casey. Confessions, 4000; first Communion of adults, 22; converts baptized, 3.

St. Peter's, Jersey City, Jan. 4-18. FF. Macdonald, McDonald, Younan. Confessions, 6454; first Communion, 100; confirmations of adults, 250; converts baptized, 15, and 5 left under instruction.

St. Francis Xavier's, N. Y., Jan. 18, Feb. 8. A three weeks' mission by the fathers of the band; 1st, for unmarried women; 2nd, for married women; 3rd, for men. Double evening service each week, etc., in the upper and lower church. Confessions, 14,400; Communion, 18,200; confirmed, 150; converts baptized, 13.

Our Lady and St. Patrick's, Moorestown, Trenton, N. J., Jan. 25, Feb. 1. Fr. R. Macdonald. Confessions, 620; prepared for first Communion, 6.

St. Ann's, Worcester, Mass., Feb. 8-22. FF. R. Macdonald, Giraud, Hart. Confessions, 4025; confirmed, 225; prepared for first Communion, 97; converts baptized, 2.

St. Mary's, Auburn, N. Y., Feb. 15, Mar. 1. FF. Gleason, Younan, T. Murphy. Confessions, 5139; confirmations, 188; first Communion, 77; converts baptized, 4; left under instruction, 6.

St. Charles's, Woburn, Mass., Feb. 15, Mar. 1. FF. M. McDonald, Forhan, Loyzance, Hedrick. Confessions, 4000; prepared for first Communion, 29; converts baptized, 2.

St. John Baptist, Syracuse, N. Y., Feb. 15, Mar. 1. FF. McAvoy, Hamilton, Colgan. Confessions of men, 2000, of women, 3000; confirmations, 57.

St. Mary's, Newburgh, N. Y., Feb. 15, Mar. 1. FF. Casey, Fink, Kelly. Confessions, 2070; first Communion, 10; converts baptized, 4; left under instruction, 1.

Cathedral, Albany, N. Y., Mar. 1-15. FF. R. Macdonald, Giraud, Wallace, Hart, Hill, Hedrick. Confessions, 7000; first Communion, 88; confirmations, 175; converts baptized, 13, and 5 left under instruction.

St. Mary's, N. Y. City, Mar. 8-22. FF. Forhan and Hamilton. A retreat; confessions, 5600.

Immaculate Conception, N. Y. City, Mar. 8-22. FF. Casey, Younan, Hedrick. A retreat; confessions, 6300; first Communions, 25; converts left under instruction, 2.

Sacred Heart, N. Y. City, Mar. 8-22. FF. McAvoy and T. Murphy with some assistance from FF. McGovern, Hill, Hart and Sherman. A retreat; first week double evening service; confessions, 6400.

Holy Name, N. Y. City, Mar. 8-22. FF. Gleason, Colgan, Kelly. Confessions, 3500; prepared for confirmation, 33; for first Communion, 25; converts baptized, 6; left under instruction, 2.

Cathedral, Halifax, N. S., Mar. 8-22. FF. Himmel, M. McDonald, Loyzance, R. O'Connell. Confessions, 5750; first Communions, 50; confirmations, 193; converts baptized, 15; left under instruction, 1.

The fathers of the band were not altogether idle during Holy Week.

FF. R. Macdonald and Forhan gave a little mission in Our Lady of Mount Carmel, Boonton, N. J., and heard 700 confessions and prepared 6 for first Communion.

F. Younan remained over at the Immaculate Conception, N. Y. City, and besides preaching, heard 294 confessions.

F. Casey, in Waltham, Mass., helped in the Holy Week services, and preached Good Friday and Easter Sunday.

Total:—Confessions, 81,252; confirmations, 1271; first Communions, 535; converts baptized, 77; left under instruction, 22.

J. T. C.

THE WOODSTOCK LETTERS—BACK NUMBERS.

We are sometimes asked for back volumes or numbers of the LETTERS. These we cannot always supply as we have but very few left of certain numbers. The following list gives the numbers which we have on hand at present, and most of which we can furnish to any of Ours who may wish to complete his sets. The figures in the parentheses indicate the number of copies still remaining. We should be grateful to any one having duplicates if he would forward them to us. We are especially desirous to procure the copies of the numbers for, Jan. '72, Sep. '79, and Jan. '80. We would also esteem it a favor if at any time any of Ours should know of numbers of the LETTERS being offered for sale, no matter of

what date, if he would purchase them and forward them to us. We shall at once reimburse him for any expense to which he may be put.

The following is the list of the back numbers now in our possession:—

Vol. I. No. 1, Jan. '72 (1)	Vol. XI. No. 1, Jan. '82 (6)
“ “ “ 2, May '72 (48)	“ “ “ 2, May '82 (11)
“ “ “ 3, Sep. '72 (48)	“ “ “ 3, Sep. '82 (16)
Vol. II. No. 1, Jan. '73 (48)	Vol. XII. No. 1, Jan. '83 (22)
“ “ “ 2, May '73 (61)	“ “ “ 2, May '83 (22)
“ “ “ 3, Sep. '73 (70)	“ “ “ 3, Nov. '83 (5)
Vol. III. No. 1, Jan. '74 (78)	Vol. XIII. No. 1, Mar. '84 (13)
“ “ “ 2, May '74 (81)	“ “ “ 2, Jul. '84 (11)
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GONZAGA COLLEGE.

A SKETCH OF SOME OF ITS PRESIDENTS, PROFESSORS,
AND STUDENTS.

(Continued.)⁽¹⁾

In 1836 Fr. Dubuisson was sent as the representative of the Maryland Province to the congregation of procurators which met at Rome in that year. Whilst abroad, he received many presents in money and paintings for the province. His memorandum of these donations is preserved in the Woodstock Historical Library.

IN ALEXANDRIA, VA.

In 1838 Father Dubuisson was transferred to St. Mary's Church, Alexandria. As pastor of this church he was principal of St. John's Academy, in which he taught French. The new pastor was much liked by Catholics and Protestants. The children were especially attached to him. How could it well be otherwise when, accustomed to reverence him for holiness of life, they were also called upon to admire feats of strength which neither they nor their fathers were able to perform. Owing probably to his physical training in the French *lycées*, Father Dubuisson was able, even when over fifty, to perform with ease such feats as lifting himself by the limb of a tree till his arms at full length supported his body above it. At other times, to the admiration of the "small boy," he used to pick up two boys of thirteen or fourteen, one in each hand, and hold them out at arm's length.⁽²⁾

⁽¹⁾ See vol. xix., page 163.

⁽²⁾ Tradition relates that Fr. Dubuisson was an excellent violinist. The late Br. Cassidy used to tell with much pleasure of how Fr. Dubuisson converted the daughter of a Protestant clergyman by his violin playing. This lady was invited by a Catholic friend to pay a visit to Fr. Dubuisson. The conversation happening to turn on music and the Protestant lady remarking that since her visit to Alexandria she had not heard any good music, the priest with his characteristic politeness took down his violin and began to play with his usual skill. The effect of the music upon the young lady was such that she was soon on her feet executing a step in true Virginia style. When Fr. Dubuisson observed what she was doing, he stopped playing and severely reprimanded her for making him use his violin in the cause of such a profane amusement as dancing. Strange as it may seem this unpleasant ending to a pleasant visit led the young lady to seek instruction in the Catholic religion, and in due time to receive baptism from the hands of Fr. Dubuisson.

It has been noted that Fr. Dubuisson paid much attention to the dignity of divine service. In one of his letters he says: "Nothing is too beautiful for the service of the Master of heaven and earth; nothing is too magnificent to fill the minds of men with that respect which is his due." His friends knew that no gift of theirs would serve to keep them in his prayerful remembrance better than a present for the adornment of the church. In whatever place Fr. Dubuisson labored may still be seen memorials of his love for the beauty and glory of God's temple. In the sanctuary of St. Mary's Church, Alexandria, Va., there is now a beautiful Madonna, the work of a master hand, presented to Fr. Dubuisson by the Empress of Austria.

At Archbishop Eccleston's request, Fr. Dubuisson, in addition to his pastoral duties at Alexandria, took charge of a congregation at Piscataway, Md. A little church soon appeared to mark the zeal of the priest and the generosity of the people. On one raw, wet day in 1839, while he was riding thither, his hat blew off into a freezing pool of water. By wearing the hat while still wet he caught a severe cold which developed into laryngitis, from which he became a chronic sufferer. In a letter to a friend in 1841 he says: "Since the middle of September it has not been in my power to preach at all. To prolong a conversation is quite distressing to me. The very recitation of my breviary is frequently painful." His throat became so much worse in 1842, that his physician ordered him to go to the south of Europe.

Though destined never to meet again in this life, pastor and people remained ever united in spirit. The influence of Fr. Dubuisson's edifying life had left its impress upon the minds and the hearts of his beloved people. And if, in the cycle of years, this influence was to fade in the hearts of some, preserved by undying gratitude, it would ever endure in the hearts of the twenty-eight converts whom he had brought to the faith of their fathers. Evidences of Fr. Dubuisson's love for the work of the American mission and tokens of his affection for his brethren in Maryland and Virginia are found in his numerous letters to the Provincial, preserved in the archives of the province. Fr. Curley, who was then *Socius*, informed the writer that Fr. Dubuisson used to write to the Provincial once, and sometimes, twice a month.

In the catalogues of the Turin Province from 1843 to 1853, we find Fr. Dubuisson accredited to the college of Turin. Though his ill health continued, he was able to perform during these years the duties of chaplain to the

household of the Marchioness of Montmorency. From 1854 to 1861, he was living in the House of Probation, Toulouse, France. In 1862 he removed to Paris, where his saintly life merited a holy death on the eve of the Assumption of our Blessed Lady, 1864.

REOPENING OF THE COLLEGE.

The prayers of Gonzaga's third president and her ever devoted friend, the Very Rev. Wm. Matthews, were at length answered in 1848, when Father General permitted the fathers to return to Washington. So, on Oct. 2, 1848, Fr. Matthews' heart was gladdened by the sight of two hundred boys, who sought admission to the college. The students were received by FF. John Blox, president; Francis Vespre, vice-president; Daniel Lynch, professor of poetry and Spanish; Messrs. Robert Fulton, Anthony Van den Heuvel, and Nicholas Bryne, professor of the grammar classes, and three lay teachers.

Amongst these professors will be noticed an old pupil of the college, Fr. Daniel Lynch, who then, and for over a score of years afterwards, served to link the old college with the new. The great number of names on the records of 1848 identical with those of the first students of the college (from 1821 to 1827) shows that her alumni, appreciating what she had done for them, committed their sons to her care, assured that their *alma mater* had not departed from her past high standard of moral and intellectual training, and that these boys of '48 profited by her training is attested by their subsequent illustrious career. As space will not allow the insertion of all the distinguished alumni of 1848, the following names will suffice to indicate some of the walks of life in which they have done honor to her teaching: Martin F. Morris, Esq.; Fr. Peter Paul Fitzpatrick, James Hoban, Esq.; James C. Pilling, Esq.; Fr. Wm. B. Cleary; Francis B. Mohun, Esq.; Messrs. James W. Orme; James K. Cleary; Walter C. Briscoe, M. D.; Francis F. B. Sands, Esq., and Gen. Charles Ewing.

Fr. John E. Blox, the fourth president of Gonzaga College, was born in Belgium on June 17, 1810. At the age of twenty-two, emulating the apostolic zeal of the many Belgian priests and levites who had left their fatherland to gather in the rich harvests of the American missionary, John Blox came to this country and entered the novitiate of the Society of Jesus at Whitmarsh, Md., on November 5, 1832. There he was instructed in the Institute of St. Ignatius by the master of novices, Father Fidele de Grivel,

whom his old superior, Father Varin, had lauded as an angel. As Father Grivel had entered the Society of Jesus in Russia in 1803, and had thus been schooled in the traditions and training of the old Society, he was well fitted to communicate the spirit of its founder to his novices. And that the master's lessons in this school of asceticism were well learned is shown by the after life of Blox, Ward, Clarke, Drouitz, Stonestreet, Woodley, Hoecken, and Schoenmacher—all novices of Father Grivel.

When Father Blox's term of probation had expired he was sent to Georgetown College to begin his studies for the priesthood and to assist in the works of the college. During these years we find him at one time professor of philosophy, and at another, prefect of discipline.

At last the long preparation was over and the happy day had arrived when his hands were to be declared worthy of offering the Spotless Victim for the erring sinner. He was ordained priest by Archbishop Eccleston at Trinity Church, on July 4, 1843. Three of his fellow-novices—Fathers James A. Ward, William Francis Clarke, and Charles H. Stonestreet, received the same grace on the same day.

In the year preceding Father Blox's appointment as rector of Gonzaga College, he was superior of St. Xavier College, Cincinnati, in the absence of its rector, Father Klet. This position gave Father Blox much valuable experience that stood him in good stead in the management of Gonzaga College. Hence, this knowledge, his engaging manners and affectionate disposition were the tools that he brought to the work of raising Gonzaga College to the height of her former glory. Indeed, were we to judge the glory of an institution only from the number of its pupils, then we should have to say that Gonzaga's glory shone with more than its past splendor during the administration of Father John Blox. One who reads the names of her alumni for these years will set down the Catholic of note not represented as verily a *rara avis* in Washington.

This, however, is not so strange when we reflect that Father Blox's other duties made him known to parents, and this made them love him and desire to entrust their sons to the influence of his training. As Rev. Father Matthews was in 1848 seventy-eight years old, much, if not all the work of the parish, fell upon the shoulders of Father Blox and the Jesuit fathers teaching in the college. Certainly all the preaching and the visiting of the sick did.

Three months after the college had reopened, the pupils had progressed so rapidly that they were able to give a pub-

lic exhibition to their friends and relatives on December 30, 1848. Then again on February 28, 1849, to inaugurate the second term, the gratified parents were treated to another specimen of their sons' progress in studies.

But the gala day was on July 19, 1849, when the college had its first commencement since its re-establishment. One day, however, was not sufficient for the torrent of youthful eloquence that was to deluge a truly patient audience. So the commencement lasted two days, the 19th and 20th.

Out of consideration for our readers who are as gentle, but not perhaps as patient as that audience, we shall give only the principal numbers of the programmes of the exercises.

A newspaper of that date introduces its description of the two-day commencement with the following enthusiastic praise :

" We have just witnessed the closing of this remarkable institution. Remarkable truly! Though less than a year in operation, it closed with the astounding number of 270 interesting pupils. Much had been expected of the revived institution from the high character of the old seminary. We have witnessed many an exhibition of the kind, but this one, to our mind, compared favorably with, perhaps eclipsed, the best of them all as to order, propriety and handsome conduct of the students, taste and judgment displayed in the selection and order of the exercises, and more especially as to the finished, even brilliant manner in which most of them were executed."

Long before 5 P. M., the hour set for the procession to the hall, the boys began to gather in the college yard on F street. When at last everything was ready, each class was formed into companies, under the command of a marshal. Company after company moved with military precision to the place assigned them. When the whole line was formed they executed some evolutions to the wonder of the "small boy" and to the admiration of their friends. But let one who saw the sight speak: "Imagine a group of 270 blooming youths two abreast, rigged out in beautiful uniform, headed by a soul-stirring band of music, four gorgeous banners borne aloft along the line, the whole closed up by several citizens of the District and lastly by the faculty of the college in their official gowns, moving in splendid order along our broad avenue up to Carusi's Saloon. It was a sight as novel as it was interesting to the citizens of the metropolis; for never before had they witnessed an assemblage of students so numerous and imposing." The marshals, wearing blue sashes and white rosettes, elated by their brief author-

ity, tried to march with the military bearing of a Gen. Zachary Taylor, whilst the thirty speakers, adorned with pink-red sashes with a golden star in front, proud of the importance of their position, walked with the scholarly bearing of a Daniel Webster.

Hours before the appointed time Carusi's was crowded to overflowing with the *elite* of Washington, the President of the United States, Gen. Zachary Taylor, amongst the number. The seats for the boys rose one above the other from floor to ceiling in the form of a semi-circle around the stage in the centre of which were the speakers and faculty. It is said that "the whole arrangement had a visible and truly bewitching effect upon the audience."

It is recorded that the youthful orators acquitted themselves with singular credit to themselves and their instructors, and to the highest satisfaction and gratification of their numerous auditory. They felt what was to be done, and had learned how to do it. The correctness and propriety of gesture and enunciation, the perfect ease and mastery with which each speaker handled his subject commanded the admiration of all. A gentleman who was present thus praises some of the speakers: "The introduction by Thomas Lay was well conceived and correctly spoken; the Latin trilogue on the 'Birth of the Saviour,' between the Bethlehem shepherds, reminded one of the days of Virgil; 'Mount Vernon,' by John Franklin, was perfect as to composition, and could not have been delivered better; 'I Want to be a Great Man,' by James Hoban, was an earnest that, if Providence spare his life he will be such. We cannot notice all, but 'My Teacher's Strap,' by Walter Briscoe, was exceedingly beautiful as to style and delivery."

The exercises of the second night were on as grand a scale as those of the first. This is how the favorites were noticed: "Eugene L. Fleury, on 'William Tell,' was too much for the patriot's heart to resist; James McCarty, on 'The Union,' was a splendid piece of composition, and delivered with force; the dialogue about 'Big and Little Men' could not be surpassed; Thomas King, on 'Eloquence,' was, according to consent, truly eloquent; the comic piece, 'The Disappointed Office Seeker,' convulsed with laughter, not only the whole audience, but especially the stern conquerer of Buena Vista."

One hundred and twenty students were rewarded with medals, premiums, and rosettes for class work during the year. Thus closed the first year of Gonzaga College after its reopening.

The boys of '49 whose proficiency in their respective

classes merited a medal were: John F. Callan, Christian doctrine; Martin F. Morris, first Greek and first mathematics; Joseph Lindsley, first arithmetic; Edward Caton, second arithmetic; David Wilber, third arithmetic; H. Burgevin, second Greek; James Smith, third Greek; Thomas King⁽³⁾ first Latin, in which class Martin Morris received a premium; John Boone, second Latin; Wm. B. Cleary, third Latin, and Isaac Beers, first English.

SESSION OF 1849-1850.

The fond hopes of its friends for its future success were more than realized when Gonzaga College began its second renescent year, on September 1, 1849, with 340 pupils, whose numbers by Christmastide had increased to 400.

How these boys trudged, for trudge they had to, at a time when there was no friendly street car, nor protecting brick pavement, through all kinds of weather from all parts of the city, is a marvel to the school boy of this age, whose college is often selected on account of its nearness to all the street railway lines and its position on the best paved street.

Yet the wonder grows when our boy of '90, contemplating in spirit the crowd gathered in that spacious F street schoolyard, sees none of them playing baseball. How they managed to do without it he cannot understand. But those old boys seem to have had jolly fun on the voladores which good Father Blox had provided for their amusement. Now a voladore was a stout post, fifteen or twenty feet in length, at the top of which was secured a movable iron plate, from which hung ropes terminating in a leathern strap. The boys on binding this strap around their waists, and after getting a good start, went flying in right merry go-round fashion.

When the bell, ringing in the season of 1849-1850, had summoned the students from the playground, they were informed that the college for the ensuing year would be directed by Rev. John E. Blox, president; Rev. Francis Vespre, vice-president; Rev. Hippolyte De Neckere, professor of rhetoric, with Messrs. J. Slattery, Anthony Van den Heuvel, Renward Bauer, Brothers Nipper and Whelan,

⁽³⁾ Thomas King afterwards becoming a student of Georgetown College, took the medals in the classes of poetry, rhetoric, mathematics and philosophy. These medals elegantly mounted were presented recently to the Coleman Museum by his sister, Mother Loretto King, of the Visitation Convent, Georgetown. They are curious on account of size and design. His brother Joseph King, a scholastic of the Society, was born May 5, 1836, entered the Society, Nov. 6, 1852, and died at Georgetown College, May 4, 1865.

as professors of the remaining classes, together with Messrs. John Lynch, John F. McCarthy, and John H. Coolidge, lay tutors.

Then went on the usual routine of college life, broken by the monthly reading of the marks, at which were given declamations before invited guests, till February 4, 1850, when a grand semi-annual exhibition was held in Carusi's Saloon, which the papers of that date declare "sustained the reputation of previous efforts." And thus were also praised the commencement exercises, July 16 and 17, 1850. We omit fuller reference in order to notice at length the last year of Father Blox's administration.

The college reopened on September 2, 1850, with a large increase of students. The entry book from October 2, 1848, to October 2, 1850, records the names of 525 pupils. The faculty was increased this year by the arrival of Messrs. Barrister, Rumele, Lilly, and McAtee. The secret of Father Blox's success is indicated by the following entry in the College Diary of that year: "Rev. Father Rector recommended a paternal method of acting toward our students, so that if in after life they may forget our admonitions they may at least remember our kindness. He insisted particularly on private admonition, having so often experienced the efficacy of this remedy when all others failed. May our Lord, for whose glory we labor, bless our endeavors, and may our Blessed Lady preserve the young hearts entrusted to our care."

That familiar but unpleasant institution, "Jug," is mentioned in the diary as the "Penitentiary." Whether it was as much resorted to as the present establishment is in our colleges the records do not state.

Mass was celebrated every Sunday at 9 o'clock in St. Patrick's Church for the students, during which one of the scholastics delivered a short sermon. Sometimes a father from Georgetown College said the Mass. There is frequent mention of Father Bixio having done so.

In the invitation sent to parents and friends for the semi-annual examination, on February 28, 1851, Father Blox states that the exercises will be held at the National Hall, and will begin at 9 A. M. As there were sixty-four speakers on the programme the wonder is when they stopped. Perhaps Counsellors James Hoban and Francis P. Sands, Messrs. James W. Orme, Benjamin R. Shekell, Wm. Bayly, Dr. Walter C. Briscoe, and Pay-Director Richard Washington, U. S. N., who were among the sixty-four speakers, recollect the late hour in the afternoon when this floodgate of eloquence was closed.

On March 17, 1851, Father Blox preached the panegyric of St. Patrick in St. Patrick's Church, Philadelphia. Immediately after the sermon he was prostrated by a severe attack of rheumatism. When his illness became known in Washington, the many anxious inquirers about his condition and the many earnest prayers offered for his recovery manifested the depth of affection the Catholics of Washington had for the Rev. John Blox. But the Lord so hearkened to their prayers that Father Blox was able to return to Washington on April 27, 1851. Then a joyous crowd of students poured into his room to welcome him home. Father Blox had provided against this emergency, and so each boy received a pious souvenir of his rector's thoughtful kindness.

It is quite probable that the boys made an annual retreat in the years 1849 and 1850, yet there is only record of the retreat of 1851. It was opened on Sunday, April 13, by Father Ciampi. The meditations were given by Father Vicinanza, the instructions by Father Ciampi, and the spiritual reading by one of the scholastics. The exercises began with Mass in St. Patrick's Church at 8.45 A. M., and were concluded with the Benediction of the blessed Sacrament at 5.30 P. M. In the College Diary, as well as in the Book of Life, are recorded, the names of fifty students who made their first Communion on Wednesday morning, April 16, 1751.

THE FUNERAL OF ARCHBISHOP ECCLESTON.

Heretofore the boys had marched in joyful procession upon the streets of the city; they were now invited to join in the mournful procession that accompanied the remains of their beloved archbishop to the depot of the Baltimore and Ohio Railroad. It will be remembered that Archbishop Eccleston, while on a visit to the Georgetown Convent of the Visitation, died on Tuesday, April 22, 1851, and that on April 24, the President of the United States, foreign ministers, distinguished public men, the clergy of Washington in cassock, surplice, and stole, the Jesuit scholastics in surplice and cassock, the students of Georgetown and Gonzaga, and deputations from the Catholic churches of this city and Baltimore, formed the funeral cortege.

Father Blox delivered the funeral discourse at the solemn high Mass of requiem, which was celebrated at St. Patrick's Church on May 14, for the repose of the soul of the Most Rev. Archbishop. Choosing the text, "It is appointed unto men once to die, and after this the judgment," he spoke

with great feeling of the edifying life of the deceased prelate, his great talents, superior virtue, his unassuming manners, and his constant aim to do good to all.

On June 21, 1851, the feast of St. Aloysius was celebrated for the first time at the college in a most solemn and impressive manner. All the students attended the solemn high Mass in St. Patrick's Church. The celebrant of the Mass was the Rev. Father Lanaghan, pastor of St. Peter's Church, assisted by Rev. Father Bixio, deacon, and Mr. Barrister, subdeacon. Rev. Fathers Blox and Slattery were seated in the sanctuary. The panegyric was preached by a scholastic from Georgetown College.

FATHER LEONARD LESSIUS.

RESUMPTION OF THE CAUSE OF HIS BEATIFICATION.

A letter from Mr. De Beurme.

LOUVAIN, May 11, 1891.

REV. AND DEAR FATHER,
P. C.

It may be of interest to you to learn that the "cause" of the Beatification of Father Lessius is about to be resumed. Although this great servant of God is well known among Ours, yet that which is less known of him is the veneration in which he was held immediately after his blessed death, which occurred on the 15th of January, 1623. He was buried under the high altar of the first chapel of the Society at Louvain. His relics for many years drew crowds of pilgrims who came from every part of Belgium to implore his intercession, through which many miraculous cures were obtained. We find a number of these wonderful cures related in the annual letters of the Society about this epoch.

In 1642 his remains were taken from their first burying place. A few of his bones were then distributed among the different houses of the Belgian Province; but the greater part was placed in a precious case and kept under the altar of the aforesaid chapel. Here it was that these remains continued to be honored by the faithful, and a custom had gradually been introduced of coming for nine consecutive days to hear Mass, said at the altar over his tomb.

When, in 1666, the Jesuits had opened their church of the Immaculate Conception (which to-day has become the parochial church of St. Michael), the devotion to Lessius went on increasing. In consequence, many considerable donations were destined to defray the expenses for the construction of a chapel to his honor as soon as the Holy See would authorize his public veneration. In fact, from the year 1641, the ever-increasing number of miraculous cures obtained through the intercession of Father Lessius determined the ecclesiastical authorities to take juridical information about his life and miracles.

These processes are now lost; the many and great calamities which the Jesuit Fathers had to sustain at this precise moment forced them to interrupt his cause, which is now resumed and confided to the care of Reverend Father John Baptist Van Derker of the college of Notre Dame at Antwerp. This is not the first cause which Father Van Derker has undertaken; for it was he who in 1865 was postulator of the causes of St. John Berchmans and St. Alphonsus Rodriguez concerning the miracles worked through their intercession in the cities of Antwerp and Brussels. He was also successful in the cause of Blessed Charles "the Good" Count of Flanders and Martyr. At this time, notwithstanding his advanced age, this indefatigable postulator conducts the process of Blessed Tdesbald, Abbot of the Cistercian Order (of the diocese of Bruges), as well as that of the great ascetic writer of the middle ages, Blessed John Rusbrochius (Ruysbroeck) and that of the Venerable Mother Julie Billiard, Foundress of the Congregation of the Sisters of Notre Dame.

In the hands of such an experienced man, the cause of the saintly and learned Father Lessius can hardly fail, especially when undertaken with the full approbation and at the earnest request of his Eminence Cardinal Goosens, Archbishop of Mechlin and Primate of Belgium.

Our scholasticate here possesses the precious relic of the brain which was extracted from the cranium eighteen years after his death, and which, up to the present, is well preserved.

The life of Lessius written in Latin by his nephew Leonard Schop, member of the Premonstratensian Order, was published in 1640, by Thomas Courtois, a lawyer in the senate of Brabant; unfortunately a decree of the Index of the 18th of December, 1646, forbade its being read on account of some inaccuracies relating to Fr. Lessius. However, there are now solid reasons to believe that this prohibition

will be soon withdrawn. In the mean time, two able writers are preparing a life of Lessius in French and Flemish.

May it please Divine Providence to honor with new miracles the one who has contributed so much to God's glory by his virtues, his teaching and his writings, and the Society of Jesus will count one more among the number of its Blessed.

I join to this short account of the resumption of Lessius's cause, a notice of his life which may serve you if you wish to insert these few lines in the LETTERS.

Yours in Christ,

THEOPHILUS DE BEURME.

A SHORT SKETCH OF THE SERVANT OF GOD
REV. LEONARD LESSIUS.

The venerable and learned Father Lessius died in the College of the Society at Louvain on the 15th of January, 1623, at the age of sixty-nine. He was born at Brecht, a little Belgian town fourteen miles northeast of Antwerp, in the year 1554. His parents were farmers of the name of Leys, and he was left an orphan at the early age of nine years. His diligent application to study induced those who had charge of his education to ask a scholarship for him in order that he might follow the classes in the University of Louvain. Having completed there with the most brilliant success his philosophy, he entered the Society at the age of seventeen. After his novitiate, when only twenty years of age, he was sent to Douay to teach philosophy, and here he taught with brilliant success for seven years, when he was sent to Rome to study theology.

Here he spent four years in the study of theology having as his professor during two years the illustrious Suarez with whom he formed a friendship that was of the greatest advantage to both in the pursuit of their studies. He returned to Louvain in 1585 and taught theology for thirty years in the college of the Society with remarkable success.

The Archduke Albert had always on his table, when he gave his audiences, the treatise on *Justice* composed by the learned religious. Justus Lipsius who had chosen Lessius for his confessor wished to die in his arms. John of Nassau declared that he owed his conversion to the Catholic faith to him, while St. Francis De Sales wrote to him with his own hand to congratulate him on one of his works, and his contemporaries called him the "Oracle of the Low Countries."

It is evident that Father Lessius was one of the most illustrious men of his age, and yet his virtue equalled his science. Pope Urban VIII., who had known him intimately at Rome, affirmed that he esteemed him still more for his virtue than for his learning, and though admired and sought after by the learned, the humble religious was the friend and father of the poor whom he loved to confess and to console.

It is not wonderful, then, that his tomb has been held in so great veneration, and his intercession implored with so much fervor. On account of the signal favors attested by those who were eyewitnesses and who were themselves recipients of them, the proofs of the power which the venerable Father seemed to possess with God were collected and were for a long time preserved in the archives of the archbishop of Mechlin. Unfortunately, during the time that the Society was suppressed and its goods confiscated, the cause of the canonization was interrupted, and the tomb of the servant of God abandoned. Many books and writings exist, however, in which those who have known Father Lessius, bear witness to and extol his great virtues.

Of all these virtues his patience in corporal suffering seems to shine with the brightest light. Attacked with a frightful scrofula which he caught when, to escape from the pursuit of the Calvinists of Douay, he had taken refuge one night in a miserable inn; afflicted with a double hernia; tortured by the stone, and compelled, from having broken by an accident one of his legs, to drag himself about with much pain, the holy religious, always in good spirits, let nothing appear of the horrible martyrdom which so many painful infirmities caused him. The great humility which he showed in the midst of all his successes renders him worthy to become the model and patron of those learned Catholics who by their writings combat the errors of their time, and his unalterable patience recommends him to the veneration and to the confidence of all those who suffer. It has appeared, therefore, to some that it will not be inopportune to revive the old devotion to Father Lessius and to engage the faithful to have recourse to him, with the hope that it will please God to glorify his servant and to manifest as formerly, the power he enjoys in heaven.

FATHER JOHN BAPST.

A SKETCH.

(Continued.)

A strong trait in Fr. Bapst's character was the warmth and permanence of his friendships. However long the period of separation might be, it was never so long that Fr. Bapst forgot a friend of even his earliest years. This is proved by a great multitude of letters written to his absent friends, and furnished by them to the compiler of this sketch. Their personal nature forbids their publication; one, however, to his fellow-novice of thirty years before, can without breach of confidence be published and will serve as a proof of the depth of his affection towards those whom he once favored with his friendship. It is to Rev. Father Billet, then resident in Prussia.

BOSTON COLLEGE, February 11, 1868.

Reverend and very dear Father,

P. C.

I received your affectionate letter of the 10th of December last, and read with the greatest interest the news that you gave me. It always does me good to read your letters. After having told me of our old friends and companions in arms, and after having shown me by indicating the respective abode of each one that we are dispersed to the four quarters of the world, you ask me this question: "And now, Fr. Bapst, when shall we see each other again?" To this I am going to reply frankly. I hope we shall see each other again soon, and in this world, and this thought fills me with joy. But it will not be at Fribourg, whence we are expelled; nor very probably will it be in Germany where you are at present, but from which you may be driven at any moment; indeed, it will not be in Europe at all, to which I shall more than likely never have the happiness of returning. The honor of being sent as procurator to Rome, which you desire for me, will never, unfortunately for our meeting, be accorded me. Where shall we see each other again, you may ask? Is it not very plain? In the United States of America, beyond all doubt. You will come over to rejoin us with all our mutual friends; you will quit that antiquated Europe, wholly decrepit and going fast to pieces; you will leave to its desperate fate that old world, which it is impossible to resuscitate, and where there is almost nothing more to do, to come to the New World, this virgin soil, where there is so much hope for religion, and where the harvest will be so abundant when there is a sufficient number of laborers to gather it. Yes, faith, hope and charity leave Europe to take refuge in America. You have no idea of the outlook which is presented to us in this country. A great struggle is on the point of ensuing. Protestantism exists no more here. The educated classes re-

alize that it has no foundation and that it does not meet the needs of the times, and consequently they reject it. The fight, then, that is on, is not with Protestantism—that we have buried; it is with infidelity. But the American character is too noble, too religious, has aspirations too lofty to content itself with sterile infidelity that affords them no comfort in this world and promises them none for the future. Besides, especially since the war, where the ministers reaped nothing but shame, and the priests, nothing but glory, the Catholic Church is respected. Indeed, one may say it is feared. There are conversions without number, and the converts come especially from the educated classes of society. Prejudices that once existed against the Church have gradually disappeared, and now an educated Catholic whose conduct is upright, is esteemed, to say the least, as much as a Protestant of like character.

But what makes me have a firm belief in America's conversion is first of all the just and frank character of the American people, who, when they know the truth, have no hesitation in professing it; the second reason for my belief is the full and untrammelled liberty we enjoy in matters of religion. It is not necessary to enter into details. I can express it all in a word by saying that everything is permitted us in teaching, worship, and preaching. Come some Sunday morning to our Church of the Immaculate Conception, which is a magnificent structure; you will see there, very likely, the *elite* of Boston society, the governor of the state, the most distinguished professors of the University of Cambridge—in a word the great people of the city. You can choose for your subject, "Out of the Church, there is no salvation." If you preach well (as *you* always do), and prove your thesis, all that these infidels will say is: "Oh! it is a powerful effort," and they will weigh your arguments with great nicety and know how to appreciate them. Behold then what it behooves you to do. Get away as soon as possible from that ancient Europe which affords you no more hope, and come to America, where you will find an immense field of labor that requires only to be cultivated to produce the most abundant harvest. Thus it will be that we will enjoy the unspeakable happiness of seeing each other again.

How much I thank you for the memento.

Your very devoted brother in our Lord,

J. BAPST, S. J.

P. S. Tell your excellent Rector that I have received his truly apostolic letter, for which I thank him most heartily. Engage him to come out to rejoin us and to use his influence with superiors to send us as many recruits as they can.

Father Bellvalder has in the space of a few months gained to such a degree the hearts of his Germans at Holy Trinity Church, Boston, that now that Fr. Provincial Paresce wishes to send him elsewhere, the whole parish has risen *en masse* to protest against the change.

In August, 1869, Fr. Bapst was appointed to succeed Fr. Perron as superior of the New York and Canada Mission. In this position he remained until the summer of 1873. His rule was gentle but firm, and won loving obedience from all his subjects. His memory is held in benediction by all the members of this famous mission. Fr. Perron writing of his successor, after the death of the latter, passes this short and simple eulogy upon him: "I may say I found him uniformly affable, gentle, full of charity for all. All these good qualities made him very dear to those in the midst of whom he lived. I regret not to be able to contribute more to the

edifying memory of that good father. God knows all the facts and will reward him in a manner more glorious for him."

While Superior of New York and Canada, he again communicates with this beloved Father Billet. The letter has a peculiar interest as it unfolds before us the impressions of this country then entertained by Fr. Bapst.

49 WEST 15TH STREET, NEW YORK, U. S.

March 5, 1873.

Reverend and very dear Father Billet,
P. C.

I have made you wait a long time—I am not sure how long—for this little reply to your excellent letter. It is useless to try to excuse myself. Besides, it is not necessary, for us at least, to do so; for we have known each other too long for either of us to be held guilty towards the other of what the world terms "a breach of etiquette."

When your letter arrived, I was on the point of starting on a long journey to Canada, and on my return I thought it better to delay my answer to your letter until I could send you the new catalogue of our mission; I hope you have received it. I do not know that you are acquainted with any of the fathers of this mission, but you will be able to judge how religious their characters are when I tell you that, though coming from another province to be their superior, I have ever sustained the most harmonious relations with them, and have met with not a single serious difficulty since my coming four years ago this next 31st of July. I expect every day to be replaced; I have been twenty-five years in America, and with the exception of one year have always been my own superior. It is high time, I think, that I learn afresh how to obey.

What have you to tell me of our poor province and of our German fathers? What, of our poor Switzerland? What, in a word, of Europe, and, I might add, of the whole world? Here even, in the United States, the sanctuary of liberty, the refuge of the oppressed from all countries, we commence to experience the moral, political and religious misery of Europe. At the Capitol in Washington as well as in the legislatures of certain states they are striving to pass certain laws, which if placed on the statute books will prove very detrimental to Catholic interests. They are bent on monopolizing for the State the management of public instruction, as well that which pertains to the higher studies, as that which regards the elementary branches; this would, indeed, strike a fatal blow at Catholic education. They hint, too, at the framing of other statutes which would clog the administration of ecclesiastical property and despoil the Church of all the concessions and privileges hitherto accorded to our colleges and religious institutions by the various state governments. It is easy to see how much damage such a measure would do us. But we are under the protection of the all powerful God, and have therefore nothing to fear. We have only one expression on our lips as an offset to every attack, "Thy Will be done."

Do you think that our German fathers, who instead of coming to America, where a vast field of labor spreads out before them, are obliged to rest on their oars by remaining in Europe—do you think, I say, that they will be able to return to Germany?

When I set out from Notre Dame D'Ay to come to the United States, it was the common opinion that after a year or two all trouble would be at an end in Switzerland, that a reaction in our favor would take place, and that after some years we would all be recalled. It is now twenty-five years that I have been awaiting my recall, and to-day I entertain no longer the slightest hope of ever returning to Switzerland; I have long since made up my mind to leave my bones on the American soil, well

persuaded that one can mount from here to heaven just as well as from the college of St. Michael at Fribourg.

After these twenty-five years of waiting a change in the tide of public affairs that would bear them back to their beloved upper German Province, our fathers may perhaps be now willing to seek a refuge in this land of freedom, but not knowing English, they will be Jesuits only in part, because the English language is absolutely necessary in this country. I think it would be well for them to prepare themselves for such an event. They have no need of them in Europe, and will not have for more than twenty years to come; but there is great demand for them here; let superiors send us their scholastics and we will teach them English and all that is necessary to make them true Jesuits.

Pardon me for speaking at such length on these topics so utopian; let us speak of other things. Let me ask you how you are prospering. It is refreshing at this epoch of universal disorder and confusion to turn to the past, and find oneself, even in thought, once again with tried old friends, who never forget each other. How times have changed since the year 1848! Our poor province twice dispersed is now scattered over the whole world; for example, take ourselves alone—you in France, I in America. It is so long since I quitted Europe, I am now so much acclimated here, and since my coming, I have been so immersed in various responsibilities, that Fribourg, Estranayer, Brigg, and the occurrences that marked our stay in these hallowed spots, rise up before my mind today as scenes from dreamland. I have not had enough of communication with our fathers in Europe. They all seem to me like strangers now; you are the only exception. You are for me to-day what you were twenty-six years ago. I have met, however, with great pleasure, our good Fr. Belrens, when he passed through here on his way to Buffalo.

Let us then remain united until the end. Let us continue the mutual memento which is an excellent bond of union.

Your devoted brother in Xt.,

J. BAPST, S. J.

On June 15, 1873, Fr. Bapst was succeeded by Rev. Fr. Charraux, in the office of Superior of the Mission of New York and Canada. The writer heard him speak in the most affectionately glowing terms of the fathers and religious whom he had governed for four years with care truly fatherly.

On July 31, 1873, he was appointed to fill the post of spiritual father at Boston College, and to act as prefect of the church. He was also charged with the direction of the cases of conscience. The demands for him to conduct retreats for the clergy and religious were so numerous and so constant that he could meet scarcely half of them. His correspondence, too, was large. Hundreds of letters to friends have been discovered, and what is most admirable, all treat of spiritual matters. The majority were answers to souls anxiously seeking to walk aright the narrow path. It would not be advisable to disclose the contents of most of them, but a knowledge of some will prove most interesting, showing, as they do, how solid was Fr. Bapst's spirituality and how deep his power of spiritual discernment.

April 3, 1873.

My dear friend,

Your letters, as well as your visits, are always a source of real pleasure for me. I forget you and yours!—Impossible; I wish only that circumstances would bring us both nearer one to the other, and give us a chance to see each other oftener. Your short visits to Boston College were always a feast for me. I have some prospect of returning to Boston next summer. That I know would suit us both admirably.

I am happy to hear that your children are so good and so promising. If children contract good habits at their mother's knee, and have the virtues received in baptism developed gradually as they grow up, they will be better prepared to fight and conquer their enemies when the critical age arrives.

In my opinion the world is improving and becoming better. Twenty years ago how the Pope and the Catholic religion were vilified by almost all the Protestant papers! The papers are, indeed, the expression of the world's sentiments. Now read the papers, even the whilom most venomous and violent against the Church; with what respect do they not write about Pope Pius IX., the Cardinals, etc. This sudden change is almost incomprehensible. Will it continue? Will it have good results? The crisis in the East has come. The whole of Europe must immediately have peace or war. If we have a European war, the hostilities will have immense dimensions; they will alter the whole political aspect of Europe, destroy Turkey, and perhaps many other governments. Will God interfere for his Church, or let antichrist do what he can against it? I really hope this general war will result in the preservation of the Church from fresh afflictions.

Remember me kindly to your wife. Tell Fenwick that I hope to have him to serve my Mass soon; assure him that I will be his assistant at his first Mass. He may become a bishop—another Bishop Fenwick—who knows!

Tout a vous en N. S.

J. BAPST, S. J.

P. S. Where will you make your retreat this year?

BOSTON COLLEGE, NOV. 3, 1874.

My dear friend,

You speak in your last letter of the desolation that possesses your soul because of your daily defects, your failure to be true to your resolutions, your halting on the way to that perfection proposed by our Lord to all according to their path in life, even to persons living in the world, "Be ye perfect as your heavenly Father is perfect." The whole difficulty lies in a mistake or false notion of your mind. Your mistake is to believe that true spirituality in this world must be without imperfection. That is the mistake. *Absolute* perfection here below is impossible. The scripture says, "A just man shall fall seven times, and shall rise again." (Prov. xxiv. 16.) "There is no just man on earth that doth good and sinneth not." (Eccles. vii. 21.) It is an article of faith that, without an extraordinary grace, no man can long avoid committing sin (of course we mean here venial sins and imperfections, not mortal sins). That being the case it is clear that our *perfection* in this world must be mixed up with many *imperfections*, and that this misery cannot be avoided, except by an extraordinary grace, which, so far as we know has been granted thus far to a very limited number of saints: the Blessed Virgin Mary, St. Joseph, St. John the Baptist and a few more perhaps. Therefore, in your case true spirituality and perfection can exist with your negligences, imperfections, and unfaithfulness. Nay more, without an extraordinary grace, which you have no right to expect, it is impossible for you to do otherwise. Therefore, like all other saints, resign yourself to this pitiful condition,

and be assured you can become a perfect christian in the world, notwithstanding all these sins and imperfections. The condition of perfection is not to be free from imperfections, negligences, and venial sins, but it is to have a steady and perfect will to serve God faithfully, in desolation as well as in consolation, in darkness as well as in light, in temptation as well as in peace. The imperfections and sins of the just are the result of the frailty of our nature more than of malice. The occasions of such imperfections and sins are the flesh, the world and the devil, that never cease from tempting and assaulting us. The sins of the just are rarely *deliberate*; they are the offspring of passion, heedlessness, inadvertence, negligence, etc., more than of the will.

Should you, however, be conscious of *deliberate* sins and negligences, of course your duty would be to struggle and fight against them until you have destroyed them.

Now the conclusion is that, giving up all sadness and discouragement, you continue to love and serve God as you have done thus far, and understand and believe that your past negligences and imperfections, which you cannot avoid, will be no obstacle to the sanctification and perfection which God requires of you according to your state of life.

In regard to your retreat which you so laudably retire from the world to make every year, forgetting your trials, desolations, sadness, go into it with great generosity, fulfil as well as you can the precious Annotations and Additions of St. Ignatius, concentrate all the powers of your soul on your various exercises; but above all expect all from God and nothing from yourself. Humble yourself in consolations remembering how weak you are without them, and do not seek them. In desolations try to be from the beginning perfectly resigned and assured that they are more profitable than consolations; live, however, buoyed up by the hope of the speedy return of divine sunshine.

Remember me to all your dear ones.

Your devoted friend in N. S.

J. BAPST, S. J.

BOSTON COLLEGE, Feb. 3, 1875.

My very dear friend,

You are so conscientious, so hungry and thirsty in your laudable inquiry as to whether you possess a true spirituality or a mere specious substitute, whether, in other words, you are tending according to your state of life to the fulfilment of that divine mandate addressed to all Christians, "Be ye perfect as your heavenly Father is perfect," that I feel a great desire to help you, my friend true and tried of so many years, to find that divine food—true spirituality, which alone can satisfy the cravings of your soul. But it is not an easy work to give advice on such a sublime and supernatural subject.

In the spiritual or interior life the soul is moved and led immediately by the Divine Spirit. And when God leads a soul, directors are no more wanted. All they can do is to ascertain whether the soul is really moved by the Good Spirit, and not deceived by the evil one.

The foundations of the spiritual life, even for one living in the world, are mortification and self-denial. Mortification removes the sins of the body, and self-denial, those of the soul—pride and self love, which are the obstacles to perfect union with God, in which the spiritual life consists.

True spirituality frees us from all uneasiness in regard to the wants of the body, as well as to the wants of the soul. For the interior man the Lord's prayer is a pledge on which to base that perfect confidence through which he expects everything from him. The spiritual man considers himself to be the child of God, and fears nothing; he desires neither sensible nor spiritual consolations, but only the will of God in everything. He does not seek for the gifts of God, but God himself.

You say that in the spiritual exercises which you have imposed upon yourself since your last retreat and which you perform daily at stated times, you are all the time seeking consolations. You are mistaken. It is not you who seek them, but corrupt nature which is in you. That bent of nature, however, is only a feeling, a bad inclination, but not a sin, until, by a deliberate act of your free will, you give way to it. That bad inclination or concupiscence we can control, but not destroy; we shall feel it till we breathe our last breath.

Grace is the opposite of nature, such as it is now, and as the inclination of nature to things of this world is not a sin, until we have yielded to it, so the inclination to God and heavenly things is not an act of virtue until we have consented to it by a positive act of our free will. Therefore, true spirituality does not consist in feelings, inclinations, sensible consolations, etc., but in actions elicited, commanded, and accepted by our reason and our will. When a man, having obtained a certain control over his passions, commences to love God above all things, and endeavors to fulfil all his duties with the pure intention of pleasing God and gaining heaven, that man is truly a spiritual man, no matter whether he has consolations or desolation, quiet of soul or temptations, unction or aridity, etc.

The only test of true spirituality is when a soul is conscious that she has no other purpose in this world but to promote the eternal interests of God and men, and would sooner die than commit a deliberate sin.

Spiritual life is also called Christian life, not only because we profess to imitate Christ, but chiefly because we have put on Christ in baptism. The difference between a Christian and an infidel is that the latter is without Christ, while the former has Christ in his soul as a part of his being. Christ is the first principle of supernatural life, and our soul is the second. We can do nothing without him, and he can do nothing without us; he is the conjoint agent with us of every supernatural act of our life. It is because our soul cannot perform the least supernatural act without him, that he is called the spouse of our soul. Practically, spiritual life consists in that never discontinued influence of Christ in every spiritual action of ours. Prayer in its highest sense and Communion are the practical expression of spiritual life; in that communication between the human soul and the Divine Spirit, it is the Divine Spirit who originates all good thoughts, all good desires, all good deeds, all good undertakings for the glory of God and salvation of souls. The human soul has only not to resist, that is, to consent to the inspiration of the Divine Spirit, and co-operate with him. Sometimes we are uneasy to know what we should do to please God. That uneasiness is vain, because God himself will always suggest to us what He wants us to do.

I have given you an idea of spiritual life with its principal points. Of course, it is impossible to descend to the practice. God leads each soul as he chooses, and the ways of that soul are so mysterious, so different from those of other souls, that no one can know anything about them except the soul itself, which is moved and led by the Holy Spirit and receives his graces, his gifts and his virtues.

Pray for me, my true Christian friend.

Your devoted friend in J. C.

J. BAPST, S. J.

BOSTON COLLEGE, Oct. 20, 1875.

Dear friend,

You complain of the fear you feel that you indulge in some sensuality in the matter of sleep. Let me tell you what I think of it, and how you can rid yourself of this fear. There are only two views about it. Either that extra-sleep is necessary for your health and for your strength, or it is simply a want of mortification in that only point. I know whence that fear arose—it was from the consideration of St. Ignatius's rules for

temperance, made in your last retreat. In order to find out the real cause of that great repugnance to rise at a seemly hour in the morning so as to perform in a becoming manner the morning devotions you have undertaken, you have to impose upon yourself as a sacred obligation the task of rising in the morning at the time you were wont to arise when you were in your greatest fervor. Try this without mercy for one or two weeks. You will soon find out whether this desire for extra-sleep is a temptation or a necessity of nature. Of course, if it is simply a temptation to sensuality, you must conquer and overcome it by continuing to rise at this time. How will you know this? You will know it clearly, if, afterwards during the day, you feel no evil effects from your morning effort. But on the contrary if that prolongation of sleep is found to be a necessity of your system in as much as it is discovered to be the only way to keep you in good health and in good spirits, and indeed in proper mood to fulfil your duties, then sleep as long as it shall be necessary, and by so doing you will please God; but by forcing nature and refusing to your system and your health the rest and sleep which are needed by both, you will surely displease God. Now, my best of friends, do go through the trial I have proposed to you, and I am sure you will come to a wise conclusion.

Remember me to all your treasures who are so dear to God, the lover of the innocent.

Your devoted friend in N. S.

J. BAPST, S. J.

BOSTON COLLEGE, May 14, 1876.

My dearest friend,

You find self is acting and controlling you to an extent which grieves you and the Holy Spirit also. That may be true, and of course, if the case be so, it must be considered wrong; but remember that, with one single exception, namely the Blessed Virgin Mary, and I am inclined to believe, St. Joseph, all the saints of heaven could have said the same whilst living in this world. They were all more or less controlled by selfishness and concupiscence. After all, complete and absolute perfection is impossible here; in heaven alone can it be had. It is right enough for a man to raise the highest standard of perfection conformable to his state of life and aim at it; but without an extraordinary dispensation of Divine Providence none of us can attain absolute perfection, which consists in acting always under the impulse of grace, and co-operating with that grace to its full extent; for this implies that our senses, our members, our passions, our imagination, our memory, and our will, are always entirely subjected to and controlled by reason, and reason by God. Before the fall it was so, but concupiscence, which infects now all the powers and faculties of the body as well as of the soul, makes it impossible in our present condition, even after we have been regenerated by baptism. You are right, however, my devoted friend, in raising your aspirations as high as possible, but you will be disappointed if you expect to reach absolute perfection here below.

As long as you possess the three graces you have mentioned in your last letter, you will be all right despite your selfishness and infidelity. These three graces you tell me are: the desire to belong to God alone, loving all those dear to you only in God and for God; the consciousness of having no stronger wish than to make your fellow-men know the love of Jesus; the grace to avoid seeking consolation in creatures. These you think you possess in some degree. Well let me console you by assuring you, dear christian friend, that these three graces are sufficient to raise you to the practice of all virtues, and to that perfection which is possible for man on earth; because these three graces, as they cannot be idle, will urge you continually onwards.

Do, dearest of friends, pray for me, yourself, and get your dear ones to do the same.

Yours affectionately in N. S.

J. BAPST, S. J.

BOSTON COLLEGE, Feb. 28, 1877.

My dear child,

"Like father, like son." Your letter is a model of clearness. In a few words you give me a thorough idea of your spirituality. In your book of life you have three things on the credit side and three on the debit side. These six things are a true expression of your spiritual life. You aim at as perfect union with God as is possible to man living amid the turmoil of life; this is the end. In order to reach this end perfectly, three things are needed; 1st, the faults you mention, must be corrected and replaced by the opposite virtues—namely, fervor in prayer at times during the day that you may determine beforehand, firmness against your former temptation about the future, purity of intention. 2d, the three gifts to your credit, namely, detachment from creatures, or mortification; true humility which is ready to undergo all humiliations whether coming from relatives or strangers; entire confidence and trust in our Lord must be made as perfect as it is given to man by God's assistance to make them here on earth. 3d, the operation by which God washes away our faults and our habits of imperfections, and perfects our virtues, is what we call trials; that is, no virtue is worthy of the name unless it be tried in the fire of affliction; trials, therefore, must be received with resignation at least. These come from God, as does any other heavenly gift or grace. They consist in temptations of every kind—aridity, darkness, etc., such as the greatest saints have undergone while in this vale of tears.

I would not be surprised if God may be pleased to send you some of these trials; for without them you can hardly get rid of your faults and render your virtues perfect. I do not consider it rash to suspect that the want of relish for prayer that you experience is one of these trials.

An important thing in spirituality is what is termed *l'attrait de la grâce*. Any one wishing to become perfect according to his state in life must seek to recognize and follow that attraction; it is the guidance of the Holy Spirit. Sometimes this Spirit draws us to read such or such a book, or to adopt such or such a devotion; and of course if we refuse to follow his *attrait*, there ensues a sort of clashing between him and our soul, which may prove very injurious to us.

So far I am sure that all is right in your spirituality, and you are making every preparation to hear the thrilling words addressed to Matthew of old, "Follow me!"

Your devoted friend in J. C.

J. BAPST, S. J.

FATHER ROBERT WASSON BRADY.

A SKETCH.

The subject of this sketch was born on the 6th of October, 1825, in Hancock, Washington County, Maryland, to which place his grandparents had come about the period of the Revolution. His native town is situated in the highlands of the State, on a narrow strip of territory not far from Mason's and Dixon's Line on the north, and the Potomac which flows by on the south side of the place forms the boundary line between Maryland and the Old Dominion. Here, amid inspiring scenes of mountain and river, were spent his early years. His mother, on the death of his father, resolved to reside in Frederick City, to give her son the advantages of a collegiate education.

St. John's College at this time, by the fostering care and arduous labors of Father John McElroy, had become an institution of learning of high repute throughout the State. Its professors, among whom was Father Aloysius Young, recently returned from a course of studies in the Roman College, kept up the standard of teaching to an enviable degree. In this College Father Brady was entered as a student, and soon gave promise by his earnest efforts and maturity of judgment of the high position he was to take as a ruler of men. Under the guidance of his professors, who assuredly, whilst imparting human learning, did not forget the one thing necessary, a vocation for our Society was soon developed. Vocations come from God, but men have their share in bringing them to fruitfulness. Spontaneity is not found in physics; it is very rare in the spiritual life.

In his nineteenth year, on the 31st of August, he was received into the Society. The tide of vocations was at a very low ebb. Our novitiate, sometime before, had been reduced to one scholastic novice, with an occasional aspirant to the lay brothers' life. This year were added several scholastic candidates, who in after years took a conspicuous place in the affairs of the province. New life was given to the novitiate, and all strove to advance in the way

of perfection, through trials and discouragements that we can scarcely realize. The collegian who left the world fifty years ago to enter religious life was regarded as a phenomenon of piety, fit for the honors of the altar, or, by the unkind critic, as better suited for an asylum. Moreover, the last great effort of Protestantism against the Church was raging in our States, and was soon to show its force in violence and bloodshed. All praise to those who essayed the hard and almost untrodden ways, and persevered to the end.

In the noviceship, particularly under that great master of the spiritual life, Father Dzierozynski, whose sanctity was well known in our province, and years before had been the admiration of all in White Russia, he made great progress in virtue. Judging from the fruits, the plan of the novice master must have been to develop men of solid virtue—men self-sacrificing, hard-working, charitable, patient, deeply attached to the Society and its members. With such men there is no shirking of duty, no putting of the burdens of common life and work upon others under the plea of health, or dislike for the occupation, however artfully disguised, or the weight of labor already imposed by superiors. With such training he perfected the sacrifice God asked of him, and was to show very soon how thoroughly he had been grounded in the things that tend to holiness.

In the pioneer days of the province there was no juniorate after the noviceship, and philosophy and theology were far off, to be undertaken after years of prefecting and teaching. Father Brady, therefore, had to begin his teaching immediately after his vows, and we find him in Georgetown in 1845 as professor of rudiments. In our well-lighted and well-ventilated classrooms we find it difficult to teach thirty or forty refined boys. How different the work forty-six years ago. To control the mob assembled in a basement room; to come to the end of the day and say, "I have conquered," required strength of body and consummate tact. The ordeal was too severe, and his health began to fail. Superiors thought it advisable, in 1847, to send him to Holy Cross College in Massachusetts. Though the work was hard, the bracing climate improved his health. Prefect, and teacher at the same time of grammar or poetry, he spent five years here. This college had been given to the Society by Bishop Fenwick a short time previously; it had fine professors and close students, and though some thought it rivalled Georgetown in scholarship, all agreed that the work of Ours was exceedingly hard. What is now done by two or three in a college was then the work of one

person. The prefect and teacher slept in the boys' dormitory, took his meals with them, spent his short recreation with them, and this even in vacation, when, perhaps, his eight days' retreat broke the monotony. We wonder that so many scholastics persevered amid such untowardness, and to say that they did persevere is high praise. Only truly spiritual men could overcome such trials. Again, the spiritual aids and comforts were scanty, and the exile from community life was to be pitied. Cut off from the encouragements of common life, exposed to numberless dangers, almost forgotten, his peccadillos were mercilessly lashed in the Renovation chapter. One side of the Institute was held up *in terrorem*; the other side, which concerned his health, his spiritual interests most nearly, kept in abeyance by stress of circumstances. "I have finished my course; I have kept the faith;" the honor becomes unique when the other words are added, "I have fought the good fight." That so many of Ours passed through the trials of the early times and preserved and increased their love for the Society is their great encomium.

The study of philosophy and theology at Georgetown, with the duty of prefect, filled up Father Brady's time from September, 1853, to July 25, 1857, when, together with Fathers Robert Fulton, Francis McAtee, Joseph O'Callaghan, Edmund Young, and Anthony Van den Heuvel, he was ordained by Archbishop Kenrick in the students' chapel. For the next two years he was vice-president and first prefect of discipline in the same college. And here closed his career of thirteen years as prefect. Those under him were aware of his "rare prudence, sound judgment and great charity;" they beheld in him a man who ever restrained his tongue within the bounds of discretion. The writer remembers well the effect of such conduct upon himself, and recalls the manner of acting of Father Brady and his fellow-prefects whose custom was to say nothing in the least unkind about members of the Society, but rather to vindicate or explain away what was amiss.

The third year of probation (1859-60), was passed in Frederick, under Father Joseph Duverney. Here after long years of college work he was to lay up stores of virtue for the future. We may be sure that these precious days were well spent. His piety was not of the ethereal or showy kind; it was deep, consistent, shown in hard work; and those who profited by his charitable words and kind acts know his virtue was of a high character.

From Frederick, Father Brady was sent to Baltimore as

Minister and teacher of algebra, after he had taken his last vows on August 15, 1860. In 1861, he was appointed teacher of the juniors, but in a short time was transferred to St. Aloysius's Church, Washington, where he remained until the end of 1863. The work at St. Aloysius's was very hard at this time, owing to the extensive territory of the parish and the government hospitals near the church. Many Catholic soldiers were prepared for death; some Protestants were received into the Church in the military hospitals. A writer in the *Mirror* speaks glowingly of this epoch in Father Brady's experience, and truthfully too, except that he places the hospitals in Key West.

The next fourteen years were spent in the New England States as superior of St. Mary's Boston, Rector of Holy Cross College (Feb. 27, 1867-Aug. 27, 1869), Boston College (Aug. 27, 1869-Aug. 2, 1870), when he again returned to St. Mary's. The new church, one of the largest and one of the grandest architecturally in the province, with the commodious residence, was built by him. It was under Father Brady that the great motor in ecclesiastical finance, first introduced by Father Barbelin in Philadelphia, the fair, almost reached its zenith. The superior was ably assisted by those under him, but his personal popularity was a great factor. Besides this, his business talent, knowledge of men, his encouraging the efforts of others, were the means of success. He distrusted no one, and when new plans were proposed, was the last one to thwart them.

On the 8th of May, 1877, Father Brady was made Provincial of Maryland, and greeted as one abundantly suited for the office; his kindness, gentleness, and tact never showed to better advantage. When the union was effected between the Province and the Mission of New York, no better man could have been found to accomplish the end in view, a united province working with one heart and one soul for the greater glory of God. The *College Journal* has these words: "A man who filled the highest positions in the Society, with ability and universal satisfaction. Many a poor heart has he lifted from the depths of despondency, by his paternal kindness, which seemed an innate quality in him. A father in time of need, a consoler in time of sorrow, and an adviser in time of adversity, he was esteemed and respected by the many warm and true friends who were brought under the influence of his learning and piety."

On May 28, 1882, he was succeeded by Father Robert Fulton as Provincial. From this time until the 28th of June, 1883, he was *operarius* in Jersey City, and then a second

time appointed Rector of Holy Cross College, where he remained until Aug. 2, 1887. In the meantime he had been sent as Elector, with Father Keller to the 23rd General Congregation, where his extended remarks in a session of the Congregation, were very favorably received. In 1886 he was sent as Procurator of the province to Fiesole, and though suffering from ill health wrote a very interesting account of his travels for the LETTERS, Vol. xv. p. 274. From November, 1886, to May, 1887, after his return from Italy, he was named Vice-Provincial, in the absence of Father Fulton as visitor of Ireland.

During these last years Father Brady's health began to fail, and a severe affection of the heart, the effect of anxiety for the good of others and the worry of affairs, were very nigh ending his days. There was no word of complaint, no pleading for relief. The will of the superior was sufficient. The watchful care of superiors, however, allowed him to spend the last four years of his life in occupations of a less onerous character, as *operarius* in Bohemia, superior at St. Thomas's, Md., Spiritual Father at Georgetown College, and lastly as superior at Trinity Church, Georgetown. He remarked when the last appointment was made that he did not feel equal to it, and yet he was not the one to allege frail health when obedience called.

On the 16th of March, Father Brady was attacked by pneumonia, and from the beginning he was not able to rally. He was removed to the college, and on the morning of Maundy-Thursd^y, March 26, the last sacraments were administered by his fellow-novice, Father McAtee. These last great helps were received with the greatest faith and piety, and he passed away peacefully without a struggle.

"His death," says the *College Journal*, "is universally felt, it is needless to state; the large concourse present at his funeral being sufficient evidence of this fact. He was buried from Trinity Church, on March 30. The church was entirely too small to hold all who desired to attend the funeral obsequies. Seated in the sanctuary were Cardinal Gibbons, and all the clergy of Washington, and many from Baltimore. After the chanting of the office of the dead, Very Rev. Thomas J. Campbell, Provincial of the Maryland-New York Province, celebrated a low Mass of requiem. At the end of the Mass, his Eminence, Cardinal Gibbons, blessed the body, and then standing at the foot of the coffin spoke as follows: 'It is a very wise and laudable custom of the Society of Jesus, to have no remarks upon the deceased members of the Society. Their works are supposed to

speaking for themselves. I do not intend on this occasion to depart from the rule. I have come here out of my own regard for the deceased. It was my great fortune to know him, and were I to speak to you of the virtue which characterized him more than any other, it would be his great simplicity of character, for which he was renowned. He was indeed a true Israelite in whom there was no guile. Dying he could say from his heart: *Moriamur in simplicitate nostra.*'

"The remains were interred in the college cemetery, and dust was returned to dust, yet the soul that animated that dust, was, we have reason to hope, among the number of bright angels that stand on the distant shores, reflecting the effulgence of their glory upon the faltering steps of humanity."

Our province has had a great loss, for bright examples of the virtues that should adorn the Jesuit were to be found in Father Brady. His faith, his hope, his charity were of a high degree. His practice of the cardinal virtues, of prudence, justice, temperance and fortitude was of an exalted character. Of the first three virtues those who lived with him, or were under his obedience, are fully conscious. His fortitude was attested on many occasions, and remarkably during the draft riots in Boston in 1863, when with great personal danger he succeeded in calming his people and thus saving the lives of many.

His virtues had great power for good whilst he was spared to us; in death the memory of them will still help to make us better.—R. I. P.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

PART III.

The Third Year of Probation.

At the close of his theological studies Father Perron was sent to his third year of probation. The third year house was then situated at Notre Dame de Liesse, a celebrated pilgrimage northeast of Paris, and so well known throughout France for its miraculous statue, that more than forty thousand pilgrims annually visit it. In 1842 the care of this pilgrimage had been entrusted to our fathers, and the tertianship was established there eight years later. To this shrine of our Lady, and under the direction of Father Fouillot, well known as an experienced Father Instructor, Father Perron came in October, 1853, to begin his third year of probation. Here he found twenty-eight fathers who were to make their probation with him, among them being Father Caubert, later a martyr of the Commune, Fr. Cadres, Fr. Martinoff, and Fr. Charles Daniel, well known to us from their writings, the latter especially, as the author of the Life of Blessed Margaret Mary. Father Perron was appointed prefect, and he fulfilled this office, as Father Daniel has written us, "with a remarkable military exactness, but without any rigidity, for he was cheerful, affable and obliging." But it is not what he was to others, but his own interior life which we are going to look at now, with the light he received and the profit he drew from this year of the *schola affectus*. He had just finished his fourth year of theology, and, though he had not spent any time in teaching, his age and the great experience he had already had in the world prepared him well for this important time. We will not be surprised, then, to find that it was for him the foundation of all his future sanctity. He studied deeply his own character and the sanctity God demanded of him, and so clear was the light that he received that he was able to fix well his predominant faults and to take his resolutions for his whole life,

and enter upon the combat against them to last till his death. The author of this sketch has before him a note book in which Fr. Perron wrote down his lights and resolutions during this precious year, and especially during the great retreat. This enables us to look at his interior life in a way that is very rare even in the life of the saints. The present article is, therefore, made up entirely of extracts from this notebook, and though never intended for publication we have preferred to publish them just as Fr. Perron wrote them. There will hence be found in it repetitions, sentences often devoid of smoothness, and even sometimes without apparent connection; yet they are ever the words of an earnest soul seeking the truth, and determined, once having attained it, to follow it at any cost. We believe, too, that it is not difficult to trace in them the guidance of the Holy Spirit. Those who wish fine sentiments and resolutions expressed in well rounded periods will find them in many a life of the saints and of God's Holy ones; here will be found only simplicity, earnestness, and a true piety. We shall begin with the great retreat and follow him step by step as far as our space permits and the notes afford us material.

The retreat opened after he had spent a month in his new home and had had time to enter into a great quiet and peace of soul as such a serious retreat always demands. The opening day was the fourth of November, feast of St. Charles Borromeo. In the first week of the Exercises he writes of nothing but contempt of self, the necessity of mortification, and of abnegation, but always avoiding discouragement and animating himself to confidence. The notes of the seventh, ninth, and tenth days, will be enough to show this. He writes on the seventh day as follows:—

Seventh Day.—General confession, after which great aridity. *Contempt of myself, profound contempt,* demand urgently and constantly this grace, exercise myself in it in every prayer and our Lord will do the rest. To-morrow and thereafter I will celebrate Holy Mass. Hereafter let it be the centre of all my thoughts, and let me put the greatest care in it. All my confidence ought to be in the Heart of my Saviour who will overthrow in my heart all my brutal and disorderly passions in order to reign there alone. Let our Lady of Lieve be my battle cry and victory!

Ninth Day.—After the best reasonings upon the necessity of mortification and abnegation when temptation comes we are unable to resist alone, for we are very weak, "*fascinatio nugacitatis obscurat bona et inconstantia concupiscentie transvertit sensum sine malitia,*" there is only the love of our Lord which can lead us to great things; therefore Jesus my Sav-

iour take my heart. Our Lady of Liesse be the channel of graces from Jesus, as you were for St. John the Baptist. We are in the third year in the arms of our mother the Society represented by St. Elizabeth. Show, O Lord, that your arm is not shortened and that you can do great deeds by your little Society just as in the time of its youth.

But I must pray, for I feel that it is above my forces; it is our Lord alone who can give us that love strong as death, by the means of the B. V. M. Incarnation! Annihilation! and I, what?

In the same spirit he writes also on the tenth day:—

The Nativity.—It is an illusion to think that we will practise abnegation when the occasion presents itself if we have not exercised ourselves in it beforehand. What sort of soldiers would those be who had no drill? Do they lose by exercise in the time of peace? Let us not be militia men but real soldiers *ne soyons pas garde-national*. Besides, not only is abnegation an exercise, but it is also a real combat since we are always in presence of our enemies—the world, the flesh, and the devil; at least in presence of their maxims. We find it more difficult to make acts of abnegation and mortification which do not appear and are only made for these acts, than when there is question to make them for some object which is manifest, as, for example, the service of our neighbor. Why is this? Only because we have not a lively faith. Have we not always? Our Lord, our Captain, who sees us and encourages us, and the whole heavenly court to intercede for us? What did our Lord do in the womb of his mother during the nine months? hidden at Nazareth during thirty years? Therefore let me be a perpetual victim in union with the sacrifices of our Lord and Saviour Jesus Christ. *Quam proxime te sequar prout particeps laborum . . . etiam gloriæ.* Jesus! Mary! Joseph! a living faith! *Tempus instanter operando redimentes.* Have I not lost time to make up? Vive Jesus! Vive Maria! Vive Joseph!

It is thus, during all the first week of the Exercises, and the first part of the second week, he writes of abnegation and mortification, but with the true spirit of the saints, always exciting himself to confidence. He has not yet received light as to the virtue he is to practise in the future; but on the thirteenth day, when he comes to consider the matter of election and the Reformation of one's whole life and state, he receives a great light and all changes. But we must let him tell it in his own words:—

PRÆLUDIUM CIRCA CONSIDERATIONEM STATUUM.

I experienced great consolation at the exposition which the Father Instructor gave us of this Prelude. He gave as a comparison King David rejecting the arms of Saul, which did not suit him, and choosing five pebbles (our resolutions) and going out with his sling and his staff (the cross of our Lord) to meet Goliath, and showed us that each one ought to seek out the way the Holy Ghost wishes him to follow.

It was in thinking this over that he received the great light of the retreat, viz., what virtue he should take as the one to strive after during the rest of his life. He immediately adds:—

I was struck with these words of our Lord: "DISCITE A ME QUIA MITIS SUM ET HUMILIS CORDE," and it seemed to me that it was this virtue which I ought especially to endeavor to imitate and upon which I should build, as a foundation, my whole spiritual life. Founded on it I will combat my enemies, the strongest, the Goliath, being the *deordinate love of self*. For this it is which has always inclined me to make myself the centre of my actions, and when I had once seen the disorder of this tendency and I had labored to combat it, it has been for me the constant source of *trouble, sadness, anxiety*.

THEREFORE.

1st. *With God*.—Particular care of union with God and the exercise of the presence of God.

2nd. *With my neighbor*.—The twenty-ninth rule of the Summary—meekness and humility of our Lord—shun the spirit of contradiction and rudeness—do not desire to lead everybody by the same way, and especially by my way.

3rd. *In regard to myself*.—Great confidence in the providence of God, seeing him existing and acting in all creatures for my good and leading me to my end by the best way. Reject all anxious return upon self; act frankly, with simplicity, humbly. Keep my eyes always fixed upon our Lord to see him and copy, as much as possible, this virtue of his adorable heart. Never to separate Jesus from Mary; to put myself entirely in the hands of the Blessed Virgin Mary, giving her without reserve the disposition of all the satisfactory merits that I can acquire for myself. Apply to this my particular examen.

4th. *In regard to creatures*.—Use them with humility, accepting with submission things disagreeable to nature, and all with gratitude and thanksgiving, making always the sacrifice of some part of that which is given me for my use, and only taking the worst part of that which is given to all. Use

corporal penances to obtain advancement in this virtue without prejudice, however, to penance for my sins.

Such is the great light of the Retreat, and it is remarkable that most of the rest of the retreat serves only as a confirmation; even in the full draft of his resolutions, as we shall see, the same order is preserved. We will follow him the rest of this second week and observe how this light is confirmed. The next day was—

The fourteenth day—and the subject— *The three Degrees of Humility*.—I am confirmed to day in the choice which I have made; it is evident that this virtue of humility so dear to our Lord is what I must labor to acquire. To-day we examine the three degrees of humility; we should not pass lightly over the first two which considered in themselves have their own perfection. The preaching of St. John the Baptist presents us a good model, mortification, humility; let everything in us be so many voices which preach loudly *Ego vox clamantis*, and preach Jesus Christ, *parate viam Domini, Ecce agnus Dei*.

This third Degree of Humility which seems in the beginning so frightful to nature is, however, that which is most consoling and fortifying; for this disposition in us does not make the trials, it gives us the means of supporting them with patience, and embracing them with joy through love for our Lord. Besides *Discite a me* if I am truly humble I will desire to follow my Lord. Without this third degree we can have *Des braves gens* but not *Des gens braves*; not the apostles which our Lord has deigned to call us to be. Besides, as an apostle I must deal with my neighbor and to act as I should with my neighbor the foundation is to consider myself as really below everyone in all and always. This is not merely imaginary; for, whatever be the graces which our Lord has deigned to bestow on me, it is not these which I ought to consider, but what I am really, and especially what I have been by my sins. Then I am a debtor to our Lord for my whole being, but in calling me to the Society to labor for the conversion of souls he has transferred this debt to my neighbor.

The seventeenth day is taken up with a repetition of the election, the motives, and the faults to be corrected. The words: *Discite a me quia mitis sum et humilis corde* are repeated on every page, for they are to be his watchword. "I will call it to mind and repeat it," he says, "as the direction of each one of my actions in relation to God, my neighbor, and myself. To the Immaculate Heart of Mary I will have recourse in order to be introduced to the perfect imitation of the Heart of Jesus."

On the eighteenth day he writes —

To day the Father Instructor gave us three important counsels on the election :—

1st. To choose well and to persevere in the practice of our resolutions, we should not consider the way of ordinary souls, whom weakness of body or mind keeps back or causes to wander from the right way, but look up always to our Lord and to him in his saints, in our first fathers, in our Constitutions.

2d. We must not confine ourselves to a merely exterior rule, as, for instance, the Common Rules or some one of the Summary which indicate an action to be done, but choose some interior tendency which will be the end of the exterior rule and its spirit.

3d. The virtue to be chosen in our Lord will not necessarily be the most excellent *absolutely* but the most necessary for each one *relatively* to his needs and condition or state of soul.

Add to this the remark of the Father Instructor in regard to the second time of the election, viz. That we must not be content to govern ourselves by the exercise of the *intelligence*; but that we must also make use of the will and the heart. I have great need of this exercise.

Following these counsels I choose then *humility* and I will labor constantly to establish myself in the first and second degree and to acquire the perfection of the third degree, keeping before my eyes the eleventh and twelfth rules of the Summary.

Next follows a division of the subject in regard to God, his neighbor and himself, as we have already said. To this he adds a new resolution founded on a light which he had received. This he explains thus :—

Our Lord has deigned to enlighten me on two points in which the demon has deceived me. 1st. A want of openness with the Spiritual Father and even a want of docility in regard to him through want of humility. There has been also negligence to note all that has passed in my soul; the combats of temptation, of anxious returns upon myself; and hence I forgot when I went to see the Spiritual Father. I have also failed in a want of docility in taking his counsels only as charitable advice, as merely official or as given through politeness.

2d. As regards food the demon has deceived me in inducing me to do extraordinary and slovenly things at my meals in order to stir up gluttony against these very things, and to seek an occasion thereby to occupy my imagination during my spiritual exercises. I have also failed in not making this known to the Spiritual Father. To remove all doubt as to

whether our Lord asks something of me I will in the future tell him as St. Peter did when he was in the boat tossed by the waves : *Si tu es, dic ut veniam ad te*, tell me O Lord by the Spiritual Father, *veni*, and then no fear. This also seems to me to point out the way to follow for mortification and for other things which I have to do. For another illusion of the demon, which has impeded openness with the Spiritual Father, is that once permission obtained I am bound, and by an obligation which I do not have when I do the thing of my free will, for then I can diminish or even leave off. I must cut short all this in order that I may not be a weather-cock, the sport of the wind of my concupiscence and of the demon.

The Father Instructor recommended that our election be rather generic than specific, the general tendency ; the spirit once well established, the means and the details can be changed. The religious priest needs a particular spirit which will govern him, just as the fly wheel of an engine regulates the motion no matter how irregular that may be. Every state has its spirit, as the merchant, the magistrate, the soldier ; for the apostle, *eamus et moriamur cum eo ; en avant* for the soldier.

We must next pass to the execution, for practice is what the Institute recommends the most. We must guard ourselves from the purely speculative. Finally the principal thing in a good election is the fixed determination, and not in part but entire and complete, of executing the work of our perfection according to all that our Lord will demand of us. It is this determination which made the saints what they were. St. Francis Xavier is an example. He also remarked that to overcome the repugnance of nature we have the treasures of the Christian and especially of the priest of the Society of Jesus, figured in the old law by the three objects kept in the tabernacle : the Tables of the Law ; the Manna ; and Aaron's rod, and that these represented the Law of Grace ; the Blessed Sacrament ; and the Blessed Virgin. We must learn to love these three powerful aids, and to the law of grace add our Rules and Constitutions ; and we must love them not only speculatively but also practically. Hence let my resolutions be practical and embrace all, then confidence without bounds in Sacred Hearts of Jesus and Mary. *Omnia possum in eo qui me confortat.* Calm, courage.

Following these remarks of the Father Instructor come the proposed reformation and the resolutions for accomplishing it. It is written in Latin, in a tabular form, and followed by an explanation giving the motives, etc. We give both just as they are written.

A. M. D. G. ET L. B. M. V. IMMAC.

ELECTIO ET REFORMATIO.DETERMINATA.

CUM DEO	{ Oratio, Præsentia Dei, oblatio actionum et passionum mearum in unione similis oblationis SS. Cordium Jesum et Mariæ.
CUM PROXIMO	{ In omnibus servire D. N. J. C. Ego inferior omnibus, Debitor erga omnes.
MECUM	{ Conformem me facere quantum possum D. N. J. C. Agnitio et amor nihil et abjectionis meæ. Diffidentia et contemptus mei. Mori mihi ut vitam D. N. J. C. vivam.
USUS CREATURARUM CUM RESPECTU	{ Ad Deum meum finem, et mei et harum Dominum. Ad proximum qui eisdem potest uti. Ad me qui me earum usu indignum reddidi.

Imitari in harum usu D. N. J. C.

Jesu mihi omnia, B. V. Maria mater et Domina suprema.
Devotio specialis erga SS. Corda Jesu et Mariæ.
Devotio erga S. Josephum, Angelum Custodem, S. Joannem et Jacobum, S. P. N. Ignatium, erga animas purgatorii.

ELECTION.

Principal Fault : Inordinate self love.

Chief Failures : Want of care in Spiritual Exercises ; Esteem of myself ; want of openness with the Spiritual Father through want of humility ; stiffness with my neighbor ; want of docility to my superiors. Hence—

Egoism is the enemy, the Goliath, which I must combat by the closest imitation possible of our Lord, the model of unselfishness and generosity. Hence Rule 11th of the Summary, and Rule 12th which gives the means.

Motives.—My end, the service of God, my salvation, the salvation of others, the love which our Lord has shown me, the means which he has given me, the treasure figured by the tabernacle of the old law, the manna, the tables of the law, Aaron's rod, the law of grace, our Constitutions and Rules, the Blessed Eucharist, the B. V. M. for our mother.

Hence urged on by these motives I must labor to conform myself to our Lord in sufferings and humiliations. I do not feel in myself this desire ; on the contrary, I feel all the repugnance of my nature. But I must remember this desire is a grace, and our Lord wishes me to labor to acquire the desire of suffering by the practice of it. It is also a grace to grant this only in proportion to our humility. Therefore to

obtain it, 1st. Prayer, 2d. Practice, 3d. Labor to acquire humility.

The practice will be to embrace in this spirit :—

1st. The mortifications coming to me independently of my will, and those which are attached to the perfect observance of our Rules ;

2d. To seize upon the occasions which it is permitted to take or to leave ;

3d. To ask penances from the Spiritual Father.

Remember 1st. That our Lord is in Heaven having his eyes fixed on me to see me combat and to aid me, and his holy Mother to intercede for me. Therefore *courage, confidence, calm*. I will take care to banish, then, all trouble, sadness, anxiety which will come to me from the omission by negligence or voluntarily or even culpably, of some prayer or of conformity to the will of God, or of fear, imaginary or real, of the consequences of some penance even if there should be on my part indiscretion or fault. 2d. Discretion and moderation not wishing to do everything at once, but little at first and increasing and profiting by the spirit of mortification and especially in this spirit of humility. I will aim to do always more. 3d. That which ought to assure the rest, *openness and docility* in regard to the Spiritual Father concerning *absolutely all* that I do, and all that I experience in my soul.

Remember 2d. That our Lord has a right to expect of me a more than ordinary service and proportionate to the *small number* of those to whom he gives the signal graces which he has granted to me. He wishes that I be an *apostle* and he gives me the graces necessary for that at present and prepares others to be given to me in the future. Hence, in whatever place or position I may be, remember that I am an apostle, and that I must devote myself to the salvation of souls and to follow our Lord as closely as possible.

For this essential conditions are—1st. To have constantly before my eyes my *nothing*, my *abjection*, my *incapacity*, my *indignity* for such a ministry, and to use every effort to acknowledge this truth and to love that others also have this opinion of me. 2d. A great confidence in our Lord and in the assistance of his mother, the B. V. M. and to bear in mind that only the *love and the grace* of our Lord can give me the means to accomplish what my vocation demands of me. Therefore *omnia arbitror ut stercora ut Christum lucrifaciam* ; all my efforts, thoughts, desires, shall be turned to the adorable Heart of our Lord and the Immaculate Heart of Mary, where I will find inexhaustible treasures for all my needs.

Remember 3d. That *amor magis ab operibus, et consistit in mutua communicatione bonorum*. Hence I shall consecrate myself entirely to the service of our Lord by executing his holy will for the salvation of souls. But our Lord, who in all things acts *suaviter et fortiter*, wishes to use only instruments which are suitable, therefore I must work by co-operating to

grace to make myself this suitable instrument of our Lord ; for this three things are especially wanting : 1st. union with God ; 2d. meekness with my neighbor ; 3d. control over my nature, the demands of which, when it suffers, cry out and absorb my faculties and thus hinder my union with God. The imagination turns back upon itself and to creatures to find consolation. Now I must labor to acquire these three qualities and I will find in the Hearts of Jesus and Mary all the necessary assistance ; in laboring especially to acquire their *humility* and to increase in their *love*.

FROM THIS RESULTS THE REFORM WHICH I PROPOSE.

Cum Deo.—Particular care of prayer and the presence of God by the offering of all my actions and trials in union with those of the Hearts of Jesus and Mary. I will accustom myself to go and seek everything there, consolation, strength, counsel for myself and for others.

Cum Proximo.—I inferior to all. Remember my nothing, my sins; the graces which our Lord has bestowed on me only augment my ingratitude. *I debtor* to all, for our Lord has assigned to my neighbor the credit of all the graces and blessings which he has given to me, especially of my vocation to the priesthood and to the Society.

Hence with my superiors and the Spiritual Father, docility and entire openness, they hold the place of God.

With my brothers, observe the 29th Rule of the Summary, humility and meekness. Hence avoid rash judgments, a severe and cutting tone of voice, any stiffness, the spirit of contradiction. Make myself all to all, yield in all things and on all indifferent occasions, always keeping a gracious and obliging air, avoiding especially to wish to lead all by the same way, i. e. by my way, not to reply to a question by another or indirectly, but simply. If I have to reprove do not do so at the moment, but put it off to an opportune time and prepare myself. Let my conversation be edifying. With the neighbor in general *I debtor* in regard to all. Hence I ought to devote myself to the salvation of souls, and constantly to labor thereat by prayer, sacrifice, the edification of good example, and exterior labors. I offer all my actions for this intention in union with those of our Lord, in particular for edification. I will pay great attention to my conversations. Love, veneration, and particular care of the poor and afflicted who are more like our Lord.

Mecum.—Great attention to banishing all self-seeking, sorrow, trouble, anxiety, but always and in all have recourse to the Sacred Hearts of Jesus and Mary. Animate myself always to confidence considering Divine Providence employing its wisdom, goodness, infinite power in all things for me ; our Lord giving himself entirely to me, in his mortal life, and now in the Blessed Sacrament ; the Blessed Virgin watching in a special way over me, for she is my sovereign, my moth-

er. I put all into her hands that she may make all fructify for the greater glory of God, the salvation of souls, the repose of the suffering souls. I keep nothing for myself. I renounce and place in her hands all the satisfactory part of what I may merit that she may dispose of it according to her will.

Usus Creaturarum.—In all *media ad finem*; and, if I do the penance which my sins merit, I will call to mind that it is only on account of *media ad finem*. In every sacrifice, no matter how little it may be, as a vassal to his Lord. Represent to myself always how, in the same circumstances, our Lord and the Blessed Virgin would act, and endeavor to imitate them.

Recall to mind always that the only absolute evil is sin and the true riches are those which are supernatural. Hence make more account of the acquisition or the loss of the smallest grace than of all the goods of the world.

Quare tristis es anima mea? Spera in Deo.

A. M. D. G. et L. B. V. M. Immac.

Thus he brings to a close his remarks on his Reformation. In the notebook a line is drawn all around these pages, beginning with the Latin table, and thus evidently to point out how important he judged them to be. We next come to—

The third week.—The third week, as is its object, served to confirm Father Perron in his reform and the choice of humility as the virtue he was to labor to acquire. In fact, it was only at the end of this week that he drew up fully his plan of life as we have already given it. There is no need, then, for us to copy all the notes of this week; it would be but a repetition, in many places, of what we have already written. There are, however, some passages on the love of suffering which we must not omit. Thus, the second day he writes as follows:—

To-day, the first Sunday of Advent, the Father Instructor permitted us to go during recreation, as the walks in the garden were full of snow, to pay a visit to Notre Dame de Liesse.⁽¹⁾

⁽¹⁾ The miraculous statue of Notre Dame de Liesse before which Fr. Perron received so many graces is now in our church at Montreal. The transfer of the statue to Canada came about as follows: In 1857 Pius IX. at the request of the bishop granted the honor of coronation to our Lady of Liesse. On examining the statue it was found to consist merely of a head in stone, the wooden support, and the card board covering. The original statue had been burnt during the French Revolution but the ashes had been preserved and placed within the present statue which continued to work miracles. Its efficacy could be due to nothing else but the ashes of the old statue. It was then determined to make a new statue enclosing the ashes of the old. The old statue enclosing some of the ashes was given to the fathers and having been renovated was taken with them when they moved the house of probation to Laon in 1862. In 1877 the French Government bought the house at Laon as they required it to complete the defensive works of the city and the valley it com-

I recommended to her my election and asked for light and confirmation in it. I have been in great desolation all this third week and during the meditation this evening this good Mother deigned to send me some light. I was saying to myself: but I do not feel at all the desire to suffer, the desire to be conformed in this to our Lord. What shall I do? Then I thought that this desire of suffering was a great grace, and that our Lord, as he does for all virtues, did not grant it in general till we have worked for it. Again, it is due to the mercy of God to accord it only in proportion to the humility that he sees in the subject, through fear lest he become proud. Hence, to obtain this grace I must beg for it urgently; then exercise myself in it; and finally labor to establish myself in humility.

The exercise of this exterior mortification demands a great discretion and a great humility and it is through want of both that I have profited so little up to the present. The discretion can be replaced in part by an entire openness with the Spiritual Father and readiness to follow his advice. I will, therefore, for the future practise this openness towards my director in all simplicity and humility.

Another thing to be noted in this third week is the Father's great devotion to the Sacred Hearts of Jesus and Mary. In this spirit he writes on the twenty-fourth day of the retreat:—

While meditating on the Passion of our Lord it occurred to me how different his way of acting was from mine. All that he did was to suffer more, while I am occupied only in trying to suffer less. Even in my penances, if I pay attention, I will find this seeking of self in trying to lessen the pain; and yet it is I who ought to suffer. Will I, then, presume to be proud for what I do? and the good opinion which others may have of me, ought it not to cover me with shame and confusion? In seeing this my misery, and the disproportion there is between what I really do and what I ought to do, I have taken the resolution to put hereafter all my confidence in the Heart of Jesus, who will supply all that is wanting, also in the protection of the B. V. M. to whom our Lord said, designating us: *Ecce filius tuus*. I belong to you, Mother, it is for you to make me bring forth fruit even though it is repugnant to my nature. In this same spirit I have determined to make my exercise of the presence of God as follows: I will unite all the intentions of my actions with those the divine Heart of Jesus and the Immaculate Heart of Mary had in doing their actions; likewise in accepting everything which

mauds. After much prayer, to know what should be done with the miraculous statue, it was given to Father Cazeau, who was then making his third year at Laon, to take to Canada and is to-day in the Gesu at Montreal, where as formerly in France miracles are wrought and interior graces granted through the intercession of Notre Dame de Liesse.

happens to me in the same spirit, repelling all trouble and anxiety by immediate recourse to their Hearts. I have not up to the present practised enough this devotion, but it will be for the future my special devotion, and I will celebrate holy Mass with more devotion, and make my visits to the Blessed Sacrament, which I will visit more frequently, with greater care. It is from these Hearts that I will demand counsel and direction for myself and for others. I will also seek to propagate this devotion with all my strength for it has been confided to our Society.

The next day of the retreat he writes again of the Sacred Heart thus:—

In all our wants we will find help in the Sacred Heart of Jesus, but especially in the meditation of his Agonizing Heart, it seems to me, will we find help in our actual needs. For Jesus wished to give us an example and merit for us particular graces for the times of our life most charged with suffering, and these are when we feel ourselves deprived of all help divine or human. When grace sustains us trials seem to us easy. Therefore in every difficulty, to overcome the repugnances of nature, I will have recourse to the Agonizing Heart of Jesus my Saviour, and I will have great confidence since my repugnances and natural weakness in the face of difficulties can never be so great as those Jesus wished to endure. I will have too a great veneration and affection for all those who are clothed with the livery of my Saviour, and these are the poor and the afflicted, and I will procure for them all the care and solace in my power.

I must also have a great devotion to the Immaculate Heart of the B. V. M. overflowing with grief, and I must often meditate on the immense sufferings of that Heart most pure, and upon her abandonment at the tomb of her Son. I will never separate the Heart of Jesus and Mary in my love and in their service. I will remember that it was at Calvary that the B. V. M. was really made our Mother and that she has brought us forth to grace in suffering.

The fourth week served to confirm Father Perron in his resolutions and the determination to give himself to God, and to labor with all his might, wheresoever he may be sent, all for the greater glory of God. In this spirit he thus writes at the conclusion of the retreat, after the meditation on the Ascension:—

I must be convinced that all which passed on the Mount of Olives at the Ascension for the Apostles, is applicable to me. For since our Lord has called me to the Society, and has added also the grace of this third year and this grand retreat, in which I have considered and meditated all these things, it

is because he expects of me that I labor as did his Apostles for the salvation of souls in whatever part of the world he may wish, and in the manner he may wish. Therefore it is to me he says *Omnis potestas data est mihi—sicut misit me pater et ego mitto vos—cuntes ergo in mundum unversum—ego vobiscum sum usque ad consummationem.* Hence courage, confidence, no hesitation, no half-way resolutions or plans,—*omnia et non ex parte.* I must make myself an instrument, suitable in every respect to be placed in the hands of our Lord, and for this I must have the firm resolution of carrying out the eleventh and twelfth rules of the Summary: *Quærere in Domino majorem sui abnegationem et continuam in rebus omnibus, quoad poterit, mortificationem.* But who can give me strength for this? Only the love of our Lord, the Sacred Hearts of Jesus and Mary.

I must always have present to my mind that my King and Saviour has his eyes fixed on me, and thus pray and combat with all confidence, courage, and calm; and banish all sadness, trouble, and anxiety. I must also behold the Blessed Virgin, my Mother and Sovereign, covering me with her protection, and thus in *Deo meo transgrediar murum.* My Lord and Saviour is in Heaven and he is preparing there a throne for me. Besides, I must be firm in refusing to my senses all that I can, and not be kept back by human respect or the fear that I will be thought singular, for mortification ought not to appear singular in a religious. I have especially in view in this seculars when I shall happen to be among them, as, for example during the mission. Discretion and the Rule *Media ad finem*; nothing else, abstain from delicacies without any human respect, notwithstanding the instances which may be made, they will be edified on my refusal.

FEAST OF THE IMMACULATE CONCEPTION OF THE B. V. M. END OF THE EXERCISES.

A. M. D. G. ET L. B. M. V.

The Exercises finished on the Feast of the Immaculate Conception. In them Father Perron, as we have seen, laid the foundation of his spiritual life. It was not all the fruit, however, of the third year, for besides confirming him in the plan of life he had undertaken, God had still a great sacrifice to ask of him. We will follow his notes and see how he is gradually led to make it.

As is well known, one of the exercises of the third year is "The Exercise of Modesty." Twice in the notes of Fr. Perron is there mention of this, and it will help us to see him as others saw him, and the efforts he made to correct himself. The first was on Ash Wednesday, the first of March that year. It is noted in these words;—

Result of the recollection and of the notes made on me. To be corrected. 1st. Stiffness in regard to my brethren, I am too blunt and uneven in my way of acting and not accommodating myself to others. 2d. Disorder and want of neatness, singularity, precipitation and avidity in my manner of eating. These are my faults and I must correct them; but first I must acknowledge that I cannot do the least thing without the grace of our Lord, who permits this to humiliate my pride and my stiffness towards my brethren and my inclination to rash judgment. Therefore, cost what it may, I will correct myself in these two points with the help of our Lord and the assistance of the B. V. M., my Mother. Jesus, Mary, Joseph.

During the holy time of Lent he was sent, as is usual, to give missions. On his return on Low Sunday he writes thus in his note book:—

BONUM MIHI QUIA HUMILIASTI ME.

I experienced on my return from the mission sadness on account of the little success I had. I have seen that this comes from the evil spirit because my sadness has increased on seeing the success of others. *Bonum mihi*, I will do all in my power and leave the rest to our Lord, working before all to sanctify myself, *pro eis sanctifico meipsum*. I will unite the instrument to God by prayer, abnegation, humility, and meekness toward my neighbor, *discite a me quia mitis sum et humilis corde*. I will put myself under the feet of others, sincerely and joyously, *bonum mihi*. I find that I have been wanting in prayer. My poor soul is drawn away by exterior things. Once again humble prayer and resignation into the hands of God.

The next remarkable time in this record of Father Perron's third year of probation is the Renovation of Vows which took place on the feast of Corpus Christi. The points as given by the experienced Father Instructor were on the oblation of the Heart of Jesus a model for us, as also a model of poverty, chastity, and obedience; then a model in the observation of the rules, and concluded with a meditation, for the day of renewal, on the Heart of Jesus a model of devotedness for the companion of Jesus. These meditations made a great impression on Father Perron and led him to make an heroic sacrifice, for which God seems to have been preparing him for a long time. He took the following resolutions:—

I in sacrifice always and in all, *Domine in unione illius divinæ intentionis etc. Christus non sibi placuit*. The depriva-

tion of all consolation whatsoever made part of the complete poverty of our Lord while in this world, hence I should have the same. Therefore always *en avant* without looking to the right or to the left, and especially not looking back; against wind and tide, *extendens seipsum ad anteriora*. I took also the resolution *to offer myself for the missions* as soon as the state of my temporal affairs will permit me. It seems to me that our Lord accepts this offering and promises, in order to facilitate the execution of my resolution, the settling of my affairs in a suitable time. Hence no anxiety, but generosity and great courage. *Ad quid venisti anima mea? ad quid reliquisti mundum ejusque catenas? an ut filo iterum ligarer? Nequaquam. Diripuisti animam vincula mea tibi sacrificabo hostiam laudis et nomen Domini invocabo.*

On the eve of the feast of the Sacred Heart he received another light in regard to the subject of his particular examen, which helped much to accomplish this sacrifice of himself for the Missions and confirmed him that God demanded it of him.

I felt myself, he writes, inspired to-day to make my particular examen hereafter on *the recollection and the offering of the holy Mass, and of myself in sacrifice, in union with this divine sacrifice* as frequently as possible every day; and in each of my actions, words, thoughts, doubts, temptations, faults and troubles; chasing away by this offering distractions, the returns upon self, and anxieties. I will recommend at the Holy Sacrifice the persons, and matters as they come to my mind, drawing in this offering the energy, force, and courage, for all kinds of sacrifice on my part. It will be sufficient in the memento of holy Mass to offer to our Lord *in globo* the partial recommendations which I will have made since the last Mass along with my other intentions. I will make also a little catalogue in order to classify all the persons and things in the memento. This inspiration seems to me good and to come from the Heart of our Lord, who wishes to excite in me more devotion to his adorable Heart than I have had up to the present, and this not only for myself but also that I should inspire it to others. This seems to me all the more desirable as it will not hinder me from laboring to acquire each virtue, since the Heart of our Lord is the model of all virtues.

A week after on the feast of Sts. Peter and Paul he writes again on this same subject:—

I feel myself confirmed in the two preceding resolutions.—1st. To offer myself for the missions; 2d. To refer all my actions to the Holy Sacrifice and to offer myself in union with this divine sacrifice. The following reasons to make

this entire offering have come to me.—1st. The advantage to the Society. For my name and my presence in France are for some seculars a subject of scandal and a reason of aversion from the Society, in case of my death perhaps a subject of embarrassment; my influence on those who have known me in the world is very little or rather unfavorable to my ministry in their regard. 2d. It will be for my spiritual advantage. Grace and the infinite mercy of our Lord urge me to give myself without reserve to him. As long as I remain amid the conveniences of life, and the special regard which I see is given to me, my weakness will incline me to have recourse to creatures on the slightest pretext of health or convenience. I must then launch myself out into the open sea, far from creatures. *Domine si tu es, jube me venire ad te, et ambulabat super aquas.* 3d. It will be for the advantage of my neighbor. I will thus make myself a more suitable instrument in the hands of my Lord and I will obtain special graces for the members of my family, whom I have left, and who have such great need of them.

Next follow the difficulties:—

For, he writes, in representing to myself these two resolutions and examining if they were sincere, I put before me the obstacles which on my part would oppose themselves to such an undertaking. They are natural or supernatural, and belong to the body as well as to the soul. First as to the supernatural dispositions, I see that I am greatly wanting in a provision of virtues and especially of *patience*, feeling myself so indisposed to suffer inconveniences, even when they are very slight. Under these circumstances I become troubled, sad, and anxious, and my imagination increasing the possible consequences of these deprivations does not leave me in that freedom necessary to prayer and the service of my neighbor. Hence, before all, I must humiliate myself for this cowardliness, but not lose courage, but labor to overcome this obstacle by the practice of Rules 11, 12, and 19 of the Summary. As to the natural obstacles of my mind, I have a weak memory and I am very forgetful. I need, then, practice in teaching the Christian doctrine, and as much as possible, in order to fix it in my mind and my heart. As to my body, I am not very strong but I enjoy good health and there are no real obstacles here.

Towards the end of the third year, as is usual, Father Perron went through the Exercises once again for eight days. Space fails us to give any extracts from the notes of this retreat, nor is it necessary. It will be sufficient to say that he goes once again through the election and is confirmed in the resolution he has made to choose humility for his virtue, and to offer himself for the Mis-

sions. Especially is he confirmed to make his particular examen with relation to union with the Blessed Sacrament, as we have already explained. His faults are again made known to him and they are especially, a stiffness and impatient way of acting in regard to others, and interpreting in a bad way the faults of others. He resolves most earnestly to overcome himself, "to break," as he writes, "his soul by calling to mind his actual miseries, that he may more effectually put himself under the feet of all, and to turn all his efforts, and all his penances, towards this point; and this not to acquire for himself the affection of his brethren, which he says he does not deserve, but to render the yoke of the Lord sweet to others." To help him in this, he proposes to read and re-read the 1st and 2d chapters of the *Industriae*. Those of us who have known Father Perron will be surprised to hear failings against fraternal charity imputed to him, for as we knew him he was remarkable for his kindly sympathy and devoted charity, and we shall have many proofs of this when we come to speak of him as known amongst us. There can be, however, no doubt that these faults were observed in him during his third year as they are spoken of more than once and occur in every exercise of modesty. It only shows how he overcame himself and how faithfully he carried out his resolutions that no such faults were ever noticed in him when we knew him. The Exercises, and with it the third year of probation, closed on the feast of St. Ignatius and with it we also close this part of our sketch. We have endeavored to put before our readers the inner life, the graces and the resolutions of Father Perron, during this important year. It only remains for us to show how he carried out these resolutions, and by a faithful correspondence to the lights he then received, through many interior trials and great responsibilities, accomplished God's work in his own soul, and became God's instrument for the perfection of many others.

A FEW WORDS FROM ECUADOR.

A Letter to the Editor.

REVEREND AND DEAR FATHER,
P. C.

I am delighted to have reliable news for the LETTERS, of that unknown land, the Mission of Ecuador. This remote part of the Spanish Province of Toledo does not embrace merely Ecuador, for we have colleges in Peru and Bolivia, this part of the Mission being sometimes called the Peruvian Mission, as it has a Vice-Superior residing at Lima but dependent on the Superior of the Mission, who is at present Rector of Quito. The novitiate and house of studies, called in honor of our Blessed Lady, *La Concepción*, was established in 1880 some miles from Quito, and is in a most prosperous state. With some recruits who came recently from Spain, under the guidance of Father Garate, the newly appointed Master of Novices, there are now twenty-three novices, twenty-four juniors, fourteen in philosophy, all of the first year, and five in theology. Although the theologians are only in the short course, and the most of them in poor health, they have had a public disputation in dogma; they use Perrone as their text book, and they have to attend twice a week, Sundays and Thursdays, an academy in holy Scripture. On the same days the philosophers have, by rule, academies in French or in English, so that all are able to read with pleasure your interesting LETTERS. The noisy people of the house are, however, the juniors. Enthusiasm is traditional among them, as among all young poets, but perhaps never to such a degree as during the present year, and this for three special reasons: First, on account of the Tercentenary of St. Aloysius, which they are preparing to celebrate by an academy of poetry and of literature; next, on account of the sermons they have been allowed to preach during Holy Week in several neighboring churches; and lastly, on account of a new way of competing lately established among them. This is conducted as follows: Every fortnight one class invites the other to an exhibition in parsing Greek, Latin, and

Spanish authors, and the members of the visiting class are asked to question and correct their fellow-students. This has excited much emulation among these literary amateurs and won the praise of many of the fathers who were present.

Thus much for the novitiate and house of studies of the Mission of Ecuador. Let us look now at the other houses. If you go east, after crossing the deep recesses of the eastern Cordillera of the Andes, you will find among impenetrable woods and wild forests on the Napo River, the Reductions of Archidona, where eight of our fathers and six brothers are busy in evangelizing the wild Indians. It is a small part of our old Amazon Missions given again to the Society in 1870 by Garcia Moreno. On account of numberless toils and hardships of every kind, the work is difficult, though the fathers have no interference in their labors from the Protestants, there being only one Protestant in the whole country. He is a Mr. George, a North American officer, who long ago took a fancy to live here the life of a hermit. The new governor is in sympathy with us and consequently the Mission is in a comparatively flourishing condition.

If you travel westward from our novitiate, you will find in Quito, the capital, our oldest and principal college in Ecuador, called formerly San Luis, but since 1862, *Colegio Nacional de San Gabriel*, in honor of Gabriel Garcia Moreno, who brought again the Society to Ecuador as soon as he was elected President. The college has at present twenty-five professors, 100 boarders, and 250 day scholars. Most of the students make three years of philosophy before graduation and after this they go to the university or to the seminary. At the present time they are preparing in the college the Tercentenary feast of St. Aloysius, and we have been informed that the celebration will be even more splendid than the feasts celebrated in honor of our new Saints three years ago. They are also publishing a valuable little work on the devotion to our Lady Della Strada; several wealthy persons having so great a devotion to the Madonna that they have had beautiful copies painted of the picture in the Gesu at Rome. The diocesan Synod took place recently in order to publish the decrees of the fourth Ecuatorian Council, held four years ago, and with which Ours had much to do, being appointed theologians of several of the bishops. The decrees were approved in Rome with high praise. Our fathers also do much good in giving the Exercises and in preaching missions. As a single instance, during the last Lent Fr. Vargas gave as usual a retreat to the soldiers at

the Capital. At first irreligious people strongly resisted the voice of God, but at last all went to confession.

Let us now turn our steps to the south to visit the college of Riobamba. It is a new and fair looking building with at present 100 day scholars. Near to the college is to be seen the beautiful but still unfinished church dedicated to the Sacred Heart; it promises to be one of the finest churches in South America. Unfortunately on the 25th of last April, the architect, Brother Lecandra, met with a severe accident. He was standing on a high scaffolding with four workmen, when suddenly the planks broke and all were precipitated to the stone pavement. The poor lay-brother had his right leg broken, and so badly that the surgeons feared that gangrene would set in. Three physicians are constantly at his bedside and the visitors are numberless. Br. Lecandra is, in fact, the best architect and engineer of Riobamba, and is remarkable for his simplicity, kindness, and religious spirit. Besides our college and church, he was superintending the erection of several public buildings in the city.

The college of Lima is only *inchoatum*; in the three classes of grammar there are more than two hundred students, most of them half-boarders. In a few years it will be, *Deo adjuvante*, a very important house; a very useful one too, as a college is much needed in the capital of Peru. The Freemasons, however, are working hard against us.

In Bolivia we have only one college. It is situated in La Paz, the largest city, and numbers about 150 day scholars. The President, Señor Arce, is asking urgently for another college for the capital, Sucre, but for the present his wishes are not likely to be satisfied, through want of men. Another object for our zeal, if we had subjects enough, would be the Moxos and Chiquitos Reductions, situated in the northeast of Bolivia. These are a branch of the old Paraguay Reductions, and they have kept up to the present time the traditions of the Black Robes. They are much neglected and are even in part mixed up with wild Indians and cannibals. This will be sufficient to give you some idea of the Mission of Ecuador. As you see, we are in great need of men, and I beg most earnestly your prayers that the Lord may vouchsafe to send more laborers full of virtue and learning to this part of his vineyard.

OBITUARY.

FATHER SIMON DOMPIERI.

Father Dompieri was born at Trent in Austria on the 3rd of November, 1815. One who knew him well for many years, both in Europe and this country, thus writes to us of his earlier life :

“In February 1848, coming from Italy, I arrived at Graz in Styria, the novitiate of the Austrian Province. Among the four novice priests I found there Fr. Dompieri. The other three were men experienced in the sacred ministry, whereas Fr. Dompieri, the son of a patrician family of Trent, was looked upon as a *Neo-Sacerdos*. Very soon after the revolution in Paris, followed the uprising in Germany and Austria, and one fine morning Graz was seized by the fever, our house was sacked and the inmates expelled. It was towards the close of the novena to St. Francis Xavier. In the strangest disguises we hastened away—*nam præceptum plebis urgebat*. We scattered ourselves in groups through Styria. At the end of the first weeks of Lent we were recalled to Graz, received passports (each to his own country), plenty of money for the journey, and were dismissed. At Salzburg we were kindly received by the Prince Archbishop and Primate, Cardinal Schwarzenberg, and there we parted. Fr. Dompieri went on his journey to Innsbruck, thence to his native town, Trent. Under the then circumstances there was not the slightest prospect of the reopening of the novitiate either at Graz or elsewhere. Each one of us novices had to act according to his own best judgment. The novice priests returned to their several dioceses, where they had to accept permanent positions. Fr. Dompieri was appointed to the *Anima* in Rome, which is the German national church in the eternal city, the superior of which usually is some distinguished priest from the Austrian Empire. I was told he got into some trouble there in connection with the putting up of a building. He sought readmission into the Society, which he had left against his will as a novice, and received his destination to the United States. Having resumed his novice-ship at Frederick, he was first sent to Conewago, then to the German Church in Boston, then to St. Mary's where he is

said to have been the first to gather the Italians into a congregation, and lastly to Boston College."

His chief work, to which he gave himself with all his soul, during all the years he spent in Boston College was the fatherly and devoted care of the poor and suffering patients in the hospital. Every morning as long as his health permitted him he visited the sick before Mass that he might strengthen them with the sacraments or at least console them with a few words. Again every night before sleeping he would perform the same work of charity. In 1864 he was stricken with apoplexy and was obliged to cease from all external work. He did not cease, however, to labor in the confessional, and he was much appreciated as a confessor by Ours. He was loved and venerated by all who knew him and the friends he made in his early life never forgot him. When some time ago Father Strehle passed through Boston from Australia on his way to Rome, where he was consecrated a missionary bishop, he did not fail to visit Father Dompieri in his helpless condition, having known him, and remembered him with affection since the days of Graz. During his long, and in his latter years, most painful sickness, he edified all who knew him by his Christian patience and fortitude and even cheerfulness. Strengthened by the rites of holy Church and to the last resigned and ever cheerful, with great confidence in our Lord and his blessed Mother, to whom he had from his childhood a remarkable devotion, he went to receive his reward on the 12th of November, 1890.—R. I. P.

FATHER EDWARD DOUCET.

Father Doucet, fortified by the last sacraments and, like many another holy servant of God, "filled with years and merits," passed away peacefully on Tuesday afternoon, December 9, at half-past five. Those who had the good fortune to be present at his deathbed when he was anointed on Sunday, Dec. 7, were comforted with the telling words from his dying lips that "the most consoling memory that can come to a dying man is the thought of having led a life of detachment and mortification." Father Doucet was very glad to die. This he told Rev. Fr. Rector when the latter broke to him the sorrowful yet merciful news that the time had come for him to receive the Viaticum and to be anointed. At the time of his death he had already entered on his sixty-sixth year, having been born at Three Rivers, in Canada, on March 12, 1826. After finishing his classical studies in the Jesuit College of St. Mary, in Canada, he entered the Society of Jesus on the 7th of September, 1844. While still a novice he was sent from Canada to St. John's College, Fordham, to begin his course of studies in the Society. He arrived at the college on the 20th of August, 1846, and on the 8th of Sep-

tember following, he made his first vows. Then came many secluded years of study and teaching which are common to members of the Jesuit Order. These years were spent by Fr. Doucet mostly at Fordham.

In 1861 a novitiate was opened at Fordham in the old seminary which had been purchased from the archbishop, and Fr. Doucet was appointed Novice Master. The following year the scholasticate at Boston was given up, and the new novitiate at Fordham was turned into a scholasticate for the Mission of New York and Canada. The novices were sent to Canada and Fr. Doucet was made Rector of St. John's College, July 31, 1863. It was during Fr. Doucet's term of rectorship that the old First Division building was first planned and projected. Ill health, however, prevented him from undertaking the immense work of erecting the building now in course of completion under Father Scully. In the month of November, 1865, Father Doucet started for France where he remained for some time seeking a remedy for his failing health.

While in France he was engaged as *operarius* at Lille for three years, and he passed one year in the college of Amiens as preacher and professor of English. His impressive sermons were highly appreciated and the French fathers were desirous of keeping him, but at his own request he was sent in the summer of 1868 to Canada, much improved in health. He was appointed prefect of studies in St. Mary's College, Montreal. Here he remained till the autumn of 1871 when he returned to Fordham as Spiritual Father, and with the exception of one year which he spent in New York, he remained at Fordham for nine years as professor of philosophy, or history, till his health again failing he was sent to Jersey City and in 1882 to the novitiate at West Park.

Perhaps the most peaceful period of Father Doucet's life was passed in this old novitiate at Manresa on the Hudson. Here he lived for several years, his eyesight and health both rapidly failing him. He was much beloved by all the novices over whose different duties he had some charge and care. As at Fordham, so here too, at Manresa, he was always sought for as a confessor, so kind was he, so full of sympathy, so discreet and straightforward. People came from far and near to go to confession to him. He was the friend alike of the poor and wealthy. Above all, the secular clergy always found in him a wise counsellor and a judicious director.

When health seemed to have returned to him for a while, Fr. Doucet left the holy and healthful precincts of West Park to labor once more amid the scenes of his former toil at St. John's. But old age and the sufferings of nearly thirty years bore heavily upon him, and ere long he was constrained to give up all work entirely. This is a thing very much to be regretted, for it would have been a great blessing to current

Catholic literature had this good father been able to devote the last few years of his life to a revision and publication of his copious notes and voluminous essays on historical subjects. And even apart from these directly original works, better health might have encouraged him to give to the world his reminiscences of Edgar Allan Poe, who lived at Fordham during Fr. Doucet's earlier years and who was well known at the college. He possessed, besides, many valuable letters written by men high in the esteem of the American people, and these with his notes in remembrance of Poe would have been highly interesting. His example and the memory of his words and deeds are left us, and to many they will be, as they have been in the past, an encouragement to strive after the better things.—R. I. P.

BR. JOHN MURPHY.

On Dec. 11, 1890, there died at St. Ignatius College, Chicago, one whose life had been a reflex of those rules which outline the virtues and duties of the temporal coadjutors. This good brother, by his fidelity to duty and his unwavering gentleness, unconsciously displayed, in his entire career, the evidences of that peace, which the world cannot give. Brother John Murphy was born on May 24, 1828, and some twenty-five years later we find him as a young man, teaching in a school which was conducted by our fathers in Louisville, Kentucky. Here he received the divine call, and on July 15, 1854, he entered the Society. After a year at Florissant, he was sent, while still a novice, to Milwaukee, but returned to the novitiate to take his first vows. Again, he was sent to St. Gall's Residence in Milwaukee, where he was employed in teaching children in the parochial school, and there he remained until, in 1858, he was transferred to Kansas to take up his life-work. At that time the Indians still occupied their old hunting grounds in Kansas. Our fathers had established a flourishing mission on the Kaw, and a large Indian school occupied the site of the present St. Mary's College. This Indian school was placed under the supervision of Br. Murphy; and here he taught and perfected: in short, was general manager of the institution. In after years he often spoke of the innocence and obedience of his Indian charges, and how, if an apple fell from the tree, not a young red-skin would appropriate it without leave. But the Indian was doomed to extinction in Kansas as elsewhere; and gradually, as the whites encroached, the Pottawottomies were removed to reservations farther West. By 1865, the school at St. Mary's had become a school for whites, though a few of the aborigines remained. Even after the Indians had entirely disappeared, Br. Murphy still taught at St. Mary's and when the College was opened in 1869, he was employed as a

master in the lower classes. But with advancing years, his health began to fail, and in 1881, he was removed to Milwaukee, to take up the office of teaching again in the school where he had begun it.

Finally, in 1886, broken in strength, he was transferred to St. Ignatius College, Chicago, where, as porter, he spent his remaining years. In this office, which is a trial of temper and self-denial, the good brother displayed continual meekness and readiness to oblige. Visitors frequently noticed the kindly look on his modest face, and enquired, who he was. In 1890, the final summons came for the fervent religious. For two weeks before the 11th of December, he was confined to the infirmary. It was rather a breaking up of his system than any well-defined disease that brought him to his end. His time for immediate preparation was short, but his whole life had been a continual preparation, and so death did not take him unawares. On Dec. 13, he was laid to rest in Calvary Cemetery. Our eulogium of Br. John Murphy need not be long. He was a religious, whose rules were his continual guide. His reverence for superiors was very marked, and it was observed of him at St. Mary's, that in whatever part of the house or premises he was, when he first met the Provincial on a visit, he immediately fell on his knees to ask his blessing. Then, too, his desire not to give offence to his brethren was well known. Indeed, he was very uneasy and looked troubled, whenever he thought that he might have caused annoyance to anyone, and he never failed to ask pardon very humbly, sometimes even on his knees. But his great virtue was his unfailing fidelity to his spiritual exercises. Amidst his most engrossing occupations, he always found time for meditation and prayer; he would often steal from the dormitory at St. Mary's, when the boys were asleep, to seek communion with God, in the tabernacle. Of such a life, the end was fitting. A happy death in the Society was the crown of a career, in which he had gathered his sheaves as a zealous workman.

Before he passed to his reward, he had the happiness of seeing his nephew, Rev. Thos. Murphy ordained priest in the Maryland-New York Province of the Society.

Br. Murphy's life was thus a full one, and the odor of his virtues will long remain among us.—R. I. P.

MR. MARTIN J. HUSSEY.

At Spring Hill College, near Mobile, Ala., on the morning of December 26, after a brief but severe illness, Mr. Martin J. Hussey passed quietly away from earth. The news of his death gave a shock to all who knew him, for seemingly he had been possessed of a vigorous constitution, and a fund of animal spirits that promised anything but a brief career.

Last November, however, he caught a severe cold, which rapidly developed the latent germs of disease, whose existence we so little suspected. In a few days he became so weak, that his class duties had to be abandoned, and by the advice of the physicians, he was sent South immediately. He reached New Orleans on December 7, where, after a close examination by an eminent medical authority, his case was pronounced hopeless. Still, with something of the tenacity that always distinguished him, he clung to the hope of a speedy recovery; and in spite of his pains, in spite too of the solicitude which he could not help noticing in those about him, he manifested a cheerfulness and a vitality simply wonderful under the circumstances. He reached Spring Hill on the 9th, where it soon became evident to all but himself that the end was not far off. Under the torture of a racking cough, his determined hold on life gradually relaxed, until on Christmas Day he gave up utterly, and prayed only for patience or a speedy release from his sufferings. That night he could get no rest in any position, and about 2 o'clock A. M., he begged the brother infirmarian to give him something to make him sleep. The brother replied that it would be better for him to try to sleep without medicine. Obedient unto death, he silently acquiesced, and shortly after the infirmarian left him to attend another sick person. Returning at 2.30, the brother found Mr. Hussey, as he thought, in deep slumber, resting placidly on his side, with features composed and peaceful, but he soon realized that it was the undisturbed repose of the dead. He had died apparently without a struggle. Saturday, his remains were laid at the foot of the grave of the venerated Fr. Yenni, in the little cemetery adjoining the college.

Mr. Hussey was born in Cincinnati, June 11, 1864. His preparatory studies were made in the parochial school attached to our church, and at the age of fourteen he entered St. Xavier College, where he remained for five years. He was then received into the Society at Florissant, pronouncing his first vows on St. Ignatius day, 1885. His proficiency in literature prompted superiors to give him but a single year's juniorate, after which he spent three years at Woodstock. He was thence called to St. Louis and given the class of poetry. He had entered upon his second year's teaching in this class, when death put an end to the work that was hardly begun.

Gifted alike with high moral and intellectual qualifications, Mr. Hussey's unassuming demeanor, his kindly ways and lively disposition won for him fast friends in all those with whom he came in close contact. As a boy, he was a leader and a popular one in all innocent sports; as a student at college, he easily held his own among the brightest of his class; and he was at all times distinguished for his fervent yet unobtrusive piety. During his three years at Woodstock, how-

ever, his sterling qualities of head and heart were brought most prominently to the notice of his companions. Here he gave proofs of an acutely metaphysical turn of mind, and the goodness of his heart was manifested by the patience and charity he displayed towards many of his less gifted fellow-students. Mr. Hussey certainly appreciated the value of his time, yet he never hesitated to sacrifice much of it, in the interests of those who sought his help, as many will gratefully testify when they hear of his untimely death. Another characteristic mark of the true Jesuit became conspicuous in him whilst at Woodstock, namely, the zeal and ambition to fit himself thoroughly for the work of the Society. A single incident will best illustrate this. In the third year, those only are obliged to attend the special class of higher mathematics who show signs of fitness to teach them afterwards. Mr. Hussey's name was not upon this list, since superiors understood that he had no liking for mathematics, and would be only too glad to devote this extra time to his favorite metaphysics. Yet knowing himself perfectly capable of mastering these branches, he thought himself obliged to tell his superior and thus at the expense of his extra time, he *voluntarily* equipped himself for what would have been for him, from a merely natural standpoint, a most disagreeable duty. One who was in a position to know whereof he spoke, said of Mr. Hussey that although there was seemingly nothing very uncommon about him, still he was of the stuff that heroes are made of, a steady-going, reliable man, one upon whom we could depend when circumstances called upon him to show his quality. He gave promise of becoming a valuable member of the Society upon earth; but here again, in the early death of our dear brother, we are reminded that God's ways are not our ways. St. Ignatius must have had this vividly in mind when he penned the second of the Rules of Scholastics. Let us, therefore, rather thank the Father of Mercies, that our brother's apostolate has been so happily ended on earth, cherishing at the same time, the sweet assurance that he will be more than ever solicitous to help us poor wayfarers, destined perhaps for years yet to bear the heat and burden of the day.—R. I. P.

FATHER WILLIAM MOYLAN.

The death of Father Moylan occurred at Fordham College on the evening of January 14, 1891. For fully two weeks before he died there was in the hopeless changes that came over the good Father every sign to indicate that he might pass away at any moment. During this time the prayers for the departing were recited at his bedside more than once. But the word kept frequently coming from the chamber of sickness that the courage and self-possession of the sufferer

had upborne him through some new struggle and averted for a while the impending agony. Surely the Divine Master whom he had served so faithfully was not waiting to give to so true a laborer longer time for preparation. It was rather, it would seem, that Father Moylan on his deathbed might leave behind him a lesson of regularity, exactness, and strict fidelity to all the detailed requirements of his religious calling, still more striking than the lesson which characterizes the whole course of his career.

Fr. Moylan was born in Ireland on the 22d of June, 1822. At an early age he came to this country, and, after his ordination as a secular priest, labored for some years among the Indians and fishermen at Cape Gaspé on the shores of the Gulf of St. Lawrence. His life in this cold and cheerless region was blessed with much fruit for souls. Here he became inured to all kinds of hardships, and, while leading many abandoned creatures to the path of holiness and salvation, paved the way in his own soul for that severer form of sanctity which at the close of his life seemed like a second nature to him. Filled with renewed zeal for the missionary life he was then leading, and inspired by the hallowed lives of the heroes who had gone before him in Japan, in Paraguay and in Canada, Fr. Moylan determined to consecrate himself still more perfectly to the salvation of souls by enlisting under the standard of St. Ignatius. In the sacred folds of that honorable standard and in the noble motto written across it, he hoped to find a life-long incentive to earnestness in God's vineyard and an unailing comfort after enduring "the burden and heats of the day." He did not leave Cape Gaspé, however, till a very malignant attack of typhoid well nigh brought him to death's door. In fact the acute stomach-trouble which took him off was entirely due to this fever. He entered the Society of Jesus on the 14th of November, 1851. After some time specially devoted to imbibing the spirit of the Religious Order to the observance of whose rules he offered the remainder of his lifetime, Fr. Moylan was sent to teach the classics in the undergraduate course at Fordham College. While teaching he was also very successful as a prefect. His uprightness and firmness of character united to his reasonable thoughtfulness of the wants of others, and his sagacity in applying the right remedy at the proper time, has served him in good stead. As regards his teaching, he doubtless inspired those who were under him with a great admiration for the writings of Julius Cæsar. He himself was very fond of Cæsar and delighted to read his commentaries on the Gallic War even during the months of his last illness. His years of teaching at Fordham were followed by several years of work in the ministry of the priesthood, at St. Francis Xavier's first, and later on in San Francisco, where he remained for some months. On his return from the latter place he was made Rector of St. John's College, Fordham. His

installation took place on the 31st of July, 1864. The elevation of Fr. Moylan to this post was an event which gave much consolation and satisfaction to Archbishop Hughes, for the illustrious Prelate very highly esteemed his devoted friend and zealous priest. When he had already spent almost fifteen years in the Society of Jesus, he was admitted to his last vows, which he made on August 15, 1866. It was during Father Moylan's term of rectorship that the playground was enlarged, and the First Division building was commenced and completed to the size and extent familiar for a quarter of a century to all students of Fordham College.

After his rectorship at Fordham, Fr. Moylan spent some years in Canada, where, as preacher in the Gesu, he attracted much attention by his eloquent, logical, and incisive discourses. From Canada he came back again to the States. He was engaged for many years in parish work at 16th street, in Jersey City, and at St. Lawrence's in 84th street, and again in Jersey City. From the last-named place he was sent to Fordham on the 26th of September last. He was anointed on the 20th of October following, and died very peacefully during the holy season of Epiphany.—R. I. P.

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FATHER WILLIAM J. KEVILL.

Father William J. Kevill was born in Norfolk, Va., November 17, 1853. His education was begun in the parish school of St. Mary's Church during the pastorate of the Rev. Father O'Keefe. From Norfolk he went to Louvain, and passed through college and the celebrated university, Monsignor Schroeder, of the Catholic University, being one of his professors. Father Kevill passed through a two years' course of philosophy and theology at Louvain, and was on the eve of being ordained for the Richmond Diocese when he resolved to enter the Society.

Returning to the United States, he was received March 3, 1881, and was sent to the novitiate at Manresa, West Park, N. Y. From there he was sent to Frederick, and finally to Woodstock, where he finished his course in philosophy and theology. He was ordained at Woodstock in August, 1887, and then went to Fordham College, where he taught rhetoric and belles-lettres for three years. Last July he was transferred to St. Aloysius's Church. He arrived there early in August, and was made prefect of studies in Gonzaga College.

Among those with whom he associated at the various periods of his life he was always a favorite, being beloved by all, companions, superiors, and servants. Highly cultivated, generous, and pious, to know him was to be at once attracted by his many noble virtues and an extended acquaintance was sure to ripen into love.

About the middle of March he took a severe cold which developed into pneumonia, and brought him in a short time to the door of death.

At 11 o'clock on the morning of the 12th of March, he received the last rites of the Church from the Rev. Father Ciampi, Spiritual Father of the house. A few hours later he asked for his Breviary; then calling the members of the community around, he asked them to forgive anything he had done to disedify them, and his pure spirit went to enjoy the reward of a noble, zealous, and holy life.

In the death of Father Kevill we have another striking evidence of the necessity of being ever prepared for the dread messenger whose coming is so often unannounced. A few days before his sudden death he invited Monsignor Schroeder to sing high Mass on Passion Sunday in St. Aloysius's Church, as he was to preach that morning. Monsignor Schroeder sang the Mass, but Father Kevill's place in the pulpit was filled by another.—R. I. P.

FATHER EDMUND JOSEPH O'SULLIVAN.

The subject of this little sketch was born at Randolph, Mass. on the feast of Our Lady's Purification, 1859, and died on the feast of St. Joseph, 1891, at Creighton College, Omaha, Nebraska. It was fitting that the life begun under the patronage of the Mother Most Pure, and destined to end on the feast of her Virgin Spouse, should be a sinless life. Even in boyhood he was conspicuous by his dread of grievous sin and his tender devotion to the Blessed Virgin and St. Joseph. While he was studying rhetoric at college, his teacher came upon traces of what appeared to be a secret organization among the students. Following them up, with some trepidation of mind, he discovered to his astonishment that two of his pupils, afterwards Fr. O'Sullivan and the late Fr. James Delihant had formed, of their own accord, a "St. Aloysius Society" for the suppression of profane and obscene language on the playground.

Fr. O'Sullivan began his academic course in 1871, at St. Ignatius College, Chicago, to which city the family had removed from Massachusetts in 1866. He was a most industrious and exemplary student, with the marked classical and literary tastes which distinguished him through life. His writings in prose and verse attest his skill in these pursuits and he possessed the enviable tact of imparting to others his own enthusiasm for such studies. He was all his days very gentle and affable, with much refinement of mind and manner, lively and witty, with a rich store of humor and anecdote and a fund of cheerfulness and courage which never deserted him even in periods of extreme weakness and physical suffering.

He entered the society in the summer of 1876. In the novitiate at Florissant his boyish piety ripened rapidly into the deep, but unobtrusive spirituality which those who knew him intimately will always remember. But a severe cold, which soon attacked the lungs, made a change of climate necessary, and in the autumn of 1878 he was sent to the then embryo college at Seguin, Texas. A year's residence in the South brought such improvement that he was permitted to return to St. Louis, where he taught one year, followed by two more at St. Mary's College, Kansas. In 1882, he began his philosophy at Woodstock. Though constantly harassed by the insidious disease which made fatal progress, he applied himself to study most assiduously, hoping, he said, that if God gave him grace to reach the priesthood he might not be "that most dangerous of beings, an ignorant priest." After his philosophy he returned to St. Louis and taught until 1887. Then at his urgent request he was permitted to return to Woodstock for theology. But under the press of study his strength failed rapidly, and very reluctantly he relinquished his cherished hope of a full course of theology and came West. To his great comfort he was ordained to the priesthood in Chicago, in the presence of his family, on September 14, 1889. Shortly after he went out to St. Mary's College, where his talents for literature and music made him very useful for a few months. Then came "La Grippe," and in a short time he was apparently on the brink of the grave. He was sent to St. Louis and thence, in the autumn of 1890, to Omaha, in the hope that the healthful climate of Nebraska might prolong his life. After a brief stay at the college, he was made assistant, with some light occupation, at the parish church of the Holy Family. In January, 1891, another attack of influenza prostrated him, and it was soon evident that the end was approaching. He returned to Creighton College, and after a few weeks of great suffering, died a peaceful and edifying death on the very feast of his beloved patron saint. On the night of March 18, the Fr. Rector of the college, who was watching with Fr. O'Sullivan, drew him into a discussion on the relative greatness of some of the saints. To an argument in which the Fr. Rector pretended to dispute the greatness of St. Joseph, Fr. O'Sullivan answered feebly: "I do not see the answer to that now, but I know that St. Joseph is the greatest of the saints after the Blessed Virgin, and I hope he will give me something good to-morrow." On the morrow while the Fr. Rector was singing the Mass of St. Joseph in the college church, Fr. O'Sullivan passed away.—
R. I. P.

BROTHER PATRICK FARRELL.

Brother Patrick Farrell was born in Ireland, Oct. 16, 1838. He entered the Society in Canada, Dec. 7, 1867. His life in the Society was characterized by the virtues suited to his calling—humility, obedience, docility. He was employed as cook and in various offices about the house. During the last year of his life he was porter at St. Francis Xavier's. In this office he displayed patience and tact. One who knew him well from his novitiate to his death declares that he never knew him to offend against charity in recreation, nor to have murmured or complained of any treatment received. He never criticised superiors. In his last illness which lasted for about four months he was patient and recollected. He died in St. Vincent's hospital, April 7, 1891.—R. I. P.

FATHER NICHOLAS HANRAHAN.

Fr. Hanrahan passed away on the 9th of April, 1891, at Fordham College. The house in which he breathed his last had been the scene of most of the labors of his quiet, uneventful life. He was born in Wexford, Ireland, on the 31st of October, 1831. He was well nigh twenty-three years of age when he entered the Society on the 12th of September, 1853 in the novitiate at Saint Acheul in France. Though he entered the Society as a scholastic we find him in the humble ranks of the coadjutor brothers, in the year 1856. While in this grade he acted as assistant infirmarian for a short while in our college at Poitiers. He came to St. John's College, Fordham, in the summer of 1857, and was appointed to take charge of the boys in the capacity of prefect. While in this occupation his status in the Society seems to have been changed, for in 1859 we find him studying rhetoric in Montreal, and later on, in 1860, listening to the lectures on philosophy in the same college in Canada. He was sent to the Boston scholasticate in 1861, and in the year 1863 was again returned to Fordham as a student of theology.

After his ordination which took place about the year 1865, Fr. Hanrahan began to teach at Fordham and to do the immense work that fell to him as assistant prefect. In 1871 he was made assistant procurator with Fr. Tissot. He had by this time done much to improve the grounds at Fordham. From the year 1874 till 1889, Fr. Hanrahan was connected with Fordham College as professor and prefect, but chiefly as treasurer. As financial manager while doing very laborious work he made a legion of friends for himself and his Order. In proof of this assertion we need but refer to the large number of letters of condolence that poured into the college for several weeks after his demise. Every living old student

of Fordham seemed to have lost in Fr. Hanrahan a dear friend and a well-known landmark of Fordham memories. He spent two years in Troy beginning with the autumn of 1888, and there in the work of the ministry he signalized himself by his indefatigable devotion to the poor and suffering. Fordham College was destined to be his last resting place, and thither he returned in the summer of 1890. How many will miss his warm hand-grasp and cheery smile! He was an uncomplaining sufferer. He died peacefully and with a child's resignation to the supreme will of God.—R. I. P.

BROTHER FREDERICK DE POOTER.

Brother De Pooter was born in Belgium on March 3, 1811. After a term of service in the army of his country he entered the Society of Jesus on the 18th of April, 1842, and died on the 19th of April, 1891 in the eighty-first year of his age. His summus came on the feast of the Patronage of St. Joseph—the feast of a saint to whom the venerable brother was deeply devoted. Any boy who ever studied at Fordham College knew Br. De Pooter well. He came to Fordham first in the year 1847, on the 18th of June. In the following year he was sent to Pigeon River, near Fort William, Canada, where he remained till the year 1853 when he was again changed and ordered to the Sault Ste. Marie. In 1854 he returned to Fordham, where he remained till his happy death, on the day when he had just completed his forty-ninth year in the Society.—R. I. P.

BROTHER FRANCIS PEROU.

Brother Francis Perou was born at Bridgeton, Mo., Oct. 6, 1863, and died at Florissant, May 3, 1891. From his earliest years he showed a liking for holy things. He was always fond of being in or about the church, and having offered his free services to his pastor, he for some time fulfilled the duties of sacristan. These pious desires and this correspondence with grace were the occasion of his vocation. For, in his duties as sacristan, he often visited the novitiate, situated at a distance of a few miles from Bridgeton, to procure what was necessary for the divine service; and his communications with Ours gradually caused him to love the life of the Society. He applied for admission and was received March 31, 1883.

Soon after his noviceship, his health began to fail, and, in the hope of benefiting it, he was sent, first to Cincinnati, then to Chicago, where he was infirmarian; and though he did not gain in strength, yet his great activity and desire to work made him most useful. His natural aptitude for almost all

kinds of work was striking, and his every duty was performed well.

Finally, his health became so shattered that he was again recalled to Florissant, where, after a short time, he was attacked by the sickness, of which, a year and a half afterwards, he died. Though, at first, youth and an energetic temperament shrank from the thought of death, yet grace soon overcame nature; and at the end, Brother Perou not only was resigned, but even desired to die and to be with Christ. Acts of resignation and the holy names of Jesus, Mary, and Joseph, were ever on his lips. His last monthly ticket bore the title "Feast of the Ascension" and the words "Pray for your own soul." The warning was a welcome one to a soul so well prepared. Two days later, at 11 o'clock P. M., of May 3, he yielded up his soul to his Creator. Though young in years, he fulfilled a long course, and he met God with that fortitude which his great and patient suffering had won.—R. I. P.

FATHER ALOYSIUS PFISTER.

We ask the prayers of our readers for the repose of the soul of this good father. For more than twenty years he has been in the Chinese Mission and during all this time he has been a faithful correspondent of the *LETTERS*. Besides his apostolic labors, his devoted charity urged him to a noble work for his missionary brethren; twice every month he found time to edit a lithographic sheet of four or five pages, containing news from all parts of the world, especially of matters of interest to Ours. This was circulated amongst those of Ours who were cut off from frequent communication with the civilized world by their missionary labors in remote regions. A copy was sent to us regularly, and our readers must have often noticed his name annexed to foreign items in the *Varia*. So extensive was his correspondence, that we often received news of our European houses through his lithographic sheet and hence by way of China. The last number reached us not long since dated April 1. As we were going to press a letter from France announces that worn out with his exhaustive labors, he died on May 6 at the age of fifty-eight. In gratitude for what he has done to make the *LETTERS* of interest to our readers we again beg for him a little prayer.—R. I. P.

VARIA.

Alexandria, Va.—On the 26th of May, the church and residence at Alexandria were given over to the Bishop of Richmond. This parish has been served by Ours for nearly a hundred years. A full account of its history down to 1883 will be found in Volumes xiii. and xiv. of the LETTERS. We hope to complete it by an account of the last eight years and of its closing, in our next issue. Fr. O'Kane has been transferred to St. Thomas's, to take the place of Fr. Morgan, who has been made Rector of Loyola.

Armenia.—It is now ten years since the Holy Father offered the Mission of Armenia to our Very Rev. Fr. General, who confided it to the fathers of the Province of Lyons. It is the wish of His Holiness that we help to unite the schismatics of the East by converting the Armenians, whose expansive character tends naturally to make them apostles. The work, however, is slow and difficult. The people among whom Ours are working have been separated from Rome since the year 596, and a large number of them have become Mahometans. In our own times, we have had to contend against a strong invasion of Protestants of all shades, who, with full purses, are beginning to insinuate themselves into the homes of our simple Armenians. In the face of all these difficulties, our fathers are endeavoring by every means in their power to found schools on all sides and thus by instructing the children, to prepare a new Christian generation. They not only gather around them the Catholic children, but seek out and readily receive the schismatic children. For instance, at Tokat, out of 224 little Armenians 130 are schismatics; at Marsivan we have 144 schismatic children in our school and only 24 Catholics; at Amasia, 152 schismatics and only 9 Catholics; at Sivas, 201 schismatics and only 9 Catholics; at Cesarea, 30 Catholics, 250 Armenian schismatics, and 50 schismatic Greeks, and so on. Such is the work of Ours at present; a difficult one, but sure to produce great fruit in the future.—*Letters of Mold.*

Baltimore, Loyola College.—Father John A. Morgan was appointed Rector of Loyola College on Corpus Christi, May 28. He is well known to all who have been at Woodstock in later times, having been Spiritual Father here from 1883 to 1885, and at the same time having had charge of the LETTERS. All his former friends join in wishing him and the college every success.

Beirut.—Our University of St. Joseph is keeping up its literary activity. We have at present in press a Syriac grammar, a large French-Arabic grammar, which promises to be very complete, the Divan of the great Christian poet Akhtal, and a geography of Syria in French, the first production of its kind. The Egyptian government has ordered for the use of its schools one thousand of our Arabic dictionaries. In the *Liter. Central Blatt*, M. Th. Nöldeke, one of the authorities on Oriental languages in Germany has a most flattering article on the *Contes Arabes* by Fr. Salhani.—*Lettres de Mold.*

Books, Recent publications.—Lives of St. Aloysius.

Father Schroeder, of the Collegium Germanicum, has prepared a most learned edition of Ceparì's Life of St. Aloysius, carefully illustrated by notes and an appendix, the result of long research in the archives of the Gonzaga families, and a full set of photographic reproductions of portraits and places connected with the Saint's life. It is published by Benziger Brothers and has appeared in German, Italian, French, Spanish, and English, the English edition being edited by Fr. Goldie.

Father Clair has also brought out an elegant French edition of Ceparì's life, with dainty engravings, and reproductions of old plates. It is entirely distinct from the Benziger edition.

Fr. Meschler, well known to us as the author of *The Spiritual Exercises Explained*, has written a life of St. Aloysius in German, containing 300 pages. The descriptions of the country and scenes in the Saint's life are exceedingly beautiful. The book is elegantly gotten out by Herder.

To celebrate the Tercentenary of St. Aloysius, a couple of Lives have been published by Ours in the United States. The one edited by Father J. F. X. O'Connor has the peculiar attraction of having been written by the students of his class of rhetoric, under his direction and guidance. This feature has excited quite an amount of interest; and even from a Protestant quarter it has elicited an order; it is specially noted in some favorable remarks made by the New York dailies. In the middle of May, the book is being read in several of our refectories; and also in the Seminary at Troy, during the retreat there preparatory to ordination. It is now in its tenth edition, more than 10,000 copies have been sold, and are being ordered at an average of about twenty-five a day. In cloth, it is \$1.00; in paper, 50 cts.

The ten cent Life issued from the office of the Sacred Heart *Messenger*, Philadelphia, is meeting with great success, 30,000 having been disposed of.

The new view of St. Aloysius as a student, presented by Père Chérot, will probably stimulate some one or other of our young men to write for our use here, and for the use of our scholars in particular, a monograph upon this side of our Saint's life. Père Chérot's article is in the *Etudes* for May, 1891, "Saint Louis de Gonzague étudiant. A propos de son troisième centenaire." It is to be hoped Father Chérot will bring together more material in subsequent articles. There are evidently many lessons to learn from the young, obedient, and respectful student. His way of writing letters to his father contains a world of instruction. A study of the subject need not be hurried up for the centenary. We remember seeing in old numbers of the *Précis Historiques* some precious materials in this line.

A Sketch of the Society of Jesus, by Fr. Merrick, Rector of St. Francis Xavier's N. Y., and a companion book to the *Saints of the Society* by the same author has been published by Benziger. It is suited for distribution among the people and is sold for ten cents only.

Brother Pollen's *Acts of the English Martyrs*, and Father Coleridge's new volume, *Passiontide*, are the two last additions to the Quarterly Series.

Books in the press or in preparation:—

Father Maas' *Gospel History*, which has been so long delayed by the printers, is at last printed and is now binding. It will be ready for sale by July 1 and all applications should be made, not here, but to the publisher, B. Herder, 17 South Broadway, St. Louis, Missouri. We would advise our readers to procure a copy at once as the first edition is only of 1000 copies, and the second will not be ready for some time.

Father Sabetti's *Sixth Edition* of his *Moral Theology* will be ready in August. He has already received the proofs of the first half of the work, and is much pleased with the press work. It will be in larger type than the old editions. He is working at his *Cases*, and promises, as soon as he has one hundred ready, to publish the 1st volume.

The *Life of Cardinal Bellarmine* is in preparation by a father of the Toulouse Province.

The grammar of Brother Torrend is passing through the press. It is, we believe, a comparative study of the African Kafir language.

A new edition, carefully revised and richly illustrated, of *St. Ignatius and the Early Jesuits*, by Stewart Rose, is in preparation for the fourth Centenary of the birth of our holy Father, and will be shortly published. It will be edited by Fr. Eyre.

Fr. J. F. X. O'Connor, is editing the *Autobiography of St. Ignatius Loyola*, by Fr. Gonzalez, which the professors of St. Francis Xavier's College, New York, have translated into English. For personal interest, and revealing the interior life and thoughts of a saint in his various trials and correspondence to grace this life is unparalleled in ascetic literature, save by the writings of St. Teresa and St. Augustine. It gives an insight into the character of the man who wrote the *Spiritual Exercises*, that treasure of spiritual wisdom which has taught so many souls the way to heaven and advanced still further in perfection so many others enlightened by grace. The work in Latin is to be found in the Bollandists, and has been published at Paris under the title *Acta Quaedam P. N. Ignatii*, but it has never appeared in English.

Fr. James Conway, of Canisius College, Buffalo, N. Y., is preparing for the press an English version of the "Handbook of the Christian Religion," by Rev. Father Wilmer, for the use of Catholic colleges and other higher institutions of learning. This work is considered one of the very best, if not the best, of the many excellent manuals of the kind in use in Germany and Austria. The editor has considerably reduced its volume by omitting whatever seemed to be of minor importance to the student, and has introduced various improvements, which will render it an excellent text-book for American colleges and academies. Benziger Brothers hope to have it ready for the beginning of the next scholastic year.

Periodical Literature. — Fr. Freeman has taken charge of the *Scientific Chronicle* in the *American Catholic Quarterly*, succeeding Fr. D. O'Sullivan.

Fr. Wm. Rigge has an article in the April number of the *Quarterly*, upon the transit of Mercury, in May, 1891.

Mr. Rockwell has published several articles or rejoinders on the question of a Native Jesuit Clergy in Japan.

Fr. Maas has an article in the June number of the *American Ecclesiastical Review* on the *Galarene Miracle*, and a review of Fouard's *Life of Christ* in the March number. Fr. Sabetti has a *Casus* in the January and July numbers. Fr. Dewey has an article on the Sacred Heart in the June number.

In the *Dublin Review* for April, 1891, there is an article bearing very directly on the work which we endeavor to do in our graduating class of philosophy, and in post-graduate courses. It is entitled "The Pope and Catholic Philosophy in England." Its theme is the recent brief of His Holiness commending the course of philosophy in English, as conducted at Stonyhurst.

The editor of the *University Magazine* announces that Fr. Hughes's paper read at the Princeton College Convention is in the June issue.

If the Society is conventionally a recognized butt for hits and strictures, in the periodical literature of the country, and Compayré is referred to without

question as the authorized exponent of Jesuit methods, and Hebert Quick is considered almost a panegyrist, while on the other hand, in politics, Emilio Castellar regales the American Democracy with a philosophy of history, wherein the Jesuit Order goes down to its proper place, beneath the onward tread of Revolution and Evolution, friends are not wanting, who come to us asking for information and data, and desiring to write in our favor. The Sulpician Abbé of the Catholic University inquires for materials to show, through the history of the Society, that the Catholic clergy have helped the development of science. On seeing what there is to say, he regrets that his opportunities do not give him more space. He is writing for the *American Ecclesiastical Review*. One of the editors of the *Catholic World* sends for proofs of the miracles of St. Francis Xavier, as against a certain professor, who is showing, in the pages of the *Popular Science Monthly*, that these miracles were inventions of later times. A Right Rev. Monsignor of Newark called attention to the last issue of the *Edinburgh Review*, in which, he had heard, there was an attack upon the Society. He was relieved, upon being informed, as he saw for himself, that it was a very harmless affair, compared with the character of earlier attacks upon us. Besides, it is a distinctively English issue, an echo from an outsider of that exposition set forth last year by Mr. Law, about the secular English clergy, and the Society.

Educational and Historical Literature.— Educational and social development, going on in two parts of the world very remote from one another, Germany and Japan, seems to invite special attention to the sources of Jesuit history. The fact of Father Pachtler's filling so large a place in the *Monumenta Germaniæ Pædagogica* has attracted the notice of the educational world, which, with great docility, takes very much the position of a dependent on German ways of thinking. The work of the *Monumenta*, it is now reported, will be carried on, and supported, by a society in Berlin, expressly organized for this purpose. It is part of this society's programme to discuss the matters unearthed in the researches. From such a course of investigation, it cannot be but that a number of pedagogical and historical questions regarding our Society will be agitated. And so the reverberations will come over here. We shall be informed in various new ways of what the Society was and meant. Much of it will be striking and original.

The social revolution in Japan will call attention to the Society and its work of civilization there, three centuries ago. The questions thence arising promise to be in a number of lines — scientific, linguistic, social, religious. For the linguistic side, the last *Ergänzungshefte* of the *Stimmen*, consists of a treatise about the Missions and Philology, by Fr. Joseph Dahlman, entitled *Die Sprachkunde und die Missionen*, which will be of great use.

A native clergy in Japan formed the subject of a lively skirmish regarding the policy of the Society in the matter. The assailant followed the lead of Rohrbacher. An exhaustive article is expected from one of Ours in the *Catholic Quarterly*.

Almost all these occasions have served to show, that what is wanted is not so much any popular exposition of our history, however excellent. The questions come down to one or other fine point, which requires critical research. Thus the issue about the miracles of St. Francis Xavier can be settled only by an exposition of the testimonies adduced and admitted by the Auditors of the Rota. The materials at hand must be "sources," to meet the demands of this kind of work. It is a subject of regret that, outside of Woodstock, there is not, as far as we understand, a complete collection of the *Historiæ Soc. Jesu*. Commonly enough in our libraries, there are fragments of

this great series of Histories; chiefly Orlandini, and the last two volumes by Cordara. If there is nothing between these two, then in the hundred years which they connect, by touching the beginning and the end, there is a gap between of something like seventy-seven years; and here precisely lies the most debateable ground, that which shows the inception and development of the counter-Reformation, starting out from Ingoldstadt, under the guiding genius and sanctity of Blessed Peter Canisius. It is in these present years, while the remnants of dispersed libraries are still floating about Europe, that librarians will find it to their purpose to inspect the book-catalogues of the various European booksellers, and fill the gaps in their libraries, for barely more than a pecuniary trifle. Many of these books, which are so valuable to us, will otherwise go to furnish bookbinders with backing for their covers, or shopkeepers with wrapping for their parcels.

As some of our readers may not know, which are the parts of our *Historia Soc. Jesu*, we take down from the Preface of Fr. Pachtler's first volume (*Monumenta*, ii. p. 66) the following:—

Historiæ Societatis Jesu,

Pars 1, Orlandini,	Pars 5, tomus prior, Sacchini,
“ 2, Sacchini,	“ “ “ posterior, Juvencius,
“ 3, “	“ 6, “ prior, Cordara,
“ 4, “	“ “ “ posterior, Cordara.

In the same preface of Pachtler, or in De Backer, or Sommervogel, *Bibliothèque de la Compagnie*, the fullest information may be had about the reliable “sources” of the Society regarding its own history.

Boston College.—A roomy cabinet has been added to the new science lecture rooms. Several additions to the collection of instruments have been made during the year, among them a fine Polariscope, imported from Paris. The class of astronomy used the telescope very frequently during the year. This instrument, made by Clark, last year, will now be employed in the study of variable stars. Physics, mechanics, chemistry, astronomy, and geology, seem to be a task rather heavy for the young intellects, to be all taught during the graduating year, and a change, therefore, is now being contemplated.

League. The League of the Sacred Heart, is in a most flourishing condition and it is a sight well worthy of admiration to behold nigh unto 300 students filing into the college chapel to make the First Friday Visit. At this visit the Act of Reparation is recited, and the hymn to the Sacred Heart sung by the entire college.

Boys' Sodality. The Boys' Sodality, numbering about 200 or more members, held its last meeting on Wednesday, May 27, when Rev. Fr. Provincial congratulated them on their large number and praised the spirit of devotion which animated them and which, he said, was apparent from the fervor with which the office was said, and the chanting to which he had listened with no little edification.

Corpus Christi. The Corpus Christi celebration which occurred in our church on Sunday, May 31, eclipsed by its magnificence and splendor those of former years. The decorative ability of Brother Fealy showed itself to good advantage on this occasion, for the altar was one blaze of lights, arranged in a new yet symmetrical order, and these, together with rich flowers scattered in profusion, presented a magnificent sight. The procession composed of 200 children selected from the Sunday School, most of them representing biblical

characters, such as David, Abraham, Joseph, the Wise and Foolish Virgins, the Martyrs, together with the altar boys and members of the community, formed a spectacle hitherto rarely witnessed in our church.

Debating Society. The Fulton Debating Society held on the night of May 21, its second annual prize debate. The subject, "Resolved, That the Emancipation Proclamation was unwise," was discussed in an able and spirited manner by the youthful disputants. The medal, which is a copy of the seal of the Society, was presented by Geo. F. Babbitt, Esq., a member of the Board of Health and one of the editors of the *Boston Herald*; he is a Protestant. The same gentleman expressed himself so pleased with the ability of the young disputants and the work which the Society is accomplishing, that to encourage them he has offered the prize medal for the coming year. Hon. Geo. M. Towle was chairman on this occasion, and Hon. Josiah Quincy one of the judges.

Library. The library which was thrown into a lamentable state of disorder during the erection of the new building, under the supervision of our energetic librarian is again assuming its wonted order. The present space is found inadequate for the many additions being constantly added by Rev. Fr. Rector; so that to the present rooms will soon be added another. The librarian is busy preparing a new catalogue. The Academia in honor of St. Aloysius, for which the students of the upper classes are making due preparation, and which promises to be a most creditable token of the boys' devotion to their patron saint, will be held before the public in the college hall on the evening of St. Aloysius's Day. The students will produce, on the night of the 23rd, the Merchant of Venice. Commencement on the 25th.—*L. E. R.*

Buffalo Mission, Canisius College.—Very Reverend Father Rathgeb, Provincial of Germany, arrived in Buffalo on May 11; he comes to visit the various houses of the Mission, even the two stations in Dakota. There is no hope yet of Ours getting back to Germany, although the Catholics are very desirous for our return. St. Joseph's College, conducted by the Christian Brothers, will be given up and changed into a parochial school. We expect a great many applications from their former students. At the villa we have built a large refectory for the students, with a cheerful porch around it. We shall have eight graduates from philosophy.—*Letter from Fr. Heinze.*

California.—The ground has already been cleared for the foundations of our new college buildings in San Jose, and Father Calzia expects to have his school duly opened and the community dwelling there by the 1st of the coming September. The building will communicate with the church on either side of the sanctuary, the entrance from the gospel side to be used by the students. The community apartments will be close to the church on San Fernando Street, facing the street and a small garden reserved for ourselves. The playground of the students will be very extensive, as the whole first floor of their building will be free, flush with the pavement of the yard. A fine large hall will be one of the features of this building. The whole arrangement will be commodious and by no means cramped either for ourselves or for the students. With this handsome building to invite students, the present number is likely to be doubled before the end of the year. All the classrooms face on the court, and no other building looks in upon it. The roof of the college will be the highest in the neighborhood.—Our famous new clock on the residence at Santa Clara is now complete. The clock itself comes from the Seth Thomas Co., and the great bells from Meneelly. The latter weigh

100, 200 and 350 pounds respectively, and are mounted in a handsome turret, of the same style as the church belfry. The face of the new clock is two feet broader than that of the old one. The weights will hang in a shaft forty feet deep. The bells strike the quarters, and ring with a silvery note which can be heard down at the Fair Grounds, that is, well half way into San Jose. Several owls have already tried to locate in this belfry, but have flown away in disgust at the ponderous stroke of the hammers. The church belfries, some twenty feet lower, are notorious resorts of theirs.—The long-promised side-altars for the Memorial Chapel at this college have been placed in position. They are carved in redwood by Brother Maichen, and are now painted white with an abundance of rich gilt burnishing. Even yet, much more work is needed to complete them. They are surmounted respectively by Munich statues of the Sacred Heart and our Lady of Lourdes.—The Villa day for the students at Santa Clara College was split in two this year, each division going separately.—A short course of theology is in pretty clear prospect here to begin this August.—A full account of the unveiling of what we may call the new St. Ignatius Church in San Francisco will be given in our next.

Egypt, Cairo.—Our college of the Holy Family is completed and numbers 308 students, of whom 178 are Catholics, the rest are Jews, Mahometans, etc. At the last university examinations, eight of our students out of nine were passed and obtained excellent places, in spite of the opposition of Mussulman fanaticism. Our new church is near its completion, and, when finished, will be the finest church in all Egypt.—*Fr. Pfister.*

Last March, our college of St. Francis Xavier gave a dramatic and musical entertainment to his Lordship Mgr. Guido Corbelli, Apostolic Delegate of the Holy See, who gave a most affectionate address to the fathers and students, in which he ranks the college as the first in the land and a source of great consolation to the Holy Father.

Fordham College.—The Golden Jubilee is to be celebrated on June 24, 1891. Extensive preparations are already under way for the proper carrying out of all that will be due to the honor of the college, and to the clergy and laity who are taking such an active and substantial interest in this anniversary. The day of the Jubilee will not only be signalized by the unveiling of the bronze statue of Archbishop Hughes, but will probably also witness the formal opening of the magnificent new faculty building which now fronts the old edifice known to Fordhamites as First Division building. The ground where the foundation stones of this faculty building rest was opened about this time twelve month. It will be easy to judge how rapid and steadfast has been the work of erection, when it is stated that the gilded cross upon the dome of the new structure now shines resplendent over all the hills with all their cottages and churches and steeples round about. The arms of this cross are said to be ten feet higher than the apex of Trinity steeple.

Doubtless mention has been made in the LETTERS of the other new building that will henceforth date its rise from the scholastic jubilee year of 1890-1891. This is the Second Division building, a large, beautiful, and commodious house occupied by the boys of the middle grade and affording eight ample and lightsome classrooms for the use of boys of all grades. The Vice-President has his office in this building and herein also are the rooms of three assistant prefects, and of the philosophers.

The students are beginning to realize that after all it is something to be *convicti* at Fordham in the fiftieth year of the college's life. One could not

imagine from the spirit that reigns among them that there had ever before been happier or livelier boys at Fordham. The military discipline to which they are subject has acted wonderfully to produce a spirit of obedience among them, while their devotedness to the League of the Sacred Heart and to holy Communion and to the sodalities gives warrant that their progress in spirit is not inferior to their outward advancement. As a witness of the devotion of the boys we need but say that night after night during the month of our Blessed Lady they assemble round her statue in the quadrangle, and in the interval between two hymns sung in honor of Mary, listen to what is in all truth a *marianum* delivered by one of themselves selected from the higher classes. This custom originated at Fordham a few years ago, and has not yet lost any of its attractive sweetness or of its influence for the spiritual betterment of those who participate in it.

Our numbers keep up well. We have 240 boarders and about 70 day-scholars. The class specimens held on Mondays and Wednesdays have been thus far very good. Rector's Day was celebrated on the 6th of May. Many of the neighboring clergy were present at the boys' dinner; a great many old students were at the public play in the evening. The Archbishop sent his congratulations and regrets that he could not be present. On Jubilee day Fr. Rector will announce another donation of \$10,000.

France.—Fr. d'Audriffet of our residence at Toulouse, said recently while preaching at St. Sever: "The godless schools are a lie. Even should this freedom of language merit for me six months of prison life, I can assure you that I would take more pride in my chains than you do, ladies, in your gold bracelets. Were they to send to jail three bishops, half a dozen distinguished priests, a number of religious men for having had the courage to speak out the truth, then France would open her eyes. We should rise above all party considerations, etc." This bold language of the Jesuit father brought him before the courts of Mont-de-Marsan. Here he calmly answered the questions of the presiding judge, and, pointing to the crucifix before him, in a voice full of emotion, cried out: "I recognize no human law in opposition to the divine law, and I repeat to you the words of St. Peter: 'If it be just in the sight of God to hear you rather than God, judge ye.'" At these words the whole audience cheered and applauded this confessor of the faith and all Catholic France follows the example. The judges deferred their decision, and, after a few days, sentenced the father to the smallest possible penalty required by the existing laws, viz., to the fine of 300 francs.—*Pélerin*.

Frederick, The Juniors' Villa.—In accordance with the wish of Very Rev. Fr. Provincial, recently expressed in a letter to the Superior, Fr. Rector has rented a country residence and the adjoining property, to be used as a villa by the juniors on the regular holidays throughout the year, as well as during the three weeks of the summer vacation. The choice of the situation was extremely happy. The future villa lies at a distance of about three miles from Frederick, and a little more than a quarter of a mile from Frederick-Junction. It is situated on rising ground, and looking north commands a fair view of our beautiful valley, so often called "the garden-spot of Maryland." The spire of old St. John's church can be clearly seen sparkling in the sunlight, and behind it, farther west, the peaks of the Catoctin mountains are faintly recognized in the distance. The elevated position of the property brings with it the additional advantage of rendering the site somewhat cooler and more pleasant than the lower land of the valley.

Within five minutes' walk from the villa, and just at the fork of the rising ground on which it is situated, winds the Monocacy river. The stream at this point is wider and less shallow than usual, and presents excellent attractions for fishing and boating.

The house, which was formerly occupied as a country residence, stands at the end of a long line of shady maples, that stretch for a distance of about five hundred yards from the entrance. It is built of brick, and was standing during the late war, as is attested by the numerous marks of bullets and pieces of shells, which struck the porch during the fierce "battle of the Monocacy."

Without doubt it is somewhat smaller than might be desired, but still it can easily accommodate the present number of juniors. Many of the rooms will be divided into alcoves, and these will be sufficiently large to render everyone comfortable. According to this arrangement, the house will contain, when put in order, a chapel and a refectory, one room for the Superior, five dormitories and a kitchen.

The residence is surrounded by a farm of some three hundred acres; but this is still retained by the owner, and will be cultivated by a farmer who lives at a short distance from the villa. The land immediately adjoining the house together with a neighboring field offer every advantage for the summer sports and diversions.

The scholastics and novices have already spent a few days at the villa, to the great enjoyment and entire satisfaction of all, and everything promises well for a most agreeable vacation during the three weeks of July.

Galicia.—Our college of Chyron has been entirely rebuilt; we have 330 students in the regular course, and about 30 who follow a special code of rules and training in a separate building. With all his efforts, Fr. Jackowski, the Rector, has been unable to secure more than the *jus publicitatis* for the four inferior classes, a privilege which must be renewed every year. Seven scholastics and two fathers follow the course of the University of Cracow, in order to be allowed to teach; meanwhile we have engaged four secular professors. Our Province of Galicia has had this year an increase of fourteen members. We count forty-eight novices, of whom thirty-four are scholastics. Ten of Ours are in the episcopal seminary of Jassy (Moldavia), of which our Father Habeni is Rector. Moreover, ten of Ours are scattered through four Basilian monasteries of the Ruthenian rite.—*Fr. Pfister.*

Georgetown College.—The late Dr. E. Carroll Morgan, has bequeathed \$20,000 to the University—\$10,000 "to be held as an endowment for the prosecution of research into the colonial history of Maryland and the territory now embraced in the District of Columbia," the preservation of archives, etc., the fund to be known as the "James Ethelbert Morgan Fund;" \$5,000 to maintain a scholarship in the School of Medicine; and \$5,000, to be known as the "E. Carroll Morgan Fund," to endow a scientific or other scholarship in the School of Arts, to be awarded by a competitive examination to a District student in some Catholic or public school in the District. He also directed that two copies of the portrait of his father, by Armour, be made, and one copy be given to the Medical Department and the other to the Literary Department of Georgetown University. The legacy will not be available for some years. Dr. Morgan is, as far as we know, the first alumnus of the University who, dying, mentioned it in his will.

The new building of the Georgetown University School of Law now in course of erection on the south side of E Street, between 5th and 6th Streets

N. W., will be three stories in height, and have a frontage of 52 feet $3\frac{1}{2}$ inches, and a depth of 95 feet. Its position on E Street is only a square from the law courts, is near the lawyers' quarters, and less than a square from the street cars. The sanitary arrangements, the heating and ventilation of the building, will be complete in every particular. The heating will be by hot-water heaters, of the most approved pattern. By means of the system of ventilation the air in the entire building will be renewed every few minutes. This will be effected by carrying it in air ducts under the several floors which will lead to a large ventilating shaft. The plan of this building is the result of careful study and deep consideration, and nothing has been omitted that will render it perfect in every detail. It is expected to be ready for the opening of the classes in October.

Java.—The Island of Java, where our fathers of the Dutch Province are working so zealously, has about 30,000,000 inhabitants — Europeans, Arabs, Chinese, Africans, and natives. The latter were converted from Buddhism to Mahometanism about five centuries ago. With the exception of a few Javanese women, who married Europeans, no Mussulman has ever embraced the Catholic religion. The Protestant ministers have managed to gather around them a few thousand of them, however, and initiated them to the easy religion they preach. It is principally with the Europeans that Ours are busied, and, thanks be to God, great good is effected. No small share of our success is due to our schools.

The following is the result of the Missions of the Dutch Province in Java, Sumatra, etc. In 1888, Catholic population, 42,691; baptisms, 2653; conversions from error, 386; conversions from Paganism, 422.

In 1889, Catholic population, 45,218; baptisms, 3443; conversions from error, 411; conversions from Paganism, 1454.

We have in all our schools of these Missions, 3252 children. There are 47 fathers and 13 brothers.

Missouri Province.—Fr. Meyer when Provincial offered a prize in Latin composition, to be competed for by the students of the various colleges of the Province. His object was to stir up greater emulation among the students and make them devote more attention to the study and cultivation of Latin style, and certainly the success of his plan has been very gratifying. The medal went to Milwaukee, in 1886; to St. Louis, in 1887; to Detroit, in 1888; to Cincinnati, in 1889; and again to Milwaukee, in 1890. This year, besides the inter-collegiate contest in Latin, there will be another in English composition, the subject being, "The career of Catholic graduates." The best essay will be awarded a prize of \$75; the second best, one of \$25, the prize money having been donated by Mr. D. F. Bremner, a gentleman of Chicago.

Cincinnati.—The new addition to the college is fast nearing completion. It is a five-story building, built of pressed brick, with freestone trimmings, and its total cost is estimated at \$75,000. In addition to a large number of classrooms, it contains a gymnasium, covered playground, a recreation room, a large exhibition hall 54 feet by 90, and a beautiful chapel extending through three stories and covered by a sky light.

Detroit.—On March 5, 1891, Father Dowling, our Rector, gave a lecture in University Hall, Ann Arbor, Michigan, on the Subject "Is the Present Condition of Society an Indictment against Christianity?" under the auspices of the Foley Guild, a society numbering nearly one hundred, and com-

posed of the Catholic students in the various departments of the Michigan University.

A correspondent in the *Detroit Free Press* remarked that this was the first time that any Catholic priest had ever lectured in University Hall. One reason may have been that the Catholics were never sure of being able to secure a sufficiently large attendance for anything distinctly Catholic. Last year when Father Dowling spoke on the "Grievances of the Wage Worker" the small place secured for the lecture was found insufficient to accommodate those who wanted to listen. On this occasion there were over two thousand persons present at the lecture, a large portion of these being men and a still larger portion non-Catholics.

For an hour and a half Fr. Dowling held their attention. It was an audience such as might be expected in a university town, attentive, discriminating, too intellectual to give way to the vulgar, every-day plebeian habit of being over sympathetic, especially with a Jesuit. Before beginning, the lecturer was cautioned not to be astonished if his hearers seemed to be cold; that was a way they had. On Sundays they never vouchsafed any applause, because they considered a discourse, wherever held upon that blessed day, as a religious exercise to be attended with compunction of spirit and becoming sobriety. He was also notified not to be disconcerted if he heard any hissing, for that was no sign of dissatisfaction with the speaker; "The boys were accustomed to hiss when they wanted some one in front to sit down, or another in the back part of the hall to cease talking, or in general when they want to put a stop to any annoyance which prevents them from hearing."

President Angell was very courteous. He called on Fr. Dowling as soon as he heard that he had arrived in the town; was present at the lecture, and in several ways showed a friendly feeling.

Though Detroit College has been in existence only about thirteen years it has already sent quite a number of its graduates to Ann Arbor. These young men have been a credit to their *Alma Mater* and their faith, and have done not a little to win increased respect for both. Unfortunately there has been no one to take an interest in the Catholic students for some time. There is but one priest in the place and he considers that he has his hands full attending to his parishioners. As a consequence none but the firmest of the students survive the strain upon their faith. The weaker go to the wall and are lost. And yet there is, at least in this part of the country, no Catholic institution to which they can be sent for specialties, such as civil-engineering, electric-engineering, mining, pharmacy, and the like. How soon will the Catholic University be able to fill this want?

It is much to the credit of Detroit College that its graduates at Ann Arbor after they have come in contact with graduates of other colleges, Catholic and non-Catholic, are satisfied with the training they have received under the Society and find themselves no whit inferior, and in some respects superior, to those whom they meet. Their position and work at the University have made their diplomas respected.

Florissant.—The ordinary course of novitiate life was pleasantly interrupted on April 6, by the celebration of Fr. Jos. Kernion's Golden Jubilee in the Society, all being delighted with an opportunity to show the esteem and love in which they held the venerable father. The exercises, spiritual and social, were confined to Ours.

Milwaukee.—The new Archbishop, Most Rev. Frederick Kutzer, D. D. made his classical and philosophical studies in the Jesuit Gymnasium, on the Freienberg, near Linz.

Marquette College Lyceum has had a successful year, both in its public and private exercises. On April 27, a third lecture was given under its auspices, in the College Hall, before a select audience. The lecturer Mr. Thos. Conners, with the aid of stereopticon views, showed his auditors, in a clear and interesting way, "What our rivers have accomplished." During the year a dozen or more papers, on various topics, philosophical, political, historical and literary, were read before the Lyceum. One of the papers entitled, "Religious chaos and the way out of it," was by Fr. Edward Gleeson of the college faculty.

St. Louis.—In the public scholastic disputations of April, Messrs. Dickhaus and S. Ryan defended the philosophical theses against Messrs. Van Antwerp, Cardon, Schuler and Camilleri. Mr. O'Donnell gave a scientific lecture on "Harmony and Discord," Messrs. Garvy and Deters assisting the lecturer in his experiments.

With regard to the college church, we hope, in the course of two or three years, to be able to record its completion. It will be one of the grandest piles of architecture in the West. The interior will be well arranged, and will present a beautiful architectural effect. The following brief article from the *Post Dispatch* will give an idea of what is being done:

"St. Xavier's new church.—Ten persons whose names will not be divulged have given \$5000 each toward the completion of St. Xavier's Catholic Church, southwest corner of Grand and Lindell Avenues, thereby enabling work on the church building to be resumed by the Jesuit fathers. The corner-stone of this structure was laid with great ceremony some years ago. The basement, supplied with every equipment necessary to a Catholic church, was completed and made ready for use in holding services at a cost of \$70,000, some of which was appropriated by the Jesuits and part given by the parishioners. This basement answered the purpose of the parishioners fairly well, but Rev. Father H. Bronsgeest, the pastor, determined about the first of the year to complete the building, devising a plan to get ten at least, and possibly twenty, persons to subscribe \$5000 each, work to be commenced as soon as the first ten had been secured. This has been done. The aggregate cost of the building and furniture, when completed, will, it is thought, reach a total of \$300,000, without a doubt making it the finest church in the city. The cost will be divided as follows: already expended, \$70,000; estimated cost of the work yet to be done, \$170,000; altars and furniture, at least \$60,000. Father Bronsgeest is keeping the names of the generous donors from the public at their urgent and special request. The building, when completed, will present a fine appearance, the spire reaching high above the highest point of the St. Louis University, which stands just to the south on Grand Avenue.

"Strictly speaking, the architecture is what is known as Early English-Gothic style, after the decorative style so much in use between the thirteenth and fourteenth centuries. The interior design is such that the most profuse decoration is made possible upon special occasions and great ceremonies of the church. The walls will be of North St. Louis limestone, the interior work of black walnut, the area wall down to the basement floor being faced with range work resting on a course of cut stone, the same work continuing up to the church floor. The stone walls will show the natural feature of the stone, all the corners and jambs to have cut margins. All steps, weatherstrips, gable cappings, sills, caps, etc., are to be of cut stone. The appearance of the church from the entrance vestibule will be exceedingly imposing; the fine noble altars will immediately come to view, inclosed in their vaulted ceilings and brought into sombre prominence by the reflected rays of many-hued lights

coming from the stained windows surrounding them. The outside dimensions of the church will be as follow: width of front outside, 93 feet; length, 217½ feet; height from grade to top ridge, 110 feet; height of tower, 231 feet; width of body, 85½ feet; width of transept, 120½ feet. The outside windows will average 9 by 4 feet, the ventilation being as perfect as the ingenuity of man can design."

New Granada.—On the 10th of last April the church of New Granada and the Society suffered a great loss by the death of Rev. Fr. Ignatius Velasco, Archbishop of Bogotá. He was still a young religious when several successive expulsions drove him from his own country to Ecuador, then to Central America, and finally to Spain. Having finished his studies, he was at first professor of theology, afterwards Master of Novices for a few years, and next Rector of Saltillo in Mexico. In 1882 he received unexpectedly the Bull by which he was appointed Bishop of Pasto (New Granada), being strictly forbidden to protest in any way. This was a thunder-stroke for his humility. The fruits of his apostolic zeal in his diocese, which he consecrated at first to the Sacred Heart, were truly wonderful; hence, at the death of Archbishop Paul, S. J., he was looked upon as his most worthy successor, to the See of Bogotá, the capital. Being Archbishop, he put away from his palace every kind of profane diversions and lived like a religious. He was so generous that to promote a subscription, opened in favor of the Sisters of the Good Shepherd, he gave up his coach, received as a gift some time before. One of his last deeds was to forward a decree by which Saint Charles's Church, called so in honor of our persecutor Charles the Third, should take again its former name "St. Ignatius Church," and be given back to the Society. He was making his second pastoral visitation when owing to fatigue and the result of pneumonia contracted in his first visitation he fell grievously sick. A surgical operation was attempted but it did not succeed; so that he had to make a last effort to reach, as soon as possible, our nearest house at Chapinero (the novitiate of New Granada Mission), to die among his brothers. Here he arrived, but had scarcely time to make his will and to receive the last sacraments with that piety which always distinguished him. Finally, he died an edifying death becoming a holy prelate, zealous apostle, and true son of St. Ignatius.—R. I. P.

New York, St. Francis Xavier's.—On April 14, a solemn requiem Mass was celebrated for Ludwig Windhorst, late leader of the German Catholic party. Fr. Wayrick, C. SS. R. preached an earnest sermon, at which all the students of the college were present.

On the 19th, Fr. De Wolf's chapel of the Sacred Heart, on Hart's Island, was dedicated by Archbishop Corrigan. Father Holaind sang high Mass, and Father Pardow preached. The chapel cost \$4500, and owing to Father De Wolf's activity the expenses of erection have all been cleared. It is named in honor of the Sacred Heart, is 35 feet front and 75 feet deep, exclusive of the apse and the vestibule. Including them it is 90 feet deep. The foundation is of stone, and the rest of the structure is of white pine. It has a slanting roof, with a small belfry in the centre. In the little chapel it is very pretty. An altar which had been used in the chapel of the Catholic Female Orphan Asylum in Madison Avenue and Fifty-first Street before the present marble ones, which were consecrated on April 6, stands in the apse. This altar is of wood and is prettily gilded. In the sanctuary are seven stained-glass windows, representing the Sacred Heart, the Blessed Virgin, St.

Joseph, St. Patrick, St. Ignatius, St. Bridget, and St. John Berchmans, the latest member of the Jesuit Order canonized. Windows of cathedral glass are in the body of the chapel. About 250 people can be accommodated.

Father De Wolf goes to Hart's Island every Saturday to hear confessions. On Sunday he says two Masses, the first in the southern part of the island for the parishoners and the other in the northern part for the mildly insane. The place where he officiates for the insane is also used for Protestant service. At each Mass he preaches a short sermon. Both Masses are attended by many of the helpers and other officials on the island. The congregation at each service averages about 175.

On the 6th and 7th of May the second annual convention of the Catholic editors of the United States was held in this city. Their meetings took place in our College Hall.

On the evening of the 7th a public meeting was held in the College Theatre. Mr. Conde Pallon of St. Louis presided. Archbishop Corrigan, Mr. Frederick Coudert, Fr. Cronin of Buffalo, and Gen. O'Beirne delivered addresses. Music was furnished by the Catholic Protectory band.

Fr. Jackson, a Josephite, Prefect Apostolic of Borneo, who is in the city collecting funds, has been with us for two months.

In keeping with the spirit of zeal and piety that are manifesting themselves, on the occasion of the Tercentenary Anniversary of St. Aloysius, our students have shown their own zeal by writing a Life of St. Aloysius. It is certainly a just source of gratification that the students of an American College should achieve such a work. A Triduum will be given to the students preparatory to the feast of St. Aloysius, and another to the people. A public celebration of a literary character will also be had in the College Theatre before the feast. During the year we have had over 500 students, including those of the Preparatory Department. The students attend daily Mass during May and June. The League of the Sacred Heart is flourishing. The Commencement will occur on the 22nd of June.

Philadelphia, St. Joseph's College.—Our new college now rests at the centennial number. We rose at one time to 117, but dropped almost immediately, owing to failures at the middle examination. Those who through want of talent or application fell below 50 per cent were excluded from the classes or put down. In this way nine changed occupations. By a like pruning of our scholastic vine (always on the lower branches, at the present time) we expect to gather abundant fruit in the near future.

After our examinations, we will gather our students around us to prepare, by a Triduum, for the worthy celebration of the Tercentenary of St. Aloysius. We shall have solemn high Mass on Thursday, Friday, and Saturday; a sermon each day, with reading and Benediction of the blessed Sacrament.

As so many of our students serve at the altars of other churches, it would be impossible to gather them around us on the feast. We shall be obliged to have the general communion on Saturday. We are to supply breakfast in the college to all, as the majority of our students come from considerable distances. We are in hopes that the example of St. Aloysius's life, the unceasing prayers made to him, and the reflections naturally to be expected at this time may lead some of our students to aspire to the service of God in the Society.

Portugal.—The work of clergy retreats given by Ours still continue their beneficent effects, as many as 100 priests meeting together under their bishops to make the Exercises. Missions also, added with great success, are the order.

of the day. Our countrymen unhappily seem to support the work of proselytism among their numerous employees in the country, and a special conference was held for the benefit of the lost sheep. The father seems to have carried his audience with him by proving from the sixteenth chapter of St. Matthew in a Protestant Bible the marks of the true Church, and showing they are not to be found outside the Holy Roman communion.—*Lettres d'Uclée*.

Rocky Mountain Mission, *The Novitiate of the Sacred Heart at De Smet, Idaho.*—Tuesday, March 31, 1891, will long be remembered as the red letter day in the Rocky Mountain Mission; for on that day was opened the first novitiate in the mountains at De Smet Mission by our beloved Superior, Rev. Fr. Cataldo.

We left Spokane Falls, March 30, having been accompanied to the station by several of the fathers and boys of the college, some of whom we hope to meet soon again as novices of the Society. After waiting a few minutes at the station we were off for our future home. In a few minutes Spokane had faded from our view, and now speeding through small towns or creeping slowly across trestles, we arrived in Tekoa, where we were met by Father Mackin; and after partaking of a meal there we continued our journey to the Mission, where we were received by the community with open arms. Father Joset was almost overcome with joy at the sight of so many young men about to give themselves to God in the Society of his Divine Son. Soon after our arrival we were filled with intense joy at Rev. Fr. Cataldo's announcing to us his intention of opening the novitiate the very next day. On Tuesday morning we all received holy Communion from the hands of Father Joset, who seemed to become several years younger. After his Mass, another was said by Father Master, and the novitiate of the Sacred Heart was opened. God grant that it may flourish and send out many young priests and brothers, willing to bear the cross of our Divine Saviour, and, if necessary, even to lay down their lives for him. The novices are the following:—

Scholastics.—A. Couffrant, A. Kennedy, D. A. Hanly, D. P. Duross, E. Ring, G. J. Kugler, H. M. Adams, J. I. Shanahan, J. M. O'Hara, M. Hoefler, M. J. Woods. *Brothers.*—T. Deasy, P. Schloer, T. Campbell, H. Oddon.

Rome.—The catalogue of the Gregorian University (*i. e.*, the Roman College) shows very gratifying results, considering the confiscations and persecutions of which it has been the object, the students of philosophy and theology having risen from 193 in 1871-2 to 807 at the opening of the scholastic year 1890-1. In 1869-70, before the troubles, there were 711 students in these branches.

The catalogue sums up these students under 21 different nationalities: 43 English, 6 Irish, 19 Scotch, 1 Australian, 1 African. The students come from 27 different Orders, Congregations, and the like, and from 12 national colleges, our English College sending 17 students of theology and 9 of philosophy. There are 9 professors in the faculty of theology, 3 in canon law, and 9 in the philosophical course.

The catalogue has a dedication to St. Aloysius, the patron of the college. In a note it is stated that St. Aloysius took up his course of philosophy in the Gregorian University on May 10, 1587, that he publicly defended a set of chosen theses with great success at the end of the same year, that he studied theology under the great professors, Suarez, Azor, and Giustiniani. He died before the end of his theological course. In the year 1618 the Roman College solemnly chose him as its patron.—*Letters and Notices*.

Scientific Notes, Georgetown College Observatory.—*The Astronomical Journal* has produced, this year, two long articles by the Reverend Director, Fr. Hagen, on work done at the Observatory. The first (in Vol. x., No. 15) discusses the "Light-Variations of S Persei and T Arietis, between the years 1883 and 1888." The elements of these variable stars seemed to be so uncertain, that a prediction of phases for the convenience of observers has been almost impossible. The variability of these stars was discovered in 1873 and 1870 respectively, but observations have not been made for ten years. We cannot be surprised, then, that the results given in this paper differ widely from those that had been assumed before. In fact, the period of S Persei was not known at all. It is proved in this article to be about 825 days, or over two years, by far the longest of all yet known. The period of the other star, T Arietis, had been determined about fifteen years ago, and the article establishes the very interesting result of observations showing that the period has been gradually decreasing from 328 to 317 days. From these new determinations of the period it will be possible in the future to predict the times when these two stars will reach their maximum brightness.

In the other paper (Vol. x. No. 23) a general review of the last year's work is given. In the introduction it is stated that these observations cover a field where few observations have been made for the last twenty years, namely, the fainter variable stars south of the equator. In Europe these stars are too near the horizon and require a large telescope—two points which seem to explain the fact stated above. A long list of stars is mentioned in the paper, with some historical remarks on each, and many details regarding the time and number of observations. For most stars the length of the period of the light-variations has been determined more exactly, and, for one of them, all the elements have been determined anew.

The transit of the planet Mercury over the sun's disc on May 9, was observed here by two observers. First and second contact at ingress occurred just when the sun's lower limit was apparently touching the hills of the western horizon. The sun was obscured by heavy fog to such a degree that no shade glass was needed to protect the eye against the direct rays, though collected into a focus by a 5-inch lens. There was, however, no possibility of timing the phenomenon, as the limb of the ruddy disc of the luminary was waving in the unsteady air like a flag tossed in a gale.—*College Journal*.

Spain, The Relics of St. Francis Borgia. Last May the precious remains of this great Saint were removed in a very humble and obscure way from the little church of S. Antonio del Prado, where they had lain since 1836. This translation forms a strange contrast with the religious reverence with which the body had been received in 1617, when at the request of the Saint's grandson, the Cardinal Duke of Lerma, it was transferred from the Gesù to the Professed House at Madrid. At the Beatification, the relics were placed in a magnificent shrine of massive silver, and carried on a triumphal car through the streets of the capital, surrounded by a crowd of the Saint's descendants, forty-six in number, while ten of the first grandees of Spain bore the cords which supported the richly-embroidered canopy which surmounted the shrine. They were finally placed, just two hundred years ago, in the magnificent new church of the Professed House.

But the hatred of the enemies of the Society, who under Charles III. drove it from the states of the Spanish Crown, spared neither the memory of its saints nor the glories of their country. From 1813-36 the precious relics found

a shelter afresh in the same church, then in the hands of the Oratorians. When it was destroyed, the Duke of Medinaceli obtained permission to place the remains in the church of S. Antonio, and the translation was made in the most private way.

Now this church, built by the Capuchins when St. Lawrence of Brindisi was Imperial Ambassador at the Court of Madrid, is to be swept away. No attention to rights or to canon law seems to have been given. The Countess of Estrada and Ofalia had, however, purchased and opened for public worship the church of *Jesus* in Madrid in the name of her second son, the present Duke of Medinaceli, and thither the family claimed the right to translate the relics "as belonging to them, and to the majorate." This claim they possess in virtue of the first grant made to the Cardinal-Duke, to whom the body of St. Francis Borgia was given without any reserve by Paul V. Lerma, as founder of the Professed House at Madrid, gave the relics to the Society, but strictly reserving his rights as patron, and with declarations, in virtue of which the precious remains have returned to the family.

Should, however, the Society once again have a public church in Madrid, as was agreed in course of negotiations but lately entered into, the family would give up the sacred relics to Ours. They even offered to do so at once, if the Society would have taken over the *Jesus*. This it was unable to do. Let us hope that this consummation may not be far from fulfilment!—*Let. & Not.*

Uclés.—It is not certain that the scholasticate of the French Province of Toulouse will remain much longer at Uclés. It is too far from France, for one reason, and, besides the great expense for these long journeys, there is the question of time. Leaving here on Monday one arrives in Madrid at a very uncomfortable hour on Tuesday; and it takes longer to go from Madrid to Toulouse, than from New York to San Francisco. So the fathers of Toulouse have been trying for a long time to get permission to open a scholasticate near the frontier. You know, I suppose, that when the exiles came to Spain the government of Canovas allowed them to reside here on condition that they would open no house in the provinces adjoining France. They have at last succeeded (thanks chiefly to the good offices of Rev. Fr. Granero the Provincial of Toledo), in having the condition annulled; so now the only question is to find a house suitable for a scholasticate.

We have to regret the departure of our Rector, Fr. Arthur Calvet, who has been named Provincial of Toulouse in place of Fr. Michael Lanusse. He will be greatly missed, not only by Ours here but also by the people of Uclés; for his kindness and zeal endeared him to everybody. The new Rector is Fr. Isidore Sarramanga, formerly Rector of the novitiate at Vitoria.

Our text-book is the *Wirceburgenses*, but the professors dictate their own theses. In the morning Dogma we have *De Eucharistia*, in the afternoon, *De Matrimonio*.—*Letter from Mr. Inigo Deane.*

Valencia.—When the cholera broke out in Valencia, our fathers, who had been well nigh burned out and massacred by a violent mob, about a year ago, were the foremost in their devotion to the plague-stricken. A committee of health was formed, of which our Fr. A. Vicent became a member. This position of trust gave him many opportunities for Christian zeal and charity. At the city hospital, our fathers were constant attendants, especially Fr. Salvador Vinas, whom friends and enemies love to praise for his great skill and charity. He converted one of our would-be assassians of last year, of whom, however, three died miserable deaths. All the papers of the city have only words of praise for the intelligent devotion of Ours, whose charity has already removed many prejudices against the Society.—*Lettres de Jersey.*

Syria.—During the cholera that raged in our Mission of Syria last winter, our fathers devoted themselves day and night to the plague-stricken. Their zeal and charity in visiting the poorest quarters of the towns, offering all the material help their means would allow, while exhorting and preparing the sufferers for a good death, drew from the most hostile sects words of the highest praise. Witness the letter written by a citizen of Horns, in the name of his fellow-citizens, to the Protestant journal *Lisan ul hal* of Beyroot, in which he recalls the deeds of heroism of our fathers, and affirms that the city will never be able to repay them for their devotedness and charity, adding, that the memory of their unselfish labors will never be effaced from their hearts. The church of our fathers at Horns remained open during the whole time of the plague, and fervent supplications went up unceasingly to Heaven. The confessionals were besieged from morning until night, when a sermon was preached to the penitent crowds, and new prayers recited in common for the plague-stricken city.

In the upper Lebanon, wonderful conversions and returns from schism were effected through the instrumentality of the indefatigable missionary, Fr. Sacconi.—*Letters of Mold.*

Tonkin.—In a note, added to the *précès justificatives*, of their work, entitled "Mission de la Cochinchine et du Tonkin," the Fathers de Montézon and Estève prove clearly that in 1660 our Fathers, Francisco Rangel, a Portuguese, and Giuseppe Agnese, an Italian, missionaries in Tonkin, were barbarously massacred by Pagan pirates. There can be no doubt that they died for the faith. As there is no record of any others before them, shedding their blood for religion, it is now admitted that our Society may well claim the honor of having given to the Church, two of her sons as the first martyrs of Tonkin.

Troy, N. Y.—We have received a little book, nicely bound, of the last Pilgrimage to Auriesville from our church at Troy. It is illustrated with engravings of Notre Dame De Foye, the calvary stations at Auriesville, and a map of the sites of the Mohawk villages in 1642. It contains a short account of the martyrs and of Catharine Tegakwita. This beautiful memorial has been gotten out by the sodalities connected with the church, under the care of Fr. Carroll.

Turkey.—A letter from Constantinople announces a most flattering acknowledgment from his Royal Highness Ahmed Vefik Pacha, for the new Turko-French Dictionary of Father Joseph Reali, S. J. The Ambassador of Constantinople was charged to decorate the father, on the part of his Highness, with the Lion and Sun of Persia, "as a recompense for a work so worthy of praise."

Typewriting.—On account of the interest taken in typewriting by many of Ours, and from the fact that a number of publishers require all manuscripts sent them to be typewritten we give the result of teaching this art at Detroit College for the past six months. We began teaching typewriting in September, 1890. We found it very difficult to determine upon what basis to establish the study. In typewriting and shorthand Institutes and in Business Colleges in this vicinity the charges average \$30 for five months, the instrument being used and instruction given, as far as necessary, one hour a day.

As it was not our intention to make typewriting a source of profit, but merely to charge what was necessary to cover expenses, we finally determined to charge \$5 for five months, allowing the use of the typewriter with necessary instruction and supervision, half an hour twice a week. One of our own scholastics did most of the teaching, otherwise we would probably not be able to teach the branch without loss at that figure, as the salary of the teacher as well as the wear and tear of the instruments would doubtless exceed that sum. During the first half year twenty-seven boys studied typewriting, and during the second half, fifteen, the novelty having worn off. From our experience it would seem that the demand for typewriting is not thus far as great as might be expected in this place; yet it is very advantageous to have it as part of the course because it takes away all excuse for sending boys to other schools or for claiming that Catholic colleges do not give a practical training. Students can study it if they want it and at a considerably lower price than any where else. Those who study this branch take it during such half-hours as they have free from the regular branches of their classes. We have three machines, a Remington, a Hammond and a Caligraph. This gives all necessary choice in the use of different instruments. One teacher can thus superintend the work of three students at the same time.

During the last year we also introduced the study of shorthand in all the classes, charging nothing extra for it, and making it obligatory. We used the Pernin System, which is one very easily and quickly learned. However favorable it may be to the undesirable phonetic spelling, it certainly accustoms boys to be more particular about their penmanship. Our idea was to make the students familiar with it in the lowest class and once they know it give them practice in it by requiring them in the subsequent years of their course to take down class dictations, models for compositions, and pieces for declamation, thus at the same time saving valuable time in classes. They study it for about twenty minutes three times a week, and in a year learn it quite well, if they be studious. Their thoroughness will of course depend upon their application; but it is astonishing how quickly small boys learn it.—*Letter from Detroit College.*

Washington, Gonzaga College.—I will give you a few facts regarding the preparation for St. Aloysius Day. a) Remote Preparation began on the Sunday before Pentecost Sunday, with announcement and the distribution of considerations, prayers, etc., for each Sunday. Result, on Pentecost Sunday, 1188 Communions; Result, on Trinity Sunday, 1911 Communions. b) Proximate preparation will begin on Sunday, June 14, by a novena. The novena will include three tridiums, one for young women, the other for young men, and one for the children. c) On the feast, the Mass will be celebrated by his Eminence Cardinal Gibbons, and the panegyric preached by Bishop Keane, Rector of the Catholic University. At 4 o'clock, P. M. consecration of children to St. Aloysius, by Fr. Daugherty; at 7.30, reception, in the Junior Sodality, and League of the Sacred Heart, by Rev. Fr. Provincial.

The Catholic Club of Gonzaga College are to attend the retreat and go to Communion on the feast in a body. They are now sending out invitations all through the city to similar organizations to unite with them. The Carroll Institute, the oldest organization of the city, will respond.

Our Junior Sodality has undertaken to erect a statue in honor of St. Aloysius. The subscriptions have so far, I think, reached \$500. A lady has sent to Rome for a life-sized family portrait (painting) of the Saint; and a second, desiring to combine the occasion with the devotion to the League, wishes to

have a statue of the Sacred Heart erected on the feast of the Saint.—*Letter from Fr. Gillespie.*

Worcester, College of the Holy Cross.—In the first place, let me tell you how edified we have been by the boys practising the devotion of the Six Sundays. Every lad in the college, some two hundred or more, began almost of his own accord this devotion, and has been faithful in persevering. Now, I think, this is very remarkable and shows at least this one thing, that Holy Cross boys are pious and devout in a true way. We shall have a celebration on St. Aloysius's day, the programme of which is something like the following:—morning, solemn high Mass, sung by the little fellows trained by Mr. McGinney. Exercises in Fenwick Hall in the evening: a Latin poem and essay; an English poem and essay, music, instrumental and vocal, interwoven.

On Decoration Day, May 30, a delegation of veterans came with floral tribute and flag to deck the grave of Fr. O'Hagan, their chaplain in the late war. We had all gathered around to watch the two limping old veterans with their white hair and worn faces, place this tribute of respect and love on the grave of the soldier priest (if I may so call him). We were deeply impressed when the two old soldiers bared their heads and knelt on the fresh May grass to pray for the one who once had administered spiritual consolation to them.

The ground for the new building has not yet been opened, and nothing very definite is known. The plans are at Rome. This much at least seems settled: the building is to face the west, and is to be 200 feet long and 56 feet wide, built like the old building. We are to have new classrooms, exhibition hall, gymnasium, library, rooms for the boys, and parlors. There seems to be no particular hurry about beginning the work, for the intention is to have it completed in '93, the fiftieth birthday of Holy Cross.—*Letter from Mr. Singleton.*

Zambesi.—A new organization of this mission has taken place, and, owing to this fact, our work here promises to be very successful, if the Portuguese government continues to favor us. The Zambesi Mission is now completely detached from the Cape Mission, which belongs to the English Province, while the former depends directly on the Province of Portugal, and is confided to the care of Fr. Zimmerman. He gathered in his journey through Europe, a goodly number of fathers and brothers, principally from the German and Austrian provinces, for his mission, as well as eight nuns of the congregation of St. Joseph of Cluny. They all reached their destination towards the end of last year, and are giving a new life to the noble work before us. The actual stations of the Zambesi are as follow: 1. *Quilimane*, where our Superior resides, to which is attached an annex, the *Mission of the Holy Angels*. 2. The *Mission of St. Joseph at Boroma*, which is already well established and promises consoling fruits of conversion. To this Mission is attached the one at *Tété*. 3. The *Mission of St. Francis Xavier*, among the Matapiri, near the lake Njassa. This Mission is a recent foundation, but promises very much. The missionaries are well received among the people and kindly treated by the king of this land. 4. The new Mission recently founded by Fr. Courtois on the lands of Bembé, near the river Nhanombé, in the district of Inhambane.

Here it might be well to note that the negroes of the district of Inhambane, of Zulu race, were formerly evangelized by our Father. Gonçalo de Silveiro, the illustrious martyr of Monomotapa, to whose memory the poet Camoëns

sang so eloquently in his *Lusiad*. It is then a noble inheritance that the new Society is recovering.

The governor-general is asking Ours to found two new stations, one among the Zavalos, and another among the Vatuos. It is heart-breaking to see that Protestant missionaries of Boston have already gained a foothold in this land.

Fr. Courtois's grammar of the Tété language has already reached its second edition and was printed at Lisbon at the expense of the State.

Father Henry S. Kerr has been appointed Superior of the British portion of the Mission, and sailed for his sphere of labor on the 5th of March.

Home News, Library.—Through the untiring efforts of our assistant librarian, Mr. E. J. McGrath, a new card-catalogue has been prepared for the use of the theologians. By means of combining the cards for duplicate copies, the whole catalogue has been successfully compressed into about 30,000 cards. The catalogue case numbers fifteen drawers. All the cards were written by the theologians themselves, each copying about twenty cards a week. The whole work was thus completed in about three months.

We owe to the kindness of Rev. Fr. Raphael Cáceres, Superior of the Ecuadorian Missions, a new book, which is looked upon as very useful, especially in the disturbed States of South America. It is entitled *Catecismo Filosófico*, and lately published in Quito by Fr. J. M. Proaño, S. J. In a series of elegant dialogues the author treats all the important questions about the Church and modern society, according to the documents of Leo XIII. in the Encyclical Letter *Immortale Dei*. No wonder that the Ecuadorian Academy, of which Fr. Proaño is one of the leading members, asked earnestly that so important a work should be published. We are also indebted to Fr. Cáceres for a copy of the *Vida de la B. Mariana de Jesus*, known as the *Lily of Quito*, and whose body and shrine are in our church in Quito.

Woodstock Mission.—The six Sundays in honor of St. Aloysius have inspired many of the parishioners to approach the holy table every week. It is pleasing to see how many attend the services in the afternoon. After Sunday school, Vespers are sung, then an exhortation is given on one of the virtues drawn from the life of our Saint. This is followed by Benediction of the blessed Sacrament. Both the white and the colored people join in singing a hymn at the end of Benediction.

It is the intention of the Rev. Pastor to have a triduum before the feast. On the day itself solemn high Mass will be said in our little church, and Rev. Fr. Rector has promised to preach the panegyric. The feast will be made memorable also by the fact that several little ones of Christ will receive their first Communion, that happy morning.

We are glad to testify that the regular attendance at the Sunday school this year has been greater than the previous year. Among the number are several who do not belong to the fold of Christ, but we hope with the grace of God that they will soon be admitted to enjoy the same delight as their companions.

On February 8, two of the philosophers organized a Sunday school class at Sykesville, eight miles distant from the college. The parishioners, numbering about 100, received the catechists with expressive gratitude.

The Woodstock Lyceum.—The village of Woodstock and the vicinity have always had the reputation of being slow; but of late they have shown many signs of awakening. A wealthy company has been organized to work the

magnificent quarry near the town of Granite, and many stone-cutters have come to settle in the neighborhood. The spiritual welfare of the people has more than kept pace with their temporal prosperity. When our fathers first came to Woodstock, the few scattered Catholics gathered in our domestic chapel for the Sunday Mass; and the number steadily grew until need was felt for a separate church. It is not yet three years, since St. Alphonsus' Church, a pretty stone structure, peeping out from a romantic grove above the bank of the Patapsco, was opened, and within that time the congregation has increased at least one hundred. To-day it numbers about three hundred souls.

The parish was thoroughly organized with sodalities, confraternities and catechism classes; but the congregation and its zealous pastor, Fr. Brandi, were not yet satisfied with their work. To counteract the influence of the Odd Fellows, who were endeavoring to lure some of the Catholics into the toils of the lodge, they determined to form a society for the young men, and to erect a building for their use. In January, 1890, the hall was completed at a cost of \$2000, under the supervision of Mr. Barry. It is highly ornamental, lighted by stained-glass windows, neatly finished inside in oiled wood, and is capable of seating nearly three hundred. It possesses every attraction for young men, a complete stage and dressing-room for theatricals, modern contrivances for gymnastic exercises, and even a modest library.

The society itself, which is known under the title *Woodstock Lyceum* has a flourishing roll of forty-five members, under the presidency of Hon. Frank Parlett, our present representative in the State Legislature. The object of the Lyceum, according to its constitution is "to draw together male members of the Catholic Church, for social intercourse, mutual help, and the defence of Catholic Faith and morals." In its one year of existence, it most certainly has attained its object. Under the energetic direction of Fr. D. O'Sullivan, it meets every Thursday and Sunday, the Thursday meetings being reserved for debates, declamations and other literary exercises. Although the members are of different walks of life, it is wonderful to see the harmony and sociability of their gatherings, where all meet in unrestrained social intercourse. The quarrymen too, considering their limited education, take a surprising interest in the debates. All approach the sacraments regularly; and at the Friday evening devotions, which were held in the church, during Lent, the large number of men in attendance was especially noticeable. All the Lyceum members came, and brought their friends. It is also very gratifying to find so many of the young men attending the devotions of the Six Sundays in honor of St. Aloysius.

Under the management of the Lyceum, Fr. Ryan of Baltimore lately spoke to the quarrymen on the subject of labor. During the Carnival, the Lyceum gave a dramatic and musical entertainment, of which its members are deservedly proud, for it was the first entertainment of the kind ever given in the neighborhood by home talent.

Lately the gymnasium facilities have been increased and an instructor comes from Baltimore twice a month to train those who take any interest in physical development. This feature has created new interest in the Lyceum and attracted several new members. As things now stand, the Catholics take the lead in everything; and this is certainly due in great measure to the influence of the Lyceum. Our rural society is not pretentious of ranking with the great clubs of our large cities; but it is a living illustration of the good that can be accomplished by the thorough organization of our Catholic young men.

Autumn Disputations, Nov. 29 1890.—*Ex Ethica*, Mr. D. O'Sullivan, defender; Messrs. Kister and Holden, objectors. *Ex Psychologia*, Mr. Connell, defender; Messrs. O'Malley and Chamard, objectors. *Mechanics*, "The Pendulum," Mr. L. McLaughlin, lecturer; Messrs. Neary and Boone, assistants.

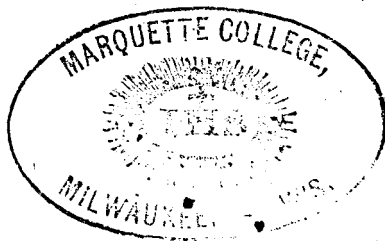
Winter Disputations, February 13 and 14, 1891.—*Ex Tractatu de Virtutibus Infusis*, Mr. Quirk, defender; Messrs. Cassilly and Van Ree, objectors. *Ex Tractatu de Sacramento Pœnitentiæ*, Mr. Rittmeyer, defender; Messrs. Dierkes and Weber, objectors. *Ex Sacra Scriptura*, "De Statu Mundi Politico Temporibus Isaiæ," Mr. Spillane. *Ex Ethica*, Mr. Conwell, defender; Messrs. T. Brown and Bashnal, objectors. *Ex Psychologia*, Mr. Holden, defender; Messrs. Harrington and Tiernan, objectors. *Ex Logica*, Mr. Duane, defender; Messrs. C. Lamb and Quinn, objectors. *Physics*, "Sound," Mr. Waters, lecturer; Messrs. O'Donovan and Matthews, assistants.

Spring Disputations, April 21 and 22, 1891.—*Ex Tractatu de Munere Ecclesiæ et Rationis in Re Fidei*, Mr. Buendia, defender; Messrs. Porta and Cunningham, objectors. *Ex Tractatu de Matrimonio*, Mr. Borgmeyer, defender; Messrs. Forstall and Condon, objectors. *Ex Scriptura Sacra*, "De Authentia Pentateuchi," Mr. Taillant. *Ex Theologia Naturali*, Mr. Dane, defender; Messrs. M. Scott and O'Donovan, objectors. *Ex Ethica*, Mr. O'Gorman, defender; Messrs. Heitkamp and Goller, objectors. *Ex Ontologia*, Mr. Quinn, defender; Messrs. Finegan and Heany, objectors. *Geology*, "The Ice Age," Mr. Collins.

Office of the Letters.—A sketch of Father Jeremiah O'Connor has been promised to us but has not yet arrived. We have, too late for insertion in this number, the obituary of Brother Muldoon. Father Duddy and Brother Dowling have died too recently for their obituaries to appear in this issue.

Our next number will be published in October. Articles for the body of the LETTERS should be sent to us as soon as convenient, if possible before September 15, and notes for the *Varia* by October 1.





WOODSTOCK LETTERS

VOL. XX., No. 3.

ALASKA.

A Letter from Fr. Judge to Fr. Cataldo.

HOLY CROSS MISSION,
KOZYREVSKY, ALASKA, June 19, 1891.

REV. AND DEAR FR. SUPERIOR,
P. C.

I should have begun my letter before this, but I can truly say I have not had five minutes to spare since I arrived here last year. There is always so much to be done and so little time to do it in, although I make my days as long as possible, often from 5 A. M. to 12 P. M. This has been a very happy year for me. I reached the Mission on the 16th of September, and found there Fathers Tosi, our Superior, and Robaut, who left for Nulato, two hundred miles up the Yukon, the next day: also two brothers, and three Sisters of St. Ann, and fifty children. The Mission is located on the right (west) bank of the Yukon, about four hundred miles from the coast, on a level piece of land about a quarter of a mile wide, with high mountains to the west and north. Both the mountains and the plain are covered with thick woods of spruce, birch and cottonwood. We have cleared about ten acres. When I came we had only a log house 20 by 30 feet, one story and a half high, the upper part very low and the lower part only 7 feet high. The lower floor was divided into six rooms, two for the fathers, one for

kitchen, one for chapel, one for dining-room, etc., and one for the Indians, and up stairs the two brothers and thirteen larger boys slept, and there also we kept our provisions. The chapel had large doors so that for Mass, catechism, etc., we could make the chapel, dining-room and Indian room into one, and often we had more than eighty persons in it. It was small but very warm; it never froze in my room, except two nights when the thermometer was 52° below zero, and we did not keep fire at night. Our log houses are ten times as warm and comfortable as your house at Desmet.

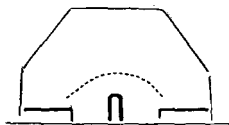
On the 6th of March we moved into our new house, a fine log house 46 by 24 feet, one and a half stories, but the upper part is high and nearly as good as if it were two full stories. On the first floor we have five good rooms and a large kitchen and an Indian room, and up stairs a room for the brothers and a fine dormitory for the boys; we have twenty-three now. The old house has been turned into a church and although we have not taken out the upper floor yet, it makes a very good chapel. Thanks to the generosity of the people in Washington and the fathers in San Francisco we are able to have things in good order. I papered the sanctuary and painted the altar white, and with some fine altar cloths and ten large silver candlesticks and some flowers, all which were given to me in San Francisco, I can make the altar look well. The body of the church is white-washed and the windows painted like the chapel at Desmet, only I made the centre panes red so as to form a cross.

The sisters' house and school is 75 by 20 feet and we have the logs ready for an addition of 30 feet more. We have also a good shop, small storehouses, stable, etc., so we are very well fixed here now. The school is a great success, we have 51 children now; one left and another died lately, which made 53; we can have as many as we can take. I think they beat any you have in the Mountains, both for learning and piety; none of them have been here more than two years and most of them only one, and yet they speak English exclusively, for we do not allow them to speak a single word of Indian except in catechism in the church for the benefit of the people. But in school they have catechism in English, and all the children except two make their confession in English. All those (white men) who come here from time to time are surprised and greatly pleased to hear the children speaking English like white children. And for piety, they could hardly be better; about a dozen have made their first Communion, and nearly every night some

of the boys come to my room to go to confession. One of the girls died on the 2d of June, of a kind of asthma; she was only about ten or eleven years old, and yet her courage, patience and resignation surprised every one that saw her. Fr. Tosi gave her first Communion as Viaticum about ten days before she died, and from that time she was most anxious to die, so as to be with little Jesus. I spoke to her one day when she was suffering very much, and she said: "I think all the time of Jesus, Mary and Joseph, and I say a little prayer, and then I am happy." She never gave way under her sufferings, which were great, because she wanted to be more like our Lord. I never saw so great virtue in one so young, and she continued in those beautiful dispositions to the end. I gave her holy Communion at 4 o'clock in the afternoon, which she received with great devotion and died at 9 o'clock the same evening, conscious to the end. The first fruit of the school!

From Christmas until April I had from twenty to thirty children from the village, to whom I taught the catechism and a little English for two or three hours every morning. Before Christmas we could not get them, because the Russian priest had paid the doctors (medicine men) to speak against us, and if possible to get the Indians to drive us away, but little by little they found out how false was all the Russian priest said, and at Christmas they began to come to Mass in good numbers and let the children come to catechism. We can do very little with the old people here at this village; they are more animal-like than either those of the coast or those higher up the river. But we can by degrees do much, I believe, with the children and young people. On the 10th of February I started to visit the villages on the Shagaluk River, which empties into the Yukon about three miles below us. The weather was clear and the thermometer 10° below zero, just what we like best for travelling. I had a boy for interpreter and an Indian to help with the sleigh. We had seven dogs and as the sleigh was heavy we went only 15 miles to an empty barrabora, where we stopped for the night. Next morning I said Mass, took breakfast and started soon. We met some Indians with three sleighs and gave them part of our load, and at 3 o'clock we arrived at a log house owned by an Indian where we stayed for the night. After supper I spoke to the Indians (10 or 12) and in the morning I said Mass and gave some instruction, and after breakfast we started for the first village; at 12 o'clock we stopped at a barrabora belonging to the father of one of our children, where we made tea and cooked some fish for dinner. At 4 o'clock we reached

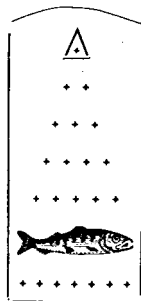
the village and took up our abode in the cacino, which, as you may know, is a large room from 20 to 40 feet square, from 12 to 20 feet high, in this shape



with a shelf about 3 feet high and 2 or 2 feet 6 inches wide, running all around. On this shelf the men sit and sleep, and the women when they are allowed in, sit on the floor, generally under the shelf. There is a window in the centre of the roof about 3 feet square, made of seal bladder or something of the kind. The door is under the shelf, and consists of a mat or skin over a hole about 3 feet high and 1 foot 6 inches wide, which leads into a passage of the same size from 6 to 12 or more feet long. The floor is sometimes made of wood and sometimes of clay, and, when of wood, the centre is movable, because once a day they make a large fire just under the window, which warms the walls and everthing so thoroughly that even in very cold weather it remains comfortable for 24 hours. When they make the fire, all go out except those who wish to take a sweat bath; as soon as the fire is out they close the window, and the cacino remains very hot for a long time. The men spend most of their time during winter in the cacino; they work there, making sleighs, snow-shoes, etc., and their wives or children bring them their meals, which they take sitting on the shelf, while their wives sit on the floor ready to wait on them. The barraboras are made the same as the cacinos only the shelf is much lower, about as high as a chair, and about 6 feet wide, so that a man can sleep on it with his head to the wall and his feet towards the centre of the room. Both the cacinos and barraboras are made of logs and covered with earth; they generally sink them three or four feet below the surface of the ground. They are not at all uncomfortable, and are palaces compared to the wigwams of the Mountain Indians. There is plenty of light and seldom any bad smell; the most disagreeable part for me is the door-way; you have to crawl on your hands and knees through that long hole, for you can hardly call it a passage.

To return to my trip. When I got to the cacino I found all the Indians sitting around as quiet as mice and saw they had their spirit sticks up. These consist of four sticks as high as a man, painted different colors with feathers stuck

into them; they place the sticks one at each end of the cacino and one at each side, and while they are there no one can speak loud or do any work. They firmly believe that these sticks have power to kill them or to give them whatever they want. So as soon as I had taken my supper I began to speak to them and tried to show them how foolish it was to believe a piece of stick could do them good or hurt them; and I tried to get them to give me permission to break them up. The young men were willing and gave me permission, but when I went to do it, two old women began to cry out, "our souls are in those sticks, and if you break them we will all die," and one or two old women jumped up and grabbed the sticks. I could not prevail on them to break the sticks, but they promised never to put them in the cacino again. I stayed there two days teaching the children the prayers and catechism. I baptized three infants and one old woman who had never been baptized, and heard the confession of her husband whom I baptized conditionally and then married them. Their daughter is at the school; they did not belong to that village but lived alone and seemed to be good people. I was just in time, for the old man died suddenly a few days after. Many others wanted to be married, etc., but I refused to do anything for them until they broke up the sticks. After two days I went to the second village about ten miles from the first. This is a very small village; its people are very good and have no medicine men and no sticks. I stayed four days there, teaching, etc., all the time. I baptized one infant and baptized, *sub conditione*, twenty-eight after they had made their confession, and married one pair. I also taught them how to know the days of the week, so they could keep Sunday and Friday. I did it in this way, and they liked it. I took a piece of board and cut it out and marked it thus: the



triangle I told them was for God's day, or the first day; then two holes for the second day, three for the third, four for the fourth, five for the fifth, and a fish for Friday, and seven holes for Saturday. I met one of them several weeks after I left there, and he had a small one nicely made to carry in his pocket, and had the pin in the right hole. I forgot to say I put a pin which they should move one hole downwards every day until they got to the bottom, and then jump to the top again. It is sad to see how the Russian priests have been here for fifty years baptizing the children when they go round once a year, and have not taught them a single prayer, or removed one of their superstitions, or taught them to know Sunday or Friday. In fact, I noticed last summer while at St. Michael's that the old priest does not keep Friday himself, and yet I believe his church is very strict about it. Then I went to the third village about six miles up the river, the Shagaluk. As soon as I got there, they told me there was a man very sick at the next village only two miles further, so I went there at once and found an old man very sick and who had never been baptized. I gave him some medicine and prepared him and his wife for baptism and then returned to the third village and taught the children and spoke to the grown people. Next morning after breakfast I went to see the sick man and found him very low, so I baptized him and his wife, married them and gave him Extreme Unction. There was no time to lose, for he died in less than an hour after I finished. I stayed only two days at the third village because like at the first they refused to break up the sticks. While there I baptized one infant, two young men, and one young woman, all belonging to the second village, and married two of them.

Then I went over to the fourth village where the man had died and as I saw they were not well disposed I did not try to have him buried in a Christian manner. They had already placed the body in the cacino in a sitting posture on the floor with a dish of fish and a can of water beside it, and the women and children were sitting around looking at it. But the great time was at night; they keep the body four days and every night they burn a dim light before it and all the women sit around on the floor in a circle and behind them the children stand shaking themselves from side to side, and up and down; behind them again the young men stand and beat sticks together and sing ya! ya! as hard as they can until they are so hot and tired that they have to sit down, and then others take their place; and they keep that up all night. The old men sit on the shelf and look on. In the midst of that performance I fixed my bed in one corner of

the shelf and turned in ; and although I woke up very often I got enough sleep. I shall not soon forget that night, and I think a New York paper would like to have a photograph of the scene. Next day I started for the next village, as the children were too tired and sleepy to be taught, after being up all night. I promised to return after the funeral was over. We started at 8.30, took dinner on the road and reached the first village on the Calchine river at 5 o'clock, about 40 miles. I stayed there four days teaching catechism and the prayers, but could not do much with the old people, who all believe in the sticks and have many other superstitions, and are completely in the power of their doctors. After this I returned to the fourth village on the Shagaluk ; but as I found that the doctors had by their talking disposed the people not to listen to me, and as they refused to make fire in the cacino when I wanted, I stayed only one day and then started across to Anvik on the Yukon where there is an Episcopalian minister, Mr. Chapman ; it is about 50 miles from the other and towards home. When we got to Anvik I did not go to the house of the minister but to the cacino. While I was at breakfast Mr. Chapman came in to get some Indians to work for him, and was surprised to see me there. I had already said Mass and had a good congregation—they dont care much for the minister, and very few go to church on Sunday. This is one of the largest villages on the river and it makes me feel badly to see it in the hands of the Protestants; there are about 300 Indians. Father Robaut was there before the minister, but while Father Tosi was down in San Francisco he got discouraged and came down here. I hope to go there frequently next year and do not think Mr. Chapman will prevent me from making most of them Catholics. It is only 35 miles from here; there is another village halfway. I told the Indians I did not stay at Mr. Chapman's house because I did not want them to think that I approved of his religious teaching, and they were pleased that I stayed with them. But I told them I would go to see him so that he would not be angry with them. So I went over (he lives on the opposite side of the river from the village) and took dinner with him and a Mr. Cherry, a secular who came up with us on the steamer last summer. They were very kind and wished me to stay there, as they sometimes stay at our place, but I told them plainly I could not for fear the Indians might think I approved of their religious teaching, which, as they knew, I could not in conscience do. They expressed themselves pleased with my frankness and were no less kind than before. As I had not consulted Fr. Superior before starting, not knowing that

I would go there, I stayed only one day, not wishing to make open war with the minister without Fr. Tosi's approval.

From Anvik we came to Bona Zela, a small village 20 miles from here, and when I got there I found they were anxiously looking for me, as some Indians had come over from the second village on the Shagaluk, where I baptized and married them all, and prepared them to follow their example. I stayed there three days and baptized three infants and also sixteen grown persons, *sub conditione*, after they had made their confessions, and married several. From there I returned home, March 6. Thus ended my first trip, my first experience in travelling with dogs and I was surprised to see how much they could do. Our sleighs are about 10 feet long and 1 foot 6 inches wide; the sides are about 14 feet high and made of strings of skin; they carry 400 or 500 pounds, and we sit on top when the road is good. When I started I had about 400 pounds and only seven dogs; afterwards I bought four more which made a good team. I said Mass every morning, except one, while I was away, and missed it then only because I wanted to start early. I did not think one could do so much good who knew so little of the language; I knew the prayers and catechism and some hymns, and kept teaching them all the time. This pleased them, for the Russian priest never teaches them anything, but simply baptizes the children, preaches a little and then goes away, never staying more than one day in a village. I do not fear the Russian priest; the doctors and medicine men are our greatest obstacle.

On the 12th of March, Fr. Tosi started for the coast where FF. Treca and Muset are, not less than 500 miles from here; he went to see them and tried to find a good place for a school; he travelled more than a thousand miles and got back on the 20th of April; he got to their place on Good Friday. He had to hurry back because there was danger of the ice breaking on the rivers, which are our principal roads. My trip was only 200 miles in all and never more than one day's journey without stopping, but Fr. Tosi's was eight or nine days on a stretch, which is very tiresome especially in the spring when we have to travel all night, because the days are too warm and the snow too soft. Fr. Muset paid us a visit after Christmas; he was making a trip of the coast and when he found himself within 200 miles of us he could not resist the temptation to come.

Now about the weather; I have been most agreeably surprised. I don't think I ever saw so much bright sunshine in one year anywhere else. They say it has been an unusually fine year. Now the days are 24 hours long, the sun

never goes down, or as I might say it rises before it sets. There is a mountain north of us and the sun just passes behind it. We had a beautiful rainbow last night about 10 o'clock. From the 1st of May to the middle of August there is no night. And in winter the shortest days are light from 9 to 3 o'clock, and the moon is so very bright that we can travel as well as in the day time. I expected to suffer very much, especially from cold feet, but I never suffered so little; we have boots made of seal skin in which we put a handful of straw and then wrap our feet in a piece of blanket over the stockings, or a pair of German stockings instead of a blanket, and you never feel the cold, unless you let them get wet. So that we suffer far less from the cold here than you do, because our houses and our dresses are both made especially for severe cold, and yours are not. The following is the average temperature for each month, taken at 5 o'clock in the morning; it generally rises from 10 to 20 degrees during the day: July, 52°, August, 45°, September 40°, October, 27°, November, 4° 45', December, — 11° 40', January, — 8°, March, 13° 15', April, 19°, May, 30°, June, 50°. All Fahrenheit, and where I put the *minus sign*, I mean below zero. The coldest spell was from the 6th to the 26th of December. On December 10, it was—50°, and on the 11th—52°, and for one week it did not go above—30° at any time. I do not know why it is, but we do not feel the cold here as you do; perhaps it is that it is always clear when it is cold—as soon as it clouds up, it becomes mild. The fact is we do not mind zero here any more than you do freezing point, 32°.

Our garden promises well. They had only a few potatoes last year, from which they got about two bushels, which we kept for seed and from which we hope to get a good crop; we had a good lot of cabbage and turnips last year and I think we shall have as much as we want this year. We had spinach a week ago, also radishes. We also have pears and beets and carrots this year. The cattle were a failure, not on account of the cold, I think, but chiefly because Fr. Tosi did not expect them. Fr. Robaut wrote without telling him; he spoke of trying one cow but did not know it had been ordered. The stable was not finished until near the end of October so that either their legs got frozen or they had some disease; their legs got stiff so that they could not stand and we had to kill one steer, one cow and the bull at different times. The second cow died with calf about the end of March. The second steer and the goats are in good condition; we had all the hay they needed but could not

save them. From the 1st of May to the 1st of October they can have all the grass they need. The voyage up is very hard on them.

We had a very happy Christmas; we used the new house, which had no partitions in it yet, for a church. With the figures they gave me at Spokane, I made a very nice crib, and with evergreens made the church look quite Christmas-like. Fr. Tosi sang midnight Mass. At 9 o'clock we baptized *sub conditione* thirty-four children of the school, who had been baptized by the Russian priest, and one Indian man who is working for us. After the baptism I sang high Mass, which was over at 1 o'clock. At 2 o'clock we had Benediction; about sixty Indians from the village came to Mass and Benediction. Such was my first Christmas here, a truly happy one. The snow was all gone by the first of May, and the river broke on the 13th. The Company's steamer came up on the 22nd, and Fr. Tosi went on it to Nulato. He returned and brought Fr. Ragaru with him to stay here while we are at St. Michael's; he wants me to go to help with the provisions. We got the first salmon, 32 pounds, on June 10; they average from 25 to 50 pounds.

On the Steamer Yukon, going to St. Michael's.

June 27, 1891.

The Company's steamer which went up on May 22nd, came down this morning at 4 o'clock. This is the time we have our commencement for the school, because all the traders come on their way to St. Michael's. It was a beautiful, bright morning, and now at 4 o'clock the sun is as high here as it is with you at 9 o'clock. As soon as I was dressed I went down to the steamer and invited all the traders and some other white men to come up and see the school. They all came except two ministers, Mr. Chapman and Mr. Wallace. By that time the children were all dressed and looked very well. The boys have nice suits made in the States and the girls very nice dresses made by the sisters. The order was as follows: a welcome-song by all the children; then a little play by the girls. Then the boys came in as a company of soldiers with a U. S. flag and wooden guns. After drilling for a little while, they sang a song. Then three boys spoke pieces and all sang; three more boys spoke and all sang another song once more. Then they marched out, and as they went the girls marched in and performed exercises, after which all sang "The Star Span-

gled Banner." Then each class gave a specimen of spelling and reading. One class spelled the names of all the States of the Union; then some boys went to the black board. All did very well and pleased every one. After it was over the doctor of the Government Survey party, who was there, took photographs of the children and the houses.

Fr. Tosi and Br. Cunningham left the Mission about ten days ago in a sail-boat to go down to where we left our steamer for the winter and take her to St. Michael's. Mr. Greenfield who is engaged in taking the census, and who came this spring by way of Juno, came down on the steamer and brought four letters; two for Fr. Tosi, one of which bears the stamp of St. Ignatius's College, March 15, 1891. I will take them to him. The other two were for the sisters; one from their sisters in Juno, giving the names of three sisters to come up this year, as they say, with Fr. Barnum. It was good news for the sisters to know for certain that some are coming this year; and I am not less pleased to hear that Fr. Barnum is on the way at last.

Mr. Greenfield, who is an Episcopalian, was very much pleased with what he saw at the school, and says he will publish an account of it in the papers when he goes back to California. He said to me: "I was born and brought up in Mr. Chapman's church, but I cannot help saying they know nothing about how to manage a mission. You are the only ones who are doing anything for the Indians." Even Mr. Jackson, who makes such fine reports about the school at Sitka, in truth is doing nothing. The laundry, the shoe shop and the carpenter shop, about which he talks so much, are actually doing nothing. Mr. Bancroff, the chief census-taker for Alaska, visited the school last winter when Jackson was away, and did not tell them who he was, but looked at everything and asked what was being done, as if he were an ordinary traveller, and they told him plainly they were doing nothing.

Mr. Greenfield tells me the census will show about 30,000 Indians in the Territory; and I believe the whites will very soon begin to settle here. We do not put much trust in the census reports, as we know how they are taken.

It would be very good, I think, if we could have one or two scholastics for the boys; everything is as regular now at the school as in any of your missions, and he would be equal to a father, because it takes a good deal of my time to attend to them, and I hope by this time next year we shall have another school somewhere. I don't think there is any more danger for scholastics here than in any other mission. Fr. Tosi told me he intended to ask for scholastics.

St. Michael's, July 2, 1891.

Fr. Superior and I arrived here yesterday and found the *St. Paul* already in. The new sisters and Fr. Barnum were still on the *St. Paul*. She cannot come to the wharf but lies about two miles out, and the passengers and freight are brought in by the small steamers. They came ashore soon after we arrived. The Company gave the sisters two rooms in one of their houses, and Fr. Tosi, Fr. Treca, Fr. Barnum, Bros. Cunningham, Power and myself are quartered in two tents. Fr. Barnum delighted all on the steamer with his pleasant manners, great general knowledge and pleasing conversation. The Captain took a great liking to him, and the Company's head man, who came up with him congratulated Fr. Tosi on getting such a man. I am sure he will do much good here. I think it would be good to ask the Mother General, who, I am told, intends to send three more sisters next year, to send English-speaking sisters if possible, as it makes a good impression on those who visit the schools to hear them speak English. It is likely, we will get another cow and a bull from one of the traders, in payment for his boy who has been at the school this year; if so we may succeed in getting a herd yet. As far as I know we are all in good health; those on the coast have a much harder life than we have on the river. They had no game this year, nothing but fish, fish, fish. We had an abundance of rabbits and chickens, and at Nulato they had all the deer they wanted. I think I have said enough, so I will stop. Humbly recommending myself to your prayers,

I am your humble servant in Christ,

WM. H. JUDGE.

For the following letter, dated several days later, we are indebted to the Rev. C. J. Judge, S. S. of St. Charles's College.

We are living in tents: Fathers Tosi, Barnum and I have one and Father Treca and two brothers have another. Father Barnum brought a nine foot American flag which we put in front of our tent last night, with a string of Chinese lanterns. The Government Survey party who came down last year too late for the steamer and had to winter here, have a house and a tent near ours and have two flags up. The Company also have one on their storehouse, and the four small steamers in the bay and the *St. Paul* from San

Francisco are all flying their colors, so you see we have some Fourth of July here too; besides, the Survey party fired a salute of ten guns in the morning, and the Company fired ten at noon.

Letter from Fr. Barnum to Fr. Richards.

OFF NUNIVAK, June 26, 1891.

My Dear Fr. Richards,

P. C.

I send you, according to promise, my first batch of notes. This is a long journey, our detour to Nushagak makes it a good round-three thousand miles. God has blessed us with marvellous weather. To-day we are off Nunivak Island, and now all our talk is about landing. The captain has been most agreeable to us, but he has a very poor opinion of the other "missionaries." He has been on this route for some eighteen years and, so he says, the entire *posse* have passed through his hands. He is an ardent admirer of Fr. Tosi. A priest of Ours coming this way is sure to meet with the greatest attention from him. One of the sisters got a little tiny wild goose at Nushagak and she has devoted herself to its care. She has had it for five days and the little thing seems to get along very well. You would be delighted to witness the mirages up here. At Nushagak we had the inverted image of a ship. It is clear all night at this season and it is hard to tell when to turn in. We took four head of cattle from Unalaska, and I will be glad when we get them ashore, as cattle suffer so much at sea. We expected to meet the *Bear* Revenue Cutter here, but she did not come. Unalaska is a great place for codfish and so I got some salted and brought them along. We could catch them from the deck of the vessel. I was provided with lines and it afforded a little recreation to the sisters. We did not hear the "Wolf's long howl on Unalaska's shore," but we were entertained by the cheerful uproar of a large flock of ravens. These are the scavengers of the settlement, and great lovers of clams. They dig clams and carry them up in the air and let them drop on the rocks. Then they swoop down to eat them. As they have not been trained to the *meum et tuum*, there is an immense amount of stealing and consequently of fighting continually going on.

June 27.—Early this morning at 2 A. M. we saw a glorious sunrise; we were just off the coast of St. Lawrence Island and hope to be at St. Michael's to-morrow morning.

June 28.—At about 6.30 we were off St. Michael's; there is no night at all. Fr. Tosi came off in the first boat. All are well. We are camping ashore and cannot start for a fortnight. I am to go down in the *Delta* to Cape Vancouver, which is considered the "Siberia" of the Mission.

Farewell; love to all.

Your devoted Brother in Christ.

F. BARNUM.

FR. BARNUM'S NOTES OF HIS JOURNEY TO ALASKA.

The Journey.—There are two companies interested in Alaskan affairs, whose headquarters are in San Francisco. The first is the North American Commercial Co., and they are the lessees of the Seal Islands. They send their steamers to Unalaska also, but they have no station on the mainland. The other is known as the Alaska Commercial Co.; this Company had the Seal Islands during the past term of twenty years, but did not renew their contract. They have trading posts all over western Alaska. It is upon the vessels of this Company that our fathers travel.

The steamer *St. Paul* which makes the journey is a small ship of 600 tons, rigged as a barkentine. She is what sailors term a "wet boat," that is, she constantly takes in water over her deck, and rolls dreadfully. Her average speed is eight knots an hour, which is very slow. However, her owners consult economy rather than speed and there is no need of haste. Sometimes it takes fourteen days to reach Unalaska and she seldom makes it under twelve. Our trip was an exceptional one; she made the run in ten days, as we had favorable winds and a smooth sea all the way. It was declared the best passage in sixteen years. We shall try to describe it for the readers of the WOODSTOCK LETTERS.

Promptly at ten o'clock on Thursday morning, June 4, we left the dock and steamed down the superb harbor and out through the Golden Gate. At Point Reyes (the Sandy Hook of San Francisco), we discharged the pilot and hauled down the flag and our journey across the broad Pacific began. The ship's course was west-northwest, and the distance to Unalaska was 2100 miles, across a lonely portion of the ocean, for from the close of the second day we never saw a sail. The *St. Paul* is not a tourist vessel and her passengers are always missionaries or employees of the Company. We had eleven passengers in all, classified as follows, nine clerical persons and two laymen. Of the former, our party had the majority; the three sisters,

Bro. Power and myself. Then there was the president of the Moravian Mission Board, a boy and a young woman of the Swedish Evangelical Church, and a Broad Church Anglican minister. The Moravian said he was a bishop and we all called him "bishop" accordingly. He proved to be an agreeable companion and kept a discreet silence upon all religious topics. The Swedes were simple creatures from Iowa and seemed to have no idea of where they were going or of what they were to do. The Anglican was a very social and pleasant gentleman but with no settled "views."

Arrival at Unalaska.—On Sunday, June 14, we were on the *qui vive* looking for the great peak of Shishaldin, 8950 feet above the sea. At two o'clock we sighted the land and made for the Akontán Pass. This pass is 30 miles long and winds around the great volcano of Akontán which is generally smoking. As we came out of the pass we had our first view of the expanse of Behring Sea ⁽¹⁾ and the ship then headed for the harbor of Unalaska. Our good fortune followed us all the way, for we had a clear afternoon and were able to come directly into the harbor. In a few hours we were fast to the dock, and the first and longest part of our journey was safely accomplished.

Our arrival is one of the great events of the year, and all the *elite* gathered on the wharf to greet us. The settlement is not very large, the natives only number 84, half breeds and whites swell the total to about 200 souls. The Alaska Commercial Co. have their main distributing depot here. There is also a U. S. Custom House and a Greek church. The Greek priest was absent, having gone on a visit to Attoo, the last island of the group, 800 miles away.

Our first Mass.—After our arrival I asked Captain Erskine if he would kindly obtain for us the use of a room ashore for a short time on the following morning. He replied that he would make it his duty to see to it at once, and when he returned to the ship he brought me a key and pointed out a little building which he said was at our disposal. Early the next morning, June 15, we went ashore, delighted at the prospect of having Mass. Bro. Power carried the mission case which had been presented to us by our New York benefactress, Mrs. McGinnis. A few steps brought us to the building which was the clubroom of the agency and furnished with a billiard table. The sisters soon arranged

⁽¹⁾ Behring sea is a very shallow body of water; a vessel can anchor anywhere. After leaving Unalaska and during the journey to Nushagak, as well as from Nushagak to St. Michael's, in sailor's parlance, we were constantly swinging the lead. Every two hours the engines were eased up in order to sound. There is a strong current which sets northward and carries all the icebergs up into the Arctic. It is a question for the scientist to explain what

the little altar and I said Mass. On our return to the ship for breakfast I was rather surprised to find that most of the "Sky-pilots" were somewhat disappointed at not having had the chance to assist at Mass, the "bishop" particularly so, as he had risen earlier than usual with a view of availing himself of the chance.

The Greek priests at Unalaska and at Nushagak are not native Russians, but Creoles, hence they have no influence whatever. Moreover, they drink terribly. At Nunivak, the priest came on board to bring his little granddaughter, whom he intended to place in the Methodist school at Unalaska. The agent had urged him to send the poor little creature to our school at Kozyrevsky and he was very much inclined to do so, the only objection was that he was to be retired next year on a pension, and that he could not get his grandchild back without the long delay, caused by the yearly visit to St. Michael's. At Nushagak the Moravians have one of the famous "non-sectarian" Government schools. He had tried to put the child with them on condition that she could come home on Saturday to return on Monday, but they would not agree to this reasonable desire. A priest is addressed as "Batushka" and I endeavored to say a few words to him, but I made a mistake and called him Baboushka which is the equivalent of our word granny or grandmother. He was sufficiently sober to stiffen up and get on his dignity, for it made the bystanders roar. However, I corrected myself right off, and managed to say very brokenly "American school no good for little girl" and "his Reverence" immediately became very affable, and when he found that I was a Batushka Remski, he proposed drinks.

Bishop Vladimir.—The bishop who has jurisdiction over all the members of "the Orthodox Church" in Alaska, resides in San Francisco, and is known as Bishop Vladimir. At present he is in very hot water on account of two law suits. One is a charge of embezzlement and the other a slander suit. Furthermore the Russian Benevolent Society and the bishop are waging a bitter warfare. The Society knowing that the bishop was to visit Alaska this season, drew up a circular in which the bishop was openly accused of many very grave charges and all the members of the Orthodox Church were warned to disregard the bishop as he had been recalled by the Holy Synod, to refuse to con-

becomes of the continual increase of ice up there. The temperature of the ocean falls steadily on the journey. The engineer's log has the daily observation. At San Francisco it was 54° and to-day, off Nunivak Island, June 27, it is 38°.

tribute any funds, and the circular ended with a burst of red fire exhorting them not to be afraid of him or to allow him to frighten them. These circulars were addressed to all the Russian settlements in Alaska. The bishop was to come up with us on the *St. Paul*, but the other company who have the Seal Islands, sent a steamer, the *Farrallon* two weeks before the *St. Paul* and the bishop went up on her. He arrived at the Seal Islands and collected \$4800 and returned on the same boat. We arrived at Unalaska on the afternoon of the 14th and found that the *Farrallon* had left there the same day at sunrise. I had the opportunity of seeing a copy of the famous circular through the kindness of Mr. Petroff; strange to say it was printed in English.

The predecessor of Vladimir committed suicide by jumping off the steamer *St. Paul* while up in Norton Sound. The body was brought to Unalaska and buried on the right of the entrance of the church. The Alaska Commercial Company erected a marble tombstone with a long Russian inscription on one side and the English translation on the other. I visited the Russian Church at Unalaska; it was beautifully clean and has four or five large bells. Bells play a most important part in Russian services and I expected of course to see them, but was surprised to find such large ones. Were the priests here Russians, they would be better able to protect their people, but as they are mostly Aleut Creoles they are naturally timid and no match for the myrmidons of Dr. Jackson.

Unalaska is a place where the whaling fleet stops. It is impossible to convey an adequate description of the excesses which arise from allowing the crews of these vessels their liberty here. In regard to drunkenness, the natives are allowed only one pound of sugar and a certain allowance of hops per week. They save up enough to make an intoxicating drink called *Kwass*, which is a Russian beverage formed by fermenting flour and water by the aid of sugar and hops. The Alaska Commercial Company do all in their power to prevent this "moonshine" business; hence the custom of allowing only a small quantity of sugar and hops per week.

The Arrival.—About 7 A. M. we reached the anchorage of St. Michael's. As soon as we stopped, a boat came off and there was great excitement among our party wondering who would be here to meet us. As the boat drew near we saw Fr. Tosi, and soon he was on board. We were delighted to hear that all were well. He was much pleased to find our party on board. The next day a little steamer came in

from the Yukon, and among her passengers were FF. Judge and Stephen. Our three sisters were very happy to meet their Superior and the quartette were lodged in one of the rooms of the agency. Our next surprise was the arrival of Fr. Treca. He came up in a bidarrá from Cape Vancouver, a journey of twenty-one days. He was half starved and had been living on putrid fish. When he reached our tent his exhaustion was so great after his journey of 500 miles along the sea coast that I felt alarmed. A bidarrá⁽¹⁾ is an open canoe made of walrus hide.

St. Michael's is on an island in Norton Sound. It is a journey of 80 miles along the sea coast to the northern mouth of the Yukon. Many think that it is a river post. Were the mouth of the Yukon surveyed and the channel found, the steamer would cease visiting St. Michael's entirely, and it would be far more convenient for everybody. After our arrival we had to work on our freight, dividing it up between our missions. Fr. Tosi bought a little stern-wheel steamer, 14 tons, which is used to tow barges and to run on the river. Then we have three little barges for freight. Bro. Power who came up with me is to be the engineer; I arranged to get his license from the U. S. Custom House in San Francisco.

For the next two weeks we have to camp on the shore here. There are about two dozen tents erected around the agency. Most of them are occupied by traders and miners. On the 4th of July every one who had a flag hoisted it. We had a fine one which I brought up with me. Then I strung up six large Chinese lanterns in front of our tent so that it looked like a Mongolian laundry. It is bright daylight all night long at present, so it was hard to decide on the moment of dawn; consequently they blazed away on two little cannons long before the actual 4th. The dogs here are terrific fighters; they have to be kept chained to prevent them from killing each other; when they fight it is always to the death. As they are very valuable, whenever there is a fight, whoever happens to be near rushes up and clubs the combatants till they separate. These Arctic dogs do not bark, but they constantly howl; they have the most mournful long-drawn howl, which prevents any one from sleeping. They are fed only every second or even third day,

⁽¹⁾ The famous skin-boats of the natives are called bidarkas. A bidarka, pronounced exactly like buy-darker, has a circular opening or hatch in which the native sits and rows with a double bladed paddle. The largest sized bidarka has three hatches. Their other style of boat is entirely open and is called bidarrá, pronounced buydarrá with a strong accent on the last syllable. To bale out their boats they carry a fusiform wooden tube which they use like a pipette, sucking up the water into it.

and then each dog gets a small piece of salmon ; during the winter when they are working they receive a salmon every night. Seven, nine, or eleven dogs form a team ; the leader does not pull, but is tied by a cord and serves to guide the rest. Sometimes the team indulge in a general fight and it will take a half-hour to get them untangled. Whenever two teams meet there is a fight, and on entering every village several fights invariably occur. The dogs do not molest persons, but will not show any affection even to their masters.

All the talk here is about seals and poachers. The remedy now is too late and the most experienced say that the poor seals are doomed. The poachers, and there are hundreds of them, watch all the passes in the Aleutian chain to shoot the seals. To get one seal out of seven killed is considered good luck, so you can see the terrible waste. Furthermore, all these are females and with young, so one seal caught means thirteen lost. As the seals are so harassed on their way to their breeding ground thousands get lost and never find their way to the islands. It is estimated that five millions are destroyed by the poachers. As seals form the staple food of the Aleuts, these poor folks are the greatest sufferers from this iniquity. Last year the Fur Company got only 21,000 ; the year before they got 100,000. So the fur seal will become like the buffalo, an almost extinct race.

It may be well, in conclusion, to give you a short sketch of

The Jesuit Missions on the Yukon.

During the past six years the fathers of the Society of Jesus have been laboring in this dreary region of the Far North. They went thither with the zealous Archbishop Seghers when that noble-hearted herald of the Cross fell beneath the assassin's bullet in his lonely camp by the frozen river. The settlement where our chief mission, "Holy Cross," is situated, is known as *Kozyrevsky* (v sounds like f). It was named from a trader there in early times. Mr. Petroff told me that the name has no meaning. The above is the correct spelling. Some maps have it Leatherville, but Mr. Petroff asserts that the word has to be strained very much to make it sound as the Russian word for leather. It is on the right bank of the Yukon.⁽¹⁾ Here the Superior of the Mission, Rev. Paschal Tosi, S. J., has erected a neat

⁽¹⁾ The word Kwiekpaek, meaning great river, is the Eskimo name of the Yukon, and not a distinct river, as some maps erroneously represent it. The word Yukon is Athabaskan.

little church, residence and boarding-school. All of these buildings were constructed in most part by the fathers themselves. Fifty little Indian children attend the school and are taught by the Sisters of St. Anne.

At Nulato, further up the river, there is the second mission station. The third is situated on Cape Vancouver. This promontory extends into Behring Sea, and is about midway between the mouth of the Yukon and that of the Kuskokvim. This region is entirely destitute of trees, and the fathers have to depend upon driftwood for fuel.

Once a year the Alaska Commercial Co. sends a vessel to St. Michael's on Norton Sound. This annual steamer is the sole means which the fathers have for communicating with civilization. The steamer arrives usually in the early part of July, and is met by some of the missionaries, who come down for the mail and supplies. The father from Cape Vancouver has to make a journey around the coast, in a frail canoe of walrus-hide, called here a *bidarrá*. This trip requires generally three or four weeks, and is attended with much risk and exposure.

The fathers find that the Innuít are remarkably intelligent, docile, eager to learn, and when once their confidence is won they are most faithful. One great obstacle is the pernicious influence exercised by the Shamáns or medicine men. Thus far the number baptized amounts to six or seven hundred; the exact figures cannot be given in this article owing to the immense distance between the missions. All mail intended for the missionaries should be addressed to the care of the Alaska Commercial Co., San Francisco, Cal., as there are no post offices in this region.

A Letter from Fr. Treca to Fr. Cataldo.

TUNUNAGANUT, CAPE VANCOUVER,

June 6, 1891.

Since my last letter, I have but little news to communicate, shut in, as we are, in our small corner. Last Friday we received the visit of Fr. Tosi; he remained with us till the 9th of April, and it is through him, that I have sent my first letter, not knowing whether another occasion of writing would present itself. I wrote the second letter, being on the point of departing again for St. Michael's. This year I will make my voyage after the Indian fashion, in a little boat made of skin; perhaps I shall have the good fortune of meeting the steamer on the Yukon; but I don't think that,

after all its experience of last year, it will venture out here again.

On Easter we had a feast here, but not so complete as we desired; the reason is that our Indians begin to come in large numbers only towards the middle of March, and the time is too short to prepare those who do not know anything about religion. We admitted to holy Communion on Easter day those only who had made their first Communion the preceding year, and postponed the remainder, in order to give them the necessary instruction. On the same day the communicants received the scapular and the beads. On the first Sunday after Easter, we administered six baptisms. The month of April was spent in the ordinary ministry—in teaching the prayers in common and instructing the people. We availed ourselves of the month of May (during which time the Indians are very numerous here) to instruct and prepare them more thoroughly. Every day there is public Mass and every evening Benediction with a catechetical instruction.

A metrical version in Indian of the whole Christian doctrine, composed of sixteen couplets, offers to all those who have the good will to learn it, the necessary knowledge to be good Christians. We announced to them that all who would learn the song together with the prayers would receive a prize. Towards the end of May, a thorough examination enabled us to distribute to twenty-four children and adults premiums highly appreciated by the Indians, and these afforded them decent clothing to come to church—calico, handkerchiefs, blue trousers and blue coats—all costing about 10 dollars. Those who were unable to answer sufficiently well were put off to a later time. On the last day of May, we had the closing exercises of the month of Mary, together with some first Communions. In the afternoon we had six baptisms of adults; they were admitted only after satisfactory answers in the examination. This method of teaching Christian doctrine by songs has this advantage that it affords the adults great facility to remember what otherwise, through their dulness, they would be unable to learn. The children learn the air and the words very quickly; they repeat them in their homes, and the result is that the other members of the family finally know them too. Each couplet is for the missionary a subject for instruction, so that those who attend faithfully can be instructed in eight or fifteen days. This method is also the more useful for the reason that the Indians never remain a long time in the same place; and during the fishing season, it is very hard to assemble them, for during that time,

their life is a very hard one, and we have to accommodate ourselves to their necessities. In March and April, they go on the ice, hunting after seal; they take their sled with them, together with their little boat, advance to those parts of the sea where the water is free, and spend there days and nights, waiting for the seal; their small boat of skin is their dwelling during that time. The beginning of May is generally marked by the coming of wild geese; the children who are not yet able to hunt the seal (it is only when they are sixteen years of age that they are supposed to be able) hunt the aforesaid birds. This is for us the time of fresh meat of which we are generally deprived from the middle of September till the beginning of May. During winter, there is little game and fresh fish along the coast. This year, nevertheless, we have had something unusual—a sufficient number of rabbits to have fresh meat till the arrival of wild geese and ducks. The deer come about the 15th of May when the children at once go out hunting. This year, on the 20th of May, the passage of herring took place and as they pass only during a few days, there was no time to lose; our merchant filled fourteen boats. Then begins the work for the women—cleaning the fish, scraping them and drying them for winter or putting them in barrels and covering them with seal-oil. This is their work day and night; in fact at that time of the year, there is no night. After a while, the sardines and the codfish will pass also, but at some distance from here; later the people scatter in every direction, hunting after the geese or fishing in the rivers. Many Indians pass by our place but without stopping for any length of time.

Our merchant and his family, though knowing our religion better than the rest, dare not take the final step, for fear of the Russian priest. His son, however, now about sixteen years of age, has, of his own determination, asked to be admitted to our religion; he is one of the most faithful in attending all our instructions; his father is still opposed and we do not think it prudent under the circumstances to insist much. With the help of your prayers we shall, I hope, soon have the whole family with all their relations. The greater number in the village are Catholics. We have, therefore, notwithstanding all our difficulties, a good many consolations; and as almost all the children are Catholic, the parents will follow. I have not mentioned another religious consolation. In our grounds have been buried the bodies of three Catholics and thus these grounds have become consecrated. Last autumn a poor man asked me to be admitted in my boat, when I was returning from Eskinok,

saying that he wanted to see his family and to obtain some medicines. After some time he tried to seize an opportunity of returning to his village; but on his way he had an interior feeling obliging him, as it were, to come back here. He fell sick and was soon at the last extremity. He received baptism conditionally (I had not been able to find out whether he had been baptized by some Russian) and also extreme unction, and died in the bosom of the Catholic Church. Another person, affected with hydrophobia, came from a distant village to be cured; he received some medicines for the body, but much better ones for the soul; after having improved for some time, he became so weak that baptism and extreme unction were administered to him; he died the following day, assisted by the priest to the very end. This death was followed by the death of a child, a little angel that took its flight to heaven; another one had preceded it last year. All this contributes to make the good seed take root. Once more I ask you to pray for the poor people of this country.

June 22.—On my way to St. Michael's. I left Cape Vancouver on the 8th of this month, and I have only reached thus far—the Eskinok Mountains; the contrary wind keeps us back by force; but there is a Providence for all things, and I prefer to stop among the Indians of our district rather than to lose time in waiting at St. Michael's for the arrival of the *St. Paul*. I have thus an opportunity of knowing our Indians and their language more thoroughly, and of administering baptisms. See whether it is not true happiness; being forced to stop in a village, I learned in the morning after rising that the village had increased during the night by two new inhabitants, twins, and the father himself came to us, asking us to baptize them. Being kept at Eskinok for eight days on account of the weather, I made the census of my people by families and I took all the names—about 180. The children show themselves anxious to sing; and it is with great consolation and satisfaction that I taught them the song of the Christian doctrine and some prayers. Good seed sowed, a good harvest for the future!

June 23.—We started and turned around the extremity of the Eskinok; at noon, the hour of dinner and the fatigue of the rowers made us halt among the rocks, to make tea. There are two families there, and one child was to be baptized. Good Providence! The devil who, doubtless, does not see with a kind eye all these encroachments on his kingdom, tried to interfere with the baptism, in making my Ritual fall into the torrent; happily I noticed it immediately and fished

up again my precious book. One more baptism! The following day we arrived at Kipniek, the mouth of the Yukon. A few more baptisms! I had even the happiness of administering the sacraments to an old man who was dying. I had some more baptisms in the different villages through which we passed. The knowledge of the language made the voyage much more pleasant to me than it was the preceding years. What happiness now to be able to enter fully into the heart of this good people. In the evening of the 27th I arrived at Kutlik; there I left some seal-oil for the school of Kozyrevsky. On the 28th of June, favorable wind from Kutlik to St. Michael's. Unfortunately we did not find the good road that leads directly to St. Michael's. We were obliged to go all around the peninsula by sea; towards evening the wind arose and scared our men. They dare not double the point; we pass the night on the coast. In the morning, bad wind. I do as last year. After Mass, I set out on foot at 8 o'clock. I thought to go the whole distance in two or three hours. Illusion! I had to make the whole journey through mountains, coming to St. Michael's at 5 o'clock, tired out, and having lost my stockings, which I had tried to dry on my shoulders. On my arrival at St. Michael's on the evening of the 29th of June, I found the *St. Paul* steamer which had come that very morning. One father, one brother and three sisters are here for the Mission. Deo Gratias! Pray much for this dear Mission and for our perseverance in our holy vocation. No doubt, there are difficult moments, but we have so much confidence in the prayers of Europe and America for our Mission that we feel ourselves strong to meet all difficulties. Pray then, and pray more and more.

I make use of a document which I have actually under my eyes, to give you some news about another part of our Mission. Last year, Ivan Petroff came to Alaska to take the census. The way he speaks of our school is as follows: "We arrive at Kozyrevsky. Here a Mission was established by the Jesuits two years ago, and also an excellent schoolhouse directed by the Sisters of St. Anne, who in a remarkably short time have given proofs of what can be obtained from the Indians by a good education. I arrived at the Mission in the morning after a tiring voyage during the night; I accepted gratefully the bed of one of the fathers, which was offered me to take a rest. After a few hours I was aroused from sleep by a noise outside my chamber; I found it hard in the beginning to imagine what it could be, for it was a noise of children shouting and playing, all speaking English. I went out and found the

whole school in recreation. They were twenty-four joyous little boys and girls from different tribes. Not one of these children has been under the care of the sisters for more than two years, and not one word but English was spoken either in school or in recreation. After recreation, the sisters assembled the children to make them undergo an examination and show what they knew, and they showed in reality a great knowledge of the various branches of study. They then invited me to a little entertainment in which all the children took part. The play had been written for them by one of the fathers, and contained a moral lesson. All knew their part well and accompanied it with suitable gestures; and it was evident that they were as much satisfied with their own performance as were the spectators themselves. At the close, one of the children addressed me a few words of thanksgiving for having encouraged them by my presence and given my attention, and he handed over to me his little speech written by himself, signed thus: "My name is Joseph and I am seven years old." The Mission of the Holy Cross, as it is called, consists of different wooden buildings, two stories high, well built, and perfectly arranged for masters and pupils. The small chapel will soon be replaced by a more spacious edifice. There is a vegetable garden, which at the time contained peas two or three feet high, potatoes, cauliflowers and turnips. The boys learn how to cultivate these vegetables, to work the wood, to build, etc.; whereas the girls learn how to make moccasins and shoes and all other things which are sold to the miners and travellers. Moreover, they have begun to make lace-work—an industry which one of the sisters knows perfectly as she came from Belgium, where she practised it. They taught it only to the youngest children, and their progress has been astonishing. Many women of the neighborhood imitated the work of the children with great skill. And there is no doubt that this industry will be for the natives one of the great resources to help them to subsist."

Tuesday, July the 7th. They bring me just now the box sent from Douai last year. It contains the ornaments which had been announced.

Father Barnum has come to join our little community of the coasts. We have now a brother, too, who is a carpenter. Father Barnum's sister was in Paris when the news reached her of the departure of her brother for Alaska. Immediately she crossed the ocean and the whole of the United States, and arrived at San Francisco a short while before the departure of her brother; and as she is very rich, she provided her brother very liberally with all the necessaries for Alas-

ka. See how good Providence is; for having the father with us, we enjoy with him his abundance after having endured our wants. The sufferings in the Mission are a real blessing from God, and they never come without producing an abundance of spiritual graces and fruits of salvation for the people. And what would naturally be very disagreeable, passes by unnoticed, thanks to the powerful assistance God grants his servants.

The Russians will become less and less popular, owing to the misconduct of their schismatic bishop of San Francisco. Protestant ministers cannot receive God's blessings; and with all their numbers, they cannot prevail against truth.

July 8.—I am obliged to close this letter. The *St. Paul* will soon start. In three or four days I hope to go to my stations with Fr. Barnum and Br. Cunningham. The steamer will take us to the place where the Yukon divides itself, where our road changes and we will abandon ourselves to the current, to the wind and especially to God's Providence. My boat is a beautiful little boat, capable of carrying six tons. The sisters are at present making a large sail, which will enable us, if the wind is favorable, to reach Vancouver sooner than last year.

I shall avail myself of the few moments before the departure of the *St. Paul* to give you a few new details about our Mission. Good news also from Nulato. Fr. Ragaru has made some very fruitful excursions. Fr. Robaut has also his consolations. Formerly the people remained away from church; now they come. Lately an old woman dying made her confession and received extreme unction; this was a grace for the others; for they came in great numbers to ask the father to hear their confessions. There is therefore, as you see, great hope for a rich harvest, which will depend greatly on your fervent prayers.

J. M. TRECA.

A Letter from Fr. Treca to a Friend.

ALASKA, CAPE VANCOUVER,

January 11, 1891.

The little experience I have gained shows me how our good God helps those of good will. But the more I succeed the more do I see that of ourselves we can do nothing. After the attractions and the novelty of a new life have passed away and one finds himself in the real duties of the practical missionary life one feels that man would work in vain did not God come to his help. Yes, there is many a

difficulty, but the Almighty knows how to sweeten and render agreeable what otherwise would be very tedious and wearisome. We count, for instance, on numerous conversions, when the Almighty whose designs are different, begins to try our patience. Still in the service of God there is nothing to be lost; all is gain, and it is in these very same difficulties that we find the best school of perfection. *Amorem tuum cum gratia tua mihi dones et dives sum satis.*

I don't know whether I told you already that Fr. Tosi has bought a little steamer which formerly belonged to the Alaska Commercial Company. The said Company having constructed a better and larger steamer offered to sell the old one to Fr. Tosi and this on very reasonable terms. It is, after all, a miserable little river steamer, with flat bottom, so that it is unable to stand the least stormy sea. I gave it its first trial. My little skiff and that of the little merchant of this place were dragged along. . . . How many days do you think it took me to get back to my station . . . three or four, at most five? . . . not at all. Leaving St. Michael's on the 1st of August I returned hither on the 23rd, and all that on account of bad weather. Heavy storms obliged us to stop three or four times—at one time we had to halt for nine consecutive days. Add to this that the steamer is obliged to take in wood almost twice a day, to cut and gather which we are forced to stop near the bank and spend a considerable time. What a loss of time! But the Almighty in his divine Providence had it prearranged; for these delays gave me time to administer the sacrament of baptism to several persons. *Deo Gratias!* I arrived here on the 23rd of August and started again on the 4th of September in a bidarrá for Eskinok where Fr. Tosi wished me to build a small house so as to take possession of the land before either Protestant or Russian could get ahead of us. The travelling in the bidarrá lasted five days. It was a continuation of my last year's trip with this difference that I had now to treat with the Indians without the help of an interpreter. The Almighty who is always full of mercy for his children came to my assistance in every difficulty so that, helped by the Indians, the house was built in a very short time. Of course it is not a palace but a small cabin ten by twelve feet. Still it is sufficiently large to make it a halting place when we are on our trips, or to stop there when we come in the quality of proprietor of the land. The last day of the work being Saturday, I told the people that I would say Mass the next day and baptize the babies. On Sunday morning, therefore, after having blessed the cabin, I said Mass and preached, telling the Indians that it was my in-

tention to pay them a longer visit either in winter or the beginning of spring. I did not allow more than thirty or forty people to enter the cabin, for I am always careful to keep them at a respectable distance from my blankets on account of the number of many-legged visitors that they always carry with them. I have great hope for these poor savages. Their exterior as well as their manners are frequently very disgusting so that nature begins to rebel; let it be understood, however, that nature has to be overcome in order to save souls. It took me six days in a bidarrá to return from Eskinok to Cape Vancouver. I was forced to stop in a large village, Kasimok, almost as important as Eskinok, and had some baptisms.

May be you should like to know how I live during these my journeys. Well my way of living is very simple. 1. One has to take along a small provision of calico, powder, shot, tobacco, caps, needles, etc., which make up the money of the country. With this you pay your Indians at the ordinary price of two meters of calico per day, or one foot of tobacco, or two sacks of shot, or a box containing one hundred caps. 2. With these articles you can also buy your victuals. Thus for instance at the time that the geese are around, you may get five for one foot of tobacco. At the same price you may have five salmons or one hundred goose-eggs; this depends of course on the custom of the place. 3. One must always be careful to carry along a teapot and little kettle.

Now, supposing that you are on the river when dinner-time comes, you get on the bank, make a little fire and the tea; eggs and fish are soon prepared. It is not advisable to inspect the Indian cook too closely when he is getting everything ready, for his ways are not the cleanest. Still, they are always particular to reserve the better part for the priest, partaking plentifully of whatever is left in the teapot or kettle. Let it be mentioned here that it is one point of Indian politeness to have all your vessels well filled, so that if you have three or four Indians with you each of them will get three or four cups of tea, a goose and so forth, after the missionary has finished. In case that we are on sea our meal will consist of some biscuits and dried fish; we have always a quantity of fresh water with us, because the dry and consequently salty provisions give a terrible thirst. It is an Indian custom to steep all dried provisions in oil before carrying them to the mouth, just as you would do with your bread when taking it with tea or milk. I have tried this way and with good results. 4. For your night's rest you are always to be provided with a tent. When evening comes the Indians take the pickets and plant the tent, pre-

paring a nice quiet place for the missionary who in his turn has to be hospitable and invite them to sleep under his tent; but be it said to their praise, they are easily contented with the odd corners. The Indians of this part of Alaska are so good that you have nothing to fear; they would not touch your provisions without permission. There are of course some exceptions, but on the whole they are naturally very good. This, however, is not the case with those that border the banks of the Yukon, because they come more in contact with the whites. One thing more about their meals. If they know that you have made a good purchase of geese, etc., they seem to widen their stomachs and a law of Indian etiquette requires then to fill your pots and vessels to the brim. So if you have much, give much. But in times of scarcity they know how to contract their stomachs without a word of complaint. These poor people never think a day ahead; they eat to-day, trusting in to-morrow, without hardly thinking of the petition: "Give us this day our daily bread." So they live, trusting in Providence without knowing the good Lord that feeds the birds of the air and also clothes the lilies of the field. So much for their material food; but how about their spiritual life I hear you ask? That is right, for it is for this that we are here. To tell the truth, on these little trips of sheer necessity the good done is not so great. All one can do is to explain to the poor savages why the missionary has left his country and gone to them. Thus by kindness and charitable works one wins their affection. Some dried fish, tobacco, oil and such like things given as a present go a long way. They will bring their babies whom you baptize and this is about all to be done during these short trips. But it is not the same when we go on regular missionary excursions. Then we have to stop longer in each place, preach and teach. My companion, Fr. Muset, has just started on such a trip. He travels in a sleigh drawn by dogs. His visit is to be extended to all that inhabit the coast, that is to say, from our place to the river Kuskokvim. We have engaged an Indian to build us a little house at Tchupuramento, a small village half way from Cape Vancouver to the river Kuskokoim. This is but a halting place for the missionary. The father will, of course, stop there, but as this is his first visit I do not expect much more fruit than that he will bring home some information about the country, about the people and the possible centres for our activity.

The ministry, properly so called, is exercised here on Cape Vancouver where we have regular Sunday services in

our little chapel. We have instructions, catechism, Sunday-school etc., and we hope that thus, by the grace of God, the good seed will be spread all over. Please pray that the little mustard seed may bring forth the fruit mentioned in the Gospel, for, indeed, we have here a very small mustard seed.

Towards the end of July our Indians leave for some more fertile places, for here they would really starve, as they cannot find sufficient provisions either for themselves or for their faithful dogs. Even fish is scarce here in winter. Our Indians are, therefore, away from here from August till the end of February when the seal begins to make his appearance. Pray much for our Mission so that the difficulties may be easily overcome. You see these people belonged formerly to the Russian Church; now we are here proclaiming that there is no true Church but the Roman Catholic, that there is no priest but the Roman Catholic priest. Add to this that the Protestant ministers, too, have set their foot on Alaskan ground. Hence the poor Indians hardly know whom to believe. Great prudence is required and it is in God alone that we can put our hope. If he does not build the spiritual temple we will work in vain. Pray, therefore, that the Almighty may send us the Holy Ghost with the plenitude of his gifts so that our work may be efficacious and may always tend to the "greater glory of God."

March 7.—Now some details of our Alaskan Mission, details which occurred, since I wrote last. I told you in my last letter that my companion, Fr. Muset, had gone on a missionary trip. Starting in a sleigh on the 30th of December he returned on the 18th of February. During this time he visited most of the villages along the coast, stopping some days in each place in order to make known the reason of his journey. He then instructed the people. He stopped also at the Protestant mission, under the direction of Moravian Brothers. This mission is situated on the river Kuskokvim and the father went thither in order to see the work that is being carried on there. After this visit the father took his way homeward along the river Kuskokvim until the latter approaches the Yukon; thence he turned towards the Yukon in order to stop at our place at Kozyrevsky and pay a visit to Fr. Tosi and the sisters that teach the school. Having spent ten pleasant days at this residence, he once again sat in the sleigh and made for home along the lakes. The temperature during his whole trip remained between 20° and 30° below zero, and went even to 40° centigrade. From this you understand that it

was not exactly a pleasure trip. But this was not the end in view. The father wished above all to find out to what extent the language we have learned is spoken and how many villages, therefore, will fall under our jurisdiction. His report is very favorable; for he says that he was understood and could understand all along the coast and it was not until he came near the Yukon that the difference of language began to be noticeable. I do not intend to give you any details of the father's trip. Still, let this be noticed that if the hardships and difficulties are many, God in his turn sweetens everything by his grace. He enlightens the mind and rejoices the heart so that what would be otherwise impossible to do is easily accomplished. On his return the father could not tell enough of the visible help of God, and we should, therefore, give to God what belongs to him and praise his goodness forever. Indeed the Almighty is most admirable in his ways.

Allow me to mention the following fact: Mr. Weber, a Protestant Moravian minister, the same who paid us a visit last year, came to see us a few days ago. But this year's visit is of an altogether different character; he is now census-reporter and we hope that he will get many other like offices, because they prevent him from doing mischief in the spiritual line. During his stay with us he got to be quite familiar and told us several of his experiences. Here is one of them! One day Mr. Weber's assistant brought home an Indian whom he intended to convert by kindness. He consequently spared neither time nor efforts to make the Indian feel at home. He fed him well and gave him all he could. The Indian on his part corresponded to every wish of his instructor and in a short time was converted. What a consolation for the missionary! Now the time came when the convert desired to return to his village; the permission being granted, he walked off. Hardly had he reached the village when he got a spell of craziness and believing himself full of the gifts of the Holy Ghost, he proclaimed himself the true Christ. His spells got to be so serious that the people had to tie him. The minister was summoned, but being unable to do anything, he had a hard time to escape from the hands of the enraged Indians who called him a (shōman) sorcerer. The poor Indian, however, got a little better, till one day he arose in the middle of the casino, began to preach to the people and told them to keep aloof. Then he ran out and some time after was found dead, his body mangled and bruised, the flesh half devoured by the dogs. Such is the story of this Protestant convert. The

poor minister in telling us this event in his missionary career expressed his embarrassment on such occasions, and no wonder! The brother of this pretended Christ is also under the care of the minister. His head seems to be rather weak and there is some danger that he may follow in the steps of his glorious brother.

As to what regards us, we cannot but see in all these details the visible hand of God. How could the Almighty allow these intruders in the apostolic life to do any lasting good. They are working against us and our Lord turns their work to our favor. O, the goodness of God! Indeed it is Christ alone who saves souls through the ministry of his weak and unworthy children. Be careful, therefore, not to give any praise or glory to the missionaries, but give it to God alone, for to him alone are praise and honor due. Show this letter to those only that belong to your narrow family circle. Make no noise about it; but shake the heavens and the earth by your prayers for us, for that is the kind of noise that God loves.

Yours in Christ,
J. M. TRECA.

THE JESUIT MISSION OF CALIFORNIA.

The Jesuits first entered California on February 5, 1697, when Fr. Juan Maria Salvatierra began his famous line of Missions in what was afterwards known as Lower California. Under such great workers as Frs. Kino, Ugarte and Bravo, they pushed their work as far north as the southern boundary of the present State of California. Then, in 1768, the Society of Jesus was suppressed in Spanish dominions, and the Franciscans, under Fr. Junipero Serra, succeeded them.

Their present Mission of California, though formally established in 1854, really dates from the 8th of December, 1849. On that day Frs. Michael Accolti and John Nobili arrived in San Francisco, coming at the urgent request of Fr. Gonzalez, the administrator of the diocese of Monterey, which then embraced the whole State of California.

I.

After the discovery of gold in California, hundreds of Catholics were found amid the rapid and enormous influx of population, but they were adrift in a motley crowd of heretics and infidels, and were almost completely deprived of spiritual assistance. The old Mission Dolores in San Francisco, which was then in charge of a native Indian priest, Padre Santillon, was about three miles away across the sand-hills from the port, and was attended by only a handful of people, chiefly Mexicans. In San Francisco proper there was not a single Catholic church, though some six places of worship had soon been put up by the Protestants.

While this state of things existed, the bishop of Nesqually in Oregon, despatched his vicar-general, Fr. J. B. Brouillet, to California in 1848 to collect funds. On beholding the religious destitution of the people there, Fr. Brouillet determined to exercise the sacred ministry among them for some time at least before returning to Oregon. With the

This attempt at an outline of the history of the Jesuit Mission of California was originally written for Mrs. Mattingly's projected history of the Religious Orders in the United States. While awaiting the appearance of that work, it has been thought good to publish the sketch in the *WOODSTOCK LETTERS*.

greatest labor and expense he built a small church, which he used as a schoolhouse on week-days and for divine worship on Sundays and holydays, and thus accomplished marvels of spiritual good.

Shortly afterwards, Fr. A. Langlois, a Canadian priest who had been laboring in Oregon landed in San Francisco, with the intention of proceeding to Canada, where he was to enter the Jesuit novitiate at Sault-au-Recollet. Fr. Brouillet begged him to remain, and, acting on the advice of Fr. Accolti, who was then superior of the mission-house at Willamette in Oregon, he decided to do so. In the early part of 1849, Fr. Brouillet having returned to Oregon, Fr. Langlois was appointed vicar-general for the northern part of California by Fr. Gonzalez. He then renewed more earnestly than ever the request which Frs. Gonzalez, Brouillet and himself had repeatedly made, that Fr. Joset, the Superior of the Jesuit Missions of Oregon, should send them recruits to aid them in their colossal work. For a time, Fr. Joset was unable to satisfy him, but at last Providence itself seemed to favor the plan, by obliging him to close the mission-house at New Caledonia. Hereupon, after consulting the fathers of the Mission, and feeling that their consent would be ratified by Father General, he decided to send two of their number to San Francisco. These were Frs. Accolti and Nobili—the founders, therefore, of the Jesuit Mission of California.

Fr. Michael Accolti was a scion of the noble Italian family of D'Accolti. He was born at Bari in 1806, and entered the Society of Jesus in 1832. He came to America in 1846, and first labored amongst the Indians of the Rocky Mountains. He was afterwards sent to the Willamette Valley, to succeed the famous Fr. De Smet in charge of the mission-house there. Thence he came to California. Fr. John Nobili was born in Rome in 1812, and entered the Society in 1828. After teaching humanities for several years in Italy, he accompanied Fr. De Smet to Oregon, sailing around Cape Horn in 1843. At Fort Vancouver, he labored for a time among the Canadians employed by the Hudson Bay Company, and among the Indians who lived along the Columbia River. In Oregon, his first labors were in behalf of the Tchinook and Cascade Indians, whom he found suffering from a contagious form of dysentery. He learned to speak several of their dialects in a very short time. He set out for Willamette in June, 1845, to work for the tribes of New Caledonia. Here, as Fr. De Smet writes, it was impossible to give any other than a feeble idea of the miseries he suffered. His only food for a whole year was a sort of

moss and roots. Horse-flesh and dog-flesh and wolf-flesh were rare delicacies. He had spent some six years here when he was sent to California.

Frs. Accolti and Nobili received a joyful and hospitable welcome from Fr. Langlois, and on January 1, 1850, Fr. Gonzalez sent them faculties to preach, teach and administer the sacraments throughout the diocese. Almost immediately afterwards, Fr. Antony Goetz was sent to their assistance from Oregon. They found the land, as may be imagined, white to the harvest, and in no place more so than the neighborhood of San Jose, which they made their headquarters. The name of Fr. Goetz appears in the baptismal register there as assistant pastor, as early as February 1, 1850, and Fr. Nobili's on the following June 24.

They had hardly, however, well begun their labors when Fr. Accolti was appointed by the General of the Society, Father Roothaan, to the post of Superior of the Oregon Mission. He then wrote to Fr. Gonzalez, who was at Santa Barbara, begging him, for the sake of greater security in their work, to state what was expected of himself and his companions. The administrator wrote a very flattering reply on March 4, 1850. Fr. Gonzalez returns infinite thanks to God for their arrival, to help him in reforming the morals of the people, in educating youth, and in preserving Catholic worship, in a land threatened with so many spiritual evils. He desires that two colleges of the Society should be founded, one in the north and the other in the south of the State. It was with this object, he said, that he had first invited the fathers to come, and he had done his best to procure them the necessary funds. Failing in the latter endeavor, he still invited them to come, as he felt sure that the credit their ministry would obtain amongst the people would prove the best means of securing what he desired. He reminds them of the ample faculties he has already given them, and permits them to go from town to town according as their ministrations are needed, being always careful to give no offence to priests already in charge of churches. He concludes by asking whether they cannot obtain from Father General two members of the Society to found a college in Los Angeles, for which an offer of the necessary grounds and a large sum of money has just been made.

On receipt of this letter, Frs. Nobili and Goetz renewed their labors in San Jose, in union with the pastor of the town, a Mexican secular priest, Fr. Jose Maria Piñeyro. They labored chiefly amongst the English-speaking people. Fr. Goetz confined himself to the town itself, and on this ac-

count figures less prominently than Fr. Nobili in the history of the town.

Seven fathers of the Congregation of Picpus had meantime arrived in San Francisco from different places, and, at their earnest desire and his own, Fr. Accolti again wrote to Fr. Gonzalez to have the limits of their Mission and that of the Jesuits clearly defined. The administrator assigned the new arrivals to the southern part of the State and the Jesuits to the northern. Fr. Accolti then set out, in July, 1850, to visit the houses of the Oregon Mission.

Frs. Nobili and Goetz at first took up their abode in San Jose with a private family, who had earnestly invited them to do so. They found their labors extending over a vast area. Fr. Nobili attended, among other places, the Mission San Jose, fifteen miles to the north, where the church had been despoiled of almost everything and the spiritual destitution of the people was excessive. Many persecutions were raised against him there, some even threatening his life, but he restored the practices of faith to the people and reformed many serious abuses. In San Jose before long, in order the better to receive the many faithful who flocked to them, the fathers built a little house for themselves. Their meals were supplied by a friendly Italian doctor of the town, who, strange to say, was both an infidel and a member of the Carbonari. The frequent slanders against themselves and the Society of Jesus, they bore with unchanging charity, until, when the plague broke out in 1851, they gave such proofs of their self-sacrifice and heroic charity as to silence the slanderers forever. Even the non-Catholics were eager to praise them.

About this time, Father General wrote to Fr. Accolti, then in Oregon, giving the needed permission to establish a college in California, but adding that at present he saw no way of supplying the teachers unless the Provincial of Spain could come to their aid with some of the dispersed members of his Province; while awaiting such aid, they might open a small school with the help of pious seculars, and a couple of fathers might be sent down from Oregon. The opening of this school by Fr. Nobili took place at Santa Clara, shortly after the arrival of Bishop Alemany in San Francisco.

Fr. Jose Maria del Refugio Real, the last of the Franciscans at Santa Clara, who had been given to understand by the bishop that he must return to Mexico, had asked Fr. Nobili to take charge of the parish. With the approval of Fr. Accolti, Fr. Nobili had consented to do so provided the sanction of the new bishop could be obtained. Bishop Ale-

many received Fr. Nobili affectionately, and, after assuring him of his happiness at finding the Jesuits at hand to assist him, he turned over the Santa Clara parish to his care, and promised to do the same for that of San Jose. He added that he wanted a school for boys opened, and Fr. Nobili undertook to carry out his wishes. A few days later, the bishop went to San Jose and stopped with Fr. Nobili. Sending first for Fr. Real and then for Fr. Piñeyro, he bade them put everything in shape for their successor. The following Sunday, he announced the change from the altar of St. Joseph's church, and warmly exhorted the people to help the fathers in their work for souls and the education of youth. Before leaving, he presented Fr. Nobili with fifty dollars, a generous donation when we recall his great poverty. With this sum and about a hundred dollars more which he had received as alms for saying Masses, Fr. Nobili began the college of Santa Clara, March 19, 1851.

The Mission of Santa Clara de Thamien (for so we often find it entered in the early pages of the baptismal register) was founded January 12, 1777, by Fr. Thomas De la Peña, O. S. F., acting under the direction of the pioneer of religion and civilization in California, Fr. Junipero Serra. Fr. De la Peña was the first white man to take up his abode in the Santa Clara Valley. He erected his first church, which was made of timber, plastered with clay and roofed with earth, at a place called Socöistika by the Indians, or *Place of the Laurels*, on the banks of a western tributary of the Guadalupe, just within the limits of the present Laurel Wood Ranch of Mr. Peter Donahue. The floods, however, obliged Fr. De la Peña and his companion, Fr. Murguia, to move the church in 1781, to a place called Gerguensun, or *Valley of the Oaks*, not far west of the Broad Gauge Station at Santa Clara, where Fr. Murguia built a handsome adobe church and died four days before its opening. Fr. Noboa continued the work with Fr. De la Peña till 1794, when both returned to Mexico and were replaced by the famous Frs. Magin and Viader. In 1818, the second church was injured so badly by an earthquake that these fathers built a new church in the present location. The old Mission Cross which now stands before it is the same old redwood cross which Fr. De la Peña had just set up at Socöistika, and is the oldest relic of civilization in the valley. Fr. Magin died in the odor of sanctity in 1830, and Fr. Viader returned to Spain in 1833. Frs. Garcia Diègo and Jose Bernadino Perez were the next pastors till 1840, when Fr. Diego became first bishop of California, and Fr. Rafael Moreno became pastor at Santa Clara. Under him the infamy of

secularization was completed, and the Mission became a parish church. Fr. Moreno died in 1839, and was succeeded by Fr. Mercado, who remained till 1844, when Fr. Real became pastor.

While Fr. Nobili set about establishing his school, Fr. Goetz became pastor at San Jose, his name appearing in that capacity for the first time on the baptismal register in September, 1851. Shortly afterwards, Fr. Peter De Vos, a Belgian missionary among the Indians, was sent down from Oregon by Fr. Accolti to join him. Fr. Salari came about the same time to assist Fr. Nobili.

Fr. Francis Veyret, a novice priest of the Society was at the time sent by Fr. Nobili to the Mission Dolores in San Francisco, to take charge, with the help of two secular gentlemen, of a school which had been opened there by Fr. Flavien, one of the fathers of Picpus, but which that father had been compelled to abandon for lack of funds. This school, however, lasted only a few months. It was at the urgent instance of many friends amongst whom was the bishop himself, that Fr. Nobili had thought of buying the property, and a few months were enough to show that the school was impracticable just then. Fr. Veyret next took charge of the bishop's seminary, which had recently been started in the vicinity.

The old mission building at Santa Clara in which Fr. Nobili opened his little school was a poor one-story adobe structure, with a garden only half the present size, and an indescribable gathering of stables, barns and other out-houses around it. How Fr. Nobili himself then regarded his school appears from a letter of his in the *Daily Evening Picayune*, of February 18, 1852, in response to certain inquiries made of him by the editors. "As yet," he says, "we have issued no regular prospectus, nor did we intend doing so until we should be able to enlarge and fit out the establishment so as to put it on an equal footing with the other colleges of our Order. We do not now claim for it even the name of a college, but have looked upon it merely as a select boarding and day-school—the germ only of such an institution as we should wish to make it, and as the wants of the community will require. There need be no fears," he adds bravely, "as to its permanency. Had pecuniary profit been our object in its establishment, it would have ceased to exist many months ago. We have commenced it and have carried it on at a great sacrifice."

One of his lay assistants, Mr. Bernard J. Reid, afterwards a prominent lawyer in Pennsylvania, writes to the *Pittsburgh Catholic* under the name of "Gerald," on Aug. 21, 1852,

and says that "the Jesuits' College at Santa Clara is doing well, so much so as to provoke the envy and ire of some of the parsons, who storm furiously at the idea of Protestants sending their children there. One-half the boarders are Protestants, their parents preferring that school to any of the Protestant schools in the country. What a pity that the rapacity of sacrilegious hands should have seized upon the orchards, gardens and vineyards of the Mission, and left him [Fr. Nobili] nothing but the bare walls with which to commence his good work." The result of the first annual examinations is recorded in the San Francisco *Daily Herald* for July 14, 1852, in which the editors say that the "occasion was certainly one that reflected much credit on the principals of the institution and their able and indefatigable teachers." In the list of students we find such well known California names as Ignacio Alviso, Joaquin Arques, John and Armistead Burnett, Henry Cobb, James A. Forbes, Martin and Bernard Murphy, Jose Pinero, Dolores Suñol and Thomas White.

Fr. Accolti's duties in Oregon and its Missions did not prevent him from taking the liveliest interest in the affairs of the Society in California. After many letters to Europe in the vain endeavor to obtain recruits, he went thither in person in 1853, and laid the state of things before the General. The Province of Turin was just then suffering from the loss of its many famous colleges, owing to the persecution of the revolutionary government in 1848, and was the only Province which could furnish him with the needed fathers. To this Province, in 1854, the combined Missions of Oregon and California were entrusted, and Fr. Alexander Ponza, the Provincial, ordered several members of the Society to proceed to California. Of these Frs. Congiato, Messea, Caredda, Maraschi and Masnata were already in the United States, at Bardstown, Louisville, Cincinnati and Georgetown respectively, while others followed them shortly from Europe.

Fr. Nicholas Congiato was at the same time appointed Superior of the two Missions of California and of Oregon. At the time of his appointment, he was Rector of the college in Bardstown, Kentucky, and previously in Europe had been vice-President of the Royal College of Turin and afterwards of the celebrated Jesuit college of Friburg. Not until his appointment as Superior, could the Mission of California be said to be firmly established.

II.

Frs. Antony Maraschi, Charles Messea and Aloysius Masnata arrived in San Francisco, by way of the Isthmus of Panama, in November, 1854. Fr. Maraschi was assigned by Fr. Nobili to assist Fr. Maginnis, a secular priest, the pastor of St. Patrick's church, on Market St., in what was then called Happy Valley; while Frs. Messea and Masnata were sent to Santa Clara College, the former as professor of chemistry, the latter as professor of the natural sciences and ancient languages. Fr. Congiato arrived with Fr. Joseph Caredda one month later, coming by the Nicaragua route, and, like the founder of the Mission, Fr. Accolti, celebrated his first Mass in California on the feast of the Immaculate Conception, in St. Francis church in Vallejo St. At that time, Fr. Nobili was assisted, as we have seen, at the college by Frs. Salari, Messea and Masnata, and by five laymen, who, together with two lay brothers, the cook—the famous Kanaka Philip—and a laboring man, constituted the full college staff. Frs. Goetz and De Vos were at the church in San Jose, and Fr. Veyret still in the bishop's seminary at the Mission Dolores. In the following year, Santa Clara was enriched by the advent of Frs. Placido De Maestri, Alphonse Biglione, Joseph Bixio, Urban Grassi and Wm. Howard; while Mr. Richard Whyte—so lately deceased in New York—a medical doctor from the Pajaro Valley, entered the novitiate January 24, 1855, making his novitiate under Fr. De Vos. Fr. Paul Ponziglione's name appears in the catalogue by anticipation only, as he was never a member of the faculty. Fr. Howard had been a secular priest, and did not remain in the Society more than a year.

Among the outlying missions attended by the fathers at this period was a chapel near the present town of Gilroy, on Martin's Ranch, attended by Fr. De Vos till the arrival of Bishop Amat, the first bishop of Monterey and Los Angeles. The fathers had also chapels or mission-stations at San Mateo, Half-Moon Bay, Redwood City, Dennisville, Mountain View, Alviso and Milpitas, and Fr. De Vos occasionally went as far south in his missionary trips as San Juan Bautista. Later on, Fr. Bixio used to attend all the stations north of Santa Clara, till one by one they were turned over to the care of resident secular clergy. Alviso, Mountain View, Saratoga, Long Bridge, Los Gatos and New Almaden still remain to the Jesuit Fathers.

After a stay of several months in California, Fr. Congiato started to visit the Oregon Missions in May, 1855. About

the same time Fr. Veyret left the episcopal seminary, and went to Santa Clara as professor. Before Fr. Congiato started, he divided the parish of Santa Clara from that of San Jose, and left Fr. Accolti pastor of the former, and Fr. Dennis Kenny of the latter. He also arranged with Fr. Maraschi for the purchase of the grounds on Market St., between Fourth and Fifth, then in a wilderness of sand-dunes known as St. Anne's Valley, but to-day in the best business portion of the city.

Here in his absence Fr. Maraschi built a small frame church, plastered on the inside, seventy-five feet long by thirty-five in width, and capable of seating about four hundred persons. He took up his residence in a little shanty hard by, until in time he was able to build a small house for himself and his two assistants, Frs. Bixio and Accolti, the latter having come up from Santa Clara to assist him. The dedication of this church, July 15, 1855, was an occasion of very impressive ceremonies. After the high Mass, Archbishop Alemany, as we read in a daily paper of the time, delivered a moving discourse "in which he spoke in the most eulogistic terms of the zeal and labors of the Jesuits in propagating the Gospel throughout every part of the world, but more especially in California. He expatiated on their labors, and took occasion to animadvert on the ingratitude they received and the myriad calumnies with which they were assailed by the pulpit and the press while engaged in extending the kingdom of Christ."

Fr. Maraschi ventured to open a little school in connection with the church on Fr. Congiato's return in August, 1855, and there, in an out of the way cabin in the sand-lots, he laid the foundations of the present magnificent college of St. Ignatius. The Society recognized his work as a *collegium inchoatum* or prospective college on January 1, 1859, and formally appointed him superior of the house. At that time, his four assistants were Frs. Angelo Affranchino, Placido De Maestri, Urban Grassi and Paul Raffo. Fr. Accolti had again gone to Santa Clara as pastor on the death of Fr. De Vos, who had succeeded Fr. Nobili. The college was chartered by the State, April 30, 1859, and empowered to confer the usual academical degrees and literary honors granted by any university in the United States.

Santa Clara College had meantime been making giant strides under its founder. In its first year, it had but sixteen students; in its second, over thirty; and in its fifth, when Fr. Nobili died, one hundred and thirty. It was incorporated by the State on April 28, 1855. Already, in February, 1856, we find the *Herald* describing the transfor-

mation of the old adobe California hotel into a grand hall containing, in the lower story, eight comfortable classrooms, and, in the upper, a dormitory one hundred and ten feet long by forty wide. Fr. Nobili had bought the hotel and the adjoining grounds for twenty-five hundred dollars. On July 24, 1856, the *Weekly Talk* describes the new and complete philosophical and chemical apparatus ordered from Paris, the library of 10,000 volumes, the new study-hall sixty feet by thirty, the new gymnasium and the artificial bathing-pond. The Santa Clara Cadets, a model military company, was organized on May 8, 1856, and by their perfect drilling and handsome parades won the highest encomiums everywhere, until their disbanding within the last few years.

Fr. Nobili died, after a month's suffering from lockjaw, on March 1, 1856. Fr. Congiato, who was still Superior of the Oregon and the California Missions, was chosen by the Board of Trustees to succeed him till a successor could be appointed in regular form. Fr. Gregory Mengarini acted as vice-Rector from September 14, 1856, till March 11, 1857, when Fr. Felix Cicaterri assumed the office. Fr. Cicaterri had formerly been President of the Jesuit college in Verona, and in recent years had been teaching philosophy and theology in New York, Montreal and Georgetown. Fr. Peter De Vos succeeded Fr. Nobili, as we have seen, as parish priest at Santa Clara. He had formerly been Novice Master in the Missouri Province, and had seen eight years' service amongst the Indians of the Oregon Mission.

III.

The separation of the two Missions of Oregon and California occurred March 1, 1858. On that day, Fr. Congiato was appointed Superior of that of Oregon, and Fr. Cicaterri, while continuing Rector of Santa Clara College, became Superior of the California Mission.

It was in this year that Fr. Bosco, one of the priests at San Jose, built a little chapel on the top of the mountain at New Almaden, where he attended some seven hundred persons engaged in the quicksilver mines. In after days, Fr. Benedict Picardo, the present missionary there, built the existing church, at a cost of three thousand dollars. The long and narrow adobe church at San Jose was remodelled by Fr. Goetz in 1859. It was the first church in the town, and had seen service ever since the *pueblo* days of Fr. Duran, O. S. F., being built in 1798. The improvements cost about sixteen thousand dollars. The whole structure, as we shall see, was burned down in 1875. Fr. De Vos expired

peacefully, in 1859, while saying his beads, and was buried in the same tomb as Fr. Magin, O. S. F., in St. Clare's church, just outside the sanctuary railing on the gospel side. He was deservedly held in the greatest esteem throughout California, both for his many religious virtues and for his fruitful missions throughout the State. Fr. Accolti succeeded him as parish priest at Santa Clara. At this time, a number of the fathers were actively engaged in giving missions in various parts of California. The *Spiritual Exercises* were given in 1860 for the first time to the clergy of the diocese by Fr. Cicaterri, at the Mission Dolores Seminary. In the following year they were also given there by Fr. Villiger. They were also given to a number of religious communities by other fathers of the Society.

The first official visitation of the Mission was begun on March 27, 1861, by Fr. Felix Sopranis, who had been sent by the General to visit all the Missions and Provinces of America. With him came Frs. Boudreaux, Young and Bouchard. The visitation closed on May 20, when Frs. Sopranis and Cicaterri both started east. The next day, Fr. Burchard Villiger arrived from the Maryland Province, where he had been Provincial, and now became, like Fr. Cicaterri, at once Superior of the Mission and President of Santa Clara College. He began a series of improvements at this college, material as well as spiritual, for which his name has ever since been held in benediction. The college was placed under the special patronage of St. Joseph, and an altar, with a lamp burning before it, was erected in his honor. The students began the practice of reciting the Litany of the Blessed Virgin every Saturday. Devotion to St. Aloysius was greatly augmented, and another new altar was erected in honor of the Sacred Heart. The Philharian Society was started this year. The front of the parish church, which had long been wearing unsightly marks of age, was elegantly rebuilt, and the open field in front was laid out as a park with gravelled walks and lines of shade-trees. This park was afterwards turned over to the town authorities, whose ingratitude we shall notice later on. A new college building, known as the Science Building, was erected, whereby, amongst other advantages, the smaller boys could be separated from the larger ones. Two new stories were added to the old adobe residence of the fathers, who till then had devoted nearly their whole income to the welfare of the students, and had themselves been crowded, often two or three together, in small, dark and unhealthy rooms. They often in fact slept on the veranda at night, and made their morning ablutions at the great well that

stood in the yard, not far from the site of the present statue of the Sacred Heart.

Retreats were also given this year to the combined clergy of San Francisco, Marysville and Monterey, and to a number of religious houses. As soon as the students left for home in the summer of 1863, the present infirmary floor, with its library-room and forty living-rooms, was erected over the old adobe building at the rear of the garden.

Fr. Congiato had meantime returned from the Oregon Missions, where he had spent about four years in travelling through the mountains and establishing new missions, going as far east as Fort Benton, Mo. He was appointed Rector of St. Ignatius College on Jan. 24, 1862. On the same day, as business of various kinds required the presence of Fr. Villiger in San Francisco, Fr. Joseph Caredda was appointed vice-Rector of Santa Clara College, a position which he held for ten years.

Fr. Villiger's chief concern in San Francisco was the erection of a new church and college building. The poor little chapel and shanty which the fathers had used until then were at once unworthy of a great college and unable to accommodate the crowds who flocked thither for spiritual and secular instruction. The new church and college which he erected cost 160,000 dollars, and were magnificent buildings for that period of the city's history. The college building still stands, devoted to business offices, but the church was burned to the ground Dec. 27, 1889. The fathers continued to occupy these buildings until February, 1880, when they removed to their present quarters on Hayes Street. They had previously sold the Market Street property to Mrs. John Parrott for 900,000 dollars, all of which was spent on the new church and college.

Towards the end of 1862, at the request of Bishop Lamy, Frs. Messca and Bosco were sent to labor amongst the Indians of Arizona. They remained there about two years, when Fr. Bosco's health broke down, and Fr. Messca was obliged to return with him to Santa Clara.

The first railroad ran from San Francisco to San Jose on January 12, 1864. Transit between the two towns had previously been by stage coaches, either all the way overland or connecting with the boat at Alviso, at a cost of about ten dollars. In the same year, Fr. Villiger resumed the rectorship of Santa Clara College, and opened a regular novitiate there under Fr. Salvator Canio. He was succeeded in his office of Rector by Fr. Aloysius Masnata, and in that of Superior of the Mission by Fr. Congiato, on March 5, 1865. He was then appointed Rector of St. Ignatius

College. This position he held for about a year, when he was again succeeded by Fr. Congiato and returned to the Maryland Province, where he is at present pastor of the great church of the Gesù in Philadelphia.

The influence which Santa Clara College had now obtained in the community is recorded in the *Monitor* for July 7, 1866. "We found," it says, "the charming little city of Santa Clara crowded with the parents and friends of the happy and fortunate youths of the college; the hotels and public places full to repletion; and the same appearances at the adjoining city of San Jose; for so great was the throng attracted by the college gala occasion [the annual commencement] that both Santa Clara and San Jose wore the appearance of a national holiday. The immense pile forming the college, the stately halls, study-rooms, exhibition apartments, chapel, dormitory, gymnasium, lecture-rooms, laboratory and the most ample grounds, were in the most perfect and attractive order, and failed not to impress the visitors with the grandeur of the institution."

A Provincial Visitor, Fr. John B. Ponte, arrived in the Mission on March 8, 1867, being sent by the Turin Provincial, Fr. Peter Gonella, and in this capacity discharged the office of Superior till April 4, 1872. Fr. Aloysius Varsi became Rector of Santa Clara College on January 6, 1868, Fr. Masnata becoming Superior of the San Jose residence, succeeding Fr. Dennis Kenny. In October of this year, Fr. Bixio, then pastor at Santa Clara, completed his church at Mountain View and had it solemnly blessed by Archbishop Alemany. On August 22 of the following year, Fr. Joseph Bayma became Rector of St. Ignatius College.

The students at Santa Clara this year, 1869, numbered about two hundred. One of them was the occasion of quite a famous controversy—the Wyatt case—into which Fr. Varsi was reluctantly drawn. Frank Wyatt, a talented student, had earnestly sought and after repeated delays had obtained admission into the Society of Jesus, in 1869, to make his novitiate at Santa Clara. His mother had at first gladly consented, but, under the influence of non-Catholic relatives, she afterwards begged him to renounce his sacred calling. Fr. Varsi assured him that he was free to leave at any moment, but he stoutly refused to do so. The mother then called at the college with his uncle, a violent Protestant, and sought to drag him away by force. The boy still protested his wish to remain, and the relatives then summoned Fr. Varsi into court to compel him to dismiss the boy from the Society. The case was tried before Judge Archer in San Jose, Hon. C. T. Ryland appearing for Fr.

Varsi. The Judge concluded the case by praising Fr. Varsi for preventing force being used against the boy. He said it was evident that the boy was under no constraint, and that all the court could do was to advise him to go with his mother; but there was no law by which to force him to do so. Shortly afterwards, like a ship that founders in a calm, after bravely enduring a tempest, the boy abandoned the Society of his own accord. He is still, however, warmly attached to the fathers.

A terrible earthquake in 1868 so injured the students' chapel at Santa Clara that the erection of a new one was begun. In tearing down the old one, the body of Fr. Nobili was disinterred and reburied a little outside of the sanctuary of the parish church, near the altar of the Crucifix. The *College Owl* was first published a couple of days before Christmas in 1869. It was the first college publication of the kind on the Pacific Coast, and for some months was printed and bound, as well as written, by the students themselves. It lived on until 1875, nearly all the articles being written by the boys over their own signatures. It was such a financial success that on its suspension there were funds enough in the treasury to found an annual gold medal, known as the *Owl Medal*, for some specialty in English. The grand hall or theatre was opened August 9, 1870, for the nineteenth annual commencement, a postponement having been made for two months, in order to celebrate it in the new building. It measures 145 feet in length by 115 in width and 100 in height. The lower story is devoted to a dormitory measuring 100 feet by 70 by 20 and a toilet hall. The upper part is devoted exclusively to the theatre, with an auditorium 98 feet by 70 which, with its broad gallery, will accommodate about two thousand people. The stage is 70 feet broad by 36 feet deep.

The villa near Cupertino, on the skirts of the Santa Cruz Mountains, was purchased this year, and in the following year the students enjoyed there their first annual picnic. The present buildings there were completed in 1874; a little chapel was erected near the wayside for the few faithful living near, and henceforth the villa became the scene of the two weeks' annual vacation granted the teachers, philosophers and juniors of the Mission. Its beauty has been often described. The mountain lions are no longer seen, and the coyotes are fast disappearing; but the fox, the jack-rabbit, the horned toad, the rattlesnake, and the scorpion still abound, though by no means offensively. The villa needs only the roar of the ocean or the sweep of a lordly river to make it almost perfect.

The California Historical Society was founded at Santa Clara College, June 6, 1871. On that day, a number of prominent gentlemen of the State assembled at the college, and Fr. Accolti, as the oldest pioneer present, was chosen to preside, and Henry C. Hyde to act as secretary. Among those present were John T. Doyle, John W. Dwinelle, and Tiburcio Parrott, while Hubert H. Bancroft, C. T. Ryland, W. W. Palmer, Horace Davis, and others sent letters of adhesion to the society. H. H. Bancroft placed his extensive library in San Francisco at their disposal, and invited them to make that room their headquarters. John Gilmary Shea, of New York, and Rev. M. Finotti, of Boston, also sent letters of adhesion, and were elected corresponding members.

Twenty-five exiled Capuchins from Guatemala enjoyed the hospitality of Santa Clara College during July and August, 1872, just as, five years later, the same kindness was shown to Bishop Castaneda, expelled from Lower California, and in 1887 to Bishop Cazanova, also expelled from Guatemala. The Capuchins gave a grand and most successful mission to the Spanish congregation before they left for the east, and their whole stay at the college was a source of pleasure and edification to every one. It was toward the beginning of 1872 that Archbishop Alemany established the new parish of St. Patrick's in San Jose. This cut off from the Jesuits all the outlying villages except New Almaden, which the fathers still attend.

Another Provincial Visitor arrived in the Mission in September, 1872. This was Fr. James Razzini, who remained till June, 1873. On Feb. 17, 1873, Fr. Masnata was appointed Superior of the Mission and Rector of St. Ignatius College.

The Mortuary chapel in the Catholic cemetery at Santa Clara, which is controlled by the fathers, was erected and blessed by Archbishop Alemany in January, 1875; and a new Sodality chapel was erected in connection with the parish church.

The park in front of the church was put up for sale by the town authorities in September, 1876, in defiance of all sense of justice. They said they preferred to have the town-park in front of the Methodist church, where they have since laid it out, and where it is running wild and rank and is disliked by everyone. Three violent bigots at once swore to buy the property and erect there a Chinatown or something worse. The fathers had no money with which to buy it, buy their own property in fact, when Mr. Joseph Donohoe of San Francisco came gallantly to the rescue, buying it for six thousand dollars, and presenting it to the college. The

fathers now use the square merely for growing hay. The house of the chief of the bigots is now the Home for the Feeble-Minded. In 1867, the fathers had purchased the adjoining square to the south, upon which the famous old cloisters of Santa Clara used to stand, but which had latterly become the scene of too much revelry, and which had to be torn down, the adobe being spread out upon the field. Today, therefore, the front of the college is secure against any unsightly or disreputable neighbors.

The destruction of the San Jose church by fire occurred on April 24, 1875, while the Paulist Fathers were giving a mission there. Fr. Congiato, who had replaced Fr. Masnata as Superior on January 6, 1869, was then in charge. Nothing was saved except the altar and the pulpit. The loss was keenly felt by the Catholics of the town, and with their prompt and generous assistance, Fr. Congiato at once erected a small wooden church on the corner of San Pedro and San Fernando Streets, and there held services until a new church could be erected. The wooden church is now the parish school, the hall having been raised one story so as to admit the building of classrooms beneath. Within a year from the fire, new foundations were laid upon the site of the old church, and on April 25, 1877, the present church, one of the four largest and handsomest in the State, was solemnly opened and dedicated by Archbishop Alemany. Over two thousand people assembled at the services. Until 1867, the fathers at this church had dwelt in the miserable little one-story half-adobe building which they now use as a kitchen and refectory. In that year, they built a two-story brick dwelling, and in 1886, when the *collegium inchoatum* had been started there and three scholastics arrived as professors, a benefactor added another story, leaving the building as it now stands. The new college building on San Fernando Street, is rapidly approaching completion. It stands shoulder to shoulder with the church and faces the site of the new post office. It is a handsome building of pressed brick and sandstone, three stories high, and, besides ample classrooms, lecture-halls, etc., will contain the residence of the fathers. Father Bartholomew Calzia, the Rector, expects to formally open it on January 1, 1892.

The seventh Rector of St. Ignatius College, Fr. John Pinasco was appointed December 8, 1876, and on the 26th of the same month Fr. Aloysius Brunengo became Rector at Santa Clara. In September of this year, the novitiate at Santa Clara had for a second time been closed for want of novices, and early in 1877 Fr. Varsi went to Europe to gather recruits there. During his absence the new Com-

mercial building was erected, to accommodate four large classrooms, the hall of the Junior Dramatics, the study-room of the day-scholars, the grand commercial establishment and the art studio. Fr. Varsi returned on October 1, with a party of thirteen novices, the last contingent from Europe to join the Mission. He was appointed Superior of the Mission on the following day, while Fr. Masnata became pastor at Santa Clara.

The opening of a house in Nevada was attempted in August, 1878, at the earnest request of the bishop. Fr. Raffo undertook the work at Reno. After a few months, however, of incredible hardships, in which he could get no cooked food and was in want of the commonest necessaries of life, the effort was abandoned.

The new college buildings in San Francisco were first occupied in February, 1880, when Fr. Pinasco and his staff removed thither. This great group of buildings, including garden and playground, occupies a rectangle of about 400 feet by 275. The towers of the church are 200 feet high. The two lower stories of the college are devoted to classrooms and lecture-halls, and afford accommodation for about 1200 students, which number has more than once been very nearly realized. The two upper stories are thrown into one for the spacious college hall, 120 feet by 100, capable of seating about 3000 spectators. The reason for building the church on Hayes St., instead of Van Ness Ave., where it might have made a more imposing appearance, was the desire to escape the clouds of dust which sweep down the latter street. The Hayes St. wing of the college building is devoted to private rooms for the faculty and the fathers engaged in the church, and to a course of philosophical and scientific studies for the younger members of the Society. The late superb improvements in the church were made at the expense of Mrs. Andrew Welch who donated 50,000 dollars for the purpose. Their extraordinary beauty is something which can only be appreciated on a personal visit. Father Pinasco was succeeded as Rector of St. Ignatius College by Father Robert Kenna, July 7, 1880, and three days later was appointed Rector of Santa Clara College. The S. C. C. Alumni Association was organized the following April 27. Hon. Bernard D. Murphy, of '62, at one time Mayor of San Jose, was elected President; J. M. Burnett, of '58, a son of the old governor, vice-President; Thos. F. Morrison, of '75, Treasurer; and Charles T. Wilcox, of '70, Secretary.

The little chapel at Los Gatos, 50 feet by 26, was erected

in June of this year. Fr. Bixio who had attended the town from Santa Clara, had till then been obliged to say Mass in an upper room over a liquor store. The residence in the town was not opened till August 24, 1886, when Fr. Masnata took possession of Mr. Wilcox's old house on the side of the great hill overlooking the town. Forty acres of the present one hundred and twenty had been purchased of Mr. Wilcox in the preceding March. Work on the brick building began March 23, 1887, and by the beginning of June, 1888, it was completed and formally opened with Fr. Pinasco as Rector and Master of Novices and Instructor of the fathers of the third probation.

Fr. Congiato was appointed Superior of the Mission for a third time on January 16, 1883, and held the position for five years. This appointment was followed shortly by that of the tenth President of Santa Clara College, Fr. Robert Kenna, who entered office July 26, 1883. The preceding day he had yielded his post of Rector of St. Ignatius College to Fr. Joseph Sasia, the present Superior of the Mission. The death of the venerable Novice Master, Fr. Canio, occurred on June 17, of this year. He had discharged his delicate office for almost twenty years, and in the quiet of his hidden life was esteemed as a priest highly educated in the classics and theology, and of the most exemplary virtues as a religious.

A saintly beggar of Santa Clara was buried from the parish church on February 6, 1884. His name was Thaddeus Smith, and many not improperly compared him to St. Benedict Joseph Labre. He used to spend several hours daily in the church in prayer, often with his arms outstretched in the form of a cross, and was distinguished for his heroic contempt of self, his genuine love of holy poverty, and his unwearying spirit of mortification.

A solemn inquiry into the life and miracles of the celebrated Spanish Franciscan missionary, Fr. Joseph Magin, who had governed the Mission with Fr. Viader in the Indian days from 1794 to 1830, was begun in August, 1884, when Archbishop Alemany came to the college for the purpose with a number of his clergy, secular and regular. Two months were spent in the most scrupulous inquiry. Fr. Masnata crossexamined the witnesses, many of whom were very old and had come from distant parts of the country. Evidence of a number of miracles was pretty well established, and on laying it before the *Curia* on his last visit to Rome, the archbishop was encouraged to proceed in the inquiry. Unfortunately, many things have conspired to delay it, until now, when nearly all of the witnesses are dead, the

cause seems practically abandoned. It is positively asserted that he predicted many events exactly as they came to pass, though naturally he could have had no knowledge of them; while it is asserted that he was often seen raised from the ground in prayer, that the great crucifix in the church was once known to stretch out its arms towards him, and that he repeatedly caused the dead to speak from their graves.

The complete and long-needed overhauling of the old mission church occurred in September, 1885, under Fr. Kenna. It is thus summarized by the *Santa Clara Journal* of November 11. "The superiors of the college undertook the task with the intention of restoring, as far as possible, the work which was rapidly disappearing from the ravages of time, and of adapting the building more closely to the requirements of a modern congregation. The adobe walls, the security of which was doubtful in case of earthquake, were removed, and additional windows inserted in the outer walls which encased them. A new organ gallery was added, with cloisters around the sanctuary, but in other respects the internal arrangements of the old building were exactly reproduced. The ceiling over the sanctuary was taken down and restored without the slightest alteration in either figure or colors. The ceiling of the rest of the church, which had to be replaced, was repainted in exact accordance with the old designs; and the walls were repainted as they had been sixty years ago, before time and dust had effaced the handiwork of the old painters. The altar and the statues have been regilded; and the interior now presents a better specimen of a mission church in the olden days of California than can be found elsewhere on the coast." These improvements were followed in December by the enlargement of the two side-chapels and the erection of the Sodality reading-room as a link between them. This reading-room is now used as a place of meeting every week for the members of the Sodality Debating Society.

Archbishop Alemany, after the resignation of his diocese and previous to his final departure for Spain, paid a last visit to Santa Clara College in January, 1885. He came with a number of his clergy and instituted a second court of inquiry into the virtues of Fr. Magin. At its conclusion, he called the community together and addressed them in the kindest terms, after which he imparted his episcopal blessing to themselves, their houses and their employments. In June of the same year, his successor, Archbishop Riodan and thirty-four of his clergy assembled at the college to make a four days' spiritual retreat. A similar retreat was given to the clergy of the Archdiocese in 1886 by Fr. Raffo;

in 1887 and 1888, by Very Rev. Fr. Sasia; in 1889 and 1890, by Fr. Mans, and in 1891 by Fr. Connolly.

The project of the Memorial Chapel at Santa Clara was started the next December. Fr. Kenna issued a call to the old students to assist him in erecting a befitting memorial of their college days. Nothing could answer this purpose better than a chapel, where all their names should be lovingly enshrined and the holy Sacrifice be constantly offered for their well-being. The building would be 125 feet long by 45 wide and 42 high, of brick, and costing about \$ 35,000. Over a hundred replies were promptly made and others kept following so encouragingly that in April, 1886, the old chapel was moved across the campus to beside the theatre—to become a spacious reading-room in the summer of 1889,—and work on the Memorial Chapel began briskly. The corner-stone was solemnly laid by Archbishop Riordan on June 6, 1887, and it was formally opened on October 7, 1888, by Very Rev. Joseph Sasia. Two of the stained-glass and storied windows are memorials of old students, the third is a present from the artist himself, while the fourth is a present from Mrs. Andrew Welch. The copy of Murillo's Holy Family, over the main altar, is a present from Capt. Raggio, an Italian officer in the French army, a brother of the present pastor of the mission church.

Fr. Sasia was appointed to succeed Fr. Congiato as Superior of the Mission on July 10, 1888, having been replaced as Rector of St. Ignatius on June 8, 1887, by Fr. Henry Imoda, the present incumbent. A new Novice Master, Fr. Paul Mans, was appointed to succeed Fr. Pinasco at the Los Gatos novitiate on July 31, 1888. In the same month, the classes of philosophy for the scholastics of the Society were removed from Santa Clara to San Francisco. On December 27 of the same year, Fr. Pinasco was appointed for the second time Rector of Santa Clara, and Fr. Bartholomew Calzia vice-Rector of the prospective college in San Jose.

A second Visitor was sent to the Mission by the General in April, 1889. This was Very Rev. Rudolph J. Meyer, formerly Provincial of the Missouri Province and Rector of the St. Louis University. He remained here for about two months.

The death of Fr. James Bouchard, December 27, 1889, was a serious loss to the Mission. He was born in Louisiana in 1823. His mother was a French woman and his father an Indian chief. He figures in Shea's *U. S. Catholic Missions* as Watomika, the convert Indian. After being for some years a Presbyterian minister, he was baptized a Catholic by Fr. Damen in July, 1848, and eighteen months later,

entered the Society of Jesus. He came to California in August, 1861, and for twenty-eight years labored with the most extraordinary fruit of souls in all the States of the Pacific coast, in Nevada, Idaho and Montana. He was always the favorite preacher of San Francisco. Wherever he preached a mission, a genuine revival of the practices of faith followed, and his converts are to be found by hundreds in every county he passed through. Over five thousand people attended his obsequies, at which Archbishop Riordan gave the absolution. It is to be hoped that his recent biography in the WOODSTOCK LETTERS will be considerably augmented before long.

Fr. Paul Mans, the saintly Novice Master of the Mission passed to his eternal reward on July 7, 1890. A Belgian by birth, he made his ecclesiastical studies in Louvain, and, coming to America, labored as a secular priest for many years in Oregon before he entered the Society of Jesus. His life was one of extraordinary mortification and spirit of prayer. Almost his last words were a promise to pray for the success of the novitiate, a promise which he has evidently fulfilled. The novitiate was never more numerous or the prospects brighter than at present. The spirit of religious vocations seems to be now consolingly developed in California. Fr. Mans was succeeded for a few months as Novice Master by Fr. Joseph Müller, a member of the Buffalo Mission who has been sojourning for some years in California. Fr. Dominic Jacoby was then appointed to the office, which he has been discharging ever since. Fr. John B. Meloche, of the Mission of Canada, has been acting as parish priest at Los Gatos for about two years, replacing Fr. Picardo, the successor of Fr. Masnata. The church there has not yet been defined as a parish church, but the work done covers several miles of territory and includes a congregation of about four hundred.

On July, 26, 1891, Fr. Henry Imoda was appointed Superior of the Mission, to succeed Fr. Sasia. He at the same time retains his position of Rector of St. Ignatius College, San Francisco.

At our present writing (September, 1891), the Jesuit Mission of California numbers one hundred and forty members, —forty-five priests, forty-six scholastics and forty-nine lay-brothers, distributed variously in San Francisco, Santa Clara, San Jose and Los Gatos, besides a number pursuing their third year of probation at Florissant, or their theological studies at Woodstock. The number cannot be said to equal the demand on their labors. Only recently, for lack of subjects, they were compelled to decline an invitation from

Abp. Riordan to take charge of the Lake County Indians, besides the offer of a college in Oregon. The Franciscans are now reaping a harvest of souls in the former mission.

In San Francisco, besides conducting a college of about seven hundred students, the fathers have also, as we have seen, a course of philosophy and the physical sciences for the younger members of the Society. Their duties are fairly limitless in connection with their great church. They also act as spiritual directors for the Catholics at the Presidio Barracks, the House of Correction, the City Prison and the Hospital, and are chaplains for a number of convents. At the request of the archbishop, one of the fathers has lately been assigned to work among the Portuguese.

At Santa Clara College, the students number about two hundred, boarders and day-scholars. The parish includes some twelve hundred souls. The fathers also attend Mountain View, with a congregation of about two hundred, and say Mass every Sunday at our villa at Cupertino, where perhaps fifty Catholics congregate. Mass is also said once a month at the Long Bridge chapel, beyond Saratoga, for a congregation of about fifty, and once a month at the Agnew's Insane Asylum. Frequent visits are also made to Alviso and catechism classes established from time to time, besides the regular visits to the Home for the Feeble-Minded and the County Hospital. The fathers expect to build a church at Saratoga in a few months.

In San Jose, the fathers have a congregation of about three thousand souls, amongst whom is a Spanish and German congregation. The latter have been presented by Judge O'Connor with a plot of ground for the erection of a church for themselves, and their subscriptions to the same have been so liberal that the church is now under roof. The corner-stone was laid by the archbishop on July 19. We have already spoken of the church at New Almaden, attended from San Jose, and of the Los Gatos church, which is attached to the parish of Santa Clara. In addition to these labors, the fathers are frequently called upon to give lectures, missions and retreats, besides assisting the neighboring secular clergy on great festivals and many other occasions. In the summer months especially, their responses to these calls carry them to all the States and Territories west of the Rocky Mountains. Twenty-five retreats were given in the summer of 1890, two of which were to priests, one at Santa Clara and the other at Helena, Montana, while a third was the thirty days' retreat given to the Christian Brothers. About the same number of retreats were given in the summer of 1891.

A REMARKABLE CONVERSION.

To the Editor of the Woodstock Letters.

BALTIMORE, August, 1891.

DEAR REVEREND FATHER,
P. C.

Acting on a suggestion from your sub-editor, I send you an account of one of the numberless good works which our prison chaplains are doing for the glory of God, in their own quiet way, unknown to the world at large—nay, unknown to their very brethren. Yet it is not altogether due to the chaplain's zeal; it is, as you shall see, the fruit of a thousand prayers, the effect of wonderful grace. It is the conversion of a soul whom God seemed, in a special way, to claim for himself; the story of a man who lived a remarkably bad life and died a remarkably good death. That man was William Blaney, hanged here in Baltimore, June 12, 1891, for the murder of his aunt and grandmother.

The facts in brief are these. On May 3, 1890, James Blaney, the father of William, visited his mother and sister, and to his horror found them lying in a pool of blood on the floor, mangled almost beyond recognition. He gave the alarm at once, and about an hour afterwards his son William was arrested on suspicion. The young man, though but five and twenty, had often been arrested before for drink and disorderly conduct. On his clothing were found stains of blood, which Prof. Tonry (an ex-Jesuit by the way) afterwards analyzed and pronounced to be that of a human being. To make a long story short, two jail-birds swore at the trial that while in prison with Blaney he had confessed to them the murder in all its hideous details. He killed the aunt for revenge because she prevented the grandmother from giving him money for riotous living; he murdered the grandmother because she happened to be a witness to his horrible crime. The case was given to the jury on Friday evening, October 24, and on the following morning they returned a verdict of "murder in the first degree." The case was carried to a higher court, but the ruling of the lower was sustained, and Blaney's doom was sealed.

Fr. Boone, the prison chaplain, visited him from time to time, but apparently with little spiritual fruit. He found the condemned man extremely reserved at first, and it was only after repeated efforts that he could do anything in the way of instruction. Just as he appeared to be winning his way into the felon's favor, the latter made his escape from prison, on Friday, April 17, about eight o'clock in the evening. The hue and cry was raised, and the whole police force set about finding him. Within twenty-four hours after his escape, he was recaptured at the house of an aunt where he lay dead drunk. Those who love the adventurous and the sensational said that it served him right: he had bartered his chances of life and liberty for a mess of drink. After his return to jail, a Methodist aunt of his prevailed on him to give up the Catholic chaplain and take in his stead the Rev. Mr. Little, a Methodist minister. Fr. Boone, however, continued to visit him as a friend. About this time the grand jury were ordered to investigate his escape and locate the blame. One of them, who was a Catholic and who visited Blaney in his cell in the hope of doing him some good, found him sullen and surly and in anything but a mood to receive consolation from a Catholic whether priest or layman. Charity is ingenious as well as patient; the lay apostle bethought himself that Catholic women might succeed where Catholic men had failed. He suggested to two charitable ladies that they should visit the prison with a view to his conversion. The next day the two ladies called at the prison, but Blaney refused to see them. They persisted, however, and eventually managed to have an interview with him. They next consulted Father Boone about the advisability of continuing their visits, and were advised to do so. They continued their mission of charity at regular intervals, gaining ground inch by inch, and what they were gaining the Rev. Mr. Little was losing. Finally, when they had got a good hold upon the object of their charity, they urged him, at Fr. Boone's suggestion, to throw off the Methodist minister and take back the Catholic chaplain. He consented at length, and in the presence of his aunt and the Death Watch, he thanked Mr. Little for his kindness and told him his services were no longer needed. The rejected minister, little knowing the weakness of his creed or the power of grace, inquired if the Death Watch were a Catholic, and if he had abused his position to do some underhand work for his religion. Fr. Boone was taken back and renewed the instruction which he had been forced to break off sore against his will.

Meanwhile, as if by special inspiration, hands were raised

on every side, storming heaven for his conversion. For this intention three little children of St. Anne's parish, Baltimore, with a wisdom beyond their years, were hearing daily Mass; for this intention communities of nuns were making novenas, and priests, who had never known the man, were offering up a clean oblation. A lady from Waverly, Md., had him enrolled, with much difficulty, in the confraternity of *Notre Dame de Victoire*, conducted by one of our fathers in Buffalo; another had him enrolled in the Apostleship of Prayer; and another yet, anticipating the day of his execution, numbered him among those especially to be prayed for in one of our many Purgatorial Societies. At length the prayers of these pious souls were heard, and about two weeks before his death, Blaney consented to be baptized. From that hour he was a changed man. Instead of the haughty, sulky fellow that he had been, he became as meek and docile as a child. He confessed openly with tears in his eyes that he felt, as it were, a melting of the heart. The chaplain himself told me that he was scrupulously exact in making his confession, and that his edifying demeanor impressed even those who have small appreciation and little relish for spiritual things. The warden of the prison said he had often heard and read of miracles of grace, but had never witnessed one till then.

Three days before his death Blaney received Communion for the first time, and for the second time on the day of his execution. That same morning he declined to meet a married sister of his who came to the prison with her two children. The little ones, however, he consented to see; and after embracing them with much tenderness of manner, he bade them a touching farewell. The two ministering angels already mentioned were faithful to the last. The night previous to the execution he dictated the following letter, which was the same for both, with the exception of name and address.

"My dear kind Miss S——,

I have no other way of thanking you only with my prayers while on earth, and hope to meet you in heaven. My dear kind friend, your noble work will get you a crown in heaven, if it had not been for you and your dear friend Miss T——, I would not be ready to meet my God as I am while writing this to you, hoping you may receive the blessings of God for your work in showing me the way to be saved. No more from your affectionate friend,

WILLIAM BLANEY."

I may mention one other incident, which will show how well prepared he was to meet his end. The chaplain had told him that they would probably offer him a stimulant before his march to the gallows; and that he could take it without scruple if he deemed it necessary; at the same time adding that it would be a highly meritorious act if he declined it after the example of his Redeemer upon the cross. A word was sufficient. Twice the stimulant was offered and twice refused. To appreciate what appears to be a very little sacrifice, we must remember that the ruling passion of his life was drink; drink brought him to prison time and time again; and it was for drink that he sold his last hope of life and liberty. He walked to the scaffold with his eyes fixed on the crucifix, looking neither to the right nor to the left. After kissing the emblem of his salvation and receiving the last absolution, he said: "I am resigned. Lord, make the sacrifice easy."

Wonderful, O God, are Thy dealings with the sinner!
Verily, Thy ways are not the ways of man!

Your brother in Christ,

P. J. CORMICAN.

CHILI AND THE ARGENTINE REPUBLIC.

A Letter from the Superior of the Mission to the Editor.

CÓRDOBA DE TUCUMAN,

August 3, 1891.

DEAR REV. FATHER IN CHRIST,

P. C.

From this city, where I am actually occupied in the yearly visitation, I answer your very interesting letter, which reached me a few days ago. Being away from Buenos Ayres I have not yet received the WOODSTOCK LETTERS, because all printed matter is kept there and never sent into the interior of the republic. For the same reason I am unable to forward a satisfactory answer to all the questions you ask me, but I hope as soon as I reach Buenos Ayres which will take place in September, to gather the *data* necessary for it.

At present I can tell you merely that this our Chili-Paraguay Mission comprises the Republics of Chili, Uruguay, Paraguay and the Argentine Republic. In Chili we

have four houses, viz., a college in Santiago and three residences, one in Valparaiso, another in Concepcion, and the last one, comprising German fathers, in Puerto-Montt. In Uruguay we have only one college, with the diocesan Seminary situated in the capital, Montevideo. In the Argentine Republic there is the large college of Buenos Ayres and in the same city but in a separate building, the seminary of the diocese. We have besides a second college attached to the seminary in the city called "Santa Fé de Paraná." Here in Córdoba there is a residence with a small novitiate, and another in Mendoza. In Paraguay we have nothing at all, nor do we keep a single one of our once famous Reductions; until the present time it has been very hard for us to gain an entrance into that country, such were the prejudices against our Society, but now we are asked for and desired, so that the only difficulty is the want of men. In order to show this scarcity I send you a catalogue of our Mission, printed last year, in which you will see the number and different occupations of Ours. Vocations are few, so that, most of our subjects come from Europe. We have no house of studies, except one for our juniors who have left the novitiate, and this is in Montevideo.

In general the people are favorable to us, as are also the clergy, with very few exceptions. The civil governments, though radical and not religious, are not adverse, and allow us to do our work in peace. Our fathers in Chili have had nothing to suffer on account of the last war: only at the beginning they had some trouble, because it was believed there was a rebel hidden in our college, but as soon as this was found to be untrue, we were left completely free, without being troubled any more.

I cannot tell you exactly the number of students in our colleges; to learn this I shall have to wait until my return to Buenos Ayres. Still, it is certain that the students are numerous and from the highest families, some of which hold radical principles.

About ministries with our neighbor, the only drawback is the want of men, our colleges absorbing almost all our time. If we had men enough to devote especially to this work, there would be plenty of missions, retreats to religious, and sermons to preach. The priests are few, and consequently there are very large parishes with only one clergyman; hence, want of spiritual training, and for the most part, as an effect of this, ignorance in matters of religion. The people, however, are docile and fond of God's word, by which they are easily convinced. The harvest, therefore, would be abundant were the apostolic laborers numerous.

Still, we do in that line as much as we can, giving missions and the Exercises as far as our number and strength permit.

This is all I am able to tell you at present, hoping that somebody else in Buenos Ayres will help me to give you a fuller account. I will try, likewise, to send you a copy of the History of Literature, by Fr. Poncelis, but here I have not a single one.

I recommend myself to your holy Sacrifices,

Your servant in Christ,

JOSEPH SADERRA.

MISSIONS OF THE MARAÑON IN ECUADOR.

A Letter from Mr. Víctor M. Guerrero to the Editor.

REV. AND DEAR FATHER,

P. C.

The interest which your Reverence takes in our South American Missions, no less than the desire you have of making them known through the WOODSTOCK LETTERS, for the greater glory of God, encourages me to present a sketch of our Marañon Missions. I am also glad to have this opportunity of manifesting the extreme need of laborers among those unhappy races, as well as the rich harvest of hardships and of merits which offers itself to those who wish to gain for Christ this portion of his kingdom.

The Marañon Missions take their name from the great South American river, Marañon, now commonly known as the Amazon. This river has its source in the perpetual snows which cap the Andes, and flowing eastward through Brazil, discharges its enormous volume of water into the Atlantic. On either shore dwell many tribes of savages, differing in language and customs. Of these savages, however, we shall say nothing at present, but confine ourselves to an account of those dwelling near the rivers which form the Marañon, especially the Napo, so famous for the gold discovered in its sands.

To have a clear idea of the situation of this missionary field, we should remember that the Andes in Ecuador divide into two spurs of very high mountains, enclosing a valley some two hundred and fifty miles long, and ninety wide. This valley is called *la planicie interandina*, or, the plain be-

tween the Andes. Scattered here and there over its surface are the cities and towns of the descendants of the Spanish conquerors, and the villages of the half-civilized Indians who have embraced the Catholic faith. Beyond the ridges enclosing this table-land, especially on the east, extends a very wild country, to which only the cupidity of adventurers or the zeal of the missionaries has found access.

The contrast between the bright skies and the delightful climate, nay, the perpetual spring of the table-land, high up in the Andes, and the frequent storms, the insufferable heat, and the rugged character of the country beyond the mountains, gives but a faint picture of the difference that exists in the moral and mental qualities of those who live in these two regions. The white settlers finding places on this extensive plain that were suitable for habitation made no efforts to form colonies; and this neglect has been the cause of the ruin of the Indian tribes dwelling in those parts.

In spite of the difficulties of the undertaking, the Jesuits claimed for themselves this field of labor, which St. Francis Borgia had recommended to their care on sending them to Peru, and which, in 1620, had been put into their hands by the Count of Lemos, a nephew of the saint, and viceroy of Lima. And so it came to pass that they at once began to establish Reductions on the northern bank of the Napo, under the titles of Loreto, La Concepcion, San Ignacio, San Javier, etc.; another group was formed on the banks of the Marañon, with the city of Borja as the capital. Here the Superior of the Mission had his residence, since it afforded him easy access by water to all the Reductions, which, as a rule, are situated near some tributary of the great river. Here, too, many of the missionaries, worn out by their labors, gloriously ended their days, while many others met their death at the hands of the savages, out of hatred for the faith, and for the lessons of sanctity preached to them. Among others might be mentioned Frs. Ferrer, Santa Cruz, Richter and Figueroa. After strenuous efforts, they had succeeded in forming in this wild and mountainous country a group of Reductions with two hundred thousand Indians. Every day the standard of the cross was making fresh conquests, when suddenly, in 1767, all the missionaries were arrested, huddled together into wretched canoes, and banished from their Missions by the violent *Pragmatica* of Charles the Third.

The poor Indians, victims of the extortions of avaricious rulers and the dishonesty of adventurers, fled to the forests, where they soon returned to the savage state from which they had been so lately rescued through the noble exertions

of the missionaries. As for the neophytes who remained behind in the towns, the services of the few secular priests who took charge of them were by no means sufficient for their needs.

At last, in 1869, after more than a century had elapsed, Garcia Moreno came upon the scene, and with his advent dawned a brighter day for the Missions. As a result of his petitions to the Holy See and to the Very Rev. Fr. Beckx, twelve Jesuits were sent to evangelize the country. These straightway fixed their abode in Archidona, Gualaquiza and Macas, the capital cities of three districts, intending to penetrate deeper into the country in proportion as it should be won over to the faith. But what were twelve for so many tribes? The missionaries expected aid from their European brethren, whose apostolic zeal had formerly wrought such prodigies in the Missions of South America. Unhappily, however, for their hopes, the Marañon Missions, besides being straitened in resources, are of the number of those least known to Ours, while some look upon labor expended on a country so subject to revolutions as a waste of time. At all events, no new missionaries went thither, and the Reductions soon began to languish.

At the outset, the missionaries received from Garcia Moreno all the assistance they could hope for. He gave them all the civil authority of the towns, placed a garrison under their orders, forcibly expelled the white settlers who hindered the work of the Gospel, and even promised to visit the Reductions in person to inquire into their wants and to provide whatever was needed. All was now hope and prosperity, and Garcia Moreno flattered himself that there should be realized once again the wonders of Paraguay. But alas for his plans! He was assassinated in 1875 by a former governor of the Missions, who had been banished by him on account of his tyranny towards the Indians.

The news of this calamity caused the greatest excitement throughout the Reductions. It seemed as though the steel that snatched the life of that great man had dealt them likewise a mortal blow. Those who had been banished returned in swarms to satisfy their greed with the golden sands of the Napo, and to take vengeance on the unarmed missionaries, through whom they believed they had formerly been expelled. The Indians retired again to the forests, and some of the missionaries, despairing of a better state of things, were forced to abandon a field where their only prospect was a harvest of contradictions and disappointments.

Peace was happily restored in 1883, and the order which then began to reign in the capital soon extended to the re-

mostest corners of the republic. The number of laborers, however, in that year, amounted only to six, and these were dispersed over an immense territory. To concentrate their forces, they abandoned the other provinces of Macas and Gualaquiza, and confined themselves to that of the Napo, which to this day has proved the most fruitful of the Reductions.

Here our missionaries, now fourteen in all, most of them Spaniards, recommenced their labors with new ardor, and continue their work under the protection of the present government, which knows how to appreciate and generously encourage the endeavors of the missionaries. I hope on another occasion to give a sketch of their labors. I will content myself at present with an account of their difficulties and sufferings, using for the purpose a few selections from letters of our missionaries.

In a letter dated September 28, 1890, Br. Coroso writes from Archidona a description of his journey over the Eastern Cordillera: "About three in the afternoon, we arrived at the summit of the Guamani, and crossed it in fair weather. The first cause of surprise to the traveller here is the steep descent of the mountain, while the frequent storms that sweep over the Cordillera make the passage very slippery and dangerous. We all experienced very shortly how unsafe the road was. One of our party sank with his horse into one of the boggy holes which lie across the road in the depressions between the mountain ridges, and with difficulty we rescued him, covered with mud, and scarcely recognizable. The crupper of Fr. Sanchez's saddle broke, and he himself went rolling several yards down the slope. For my part, I preferred to go over the road leading my mule, and even then I could not prevent his sinking five times in the treacherous bog; each time we had to pull him out by main force with ropes. So we went on our way, sinking time and again, until, as night came on, we reached a solitary hut, where we were without so much as a pot for cooking, or a candle to give us a little light. There were two or three Indian families living there, and from them we borrowed a large earthen pot, in which we boiled a little rice. What with the loss of sleep and the fatigue of the ride, the two fathers were compelled to seek a little rest on some straw pallets used by the Indians; and I myself was so tired that I lay down, I cared not where, leaving Fr. Arias and Br. Marin to partake of the banquet of rice, which they did one after the other, as our hotel boasted of but a single spoon."

The same brother gives an account of his arrival at Archidona, and the state of the house there:—

“A half-hour before we arrived at the town, there came out to meet us Br. Palacios, with his lordship the governor, attended by soldiers and servants. To supply for a military band, they were beating their drums vigorously, and firing salutes into the air. In the principal square we saw the governor's house magnificently decorated in honor of our arrival. As we approached this place, the judge and his secretary came forward in all their majesty. But the poor missionaries presented a sorry sight. After travelling so many days, they were worn out and emaciated: Fr. Tovia, the Vicar Apostolic, was severely wounded by a fall from his horse; one of his finger nails was nearly torn off, and his hands were almost raw from the constant use of his mountain-staff; Fr. Arias could scarcely stand, his feet were so swollen and painful; and Fr. Sanchez was rudely shaken up by his falls, and reduced to a shadow for want of food. For eight days past the fathers have had nothing but suffering. Br. Marin and myself alone of the party were robust and sound. But God has assuredly given us a most delightful residence here. We have a large garden with the most exquisite fruits produced in warm climates: bananas of various kinds, pine-apples, sapotillas, mandarines and sugar-cane in great abundance. From this latter we extract a plentiful supply of guarapo of excellent quality, which is the ordinary beverage of this region.”

The journeys of our missionaries from one Reduction to another would furnish matter for the most romantic story; a few lines will suffice to give some idea of what they are. One of the missionaries writes:

“Our journeys are one continuous meditation on death. I do not speak of the poisonous vipers, of the tarantulas, nor of the scorpions, for these we have even at home. I speak of the tigers, the jaguars and bears which are not unfrequently met with in these wilds. Not long since, I fell somewhat behind my companions, when suddenly a leopard bounded into the road, eyed me for a moment, and then, to my utter astonishment, bounded back again into the thicket. My tongue was paralyzed with fright, so that on rejoining the others, I was unable to reply to the questions they put me. Noticing my altered appearance and my whitened beard, they suspected what had passed. *A propos* of my beard, as often as I cross any of our deep and precipitate mountain torrents, crawling over on a rude bridge made of a single plank, it seems to me that my beard turns a shade whiter than it was before.”

Another father says: “On that night we could not close our eyes; we were encamped on the banks of the Napo.

All of a sudden a hurricane sprang up, and the trees were bent to the earth with a dreadful crashing sound. One fell to the ground but five feet away, and the Indians by my side burst into laughter; such is the effect produced on them by any danger. Soon after a great roaring was heard, the river was sweeping away its banks! We got up quickly, hastily laid hold of a little food, and fled for our lives. Though the storm was soon over, for seven days we wandered about; lost in the forest, and hemmed in by two swollen rivers. Still, thanks be to God, we found monkeys and parrots enough to satisfy our hunger."

You would naturally expect one's constitution to give way under the privations endured in this missionary field; this, however, we must confess for God's glory, but rarely happens. If one is broken down with labors or sickness, the only remedy is to send him to the healthy climate of Quito. But the sufferings which have to be endured on this journey are almost indescribable. Here is an account taken from a letter of the Fr. Vicar of the Mission to Mr. Malzieu:

"In consequence of my journey to the Curaray River I contracted malaria, which was speedily making an end of me. So the fathers decided that I should set out for Quito, where the treatment of a physician might preserve my life. Never did I suffer so much as on the road from Archidona to Baeza, carried as I was on the backs of Indians; for, in my condition, any other mode of travelling was out of the question. We arrived at last at Baeza; but we still had the Cordillera before us! It was raining heavily and I had no Indians to carry me. So I remained there, a victim of the fever, diet, and sleeplessness, reduced to a mere skeleton, and taking what rest I could upon a hide on the floor. When at length the rain had somewhat abated, I begged and entreated to be allowed to continue the journey on horseback. When the Indians arrived, they saddled the beasts, and placed me, as best they could on the horse. As I was very weak I could not brace myself in the stirrups, and fell forward on the horse's neck as we made the descent. The jolting of the horse, moreover, was very trying on me. Thus we proceeded until we came to the summit of the Cordillera. Here I could bear no more. I asked to be taken down from the saddle. They laid me on the grass which was wet and cold, still I found it an indescribable relief compared with the motion of the horse. In a little while I went off into a faint, and was given up for dead. The Indians cried out sorrowfully: 'Never have we seen

the missionary in such a plight.' Poor people! they imagine, perhaps, that the missionaries are immortal. After two hours, I recovered consciousness, and found myself in solitude, in the darkness of the night, at a height of thirteen thousand feet, with no other protection from the weather than the almost leafless bushes that grow in these cold and elevated regions. All this time a severe storm was raging above us, and three different times it began to rain; my only protection against the rain was to cover my face with my sombrero. But it was the good pleasure of our Lord that the danger should only threaten us, in order that we might recognize how at all times his fatherly hand was guiding us. When it cleared up on the following day, we set ourselves again to the difficulties of our journey as before. At one in the afternoon we reached our college of the Immaculate Conception. I assure you that I never gave such fervent and heartfelt thanks to the Divine Majesty, as when I found myself in my room, in the midst of my brethren. And now I am on the way to recovery, and, am at the same time, making preparations for my return journey to the Mission."

Fr. Tovia concludes his letter lamenting the dearth of laborers in a field so straitened for them, and so ready to receive them with open arms. "You may perchance ask," says he, "but what of the Reductions founded by the old Society? A remnant still exists, destitute of all spiritual aid, and when I passed through them, the poor Indians urged and entreated me to remain in their midst, but to my great grief I was obliged to refuse their request. Although these poor people are Christians, they scarcely see a priest more than once or twice in a lifetime; and so they die without the sacraments. Other tribes, that have not the faith, are rapidly becoming extinct, owing to the continual warfare upon one another; for they know not the gospel of charity. What can be done? There are no missionaries. Many, perhaps, dread these missions, as being full of hardships; others may say that they have no desire to labor to-day, for the sake of being banished to-morrow. Oh! that both these classes would remember how Jesus Christ did not hesitate to give his life for these very souls, and for all men, although for many his sacrifice would be unfruitful. Ah! if they but knew with what consolations God sweetens our trials in the depths of these forests! Many there are who would come to these Missions if they had a chance to shed their blood for the faith. Noble sentiments! no doubt; but one should not forget that a life of constant sacrifice is equivalent to many martyrdoms. Lastly, I am aware many prefer the

work of the colleges, yet for myself I can say, and that in no boastful spirit, experience of what is to be gained in the missions has decided me for them. Ten times would I enter the Society, to come to this Mission. Whether my labors should end in death at the hands of the savages, or in banishment, it would be equally acceptable to me, provided I had done something to save from ruin so many souls redeemed by our loving Saviour."

In a future letter I intend to give you an account of the work done on these Missions, of the efforts of the missionaries in reclaiming the Indians, of the difficulties thrown in their way by the white settlers, of the schools and scholars, etc.

Your servant in Christ,
VICTOR M. GUERRERO.

BRAZIL.

Letter from Fr. Galanti to the Editor.

ITÙ—COLLEGE OF ST. ALOYSIUS,
July 26, 1891.

REV. DEAR FATHER,
P. C.

It was with great consolation that yesterday I received your ever most interesting LETTERS. May our Lord reward you for such a work, which, by showing what our beloved Company is everywhere doing A. M. D. G., highly contributes to keep up the spirits of Ours, chiefly of such as live isolated in the missions.

I am going to send you immediately another communication, hoping it will not be too late for your next Number.

Goyas.—The mission of Goyas is no more, and its closing was a sad one. Since last year the superiors had made up their mind to call back the fathers, but Fr. Tuveri died there just before leaving the Mission. Fr. Servanzi with the lay brother started I don't know in what month. Instead of going up the Tocantins in order to come to Itù by the city of Goyas, they preferred to go down the river and come back through Pará and thence by sea. It was from the capital of Pará that in the month of April last, Fr. Servanzi sent a cablegram apprising us of the death of Fr. Tuveri, and that he himself was coming to us. We were very anx-

iously expecting good Fr. Servanzi, hoping he would be very useful to this college; when about the middle of May we were surprised by a telegraph communication from Pernambuco. Fr. Servanzi had just breathed his last there! The fact was that during the journey down the river he had caught malaria, and instead of curing it in Pará, he had undertaken the voyage to Rio Janeiro. In Pernambuco, however, he understood he could not go any farther. Accordingly he landed there and went immediately to the public hospital, asking the last sacraments, which he received to the greatest edification of every one. In a few hours he was dead. Several priests of Pernambuco as well as several boys, formerly our students, hastened to pay their tribute of respect to the remains of so good a man and to give him a suitable funeral. The lay brother, too, was dangerously ill, but happily he recovered, and is now about to come on here. Could I write easily in English, I would be very glad to tell you a good many edifying things about Fr. Servanzi, but I must be satisfied with only three words. He was very *humble, charitable* and *zealous*. He belonged to a most noble family of Italy; his father was a count; his brother, *guardia nobile* under Pius IX.; he himself was a graduate in canon law. Still, he never said a word which might even remotely intimate any of these qualities. His conversation and his whole behaviour were so simple that you would take him for quite an ordinary man. He taught Latin grammar and was prefect of the first division during two years in the college of Itù, where during one year I lived with him in the same room. I may say, I have never seen, even among Ours, a man so humble, charitable and simple as he was. He edified me very much in every respect. Being requested to give the information *ad gradum* relative to him, I felt obliged to put down the following words: *Eximia gaudet charitate*. I remember having written on that occasion several other edifying things, but I don't recollect them now in particular as well as the one just mentioned. As to his faults, having conscientiously examined everything, I was obliged to say: *Nullum invenio defectum*. You know, however, how rigorous these informations are. He was also, during six or seven years, superior of the residence of St. Catharine, where he was very much beloved by everybody. The colonists used to call him *the father that smiles*. He indeed had ever a sweet charming smile for everybody. The house of St. Catharine was, and is still, very poor, and all the people are very poor there; but Fr. Servanzi was so happy in it and among them that you would say he had always lived in the greatest pov-

erty and did not know what a comfortable life meant. He was scarcely fifty years old and had lived in the Society a little more than twenty-three years. You may see, therefore, how great his loss has been for us; so much the more as at the end of February we suffered a similar loss in another father, who died of yellow fever in Rio Janeiro.

The Feast of St. Aloysius was this year celebrated on the twelfth of July. The new church, which had been in course of erection for several years, being ready, was solemnly dedicated that day to our heavenly patron. On the tenth we began the feast with a general Communion of the boys. The solemn blessing of the church followed, with pontifical high Mass, sermon, music, etc.,—in the evening a solemn Benediction by a bishop, music, sermon, etc. On the eleventh another pontifical high Mass, sermon, etc.,—in the evening everything as on the preceding day. On the twelfth pontifical high Mass, sermon by a bishop, etc.,—in the evening a solemn procession through the streets of the town; then solemn Benediction by a bishop, etc., after which there were fireworks in the square before the college. On Monday the thirteenth, after a literary entertainment in which several poems and speeches on the Saint were delivered, our children performed a drama, translated from the *French Messenger*, on St. Aloysius's vocation. It was quite a success. The satisfaction of the visitors was great; many were weeping and every one admired the abilities of our young actors, who in truth played their parts admirably. There was at the end a marvellous *quadro vivo*, viz., a tableau composed of all the actors, St. Aloysius being in glory in the midst of two angels (two very little children in the costume of angels), and all the other actors in the attitude of venerating him. The large hall of the college was so crowded that our boys could find no place in it. As this difficulty had been foreseen they had had a private representation a few days before.

Soon after the drama we went to dinner, in which one hundred and fifty strangers took part. After dinner, which was over at seven o'clock, we got out to enjoy the solemn illumination of the playgrounds. Everything was the work of our boys. It consisted of three large buildings made of timber. One was the famous *Palazzo Pitti* in Florence; another the church of the Roman College; the third Gonzaga palace at Castiglione. Every one of these buildings was ornamented with more than four thousand lights. We expected it would be a success as all the rest of the feast had been, but a little gale of wind blowing precisely at that very moment spoiled almost everything. Patience! You may

fancy the grief of these poor boys who had worked so much and so earnestly. Those buildings, however, were photographed, and I hope I shall soon be able to send you a sample of them.

The number of visitors was so great that three hundred dollars were offered for a room, during five days in the town. For several days the railroad was, for want of carriages, unable to receive, at the usual time, all the passengers, who consequently were obliged to wait for another train that had to go to take them.

The college during those days was more like a town than a religious house. There were four brass bands, music from St. Paul, companies, etc. There were also four bishops, several canons, many priests, etc. There were more than one hundred persons lodged in the college. It is clear that they could not be comfortably lodged being so many, but as for this they were not difficult to please in such circumstances. The expenses, of course, must have been very considerable, but it was proper to incur them on such an occasion, as St. Aloysius has these twenty-four years protected this college in a very wonderful way and has raised it to the highest point of prosperity, far beyond what we hoped or even could have dared to hope.

We have now a Visitor from Rome ; he landed at Rio Janeiro on the 21st of the present month. He is Rev. Fr. Ghetti, who was Provincial before Rev. Fr. Freddi. This visitation, too, we hope, will prove most beneficial to our Mission.

Next month we shall have the first Communion of over two hundred of our boys. As for me it is the best feast in the college. Meanwhile we are little by little instructing and shriving them. When I speak of first Communion you must not think of little children. Some of them are fourteen, fifteen and even more. Every year we receive many such boys coming from other colleges and knowing nothing at all of religion ; because in Brazil religious teaching is very rare in families, while in the colleges, except the seminaries and a very few others, it is utterly excluded or at least neglected.

Since my last communication a public disturbance against the government has taken place in Pará. I don't know well what is the matter, but it seems to be already over. The students of the National College, formerly Collegio Pedro II., rose up in revolution against their superiors, and the college was shut up. Similar facts are also daily realized in several military academies. Generally the state of the country is as follows : Irreligious people, those very men, who

carried the revolution into effect, don't like the constitution. They say it is not republican, because it affords too much liberty to religion. They are, therefore, trying to get it reformed. The Catholics on the other hand and all men of good common sense defend the constitution. Don't you see here the march of the French Revolution of the last century? First the king; then the constitution; next property. No one is able to foretell the future. The State of St. Paul has just voted its own particular constitution. The famous article against us was also in it, but it has been suppressed without discussion.

Corrections:—In the preceding Number, it would be well to correct as follows: p. 179, line 14, for *northern* read *southern*; p. 184, line 27, for *Brazil is a colony, Brazil was*.

I recommend myself to your holy Sacrifices,

RAPHAEL M. GALANTI.

THE ARAPAHOES IN WYOMING.

A Letter from Fr. Ponziglione to the Editor.

ST. STEPHEN'S MISSION, FREMONT CO.,
WYOMING, Aug. 29, 1891.

REV. DEAR FATHER.

P. C.

I have described in the LETTERS the origin and progress of St. Stephen's Mission, which, since 1888, has been looked upon as a part of the Missouri Province, though in reality it was only a *Missio Indica temporaria*. I shall now inform you that at last our Superiors have annexed this Mission to those of the Rocky Mountains, in charge of Fr. Joseph M. Cataldo. However, before I proceed any farther, you will allow me to correct two errors made in my last letter of the 23rd of December, 1890. In the first place, that letter should not have been dated from the Spokane Reservation; for St. Stephen's is not on the Spokane, but on the Shoshone Reservation. There is a great distance between the two, one being in Idaho, the other in Wyoming. In the second place, it is there stated that at the time I was writing we had twenty-two children in attendance at this school. This again is wrong; for from our quarterly accounts, forwarded to the Indian Department at the end of 1890, it appears that we had ninety-two children boarding in this Mission,

one-half of them being Indian boys, the other half, Indian girls.

I insist on correcting this error in particular, because no one expected that we could ever succeed in getting any of the Arapahoe children, when on the 18th of March, 1890, we reopened this school. There were many adverse circumstances conspiring against us, all kinds of opposition being daily raised to prevent our success. At our very start we found ourselves encumbered by debt; we had not even a sufficient supply of provisions and had no money to procure what we needed. Some goods, such as childrens' clothing, sent to this Mission not long before our arrival, had been refused by our predecessors and went somewhere else. So likewise several boxes of other similar goods also sent to this Mission about the same time were refused and left in the warehouse of the Union Pacific Railroad at Rawling (about 175 miles from this place), and though we frequently called for them, they were only delivered to us sixteen months after they were due. To this is to be added, that the persons, who were to assist us in taking care of our Indian children, appeared to be very much down-hearted in the discharge of their daily duties. But in spite of all these difficulties, Fr. Ignatius Panken succeeded in his work. He soon gained the confidence of the Indians, and by the end of June, 1890, we had thirty of their children boarding at this school.

Fr. Panken gradually paid the debts we found at our coming, and by prudent management kept everything going on with general satisfaction. And this will appear most remarkable if you consider that we had to wait a long time before receiving a single cent of the money acknowledged due to us by the Indian Department. This delay in sending us the needed funds has been persevered in the whole year through, to our very great disadvantage.

All this being taken into consideration, it is not to be wondered at if, humanly speaking, we indeed had not much encouragement, when on the first of September, 1890 we invited the Arapahoes to bring their children to this school. The Indians came willingly, and though they felt greatly disappointed when they saw that we had no sisters to take care of their children, nevertheless they let us have quite a number of them, the maximum reaching ninety-two by the end of December, 1890. The Christmas holidays coming, we allowed, as customary, our pupils to go home for a few days. The consequence of this (which in my opinion is a very bad custom in an Indian boarding-school) was that all those, who had been allowed to go home, did not return at

the beginning of the new year, and by the end of March the number of our boarders was considerably reduced. About the middle of May, we were obliged to dismiss the balance of those children who had remained with us. You may ask, why? In answer I must say that the principal reason was that the Indians did not like to trust their children to the young ladies we had hired to conduct the school. This fact proves that there is no use in keeping up an Indian boarding-school, without having some good sisters to take care of it.

There is no doubt that the ladies we had employed were all of very good character, but the object of their engaging themselves in a work of this kind having been neither the love of God, nor any zeal for the spiritual welfare of our children, they were working only automatically, as mercenaries would do. Not being used to live under any restraint, they soon got tired of what I may call our conventual life. They felt dispirited and were but longing for their friends. And when these would come to visit them, that day was lost for the pupils; for these ladies would pass all their time running around with their visitors, leaving the children to take care of themselves. No sooner did spring open, than on the holidays they wanted to go to Lander (25 miles distant) to enjoy themselves. On such occasions one of them would remain here to take care of the boarders. At last, at the beginning of May, they all got the notion of having a few days' sport, and left all together for Lander in company of a young man, who came after them. Of course once they had all gone we were obliged to dismiss the children, and the school was closed more than one month before vacation time. The result was that the training of our pupils was badly neglected by these ladies, and no wonder, for professing to have no religion, and being moved by no supernatural motives, they had nothing else in view but their pecuniary interest.

Perhaps you may say, why did you not get other sisters in due time? To this I must reply that from the day the sisters left us, we did all in our power to procure the help of some others. We wrote to several bishops, and superiors of convents, but the fear, I suppose, of interfering with the views of Rt. Rev. Bishop Burke, then absent in Europe, prevented those to whom we had applied from giving us a favorable answer. And this was to be expected, for every one knew that Rt. Rev. Bishop Burke had engaged some Sisters of Charity from Leavenworth, Kansas, to take care of the education of our Indian children, and not knowing why these good sisters, after having been over a year em-

ployed in this holy work, now all at once of their own accord, abandoned this Mission, they did not dare to replace them on their own responsibility. Hence they replied to our letters with kind, but evasive words, concluding that they wished to be excused if they did not comply with our request. The consequence was that, left to our own resources, we were forced to get on the best we could.

As soon as our Rt. Rev. Bishop had returned from Europe and had been informed by our Very Rev. Father Provincial that he would recall us by the end of the scholastic year, he himself looked around for some sisters and succeeded in inducing Mother Catharine (Drexel) with whose funds this Mission was started, to come and see this place. Rt. Rev. Bishop Burke, Mother Catharine, and another sister of her Order came here on the 18th of last June. They were very much pleased with all they saw. Mother Catharine promised that by the end of this month she would send here several sisters to take care of the Indian school.

Thus you will see that since the 18th of March 1890, to the end of this scholastic year, we have been working under very great difficulties; we may say in truth that we have been continually struggling up stream. Having neither brothers nor sisters to help in carrying on the daily work of the Mission, we were compelled to pay a large amount of money every month for the services of teachers and several other indispensable hired persons. This outlay, which, under the circumstances by which we were surrounded, we could not avoid, prevented us from making improvements, which were most needed for the spiritual as well as material welfare of our Indians.

On the 22nd instant, the sisters promised by Mother Catharine reached this place. Yesterday, Fr. Aloysius M. Folchi of our Society, Superior of the Sacred Heart Residence among the Cœurs d'Alène in the State of Idaho, came here to be Superior of this Mission which will in the future be attached to the Mission of the Rocky Mountains.

PAUL MARY PONZIGLIONE.

THE ACCIDENT AT ST. INIGO'S VILLA.

A Letter from Fr. Wynne to the Editor.

[Many inquiries have been made about the accident at St. Inigo's which deprived us of three of our scholastics and injured several more; and we know that Ours are looking to the LETTERS for an accurate account of the same. The following letter written at our request by Father Wynne, who was Minister at St. Inigo's and an eyewitness of all he describes, gives the facts. Owing to the absence of Fr. Rector and the sickness of the Spiritual Father, all the responsibility rested on Fr. Wynne, and the self-possession and forethought he showed under such trying circumstances render his testimony invaluable. The Editor of the LETTERS was himself at St. Inigo's, and in the dormitory a few minutes after the accident, and can vouch for the accuracy of what is here stated. Much might have been said theoretically, but we have preferred to give only facts, and these as they are known to those who witnessed them. We could, also, have said much of the loss we all felt, and the courage with which our scholastics bore up against the terrible infliction; but the wound is too fresh and our sorrow too deep for it to find expression in fitting words. We can only bow our heads in resignation and adore the merciful hand which, in striking some, spared so many from a sudden death. One word more, however, we must add; though so sudden we cannot say that it was an unprepared death for those who have gone. The accident took place on the night of the First Friday, and our three brothers had been to confession the night before, and had received holy Communion that very morning. It was, unknown to them, their Viaticum for the passage to their heavenly home.—Editor W. L.]

THE GESÙ, PHILADELPHIA,

September 14, 1891.

REV. AND DEAR FATHER,

P. C.

Your request for an account of the storm which struck St. Inigo's Villa the night of Friday, July 3, has been made

repeatedly by others. Such an account is deemed necessary to meet future as well as present inquiries, and to correct the many erroneous statements which have gone abroad. News from Inigo's is so slow and so meagre of detail, that anxious questioners must needs force informants to answer by conjectures and theories, which are soon reported anew as real explanations or facts.

Most of your readers know St. Inigo's: those who do not will readily gather from this account that it is a place much exposed to every element of weather, to heat and cold and storms which are not infrequent and often sudden and severe. Many of us have spent seven vacation seasons there, and the only forecast we can make about the coming or the course of a storm is that a few hot days mean, as elsewhere, a wind or lightning storm, and that the rivers often determine the track of winds and clouds.

All this, however, is very conjectural. You remember how that very evening after supper we were sure that the clouds to the southwest foreboded a storm over the Potomac, whose broad waters flow south of us. Five crews went rowing on the St. Mary's, and had reason to thank their guardian angels for prompting them to return earlier than usual. A cyclone struck us without warning about half-past seven. You saw how it ruined our large shade tent, tore the canvas from the bathing stalls, unmoored the boats, and beat against the house violently enough to tear away blinds and doors as we stood watching the peril of the dozen men who were trying so bravely to save the tent. As your Reverence was unwell that evening, you did not learn perhaps that two scholastics had been hurt and one badly cut about the jaw, in their efforts to let down the canvas.

The rain had come through roof and walls in such plenty as to wet the bedding of fifty men. To provide dry mattresses and covering from the limited supply at our disposal, we had to prolong the recreation. There was much to recount of each one's experiences, of damages in and out of doors, and of the many providential escapes. Some had noticed how the storm had driven for the Chesapeake, and were not a little anxious for the safety of Fr. Rector who was to spend all night on the bay, returning from a Provincial consultation in New York.

Points and examen over, the community retired at a quarter past ten. Several remained up, bolting and barring doors and windows, mopping the chapel floor, or hanging wet clothes and bedding in suitable drying spots. Though nearly all were abed by eleven o'clock, not many could sleep, for another storm had come up, and the wind was by this

time blowing a gale from the southwest. With every door and window closed, only few could see the vivid flashes of lightning; but all were soon aroused by the heavy rainfall blown with such force against the building as to penetrate once more the roof and walls and make many fear it would tear away a weak portion of our roof.

Once more the south and west sides of the attic and large dormitories were so wet that, in places, shoes would not keep one's feet dry. The only help for it all was to remove beds from those sides to the middle and eastern side of the dormitory. About twenty of the thirty-eight men lodged in the attic that night along with three men from the dormitory below began to make place for the dozen or more beds already rain-soaked. Knowing that this removal would be necessary, I went up stairs to help it on, meeting on my way some few who were coming down to seek a sheltered place in the corridors or chapel; and noticing that many theologians were moving about in their own dormitory. As I reached the attic stairway, the wind and rain were beating with such fury that from thinking of giving aid I began to think of danger and of the possible need of a priest's services. In spite of the general annoyance and apprehension and moving about, there was no confusion in the dormitory; men were helping one another with kindness and good humor, ready to relieve in every way the south and west side lodgers. The beadle of the philosophers had gone along the west side, directing every man to remove his bed; a theologian was begging me to summon the community to the chapel; some three or four were picking their steps to the stair back of us. The noise on the roof was now so loud that we could scarcely hear our own movements or ordinary tones. Dreading the alarm a summons to the chapel would cause, and hearing from Mr. Quinn that every bed had been removed from underneath the only weak spot in the roof, I thought it best for all to retire again and trust to the divine protection.⁽¹⁾ At this point an electric shock in the left arm made me step hastily from a joist against which I was leaning. I started towards the southwest corner, aware that the building was highly charged, and thinking only how I might reassure the men who now seemed very uneasy. I could hit upon no better word than our villa weather cry, "cheer up;" and in spite of the general alarm, those I spoke to minded me and went quietly back to bed.

Owing to a sudden lull in the storm, wind and rain seemed

⁽¹⁾ The event proved that there would not have been time for many to leave the dormitory, whereas of those who remained abed but one was slightly stunned.

to cease; with quiet restored outside, our own movements seemed to grow more quiet, and one could draw a breath of relief. Just at this moment there was a vivid flash in our very midst as of something that burst with a very loud and sharp report, and in the brief glare of that flash one could see men plunging forward like divers in every part of the dormitory. I learned afterwards that several scholastics saw what answers the description of a lightning bolt. It entered through the roof in the southeast corner of the attic dormitory, throwing at first a brilliant flash downwards and crosswise, then bursting into about thirty or forty sparks. As seen in the dormitory below, directly under where it burst in the attic above, it fell in two balls or clumps of fire, one the size of a baseball, the other somewhat smaller; these left streaks of light after them, and on touching the floor they burst into twenty-five or thirty good-sized rebounding sparks. Something similar, in one ball and larger, was seen passing and bursting outside the middle chapel window, another entering, it seemed to two of the brothers, their alcoves just below. The report is described as deafening, stunning, sharp and snappish; it was heard everywhere and by everyone except by one who slept through the night, and by two at least of those who were struck down unconscious. The roof, a mere layer of shingles, was torn directly over the spot at which these balls of fire were seen. The rent was only a foot wide, zigzag and reaching from eaves to gable. The rafters at that spot are not well braced nor mortised. The lightning did not hurt the floor beneath nor any other part of the building. A lamp which Br. Dockery was holding just at that spot was knocked out of his hand and extinguished; it also fused some copper wires.

Thinking that most of the men had been struck by lightning, I uttered an *Ego vos absolvo* for all in need of one, repeated it quickly, and then broke the awful stillness to bid all go down stairs quietly, one by one, without fear as I had given absolution;⁽¹⁾ adding that there was no danger, nor need of alarming those below; that a lamp had burst, and there was no fire. At the time, several of us thought our only lamp had exploded, and the mention of it served to avert the thought and horror of lightning, and to save us

(1) Some have said I gave this absolution before the lightning struck us. I am sure I gave no absolution until I saw men falling about me. Perhaps in the excitement of that moment some took me to say I had given the absolution. It is true I did say that if it were possible to anticipate a death so sudden as death by lightning, my absolution was in time that night. This, however, is merely by way of correcting certain misleading reports. It is not meant to add to the consolations, and these were by no means few, drawn from the well provided departure of our three brothers.

from a panic or rush to the stairway. About twenty men passed quietly toward the north stairs, two of them bearing Mr. Raley, who had fallen near by, and who was the first of those stricken to implore my aid. After absolving him, I absolved two prostrate bodies lying about four or five feet from me, feeling pretty sure, however, that one of them was a corpse; it was the body of Mr. John Lamb. Next, I started for the south side of the room where Mr. Walsh was calling for a priest to assist Mr. Neary. As I started, I was warned to look out for fire by Mr. Doherty, who with Mr. Wilkinson was already looking after Mr. Quinn and the remains of Mr. John Lamb.

Under the impression which many others had that the roof or floor had been ripped, I groped my way towards Mr. Neary, whom I found sitting on the floor, attended by Messrs. Hanselman and Magrath, and uttering the ejaculations of the dying with so much composure, that I hesitated before absolving him, until he told me he was "burning inside and out and that his heart was crushed." Turning from him, I stumbled over another prostrate form, that of Mr. Joseph Woods (since ordained), and whilst absolving him, Mr. Walsh bade me absolve Br. Dockery. To my question, where is he? they said: "We don't know; we can't find him; he had the lamp and he's been blown out of the building." I could only pronounce a conditional absolution, and repeat one over another body as I hastened back to the stairway to call for assistance and restoratives. All this had taken less than two minutes. Frs. Frisbee, McCluskey and J. Brosnan had already come up stairs to give priestly aid, and Mr. Magrath with Mr. Duane had discovered the body of Mr. Waters. From the very first, those who found or saw the bodies of Messrs. Lamb and Waters were quite sure they were dead.

From the dormitories below all had gathered in the hallways, ignorant of course of the deadly effects of the lighting above. Hearing that some had been hurt, several offered their services and began at once applying every means—brandy, hot water, mustard, rubbing, lung and chest movements, Ignatius and Lourdes Waters. Messrs. Woods and Quinn recovered consciousness soon after being anointed, and sensibility and speech somewhat later. Priests stood by the bodies of Messrs. Lamb and Waters, awaiting any sign of returning consciousness. The warmth of the bodies and a fancied heart-beat or breath-dew on the mirror were taken as sufficient signs to give extreme unction and absolution, Fr. Desribes giving the plenary indulgence *in articulo mortis*. Dr. Miles was sent for about 1 o'clock

A. M. No one but a kind neighbor could attempt to reach his place in the darkness, over some eight miles of badly flooded roads through the woods. The doctor could not reach us before five that morning.

Meanwhile about 1.30, the wind began to rise again, and to avert anything like the panic another storm would cause, the blessed Sacrament was brought from the residence chapel to our own, and the community assembled before it to pray for those who had been hurt. As yet it was not generally known that anyone had been killed, and even when our Masses began, as early as 2.15, it was thought advisable not to use black vestments, so as not to cause a shock for which most were ill prepared. The presence of our Lord renewed our confidence very visibly. Those who remained below grew less apprehensive, while those who were working in the dormitory above, watching eagerly for any sign of life in the bodies of Messrs. Lamb and Waters seemed to disregard the return of the storm. At 3 o'clock they ceased from their efforts, and, unknown to those in the chapel, carried the bodies to a room below in order to prepare them for burial. Soon after a light refectory, some retired worn out by the trying watch of the night, and others began their meditation, for it was past day-break. Fr. Casey went to meet Fr. Rector whose steamer was now heading up the St. Mary. Boarding the *Sue* at Bacon's, two wharves above our own, he had time to tell the sad news to Fr. Rector, who bade him remain on the steamer and hasten to New York to inform Rev. Fr. Provincial. Before they reached our landing, Dr. Miles came, examined both bodies, and pronounced them "dead from electricity," replying to our inquiries that they must have died instantly. He had scarce finished when word came from the upper dormitory that another, Mr. William Holden, had been found, also dead, lying prostrate, his left cheek slightly bruised from the fall; full vested, his hands as if in the act of tying his cincture. The fresh shock caused by this discovery was more painful for the thought, that we had failed to find his body earlier and treat it as we had treated the others. Two men had searched the dormitory carefully at 12 o'clock, half an hour after the accident; two others about 1; and two others had each made the rounds twice to see that the windows were barred and that the lightning had left no sign of fire. As the body had fallen not at either side of the bed but beyond it, the head far under the eaves, it was not noticed until Mr. Downs in making his bed turned the mattress and exposed the feet. Dr. Miles assured us that finding the body earlier would have served no purpose, as death had been clearly instan-

taneous. News of this new loss reached Fr. Rector as he was leaving the steamer. His arrival with Fr. Galligan a few minutes later afforded us no slight comfort, albeit our sympathy with him renewed the bitterness of our first grief. He quickly noted that none of the preservatives at our command, such as ice or spirits, would keep the bodies long, since lightning alone, apart from the great summer heat, rubbing and the free use of restoratives, would have caused a speedy decomposition. The funeral, therefore, took place that evening about half-past five, the only service the burial prayers, conducted, it is needless to add, amid external demonstrations of grief seldom or never shown by a body of religious for departed brethren.

On returning from the cemetery, the community found the attic dormitory converted into a chapel, more commodious than the late one, and, because of its position above all the sleeping-rooms, more fit for the sacred Presence, which from that time was our abundant source of solace and of confidence in our state of shock, which lasted until after the villa, and which needed but the approach of a storm to renew the horror of that awful visitation.

It may be worth while to add the number of those who were injured or slightly affected by the lightning. So far as they can be enumerated from the written accounts or statements of about thirty-six of the forty-one men in the attic dormitory at the time, four were seriously hurt and unconscious, or insensible; seven were stunned and thrown down; five describe their sensations as something like the blow of a club on the head or breast; four received slight shocks; three grew sick at the stomach, and several others sick and faint.

For some days we were anxious about Mr. Woods and particularly about Mr. Neary.⁽¹⁾ You can now say better than I can whether any trace of their injuries remains. I trust that instead you all bear marks of the blessings which must come through that chastisement of God's love. That it was a chastisement I never doubted; for the resignation of our men that night and the hard fortnight following, their ready obedience and cheerful self-sacrifices, proved them true sons of the Society and, therefore, worthy of God's chastening hand. To their very good prayers and to your holy Sacrifices I commend,

Your servant in Christ.

JOHN J. WYNNE.

⁽¹⁾ Both have recovered.—Editor W. L.

THE TRICENTENARY OF ST. ALOYSIUS IN THE MISSOURI PROVINCE.

In accordance with the wishes of the Holy Father, and prompted by the Society's peculiar devotion to St. Aloysius, Rev. Fr. Provincial issued a circular early in the year, reminding all the superiors of the propriety of honoring the tricentenary of the Saint's happy death with a fitting and memorable celebration.

Local superiors as well as pastors and directors of sodalities were not slow to enter into the spirit of this appeal; and a generally fervent and impressive commemoration of the feast was the result. In the communities and colleges the suggestions offered by Rev. Fr. Provincial were closely followed. At the *Novitiate* the celebration in the community was more elaborate than elsewhere. A novena had been made preparatory to the feast; and on the feast itself a solemn high Mass was sung in the chapel by Rev. Fr. Provincial, and a panegyric was preached by one of the juniors.

In the *Colleges* the devotion of the "Six Sundays" was practised by an unusually large number of students. At the boarding college, *St. Mary's*, Kansas, the triduum was observed by a solemn high Mass on each of the three days and Benediction in the evening. The little life of St. Aloysius, published by the editor of the *Messenger*, was circulated freely and was widely read by the students. The festivity was closed on the night of the feast with fireworks.

In the *Churches* there was room for more variety and greater solemnity in celebrating the feast; and it is the present purpose to recount briefly the special features of the solemnities in the different churches.

ST. LOUIS. — In *St. Xavier's* (College) Church, the feast was prepared for by the devotion of the "Six Sundays," earnestly and repeatedly inculcated by the zealous pastors, and taken up by the faithful with gratifying fervor. The feast was immediately preceded by a triduum preached by Fr. Conway, S. J. The panegyric at the solemn high Mass and a concluding discourse at the evening services were also delivered by Fr. Conway.

St. Joseph's large parish and spacious church gave occasion for a more splendid commemoration. The preparatory triduum was preached by Fr. Greisch, S. J., of Prairie-du-Chien, and on each day of the triduum one or two of the sodalities received holy Communion in a body. As all could not be accommodated on the feast itself, the privilege of receiving holy Communion on that day was reserved for the Saint's special clients, the young men's and boys' sodalities. The number of Communions in all on those several days amounted to three thousand. In the afternoon of the feast, the exercises were on a grand and imposing scale. Eight sodalities of men from neighboring parishes had been invited to take part in the procession; and these, with the three sodalities of men, young men and boys belonging to *St. Joseph's* Church itself, made a splendid showing, as they marched through the streets to the sound of music, with their beautiful banners floating above. A pretty feature of the parade was a procession of three hundred little girls, tastily arranged and bearing in their hands little banners inscribed with legends of the Saint's life. After the procession, the sodalists assembled in the large church and were addressed by Fr. Greisch in a fervent and eloquent discourse. The act of consecration was then recited by the officers of the sodalities, and, after the solemn Benediction, the vast congregation joined with pious enthusiasm in singing "God of Might."

In *St. Elizabeth's*, the only negro parish of the city, the triduum and the ceremonies of the feast were attended with an ardor that did credit to the zealous pastor. There was a solemn high Mass, and a panegyric was preached by one of the fathers from the college.

CINCINNATI.—In *St. Xavier's* Church the solemnities were conducted with magnificence. Bishop Richter of Grand Rapids, Mich., an old student of our college in Cincinnati, celebrated pontifical high Mass on the feast, and the Most Rev. Archbishop Elder officiated at the closing exercises on Tuesday evening. The most gratifying feature of the celebration was the fact that besides the visiting prelate, the three clergymen invited to preach on Sunday, Monday and Tuesday evenings were all old students of *St. Xavier* College, one a Franciscan, one a Passionist, and the Rev. Dr. Moeller, Chancellor of the archdiocese.

Preparation was made for the feast by a novena of Masses said at the altar of *St. Aloysius*. The four sodalities of men and boys received holy Communion on the feast, and the three sodalities of girls and married women approached the

holy Table at the 5 o'clock Mass on Monday; a large number of the congregation communicated at the same hour and at the later Masses on the closing day of the solemnities.

At the pontifical high Mass on the feast, the panegyric was preached by Fr. Henry Calmer, S. J. At the evening service of the same day the middle aisle was reserved for the sodalities of men, and Rev. Bede Oldegering, O. S. F., addressed a crowded church on "Penance." On the following evening the middle aisle was reserved for the married ladies' and the young ladies' sodalities, and Rev. Leo Harrigan, C. P., preached on the "Influence of the Catholic Mother."

On Tuesday evening Dr. Moeller addressed the congregation on the Saint's glory in heaven. The concluding procession in the church was arranged with taste and conducted with impressive devotion. The modest and grave demeanor of the acolytes deserved special remark in the report of the ceremonies; as was well said, the "small boy," usually so irrepressible, was lost for the time being in the servant of the sanctuary. The ceremonies were fittingly closed by solemn Benediction of the blessed Sacrament given by the venerable Archbishop.

CHICAGO. — The Most Rev. Abp. Feehan had consented to add solemnity to the festivities by celebrating pontifical high Mass in the college church; but he was unexpectedly prevented from doing so, after all preparations had been made for his coming. The *Holy Family* parish is said to be the largest in the country, outside of the city of New York; and for the greater convenience of the sodalities, two retreats were conducted in the church, one before the feast for the young men, and one after the feast for the young women. During each retreat respectively, separate exercises were conducted for the boys and girls of the several parochial schools. On the feast all the sodalities and many non-sodalists received holy Communion at the early Masses, the total number of Communions for the day amounting to four thousand eight hundred. The celebration was closed in the evening by a large procession in the church and Benediction of the blessed Sacrament.

In the *Sacred Heart* Church, Chicago, the sodalists and a large number of the faithful besides, received holy Communion on the feast, and on the following Sunday a special Communion Mass was celebrated for the children of the parish. After the Mass the children were consecrated to the Sacred Heart of Jesus and the Immaculate Heart of

Mary through St. Aloysius. Triduums in honor of the Saint will be held for the different sodalities during the year.

DETROIT.—In Detroit, the ceremonies were made more solemn by the presence of the Bishop, Rt. Rev. Dr. Foley. He was escorted to the college by the Detroit Catholic Greys, the Cathedral Catholic Cadets and two commanderies of the uniformed Knights of St. John, headed by the Metropolitan Military Band. From the college, his Lordship was conducted by the acolytes and clergy, through the open ranks of Knights and Cadets, to his throne in the sanctuary. Pontifical high Mass was celebrated, and the Rev. M. P. Dowling, Rector of the college, delivered the panegyric. At 2 P. M., Bishop Foley administered confirmation in the church. Later in the afternoon appropriate exercises were held in the sodality chapel for the young ladies' sodality. In the evening the solemnities were closed by a procession in the church, followed by Benediction of the blessed Sacrament.

OMAHA.—*St. John's Church* attached to Creighton College, is strictly a collegiate church.; yet the numbers that attended the exercises of the triduum and the services on the feast itself were most gratifying. The triduum was conducted by Fr. Kokenge, S. J., who also concluded the students' novena with an impressive sermon. At the 7 o'clock Mass on the feast, the college sodality approached the holy Table in a body, and a large number of candidates were received as sodalists. The panegyric was preached by Fr. Corbley, S. J., and the evening discourse was delivered by Rev. Fr. Fitzgerald, Rector of the college. At the evening service, an act of consecration of children to St. Aloysius was read; and the names of the children were duly enrolled to be deposited in the tomb of the Saint. On Monday and Tuesday solemn high Mass of the Saint was celebrated, followed by Benediction of the blessed Sacrament.

In the *Holy Family Church*, Omaha, the various sodalities were prepared for a worthy celebration of the feast by an eight days' retreat, conducted by Fr. Aloysius Van der Eerden, S. J. The sodalists approached the holy Table with much fervor on the feast, and the retreat was closed by solemn high Mass and an eloquent panegyric of the Saint preached by Fr. Van der Eerden.

MILWAUKEE.—A novena, closing with a triduum of more solemn devotions, was held at *Marquette College*, as well as in the *Holy Name* and *St. Gall's Churches*. At St. Gall's

the novena took place immediately before the feast, closing with general communion and solemn high Mass in the morning and a procession and Benediction in the evening. At the Holy Name Church two novenas were made, one before the feast for the college boys and school children, and one for the sodalities ending on the octave of the feast; each novena closed with the usual solemnities. The panegyric for the students and the children was preached by Mr. Neate, S. J., at the afternoon service in the Holy Name Church; a large number of children were consecrated to St. Aloysius, and their names sent on to be deposited in the tomb of the Saint.

KANSAS CITY, MO.—*St. Aloysius* Church, Kansas City, was honored by the presence of Bishop Hogan, who assisted at the solemn high Mass on the feast. The panegyric was preached by Fr. Goggin, O. P.; and during the triduum of solemnities beginning with the feast, the pulpit was successively occupied by Fr. Ward of Westport, Fr. O'Reagan, C. M. and Fr. Lambert, S. J. On Monday a large procession of children from the Catholic schools of the city marched from the Cathedral to attend the high Mass in *St. Aloysius* Church.

Elsewhere in the Province the feast was commemorated with equal fervor, though not perhaps with the same splendor as in the churches of the larger cities. In *St. Mary's* and *Osage Mission*, Kansas, and in other places where the parish limits extend far into the country, the fervor of the faithful in the practice of the "Six Sundays" was particularly noteworthy, as the distances in many cases were great and the roads at times all but impassable. At *St. Mary's*, moreover, there was a splendid procession through the streets of the town, conducted with a pious enthusiasm worthy of the occasion. At *St. Charles*, Mo., there were impressive ceremonies, and a panegyric preached by Fr. Sherman, S. J.

It may be interesting to mention in conclusion, though the fact scarcely comes within the scope of the present purpose, that in Dayton, Ohio, a city within the limits of the Missouri Province, but containing no college or house of the Society, there was a celebration of the tercentenary that would have done credit to any city where Ours have been established for years. Several of the German parishes, with their large sodalities and religious societies for men, united to form a magnificent procession; an eloquent panegyric was preached by one of the younger priests, and the solemn

high Mass was celebrated with all possible splendor and solemnity. It may be significant in this connection to remark that a large number of the clergy of the Cincinnati diocese have made their classical studies at St. Xavier College.

It will appear from this brief sketch that a successful effort was made to render the tercentenary of St. Aloysius a memorable occasion in the Missouri Province. The most gratifying assurance that this celebration will not be soon forgotten, rests on the evident fervor shown not only by our students and sodalities, but by the faithful in general.

EGYPT.

(Extract from a letter of Mr. N. M. Apack
to Mr. H. S. Swift.)

ALEXANDRIA, EGYPT,
August 21, 1891.

DEAR BROTHER IN CHRIST,
P. C.

To our Province of Lyons belong the Missions of Egypt, Syria, and Armenia. The first named is governed directly by Very Rev. Fr. Provincial, but the other two have their own Superiors. Rev. Fr. Clairret, formerly Provincial of Lyons, is Superior of the Syrian Mission with residence at Beyrout, and Rev. Fr. De Damas is Superior of the Armenian Mission and resides in Constantinople.

At the time of the suppression of the Society in the last century, the Mission of Egypt, as we gather from *Lettres edifiantes et curieuses*, was in a very flourishing condition. A century later, i. e., November 10, 1881, two fathers landed at Alexandria with the intention of establishing a proctor's office for the Missions of the Society to the east of Europe, and in the month of May, 1882, some days before the outbreak under the leadership of Arabi Pasha, and the bombardment of Alexandria by the English, our fathers bought the land where now stands the college of St. Francis Xavier.

The rioters having destroyed the college of the Lazarists, these fathers, who were very few in number, declined to continue their classes, and the archbishop petitioned the Holy See for a college under the direction of Ours. The request was granted. Our fathers accepted his Grace's offer, and set about transforming into a college the house which had

been purchased for a residence. This building was rather small, but we have since erected a college some 290 feet in length, 66 in width, with a height of 90 feet. The structure stands in a beautiful garden where many tropical trees and plants grow luxuriantly.

This year, the college has about 230 students *ex omni lingua, tribu et natione*. In my own class of twenty-seven, I have eight Jews, three Greek Schismatics and one Protestant. Our students are chiefly Egyptians, Austrians, Italians, and Greeks with a few English, French and Germans. We follow the French course of studies with, however, some modifications which this country demands. Besides French, Latin, and Greek, every boy must study either English, German, Arabic, Italian or modern Greek.

The fathers of the college hear confessions, preach, and direct sodalities of both sexes. The Franciscans have a convent here, and the various oriental rites have their representatives among the clergy. The Christian Brothers direct many schools for poor children. The Sisters of Charity, the Sisters of Sion, founded by Fr. De Ratisbonne, and some French nuns called *La légion d'honneur* have charge of schools, hospitals, and orphanages. In this city there is a wide field for the exercise of the most fervent zeal, for the people are much given to all kinds of pleasures.

In Cairo, the capital of Egypt, Ours have more than 300 students in the College of the Holy Family. They follow the Egyptian course of studies, viz., they impart some notions of English or French, but give most of their time to Arabic and the natural sciences. Attached to this college there is a seminary for Catholics of the Coptic rite. The building is new, and the church, which will be consecrated in October, excites the admiration of all, and particularly of the Mussulmans. One of the fathers acts as chaplain of the English Catholic soldiers in the city. Cairo has many societies and sodalities.

At Minieh, a little town on the Nile about 155 miles to the south of Cairo, four fathers and a lay brother form a small isolated community. The fathers devote themselves to the various works of the sacred ministry, and also maintain a school for poor children.

Our mission of Syria is enjoying a period of great prosperity. In St. Joseph's University at Beyrout there are over 400 students representing many nations. In the school of medicine, Ours teach physics, chemistry, and botany; the other professors are laymen, and are paid by the French Government. The seminary, which is also attached to the university, counts sixty candidates for holy orders.

The population of Beyrout is very largely Catholic; sodalities of our Lady are numerous and strong; a confraternity of workingmen founded by our Fr. Cranovich, an Austrian, is in a particularly flourishing condition.

In the Mission of Syria there are seven other residences, to each of which are attached several schools for the young of both sexes. Those for boys are commonly taught by laymen, while those for girls are in the hands of a congregation of Arabian sisters founded by one of Ours.

At Ghazir, near Beyrout, the Province has its second novitiate. The first remains at St. Leonard's-on-Sea, Sussex, England. That at Ghazir was established to enable us to profit by a provision in the new French law which imposes military duty even upon those who would be ministers of the Prince of Peace. According to one of the clauses of that measure, exemption from that unbecoming service was granted to ecclesiastics who, from their nineteenth to their twenty-ninth year, should labor in the missions of the east, and particularly in Syria. Availing themselves of this proffered grace, some novices went to Ghazir, where they now have a juniorate also, and a course of philosophy is in contemplation.

In our Mission of Armenia, which was founded in 1883, there are six residences of four fathers each. Conversions are very rare. Ours devote their attention to keeping the Catholics firm in the faith. They have several schools for boys, and during the coming year they will open others for girls, under the direction of French nuns.

In all our missions, but particularly in Syria and Armenia, the American Protestant Evangelical Society is our most active enemy. Its members speak against us and against the Church, but they do not succeed in perverting the Catholics.

Earnestly requesting a remembrance in your prayers, I remain,

Your brother and servant in Christ,

NICHOLAS M. APACK.

DEVOTION TO ST. ALOYSIUS IN NAPLES.

THE LIQUEFACTION OF HIS BLOOD.

Of all the spots hallowed by the presence of Aloysius, Naples, perhaps, is second only to Rome or Castiglione. There it was that during his short stay he edified his brothers in religion and seculars alike by his extraordinary holiness of life; and there, ever since his precious death, he has been honored in a special manner by the people of that most Catholic city. There, too, within the lapse of a few years, facts have taken place which will prove of interest to Aloysius's clients. The purpose of this short sketch is to present to our readers a brief summary of them.

In 1587, Aloysius, having been ordered to Naples by Fr. Acquaviva to recruit his health, lodged at the Jesuit College, to which was attached the church of the Gesù. The room he occupied is accurately described by Fr. Ceparì; it was changed into a chapel at the time that the Saint was admitted to the public honors of the Church. In 1767, however, the Jesuits having been expelled from the kingdom of Naples, and the college of Naples turned into a State University, the chapel of St. Aloysius was forgotten. Even devotion to the Saint began to relax, and it was only towards the beginning of this century that God inspired a faithful servant of his, Don Placido Baccher, to restore this devotion to its pristine vigor. This man of God, as pastor of the Gesù, was never tired of preaching devotion to St. Aloysius to his congregation, and received many signal favors through the intercession of the Saint. He died in 1851 in great repute for sanctity.

His successors are still promoting untiringly this devotion among all classes of people. Yet the chapel of St. Aloysius continued to be forgotten; and so would it be to the present time, had it not been discovered in 1876 by the merest accident. The antechamber to the sacristy of the Gesù was found, after a rainy night, flooded with water. In looking for the cause, a room was discovered which, from the stucco work on the walls, evidently showed it to have been once used for divine worship. As it coincided exactly

with the description which Fr. Ceparì left us of the room of St. Aloysius, it was seen to be the identical chapel so long forgotten. The fact that the Jesuit Fathers turned this room into a chapel, whilst there were not wanting places much better adapted to the purpose, served also to establish that this room was the very one inhabited by Aloysius during his stay in Naples.

Great was the joy of the present pastor of the Gesù, the Rev. Don Raffaele Miccoli, at this happy discovery; he had the chapel immediately restored, and opened it to the veneration of the faithful on the eve of the Saint's feast, 1876.

It is also owing to the piety of Don Miccoli that the precious relic of the blood of St. Aloysius was brought to this chapel. It was formerly kept enclosed in a silver reliquary in the private oratory of the holy priest Don Placido Baccher, to whom it had been willed by a Neapolitan lady, Raffaella Gaudiello. When the vial was placed in the hands of this holy man, the blood in it, though hard and dry before, was seen to become liquid. This same prodigy is now witnessed every year from the day of the feast of St. Aloysius to the end of the Octave. The same has happened at intervals when visitors were present, and before several fathers of the Society. We hope to give more details of this remarkable miracle in a future number.

FATHER JOHN BAPST.

A SKETCH.

(*Concluded.*)

Fr. Bapst remained at Boston College until 1877, having been ordered thither after his retirement in June, 1873, from the superiorship of the Mission of New York and Canada. In 1877 he was sent to Providence, R. I., as pastor of the parish of St. Joseph, just then committed to the care of the Jesuits by the Right Rev. Dr. Hendricken, Bishop of Providence. Here he labored for nearly three years with great satisfaction to the people and great fruit of souls. He found no school for the children of the parish, and he immediately set to work to supply this crying need. His old zeal he found no wise diminished by advance in years, and he soon crowned his efforts with success—a beautiful schoolhouse to be frequented by the 600 children of the parish being soon erected and freed from debt.

One of his most devoted friends,⁽¹⁾ a man of prominence in the city, thus voices the esteem in which Fr. Bapst was held by his people, and gives us at the same time, an idea of the greatness of his influence with all classes:—

“Fr. Bapst was a wonderful man. He was the beloved of all, and did extraordinary work here. He vividly impressed each and everyone who heard him preach with the nobility and grandeur of his character.”

After a year's residence in Providence, Fr. Bapst's health began to fail. He was attacked by the typhoid, from which he suffered a long siege. The winter after his recovery he fell on the ice and broke his leg. As if this were not enough, his memory, eyesight and hearing gradually became affected. Though naturally buoyant in disposition, he felt the weight of his misfortunes keenly, and began to be touched with a shade of sadness. The conviction grew on him that his days were numbered, and he began to make preparation for death. The thought, too, that he had already

⁽¹⁾ Joseph Banagan Esq., President of Woonsocket Rubber Co.

reached the years of his father, strengthened this impression of approaching death. The following extract from a letter to a dear friend, written at this time shows clearly the state of his mind:—

“My health is good in general, but I cannot deny that the infirmities of old age commence to surround me from every side; chiefly from the growing defect of memory, sight and hearing. These infirmities warn me that it is time to make the necessary preparations for the grand journey from time to eternity. I see so many persons younger than myself leaving this world that I cannot help saying, ‘To-day is your turn, to-morrow will be mine.’”

During his stay in Providence a curious coincidence happened which gave rise to much comment at the time, and caused the people to regard Fr. Bapst with redoubled veneration as one possessed of the power of foreknowledge. A Protestant lady living near St. Joseph’s was very much annoyed by the crowds that flocked to the church on Sunday morning; their words of greeting and their interchange of good wishes disturbed her sabbath peace. She became so exasperated that she went the great length of having recourse with her petty complaint to the Catholic priest, whom she would never, under other circumstances, have ventured to approach. Fr. Bapst consoled the excited Sabbatarian with the comforting assurance: “Go, my good lady, to your home again. The Catholics will trouble you no more.” The narrator who is worthy of all credence and who vouches for the truth of this curious tale, goes on to say: “Before the next Sunday the poor lady was, indeed, free from all disturbance on the part of the Catholics, for during the week some strange malady had attacked her hearing and deprived her of its use. This was not the only instance in Fr. Bapst’s career in which he showed something like the power of prediction, though the fulfilment of his assurances in the instances about to be related may have been due merely to a naturally keen perception, or to his extraordinary faith in the power of prayer.

A very dear friend, an excellent Christian, was dying of consumption. Fr. Bapst was possessed of the highest idea of the sanctity of the seemingly dying person. When he asked her friends one day about the consumptive’s health, one of them replied: “My dear father, we have given up hope.”—“Oh!” he replied, “you must not allow her to die. She is a soul needed yet by her family and friends, and will obtain you many graces. Make a novena to our Lady—I will join you—and she will be spared you for some years.” Her friends followed Fr. Bapst’s advice, regarding his words

in the light of a prophecy, and with a faith new to them prayed as they never prayed before. The consumptive was restored to her wonted health, and lived for ten years.

Another of his friends, living at a distance, was at the point of death, and had received the last sacraments. The family had written to Fr. Bapst in the last stages of the sickness, imploring his prayers and a holy Mass for her happy death, as no hope of recovery remained. In reply Fr. Bapst wrote the comforting words: "Your child will not die. God has yet many years of work for his faithful servant." And though the disease was of such a nature as to be considered incurable by the most eminent physicians, the patient recovered and is still living, glorifying God by a life of holy usefulness.

At Frederick, even when Fr. Bapst's mind was greatly impaired, he exclaimed one day: "Alas! poor youths; they are good boys, but will never do for the Society." This he said to the infirmarian, and he referred to two novices who had visited him shortly before. Both were regarded by all as such promising young men, and possessed of such strong vocations, that Fr. Bapst's remarks were looked on as wanderings of a diseased imagination. One of these novices, however, left before the close of his noviceship; the other, some years after he had taken his vows.

It was during his pastorship in Providence that he was sent to Canada to give the annual retreat to the clergy of one of the dioceses in that Dominion—I believe, to those of Prince Edward's Island. This retreat is worthy of mention, because of the spontaneous enthusiasm that Fr. Bapst's discourses aroused among his clerical hearers, who were priests of high character, humble lives and great zeal. At the close of the exercises they tendered a reception to Fr. Bapst, and the vicar general, in the name of the bishop, read an address, taking for his text, "There was a man sent from God whose name was John." Evolving this in its application to Fr. John Bapst, he paid a glowing tribute to Fr. Bapst's apostolic life, and then referring to the results of the retreat among the clergy present, he declared that though equally with the Baptist this John was not *the light*, he came to bear testimony to the Light that enlightens every man that cometh into the world; that those present felt at the end of his precious retreat that a voice of one crying in the wilderness, "Make straight the way of the Lord" had sounded in their hearts by the ministry of this John, who had been another Baptist going before the face of the Lord in their regard to prepare his way in their souls. The enthusiasm was general, and the hearty and prolonged applause

with which the priests and even the bishop greeted these sentiments showed how truly the vicar general had been the spokesman of their inmost feelings. A presentation of a rich purse followed, and the priests vied with one another in offering Fr. Bapst a personal greeting full of affectionate gratitude. Though Fr. Bapst had given, during his priestly career, numerous retreats to the clergy in various dioceses, this retreat was the most treasured in his memory, as well because of the gratitude displayed, as because, being the last he gave to ecclesiastics before his mental disorders set in, it formed a fitting crown to a career that had been full of sympathetic zeal for the spiritual welfare of the secular priesthood.

A little incident occurred on board the steamer on his way home from this retreat, which gives us a further insight into the causes of Fr. Bapst's great power in dealing with those without the pale of the Church. A young gentleman on board, though a stranger to the father, yet attracted by his simple religious bearing, obeyed a strong impulse he felt to address his clerical fellow-voyager. In the course of a long and interesting conversation Fr. Bapst discovered that the young man was the son of a Canadian cabinet officer, and though a Protestant, had a strong leaning towards the Catholic Church. He had one difficulty that held him back, and one that he found insuperable. He could not be convinced of the necessity of a visible head for the Church, and even admitting this necessity, he could not appreciate the arguments in favor of the infallibility of such a head. Fr. Bapst finding the young man a perfect gentleman, thoroughly educated and evidently under the sway of a deep sincerity, set to work with all earnestness to convince the young man how essential to God's Church were both these points. "You see, my dear young man, no necessity of any head for the Church save Christ the invisible one. Tell me truly, do you think God has less care for the wants of the spiritual world than he exhibits for those of the material?" "Certainly not, father," was the reply. "Well then," my dear friend, "you have yourself solved your first difficulty. Your body has not only been created by God, but is under his special guidance; yet he thought it expedient to give it a visible head whereby under him the other members might be guided aright. You would sadly miss your head, were it cut off, would you not?" said Fr. Bapst with a mischievous smile, "and this even with the knowledge that Christ is your guide. He certainly has done no less for his mystical body, the Church, you will honestly confess. We must not confound *what might be* with *what is*. As Christ *might* have

given you a body without a head as a guide, himself being the only guide, so he *might* have founded a Church without other head than himself, the invisible one; but we must examine what is the fact. He might have saved the world without the intervention of men, but did he do so? Now from the similarity that the moral body bears to the physical, it follows that men having been chosen to carry on his mission they must of necessity have a bond of union—a guiding factor, that is, in other words, a head. As to your second difficulty, you will find its solution follows as a corollary of the first. Your head would be but a sorry member of your body if it could not guide your body aright in the ordinary actions of material life. How much more then is rectitude of guidance required by that other head—the spiritual—in things of faith and morals, when eternity is at stake? Your corporal head may be at fault at times in its guidance, yet the results of the error are not irretrievable, but if we once admit the necessity of a visible head for the Church, we must exclude from its guidance all possibility of error in things spiritual, because its effects would be eternally fatal and would affect the whole community, and because, without such exclusion, the Church's head would not be the immovable rock upon which the Church was to be built—it would not be the representative of Christ of which it could be said, 'He who heareth you, heareth me.'" Fr. Bapst then developed these ideas to the great profit of his young hearer, who left him, expressing the determination of giving himself up to a diligent study of the doctrines of the Church.

In the autumn of 1879, Fr. Bapst's mind began to fail so rapidly that it was thought advisable to remove him from the responsibility of superiorship. He was, accordingly, sent to Boston College, where he again acted as Spiritual Father. For a time his health allowed him to hear the confessions of Ours and assist in the church. But in the autumn of 1881, his memory became so impaired and his brain otherwise so affected that it was found necessary to relieve him of all works of zeal. He had dreaded this action of superiors, and it was a terrible blow to him, though he humbly acknowledged its justice. He told one of his friends in confidence: "I have all my life thought any disease, however terrible, would be welcome to me provided my mind were left me, whereby to know God more and more, and excite my heart to increase daily in his love. But God—blessed be his name!—has decided against my wish, and is about to take from me what on his account I prized the most. His will is made known to me by the action of su-

periors. Blessed may that holy will be forever! Despite the terrible revulsion of nature, I welcome for his sake, the dark valley I am about to enter—a living death. In my annual retreats and often during the year, I have uttered that colloquy that forms the refrain in the contemplation for exciting love, and though I have tried to be sincere and to make no reserve with God, yet when I have come to the expression '*Sume, Domine, et suscipe, accipe meum intellectum,*' I could not help but think how terrible it would be to have to give up, even to God, the use of mind for some years, and to live in the darkness of insanity. I prayed for strength to be reconciled on this point that my holocaust might be without rapine, but the life-long horror of madness that possessed my soul would not allow me to enjoy the assurance that I had succeeded. To-day, however, I went to our Lord's Sacred Heart in the blessed Sacrament, and consecrating myself to that dear object of our love, asked him to help me to offer with sincerity my intellect to him. My prayer was heard, and with a deep feeling of sincerity I made a formal offering of my mind to that dear Heart that has suffered all for us. Yes, from my heart, sad though it was at the impending dereliction, I said '*Sume, Domine, et suscipe, accipe meum intellectum,*' and this offering, sadly made though it is, never will I retract."

It was soon made evident that God had accepted Fr. Bapst's heroic sacrifice—the crown of a life of sacrifice. His mental disorders became so distressing that Superiors determined to send him for a change of air to the healthful novitiate at West Park on the Hudson. Before leaving Boston he was permitted to see some few of his most devoted friends. The following letter received from one of them is worthy of perusal. In it the writer describes a last interview with Fr. Bapst, the night before he left forever the scene of his glorious triumphs. This friend of Fr. Bapst spared no pains in gathering materials for this sketch, and our gratitude is due for the unselfish aid she gave the compiler. The hand that penned the following lines is now still in death, the writer having followed Fr. Bapst to the tomb within a year.

BOSTON, December 21, 1887.

Dear Father,

You have asked me to send you a few reminiscences of our friend Fr. Bapst—a request by which you have honored me, though I regret my poor ability which is inadequate to render even a slight tribute that would be worthy of so exalted a character. If pen and wit, however, were ready what could I not say in eulogy of the sainted dead! My earliest years

and happiest were connected with that church over which he presided for nearly a decade. My first remembrance of him goes back to an evening in the earliest summer, when in company with some who are now no more, I met him and received his first blessing after his arrival in Boston. Soon after, he was inaugurated the first president of Boston College. Deeds of gentle kindness mingled with staunchest fearlessness, when duty demanded the exercise of this quality, form the background of my childish recollections of the holy priest, who, in my maturer years, was to prove himself my truest counsellor, and favor me with a share of his friendship. It was when I was best able to know and appreciate him that I knew him best. This was when, after his appointment to the Superiorship of New York, he prepared to leave Boston. The memory of that first parting comes to me in all its brightness. Yes, brightness; for the almost universal mourning over his departure from Boston, where his untiring energy and zeal had been the means of forming the nucleus of a religious influence that was to extend far and wide—the genuine sorrow of all who knew and loved him—was unquestionably a speck of brightness in his life—a crown of triumph for his labors. As he himself said on that occasion: "Were I ambitious of earthly honors—of fame, I would wish to die now."

Even during his residence in New York, his interest in his Boston friends continued, and when at the end of four years he returned to the scene of his past labors, he was welcomed back with a genuine warmth by those who knew and appreciated his worth. At all times he was accessible to old and young, rich or poor. The sorrows of others became his own. The poorer, the more obscure the applicant, the more claim he seemed to have on Fr. Bapst's sympathies and assistance. Simple and childlike in his nature, he knew in his priestly character no difference in talent or rank. He was "all in all to all men." Sinner and just alike approached him, certain of spiritual or temporal relief. In matters pertaining to himself he always spoke with the utmost freedom from personal pride, thus mirroring forth the spiritual *naïveté* of his heart. Though never referring to any special act of his life, yet if any one spoke to him of traits in his character eliciting admiration, he would acknowledge them without any false humility. "Ah, yes! I remember it," he would say on such occasions; or, "You are right; I believe it was as you say." It was as though, when his attention was recalled to anything redounding to his credit, he spoke in praise of a third person.

It was reserved for the subsequent and last years of his life to show forth in all its clearness the holiness of his life. When after his long illness at Providence in 1878, or rather after the complication of sickness, he arose from his bed a broken-down man, shattered physically and mentally, he bravely accepted the cross that was presented to him, its heaviness, its many thorns and its every roughness being fully manifested to him. And yet how heroically he did his duty to the last amid all the darkness and gloom gathering around, just enough light being left to make him feel and know the inky blackness of the cloud surrounding him. One day asking him about his health I received the sad reply: "Oh! the body is all right—it is strong—but" tapping his forehead, and shaking his head sadly, "it is the poor, poor head." He knew and felt it all,

and acquired rich merit by his resignation. A touching incident is told of him by one of his friends to whom he was very much attached, and who had been his penitent for years. Not many months before he left for Frederick, this person called on him, and expressed a wish to go to confession to him. He seemed pleased at the request, for it had been one of the severest blows to him when it was found necessary to withdraw him from his office as confessor, and like a little child, who half expects a favor, said, "I would like to do so very much. Ask Fr. Rector; perhaps he will give me permission to hear you." The request having been made known to the Rector, who, at the time, was standing in the corridor near by, was received with a sad shake of the head, and the remark, "It is impossible!" Fr. Bapst meekly acquiesced in the decision, but it was easy to see that he was deeply pained at this formal avowal of his utter helplessness.

I remember well my last interview with him—it was the night before he left for West Park. Accompanied by my sister, I called to bid him farewell. I found him very much dejected. Though he knew us, he could scarcely remember our names, and it was with difficulty that he was able to find words to express himself. His mind, I think, was not so much impaired at the time as his memory. After a few moments spent with him, he said in a feeble tone, articulating with great difficulty, "Tell mother, that I can do nothing more for her now, I can do nothing more for anybody. It is all over with me." He sat for a moment with a sad, forsaken expression on his countenance; then, as if for an instant one ray of hope had been offered him, a look of his once joyful disposition came to brighten his eye, as he quickly added: "Ah! I forgot. Yes, yes, I can still do something. I can still work for God; I can offer him all my actions; I can still suffer for my good God!"

Such, dear father, was my last interview with our beloved Fr. Bapst. No eulogy could so completely sum up the characteristics of his life as did this closing scene in Boston.

May his dear gentle soul rest in peace. A martyr at Ellsworth in desire, he was a martyr in deed in the dark days that closed his noble career.

Your devoted friend,

A. M.

In the autumn of 1881, Fr. Bapst, whose mental condition was daily becoming worse, was removed by Superiors to the beautiful novitiate at West Park on the Hudson. Here he had the edifying society of the young novices to comfort and recreate him. His mind was yet partially active, and he was still allowed the consolation of offering holy Mass, and of hearing the confessions of Ours. His virtues—especially that of humility—were a constant exhortation to the young members of the Society. He was ever anxious to have the novices visit him, and he never allowed such visits to pass without sowing in the eager souls of his hearers some spiritual seed replete with the germ of future fruitfulness. One trait that drew all towards him was

his tenderness of heart, his sincere affection towards every one that approached him. This was an attraction that exercised a powerful influence not alone over his fellow-creatures, but even over the dumb animals. A pretty incident is related *a propos* of this. A little dog that had the run of the novitiate grounds was led by his quick instinct to attach itself to Fr. Bapst as a bodyguard. It seemed to feel the influence of his great heart. Nothing could detach it from its allegiance to him. It would impatiently await his coming forth in the morning for his walk, and would go wild with joy at his appearance. At night it was with many a pitiful whine that it was prevented from following Fr. Bapst to his room. Fr. Bapst was touched by this steadfast devotion of the little creature, and became very fond of his companion. One day he evinced this tender regard for the poor animal-love of this dumb being in a very marked manner. Some one thoughtlessly administered a sharp blow to Fr. Bapst's friend that caused it to yelp with pain. Fr. Bapst was distressed even to tears at the incident, and strove by voice and hand to soothe the pain so unmerited.

During his stay at West Park he wrote the following short letters to a very dear friend living at Weston, Mass. They are among the last that he ever wrote.

MANRESA, ESOPUS P. O., ULSTER Co., N. Y.

My dear friend,

I suppose you have never been at Manresa. I must give you an idea of it. It is a villa like Fordham's, but a great deal more beautiful. We have two pretty houses, surrounded by all sorts of trees, protecting us against heat and cold, and providing us with all the fruits we desire. We have, too, a vineyard which supplies us with wine for Mass and for the table. We have, besides, gardens—some, full of pears, apples and other fruit; others, adorned with flowers; while a large greenhouse is at hand to serve as a refuge for the flowers in winter. Pasture land is abundant. We have six cows, three horses, and the finest poultry and pigs.

The villa stands on the river bank, while the two houses occupy an elevation removed from the bank some little distance. We cannot go out without having our gaze gladdened by the sight of the majestic Hudson, with its fleets of steamboats and sailing boats passing up and down. But what is better; if we turn our eyes to either side we are filled with a sentiment of the sublime at the sight of the lofty chains of mountains that rear their heads towards the blue sky. It reminds me vividly of my poor Switzerland, which I left thirty years ago!

Father Ciampi arrived in Boston last Sunday. I think it is better to make no concealment. Call on him and tell him that Fr. Bapst bade you take him for your confessor.

Be sure I do not forget you in my prayers and Masses.

Tout à vous en N. S.

J. BAPST.

MANRESA, ULSTER CO., N. Y.

My dear friend,

The Superior has no objections to your papers, and you know I like them well.

Manresa, as we call our establishment, is a hallowed spot. I would gladly remain here for the rest of my days. The temporal and spiritual are equal—one cannot say which is better. If I can be cured anywhere, it is here; I am afraid, however, that I shall be removed to another place; I shall let you know when I leave here. I am well, body and soul, but I cannot say whether my memory is better.

I have plenty of time to pray for my friends.

Sincerely yours in Xt.

J. BAPST.

In the light of the heroic patience with which Fr. Bapst now bore his own heavy cross, how well does not the subjoined letter, written at the outset of his mental decay, make evident the fact that he knew how to practise what he preached.

BOSTON COLLEGE, December 23, 1876.

My dear friend,

I shall offer a Mass for your intention next Monday morning—Christmas day. The Child in the manger, who governs the whole universe will sustain you in the trial that seems to threaten you; he never fails.

The greatest favor God can bestow on us after we have done what we deem our duty, is to give us, instead of a temporal reward, a great humiliation. This seems to be your case. Such a humiliation, accepted with resignation, is the best purgatory and the most perfect and most meritorious act of virtue; it kills pride, increases charity and all other virtues, raises our reward, and glorifies God more than any other act; and the reason is, because the acceptance of such a cross is purely supernatural, without any natural consolation. Happy are you, if you are worthy of such an extraordinary favor! Should the trial come upon you, it would be the best and greatest stride towards perfection. When it comes, let me know. In the meantime, I shall continue to pray for you.

Truly yours in Christ,

J. BAPST.

In 1883, after a two years' residence at West Park, it was decided to remove Fr. Bapst to the milder climate of the South. The novitiate at Frederick, Maryland, was fixed upon as his future abode. His malady had grown apace and his mind had gradually become more and more darkened. Sufficient light, however, remained to allow him to merit by the mental sufferings that he endured at Frederick. The horrors of the Ellsworth outrage began to harass his mind, and the scene of violence was re-enacted in his imagi-

nation. Even in the middle of the night he would sometimes run to one of the fathers for protection against his fancied pursuers. He suffered untold agony from this source. For some days after his arrival at the novitiate he said Mass, but one of the fathers had to be present lest he should omit anything essential. As his mental condition was becoming more impaired, superiors thought it best that he should discontinue saying Mass. This was a bitter trial for Fr. Bapst, to whom the celebration had been a daily solace. He approached, however, for some time, the holy Table every day, but not without first going to confession. If it ever happened that he reached his confessor's room after the latter's departure for the sacristy to prepare for Mass, he would hasten after him, and kneeling at his feet, even though the latter might be already vested for Mass, make his confession. Of course the confessor had to send the attendants out of the sacristy in the meantime. Some one commented in presence of the confessor on this seeming scrupulosity of Fr. Bapst, and he was assured that Fr. Bapst was extremely clear and exact in making his confession. The confessor added that he deemed this a special grace granted him by God in reward for the great zeal and charity which Fr. Bapst had ever manifested in the confessional. What tended to make this consoling statement more remarkable was that this exactness and clearness characterized his confessions even during his worst days at Frederick, when his memory had completely failed him. He could not remember his own name, nor if he left his room, could he find it again, unaccompanied, and yet, wonderful to say, he could remember his daily defects without difficulty when at the feet of his confessor. While at Frederick he was attacked by home sickness, and began after thirty years' absence to long for his beloved Switzerland. One of the fathers hoping to divest his mind, took him in a carriage to the beautiful mountains near Frederick. When they had reached the top, the father pointing out to his afflicted companion the picturesque valley below and the mountain ranges that hemmed it in, remarked: "How beautiful is Switzerland! how grand the Alps!" Fr. Bapst smiled sadly, and shaking his head, said: "Ah! no, no, my father; that is not dear Switzerland! those are not the Alps!"

In May, 1885, after a stay of nearly two years at Frederick, his mental condition having grown worse, it was thought advisable to commit him to the care of specialists. He was accordingly removed to Mount Hope Retreat near Baltimore. Here he remained for two years, when our Lord having tried his faithful servant in the fire of affliction

called him to shine in the heavenly kingdom as gold freed by an earthly purgatory from all its dust. His demise took place in November, 1887, on the day sacred to the suffering souls. May we not hope that having undergone his purgatory on earth, he went straightway to join in their journey to heaven the joyful company of souls liberated on that day by the power of Christian prayers.

The following beautiful letter from the Sister of Charity entrusted with his care while he was at Mount Hope gives us a view of his life at the Retreat and of his last moments:—

MOUNT HOPE RETREAT, BALTIMORE Co., MD.,

December 21, 1887.

Reverend Father,

It gives me pleasure to respond to the request made in yours of the 14th inst., that I should give some account of Fr. Bapst's life among us and of his last moments. I only regret my inability to do so in a worthy manner. I shall ever consider it a precious privilege to have been chosen to take care of the saintly and venerated father, whose presence in our midst has left a deep feeling of veneration and respect for his beloved memory; for we felt we dwelt with a saint. Sister Catherine, our Superior, in confiding him to my care, said to me: "I give you a saint to attend. Take the best care of him; he is a treasure." And we always considered him as such. He commanded the respect and veneration of all who approached him. When free from mental suffering, he was most meek and amiable. His look of sanctity attracted everyone. Visitors on seeing him with his long, flowing white beard, would exclaim: "Who is that venerable old man; he looks like a holy old patriarch;" or, "he looks like St. Joseph." Truly, his appearance must have been but the reflection of a soul pleasing in the sight of God. Though deprived, by the unsearchable designs of divine Wisdom, of the use of his mental faculties, he evinced an ardent piety, by which we may judge of his love of God and of his holy service. I found him almost constantly occupied in trying to arrange a little altar in his room, and, as it were, preparing to say Mass. When unable to read or pray, he always carried a large rosary and a little Sacred Heart manual. These I often tried to take from him in a spirit of innocent mischief, just for the pleasure of witnessing his devotion to these objects; for he would, on such attempts being made, clasp them tightly to his breast, and could not be induced to give them up. I remarked his particular love of angelic purity, which, I doubt not, was recompensed by the presence of celestial spirits around his death-bed. On the day on which he died, no indication of disease or death was perceptible in his room; the air was pure and fresh, and as he lay on his bed after receiving the last sacrament, calm and apparently unconscious of everything of earth, an almost heavenly peace rested on his countenance, and his eyes seemed to follow some pleasing, and, as it were, familiar vision. May we not suppose that the blessed angels, in whose company he must have lived, came at that moment to conduct his pure soul to heaven, there to enjoy their society for all eternity. He thus

passed away calmly, peacefully, and without any apparent agony; and we hope that in heaven he will raise in supplication for us those hands, which so often offered to the eternal Father the spotless Lamb of God. We feel that he will remember us, for he always showed gratitude for the slightest services, at least by smiles and gestures, when unable to do so by words. I shall ever thank divine Providence for having chosen me to take care of him, and I now invoke his prayers.

I am, in the love of the Lord,

Most respectfully,

SISTER LORETTO.

That the sentiments expressed in this letter were sincere, was made evident by the eagerness with which the sisters came at every moment of leisure to pray beside the remains, and by their anxiety to have Brother Hammill who was in charge of the body, lay for a moment their beads and other articles of devotion on his folded hands.

Fr. Smith, Rector of Baltimore and Fr. Francis Ryan were deputed to accompany the body to Woodstock College. It was St. Charles's day, November 4. The undertaker missing the road, it was not till noon that the funeral reached the college. Here the fathers, scholastics and brothers to the number of two hundred were assembled to aid with the chant of the divine office the soul of the old hero who had fought the good fight, who had kept the faith through good repute and bad, who had finished his course, and who had already, many hesitated not to think, received the crown of justice, from the just Judge. It was an impressive scene. The religious in reverent posture, imbibing in prayer, lessons of apostolic virtues and perseverance from the life and death of the departed; the November sun, already in its meridian, streaming through the stained-glass windows, as Fr. Sabetti celebrated the noon-day Mass, and forming with its rays a crown of glory, as it were, around the remains of the dear departed. Truly one could not but think that the sun, which had been recently shrouded by clouds, betokened by the brilliancy of its rays with which it now drove all appearance of gloom from the scene, that Fr. Bapst's career, having set in the darkness of mental clouds, had already begun anew in all the brightness and glory of the eternal Sun of Justice.

THE WORK AT THE GEORGETOWN OBSERVATORY.

THE PHOTOCRONOGRAPH.

Few of Ours, even in this Province, are aware of the serious and important work now in progress at the Observatory. Father Hagen has just issued the first volume of his valuable mathematical work, a notice of which will be found among our book notices. He continues his observations of variable stars, and is now preparing a publication which will occupy him three years more. To extend the work of the observatory he has recently issued a circular, a copy of which has been sent to all our observatories, to every Provincial, and is published in this number of the LETTERS, asking them to work together under a common plan for observing, the plan having the authorization of Father General. Father Hedrick has recently been added to the observers and is at present engaged in computing, but will begin observations with the new twelve-inch telescope just as soon as it is finished. Father Alguè, of the Province of Aragon, Spain, has recently crossed the ocean to study at the Georgetown Observatory. His purpose is to erect at Manilla, in the Philippine Islands, a large observatory, which the Spanish Government will support.

It is, however, the work of Father Fargis, which is at present attracting the most attention and of which we wish to write. A year ago he began working at the Observatory, and he has made a most valuable invention which in its numerous applications bids fair to rank among the most important of modern astronomy. The invention has been made known in a book of 36 quarto pages, illustrated with photogravures, published by the observatory, under the title: "The Photochronograph and its application to Star Transits. Georgetown College Observatory: Stormont and Jackson, Printers, Washington, D. C., 1891." We are confident that our readers will be interested in a description of the new instrument and some of its applications, and this we can give more readily as we were enabled recently to inspect the invention and hear the inventor's own explanation. As we fear that many of the descriptions have been too technical for the ordinary reader we will endeavor

to describe the instrument in as simple language as we can. Let us begin with its history.

Perhaps some of our readers will remember the announcement made in the *VARIA* of the October number of the *LETTERS* for 1889 of experiments made at the Observatory for the purpose of removing the personal equation in transit observations by means of photography. The article concluded with these words: "Further experiments will be necessary to perfect the details. This method of letting the sensitive plate take the place of the eye and of the chronograph, seems to have a great future." The experiments, after being repeated with an improved apparatus in August, 1889, were then broken off for the time being, by the appointment of Prof. Bigelow to the West African Eclipse Expedition. The Ertel transit of the Observatory was then handed over to the instrument maker for thorough repair and adaptation to this kind of photographic work. Father Fargis, after finishing his third year of probation in June 1890, was sent to the Observatory and was at once put in charge of the instrument; he began to repeat the experiments of Prof. Bigelow and with such success that he has at last perfected the details and made the instrument which he has called the Photochronograph. So varied are its applications and so important that it is impossible at present to forecast its value. But let us explain, as clearly as we can, just what has been done.

The object of all transit observations is to find the exact second at which a star passes the meridian. For this purpose the transit, consisting of a telescope mounted between solid piers, is placed as exactly as possible in the meridian. A number of fine vertical wires cross the centre eye-piece, and are so arranged that the central vertical wire will, when the instrument is accurately adjusted, always follow the meridian as the instrument is turned, and the instant when a star crosses this wire will be the approximate time of the star's meridian transit. As much depends on getting this time with the greatest exactness, various means have been resorted to. A number of wires is used so that the mean of a number of observations can be taken, instead of depending on the passage of the star across a single one.

Before the invention of the telegraph the method exclusively employed was that "by eye and ear." The observer, keeping his time-piece near him, listened to the clock-beats, and estimated as closely as he could, in seconds and *tenths* of seconds, the moment when the phenomenon he was watching occurred—the moment, for instance, when a star passed

across a wire in the reticle of his telescope. At present the record is usually made by simply pressing a "key" in the hand of the observer, and this, by a telegraphic connection, makes a mark upon a strip or sheet of paper, which is moved at a uniform rate by clock-work, and graduated by seconds-signals from the clock or chronometer. This instrument is called the chronograph.

Now in all these methods there is found what is called the "personal equation," for every observer has, his own peculiarities of time and observation with a transit and a correction has to be applied to every observation on this account. This correction is of course different for different observers, and different even for the same observer at different times. The elimination of this error has always been desired, and Professor Young, one of our most distinguished astronomers, does not hesitate to say that "one of the most important problems of practical astronomy now awaiting solution is the contrivance of some practical method of time observation free from this annoying human element, the personal equation, which is always more or less uncertain and variable." Now it is just this personal equation which the invention of Father Fargis does away with. How this is done we will try to explain.

It is not difficult to see that an effective way to do this would be to make the star imprint its own image on a photographic plate. This was suggested by Faye as early as 1849, and experiments have been made in Europe and this country but up to the present without complete success. Prof. Young believes that the perfection of this method of taking the observation by photography and thus removing the personal equation "may make a great revolution in the art of meridian observation." But no one had, when he wrote, succeeded in accomplishing it.

Father Fargis has, however, given us an instrument which enables the star to photograph its own transit and with such accuracy that it is believed it will surpass every other method. In any event, it completely suppresses the personal equation, as the eye and ear are supplanted by the photographic plate. The radical defect in all previous experiments, was the motion of the sensitive plate. Father Fargis remedied this defect by keeping the plate stationary and using an occulting-bar to move across the field of vision, the occulting-bar being of such extreme lightness that its movements do not cause any perceptible vibration in the plate. This is the important part of the invention and it is entirely due to Father Fargis, but we must let the inventor himself describe it for us.

"The new apparatus consists of a strong brass collar, fitting closely to the sliding tube, just behind the collimating plate, by means of a hinge and screw-bolt. To this collar is attached a U-shaped soft iron core, with a coil on one of the arms. The naked part of the core is bent back and up, so as to act on the armature from behind. The end of the core is encircled with a thin ring of cork, to diminish the force of the armature stroke. The usual adjusting and connecting screws are conveniently placed. A strip of steel about two millimeters in width and two-tenths of a millimeter in thickness is soldered to the armature at right angles to its line of motion. This is passed through the apertures in the side of the focusing tube intended for direct wire illumination, and stretches across the reticle. The coil, armature, and occulting-bar or shutter are so fixed to the collar that, when at rest, the lower edge of the shutter (clamp east and transit pointed south) is parallel to and a fraction of a millimeter above the horizontal diameter of the reticle.

"The plate holder is merely part of the Ertel micrometer box. The outer plate, carrying the eye-piece, the one next it with the movable wire, and the micrometer screws were removed from the box, together with the set of beveled brass strips which formed the upper grooves, leaving only a plate containing the fixed wires and the one holding the collimating screws. To the outer surface of the former are attached horizontally, immediately over and about eight millimeters from it, two parallel bars holding the eye-piece in a sliding frame so as to command a view of the whole reticle cavity. The sensitive plate is inserted inside the parallel bars so as to rest flat against the reticle, and is held in place by a wedge of soft wood. When the wires are photographed by the object-glass illumination their images and that of the star are practically in the same focus, so that the thickening and displacement which constitute the photographic parallax are avoided.

"For the necessary purpose of identifying the clamp side of the negative, an arbitrary mark, in the present case a minute drop of ink, is placed upon the reticle, on that side. This is printed on the negative when the wires are photographed, and the identification is complete.

"Suppose, then, that connection be made with the sidereal clock-relay, and that a star begins its transit. When the current is turned on, the shutter falls with the armature, cutting off the light of the star. At the break the shutter rises with the armature, uncovering the star for one-tenth of a second, and dropping again as the current flows. Hence the negative shows a simple line of dots, each representing one-tenth of a second exposure. The clock contact may be changed so as to avoid breaking the contact at any time desired. Any second can, therefore, be readily identified. The

plate shows an oval blackened form, which is the glass reticle, photographed by the light of the object-glass, and a white band across the centre made by the shutter, which intercepts this light when the wires are being photographed, thus preserving the star-trail from obliteration. This is accomplished by disconnecting the clock-relay and turning the current on directly to the apparatus. This holds the shutter down, right across the path just made by the star, completely protecting the photographed transit.

"It might be urged that the armature stroke would impart a tremulous motion to the instrument, owing to the manner in which the apparatus is attached to the focusing tube. But Fr. Fargis announces that the careful micrometric measurement of over 700 photographic transits shows no perceptible trace of any such error; and, if it were so, a very obvious arrangement would permit the application of this method, by a mere juxtaposition of the apparatus to the transit.

"In this manner the objectionable features, which led to the rejection of the apparatus as at first constructed, would seem to be eliminated. The sensitive plate does not move from the beginning to the end of the operation, and being securely wedged in against the reticle, there is little cause to fear photographic parallax. The extreme lightness of the occulting-bar and the simplicity of the armature movement, doing away with all transference of motion, reduces friction to a minimum, and makes the clock-beat and shutter movement practically synchronous. The complete protection of the star-trail against the illumination necessary for photographing the wires, as just described, is also a distinctive feature of this method. For these reasons, it may be conceded that the instrument described has a valid claim to the name of 'photochronograph,' since it actually registers on the sensitive plate the time of the transit of a star.

"The negative shows a simple line of dots, or the star-trail across the plate. This can then be permanently fixed on the plate and microscopically measured and examined."

Fr. Fargis has made those micrometric examinations of over twelve hundred photographic transits and finds no trace of any perceptible error. These photographic plates are all kept and are accurately measured under a microscope constructed expressly for this purpose. The manner of doing this, and the great care employed in applying the corrections and in making the necessary computations, is explained in the second part of the book published on the Photochronograph, and it will give an idea of the patience required of an astronomer. The work closes with the following summary of the results already attained by the Photochronograph:—

"While the probable errors of a single pair of dots in the measurement of the plates, or of the resulting clock correction, and the residuals of the star places, may perhaps appear a little smaller than in the usual methods, it is not so much these smaller figures that seem to promise for this method a practical importance as the *entire absence of the personal equation*.

"A photographic transit is, on the whole, more laborious than one taken by the chronograph, yet it certainly makes it possible for us to eliminate the personal equation in all cases where such elimination must be purchased at any cost.

"As an example, we need only mention *longitude* determinations. The usual exchange of the observers, so expensive in time and money, is, by the photographic method, rendered unnecessary and even useless. If the photochronographs at the two stations are worked by the same clock at either station, or at an intermediate one, the sensitive plates will record the difference of the two meridians without the interference of the observers.

"The photographing of star transits will be continued at this Observatory for all the stars within the reach of our equipment, in order to study the nature of the peculiar errors of this method, and to test its efficiency in regular zone work."

The applications of the Photochronograph are not, however, confined to star-transits alone. Prof. Bigelow thinks that "the chief field of usefulness will be found in the physical laboratory, where any amount of artificial light can always be used, and the automatic record can be made to assume any degree of accuracy desirable. It is known that many experiments in physics are afflicted with personal equation, and thus there is a hope of avoiding them by the introduction of this apparatus."

Father Hagen has shown in an article in the great German Astronomical Journal, the *Astronomische Nachrichten*, that the Photochronograph may be applied to the measurement of double stars.

The photochronograph is probably destined to play an important part in latitude determinations. There are indications of a minute periodic change of latitude, the cause of which is involved in considerable obscurity. The matter is at present being investigated, and is causing quite a commotion in astronomical circles. It is an important discovery that the photochronograph can be applied to the solution of this important problem. An instrument of novel design is now being constructed for this purpose, the announcement of which will be found immediately following this article.

Other applications have suggested themselves, and this new instrument seems of far greater importance than we just at present realize. It cannot but add to the reputation the Society has ever enjoyed for astronomical research, and it is indeed a subject of joy for us that our own country and old Georgetown are to have the honor of this valuable invention.

A NEW APPLICATION OF THE PHOTOCHRONOGRAPH.

THE LATITUDE INSTRUMENT.

GEORGETOWN COLLEGE OBSERVATORY,
WASHINGTON, D. C., September 24, 1891.

We are at present building an addition to the Observatory to accommodate an instrument of novel design for latitude observations.

It has long been the desire of astronomers to make use of photography for this purpose; but the level or artificial horizon on which the observations of latitude depend, has hitherto proved an insurmountable obstacle.

According to the present design, the level is simply eliminated, and with it, consequently, the only obstacle to the use of the sensitive plate.

The Photochronograph forms an essential part of this instrument, which was ordered about the middle of August, 1891, although the plans were matured as early as January, 1891.

The objective will be of 6 inches aperture, and is to be corrected for actinic rays only. This will in all likelihood afford power enough to photograph stars of the 6th magnitude.

If the instrument, as we hope, should be completed before next December, our little Photochronograph, will have *solved two great problems within less than a year; viz: the determination by photography of both co-ordinates of observatories—Longitude and Latitude.*

A LETTER TO OUR ASTRONOMERS.

GEORGETOWN COLLEGE OBSERVATORY.

WEST WASHINGTON, D. C., U. S. A.

REVERENDE IN CHRISTO PATER,
P. C.

Multa sunt in manibus nostrorum hominum instrumenta, *æquatorialia* quæ vocantur, sive majora sive minora, quæ si ad finem communem prosequendum adhiberentur, non est dubium quin uberior fructus scientiæ afferretur, quam singula in singulis scientiæ partibus producere possunt. Ex quibus instrumentis plurima aut soli adolescentium instructi-
oni serviunt, aut propterea omni usu carent, quod, quomodo pro temporis locique ratione usui esse possint, nemo videt.

Quamobrem consilium inivimus invitandi omnes, quibus èa quæ sunt necessaria suppetunt, ut in certa quadam scientiæ parte exploranda conspirent atque sua inter se studia jungant.

Ad hanc autem multorum conjunctam contemplationem admodum idonea esse videtur ea scientiæ pars, in qua exploranda hujus nostri observatorii instrumenta imprimis usurpari solent; quæ in stellarum *variabilium* natura ac legibus perquirendis versatur. Earum enim cognitio, cujus Argelander vir clarissimus fundamenta jecit quamvis multis in rebus adhuc sit subobscura, quum tamen neque instrumenta singillatim accommodata neque homines longo usu instructos requirat sed instrumentis maximis æque ac minimis comparari possit, atque summam rerum contemplandarum et varietatem offerat et copiam, amplissimumque nova indagandi campum aperiat, sane et apta est et digna ad quam excolendam multi uno consilio accedant.

Præterea rerum de illis stellis observandarum ratio ea est, ut et quæ de singulis stellis observata fuerint, singulis annis a quolibet semel iterumque edi possint, et universa quæ compluribus annis cognita fuerint, digna futura videantur quæ vel in singulis speculis edantur separatim vel uno libro collecta typis mandentur.

Quæ studiorum conjunctio quo facilius efficiatur, toto ani-

mo parati sumus, ex omnibus quæ adhuc repertæ sunt 250 stellis variabilibus suam cuivis instrumento et loco partem assignare, et observandi computandique rationem et viam cum quolibet, cui hujus rei suscipiendæ et constanter persequendæ sit voluntas, communicare.

Quæ communicatio sive scriptis litteris, sive quod melius est, coram viva voce fieri potest. Quamvis autem ad pleniorum hujus rei notitiam colligendam vix integer annus sufficiat, primis tamen principiis discendis satis erit unus alterve mensis.

Ut susceptum autem laborem cum fructu prosequamur non opus erit ut plus temporis quam binas horas vespertinas, prout aeris cœlique conditio permiserit, quinquies vel sexies in mense in stellas observandas conferamus.

Atque hoc modo speramus fore, ut vinculum quod nos toto orbe dispersos conjungit, etiam in explorando cœlo nobis adjumento sit, opusque aliquod, hoc scientiæ genere dignum, cui singuli impares sumus, collatis in unum viribus ad majorem Dei gloriam perficiatur.

Quo majore vero spe ac fiducia nostros ad hæc studia jungenda invitare possimus, antea, quid A. R. P. N. hac de re sentiat, explorandum putavimus; neque prius has litteras dimittere ausi sumus, quam ipsius approbatio animos nostros confirmasset. Rescripsit enim ad nos, sese consilium nostrum probare, ac summopere optandum esse ut nostri, quæ singulorum vires superent, ea viribus junctis perficere studeant. Hac enim re eos et gloriam Deo et Societati honorem esse allaturos.

Datum ex Observatorio Collegii Georgiopolitani,

J. G. HAGEN.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

PART IV.

Father Perron as Minister.

At the end of his third year of probation, Father Perron was sent to Poitiers to be Minister in a college which had just been entrusted to the Society by Monseigneur Pie. As the house Monseigneur gave the Society had been an old Dominican convent, it had to undergo many repairs and changes to adapt it to a college. Besides superintending this work Father Perron had to teach higher mathematics, for which his studies at the Polytechnic well fitted him; he also gave the points of meditation and taught the catechism to our brothers. Several accounts of his mortification and love of poverty while there have come down to us. It was remarked that every afternoon, after the four o'clock recreation, when the students had eaten their lunch, Father Perron was seen to go about quietly and pick up the pieces of bread that the boys had thrown away; his breakfast the next day consisted merely of these pieces of bread and a cup of coffee which, to mortify himself still more, he used to take in a cup which had already been used by some one else. It was remarked, too, that he had no chair in his room and that he did all his work standing at a large high desk. His love for the way of the cross still followed him, and he was seen every afternoon making the stations in the chapel. Nor had he lost his desire for the missions. The Crimean war was in progress during this time, and he writes to his sister that he would willingly go there as chaplain and to minister to the sick but that there was no intention of sending him.

In January, 1857, Father Perron was sent to be Minister at the scholasticate in Laval. He occupied this charge for more than three years, and thus he became well known to many of the fathers of the province of France and to some of the old Mission of New York and Canada, who had been sent there to complete their studies. Père Matignon, now

Superior at Paris, and known to us from his conference at Notre Dame, writes as follows :—

“ I knew Father Perron when he was Minister at Laval. We all looked upon him as a saint. What struck us especially was his humility and his mortification. He who had, when he wished to assume them, such distinguished manners, affected very simple, rustic ways of acting to make himself despised. Many were deceived and thought that these common manners were natural to him. This continued till the end of the scholastic year when during the vacations the truth came out. A play had been gotten up, and Father Perron took a part in which he acted as he really was, and with such elegance that it became evident that during the entire year he had hidden everything which could turn to his advantage. As Minister he was always at the service of everyone and he left nothing undone which might minister to their comfort. His food was composed of what had been left by the others and, as he was always at the foot of the table, he was thus able to take what no one else would eat ; this mortification was all the more remarkable as his stomach was delicate and caused him much suffering. It was useless to ask him to act otherwise, nothing would make him change the plan he had adopted.”

At Laval Father Perron was regarded by some as too exact and severe, but this rather speaks to his praise as his first duty as Minister was to enforce the rules. His method of calling the scholastics to order, far from being severe, was often humorous. One day he found that a scholastic kept his room in great disorder and among other things habitually neglected to make his bed. The next recreation Father Minister called the scholastic from recreation and asked his help in some little work he had to do. The scholastic willingly consents wondering what it may be, when to his dismay, the zealous Minister conducts him to his own (the scholastic's) room, and then asks him to be so kind as to help him make his bed.

His letters to his sister are ever full of most religious counsel appropriate to her state of life. Now he draws a valuable lesson from several deaths in the family, again he directs her to read the life of St. Chantal and Ribadeneira's Lives of the Saints. He writes to her on the Christian education she should give her daughter, and touches beautifully on the delicate subject of vocation. The space and time at our disposal allow us to quote only one on charity and another on discouragement. They will serve as examples of the others and show what a religious spirit dominates all of them.

He writes the following New Year's letter at the end of December, 1857:—

“I was, indeed, glad to hear from you and to hear such good news. May God, then, continue to shower upon you and all your family his choicest blessings. This he will not fail to do if you continue to bestow your charity on the poor members of Christ who surround you. What you write to me of the difficulty that there is for one placed in your high position to sanctify herself, is true. But you must ever bear in mind that the great means of succeeding, in spite of your position, is charity towards the poor. It can be said to be the infallible as well as the necessary means for you. For our Lord himself says, ‘Blessed are the merciful for they shall obtain mercy;’ and again, ‘As long as you did it to one of these my least brethren, you did it to me.’ It is to those who will have practised the works of mercy in regard to their neighbor that our Lord promised that he would say, ‘Come ye blessed of my Father.’”

“What constitutes the danger in the possession of riches is that they harden the heart, close it to the unfortunate, and allow only an entry for passions which find their satisfaction in goods, and thus they become a great snare of our enemy. Hence, my dear sister, the only means to escape this snare of the demon is to sanctify by charity the riches which God has given you. You will thus place them in that safe bank, ‘where neither rust nor moth doth consume, and where thieves do not break through, nor steal.’ Courage and confidence, then; let this spirit of charity form the substance of the inheritance you will bequeath to your child, that it may serve her to draw profit from the rest.”

In another letter written a year later he fortifies his sister, who was induced to give way to discouragement in considering the apostolic work of some of our fathers, and in reading the perfection required of a religious soul by some spiritual writers. Speaking of Father De Ravignan, who had just died, and of the increase of work and responsibility thrown on Father Ponlevoy, he continues:—

“Well, my dear sister, we must draw courage from the consideration of these generous servants of God, instead of giving way to discouragement at the sight of their labors, and of the perfection which they have reached and which is so far above our weakness. Our Blessed Lord himself wished to strengthen us against this temptation when he said to his apostles, ‘In my Father’s house there are many mansions;’ and again by the parable of the servants giving account of their work to their master, and giving one, five talents, another, two, and both of whom are recompensed according to what they had gained, whilst we see that he condemns the wicked

and slothful servant because he was not willing to do anything with the one talent entrusted to him, under the pretext that it was too hard to satisfy a master who was so exacting.

"This should warn you, my dear sister, against that temptation you speak to me of in your letter, which causes you to give up in despair reading Father Rodriguez on Christian Perfection. You must not be astonished that you are thus tempted; we are all of us, more or less, tempted in the same way, and we must be on our guard not to allow ourselves to be overcome by this miserable attack of our great enemy, who would turn aside our poor hearts from the great treasures God has promised to us, and the acquisition of which by his grace he makes so easy. If the door of a magnificent palace full of gold, and precious stones, was opened, and permission given to take whatever one wished, where is he who would be discouraged, and who would be unwilling to take anything, because he saw at his side others stronger and more industrious who would take much more than he could. Now this is the case with supernatural goods which God offers to whoever is willing to take the trouble to collect them. The whole time of our life is given us to gather these treasures, though it is true that we will not enjoy them but imperfectly here, but in the life to come we will enjoy them fully and according to the measure we have collected. There is indeed a measure below which we cannot remain, this is the amount absolutely necessary to preserve the life of grace in our souls, which consists in the observance of God's commandments. If death surprises us when we have not this measure, we shall be lost. But if there is an amount necessary for salvation, what right have we to complain of the goodness of God who puts no limit to the goods which he offers to us and which we can acquire if we only wish to do so? Would we wish to compel those giants and Christian heroes whom we see so far in advance of us, and who offer their assistance to help us, to walk according to our pace?

"Courage, then, my dear sister. Strengthen yourself by the consideration of the examples and the counsels of the saints, and if you do not feel equal to do what you see they have done, at least, do what you can, and God, who abounds in condescension and mercy, will receive with indulgence all that you offer to him."

During these years at Laval, Father Perron did not lose sight of the offering he had made of himself for the missions in his third year of probation. In May, 1857, he thus writes to his sister:—

"You ask me, my dear sister, if I am preparing myself to go to some distant mission. It is not a secret, and I can tell you that I have offered myself with all my heart (*de grand cœur*) for any mission wherever it may be, but up to the pres-

ent time, God has not made known to me if he would accept my offering. I am not at all disturbed about it. If it pleases him to send me I am ready, if he wishes that I remain to work here, I am just as content. Only pray for me that the will of God be accomplished in me, and that I become a fit instrument in his hands to promote his glory by saving a great number of souls."

The answer to this generous offering came at last. In the autumn of 1860 he was told to go to the Mission of New York and Canada, then attached to the Province of France. It did not take him long to prepare. Like a true apostle, he departed at once for Paris without visiting his relatives, and from there he announces his departure to his sister, as follows:—

"I wish to make known to you the change of my residence. I leave Laval to labor in another part of the Lord's vineyard. For a long time I have begged to be sent to some foreign mission. This favor has not been accorded up to the present moment, probably on account of the uncertainty of my health, which broke down several years ago, and which it was feared would not keep up. But, thanks to God, my strength has kept up and even increased. I leave next week for New York by the steamer *Arago*. . . . I recommend myself to your prayers in order that I may have a safe voyage, but especially that God may grant to me all the graces necessary to make a good apostle, and that I may serve for the conversion of many souls in that great country, suffering from need of sufficient religious helps."

In the light of what we know now, Father Perron was not to save a great number of souls as a missionary but rather as Spiritual Father, Master of Novices, Rector of Woodstock, and Instructor of the Third Year, to form religious souls to perfection. The thirty years that remained to him of life he spent in directing and governing Ours, a task for which he was eminently suited. On reaching New York he was appointed Spiritual Father to the community at St. Francis Xavier's. A month after his arrival he began his annual retreat, and he refers to his office in the following words:—

"On the tenth of December, octave of St. Francis Xavier, I began my annual retreat. The first two days all my time was passed in distractions about building a magnificent college in this great city; at intervals, however, I deplored the weakness of my mind and I understood that a spiritual edifice is to be constructed first in my own soul, and then if God blesses my prayers, my labors and my sacrifices, an edifice is to be built up in the souls of others, and especially in Ours,

since I am Spiritual Father in this college. Surely if a spiritual edifice, solid and enduring be erected in us, we will indeed do great things for God. Therefore, I ought to labor at this, and because God has given me the office he will also give the grace; I must, then, make myself all to all that I may gain all to Christ—this is a necessary and most efficacious means—and as much as I can I will animate Ofrs to acquiring this zeal for souls.”

Father Perron continued as Spiritual Father till the end of the scholastic year, when, having acquired some knowledge of English, he was made Minister, and at the same time taught trigonometry and analytical geometry in the college. He is still remembered by some of our older fathers, and they tell us he was noted for his sacrifice of self and great charity. Being Minister, it was his office to make the appointments for the high Masses, and almost every other week, to spare the others, he appointed himself to sing the Mass, saying that it never troubled him to fast. He began, too, to hear confessions in the church, while, attracted by his holiness, many priests from the city used to confess to him in his room. Thus his time was well occupied. His retreat for this year he began on the feast of the Immaculate Conception. His notes, which hitherto were written in Latin and French, are henceforth written in English. We shall give them just as they were written and in full, for, though not elegantly written, they are ever pious and edifying and show us better than anything else could his humility and inner life.

NOTES OF MY ANNUAL RETREAT.

December, 1861.

December 9th.—I began my retreat yesterday evening, on the feast of the Immaculate Conception. I feel a great want of *prayer, of union with God*, I feel it *deeply*, and yet up till the present time I have been unable to get this precious gift, either through neglect, or perhaps, also, through some natural instability of mind; though certainly I have not seriously set to work to overcome my natural sloth. I feel how much I want prayer to reach the perfection which God expects of me, and to obtain the necessary light and grace to do what he expects of me in this Mission. I feel that he expects an entire sacrifice of myself to fulfil the designs of his grace, and I wish, indeed, sincerely to make this sacrifice, but I wish to be better prepared so as to be a victim of an agreeable odor and purified from the stains of my imperfection and negligence. I hope, with the help of his grace and the protection of the Blessed Virgin Mary, to obtain in this retreat the

necessary courage to give myself now to our Lord without any reserve.

December 11th.—I went to consult the Spiritual Father, Father George Schneider, and I told him the difficulty I had in avoiding distractions during my prayer. He counselled me to have my book ready before my eyes, all the more as I have no distractions when I make spiritual reading. I shall try to do so and to have some general plan, or outline of meditation, to apply to every subject.

December 12th.—In the contemplation concerning the Incarnation, considering, on the one hand, what the three divine Persons were doing at the sight of the corruption of the whole human race, and on the other hand, what the Blessed Virgin was doing, I concluded what I ought to do when I am saddened at the consideration of the sins or faults of others.—First, I must pray to appease the divine wrath. Then I must humble myself, thinking that I often did worse and for a long time, that I am capable even now of doing worse should grace not strengthen me powerfully. I must, above all, try to correct myself of all faults of which I may be guilty in helping or correcting others. In all, I see that I must endeavor now to be more careful about *humiliations, prayer, and self-renunciation*. These three virtues I must practice for a long time, and acquire in some degree of perfection before I become a fit instrument in God's hands to correct others. I must practise humility and mortification, because prayer accompanied by these virtues is all powerful before God.

December 13th.—I feel always more inclined towards the three capital points of humility, prayer, and mortification. The contemplation on the Nativity and the flight into Egypt have a particular lesson for me in that they show me how the Holy Family were humiliated and suffered contempt and privations, and yet they prayed constantly, and awaited patiently the indication of God's will.

December 14th.—Considering that these eight days of retreat are granted by the infinite goodness of God that I may get light and strength for one year, and considering how little light and strength I have, especially in the surroundings in which I am placed, I felt afraid at the sight of the little profit I have reaped. However I will not be discouraged. I again take the firm resolution to become a man of prayer. I do not see any other way to give me hope to obtain what I see is wanting to me. Our Lord begins his public life by humbling himself amongst the sinners whom St. John was baptizing, and after this he goes into the wilderness to fast and to pray. Always and everywhere these three great means, Humiliation, Mortification, and Prayer.

In all my meditations I feel more inclined to think that what I am more in need of now is the habit and spirit of prayer; our Lord is always praying to give us an example.

Hence I take as the principal resolution of this retreat to apply myself, henceforth, with all possible care to prayer. 1st. The morning meditation with the additions and always some time for the review. 2nd. The breviary, trying to pronounce the words better than I have done. 3rd. The holy Sacrifice with due thanksgiving. 4th. The examination of conscience, with the additions also of our Holy Father St. Ignatius. 5th. The evening litanies. 6th. The beads with all the other little prayers during the day. I will take as the subject of my particular examen, this year at least, the manner in which I fulfil this duty and my special resolution in this respect. I began this night the third week and I tried to impress deeply in my mind and in my heart these words of our Lord: *Exemplum dedi vobis ut quemadmodum ego feci ita et vos faciatis.*

December 15th.—I was very much distracted and occupied by thoughts about the danger of souls in this country, and especially of the spiritual danger of the Society and its future welfare. I could not help during all my meditation thinking about this. But I thought that our Lord in his Agony in the Garden must have seen pass before his eyes all the sins of the world, all the religious orders, all their dangers, all the faults of their members, etc. He saw certainly this present time, our Society, its members in this country, and me with the others. He prayed for us. He suffered and offered his sufferings for us. Am I not willing to do the same? am I not bound to do it? and if I do what I ought to do, our Lord does not require more. I must, then, before all imitate our Lord, *pray* and *offer myself* and do the will of God in all. God will reap the fruit himself.

December 16th.—I finish my retreat to day. I am confirmed in the resolution to put all my care in prayer, and especially this year to acquire the habit of it, because I foresee that I shall need it more henceforth than ever before. I shall try to take the Sacred Heart of our Lord for my special refuge. I shall, too, have recourse to the Blessed Virgin and St. Joseph, to St. Ignatius also as he will have a special power to help me in my resolution.

Laus Deo et B. M. V.

It is not difficult, we believe, for us to see that in this retreat God was preparing Father Perron for the new and important charge he was to enter on. Certainly the resolution to apply himself to prayer could not have been more appropriate, for at the end of the scholastic year Father Perron was sent to Canada and, on the Feast of St. Ignatius, was appointed Master of Novices at Sault-au-Recollet. Here he entered upon what was to be his great work for the rest of his life — the formation of Ours, and it is this period of his life that we will take up in our next issue.

MISSIONARY LABORS.

MARYLAND-NEW YORK PROVINCE.

From April 3, to June 30, 1891.

The following are the names of the fathers of the Society of Jesus on the band during the above three months: Joseph Himmel (Superior), Ronald Macdonald, Matthew McDonald, Patrick Gleason, Patrick Forhan, James Casey, Elias Younan and Thomas Wallace. Over 30 weeks of missions were given and the figures tabulated below point to a great success. They speak for themselves.

A mission, which is a sending forth, depends for its success on the spirit of God, the true Paraclete and Comforter, proceeding from the Father and Son, and breathing creation and life wherever he wills. No where does a missionary of God see more clearly the action of the Holy Ghost than during the course of his apostolic labors, and no where can he better realize the infinite goodness and mercy of the Saviour of men, our sweet Redeemer, Jesus Christ. A missionary, then, must be a man of God, filled with his spirit, the spirit of prayer and sacrifice, and in close union with the Sacred Heart of Jesus, his Divine Master, taking his place, doing his work, and full of piety and compassion for poor miserable sinners. The field of his labors is the pulpit and the confessional. Plain and simple instructions on the commandments of God, the precepts of the Church, the sacraments, especially Penance and holy Eucharist, the devotions and practices of faith—with fervent and stirring sermons on the grand truths of religion—end of man, sin, hell, death, judgment and the mercy of God proceed from the pulpit—mercy rules the confessional. The idea of a missionary in the minds of the people is of the highest. He is called by them—"the missionary father," "the holy father," and he is supposed to come to them in the spirit and with the power of an apostle of God. In their simple faith they bring unto him the infirm, the halt, the cripple, the deaf, the dumb, the blind, the leper. He often hears such expressions as these, "lay your holy hands on him, father," "you have but to touch her, father," "if you wish you can cure me," "holy

father, in the name of God, cure my child." The poor humble missionary has to own his helplessness, encourage their faith, point upwards to the sweet Jesus who alone can cure and with all the fervor of his heart pray God, that he, in his loving kindness, may do unto them accordingly to his will and their faith. A few facts may be of interest. A mother leads a child by the hand to one of the missionaries and with tears begs a cure for her dear boy. Both mother and child kneel with great piety, and the priest in the name of God reads the Gospel of St. John over the boy and gives him the blessing. Three weeks later two young lads call at St. Francis Xavier's New York, and ask for the "father that heals." The same missionary was then busy with the mission in 16th Street, and the porter happened to call him down. As soon as he entered one of the small side parlors both lads burst into tears, and the elder cried out, "Oh father, mother sends us to you. Here is my brother. You blessed him, he is cured, he was subject to fits, bless me also, father." Astonished, confused, the father blessed the youngster, cheered him up and sent them both away full of trust and confidence in the goodness of God. How far the cure was permanent the father could not find out. A little crippled, blind girl, about seven years of age is placed on a chair, near a large heated stove in the vestry of the church where three fathers were giving a mission. The mother was bending over her child and warming her tiny, frozen hands. She had carried her darling fifteen miles, through a very heavy fall of snow, in an open wagon. A missionary was sent for. He enters, kneels on one knee, and half resting on the chair takes the little hands in his own. His lips move in prayer and in low, soft accents he begins to speak to the child. At first the little creature hearing a strange voice, is seen to frown and shake her little head. The father speaks to her yet more tenderly and he soon catches a gentle "I want bread and butter." Some cakes are at once begged for and when brought were given to the child. She took one in each hand and began eating, now from the right and now from the left, by turns. She evidently enjoyed the treat, for the cakes were of the best. A sweet smile plays on her lips, and a sweeter laugh is heard. The mother's heart began to swell up. "Dear father, have pity on my child; let her remain blind, but for God's sake put her on her legs. It breaks my heart to see her trying to drag her withered limbs along the ground." The priest deeply touched bent his head in fervent pleadings—soon he felt two chubby hands touching his head, temples, and cheeks, and stroking his face. Tears started to his eyes. "This is

what she does to her own father when she is very affectionate," the mother said on witnessing the scene. A few people had gathered round. They, too, knelt and prayed. The priest, after a while, afraid of making a fool of himself, tore himself away and entered the church to pray more lovingly, before the blessed Sacrament, where, alas! a sight yet more heart-rending met his gaze. On one of the benches was stretched a girl of twelve. Two women were trying to hold her down. She was turning and twisting from side to side; now lifting herself up, now casting herself down; she was in one of her epileptic fits and seemed writhing in pain. The father approached, and found the child foaming in the mouth and uttering low moans. While a child, a severe fall on the head injured the brain and deprived her of reason. The distressed parents implored for pity on their child. They had been four hours in church before the tabernacle of love, in earnest and heartfelt prayer. What could the missionary do but join in prayer and share the awful grief of the suffering and sorely tried children of our heavenly Father who so willed to afflict his own. Many such scenes occur. They humble the missionary and help to glorify God and secure greater merit to men. One case deserves mention. A woman entered the vestry, threw herself on both knees, and falling flat on the ground exclaimed, "holy father let me kiss your feet—I am an unfortunate mother." The priest stooped, gently told her to rise and kneel to God alone. She was in deep and cruel agony. Kindly enquiring, the father learnt that God had severely tried her faith. Two of five children were out of their minds. Her sad tale of sorrow went deep into the father's heart. He begged of her to bring her little ones to him. One, less violent, was brought and blessed, the other the father had to visit. He found a beautiful boy of thirteen in a dirty little garret, with only a shirt to cover his nakedness, wheeling round and round the room, now upon his bed, now rubbing himself against the walls, head bent, hands loosely hanging by his side, and acting more like a caged hyena than a human being. Poor broken-hearted mother and poor children! God knows best—all the consolation that religion could offer was placed before the mother and father—and the missionary promised a daily memento for the afflicted ones of Jesus crucified. Prayer does much, especially if it be humble and confiding. It is the power of man against the power of God and when poured forth from spotless and afflicted souls is always heard. How many a vile sinner is dragged to the tribunal of penance on the pleading of a pure child of fifteen or sixteen, and how many a hardened sinner is completely con-

verted. Cases of 20, 30, 40 and 50 years are frequent—and the longest on record occurred last May, namely, repentance after 71 years of sin, shame, and disgrace.

	Con- fession	1st Com'n	Con- firm.	Con- verts
Amesbury, Mass.....	2000.....	6.....	.....	.....
Trenton Cathedral, N. J.....	4230.....	50.....	160.....	22.....
Blackstone, Mass.....	2650.....	16.....	140.....	6.....
Brockton, Mass.....	5773.....	67.....	228.....	.....
Arlington and Belmont.....	1454.....	.....	.....	.....
Seranton, Pa.....	3700.....	30.....	160.....	20.....
South Lawrence, Mass.....	3468.....	20.....	82.....	.....
Woonsocket, R. I.....	4600.....	50.....	160.....	3.....
Milford, Mass.....	3885.....	50.....	334.....	6.....
Carleton.....	815.....	.....	.....	.....
Fairville.....	820.....	.....	.....	.....
St. John's, N. B.....	1200.....	48.....	12.....	.....
Merrimac, Mass.....	314.....	.....	.....	.....
Weymouth, Mass.....	950.....	7.....	.....	.....
South Weymouth, Mass.....	430.....	2.....	.....	.....
Brewsters and Towners, N. Y.....	500.....	.....	.....	.....
Hingham, Mass.....	835.....	.....	.....	4.....
St. Joseph's, Providence, R. I.....	.....	.....	.....	.....
Halifax, N. Scotia.....	.....	.....	.....	.....
Halifax, St. Joseph's.....	.....	.....	.....	.....
Truro, N. S.....	.....	.....	.....	.....
	37624	346	1276	61

THE NEW ITALIAN CHURCH, NEW YORK CITY.

It will be of interest to Ours to hear a word of what may be truly called the new mission attached to the Province. At present the question of Italian immigration is one of foremost interest in the councils of the Nation, while at the same time the solicitude of the Church authorities is awakened by the appalling spiritual destitution of thousands of souls, who ought to be Catholics. There are in New York City over a hundred thousand Italians, of whom a very small proportion practise their religion.

There is a glimmer of faith still in their occasional processions, such as those in honor of our Lady or St. Roch. But this little spark seems not to have life enough to reach to the soul and heart. Their spiritual life is really extinct, and but for these occasional ceremonies one would never dream that the majority of immigrant Italians had ever heard of the Catholic religion. Neglect and the other causes which have brought about their sad condition have ren-

dered many of them hostile to the Church. Nearly all are so indifferent that their salvation seems a matter of little concern to them.

Some work has been attempted in behalf of these people, but not with encouraging results. Twelve thousand Italians were reckoned as members of the old Cathedral parish, in Mulberry St., and were under the care of the secular priests of that parish. The fathers of the old Cathedral saw that their efforts were almost fruitless, and asked the archbishop to try to devise more efficient means for their welfare. In the Italian quarter, where the old Cathedral parish is situated, there are three other parishes, each with about 12,000 or 15,000 Italians. But in all these, though Italian priests have ministered to them, the results seem to be small.

Owing to the meagre results obtained thus far, it has been the desire of the ecclesiastical authorities of New York for some time to have Religious take the work, and hence the archbishop begged Fr. Provincial to give him some one for that purpose. Fr. Provincial finally consented, and Fr. Russo and Fr. Romano established themselves in a house in Mulberry St., in the heart of the Italian quarter, about Aug. 15. They have no church as yet. A small chapel, with capacity for about 200 is all that they have for the accommodation of their congregation. Fr. Russo says the work must be pursued slowly and cautiously, for the people he has gone to evangelize are not much more than heathens. They live unmindful of religion, and they die without its aids.

The writer passed down Mulberry St., and he can assure the readers of the *LETTERS* that the sights and surroundings in the neighborhood of Fr. Russo's residence are neither attractive to nature nor at all encouraging. However, the two missionaries, Fr. Russo and Fr. Romano, are hopeful. They have the encouragement of archbishop and priests, and they surely need the sympathy and prayers of Ours. The work is one truly apostolic; nothing pleasing to nature, and everything calculated to discourage. Even the language of some offers difficulty, for while the majority of these Italians are Neapolitans, there are others like the Sicilians who speak a composite dialect, for the understanding of which a knowledge of Greek is useful.

Failure has followed the efforts of others. This effort is as a final resort. If it fails too, we may give up hope; if it succeeds, it will bring great glory to God, and will continue the glorious tradition of our Society for her wonderful success in missionary work. It is important to estimate the

undertaking at its true value. Set it down as the conversion of heathendom in the heart of the Metropolis, with all the latter's allurements and incentives to evil; and then you have a correct idea of it. It is a work well deserving of our constant and fervent prayers.

THE GOLDEN JUBILEE AT FORDHAM.

St. John's College, Fordham, having been founded by Abp. Hughes on June 24, 1841, celebrated this year its golden jubilee. To commemorate the event a history of the college in octavo, of 150 pages, was written by Thomas G. Taaffe, and elegantly gotten out by the Catholic Publication Society. It is illustrated with many full-page engravings of the college buildings. Besides, the *Fordham Monthly* issued a jubilee number of 86 pages with photo-engravings of the grounds and the different classes. For a full account of the proceedings we must refer our readers to the October number of the *Fordham Monthly*, which has just been issued. From it we extract the following.

THE PROCEEDINGS OF JUBILEE-COMMENCEMENT-DAY AT FORDHAM COLLEGE.

"Crowds made their way to Fordham on the 24th of June, and the day was all that was prophesied for it, so far as the Jubilee exercises of St. John's College were concerned. It was, without question, the most noteworthy day the College has seen since its foundation, fifty years ago. For months before, preparations had been under way, and the eventful day was eagerly awaited by all who were in any way interested. Wednesday morning dawned bright and clear, a cool, fresh breeze tempering the heat of the June sun, and the heart of every Fordhamite beat more easily as the fear of a gloomy day was dispelled. As the hours advanced it grew warmer, not a cloud dimmed the brightness of the sun, lawn and trees looked fresh and beautiful, and a twittering chorus from the foliage overhead lent a peculiar charm to the occasion. It was an ideal day.

"Visitors who passed under the evergreen arch at the gate noticed clusters of American flags attached to the ancient elms. This was thought to be a fitting mark of honor to the Founder of the College, who rendered such important

service when the life of the Union was threatened. From the front of the main building hung banners, and the coats-of-arms of all the States. The principal entrance was decked with the stars and stripes, the graceful folds of which harmonized with the masses of ivy that clung to the gray walls.

"On the broad lawn that slopes gently down toward the railroad was pitched a large tent, over which bright banners waved. In this tent Archbishop Corrigan celebrated Pontifical Military Mass at ten o'clock. A temporary altar was arranged on a high, carpeted platform. At the left, on a hillock, stood the statue, hidden by flags. Strasser's band, from David's Island, played "My Maryland" as a processional. One company of cadets, in full dress uniform, lined the short pathway from the door to the altar. Another company marched into the tent and took possession of the front rows of seats. When these arrangements had been made, the Archbishop and his attendants came slowly from the College.

"It was a splendid scene. Gold embroidery sparkled, and splendid robes of white, purple, violet and scarlet, with trimmings of rare lace, glowed in the June sunshine. Hundreds of eager faces were bent forward to catch a glimpse of the prelate as he mounted the platform, crozier in his hand, and mitre on his head. Acolytes in red and white, Monsignori in purple, and Jesuits in sombre black, were in the train. The candle-lights sparkled like jewels against a background of flowers on the altar. Louder, clearer and richer grew the music. There was a clinking of silver chains, and the odor of incense was mingled with that of the new-mown hay.

"*Gloria in excelsis Deo,*" chanted the Archbishop.

"Company, attention! Carry arms!" The stern commands rang out like bugle-calls, and were obeyed with a promptness and exactness that would lead a chance observer to exclaim that older soldiers could not have excelled these young warriors.

The assistants at the Mass were: Deacon, Rev. John Scully, S. J., President of the College; Sub-deacon, Rev. P. F. Dealy, S. J.; Deacons of Honor, Very Rev. William McNulty, of Paterson, N. J., and Very Rev. James Hughes, of Hartford, Conn.; Masters of Ceremonies, Very Rev. Mgr. McDonnell, D. D., and Rev. W. H. Murphy, LL. D.

"About 12.30 the crowd which had arrived in time for the morning services was augmented by throngs who came to be present at the unveiling of the Hughes statue and the usual Commencement-Day exercises in the afternoon. From that time until 2.30 or 3 o'clock every train brought its quota of guests until the number mounted into the thous-

ands. At 1 P. M. the battalion of cadets formed on the campus and was put through all the movements by Lieutenant Edwards, U.S.A., professor of military tactics. Too much has already been said about the efficiency of this splendid body of young soldiers to leave any comment necessary here. Suffice it to say that they never appeared to better advantage.

"The drill was succeeded by the unveiling exercises under the tent. The flapping canvas could not shelter a third of those who wished to see and hear what was going on. The hillock at the foot of the statue was covered with spectators, and far beyond the tent the crowd stood patiently in the sunshine. Archbishop Corrigan, and Archbishop P. J. Ryan, of Philadelphia, took seats on the raised dais which had been provided for them upon the platform. Both wore the robes of their high office.

"At the subsidence of the applause that greeted the worthy eulogist of Archbishop Hughes, Mr. James A. Dunn, of Connecticut, the honor-man of '91, arose and delivered a salutatory address of welcome to the multitude that had gathered from far and near to do honor to Fordham College and its illustrious Founder.

"It now became the duty of Judge Morgan J. O'Brien, of the New York Supreme Court, to present the statue to the College in behalf of the subscribers to the fund for its erection. The statue was accepted by the President, Father Scully, in a speech in which he thanked heartily those who had subscribed for it and presented it to the College. When Reverend Father Scully bowed and resumed his seat, Mr. William Rudolf O'Donovan, the sculptor of the Hughes statue, passed into the hand of Archbishop Corrigan the cord that gently tied the extremities of an American flag and kept the statue veiled from view. One sharp pull at the cord released the flag and disclosed to the gaze of the assembled throng the life-like features of the venerable Archbishop. And who of the many friends of Fordham that saw this happy moment of unveiling will ever lose out of his mind the memory of that proud event—the glorious burst of applause that was rivalled only by the thunderous noise of cannonading beneath the old elms on the lawn? Never was such echoing and reverberating heard around Rose Hill since the days of George Washington.

"After the unveiling of the statue, a poem was read by Mr. Michael J. A. McCaffery, of the class of 1861. Then followed an eloquent oration by Archbishop Ryan on the life and the work of Archbishop Hughes.

“After the exercises on the lawn a dinner was given by the Alumni Executive Comitée to invited guests and donors of the Hughes statue, three hundred and twenty-two in number. The company comprised ecclesiastical and lay citizens well known in this community and throughout the country. A grand array of priests from all parts of the diocese was there; sons of St. John’s, high in judicial, financial, professional and business circles, were seated around the hospitable board. The company was typical of Catholic patriotism, intellect, devotion and distinction.”

RETREATS FOR LAYMEN.

A sketch of the foundation and progress of the work.

[*This sketch was written for the LETTERS by Mr. Levaux, a scholastic of Tronchiennes, and is published with the hope that a better knowledge of what has been done, and is still being done, in Belgium and France, may induce some of our houses to imitate their good example.—Editor W. L.*]

The task of establishing a house of retreats for laymen was undertaken at Tronchiennes in Belgium, just twenty-six years ago, by Father Delcourt, now a venerable old man of eighty years, whose residence is our house at Brussels. It was at his suggestion that Count de Bergeyck, then a member of the St. Vincent de Paul Conference, deciding to make a retreat at Tronchiennes, persuaded Count Alfred Cornet de Peissant, and M. Eugène de Peneranda to share his pious purpose.

Three pilgrims, scarcely conscious of the great part they were fulfilling in the designs of divine Providence, asked for admittance at the gate of the old abbey of Tronchiennes, on the eve of Palm-Sunday, in the year 1864. Father Geeraerts, then in his third year of probation, was charged with the spiritual guidance of the three exercitants, who, after a retreat of three days, during which they experienced great joy and consolation, received Communion on Holy Thursday and returned to their homes. The following year, Count de Bergeyck and Count Alfred Cornet de Peissant returned to Tronchiennes for a second retreat, bringing with them the Baron Paul Misson. In 1866, the exercitants, nine in number, made their retreat under the direction of Fa-

ther Adolph Petit, then instructor of the tertians. For some years after this, Fr. Petit conducted the retreats, and his wonderful zeal and energy greatly contributed to the permanent success of the work.

Ten laymen took part in the retreat of 1867; and twenty-one in the retreat of the following year. Two retreats were given in 1869; the first during Holy Week; the second during the week preceding Pentecost Sunday.

In the year 1870, Fr. Petit succeeded Fr. de Maeyer as Rector of Tronchiennes, and in 1871, at the suggestion of M. Constantin Heger, one of the exercitants, the custom was introduced of making the Way of the Cross, in common. Three retreats were given in the year 1875, when Fr. Petit yielded his Rectorship to Fr. Vanderhoeven, who was afterwards made Provincial of Belgium.

The new Rector, who had been Fr. Petit's assistant in the work of retreat-giving was a man of truly apostolic zeal, who fully realized the importance of the charge entrusted to him. Besides erecting a splendid chapel, which is greatly admired by all visitors, he organized a retreat for the month of September, and a second for the three days preceding the Christmas of 1877, and at these retreats one hundred and fifty laymen, from all parts of Belgium were present, eagerly seeking spiritual strength and consolation in the ancient abbey of the Premonstratensians.

From this time, the number of exercitants steadily increased, until success itself seemed about to bring down failure upon the enterprise. The building was found to be too small, and though the fathers gladly offered their rooms, yet numerous applications had to be rejected; and there followed a discontent which seemed to threaten a crisis. But Almighty God did not suffer the good work to be defeated. In 1880, Fr. Genis, the present instructor of tertians, was named Rector. Full of confidence in God, he undertook the erection of a large and beautiful dwelling, in which eighty guests can find ready accommodations. The expense was in great part borne by the exercitants. And now the work went forward with renewed success. One hundred and eighty-eight laymen entered into the retreats of 1884, and a special retreat was given to the lay teachers of our colleges.

In 1886, Fr. Wouters became Rector of Tronchiennes. Fr. Petit had charge of the retreats, the Reverend Rector giving many of the conferences. An extra retreat was given this year, immediately before the Feast of Corpus Christi. And now, during the Rectorship of Fr. Van Reeth,

the twenty-fifth anniversary of the establishment of the retreats has been celebrated with becoming solemnity.

It is well nigh impossible to form any just estimate of the good that is effected by these retreats. Yet some idea may be gained, when we reflect on the wonderful efficacy of the Spiritual Exercises of St. Ignatius, and consider the power of God's grace when men freely yield themselves to its influence, and this they do who make the retreats at Tronchiennes. The number of these men has now increased to three hundred. Some of them belong to the nobility, others are from the middle class of society, including members of Congress, merchants, bankers, lawyers, soldiers, professors and students, artists, and journalists, in fact men of every profession who assemble from all parts of Belgium and from the frontiers of France, Germany, and Holland. Brussels alone sends its annual contingent of about one hundred and fifty. Nor must we consider merely the good effects wrought in the souls of the exercitants; for these men, scattered as they are over the whole of Belgium, and everywhere models of charity, piety and zeal, have for twenty years and more, served as God's instruments, working good in others. And it is said, that there has been no Catholic undertaking of importance in Belgium, for years past, which has not been previously conceived, planned, discussed and encouraged at the meetings of Tronchiennes.

But it is not in Belgium alone that the good influence of the retreats is felt. Success in Belgium has stimulated the zeal of Jesuits in France and other countries. Twenty-five years ago no one seemed courageous enough to establish laymen's retreats in France; but of late years two houses of retreats, modelled on that of Tronchiennes, have been opened; one in Wasquemal, near Lille, with Fr. Doyotte as director, and the second in Rheims, directed by Fr. Watrigant.⁽¹⁾

Here it might be well to give the order of exercises followed in these retreats:

ORDER OF EXERCISES.

- A. M. 6.—Rising and morning prayers.
 6.30—Reading in the chapel, Mass, breakfast.
 7.45—Free time, silence.
 8—Meditation.

⁽¹⁾ A letter just received from France tells us that there are at present houses of retreats in each of the four French Provinces. The largest is in the Province of Champagne, at Notre Dame de Hautmont. In this house alone last year, the Exercises were given to 800 exercitants, and it is expected that the number this year will reach 2000.—Ed. W. L.

- A. M. 9.15—Visit to the blessed Sacrament, free time.
 10.30—Meditation.
 11.30—Free time.
 11.45—Examen.
 12—Dinner, visit to the blessed Sacrament, coffee, recreation.
- P. M. 1.45—Beads, reading of the Imitation.
 2.15—Free time.
 2.30—Meditation.
 3.30—Free time.
 3.45—Way of the Cross in common, free time, life of saint.
 5.30—Meditation.
 6.30—Free time.
 6.45—Supper, visit to the blessed Sacrament, recreation.
 8.30—Benediction of the blessed Sacrament, evening prayers, retire.

A single glance at this order shows that the day is well filled,—a day of silence, with four hours meditation,—and this for men of the world.

It is needless to say that the men, who spend the three days of prayer and silence in our houses, give great edification to our own communities. It affords us real pleasure to see the care with which these laymen, wholly unaccustomed to the observance of religious silence, attend to every rule and regulation of the retreats. At the close of each retreat there is a general Communion, preceded by a carefully made confession.

One word now about the retreats which are given at Charleroi to the miners. The first retreat met with such success, that it was decided to purchase a country house, where the workmen could come together to be strengthened in their faith, and encouraged to withstand the temptations to which they are daily exposed. Charleroi was selected for this work, because it is one of the great industrial centres of Belgium; and for a like reason, our fathers are thinking of erecting, in the near future, another house of retreats near the city of Ghent.

The owners of the various industrial establishments, even those of advanced liberal ideas, are very favorably disposed towards us and our work, and have offered to defray the expenses of the retreats; for they see, among other good results of the retreats, a spirit of contentment among the workmen, and the removal of the violent measures of socialism.

May our dear Lord continue to bless our labors, and bring about the establishment of laymen's retreats in other lands,

OBITUARY.

BROTHER PATRICK MULDOON.

Br. Patrick Muldoon was born in the County Longford, Ireland, on March 1, 1834. He left Ireland and went to Guelph in Canada at the age of twenty-six. He entered the novitiate at Sault-au-Recollet, June 5, 1858. After three years spent there, he was sent to the Indian Mission at Manitoulin Island, where he spent eleven or twelve years. Speaking of this time afterwards to some of his companions he often said, he "thought our Lord in his mercy would remit some of his purgatory on account of the sufferings endured there by reason of the long and severe winter seasons." From the Island he went to Fordham, where he had charge of the farm for a number of years. Thence, in 1883, Superiors sent him to St. Inigo's. Here his health broke down and he was removed to Frederick, where he acted as porter. During this time the dropsy, which troubled him for years, grew decidedly worse, and with the hope that the cool, clear air of the north might relieve him, he came to Worcester at the beginning of last autumn. He rallied for a while, but shortly after Christmas, he rapidly grew worse, and towards the end of February was unable to leave his bed in the infirmary. During all his sickness he edified, and even amused, all who visited him by his cheerfulness and gayety and resignation to his sufferings. Never an impatient word, never even seeking for those little comforts which are always due to the sick. He welcomed the approach of death, for, as he said himself, "he had prepared himself as well as he could, and had received the last rites of the Church, and was dying in the Society, and there was no longer any use for him except to trouble his brothers in the Lord." He died on the afternoon of the 23rd of March, 1891, with the names of Jesus and Mary on his lips.—R. I. P.

FATHER RICHARD J. WHYTE.

Fr. Whyte was born at Dunhall, Kilkenny Co., Ireland, in 1824, of a family that figured quite prominently in Irish affairs in the days of O'Connell. He studied medicine at Trin-

ity College, Dublin. In the forties he came to this country, and in 1846, when hundreds went west in the search for gold, we find Dr. Whyte among the number. In California, where by the way, Fr. Whyte's sister is at present superioress of a convent, he practised medicine for a number of years. In 1855, feeling that he had a religious vocation, he entered the Society of Jesus. He assisted in the parochial work at Boston College for three years, then on his removal to Fordham he was made professor of history, which he taught with much success. Subsequently, he was sent to St. Francis Xavier's where he labored till his death. During his latter years he suffered very much from asthma. The intensity of his pain was such that several times he was sent to the hospital. In November last, while at St. Joseph's hospital he was so low that it was thought prudent to administer the last sacraments. He rallied, however, and returned to St. Francis Xavier's. In June he contracted pneumonia, and this united with the asthma, was more than he could sustain. In this last attack of disease he displayed great patience, in spite of the torture of his sufferings. He died on the 12th of June, 1891.—R. I. P.

FATHER PATRICK DUDDY.

On the 17th of June, 1891, at a few minutes after 10 A. M. Fr. Duddy exchanged this life for a better one. For a long time he suffered from a disease, that finally brought on a poisoning of the blood and affected his heart, but was only hurtful in his last few years. Born in Philadelphia, Pennsylvania, on the 6th of April, 1819, in his 21st year he asked and obtained admittance into the Society on the 13th of August, 1840, and after the usual studies and experiments received the grade of Spiritual Coadjutor on the 8th of December, 1857. Though suffering much he was able to act as prefect of discipline and teacher for eight years in the colleges of Georgetown and Frederick. For fifteen years he was Procurator and Minister in various houses to the great satisfaction of Superiors and externs. About 1863, he was sent to help in St. Joseph's, Philadelphia. He had no aptitude for preaching and in consequence gave himself entirely to the hearing of confessions. Ready at all times to wait upon those who wished to make their peace with God, it was no wonder that a large crowd of persons should be attracted to his confessional. Nor were the laity alone in seeking help and counsel from him in the holy tribunal. Very many of the clergy also were in the habit of going to his room for the same good work. In the year 1888, the disease began to be too much for his zeal and as his weakness began to grow too heavy, Superiors thought proper to send him to the novitiate to rest and prepare for death. Here he gradually grew worse, until, fortified with the sacraments, he gave up his soul quietly to

his God in the 72d year of his age and 51st of his religious profession.—R. I. P.

BROTHER JOHN SHEEHY.

In the novitiate, at Frederick, Br. John Sheehy died piously in our Lord on the 8th day of September, 1891, about 8.30 A. M. He had been sick for nearly ten years, though he had been confined to his room only for the last twenty-two months.

Br. John was born July 15, 1811, in Ballintaguir, a small village of the county of Kerry and diocese of Killarney in Ireland. When 26 years old he came to America and landed in Quebec, but he remained in Quebec only a short time, having obtained a situation as teacher of mathematics on a United States vessel. He remained a few years in this occupation, when the opportunity offered itself of teaching in the parochial school at Georgetown. Here he found his vocation. He asked and obtained admission into the Society. Having finished his novitiate at Frederick in January, 1850, he was employed as teacher there and in Georgetown for the next 30 years. This duty he fulfilled with great zeal and diligence, in a manner acceptable to his Superiors until years and broken strength rendered him unable to continue. For ten years he gradually wasted under the double influence of asthma and dropsy. He was not, however, confined to his room except for the last twenty-two months. During this time he could not lie down nor for the most part help himself. He retained his mental faculties to the last, always cheerful and patient, waiting upon the Lord, conformed to his holy will, while he always desired to be dissolved and to be with Christ. The rosary was almost continually in his hands and he received many times in the week the sacrament with fervor and gratitude for the blessings he received as a brother of the Society. Finally, on the birthday of our blessed Lady, whom he loved and served so faithfully in life, he gave up his soul to God, purified by the last rites of the Church and assisted by the prayers of his brethren. He was 80 years old, and spent nearly 44 years in Religion.—R. I. P.

MR. JOHN B. LAMB.

Mr. John B. Lamb was born in Boston, on July 3, 1858. In his early years he came under the care of the Society, as a boy attending the class of catechism at our church of the Immaculate Conception and as altar-boy serving for many years the Masses of our fathers. Ever thoughtful and serious-minded, even at the years of ten or twelve he was manly and mature beyond his years, so that his companions not

merely loved him but willingly united in paying him respect and esteem.

He began his collegiate life at Boston College in the year 1874, and was graduated in 1878. Of his days at college all is told when it is said that he was a model student who threw his heart into his work ; and his work was always thorough, nothing being allowed to interfere with it ; pastime and pleasure each had a place in his student life, but they came after study and in no wise clashed with it. Besides this habit of study he was gifted also with good talent, talent, too, that was quite general, for he was equally proficient in the classics, modern languages and mathematics. It was no wonder then at each year's close to find him the honor-man of his different classes ; nor was it strange in his fellow-students to yield the palm ungrudgingly to one whose general excellence they were always ready to concede.

If there was one talent for which he was more conspicuous than another in his school days it was his gift as a speaker, and in the little college-world of drama and debate he was very prominent ; he afterwards, moreover, made good account of this particular gift as is evinced by the use to which he put it as a teacher in the Society.

In 1878 he was graduated from Boston College, and in the same year he entered the Society, leaving at no gentle cost the prospect of a bright career in the world. His novitiate over, he began the study of rhetoric, as a junior, which, however, he was soon forced to discontinue, owing to poor health. His teaching years followed and were spent at Holy Cross College, Worcester, and at Georgetown ; in both places he was held in general esteem by the boys who, if they deemed him strict and exacting as a prefect and teacher, acknowledged his ability and justness as well. Perhaps the one note most to be remarked in his character was his determination of will, a quality strikingly exemplified in his Woodstock life during which, a continual sufferer, he kept to his allotted tasks, reaching manfully forward to the goal of his hopes in spite of pain and weariness. There is no need to speak of Mr. Lamb's charity shown in word and work, of his kindly sympathy especially for the sick, of his manly traits as a religious. The last five years of his life were spent at Woodstock, and his course of study all but completed, from the Nebo of suffering he had climbed, he could discern the land of promise, could realize almost that he was entering into the garden of God's delight on earth, when the Master bade him stay and with his own hands caught him away from earth, shortening, we may trust, the suffering that was to be because of that which had been endured.

The third day of July, 1891, was Mr. Lamb's birthday and in number his years were those of our dear Lord passed on earth :—he had confessed the evening before and partaken of the bread of Angels the selfsame day ; night fell, and the

spirit "which sends a release to captives" was upon him and his brothers "to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief."
—R. I. P.

MR. WILLIAM J. HOLDEN.

We know little of the early days and college life of William J. Holden. God seems, however, to have chosen him for the altar from his earliest days, for when a boy of seven his desire of serving Mass was so great that he left his father no peace till he attained his object, and he was the youngest among all the servers. In his thirteenth year he entered St. Francis Xavier's College, but did not remain more than six months, as failing health compelled him to withdraw. He, however, continued to study at home under his brother's direction, and having made sufficient progress in his studies, he was received into the Society the 14th of August, 1884, in his 18th year.

There was nothing remarkable in Mr. Holden's life as a novice or a junior. He came to Woodstock for his philosophy in the summer of 1888; his notes show that he made an excellent retreat here but he fell off somewhat from his fervor, for during the year he became a cause of some anxiety to his superiors. On one occasion he was publicly reprimanded for a fault and this seems to have been the turning point in his religious life. He determined to give himself entirely to God. He took St. Berchmans as his model, he read with care his life, taking notes on the parts which struck him the most, reading them over frequently. These he tried to reduce to practice and with such success that, to the edification of his brethren, a great change was soon noticed in him. God gave him, too, great light to see his faults, and his improvement was so evident that it became a common remark amongst all who knew him, "how holy Mr. Holden is becoming." In the exterior this showed itself in an exact observance of those little rules which, occurring every instant, give one who is determined to keep them a constant source of mortification. His conversation, too, changed remarkably. At the novitiate he had been given to bantering and teasing, in a harmless way, those about him. Now he began, in imitation of Berchmans, to prepare his conversations and he was sought often in recreation, for he delighted to speak of spiritual matters. He became, too, more diligent in his application to study. Everything was done with the utmost order and his notes are filled with tables of the distribution of time, a distribution which he most religiously observed. One of his companions who had known him from childhood, writes: "I was particularly struck with his religious regularity and his love of order in everything which he undertook. He became thoroughly spiritual during the last year of his life, and the daily

victories which he won over himself were to me amazing. At this time his life was a powerful sermon to us all, by his silent and unobtrusive example. The Holy Ghost, I thought, must be teaching that child of grace wonderful lessons, and he is faithful to them every day. I have not treasured up any of his sayings; the fact of it is, he said little but did a great deal; and this is a strong recommendation. With me his memory will live through the works which I saw him perform amongst us — mighty works, indeed, because they speak of victories." But in nothing was his change so evident as in two capital points of his spiritual life. He marked faithfully the faults of his particular examen, which was always a well defined subject, and he made with the greatest fidelity the review of his meditation, noting every day the lights he had received, his failures and his resolutions. His note book is before us as we write and a few words from it will best show his inner life. Thus, last January, at the beginning of a new year he takes the following resolutions:—

I will mark down, 1. The lights and favors which our Lord may be pleased to give me during the morning meditation.

2. The resolutions which I propose to keep during the day—fruit of meditation.

3. The success or failure of the meditation—the defects (insisting on this point especially), striving to correct on the morrow what was faulty to-day.

To show how faithful he was to these resolutions we have but to turn to his notes on almost any day. Take, for instance, Jan. 12, the day after he was told he must defend in the public disputation. He took for his meditation the Nativity, and thus writes:—

"Light.—Profound humility of the Blessed Virgin. She accepts the motherhood well knowing the difficulties such a charge would entail—she begins to labor—she faces all, not in word but in deed. As at Bethlehem when she needed comfort and conveniences for the birth of our Lord she was destitute of all, no complaints because she had accepted all."

"Practical Conclusion.—Accept disputation—embrace the difficulties and humiliations, watching especially against the thoughts of pride. God likes a poor instrument to confound the strong that no one may glory in his sight."

A few days later, meditating on the words, "My yoke is sweet," he writes: "It is God's will that I have the disputation."

"It is God's will I prepare for it most carefully."

"It is God's will I prepare for it at the proper time."

"It is God's will I do not let it interfere with my spiritual life."

"It is God's will that I so act as if I had it not—it is a secondary matter."

Like Saint Berchmans he was most faithful to his monthly

recollections. As an illustration we annex his notes written on the Patronage of St. Joseph, this year.

MONTHLY RECOLLECTION.—Patronage of St. Joseph.

“I wish to be esteemed and thought well of by my brothers, etc. This was not Christ’s way of acting. He avoided as much as man can the esteem and applause of the world. His life was a life: 1st. Of concealment, obscurity, flight from the sight of men; 2nd. Of great silence; 3rd. Of the most utter helplessness.

“I ought to consider it a betrayal of the dearest claims of my Saviour on me, when I seek and desire the praise of the creature.—19th Rule; 5th Annotation; Scopus Constitut. *homines mundo crucifixi.*

“*Charitas.*—I will try to make my charity conform itself to the following marks: 1st. *Sincera, prodit se vero affectu, verbis, et obsequiis.* 2nd. *Solida, fundata non in carne, non in naturali convenientia, sed in Jesu Christo. Amemus fratres quia sunt fratres Christi, redempti in ejus sanguine;* 3rd. *Benigna et tenera, versamur inter homines, non angelos.*

“My rules teach me how to perform this duty if I observe them. I have no reason to fear repetitions, failures, and the like. They teach me also how to be faithful to use knowledge as a means to my end; and they offer me at the same time a good occasion for that continual mortification which is recommended to us in our constitutions.

“I ask the Sacred Heart of Jesus, the Immaculate Virgin Mary, St. Joseph, St. Alphonsus Rodriguez, Sts. Berchmans, Stanislaus, Aloysius, to obtain for me the grace to observe these few points or helps for my spiritual progress in the way of God. I protest that I wish to become a *true son of St. Ignatius* and, therefore, of Jesus Christ. I cannot do this of myself, and so I petition for the necessary grace.”

With such exactness and fervor he made rapid advancement, and it was evident to those who knew his inner life that God had given him great graces, and that his correspondence to them indicated some great design of God. We thought he might become a spiritual man, and live many a year to lead others to God. Such, however, was not God’s plan in inciting him to this fidelity, for it was to be in his Providence a preparation for death.

On the feast of the Sacred Heart, he writes: “It was a day of renovation for me. I heard the Sacred Heart calling me back to my religious duties and I responded to the call. The result was a day of peace and fervor.”

This was the first Friday of June. The first Friday of July he prepared for the feast with his usual fervor, made his confession the evening before and received holy Communion the next morning. How little he knew it was to be his Viaticum!

The call came and he was ready. We need not repeat the details here, they will be found elsewhere in this number. With sorrowful hearts we buried him with his two brothers in our little cemetery at St. Inigo's, and those who had known and loved him delighted to adorn his grave and, what is better, make many a visit there to say a *De Profundis* for the repose of his soul. His memory still remains to console and strengthen us who are left, and his example is ever before us to remind us that we have known one who corresponded faithfully to God's call, who strove manfully to walk in the narrow way, even as Berchmans did, and to do the same is not above us.—R. I. P.

MR. JAMES A. WATERS.

James Augustine Waters was born in Jersey City on the 28th of June, 1869. His first studies were made with the Christian Brothers in New York. At nine years of age he received his first holy Communion and ever afterwards he was a weekly communicant. No wonder that a soul so often fed with the bread of Angels was preserved innocent, no wonder that his parents always prided themselves on his obedience and docility. To this too might be traced his striking devotion to the Sacred Heart, which was noted in him, though but a child, and which ever grew so strongly in him during his religious life. In the autumn of 1881, he attended our college of St. Francis Xavier, New York, where he continued until his entrance into the novitiate, four years later. Successful in his studies, eagerly joining in the sports during recreation, ever genial and affable towards everyone, naturally he was loved of all, and so respected by his fellow-students, that they chose him to be prefect of their sodality.

When fourteen years old he felt himself called to the Society; not having attained the required age for admittance, he tried to live as if he had already achieved his vocation; hence a gentle retirement from mixed companies of young people; hence also such an eagerness to progress in his studies, that led him, among other things, to converse in Latin on his way from college homewards. On the 14th of August, 1885, he entered the novitiate at West Park and at the fusion of the novitiates a week later, he went to Frederick. Possessing in such fulness that first condition which our Holy Father desires us to bring to the Exercises, "great-heartedness and generosity," it is natural for us to find in our young novice, the thirty days' retreat completed, evidence of the manner in which its truths had entered his soul. From that time until his death, and it is his highest praise, he never relaxed by one jot his earnestness and fervor in the spiritual way. For this statement there is the witness of his companions in religion, who ever looked up to him as to an exemplar; there

is also his own unwitting praise, the testimony of his writings which we possess. His notes of meditation, kept carefully to the very month he left Woodstock, show his fervor in prayer; he used daily to mark the success of his meditation by a number, and taking the sum for a week, compare it with previous weeks. In his meditation he followed the order given in the *Thesaurus*; it may be interesting to note that he had just finished the fourth week of his Exercises last June, and that month he devoted chiefly to the Sacred Heart. His favorite meditations, judging from their frequency, were, *The Kingdom*. *The Three Classes of Men*, and the *Contemplatio ad Amorem*. Of the three classes he writes: "There is great consolation when one finds himself in the second class and earnestly begs God, according to the *Notandum* following, for the grace to receive the grace of overcoming the difficulty." The examen-book is carefully kept, and, faithful to the end, he brought it to his last villa. The totals for the various months are compared, and, at times, there is a little comment on what he deems a lack of earnestness. His novice-life advancing unto his vow-day, the devotion of his younger days was renewed a hundred-fold. He writes at this time: "I begged God to accept my offering and take it to heaven with him in his Heart. I have given myself to and buried myself within the Sacred Heart of Jesus."

He entered upon his juniorate with his native earnestness; his studies, as he writes himself, proved a source of the greatest pleasure to him. His own industry and talent brought him success, and this particularly in Latin. The earnestness of novitiate life was unflagging in the juniorate, and the notes he wrote monthly on his soul's progress, are the chronicle of one struggling hard amidst distracting occupations to become perfect. The struggle seems to have been severer during the early part of his second year of juniorate, at which time he was *bidellus* of the juniors. "I have a great deal on my mind," he writes, referring to his office as a source of distraction to his meditation and examen; strict to a scruple, he resolves to speak no longer than necessity requires with those with whom his office may bring him into communication. That his thanksgiving after holy Communion might be made better, he had written a list of petitions; among these we find prominent a prayer for greater devotion to the Sacred Heart and to our Lady; a desire for knowledge of the Exercises and grace to live them, nor does he forget the rule that bids him pray for increase in learning. "The Sacred Heart," he writes, "will give me '*Sanctitas*,' the Blessed Virgin, '*Scientia*,' and St. Joseph '*Sanitas*.'" I know not whether it was his occupation of teaching catechism to the colored children of Frederick, a work requiring a paragon of patience, that produced an heroic resolution recorded among his juniorate notes:

It may appear more probable to reckon as the fruit of many

self-conquests, of his constant faithfulness in religion, this his desire to devote himself to the Zambesi Mission. Thenceforward he seemed to know no difficulty in his spiritual progress. Like the merchant that sold all his possessions to acquire the pearl of great price, our brother devoted all the energies of his soul, to fit himself for his mission. He is constantly writing of it in his notes; he is as full of it as ever a man was of the plans that are to produce him a fortune.

To be mindful of what the Society requires of an apostle, he had the "*Informatio de Nostro mitt., in miss.,*" before him. "I promise to prepare my heart for it" he says, "by a better habit of meditation and examen, by being more careful in little things. I am not in dread of the labors, but I feel most my unworthiness. I will die, but to die for God, O how sweet!"

In the summer of 1889, he commenced the study of philosophy at Woodstock; throughout the two years spent here his fervor remained constant; his success in study surpassed, if anything, his success at Frederick. His talent for languages was not limited to Latin; in a short while he mastered three languages, not at the expense of class-matter, as that would have been contrary to his principle, "To do well whatever he did;" for so, in the novitiate, he was heard to make answer, when asked why he spent so much time in a certain occupation: he added smiling, "all our time is the Lord's." That these principles were strong motive powers with him might be gathered from a variety of apparent trifles. His six years' collection of notes and class-exercises are all written neatly and orderly arranged. The offices of the Sacred Heart distributed to us monthly, hung not idly in his room, but three times during the month were the subject of his meditation; he wrote, in the novitiate the impressions made on him by the lives of the saints he read there; and he used to add what was, in his opinion, the source of their sanctity; he copied out a few of the striking thoughts from sermons in the refectory; what might surprise us is the urgency with which he so often insists on the necessity that lay on himself, of all others, to labor strenuously in perfecting his spiritual exercises; and how he ever seems dissatisfied with the result. During his first year of philosophy, he taught catechism at one of the out-lying missions; receiving no appointment to give instruction the ensuing year, his own zeal thought out how he could best organize a Sunday school. A mission was finally assigned to him; but such a successful work as that afterwards proved was not to be gained without a struggle. Difficulty succeeded difficulty, and when finally all hope appeared to be shut off, our zealous brother commenced a novena to St. Joseph; it was scarcely finished, when he pleasantly told us how an unlooked for event had brought about the opening of his mission.

The fruit of his apostolic work is better known by the Lord than by us ; the establishment of the League of the Sacred Heart ; various exercises and entertainments calculated to attract and to improve the people ; an excellent library, the result of a little ingenuity—these were among some of the visible proofs of a few months' industry—of his last months of industry. What his zeal might have effected in the White Harvest is best known to Him, who, well pleased with the work of the past and the desires for the future, took him so quickly to himself. The account of his death on the night of July 3, will be found in the present number of the WOODSTOCK LETTERS. Though his life be not encircled with the halo of antiquity, so that we see it not in the dim distance, but as it were face to face, yet are there no commonplaces to show remissness through his days of labor. While he had time he worked the deeds of charity ; in faith and hope he went forth unto his labor until the evening ; but when the night came when he might no longer work, it owned no gathering twilight, creeping on apace with thickening shadows, foreboding the darkness of death ; sudden was the change from mortal life to life immortal, so sudden it seemed there was no intervening night, but only the rising of a more glorious sun that shone where faith and hope were no longer, but charity evermore.—R. I. P.

VARIA.

St. Aloysius' Tercentenary.—The Tercentenary feast of St. Aloysius was celebrated everywhere in our colleges and churches with remarkable enthusiasm both by the students and the faithful. An account of the celebration in the Missouri Province is given in this number. We have also received an account of the celebration of the feast in California and a description of the church of St. Ignatius in San Francisco, which, having been renovated throughout, frescoed, and adorned with stained glass windows, was opened on the feast. Also we have an account of the great celebration at Washington and in the various churches of our own province. For want of space, however, we have been obliged to hold these till our next number.

Austria, Innsbruck.—One thing that surprises me here is the immense care taken to train specialists. Nearly everyone knows his future career when coming to theology. Every means is then placed in his power. For instance, the German Province has men studying constantly at the Universities of Prague and Vienna, and even last year two were in Berlin attending the lectures of the Protestant historian Harnack. Is there a mystery play in the Tyrol? A German father is on the spot, is present at one or two performances, and then works up a few articles on the subject. Father Bernard Duhr has been in training for years, and spent two years in the British Museum, collecting material for future work, and afterwards went to Vienna where he has practically got control of the court archives. His specialty is history in connection with the Society; and he is now publishing a series of pamphlets entitled "Jesuitenfabeln." They take up all the accusations against the Society, give the evidence for and against, and then a complete refutation of the charges. Get them by all means—they will be invaluable in America. Those who are to be professors of theology or philosophy must be doctors of the same. They are given every opportunity and are trained in canon law, exegesis, history, hermeneutics, and oriental languages. They usually get one or two years in addition to the ordinary course. The result is a body of extraordinarily learned men. Men come here from the other provinces during the holidays to learn German so as to be able to teach with satisfaction afterwards. We have, at present, a father from the Province of Toulouse with us.—*Extract of a letter from Father Gasson.*

Baltimore, Loyola College.—The total number of students registered Oct. 14 is 178. We have purchased six houses occupying about as much space as the church. Fr. Rector has no intention of building yet awhile. One or two houses will be used next year for the Preparatory Department.—Prof. Tonry, well known for his scientific attainments, gives lectures on chemistry twice a week.—Fr. Doherty has succeeded Fr. Frank Ryan as conductor of the League. The good work of the parish still continues, a strong proof that Providence ruleth "all things sweetly."—*From a letter of Mr. Downs.*

Books, Recent Publications.—The first volume of Fr. Hagen's great mathematical work has been published at Berlin. The work will be completed in four volumes and the author expects to have a volume ready yearly. The title is "*Synopsis der Höchern Mathematik.*"—"According to the author's preface, this work is intended to present a general view of the higher mathematics. It may be regarded as exhibiting, like a terrestrial or a celestial chart, a network of co-ordinates, which show at a glance the discoveries made in mathematics up to the present day. The work, therefore, is not intended to serve as a text-book; nor is it a mere collection of formulas or tables, after the manner of a Vade-mecum. It is a book of reference, a kind of Encyclopedia of the Higher Mathematics in which the collected material is systematically arranged." The work opens with the following appropriate dedication: *Almæ Georgiopolitanæ Academiæ, primum sæculum feliciter transactum, pietate summa gratulatur, eique, novum feliciter auspicanti ad juventutem litteris moribusque instruendam, pro patriæ bono et religionis gloria, opem Dei O. M., ex amino precatur, auctor.*

The Memorial of the First Centenary of Georgetown College has been issued. It comprises a history of the college by John Gilmory Shea, and an account of the Centennial by a member of the Faculty. This volume is a work of 480 pages, in which the history of the University is set forth with the same fidelity to dates and to facts, and in the same simple pleasing style that are characteristics of all the productions from Dr. Shea's pen. The illustrations, comprising views of the University buildings and College grounds, with portraits of old students, former presidents and noted professors, add greatly to the beauty and value of the work. To which the publisher has contributed not a little in the quality of the paper, the finish of the wood-cuts, and the excellence of the letter-press.

In a lengthy review of Fr. Gerard's book, called "Science or Romance?" (*Nature*, September 10, 1891.) the writer, who is not at all in sympathy with Fr. Gerard, incidentally shows us the very weak side of the flimsy science of the day. He seems to be put quite out of breath by the castigation which the Jesuit writer gives to all the idols of the time. He admits that "among certain classes of general readers the book may be mischievous." He allows that the castigation is not altogether unmerited; and so forth. He deprecates the use of such weapons of attack as not being "the legitimate implements of scientific warfare." He adduces no solid argument against the Jesuit writer; and excuses himself from paying Fr. Gerard "more respectful attention," in the way of reviewing the book scientifically. When evolutionists cry thus for mercy, it is useful to pay particular attention to the method which has been followed with them.—*Letter from Fr. Hughes.*

Father Courtois, S. J., of the Zambesi Mission, has just published at the National Press, Mozambique, under the title "*Elementos de Grammatica Tetense: lingua chi-nyai ò chi-nyungroe*" (8vo., 168 pages), a small grammar of the language spoken in the extensive district of Tetè. For greater utility, the book is written in Portuguese.

An excellent translation of the New Testament into *Tamil* has just been published by a French Jesuit father at Pondicherry. It contains valuable and instructive notes.

At a meeting held on May 29, the French Academy of Inscriptions and Belles-Lettres awarded the "Stanislas-Jullien" prize, value, 1500 francs, instituted for "the best work relating to China," to the Rev. Father Séraphin Couvreur, S. J., missionary in Southeast Pe-che-li, China, for his French-Chinese Dictionary.

The sixth edition of Father Sabetti's Moral Theology is now on sale by Pustet, both in Europe and in this country. It has recently been introduced at the Irish scholastic Milltown Park, where the Carmelites are attending the course of Moral.

Father Gietmann's work: *Beatrice und Dante* has been remarkably well received by the Dante scholars. The German Protestant periodical, *Literarische Unterhaltung*; the Dutch Protestant, *Dietsche Warande*; the Italian anti-clerical, *Giornale Storico*, all review it most favorably, and highly praise Fr. G.'s defense of the "symbolic" Beatrice. The *Edinburgh Review*, though disagreeing with Fr. G., is quite respectful and not at all unsympathetic. An American Review will early next year print an article from the pen of Fr. G., in reply to the *Edinburgh*.

The "English Historical Review," a quarterly edited by Rev. Mandell Creighton, D. D., LL. D., gives a notice of Father Ehrle's *Historia Bibliothecæ Romanorum Pontificum*, vol. I., from which notice, written by the editor himself, I take a few sentences for the LETTERS: The history of the Vatican Library is a work of supreme importance. . . . Father Ehrle begins where De Rossi ended, and continues this great subject with such accuracy and thoroughness as to give his book a monumental completeness. . . . It is difficult to speak too highly in praise of the method and the thoroughness which make this volume a worthy memorial of its subject.—*Letter from Fr. Guldner*.

Fr. Wilmers' *Handbook of Religion*, recently translated by Father James Conway of Buffalo, is pronounced by competent judges to be by far the best work of its kind, for the purpose of education, that has been published. Very Rev. Father General desired it to be translated into English.

The splendid biography of our holy Father St. Ignatius, by Stewart Rose, figures most conspicuously in the Publishers' Circular of London, August 15, which sketches the sources whence the work is drawn, and reproduces one of its fine engravings—"Old Broad Street and Austin Friars, time of St. Ignatius."

An insipid account of St. Ignatius, not more libellous than is customary, though apparently well meant, appears in *Littell's Living Age*, for Sept. 19, taken from *Belgravia*. Dr. Littledale's account in the *Encyclopædia Britannica* is calumnious to the most advanced degree of historical falsehood and pretended erudition.

A French grammar by the Rev. Alphonse Dufour, professor of the French language and literature at Georgetown, has just been published at Washington by Stormont and Jackson. We are glad to see it is followed by Père Mansion's classic Manual of French pronunciation. We regret that so excellent a work is disfigured by a number of mistakes and misprints. We hope that the book will have so rapid a sale that a second edition will be soon called for, in which they may be corrected.

Books in the press or in preparation:

Loyola, and The Educational System of the Jesuits. By Rev. Thomas Hughes, S. J. This work, which is already in the binders' hands, forms part of a series on "The Great Educators," edited by Nicholas Murray Butler, Professor of philosophy in Columbia College and editor of the *Educational Review*. It will form a volume of 400 pages and be sold for \$1. Father Hughes has been engaged on the work for more than a year and spent several weeks at Woodstock last winter in consulting our library. The publishers' announcement, which we subjoin, will give an idea of the series:—

"The history of the great educators is, from an important point of view, the history of education. These volumes are not only biographies, but con-

cise yet comprehensive accounts of the leading movements in educational thought, grouped about the personalities that have prominently influenced them. The treatment of each theme is therefore individual as well as institutional. The writers are well-known students of education, and it is expected that the series, when completed, will furnish a genetic account of educational history. Ancient education, the rise of the Christian schools, the foundation and growth of universities, and the great modern movements suggested by the names of the Jesuit Order, Rousseau, Pestalozzi, Froebel, Herbart, Dr. Arnold and Horace Mann, will be adequately described and criticised."

The *Cursus Sacra Scriptura* will reach its 17th volume in Father Cornely's Commentary on the second Epistle to the Corinthians and the Epistle to the Galatians, that is to appear in the near future; after this, Father Knabenbauer's Commentary on St. Matthew will go to press. The *Compendium Introductionis in V. T. Libros*, by Father Cornely having been introduced into many seminaries, a second edition of 3000 copies has been called for; an appendix on Inspiration will be added at the special request of Maynooth College.

The numerous new applications of general principles of ethics to questions of State duties and rights and limitations in the matter of education, labor, etc., make the latest works on Natural Right ever more and more indispensable. In addition to the valuable ones already within reach, Father Cathrein's Moral Philosophy will soon be published in English.

Our readers will be pleased to know that Mr. Francis J. Finn, the author of "Percy Wynne," has just completed arrangements with Benziger Bros., for the publication of "Tom Playfair." The book was written seven years ago, while Mr. Finn was teaching, for the benefit of his boys. It will be out towards the end of November so as to be ready for Christmas.

Enchiridion ad Sacrarum Disciplinarum Cultores, accommodatum opera et studio Zephyrini Zitelli-Natali, S. Th. et utriusque Juris D., et S. Congr. Prop. Fide officialis. Editio quarta, aucta et emendata cura A. J. Maas, S. J. Prof. in Coll. Woodstock. Baltimore, sumptibus et typis J. Murphy & Co., 1891. The book contains: 1. The names of the Popes, their time and principal enactments; also the contemporaneous events. 2. A list of the general councils; time, contemporary Popes and emperors, and chief enactments. 3. The principal editions of the Bible text, its more important translations and polyglots, with time, place, names of editors or translators, and critical remarks. 4. The names of the Fathers of the Church, and of the chief ecclesiastical writers up to our own time, with an index of their works, their most noted editions (if needed), and critical remarks. 5. A catalogue of heresies and schisms, with a synopsis of the peculiar doctrines of the same. 6. An historical outline of Canon Law. 7. A list of the more important particular councils and synods, with date and general outline of decrees. 8. The United States Hierarchy; ecclesiastical provinces, dioceses, names of bishops, their time of government, etc. 9. A double Index.

The Catechism, prepared and enjoined by order of the Third Plenary Council of Baltimore has been recently translated into Kalispel, the language of the Flat-head Indians, by a father of the Society and printed at the Woodstock Press for the Rocky Mountain Mission. This language is spoken by three tribes, counting in all, three thousand souls living in Montana, Washington and Idaho.

Boston College.—The number of students is now, Oct. 13, 320. One of the grateful features is the absence of the kindergarten. With very few ex-

ceptions the new comers are all over fifteen, and graduates of the grammar school. Some even come from the "high."—Fresh candidates are dropping into the college every day.—The boys' sodality here attached to the parish meets every Wednesday evening at 7.30. The office of the Blessed Virgin is recited, the Magnificat and hymn sung by the members, accompanied by a boy-organist of sixteen. The membership is about 300, and a vast deal of good is achieved by it. Very many of these boys constitute the missing links that are found in every large parish between 15 and 18.—The League is flourishing in the college, and an effort is being made now to start up the Apostleship of study among them; a work heavily indulged by our Holy Father. The League of the parish claims 15,000 members. Our Sunday school at this early date registers 1260, about 560 of whom are boys. We have introduced a Bible class this year, which is quite effective in keeping the larger boys in the Sunday school. The Perseverance division is manned by young men exclusively, of whom we have more than fifty teachers. Dogmatic lectures are given to the teachers once a month by the Rev. Director. — *Letter from Father J. A. Buckley.*

Father Devitt was appointed Rector on September 19.

Boston, St. Mary's.—Father Michael F. Byrne was appointed Superior of St. Mary's on Oct. 13. Father Duncan is Minister and has charge of the schools.

Buffalo Mission, Canisius College.—During the vacation the college chapel has been enlarged, the playgrounds enlarged and improved. An adjacent residence which was purchased some years ago is now utilized for college purposes. The retreat for the students began September 30 at 5 P. M. and ended on the feast of the Holy Rosary.—*Letter from Fr. Heinze.*

California.—The church of St. Ignatius was reopened after extensive improvements and decoration for the feast of St. Aloysius. A description of it will appear in our next issue.—The new college at San Jose is progressing rapidly, and will be finished, it is hoped, by the first of January when we will publish a description of it.

Canada.—Father F. X. Renaud was appointed Superior of the Mission in place of Father Hamel, on the thirteenth of September.—At the Sault, everything is going on pretty much as usual. Three fathers are making their 3rd probation. We have 14 junior scholastics, 7 of 2nd year, 7 of 1st year, 9 scholastic novices of 2nd year, 9 of 1st year, and 7 coadjutor novices.

Our scholastic novices continue to enjoy, as in the past, all the experiments proper to their probation; their humble services are always welcome at the Montreal Hotel Dieu; the good Canadian parish priests show themselves generally fond of our young pilgrims. The novices also teach the children catechism in four schools, whilst the juniors are not less zealous in teaching it in a fifth.

The number of private retreats in our house is somewhat reduced, owing to the greater number of communities now established in or near Montreal,—Franciscans, Redemptorists, Fathers of the Blessed Sacrament, Trappists, etc. Still, in the course of the year, 172 seculars came to make the spiritual exercises under our guidance. Out of that number, 101 made them with the purpose of choosing a state of life; of these, 36 made choice of a religious life in various institutes, and 14 have since obtained admission into the Society. As to the house, all is as in the past, except that we now enjoy the religious

comfort of the new wing added to the novitiate, a suitable chapel, an ample refectory, and in the old house, a much more perfect division of the various classes which form our community.—*Letter from Fr. Charaux.*

Immaculate Conception Scholasticate, Montreal.—On Tuesday, Sept. 29, Father Vignon was 50 years in the Society. His jubilee was celebrated at the Immaculate Conception where he is now Spiritual Father; Frs. Kenny, Dësy, and others were present for the occasion. On Monday evening after Litanies all the community assembled in the fathers' recreation hall where our new Rev. Fr. Superior, Father Renaud, presented the congratulations of all. The dear old man was much moved at this, and asked all present to help him thank God for his great mercies towards him. He then distributed a pair of croisier beads to each one. The next morning at seven all the community assisted at his Mass, at which the scholastics sang. The refectory was very tastily decorated. Green garlands, flowers and mottoes in profusion. Red cards here and there on the walls showed the different offices he had occupied in the Society. Music, song and poems succeeded each other during dinner, and the whole was a real *fête de famille*. Fr. Vignon is in his 73rd year and came to this country immediately after his 3rd year of probation. He has nearly ever since been in office as Master of Novices, or Rector of different houses. He looks every day of his 73, and suffers much from infirmities. He accompanied Fr. Turgeon to Rome at the time of the Jesuits' Estates business, and visited his native land on his way back. Since then he has much changed, but we hope to keep him still many years among us.

There is no 1st year philosophy. In 2nd year there are 7, with Fr. John Schmidt as professor. In 3rd year there are 8, Fr. E. Durocher, professor. Our theological course, interrupted for a time, is just starting again. There is only one year; we are 11; Frs. Caisse and Reimsbach, dogma; Fr. Arpin, moral.

St. Mary's College.—There are nearly 500 students; 180 boarders and some 50 half-boarders. Every corner is filled. The new English Classical Course is taking,—125 English boys. There is now an English method, syntax, elements and preparatory. Very few Americans. They dropped out when the Commercial Course was abolished. Fr. Prendergast is one of the Sunday evening preachers at the Gesù. He takes well with the Protestants, who flock to hear him on Scripture. Fr. Connolly's League is flourishing and is now established everywhere in the Dominion. The *Messenger* is a great success. Fr. Devine now helps him in the office work. Excavations have been begun for a new wing between the college and the church, to front on Bleury St. It will be some forty by fifty feet and have four stories.—*Letter from Mr. Hartly.*

Fr. Vignon, spoken of above, died at the Hotel Dieu hospital on October 18, after three days' illness.

China.—At the recent outbreak at Ou-hou, as far as heard, the lives were spared, but our material loss was very great. The new cathedral, seminary and residence were destroyed. These buildings had just been made ready for the coming division of our Kiang-nan mission into two vicariates, viz., the Kiang-sou and the Nan-hoei, with two Vicars-Apostolic.—A word about our fathers, as Chinese writers.

At Shanghai, Fr. Li, a distinguished author, writes such works of piety as can be understood and read by the ordinary Christians that may be favored with a little knowledge of the language. This father is a Bachelor, which means that he has gained a degree; much more appreciated and less common than our degree of A. B. or A. M. Now to write books in a conversational style, he had to ride over all race prejudice, for, in China, they use only the

sublime style of writing ; and this is the reason why those who have not gone through long years of study (and they are the majority) are unable to read. Our first missionary fathers here wrote numerous and magnificent works of piety, and of controversy, some of which are still held in great esteem and are looked upon as classical. In writings of this kind, not only the turns of a sentence, but also the letters (a letter forms a word) are entirely unknown to the common people. The one who knows 4000 characters is somewhat of a literary man ; should he know 10,000, 20,000 or 30,000, etc., he passes for a literary genius. If, then, one wishes to write for any practical purpose, as to furnish our common people with some spiritual reading, he will have to leave the beaten track and use characters and turns of an ordinary conversation. This is what Fr. Li is doing, as well as Fr. Hoang at Shanghai. In Tchély, no less than in the Kiang-nan mission, our Chinese fathers have adopted this humble mode of writing. One, for instance, has translated into this ordinary style a life of Christ, written by our early fathers in a more elevated one ; another father is at present engaged in the translation of the Christian Perfection of Fr. Rodriguez.—Besides all these writers, there is the humble and learned Fr. Séraphin Couvreur, of the Tchély Mission, who has lately edited a large Chinese-French dictionary, a folio of 1000 pages, a work that required most wonderful patience, while it displays immense erudition. All the quotations, taken from old Chinese writers, have cost the author long years of dreary reading. This great work received last July the prize Jullien (1500 francs) from the French Academy. The same father won the same reward some two or three years ago for his "Guide de Conversation Français - Anglais-Chinois." We must not omit that the same prize Jullien was awarded to our FF. Li and Hoang of Shanghai.—*From a letter of Père Vinchon to Mr. Weber.*

Colleges.—A tabular statement of the number of students in the colleges during the academic year 1890-91, will be found at the end of this number. The numbers there given are the catalogue numbers and represent not the number at any one time, but the number of those registered during the year. The increase has been marked, numbering 342 ; 241, or two-thirds of the increase being in the colleges of the Maryland-New York Province. What is still more consoling is the number of students in attendance on October 1 of the present year ; a statement of this attendance is given. The number in nearly all the colleges is beyond precedent, being, notwithstanding that the college at Grand Coteau has been given up, 582, of which 233 belong to the Maryland-New York Province. The increase has been most marked in Georgetown and Loyola, 54 (60 on Oct. 20) in the former and 65 in Loyola.

The following list shows the number of the graduates and also of the students of St. John's College, Fordham, and of St. Francis Xavier's, New York, who have become secular priests, as well as the number who have entered the Society since their foundation :—

St. John's College.—Of the graduates, 112 became secular priests and 15 entered the Society ; 10 undergraduates entered the Society.

St. Francis Xavier's College.—Of the graduates, 183 became secular priests and 25 entered the Society ; 45 undergraduates entered the Society.

Egypt and Armenia.—Our colleges at Alexandria and Cairo are on a good footing and give promise of excellent results. Our fathers are endeavoring to establish primary schools in upper Egypt, where the Protestants of every sect and country are working. Under the influence of the secret so-

cities, the English, German, and American missionaries combat the Catholics. It is the same in Armenia and Syria. The schools in Syria under the direction of our fathers are very numerous. We say as little as possible of them to prevent the great good which is being done from being impeded. The Turkish Government is badly advised and is subject to strange influences which are far from being favorable to us. In Armenia the schools are making progress and this is the only hope of the missionaries. It will be remembered that the mission of Armenia was undertaken at the special request of the Holy Father, who fears that one day it may fall under Russia's control. We do not hope for numerous conversions among the Armenian schismatics till another generation has grown up.

Fordham, St. John's College.—Looking at Fordham College and its surroundings to-day, and remembering what was its appearance amid the golden glories of last Commencement Day, one would almost feel inclined to say that fifty more summers had already shed their sunshine upon Alma Mater's head, so many are the changes, so various and vast the improvements that have taken place during July and August. Of the old shoeshop, with its antique staircase and its unshuttered windows that but scantily admitted sunlight upon the boots and shoes within, not a brick remains upon a brick. And underneath, too, as well as above, all is memory merely. The bakery is now situated in the basement of the Faculty building; and the tailorshop is located in one of the rooms over the boys' old refectory. This old dining-hall, whose finely frescoed walls it would be a pity to hide from view, will henceforth be known as the College Hall until some rich friend of Fordham builds a better one in its stead. For the time being we shall have our plays there; the monthly marks will be read there; and the cadets will go thither to obtain their muskets, which are already encased around its walls.

Another thing which opens the eyes of the returning student and makes him think that a new jubilee is at hand is the utter demolition of the long narrow structure where once were the music-rooms, and the wardrobe, and the library of the faculty. Prof. Peterson will henceforth give his music lessons in the spacious apartments that have been fitted up for this purpose in the quondam dining-room of the faculty; the wardrobe has been transferred to the old chapel, and the books of the fathers' library are already standing in very presentable style upon neatly finished shelves in the new Faculty building. But this is not the end of the changes. The cluster of small houses that heretofore stood in the way of a befitting entrance to Juniors' Hall will no longer safeguard the sweetmeats of the dispenser, or be the scene of the bookbinding labors of good Fr. Jouin. Those small houses have fallen and disappeared before the strong breast of the cyclone that swept over these hallowed precincts during the hot days of summer.

The new Faculty building is already fully occupied. Two or three days of steady moving sufficed to bring the effects of the fathers and professors to their new quarters. The students have used the new refectory since the night of their return, and have heard Mass regularly in the new chapel, which will probably be opened solemnly in the month of November.

Washington's Headquarters may still be seen nestling in the shade of the tall, athletic elms; but the infirmary is no longer situated in that patriotic mansion. It has been transferred to the old manor house, formerly occupied by the faculty. The opening term has been an auspicious one: so will the end be. Never were there so many students—278 boarders on October 20, and 82 day scholars—never was Fordham so taxed for room.

On Thursday, August 20, Father Jouin celebrated the fiftieth anniversary of his entrance into the Society. For over thirty years Father Jouin has been connected with St. John's College, the most of the time as professor of philosophy. While thus engaged, he gathered the materials of his valued works on ethics, metaphysics and evidences of religion, all of which have passed through four editions and are at present text-books in many colleges. His health of late has much improved and we hope he may be spared to us for many a year yet.—*Fordham Monthly.*

France, Retreats of men.—Houses of retreats are in a flourishing condition in the four Provinces of France. That of the Province of Champagne, at Notre Dame du Hautmont, is admirably conducted. During last year, the Exercises were given to 800 men, and this year its Superior, Fr. Didierjean, expects the number will reach 2000. Among the various organizations for young men conducted by Ours, that of the students of medicine in Lyons is of the highest importance and very prosperous.

Colleges.—Our colleges, which had suffered so much in consequence of the decrees of 1880, are all doing very well now. Not only has the number of boys increased generally, but their piety has received a new impulse, owing principally to the practice of frequent Communion. Religious vocations are numerous, and our novitiates are being filled.

A propos of our colleges in France, Gabriel Compayre, Recteur d'Academie, Poitiers, writes as follows of them in the July number of the "Educational Review:" "If the heads of the university attempted, I do not say to abandon, for they do not dream of that, but to restrict, to its proper allowance of time, the study of Greek and Latin in public instruction, it is to be feared that a large portion of the patrons of the university would leave the *lycées* and enter religious schools, above all, those directed by the Jesuits,—which are still flourishing in spite of the decree of proscription,—where instruction can be found in keeping with the traditions of our country; an education based on the worship of the masterpieces of classical antiquity."

The third year of probation, which was made by the northern Provinces of France since 1880, in England, has been transferred to Angers, where we have some hope of not being molested by the police. The third year for the southern Provinces is established in the city of Castres, and has not been disturbed for a year.—Our fathers are again in large numbers in our old colleges. At Lyons, there are no less than sixty of them in one house. At Paris, Rue de Sèvres, our church is frequented by the public, although access is only had from the house.—At the beginning of this year, we were afraid that the famous law of Associations would be presented to the Chambers. If the presentation took place, it would mean the sure voting for the said law and the ruin of all the good work our Society is doing here. There is undoubtedly something providential in this inactivity on the part of our enemies.

Cardinal Lavigerie.—Here is what Cardinal Lavigerie related to one of our fathers of Algiers concerning the famous toast: "It was at the express command of the Sovereign Pontiff, that the Cardinal broke the ice, as his Eminence put it. He was not ignorant of all the insults he would have to bear. After having laid before his Holiness all his objections, Leo XIII. arose and said to the Cardinal: 'It is the Vicar of Jesus Christ who commands you to speak.' Our Holy Father has noticed the movement towards democracy that is being felt in Europe, and wishes the Church to give it its proper direction." The pamphlet on this question by Fr. Ballerini is almost entirely from his Holiness, who read and corrected it again and again. Notwithstanding, the

Catholics of France are far from taking action in the direction pointed out by the Holy Father; and Messrs. De Mun and Veuillot are about the only ones to grasp the situation.

The faculty of the university of Toulouse have unanimously conferred the *Doctorate des Lettres* on Rev. Fr. Bernard Gaudeau. The candidate had to defend for two hours and a half a Latin thesis entitled :

“De Petri Joannis Perpiniani, S. J., vita et operibus (1530-1566);” and for three hours a French thesis entitled :

“Les Prêcheurs burlesques en Espagne au XVIII. siècle.” Etude sur le P. Isla, S. J.

Both theses were defended with great *éclat*; the new doctor received the highest praise from the examiners.

The Province of Lyons.—Notwithstanding the military laws and the persecutions to which we are subjected, our novitiates are flourishing. We have two novitiates for the Province of Lyons, one in England, at St. Leonard's-on-Sea, another in Syria at Ghazir near Beyrouth; the juniorate is also at Ghazir. We send there in preference those who are subject to the military laws, as provided they leave France at the age of nineteen and remain out of Europe during ten years, they are exempted from military service. They can even during these ten years pay short visits to France. As we have a college in Syria and two in Egypt it will be easy to employ there the scholastics subject to military service. We have opened there also a course of philosophy, so that they can remain in Syria till their twenty-ninth year, then being free, they can return to make their theology at Mold. In spite of this exemption some will have to serve, and this year we have one scholastic and a coadjutor brother in the barracks. I speak only of the Province of Lyons, which has this privilege of exemption on account of the Syrian missions, which are under the protectorate of France; the other Provinces have greater difficulties to procure exemption. Up to the present time, however, those of Ours who are in the army have not had to undergo great hardships.—*Letter from Fr. Samuel.*

Frederick, The Novitiate.—Three more novices have just been received, making 25 scholastic novices for this year. There are 12 of the second year, and 9 coadjutor novices, 3 of the first and 6 of the second year. The juniors number 4 in the first and 13 in the second year. There are 14 tertian fathers, 7 senior fathers, 2 teachers for the juniors and 9 veteran brothers; so that our whole community numbers 95. We have started two new catechism missions for the novices, besides the one in the mountains, which has been in existence for years and at which there are about 25 children. The two new missions are Urbana and Carroll Manor. At Urbana the children number about 12, at the Manor 53. The Manor mission is a great success, owing to the singing and the music.—*Letter from Fr. O'Rourke.*

Georgetown College.—The increase in the number of students has been greater than in any of our boarding colleges, and, in fact, than in any of our colleges except Loyola. There are at present (Oct. 20th) 195 boarders, which is sixty more than at the same time last year, 69 day scholars, 221 in the school of law, 117 in the school of Medicine, giving a total of 602 in the university. This far exceeds the number in any former year. There have been some improvements. The new chemical suite, occupying nearly one-half of the entire first floor of the main building, is fast nearing completion. The lecture-room, which has been in use since the opening of school, is a vast improvement

on its predecessor, being equipped with an improved lecture-table, cases displaying the apparatus and chemicals, etc. A feature is the pneumatic trough, furnished with a front of plate glass, thus enabling operations conducted therein to be seen in all parts of the room. The laboratory for Quantitative Analysis and General Chemistry will be ready in a few days. It accommodates forty students, and leaves nothing to be desired in point of elegance of finish and facilities for work. A portion of the large room adjoining will be immediately fitted up as a laboratory for Quantitative Analysis and Assaying, with a balance room for a private laboratory for the professor, while the former Quantitative room will become the headquarters of the Camera Club.

The old study hall in the Mulledy building (south row), after being, for nearly sixty years, the scene of noble efforts in the oratorical and histrionic arts, has at last been converted into a dormitory for some of the students of the Senior Division.—*College Journal*.

Father Peter Cassidy has been appointed Professor of Poetry in place of Mr. Kane, who has had to be relieved on account of ill health.

German Province, Ditton Hall.—Morning dogma, *De Deo Uno et Trino*, will be given by Fr. C. Wiedenmann, who is also prefect of studies; evening dogma, *De Deo Creante et Elevante*, by Fr. C. Pesch; moral theology, I. vol. of Lehmkuhl, by Fr. W. Stentrup. Fr. J. B. Schwab's call to Brazil, where he is to teach in the episcopal seminary at Porto-Alegre, has left a vacancy in the chair of the short course; this is now to be filled by Fr. E. Lingens. He will treat *De Gratia, Sacramentis, et Novissimis*. Fr. J. Knabenbauer will lecture till Easter on the Harmony of the Gospels and the Epistle to the Hebrews, when he is to be relieved for one year by Fr. J. B. Zenner, who will explain the Psalms. The *Introductio in S. Scripturam* and Hebrew will be taken by Fr. M. Hagen. Fr. J. de Lassberg remains as professor of Canon Law, while Fr. Rector will continue his course of Church History. An obligatory class of English is given on Thursday and Sunday.

The number of theologians this year at Ditton amounts to 49; one excepted, they all belong to this Province. Sixteen are priests. On the last Sunday of August ordinations took place in our church; four externs and fourteen of Ours were raised to the dignity of the priesthood by His Lordship of Liverpool, the Rt. Rev. Dr. B. O'Reilly. During the holidays the newly-ordained were extensively occupied in aiding the priests of the neighboring dioceses in their parish work; two were even sent to Kevelaer—the famous shrine of our Lady in Rhemish Prussia—to assist in hearing the pilgrims' confessions.

Mission in Brazil.—Towards the end of July three fathers, four scholastics just out of philosophy, and four brothers embarked at Antwerp for Brazil. When off Brest, their steamer collided in a heavy fog and went to the bottom: with the exception of one valise and a portable altar, all the baggage was lost, including several boxes of valuable books, a rich stock of sacred vestments, and all the personal manuscripts, Fr. Schwab's lectures of many years sharing the common fate. The shipwrecked party were picked up by an English steamer and landed near Brest, whence Ours returned, via Paris and Antwerp, to Exaeten. On the feast of St. Ignatius they re-embarked and have by this time, it is to be hoped, reached Porto-Alegre.

The Bombay Mission has been severely tried within the last few months, as two fathers, comparatively young men, have died, a third has left the Society, and several others are seriously ill; sad losses, if we consider the amount of work to be done in the two colleges at Bombay and in the numerous stations. Fr. Jost of St. Mary's College, Bombay, writes; "Besides being Minister and

procurator—and that without an assistant—in a college of 200 boys, I have three hours of class-work every day. We are all overcrowded with work. Unless Fr. Provincial has pity on us and sends us speedy help, it is to be feared that more of Ours will break down under the excessive strain.”—At present writing three fathers and one brother are on their way to India; a second re-enforcement of three priests will soon follow.—*Letter from Ditton Hall.*

St. Ignatius.—There is an unfortunate mistake in the *Messenger of the Sacred Heart* for July. In the article on “St. Ignatius in Art,” on page 539, occur the following words:—“his stature did not exceed sixty inches. The line printed on page 521, vol. 33, of the *Acta Sanctorum* for July, is one-sixth the Saint’s height: this line measures but little over 9½ inches.” This would make the Saint only 4 feet 9¾ inches in height. Thinking there must be an error we consulted the Bollandists, but found it was not given in our edition (the new one printed at Paris by Palmè). We sent to Georgetown, where there is a copy of the Antwerp edition of 1731. Our former assistant editor, Mr. Mulvaney, measured it carefully and found the line to be 10¾ inches, which multiplied by 6 gives 5 feet 2¼ inches. Père Clair in his new edition of Ribadeneira’s Life of the Saint gives the length of the line as 26 centimeters, which equals 10 inches and 24-100, thus confirming Mr. Mulvaney’s measurement. We may therefore conclude that St. Ignatius’ height was a fraction of an inch over 5 feet 2 inches and that he was not as small as the *Messenger* would make him.

Layne.—*Consoling thought* for us derived from a letter of Very Rev. Fr. James Laynez to the Rector of Louvain, Nov. 25, 1556:—

“The number of Ours has rapidly increased in heaven; for almost at the very time that FF. Quentin and Bernard took their flight to heaven, we lost our Father Ignatius of holy memory, Don Olave and Master Andrew Frusius, Don Diego de Eguia and Don John de Mendoza. But blessed be the name of the Lord! In taking away such men from our company, he shows that he is very rich and that it is easy for him to raise up sons of Abraham from among the very stones. He has rendered them we are assured more useful to us in heaven than they have been here below.”

Madagascar.—At the solemn inauguration of the cathedral of Tananarive, the queen, Ranavalo III., accepted the invitation of Mgr. Cazet to be present with all her court. Her Royal Highness assisted at the pontifical high Mass and listened with great attention to Fr. Laboucarie’s eloquent sermon in Malgache. The occasion was a great triumph for our cause.

The Academy of Science of Paris gave the prize, Savigny, to Rev. Fr. Camboué, missionary of Madagascar, curator of the museum of natural history in Tananarive. The same academy has given the prize, Jerome Ponti, to Rev. Fr. Colin, director of the observatory of Tananarive.

Madura, Trichinopoly.—The examinations of our college of St. Joseph of Trichinopoly at the university of Madras were more brilliant than the preceding year. Here is the result:

	Candidates	Received
B. A. (Language branch)	45	36
F. A. (First Arts)	102 or 104	40 or 45
Matriculation	147	67 (3 first class)
Middle school	96	45 (10 first class).

While the *Christian college* (Protestant) of Madras, which presented at least 199 students, had only received 45. All our scholastics, who presented themselves this year at the university examinations, were very successful.

Tuticorin.—In this, our southern mission, an extraordinary movement towards our religion manifests itself. At twelve miles from here, more than three thousand pagans are ready to embrace Christianity. Nothing can explain this wonderful transformation, but the grace of God.—At Maravamadam, a whole village, which had formerly apostatized and which we had not known, came suddenly back to us and wished to be instructed.—At Poudoucotta, all the Protestants hid themselves. The Brahmes and all the authorities came to meet us and offered their assistance to build a school and to chase away all the Protestants. In a word, writes Fr. Caussanel, without any preparation on our part, and purely moved by an indescribable desire to embrace the truth, thousands of pagans beg us to instruct and save them. We would have now a population of 10,000 souls to instruct, were we able to undertake the work. The whole country about here demands our labors of catechizing. If this happy movement were followed up, it would be the ruin of Protestantism here and the triumph of religion.

Manresa.—This house, formerly known as Keyser Island, has been transferred to the jurisdiction of the three colleges in and near New York, and it will be used by them for a villa, the expenses being divided *pro rata*. It is still kept open, however, as a house of retreat both for Ours and for seculars. Father Alan McDonnell is the Superior. A retreat was recently given there by one of our fathers to gentlemen, it having been announced beforehand in the weekly Catholic journals. It is hoped that this is the beginning of the foundation of a house of retreats in this country similar to those described in this number as flourishing in Belgium and France.

Missions, Advantage of, to Science.—The very remarkable address of Professor Max Muller, before the British Association in August (*Science*, Sept. 25 and Oct. 2; *Nature*, Sept. 3.) shows us some of the advantages which the Society has always enjoyed, and possesses at present, in the network of missions, over the world, with cultivated men like our fathers, living amongst so many tribes and nations, learning their languages, and becoming identified with their life. The Professor says that “without the power of interrogation and mutual explanation, no travellers, however graphic and amusing their stories may be, can be trusted; no statements of theirs can be used by anthropologists for truly scientific purposes.” “In future, no one is to be quoted or relied on as authority on the customs, traditions, and more particularly on the religious ideas of uncivilized races, who has not acquired an acquaintance with their language, sufficient to enable him to converse with them freely on these difficult subjects.”

Missouri Province.—The Province numbers 418; i. e., 145 priests, 160 scholastics, 113 coadjutor brothers. The total number last year was 403, so that the increase is 15.—The colleges have a larger attendance than ever before, the aggregate number of students being over 2100.

Another missionary band has been organized, there being now three bands of two fathers each.—The temporary Indian Mission in Wyoming, which was begun several years ago, at the earnest entreaty of Bishop O'Connor of Omaha, has been transferred to the Rocky Mountain Mission.—Messrs. Wm. Fanning, John Kuhlman and John Burke have sought the classic shades of Innsbruck to make their theological studies.

Chicago.—The scholastic year opens under a new Rector, Fr. Thos. Fitzgerald.—It has been found advisable to reopen the Commercial Course of the college, which had been discontinued for three years.—A little six-page brochure has been issued with the title "First specimen sheets of composition, by pupils of Holy Family School, Manual Training Department." The typesetting and printing of the pamphlet were done entirely by the boys themselves. The *Catholic Home* says of it: "We believe this little effort at book-making is bound to become celebrated. Let it be left in its native integrity to the future historian of the great 'Holy Family Printing and Publishing Bureau'—one of the many important concerns that may grow from this industrial seed. We reprint the first piece of the pamphlet, without changing a word or a point."

"For a quarter of a century The Holy Family School has been sending forth into the World thousands and thousands of young men, fitted in all respects as to a good Christian, as well as academic education, to battle the tide of time and life. To keep up with the progress of civilization and learning. The Rev. Fr. O'Neill has added a Manual Training department to this school, although its branches are not as yet fully equipped for the accomodation of a great many pupils. Those that are fortunate to be taking tuition in the carpentering, painting, printing departments show very encouraging degrees of success and progress. As this emanates from the printing department a general synopsis will be given to show the many different articles, necessary for the production of printed matter. . . . We ask the readers of the following pages not to criticise the one first sample of work to the public too harshly as we have had only, one hundred hours or, equal to ten days of regular working days to learn this in, and we feel some encouragement for the progress shown."

"Composition and Printing by Ernest LeClaire and James W. Cushing."

Detroit.—Most of the teaching scholastics spent their long vacation—and an agreeable one it was—on Lake St. Clair, at a distance of six miles from the college.—The following extract with regard to the Golden Jubilee of Fr. Niederkorn is from the *Church Calendar*:

"It is seldom in the over-worked lives of our American Priests that any one of them happens to celebrate the Golden Jubilee of Priesthood, and still less frequently does it happen that a priest of the Society of Jesus, the members of which Order rarely are ordained before they have attained the age of thirty-two or thirty-three, lives to the fiftieth year of priesthood. Such an occasion, however, does occur in the annals of SS. Peter and Paul's Church in the Golden Jubilee of the Priesthood of the Rev. Dominic Niederkorn, S. J. The venerable priest is too feeble to endure much ceremony. Therefore, it has been deemed advisable for him to celebrate low Mass at 6 o'clock, at which there will be singing by the Young Ladies' Sodality, and the altars will be suitably decorated by the generous offerings of the members of the congregation. At 4 P. M., the Rev. Father will hold a reception in the boys' school on Larned St. The parishioners and members of the different organizations of the church will then make addresses and appropriate presentations."

Florissant.—The tercentenary of St. Aloysius has been marked by a good increase of novices, there being now 21 scholastic novices in the first year and 15 in the second, 7 novice brothers in the first year, and 5 in the second. The juniors number 23.

Milwaukee.—For many years Ours have been endeavoring to unite our two parish churches and college under one management, but various difficulties

have prevented the union. A decided move however has lately been made in this direction. Ground with a frontage of 193 feet has been purchased on the south side of Grand Avenue, between Eleventh and Thirteenth Streets. The other property which we own in the city—comprising the sites of the college and the two churches—will be sold, and the proceeds used to erect, in the new location, a church and college. The new site is in a most desirable neighborhood of the city, and meets the approbation of the people in both parishes.—The college gave a banquet to Cardinal Gibbons, during his recent visit to the city, for the purpose of conferring the pallium on Archbishop Katzer. Three of the philosophers and one rhetorician have entered the novitiate.

Omaha.—Creighton College sent out its first graduates on the 24th of June of this year. The graduating exercises were held at Boyd's Opera House, in presence of a splendid audience—many of them non-Catholics—who came to see what "the Irish High-School" (as the College has been dubbed) could accomplish. The Public High-School is a stately edifice, on the summit of an elevation which overlooks almost the entire city. There was a pious belief that it was the only institution in the city where a higher education was to be had. Since the brilliant display made by Creighton's graduates, the enthusiasm of its friends has abated considerably, and our classes this year are overflowing. Fr. James Hoefler has been appointed Rector.

Osage Mission.—The school at Osage Mission has been closed; two fathers, however, will remain in temporary charge of the parish. From the year 1827, Fr. Van Quickenborne visited the Indians and established missionary stations in south-east Kansas; and in 1847, Osage Mission, as we now know it, was permanently established as a regular Indian boarding-school. During all this time, some one hundred stations were established and fourteen churches built by our fathers, seven more being erected by their influence. The country becoming gradually settled by whites, and the Indians moving into Indian Territory, the Indian school grew naturally into a boarding school for white boys. But as St. Mary's College already occupied that field, the school at Osage Mission was discontinued; and soon it will pass into other hands.—Yet the history of the mission is a glorious one. There are records in the Society of more dazzling exploits, more romantic deeds than those performed by the sturdy pioneers of the Kansas Missions; but no where perhaps do we read of more disinterested, unremitting labor, and seldom of zeal blessed with more successful and lasting results.

St. Louis.—Amongst the eleven prize winners in the *Post-Dispatch* "student-author contest," were three students of the St. Louis University; one of them winning, too; with a subject so thoroughly Catholic as, "The Temporal Power of the Popes;" not a single student of any public school gained a place among the winners.—Fr. Pahls has succeeded to the chaplaincy of the Marquette Club.

Scholasticate.—The philosophers spent their long and short vacations, two months, on Beulah Island, where they had agreeable visits from Archbishop Katzer and Bishop Zardetti.—The feast of the Assumption was marked by a charming celebration. A little grotto and statue of our Lady nestle at the foot of an old bass tree, in a bank that descends precipitously almost to the water's edge. A large cross of oil lights was lifted into the tree, a luminous crescent rested at our Lady's feet, and a border of colored lights traced the graceful curve of the tiny dock, while soft rays gleamed here and there amid the ferns of the rockery. The scholastic fleet, gay with lanterns, glided along in sinuous procession, while the rowers sang hymns in honor of the Blessed

Virgin. It was pretty as a fairy scene. The soft gleam of the lights upon the foliage, the reflection from the placid lake or the broken waves in the wake of the boats, and the sweet strains of song, lifted the hearts of all to that eternal land, where reigns the Queen of Beulah.—The faculty for the coming year is as follows: 3rd year, Metaphysics, Fr. James Sullivan; Ethics, Fr. Thomas Sherman; 2d year, Fr. Jas. Conway; 1st year, Fr. Florentine Bechtel; Astronomy and Mathematics, Fr. Wm. Rigge; Physics, Fr. Henry De Laak; Chemistry, Mr. Maurice Sullivan.—There are 58 scholastics taking the course of Philosophy, 21 in the first year, 20 in the second, 17 in the third.

New Jersey, St. Peter's.—Father John Harpes was appointed Rector of St. Peter's College on Oct. 22.—Father Peter Cassidy has been transferred to Georgetown College to be professor of poetry.

New Orleans Mission.—The college at Grand Coteau has been given up, and the college buildings are now used for a house of studies for Ours.—There are 12 scholastics in the first year, and 10 in the second; and two scholastics are studying Moral privately, so that in all we have 24 students. Fr. de Stockalper teaches the first year, Fr. De Potter, the second; and Mr. Raby teaches Physics and Chemistry. We have adopted the *Prælectiones* of Lahousse, as the text-book. The college is still called "St. Charles College" being incorporated under that title. The old church, too, was under the invocation of St. Charles, but the new one, built in 1880, is dedicated to the Sacred Heart.—We may be able to send you later on a full description of our scholasticate.—Our colleges are succeeding well. New Orleans has 425 day-scholars; Spring Hill, 150 boarders; Galveston, 130 day-scholars.—Our new church and residence on St. Charles Ave., New Orleans, will be completed in a few months.—The new church at Galveston has been roofed in.—*Letter from Fr. De Potter.*

New York, St. Francis Xavier's.—Father William Pardow was appointed Rector on July 17. The new library for the community has been completed, the books are in place and a card catalogue is being constructed. The new refectory under the library is being pushed to completion and will shortly be ready for occupation. The domestic chapel, which serves also for the students' sodality chapel, is being renovated. The ceiling and the walls are to be painted, and the general appearance of the chapel will be brightened.—The number of students passes all former records being, (Oct. 20) 523. The Post-Graduate Course is meeting with a wonderful success.—The following circular was sent out in August:—

The Post-Graduate Evening Course will open on Monday, October 5, 1891. A lecture in English, beginning at 7.30 P. M., and lasting one hour, will be given every Monday, Tuesday and Wednesday. The subjects to be treated are all those included in the scope of Ethics, Natural Law and Sociology: such as Conscience, Liberty, Toleration, Marriage, Divorce, Education, Labor, Property, Capital Punishment, "Lynch Law," etc. This Course is intended not merely for young men or graduates, but for all gentlemen desirous of hearing these subjects scientifically discussed. Bachelors of Arts from our own or other colleges, Catholic or non-Catholic, may obtain the degree of Master of Arts, provided they write three satisfactory dissertations and pass one successful examination on the subject-matter of the Course. The Lecturer for 1891-'92 is the Rev. P. A. Halpin, S. J. No charge is made for attendance at the Lectures. A fee of \$15 will be required from those who receive the degree of

A. M. Tickets may be had on application to the President or Vice-President. The books recommended for study and reference are: Moral Philosophy, by Joseph Rickaby, S. J. (Stonyhurst Series), Benziger Bros. Elementa Philosophiæ Moralis, by Rev. L. Jouin, S. J. De Philosophiâ Morali (Prælectiones); by Rev. N. Russo, S. J., Benziger Bros.

The response to the circular has surpassed all expectation. Seventy-five were expected, but at the opening lecture there were 150 present. This number has increased till the hall, which seats 250, is now filled. The audience is composed principally of lawyers, doctors, and business men. Sixteen have already (Oct. 19) applied for their degree of A. M.

Electricity is being introduced into the church. A new and improved sound-board has been constructed for the pulpit. Two marble statues, of St. Berchmans and St. Aloysius, have been placed above the altar of St. Aloysius, in the west transept of the new church. They were unveiled on the feast of St. Aloysius.

The Italian Church.—A description of the new mission will be found in the body of the LETTERS. We have just received the following additional items. At the opening of the church, by Fr. Russo, about Aug. 15, the attendance was small, perhaps one or two hundred. After a month and a half, fully 700 people attend the Masses. Of these the men are in the majority. The temporary chapel, for such it has become by increasing numbers, is quite inadequate to the demands upon it and some of the men have to kneel on the sidewalk during the Mass. Such a sight is both edifying and encouraging, but it emphasizes the necessity of ampler accommodations. The evening devotions of October are aided by a choir, of which all the members are Italians. The altar-boys are all Italians also. The people seeing that only Italians are called upon to help in the services of the church, feel that the church is for themselves, and realize that they are not there on toleration only. As these people are extremely sensitive, some such policy as this is necessary, if one hopes to work among them with success. All of the congregation were presented with rosaries on the first evening of October. As yet the labor of the confessional is at the zero point, very few having come for that purpose. Patience alone can build what a long season of neglectful habits has been tearing down.

Novitiates.—Below will be found a list containing the number of novices in each of the seven novitiates in this country and Canada in October, 1891.

NOVICES

	<i>Scholastics</i>			<i>Brothers</i>			<i>Juniors</i>		
	1st yr.	2d yr.	Tot.	1st yr.	2d yr.	Tot.	1st yr.	2d yr.	Tot.
Maryland-New York ...	25	12	37	3	6	9	4	13	17
Missouri	21	15	36	7	5	12	13	10	23
Canada	9	9	18	3	4	7	7	7	14
New Orleans Mission...	9	9	18	2	1	3	11	4	15
German Mission	9	7	16				5	3	8
Rocky Mountains.....	10	4	14	3	4	7	1	8	9
California.....	10	4	14	3	4	7	1	8	9
Total,	93	60	153	21	24	45	42	53	95

We have thought that it would also interest our readers to know from which colleges the scholastic novices came, and we have compiled the following table for the two largest Provinces. The college from which the students entered the novitiate, and not the one in which they merely studied, is credited.

	COLLEGES FROM WHICH THE MARYLAND-NEW YORK NOVICES CAME		
	1st yr.	2d yr.	Tot.
Boston.....	6	6	12
St. Frs. Xavier's, N.Y.	7	3	10
Worcester.....	6	0	6
Georgetown.....	1	0	1
Fordham.....	0	1	1
Baltimore.....	1	0	1
Providence.....	1	0	1
Mungret.....	1	1	2
Ap. School (Turnhout)	0	1	1
Manhattan.....	1	0	1
Boston (not from coll.)	1	0	1
Total,	25	12	37

	COLLEGES FROM WHICH THE MISSOURI NOVICES CAME		
	1st yr.	2d yr.	Tot.
Marquette.....	4	4	8
St. Ignatius.....	5	2	7
St. Louis Univ.....	5	2	7
St. Mary's.....	4	3	7
St. Xavier.....	1	2	3
Detroit.....	1	0	1
Miscellaneous.....	1	2	3
Total,	21	15	36

The Rocky Mountain Mission.—It may be said at the outset, that Gonzaga College has passed its childhood, for it is completely filled with studious boys of the far West. It numbers 54 boarders and 8 day-scholars, being, as compared with last year, an increase of 17 students. Since several more are expected and our house is unable to accommodate them, we have rented an adjoining residence, which will accommodate about 25 new students. This year the college opens with a full course of studies, except philosophy. In addition to our last year's programme we have added a scientific and commercial course. The staff of professors is as follows: Rev. Fr. Smith teaches rhetoric, Mr. Taelmann, 1st academic and sciences, Mr. Goller, 2nd academic and mathematics, Mr. Hawkes, 3rd academic, Mr. O'Hare preparatory. Mr. Kennelly is prefect of discipline, assisted by some of the teachers. Mr. Orndorff, a very able lay-teacher, conducts the commercial course. Besides, the modern languages are taught by scholastics, and music by an accomplished violinist, Mr. Mack. I need not mention our well known president Rev. J. B. Renè, who has had a long experience in governing colleges, and will, we are assured, do much for Gonzaga.

One of our boys, a son of a most influential citizen of Spokane, has brought great credit to our college. Our leading journal, the *Spokane Review* thus announces it:

"Spokane has reason to be proud of her schools. Recently, John Robert Monaghan, a pupil of Gonzaga college, was the successful candidate for a place at Annapolis from many contestants drawn from various schools throughout the State, on nomination of Congressman J. L. Wilson. When pitted against eighty-three competitors drawn to Annapolis from all parts of the United States, young Monaghan of Spokane took fifth place on the entire list, showing that the talent and the teachings of this grand young city of the West go abreast with the times, and can successfully compete against the talent and the teachings of the most famous schools of the East. This is an exceedingly gratifying fact, that in the midst of the great material development of this young metropolis of the West our schools and our intellectual development are keeping pace with the times."

Our fathers have had great hopes, that they could sell their property and use the money for building a large educational institution. But at present Spokane suffers not a little from a too rapid growth, and at present prudence forbids us to sell any land. But as soon as new life appears and Spokane is aroused from its lethargy, you will behold the long-planned college.

The prelates of the North West seem to expect in the near future a division of the present vast diocese of Nesqually. The eastern part of Washington would accrue to the bishop of Idaho, whose episcopal see would be in Spokane.

Mission News.—Our fathers have opened a new parish and school on the

Sound in the beautiful city of Seattle, which, later on, is likely to become a college.—The novitiate of the Sacred Heart—in De Smet—is flourishing: there are at present fourteen novices; two more will be added this month; and others very soon, so as to make twenty in all. One of the novices took his first vows on the 8th of this month; being the first scholastic novice who pronounced his first vows in the newly opened novitiate. Fifteen more are preparing in Gonzaga for the novitiate. A few days ago two old students of Woodstock, Messrs. Dethoor and Vasta arrived here and are waiting for their destination. Messrs. Van Ree and Kolk are completing their course at St. Ignatius. Mr. Laslow is stationed among the Crows, under the guidance of Fr. Crimont.

Besides the juniorate, a course of philosophy has been started in the beautiful residence of St. Ignatius. Fr. Filippi is professor, but as yet he has only two pupils, Messrs. Markham and Carrol.

Our fathers are at present very much occupied with the conversion of the Crow Indians, the most uncivilized of the tribes. For this reason, Fr. Prando travelled with three of the chiefs through the western parts of Montana, in order to show them our schools and the civilization of the whites.

We have taken charge of St. Stephen's Mission located in Wyoming, formerly belonging to the Missouri Province. Fr. Folchi is Superior.

We have now 1200 Indian children being educated in our schools. The Umatilla school numbers 75 children; it has no contract nor any means of its own, but is supported by scanty alms from the other schools.

Our Mission celebrated its fiftieth birthday and golden jubilee on October 4. I shall send you an account of it with a brief history of the Mission for your next issue.—*Letter from Mr. Goller.*

Rome.—Our students of the German College, 91 in number, distinguished themselves by their excellent behaviour, their piety and success. They are with good reason called the "Benjamins of St. Ignatius," and the blessing of our saintly Founder rests ever on this college. The bishops, especially those of Austria, send us the pick of their little seminaries, and, after their ordination, entrust to their care posts of honor.—The Holy Father is always very devoted to us. During the past year, Fr. Cornoldi read an essay before the academy of St. Thomas, in which he exposed our doctrine of the *concursum cum libero arbitrio*, the *scientia media*, etc. Cardinal Zigliara, president of the academy, refused to allow Fr. Cornoldi's article to appear in the Review of the Academy; but his Holiness, informed of the fact, gave orders to print the article in full.—The Holy Father ordered the money, left by the late Cardinal Pecci, to be used in erecting a house for the Province of Rome, saying: *Quidquid acquirit monachus, monasterio acquirit.*—A Spanish college, which is shortly to be founded here, will send its students to follow the course of our University.—*Extract from a letter of Fr. Floeck, Rector of the German College.*

The Scholasticates of the different Provinces and Missions of the United States and Canada have the following number of students in October, 1891:—

	THEOLOGIANs		
	Long Crs.	Short Crs.	Tot.
Woodstock.....	66	19	85
Montreal	11	0	11
Total,	77	19	96

PHILOSOPHERS				
	1st yr.	2d yr.	3d yr.	Tot.
St. Louis.....	21	20	17	58
Woodstock.....	12	11	9	32
Grand Coteau.....	12	10	0	22
Montreal.....	0	7	8	15
California.....	10	0	0	10
R'ky Mountains	2	0	0	2
Total,	57	48	34	139

Scientific Notes, Georgetown College Observatory.—We learn that the Photochronograph has proved more useful than was anticipated by our astronomers. Of the many hundred photographic plates that have been measured at the Observatory, one showed, on examination, close to the series of star images, impressed as usual on the plate, a fainter row, representing the companion of the brighter star, whose transit across the meridian had been photographed. The plate was subjected to a severe test, and produced results at least adequate to the best measures of double stars by the usual method. A lengthy article explaining the circumstances has appeared in the *Astronomische Nachrichten*, the great European astronomical journal. Besides measurements and formulæ, the article is accompanied by a wood-cut, which reproduces the photographic plate of *Alcor* and *Mizar*, the designations of the two companion stars in the tail of the *Great Bear*. We are informed that this new application of the Photochronograph to double-star work will be used in connection with the great equatorial of our Observatory, and will be introduced in one of the Vienna observatories.—*College Journal*.

Spain, The Scholasticate at Tortosa.—October 2, we reopened the course. The philosophers of the 2nd and 3rd years number 39, and the theologians 50. This year we had but seven ordinations; next year, we shall be about twenty. During these vacations our Fr. Rector was changed. The late Rector was more than eighty years old, and he had been present at the massacre of our fathers in Madrid during the civil war of 1835. He was Fr. Bayma's professor of theology, first Provincial of this Province, then assistant of Spain. Recently he lost his sight and has been replaced by our present Fr. Rector, who is a relative of Mr. Tatio.

Tortosa is a city having 21,000 inhabitants, nearly all of them farmers. It is situated in a narrow valley on the left bank of the Ebro River. Jesus, a small suburb on the right bank, has the honor of including, in the midst of poor and rough little houses, our humble but roomy conventual residence. I say conventual, because formerly it was a Franciscan convent, which may be seen by the way it is built. The house does not belong to us, but to the bishop of Tortosa. After ten minutes' walk you are in Roquetas; here at the furthest corner we possess a nice villa. The climate is very mild; and the soil very fertile, so that the farmers here reap twice every year, and when one kind of crop is ripe they sow immediately for a second one. About the inhabitants all I can say is, that the promise of God to give his grace to the humble is fulfilled in them. For being poor and humble, they are a very good and religious people. Of course a Judas has to be everywhere; but I speak of the generality. Hence it is that Ours here are more secure than in any other place in Spain. And during the 1st of May trouble whilst Ours in Valencia had the door of the house burnt, and in Barcelona our fathers had to get ready and be prepared to conceal themselves in the houses of our particular friends, here

we had our farmers who surrounded our house and occupied the principal street leading to our college, ready to fight against any of the troublesome crowd venturing to cry out or come against us. But there was no need, for we were left perfectly quiet. I speak of last year, for this year, thanks to the measures taken by the government, the troubles were much less all over Spain.—*Letter from Fr. Ferretti.*

Washington, Gonzaga College.—It is to the celebration in honor of St. Aloysius that I attribute the increase in the college and Young Men's Catholic Club of Gonzaga College. Before the celebration the club numbered about 35 members, soon after they rose to 110 and are still increasing. In like manner the college has doubled its members, now, Oct. 13, numbering 107. A great number of these are preparing for the Society and the priesthood. A new statue of St. Aloysius—purchased by the contributions of the boys—is to be unveiled in the college next Thursday, and a marble statue, the gift of the Senior Sodality is now being made for the church and will be unveiled if possible on Dec. 8.—*Letter from Fr. Gillespie.*

Worcester, Holy Cross College.—We have a larger attendance this year at Holy Cross than any former year. The boarders number 235 and the day scholars are over 70. The new-comers were for the most part large boys who had already received an elementary education. Fr. Langlois who teaches Special Latin and tries to give boys, already advanced in years, Latin and Greek sufficient to fit them for 1st humanities, has 57 in his class this year. At present rhetoric numbers 35; poetry counts 52, and first humanities 54; philosophers stand at 30. Is not this a magnificent classical course? The boys, especially the new ones, seem to be a good set of fellows. You must remember, that Holy Cross has a reputation for having a studious class of boys, and it is deserved. The boys are for the most part industrious, that is to say, they plod at their work, and after all, in the long run plodding tells. Besides, the end that the greater number of these boys have in view, is also an incentive to study; for many of them are to be priests. It was remarked the other day at recreation, that we had the education of the clergy of this part of the world in our own hands, and, therefore, we should be inspirited to work more earnestly in their training. The remark was true, for we send a large number yearly to the seminaries, and even at present the priests of the neighboring parishes are old students of Holy Cross. Of course, we are inconvenienced for room at present and cannot therefore satisfy all our wishes in the way of little accessories that help greatly to educate boys.

The new building will be a God-send in many respects. The foundations have been laid only in part, and although the steam shovel still does its work of destruction in removing the hill, the work does not seem to go on as actively now. Doubtless, the cold weather already setting in, and the anticipation of still colder days have had a great deal to do with the seemingly slow progress of the work. I don't think that anything in the way of building will be started till the spring.

Fr. Lynch, who has charge of the Senior Sodality, takes the greatest interest in it. The members number only some 70 now, but he intends to increase it to 170, and I don't think that in this he will have much difficulty. They are pious boys, and the League of the Sacred Heart flourishes very consolingly. Mr. Burke has the Junior Sodality and has, as members, most of the small boys. We can confidently expect great results so far as the zeal and earnest piety of both directors go, and if the boys catch a spark of fervor

from their directors we shall undoubtedly be gratified at the end of the year. As an instance of the solid piety of the boys, hear the following. A rhetorician of last year had determined during the vacations to enter the American College at Rome, there to study for the priesthood. Before sailing he paid a farewell visit to his old classmates, the present philosophy auditors, and they presented him with a medal of their esteem for him, and in a body approached holy Communion at the Mass which was said at their request. Another instance I cite. During the summer the poets lost a member of their class by death. They had a special Mass said for the repose of his soul and went to Communion in a body. Thus you see, father, that piety is alive in the hearts of our boys.—*Letter from Mr. Singleton.*

The following items we received a few days after the above, under the date of Oct. 11th :—

They are still digging away at the hill and in a few days the steam shovel will start on its last trip. This last trip will take more than a month, as the bank begins to range from thirty to forty feet in height. The foundations, which have already been laid, have been covered up with straw and gravel. The library is being rearranged, and the books are being classified according to their subjects, and a card catalogue made out. This catalogue is double, one being arranged alphabetically according to the authors, the other according to the titles. There is a card for each word of the title, and of the author, so that each book has on the average four cards. The library where the classics were contained numbers just 2889 volumes. Taking this as a standard it is calculated that there are more than 25,000 volumes in the college.

Home News, Poplar Springs.—On Saturday, August 29, Cardinal Gibbons, accompanied by Rev. Fr. Rector, the zealous pastor, Fr. Brosnahan, and several scholastics, went to St. Michael's Church, for the purpose of conferring the sacrament of Confirmation. This is one of the stations attended by the Woodstock professors, and it is situated near Poplar Springs, at a distance of 17 miles from the college. .

St. Michael's parish is in a very flourishing condition, and though it enjoys the privilege of Mass only twice a month, it has grown steadily from 20 parishioners, or thereabouts, to more than 100, and that too with little or no immigration. Conversions have been very numerous; in fact more than half the parish is composed of converts, and of the 26 confirmed in August, 17 were either converts or the children of converts. The beginning of this congregation, as related by the Kuhn family, was very romantic.

Some twenty years ago, shortly after the opening of Woodstock, a man representing himself as a lay brother of the Sulpitian community at St. Charles' College, called at the house of Mr. Kuhn, and announced that the archbishop desired the Sulpitian fathers to establish a missionary station in the neighborhood. As the Kuhns were pleased with this plan, the lay brother promised to have Mass said in their house on the following Sunday, and, leaving some hosts with them, went around the neighborhood to inform the Catholics of his arrangement. Sunday came, and with it the gathering of the Catholic farmers, who were surprised to find themselves so numerous, for they had not suspected each other's religion; but no priest appeared. The following Sunday, the little band again assembled in Mr. Kuhn's house, but still no priest came. A letter was then sent to St. Charles' College, making inquiries about the matter; and the answer came back that the Sulpitians did not have any lay brothers in their congregation

and, moreover, that they knew nothing of this pseudo lay brother and his arrangements.

A rumor of this story coming to Woodstock, Fr. Ferrari visited the Kuhns, and announcing himself as a genuine priest from Woodstock, promised to say Mass, without fail, on the following Sunday. He kept his word, and from that day the congregation grew, until in ten years, a neat church was erected at a cost of \$1300. No one has ever heard of that lay brother from the day of his mysterious visit, but whoever he was, or whatever his motive, he was the means of bringing together the Catholics of Poplar Springs, and establishing their vigorous, little congregation.

Library.—The following Catalogues are still lacking in the Woodstock collection.

1. Prov. Romana. '83. ('49. '50.)
2. Prov. Taurin. '32. '34. ('48. '49. '50.)
3. Prov. Sicula. '16. '17. '18. '19. '20. ('21. '22. '24. '25.) '27. '28. '30. '31. '32. '34. ('49.) about 1805-1814 cf. cat. 1891.
4. Prov. Neapol. '32-'33. ('49.)
5. Prov. Galic.-Austr. '34. '37. '38. '32 and all earlier.
6. Prov. Galic. ('49. '50. '52.)
7. Prov. Germ. '32. '37. '44.
8. Prov. Gallia. '29. '27 and all earlier.
9. Prov. Lugdun. '46.
10. Prov. Hisp. '21-'26. '31. '39. '42. '53. '55.
11. Prov. Arag. '65.
12. Prov. Angliæ. ('43. '48. '49. '50. '39-'28.)
13. Prov. Missouri. '36. ('44.) '49. ('51.) ('34-'23.)
14. Prov. Mexic. '21-'54. '58-'65. '19 and all earlier.
15. Missio Nankin. '78 and earlier, '90. '87. '81. '80.
16. Prov. Hibern. ('44. '45. '46. '48. '49. '50.)
17. Prov. Venet. ('49. '50.)
18. Prov. Russiæ. 1808. '10. '12. '13. '14. '15. '17. and all later; 1805 and all earlier.
19. Prov. Franciæ. '60.

Our thanks are due to Rev. Father Hagen for a copy of the first volume of his *Synopsis der Höhern Mathematik*.—Also to our fathers at Havana and the Phillipine Islands for copies of their meteorological and astronomical observations.—To St. John's College for a copy of the History of St. John's College.—We have received through the kindness of Father Brandi, *la Dottrina del Signore pei Dodici Apostoli Bandita alle Genti detta la Dottrina dei dodici Apostoli*, versione note e commentario del P. Ign. M. Minasi, S. J. Roma, Tipografia A. Befani, 1891.

Faculty Notes.—Fr. Conway is prefect of studies and teaches the morning Dogma. He is explaining the treatise *De Deo Uno*; Fr. Brett has the evening Dogma and lectures on *De Religione et Ecclesia*. The short course is taught by Fr. Casey, who is explaining *De Gratia et Sacramentis*. Fr. Maas teaches Scripture and gives a General Introduction to Sacred Scripture, and explains the Gospel of St. Luke. He also has the class in Hebrew. Fr. Sabetti is explaining the first volume in Moral. He is still working at his *Cases*. To the philosophers, Fr. James Smith is teaching Ethics; Fr. O'Connell, Metaphysics; Fr. Freeman, Physics and Chemistry; Fr. T. Brosnahan, Logic. Fr. Denis O'Sullivan has the Astronomy and higher Mathematics, and Fr. John Brosnan the Mathematics of the first year.—La Housse is the text-book in all the philosophy classes.

The number of theologians is 85, 66 in the long course and 19 in the short course. The philosophers number 32, the faculty 15; and the brothers 23, making a community of 155.

Ordinations.—His Eminence Cardinal Gibbons conferred the order of sub-deaconship on Friday, August 28, deaconship on Saturday and priesthood on Sunday. The new priests for the Maryland-New York Province were as follows:—Joseph M. Woods, Aloysius P. Brosnan, Edward P. Spillane, William F. Gannon, William J. Stanton, John F. Quirk, Joseph H. Hann, Martin J. Hollohan, John J. Collins, Joseph M. Renaud, Henry J. Rache, Rufus C. Duff, Gerald I. Bergan; for the Missouri Province—James J. Curran; for the New Orleans Mission.—George A. Rittmeyer and A. L. Guyol; for the California Mission—John D. Nestor; for the Rocky Mountain Mission—Francis P. Sansone.

A few of the new priests have gone out from Woodstock. Fr. J. Collins to Holy Cross, Worcester; FF. Duff and Rache to Fordham; Fr. Hann to St. Peter's College, Jersey City; FF. Rittmeyer and Guyol to their Mission; Fr. Curran to St. Louis, and Fr. Sansone to St. Stephen's Mission, Wyoming.

Office of the Letters.

The obituary sketch of Father Jeremias O'Conner, owing to the sickness of the Father who has promised to write it, is again postponed till our next number. Obituaries of Father Heidenreich, Father O'Kane, Br. Dougherty, and Br. Reardon are being prepared.

This number closes the twentieth volume of the LETTERS. A new series will be begun with the number for February, and several improvements will be introduced. Among the changes proposed is the opening of an educational department, in which our older teachers may give the result of their experiences for the benefit of our younger scholastics. We should be grateful for any further suggestions and they will reach us in time if sent during the month of December. Thankful for the support we have received in our endeavors to make the LETTERS of interest to all of Ours, we would again beg all those who know of anything of interest to the Society, and especially anything of the labors of Ours in this country, Canada, Central, or South America, or brief items of interest for the VARIA, to not fail to communicate them to us at their earliest convenience.

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“ “ “ “ Maryland—New York Province.	

10

Students in our Colleges in the U. States and Canada, 1890-'91

			1890-'91									'80-'90	
PLACE	COLLEGE	PROVINCE	Number of students	Classical Course							Preparatory	Number of students	A. B.
				A. M.	A. B. in course	College course	Grammar	Latin Rudiments	B. S.	Commercial course			
Montreal, Can.	St. Mary's	Miss. of Can.	490	.....	12	119	124	136	.....	.....	111	385	8
New York, N. Y.	St. Francis Xav.*	Md. N. Y.	489	1	15	77	240	172	.....	.....	.....	470	12
Worcester, Mass.	Holy Cross	" "	292	2	29	163	46	83	.....	.....	.....	233	31
Chicago, Ill.	St. Ignatius*	Missouri	278	2	.....	51	188	39	.....	.....	.....	292	5
Georgetown, D. C.	Georget'n Univ. †	Md. N. Y.	251	10	13	83	100	68	.....	.....	.....	231	8
Omaha, Neb.	Creighton*	Missouri	226	.....	5	28	145	52	.....	.....	.....	219	.....
Galveston, Texas.	St. Mary's Univ.*	N. O. Miss.	122	.....	.....	30	60	32	.....	.....	.....	100	.....
Philadelphia, Pa.	St. Joseph's*	Md. N. Y.	121	.....	.....	.....	121	.....	.....	.....	.....	84	.....
Baltimore, Md.	Loyola*	" "	108	2	3	11	56	41	.....	.....	.....	109	2
Jersey City, N. J.	St. Peter's*	" "	106	3	4	19	30	57	.....	.....	.....	90	4
Spokane, Wash.	Gonzaga	Turin	62	.....	.....	17	31	14	.....	.....	.....	43	.....

Classical and Commercial

San Francisco, Cal.	St. Ignatius*	Turin	617	.....	2	40	96	.....	5	49	432	602	.....
New Orleans, La.	Immac. Conc.*	N. O. Miss.	520	10	12	76	99	.....	1	147	198	453	13
St. Louis, Mo.	St. Louis Univ.*	Missouri	418	1	5	59	203	.....	1	120	36	441	5
Cincinnati, O.	St. Xavier*	" "	404	1	8	70	229	.....	.....	75	30	407	12
Buffalo, N. Y.	Canisius	German	362	.....	8	68	114	.....	.....	139	41	298	1
Fordham, N. Y.	St. John's	Md. N. Y.	351	4	4	63	137	.....	4	121	30	312	15
Boston, Mass.	Boston*	" "	334	1	19	110	112	.....	.....	31	.....	278	13
Detroit, Mich.	Detroit*	Missouri	287	6	6	57	148	.....	.....	82	.....	270	6
St. Mary's, Kan.	St. Mary's	" "	247	.....	8	60	78	.....	.....	90	19	245	9
Milwaukee, Wis.	Marquette*	" "	232	2	6	30	126	.....	.....	52	24	219	8
Santa Clara, Cal.	Santa Clara	Turin	196	.....	3	61	86	.....	15	30	19	244	.....
Denver, Col.	Sacred Heart	Naples	179	1	3	27	62	.....	2	70	20	159	4
Cleveland, O.	St. Ignatius*	German	143	.....	.....	18	44	.....	.....	81	.....	142	.....
San Jose, Cal.	St. Joseph's*	Turin	135	.....	.....	.....	65	.....	.....	70	.....	192	.....
Spring Hill, Ala.	Spring Hill	N. O. Miss.	135	.....	6	39	36	.....	.....	60	.....	127	8
Grand Coteau, La.	St. Charles	" "	111	.....	4	4	60	.....	.....	39	12	109	2
Manitoba	St. Boniface	Miss. of Can.	87	1	3	23	23	.....	.....	13	28	95	2
Washington, D. C.	Gonzaga*	Md. N. Y.	66	.....	.....	.....	35	.....	.....	31	.....	70	.....

TOTAL 7369 47 178

TOTAL 6919 159

* Day College. † School of Law, 248. School of Medicine, 124, School of Arts, 251, Total, 623.
 Increase of students in Md. N. York Province, 241; Increase of Graduates, 2.
 Number of students in U. States and Canada in 1888-'89—6735; in 1889-'90—6919; in 1890-'91—7369.
 Increase of students in U. States and Canada in 1890-'91—450.
 Graduates, A. B. in 1888-'89—128; in 1889-'90—159; in 1890-'91—178.
 Increase of Graduates, A. B., 1890-'91—19.

Students in our Colleges in the United States and Canada, October 1st, 1891

Classical Course			1891										1890		
			Number of students	Boards	Half boards	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Boards	Day scholars	Number of students
PLACE	COLLEGE	PROVINCE													
New York	St. Francis Xav. *	Md. N. Y.	509			509	† 20	85	130	134		160		474	474
Montreal, Can.	St. Mary's	Miss. of Can.	472	181	50	241	19	105	153	112		83		221	441
Worcester, Mass.	Holy Cross	Md. N. Y.	278	225		53		162	90	26				213	270
Georgetown, D.C.	Georget'n Univ. †	"	248	189	9	59	4	77	104	67				135	203
Omaha, Neb.	Creighton *	Missouri	240			240		33	100	54		53		189	189
Baltimore, Md.	Loyola *	Md. N. Y.	170			170		34	40	99				105	105
Galveston, Texas	St. Mary's Univ. *	N. O. Miss.	135			135		25	30	40		40		91	91
Philadelphia, Pa.	St. Joseph's *	Md. N. Y.	120			120		11	42	67				110	110
Jersey City, N. J.	St. Peter's *	"	85			85			43	42				97	97
Spokane, Wash.	Gonzaga	Turin	62	54		8		16	31			15	45		45
<i>Classical and Commercial</i>															
New Orleans, La.	Immac. Conc. *	N. O. Miss.	510			510	10	66	99		147	198		415	415
San Francisco, Cal.	St. Ignatius *	Turin	449			449	3	48	64		23	311		472	472
Cincinnati, O.	St. Xavier *	Missouri	427			427		89	242		76	20		374	374
St. Louis, Mo.	St. Louis Univ. *	"	368			368		76	111	55	91	35		386	386
Fordham, N. Y.	St. John's	Md. N. Y.	356	279	5	80	3	85	102	82	60	24	243	60	303
Buffalo, N. Y.	Canisius	German	348	153		195	1	51	73	63	135	25	150	185	335
Boston, Mass.	Boston *	Md. N. Y.	314			314		96	82	115	21			315	315
Detroit, Mich.	Detroit *	Missouri	289			289		56	92	62	79			262	262
Chicago, Ill.	St. Ignatius *	"	289			289		46	88	92	33	30		255	255
St. Mary's, Kan.	St. Mary's	"	276	253		23		71	106		86	13	200	25	225
Milwaukee, Wis.	Marquette *	"	229			229	6	50	129		38	6		200	200
Santa Clara, Cal.	Santa Clara	Turin	186	150	4	32		78	50		30	28	130	70	200
Cleveland, O.	St. Ignatius *	German	156		12	156		22	67		52	15		125	125
Spring Hill, Ala.	Spring Hill	N. O. Miss.	150	150			8	46	32		62	10	130		130
Danver, Col.	St. Joseph's	N. O. Miss.	130	160	2	28		30	51		40	9	120	30	150
San Jose, Cal.	Gonzaga *	Md. N. Y.	100			100			21		49	30		79	70
San Jose, Cal.	St. Joseph's *	Turin	86			86		6	8	10	62			95	95
Manitoba	St. Boniface	Miss. of Can.	78	24	5	49	31	18	24		20	13	80		80
TOTAL			7086	1755	87	5244					TOTAL	1754	4750	6594	

* Day Colleges. † 250 attend post-graduate lectures. ‡ School of Law, 221, School of Medicine, 117, School of Arts, 248, Total, 586. Number of students in Md. N. York Prov. Oct. 1890—1947; number in Oct. 1891—2180; Increase, 233. Number of students in Colleges of U. States and Canada, Oct. 1890—6504; number in Oct. 1891—7086; Increase, 582.