

# WOODSTOCK LETTERS

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## NOTES ON THE HISTORY OF THE SOCIETY IN COROZAL, BRITISH HONDURAS.

*A Letter from Father Henry Gillet to the Editor.*

COROZAL, October, 1894.

REV. AND DEAR FATHER,  
P. C.

Fr. Charoppin has informed me that your Reverence desires some historical information about Corozal. At first I considered it my duty to leave the task to him, but on second thought I concluded that, as I should have to furnish all the information, I might as well set to work and make "stock, lock, and barrel all at a go."

As British Honduras was an English Settlement as soon as, if not earlier, than the New England States, we would expect that some form of Protestantism must at first have got hold of the people; we find it to be so, for in 1812 the Episcopal church was already endowed and had a fine building for worship. Next we read that a Baptist merchant introduced his persuasion in 1822, and the Wesleyans followed close on in 1825. In 1850 the Presbyterians said that "they wanted to worship in their own way," and as a proof of their earnestness they subscribed a salary of 500 pounds for a parson, who very sensibly accepted the bait, and on his arrival began aggressive war on the poor, benighted Papists. Now these benighted and superstitious gentiles were not British of any sort, but poor unfortunate refugees from the neighboring state of Yucatan, who had come to British territory for asylum. How was that? Las Casas says of his countrymen in other parts of the world, that they were unjust and cruel to the Indian; and so they were, and so they

seem to have been in the Peninsula of Yucatan to such a degree, as to drive the Indians to exasperation and finally into wild rebellion. Submission after rebellion means death or worse, and so the Indians, who had risen *en masse*, went to the extreme and massacred every Yucatecan they could lay hands on, and took possession, if such an expression is correct, of their own country. The Spaniards who escaped fled in all directions, and a great number found safety by crossing the river Hondo and placing themselves under the British flag. Until this epoch the southern portion of the colony was simple primeval forest, for the English were occupied in wood cutting, and shifted their location as fast as they cleared the forests of the valuable timber.

A certain Mr. Blake of Lauries-Bight took immense interest in the poor exiles; he not only encouraged them to come over and settle, but actually spent a fortune in ransoming some and setting others up in Ranchos, etc., so that in the end he himself became a mortgagee.

The first Yucatecan to build a house on this shore was old Tata Solis, whom I remember well. He came from Lauries in a small dorey across the New River Bight, and finding the location good among the feathery Corozos or Cohune palms, which lined the margin of the sea, invited others to join him. Then, with Mr. Blake's permission, he laid out the town in the true Spanish fashion, with a big *plaza*, a public square, straight streets in blocks or *manzanas*, and christened the place San Narciso de Corozal, or Cohune patch. This gives us the date, for San Narciso's feast is the 29th of October and the year was 1847. North and South American names all show the same procedure; that is, the Spanish always dedicated the places discovered or established by the name of the saint or feast, on whose day the place was discovered or "declared open;" and even the children are generally baptized after some saint, whose name occurs on the day the child was born. For example, Santos for All Saints, Dolores for the seven Sorrows, Concepcion for the eighth of Dec., Jesus, or Manuel, for the Circumcision, Natividad for the birth of our Lord, and so on.

Along with these first settlers must have come Rev. Antonius Glory, a secular priest; for the first baptismal register we possess is January 1848, signed by him. The news of the event got over to Jamaica, and some of the refugees who had gone to Belize begged the Very Rev. Benito Fernandez O. S. F. to send priests to minister to them. The invitation was accepted with good will, and two fathers of the Society were dispatched to examine and report. These were Rev.

Jacques Dupeyron and Rev. Joseph Dupont. Whilst the latter busied himself with bricks and mortar in<sup>g</sup> Belize, Fr. Dupeyron visited the northern district, for his name appears several times in the baptismal register. It would appear that Padre Glory was the first resident priest of Corozal, for his name is the most frequent from 1848 to 1859, whilst the others were "excurrentes" in the outlying districts and up the New River and River Hondo. Besides our fathers, it seems that a certain Padre Fray José Ceron, and a certain Cura Asuncion Cuc, or Zuc, from Chichauha, paid visits to Corozal, for their names can be found in 1855. On the return of the missionaries FF. Dupeyron and Dupont to Jamaica, Fr. Joseph Bertholio and Fr. Koltman were sent to replace them; here, we may say, is the starting point of Ours in Corozal.

The church was a small thatched house built near to the street (Commercial St., as *lucus a non lucendo*, for there is no commerce), and beside it was a little hut for the fathers. Well do I remember the old Indian Lady, Doña Petrona Casto, telling me how hard it was for the fathers to live, and how she herself, with one or two other kind souls, used to cook their food and take it to them. She showed me, too, the cocoanut tree, that she had planted to mark their arrival amongst them (this was cut down without rhyme or reason in 1879, by a holy man with the bump of destruction highly developed, to the never dying regret of the old lady), towering up amidst the sapodilla posts of the old church, which still remained erect in my time. These I removed later, and remnants still exist in various parts of the decorative portions of the newest church. Now as a sort of possible explanation of what follows, it will be well to recollect that Bacalar, the chief town of the district whence the refugees came, was a sort of Yucatecan Siberia, so that not only have we to reckon with honest Christians, but also take into account a number of hard or hardened persons, who had been, so to say, rejected by society, and hence are not to be accepted as models of national virtue or Christian morals. These hardened sinners had little or no respect for marriage or the marriage state. They had the faith, however, and would as soon call themselves Hindoos as anything but Catholic; but with those fatal examples of unworthy clergy and the wild principles of the French Revolution, which have tainted all the infant republics of the New World, they would own no restraint.

Now, it appears that Fr. Bertolio, perhaps with more zeal than discretion, rushed into the hornet's nest and in unmeasured words scathed the sinners roundly. At first,

there was murmuring at his severity, then hatred followed and, finally, a combination amongst a number, to be rid of the fiery Jesuit. Of course right-minded people said the father was doing his duty, but as the bulk were related to or dependent on the victims of his reproaches, the combination prevailed and Fr. Bertolio was told to "quit." An old man, still living, told me that all this was true, but, he added, the poor fellows paid for it. Fr. Bertolio had to return to Jamaica, but before departing he kicked the dust from his shoes and told the offenders, that God would do him justice. "And," subjoined the narrator, "the three leaders paid dearly for their sin." Each in his own way endured a bitter penalty corresponding to the expression he had used against the missionary, and the people all said the judgment of the father's curse had come upon them.

The man who was sent to this Sodom in the exile's place, was Fernando Parchi, a good, holy, suffering little man, who had to commence his career under the dark cloud raised by his predecessor. But patience is powerful and meekness victorious! He would start on his visits up and down town; and try to speak with his people; many times the door was shut in his face as he neared the home he wished to bless. It is said that once he got inside the door-way and was met by the master of the house, who told him he was not wanted there and begged him to move on. "My dear sir," said the good man, "I am very sorry to disturb you, but I have not come for that; I have come to look upon your sweet little children so fair, so innocent." The ice was melted and little by little confidence was gained, increased love followed, and the meek Father Parchi was able to collect funds to build a stone church of 82 ft. long and 32 ft. wide and a house of about the same size. When the work was begun, men, women and children carried the stones on their heads from the Santa Rita estate, about three quarters of a mile away; Rancheros carted sand and wood, and even the Protestant government subscribed about \$3000 towards the good work. Fr. Parchi's notion in building such a large house was, to have a community residence such as they have in Guatemala, from which two fathers at a time could be sent out for a monthly tour, and on their return a couple more would be ordered to another direction. Several other fathers helped in this place for short intervals. Fr. Placedo de Maestri in 1862, Fr. Andres Bavastro, to whom I taught English in England and who was loved by the poor, came in 1865, and Fr Brindisi, who was a missionary *par excellence*, in 1869. The latter went about preaching and instructing and marrying and sanctifying

marriages, sometimes during his sermons stripping his soutane from his shoulders and disciplining himself before the people. Fr. Brindisi died here in 1879.

Still Corozal was hardened. A sham Carmelite appeared suddenly upon the scene, and the guilty souls, who winced under the chidings of the true shepherd, tried to choke their remorse with a man of their own stamp. Next, an apostate appeared to show up the Jesuits, and with natural grace and manners attracted the silly people from the wholesome correction of their pastors; and, lastly, a bad priest became the "refugium peccatorum" of every one who would not become a renegade, and yet would not or could not have anything to do with the fathers.<sup>(1)</sup> It is consoling, however, to look back now and to be able to say, that nearly every renegade was an adulterer or concubinarian, and also to be able to state that the bulk of the renegades, in spite of the hateful poison they had imbibed, called for the priest when the bitter end drew near. In 1870 Fr. Miguel Casano appeared, who with many personal attractions and especially with a little knowledge of practical medicine, made friends by his easy accessibility and rubbed off rough edges by his genial ways. In 1873 Fr. Alvano, a holy man who was reckoned the true father of the Mission, died at Corozal and his body was removed to Belize with permission of the government in council, who also accompanied it to its last resting place. A school was now established and Fr. Lomyen, a Belgian, tried to teach English to the little ones; and so too, Fr. Jackel of unhappy memory, also a Belgian, but without much success, for the government was on the point of withdrawing all assistance, the school being so inefficient. A Belgian brother-postulant, Henri Lenico, was then installed. He succeeded at least in making a show of discipline and scholastic improvement. Meanwhile troubles began between the liberal and conservative parties in the neighboring republic of Guatemala, which resulted in Rufino Barrios' triumphal assumption of dictatorship and the consequent banishment of the Jesuits, two of whom came to Corozal at this time, namely, Fathers Di Pietro and Ayerve. They had scarcely got to work in the sullen field, when an outbreak of malignant malarial fever, or, as some say, true yellow fever broke out. First, down went the schoolmaster, then Fr. Di Pietro, then Fr.

<sup>(1)</sup> The Carmelite, it is said was a runaway brother from a monastery in Yucatan, but he exerted great influence among the people. The apostate was of the style of "converted priest" of now-a-days newspapers, and when he was tired of his shameful role in this place he went over to Jamaica to seek pastures new. The bad priest later on refused to give his services and finally died repentant in 1885.

Rouillon, who in 1873 came from Jamaica, but, thanks be to God, all pulled through, Next Fr. Casano gave way and coolly told his brethren that all was over with him; he succumbed, and in his wake followed Fr. Ayerve and Fr. Antoricoletti within three weeks time, during August 1874. The general affliction gave no room for petty wars and for a time things went quietly. About this time a new marriage law was made, containing some articles directly aimed at us and unnecessarily obnoxious, but as one who helped to frame them said they were intended to hamper us.<sup>(2)</sup> The principal lawyer who draughted these bills afterwards left the colony, and actually became a Catholic.

In Feb. 1876 Fr. Henry Gillet was introduced into Corozal by the then superior of the Mission, Fr. Pittar. He had just arrived from England and had been sent to fill the vacancy left by the scourge of 1874. Scarcely had he been installed, when Fr. Di Pietro, owing to ill health, went to Panama where he became Vicar-General to Bishop Paul, S. J., and in his place remained Fr. Rouillon of the Toulouse Province. A novice in missionary life Fr. Gillet began with the zeal of all novices, and with the good counsels of Fr. Rouillon first took stock of the position. The spirit in the town was not very good, it is true, so that the lately retired Fr. Di Pietro said, he was glad to be out of the ship; nor was the spirit improved by learning that the new little man was English. Then the school was insignificant, numbering only thirty-five pupils, with a sort of branch school in addition under a lame man, living on the Plaza. When Fr. John Pittar went from Corozal to his own Belize, he left his condensed instructions in the words "Lick out the heretic." Well, but who was the heretic? It did not take long to find out. Father Gillet was not a very sleepy man, at least so he thought, and though he knew no more Spanish than a class-boy knows French, he started down to the school-room and began his practical studies in Castilian by teaching the young ones English. Of course young people are ambitious, and hearing that the heretic gloried in a school of 150 pupils, in a town where nearly all were Catholics, Fr. Gillet set to work to fulfil his superior's desire. By good luck a house on the Plaza was given up by a tenant, who had not even the politeness to send in the key, much less to pay the rent; so that came

<sup>(2)</sup> On one occasion Fr. Parisi had occasion to dispense the banns. Three or four of the hostiles got together and as usual had the father for their banter, and a bet was made of a bottle of brandy, that a certain Mr. T. — dared not bring up the father. He went right off and laid the information, with the result of a fine. A little later Fr. Chiarello was brought up on a similar charge and with a like result.

handy for the new plan. Boys' school on the Plaza! Girls' school in the church yard!! and infants with the lame man!!! Grand idea, thought the enthusiastic beginner. Teachers were handy—rooms also—so the plan being approved of, there only remained execution. Monday morning arrived, Señor Antonio Noblé went to the Plaza school in hopes of receiving addition to his numbers; Señorita Patricia Cervantes awaited her new band of little ones in the church yard; but the old wolf kept his flock under his crooked rod. Not one appeared to complete the programme.

So we learn, and so we learnt. On requiring explanations of this delay, an answer, as equivocal as the man, was sent that after breakfast they would come: but they did not; so Fr. Gillet went in person to remove the brats to their respective classes. The sheep's skin fell off, and the master point blank refused to let them go; so with a like determination Fr. Gillet discharged the master on the spot, and bade him good bye. There was an outcry over the place at the poor father's inconsiderate action in stopping supplies, and even the heretic went to console the master and offered to take him under his protection. God Almighty manages things strangely. The old man had courage enough to decline the tempting offer, and continued on his own hook for a length of time. Most of the leading people supported him, and presents of fowls, eggs, tobacco, and that other classical relaxative—poteen—flowed in abundantly for the first month. But, alas for human fickleness! little by little, the gifts dwindled down, one by one the children passed over to the padre, and the old man's spirit gave way; he closed his school, fell sick, and died. He was buried with all the pomp of the richest man by the church. But still there was something wanting, and it was soon made up. Six weeks later the defunct master's wife fell sick and sent for the priest. Promptly started off Fr. Rouillon, but his services were declined,—“I want Fr. Gillet.” The little man proceeded to the bedside of the dying woman in expectation of a dying curse, but just the reverse occurred. “Father, I call you to beg your pardon for all the trouble I have given you; it was I who made my husband fight you; it was I who made him hold out.” She did her duties like a Christian and was buried like her husband. The excitement, however, did not abate till three of the mainstays of the recalcitrant maestro, one after the other cleared out. One was poisoned, and Fr. Gillet gave him the sacraments, another took sick suddenly and went to

his reward, and the third, already a renegade, fell sick so badly, that it is a pity he did not go too. Perhaps he was reserved "in misericordiam," for he was reconciled to the Church about ten years later and died penitent. As a sort of consolation divine providence sent over a deputation from an outlying village, begging that some one would go and bless a new little church which the people had built. It was accepted and on Dec. 29th, 1877, Fr. Gillet proceeded to functionize, singing the litanies and blessing the church amidst thunders of guns and rockets, and then chanting high Mass all by himself. The narration of the event caused much merriment in the heart of the late Father Beckx in Rome.

Poor Fr. Gillet could not crow yet, for the feeling continued high; the school, nevertheless, began to increase and the old maestro's flock came one by one to the right place. At the end of the year the Catholic school passed an examination in public with success, gave likewise a public exhibition in the old dancing-hall, and received as a testimonial an official letter from the government in which thanks were given to Fr. Gillet, and it was stated that they were glad to learn that at length the Catholic school of Corozal was on a satisfactory footing. This little episode carried with it a dreary time of suspense for Fr. Gillet, but his companion was a Nestor in his advice, and upheld him. The heretic was put on his mettle. He said some things he should not have said, and this manifested his uneasy state of mind, while the other utterly ignored him and his, and minded his own business. About this time Fr. Rouillon got sick and was unable to visit the out-stations, so the valiant heretic bestirred himself, and either poked himself, or some local preacher, into the neglected places. Thank God, the instinct of faith was strong, and he was rejected in every village or driven out by the arrival of a supply from Belize.

We must return to the battle of the schools, and we had better finish that point and have done with it; for, to tell the truth, the school has been an essential item in the Mission of Corozal and is yet in the entire Mission; and if we let it go down we shall lose much of our influence in the church. One impediment to the advancement of the school has been removed by the death of the old maestro, Reyes, and the heretic had gained nothing by it, while Fr. Gillet's boys' school had increased so much, that the governor insisted on better accommodation being provided. After some trouble with the landowner's agent about the site, he finally got to work, invited the governor



himself to lay the foundation-stone, and before six months had elapsed the present stone-school, capable of holding all the children it will ever have, was opened for use in September, 1878. From the small beginning of 1876 the roll had reached to 156 and the heretic proportionately fell back. This was too much for him. He got a Wesleyan merchant in Belize, named Jex, of New York, to build up his conventicle to rival the new school; he did so, remarking that something must be done for the truth, and then proceeded to a step which was the beginning of the end. He gathered together one day a crowd of about three dozen persons, many of them renegade Catholics, assembled them in the court-house before the magistrate and made them swear affidavits of nine charges against Fr. Gillet, Fr. Chiarello, and Bro. Quin, who had recently arrived, for having used undue influence to withdraw children from the Wesleyan school and put them in their own. This was a most irregular proceeding, and the fathers had no information of it till it was accomplished; it might have proved disastrous, had not a friend's counsel induced Fr. Gillet to make a stand,—and stand he did. All the affidavits were signed by the crowd and forwarded to the government and redress was sought from supreme authority. The Creoles here say, "Greedy choke puppy," and so it turned out; they were so eager to crush the new school that they lost all.

Whilst the charges travelled to Belize and the reply returned to Corozal, the nature of the accusations eked out, and the magistrate himself put on sympathy as he detailed how Fr. Gillet on such a date, went to such a house, and solicited for his school such a child, making sundry remarks derogatory to the heretic. The would-be friend's sympathy was converted into surprise when Fr. Gillet hilariously assured him, that on that date he was in Belize, that he had never entered the house in his life, and that he never begged for a child since he had been in Corozal. At last, a formidable official budget arrived, forwarded through Fr. Di Pietro, now superior of Belize, declaring that if Fr. Di Pietro could not restrain the ill-guided zeal of his young men, the government would have to take the thing in hand, that it was still a question whether Fr. Gillet's school should not be suspended, and even proceedings taken against him. A nice way of doing business! Fr. Gillet consulted with his confrères, and, satisfied that they were no more guilty than himself, despatched a reply, that perhaps was a little tart, especially as it was addressed to his superior. In about ten lines he said he would neither answer the superior, nor the

governor, nor anyone else, till they specified charges, and he begged the superior to tell the governor that he ought to forward him a gold medal for long-suffering. This letter is still preserved in the government archives. Another official fools-cap came and got the same answer back. Fearing some misunderstanding on the part of the superior, the maligned priest went to Belize, and, as he entered the presbytery door, encountered the government messenger with another volume, which got the same curt reply. The question was finally settled by the superior carrying the first message repeated, with the addition that Fr. Gillet would only be satisfied by entire exculpation. Then the heretic got his pill and it cleared him out, and the Catholic school went on unmolested.

Similar fate befel the heretic in the village of Consijo where he boasted that he had beaten the Jesuits. What was said of the hardened people of Corozal was equally true of Consijo; all the gains that the Wesleyan had got were people of bad life; nevertheless Fr. Chiarello started a Catholic school, and in a year or so afterwards the other school was closed, and the heretic went home on leave and has never since returned. This little success was valuable, because defeat would have been half ruin.

However, the moral tone was not yet healthy, and public opinion had not fallen to the side of goodness. Dancing was as common as Sundays and a little more, and Lent the favorite period. The number of loose characters was great and marriages were few and far between, and even the base occupation of procurers was in vogue. In fact, Corozal had a very unenviable reputation. To remedy, at least in part, this unhealthy condition of affairs, great severity was uniformly adopted by the resident fathers in admitting god-parents for baptism; which of course was extremely distasteful to them, but was a necessity of circumstances. Also a funeral was refused to those bad livers who died without at least calling the priest, and the ringing of dead-bells was denied in all circumstances. More than once plots were suggested to harass the fathers; and on one occasion the attempt was made, a very ugly wish being expressed one day to have a rope and to put it round the priest's neck. After the service of Good Friday it is customary to have the *Santo Intierro* or holy funeral. At evening the figure of the dead Christ is placed on a bier, decorated with mourning veils and carried round the town, attended by everybody who pretends to be a Christian; and on this day everybody does. As the processional cross was on the move, Fr. Gillet was warned that there was trouble awaiting outside; so

he asked Fr. Chiarello to put on the cope that he might be free. The procession had not passed one block, when a big burly ex-soldier commenced the disturbance, which the little priest was not slow to repress, and in his excitement pushed the man aside; a little further on another man rushed into the line amongst the children, and the same little priest was after him. As Fr. Gillet refused to apologize, or otherwise come to terms with the aggressors by paying a bribe, he received a summons and was fined \$2.50. The meddlers were not satisfied but sent a memorial to the government against the magistrate's mild sentence, which elicited enquiry, with the finding that a number of "persons had conspired" to the mean act, and regretting that Fr. Gillet had not been more calm. These annoyances seemed never going to end, but the effect of not knuckling under was wholesome.

There is one more story of this knight-errant, which was really the turning point towards improvement in the state of opinion. A certain young man, belonging to a very respectable family and related to Fr. Glory, who in 1860 had gone back to his native Yucatan to die, had become a complete reprobate, and had driven his poor mother to the grave by his excesses. After one of his bouts, he began to vomit blood and was reduced to death's door. He not only refused to confess, but to repent in any fashion. He died, and Fr. Gillet refused to bury him. His friends, however, planned to get him into consecrated ground without permission, even had the masons at work on the vault, when word was brought the father to that effect. What was to be done? The poor priest left his breakfast half finished and rushed off to the *Campo Santo*, ordered every stone out of the sepulchre, and stood by till the grave-digger had filled the grave up. As he left the cemetery he was met by the magistrate, who had been called upon by the deceased's friends on seeing the father start, and who at once began his complaints. The priest answered all his interrogations by declaring, that he had charge of the burial ground and only by force should that body be laid there. *Mirabile dictu!* The magistrate, who had been in deadly hate against the father till then, took him up into his carriage and drove him home. Pilate and Herod had become friends and remained so till that functionary died. The impression made was great and the determination displayed on these several occasions made people say, "If he," i. e. the father, "says so, it's no use." As time went on, instead of being disregarded or shunned by everyone in town, the fathers began to be respected by English and Yucatecan and Protestant alike.

On the strength of this advantage, a collection was made

to erect a belfry, in place of the two posts that were crumbling away, and it was erected. The stones were given by a Protestant, the man who had brought up Fr. Parisi, and one who in his term of years had done as much harm to the town by his loose life as a dozen others. In 1879 Fr. M. Antillach, a Spaniard, was installed vice Fr. Gillet, promoted downward to be teacher of the poor school in Belize, owing to the departure of the head-master, Br. Mark Quin, of happy memory, to his reward. When did the devil rest after a beating? As the people had learnt, that they could not do as they liked with the padres, and the laws of the church must be insisted upon, they said one to another, "Now we see what our fate will be." Already a year or so back there had been question of a new burial ground, but the landowners, in reply to a suppliant address from the fathers, would neither give, rent nor sell; while the government, in want of something better to do or because goaded by sectaries, tried to use the occasion and take over the ground, but could not legally. Next some vile person, it matters not who it be, framed a petition to Government to accept the ground as a gift from the people of Corozal. This paper was signed by a number of renegades who said they were "Catholics," and some had the impudence to sign themselves "Renegade Catholics," though all frequented the Wesleyan church. There was nothing to do but let things slide; many repent now of their madness. But we are nearing the end. A wedding case next came on and the parties of dance were strong. Father Antillach had consented to assist at the marriage during the forbidden times, out of consideration for the relatives of the *Novios* or betrothed, on condition that all dance, music, etc., should be deferred till after Easter. Alas, for human nature! alas, for truth! such a scene had not been witnessed for a long time as was seen that night. The scandal was not confined to this act of disrespect, but every act of opprobrium was thrown on the father for his very goodness. Apparently that was the dying kick. The better sort could not but be ashamed of such proceedings, even if they had but scant respect for the clergy. The Congregation of the Rosary was reinvigorated during this lull, and also the devotion to the Sacred Heart; and a large contingent went from Corozal on the occasion of the pilgrimage to Stann Creek in 1888. The men-kind had never been church-goers in Corozal, but still so much was the feeling in the town improved, that it occurred to Fr. Antillach to form as it were a nucleus for the well intentioned to rally round. He called Don Pancho Reyes, with his aid summoned a meeting of the

better sort of men, and induced them to form an association for the Sunday observance. The fundamental rule was that the members should assist regularly at high Mass and Vespers, and also personally assist at all public celebrations in the church. The fruits of this movement were remarkable and still continue; for, not satisfied with the prime object, the members began subscribing monthly for the assistance of the poor and sick. Meanwhile the battling in the schools had revived, but Fr. Gower, in whose charge the schools fell, maintained his position valiantly and even sent in a number of candidates as teachers, as a set off to hostile annoyances.

The next move of importance was the new church. Father Parchi's edifice had been built in the old style; that is, posts were enclosed within the stone wall and these, having during these twenty years begun to rot, showed signs of yielding under the heavy slate roof. Large rents soon indicated the unsound condition of the wall, and no time was lost in planning for the irremediable. At first, repairs and strengthening were attempted; but while the buttresses were being erected the wall fell in, and in consequence a church entirely new had to be erected, which has been a heavy burthen ever since. This was in 1890. Money there was none, in comparison with the cost; but a noble and devoted Catholic friend of Belize, now Knight of St. Gregory, for his repeated benefactions, Don José Maria Rosado, spontaneously lent \$5000 without any other obligation than the repayment in instalments of \$1000 a year. Two of these payments only have been made.

Looking back on this vexatious existence one cannot but thank God; for though there is not the fervor of the big cities of the Union or of the old country, there is a marked change in the condition of things: vice does not rage rampant, marriages are more numerous and we may trust that when the old leaven is worked out, the new generation will take their stand for religion and truth.

Corozal has kept up a sort of rigid figure for population, numbering always 1500 inhabitants more or less; for, as only a few are proprietors, they change their abode without much difficulty or demur. The occupation of the bulk is "making milpa" or cultivating maize patches, the size of which they dispose according to their probable requirements. First of all, the household needs are secured, for they live almost entirely on tortillas or corn-cakes and chili or peppers, with other concomitants according to the season or according to their means. The next is for their animals, say a horse, a few grunterns or a number of fowls. The sur-

plus is sold in the market for cash, which is spent in the purchase of silk shawls and fancy ornaments for the women, or a nice "wide-awake" or fowling piece for the men. There was a time when the men were satisfied with a snow-white shirt and a pair of pantaloons to match, and when the fair sex had no higher ambition than a skirt round the waist and an Ipil (or sort of decorated chemise) over all, and on the head a red, blue, green or white silk shawl, called *panuelón*. Now, however, "tempora mutantur et nos mutamur in illis." The country bumpkin dons broadcloth and fancy boots, and will wear a head gear perhaps costlier than the merchant's or the landowner's; while the wives of the upper ten would nearly cry with envy, at the silk and fashion of the pretty damsels of Central America. But when this is said, all is said. For it is the grub and the butterfly over again. When the feast-day is gone the glory is gone too, and they return to the rags and tatters of daily life.

As a rule, the men are respectful and harmless, when not intoxicated, and the women are born ladies in the grace and composure of their deportment. The traditions are essentially religious in their origin, but lapse of time without guides has caused them to lose their prime signification. Their respect for parents, godparents, and *compadres*, as they are called, that is, relation between the parent of a child and its godparents, is very great; in fact, the authority of godparents almost supersedes that of parents. It has, however, sometimes its advantages, for no orphans need look for a home, it is ready for them from the moment of their adoption in baptism. A curious result of this system is that there are scarcely any hired domestics among them. These necessary adjuncts of family life are either *ahijados* (a-EEK-ha-dos), godchildren, or children (*entregados*) deposited with the father or mother of the family.

Swearing, except in English, is unknown and the most furious outburst of passion will find expression in *Ave-Ave Maria-Jesús* (*Hesús*), *Ave Maria Purissima*, and so forth. Hence some stupid English novel-writers, not understanding things, draw foul inferences and represent the Mexican as mingling prayer and murder in the same bunch. "Thou," (thou Quaker) "you," "me," etc., have place only with children amongst themselves; the *Mayores*, or elders are addressed as "Usted" or "Vuestra Mercede," or "Your Grace," in the third person, and more than once your risible nerves relax, as you hurry down stairs to see Don Policarpus, and find it is a beggar soliciting alms, or Doña Filomena de Albacasa, and find it's the washerwoman looking for pay.

They are very strong on "fiestas" and "Santos," and I don't doubt that we may ascribe the maintenance of the faith, through these long troublous times, to this relic of the first teachings. As I said, every village has its Santo, and as the year in its circling comes to the date in the calendar, the priest will be invited to sing a high Mass in the morning, and the band will be hired to draw out the dance-music at night. Even to-day in Corozal they celebrate San Antonio and San Benito, the Black, with "eclat," and an essential of it is the Baquerilla, or, I suppose, literally, the cow-boy dance. It is a graceful, though to civilized eyes a monotonous duet, in which the partners occupy always their own ground; I suppose it would correspond to the jig or reel exclusive of the boisterous character, for the Zapateada is solemn and graceful, even at the climax of speed.

Modern civilization which is dawning on this out of the way place is, unfortunately, a drawback; but as it brings with it trial and trouble, it is already begun to be looked upon with suspicion by the good. Another less formidable obstacle is the aggression of the Ritualistic Protestants, who, with money at their back, insinuate their "liberal" ideas of religion, and while professing non-intrusion are tantalizing by their assertions of being Catholics, of being of the same Church, etc., and even appropriating the entire course of history as their own.

At this date the community at Corozal consists of Fr. H. Gillet, Fr. C. Charroppin and Br. Daniel Reynolds. Besides Corozal there are out stations at Consego, Pachacan, Xaibe, Calednuu, Saltillo, Progreso, Sartenija, and another in preparation, besides occasional calls to remote places in the district.

Yours faithfully in Christ,  
HENRY GILLET, S. J.

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## FATHER JOHN FRANCIS ABBADIE.

### A SKETCH.

Towards the close of the year 1836, Rt. Reverend Anthony Blanc, the newly appointed Bishop of New Orleans, made a trip to Europe for the purpose of securing recruits for his extensive and needy diocese. His mission was crowned with eminent success, and on Dec. 24 he recrossed the Atlantic with several priests and religious destined for God's work in Louisiana. Amongst these was a band of eight French Jesuits, including Fathers Peter Ladavière, Peter De Vos, Joseph Soller, John Francis Abbadie and Paul Mignard, together with Henry Du Ranquet, then a novice, and two lay brothers. Fr. Ladavière had been in Louisiana before, and had acted as administrator of the diocese for a time after the death of Bishop De Neckere. He died at Spring Hill in 1858, leaving behind him the name of a good and holy religious. Fr. De Vos went to the Rocky Mountains where he labored with great success. Fr. Soller, after a life spent for the salvation of souls, died of the typhus in New Orleans in the beginning of the fifties. Fr. Mignard and Fr. Du Ranquet finished their days of zeal and usefulness in the East. Father Abbadie, the subject of this sketch, spent his life in Louisiana. It was a long life, and for some years he was the only survivor of that little group of zealous laborers who left France for America more than half a century ago; thus his name became a household word in southern Louisiana, he being often called the "Patriarch of Grand Coteau." Since his life is linked with the rise and progress of the southern Mission, the following sketch has an historical value.

John Francis Abbadie was born at Gouissau, commune of Castelneau Magnoac, in the Upper Pyrenees, on the 15th of December, 1804, just thirteen years after the bloody Reign of Terror. Except the names of his parents, but little is known of his family or of its station in life. That they were good Christian people is evinced by the care which they took to give their child a solid religious training. John learned to read and acquired the elements of education under the paternal roof, where he remained until his tenth or



eleventh year. He was then sent to a school kept by a Monsieur Dominic Labat in his native commune. Here he remained about four years. It was at this period that he had the happiness of making his first Communion under the care of the Curé Blaignau. Unfortunately, we have no records at hand telling us of the manner in which he spent his early boyhood and school days, that most interesting period of life, when the future man is pictured to us, only in miniature, but none the less faithfully and vividly. Still, judging from his after career, he must have been a grave and knowing child, studious and active, and ever impelled by a certain earnestness of manner and strength of purpose.

When about fifteen years of age he was sent to the College of Auch, where as a day-scholar he completed a four year's course of studies including philosophy. From this college he went to study theology in the episcopal seminary at Tarbes. After a year of theology, he entered the little seminary of that place as a professor, and taught low classes for two years. He has left in writing that, from the time he arrived at Auch he always retained the same confessor, a certain Monsieur de Belloc, Curé of Sainte Marie, who had him confirmed while at college by the bishop of Agen, and whom he ever held in the highest estimation.

At the beginning of August, 1826, we find him applying for admission into the Society. We are left completely in the dark as to how his vocation was brought about, or what made him give up the secular priesthood, for which he had begun to prepare himself, to embrace the religious state. All we know is that on his application he was accepted, and forthwith entered upon his novitiate at Montrouge, then the object of such violent attack on the part of the Jansenists and Protestants. In this retreat, Father Abbadie, now in his twenty-second year, pursued the exercises prescribed by the Institute for novices with his characteristic fervor and energy. Bent on seeking after perfection, he was always foremost in performing the lowly duties which fell to the lot of the young religious. He did nothing by halves, and, as in later life, so now he was animated with a fervent devotion for the Society and its mission, and an unshaken loyalty towards superiors, two marked traits of every true follower of St. Ignatius. In December, 1827, together with others of his brethren, he received the tonsure at the hands of Monseigneur Quelen in the church of Notre Dame, Paris. A year and a half after his arrival, Montrouge was forced to close its doors, and the novices were transferred to St. Acheul, there to continue their training under the novice-

master, Fr. de Villefort. Here Br. Abbadie also followed the class of rhetoric with the pupils in the college adjoining the novitiate. Finally, after completing his two years' trial to the entire satisfaction of superiors, he pronounced his first vows in the chapel of the Blessed Virgin in the public church, August 15, 1828.

His novitiate over, he was sent to Aix to study the sciences. From there he went to the college of Passage, near San Sebastian, on the Spanish frontier, where he taught for three years, and where he acquired the use of the Spanish language. In 1832, we find him at Brieg in Valois where he resumed the study of theology, which he had commenced before entering the Society. This house was kept by the German Fathers, whose genuine hospitality and self-sacrificing spirit of charity Fr. Abbadie always praised in the highest terms. He often spoke of the privations they underwent there, owing to the uncomfortably large number of inmates to be lodged and also to the insufficient protection against the rigors of the climate. Still, he added, they bore everything like true Christian heroes. He remained at Brieg only one year. At the expiration of that time, he started out on foot for Vals accompanied by Fathers Bon and Rubillon. Here he completed his theological studies which lasted in all but three years, "because," as he himself often said with a sigh and a smile, "he missed his examination in dogma." It was only at the third trial that he succeeded in moral. He was ordained at Vals on the 16th of August, 1835.

He spent the first month of his priesthood at Chambéry where he was prefect of the large division and confessor of the boys. It was here that the order to depart for Louisiana reached him. For years he had ardently desired to go to Madura, and had even requested more than once to be sent to that mission. This had been the dream of his early years as a Jesuit, it was the goal of his ambition, it would be the realization of his brightest hopes. To spend his life and exercise his zeal in the field where St. Francis Xavier had toiled and suffered, this was his heart's most cherished wish. But God had destined him for another land.

Bishop Blanc had applied to Fr. Guidée, provincial of France, for men to establish a college in his diocese, and Fr. Abbadie was among those selected for that work. His superiors spoke, and, sterling son of St. Ignatius as he was, he obeyed. Losing no time, he proceeded to Paris to meet his companions. The arrangements for their departure were speedily settled, and, on the feast of St. Stanislaus, 1836, after receiving the fatherly counsel and the blessing of the

provincial, they left for Havre. They tarried here till Christmas eve, awaiting a favorable wind. On that day, together with Bishop Blanc, five Ursulines, three Ladies of the Sacred Heart, and five ecclesiastics, they set sail for America on board the ship Josephine. They had a long and weary voyage by way of the Antilles, lasting nearly two months. At length on the 22nd of February, 1837, they landed at New Orleans, overjoyed at the thought that they were now treading the soil of Louisiana, the land which they had come to succor and win over to Christ. They were heartily welcomed by Fr. Nicholas Point, who had been sent down from the West to take charge of the little missionary band. Then they were conducted to the bishop's residence, which for a time was to serve as their lodging-place.

While awaiting the choice of a suitable site for a college, the fathers exercised their ministry among the people in various parts of the state. Fr. Abbadie was sent to Assumption Parish, and arrived at his post on Palm Sunday. He was well received by the priest in charge of that section, who was only too happy to have an assistant in his arduous labors. During his two months' stay in this place, Fr. Abbadie did the work of almost three men, preaching no less than fifty-six times. People flocked to hear him. In Holy Week, he preached once on Wednesday and Thursday, three times on Friday, and twice on Saturday. He also preached twice on Easter Sunday. He thought this was requiring too much of one man, and so remonstrated with the parish priest, "Father, I have no time to prepare my sermons. I do not like to go into the pulpit without preparation." "Never mind; speak, father," answered the good man, "speak. The most ordinary things coming from you will produce more fruit than the most sublime things that I could say." So Fr. Abbadie had to give in and preach as best he could. He stayed up at night to put his principal thoughts in order and to pray to the Holy Spirit for light and guidance. The laws of rhetoric were set aside, but the sermons had their effect; people were touched and wept, and humbly confessing their sins, returned to the path from which they had strayed.

Besides preaching he heard numerous confessions, gave the Spiritual Exercises in French and Spanish, and prepared eighty boys and girls for their first Communion, which they received on Whit Sunday. He also made a tour of the entire parish, saying Mass, administering the sacraments, and instructing the inhabitants, a large portion of whom were woefully steeped in ignorance. He had to teach catechism to grown Catholics, some even married, who did not know

what it was to go to confession or Communion. He often found the parents as blind and ignorant as the children. With great zeal and patience he went around from family to family, taught them their religion, blessed marriages, baptized children, and exhorted all to be faithful to their duties. His visit was a God-send to these poor benighted people so neglected and forsaken.

Fr. Abbadie next went to Donaldsonville, the chief town of Ascension Parish, to help Fr. Ladavière who was engaged in mission work. He soon became a general favorite here, and was kept constantly busy especially in the confessional. Towards the end of July he left for Grand Coteau in St. Landry Parish, which, after a long delay and much discussion, had finally been selected as the spot for building a college.

As the career of Fr. Abbadie is closely interwoven with the early history of this college, a few words about its foundation and the difficulties attending it, will, it is hoped, not be out of place in the present sketch.

Bishop Blanc at first desired the fathers to take charge of a college at Iberville, Louisiana. A contract between the parties was accordingly drawn up to that effect; but it was subsequently annulled, because it was ascertained that his Lordship was giving away property which was not entirely his own. So Iberville was abandoned, and the fathers looked about for another site. Donaldsonville offered the best advantages. Situated at the junction of Bayou La Fourche with the Mississippi, and only about eighty miles from New Orleans by river route, it was a thriving and healthy town, easy of access from all parts of Louisiana and the adjacent states. Besides, the people appeared to be well disposed and fair-minded. No better place could be desired, and Father Point, the superior, was very eager to establish a college there. He went to work in earnest, and soon made all the arrangements for the purchase of a building once used as a state-house. The contract was made out and signed by nearly all the parties concerned. The bargain was on the eve of being completed, when, on a sudden, the inhabitants made an opposition so uncalled for, that Fr. Point withdrew at once, declining further proceedings.

He then went to Grand Coteau, called thither by the earnest petitions of the people there, who, on hearing that he wanted to build a college, begged him to come to their town and carry out his project. They promised to give all the aid possible in both money and materials. One of them, Madame Charles Smith, donated several acres of land on which to erect the college. In the meantime some of the

more fervent Catholics in Donaldsonville were setting matters right at that place and were on the point of recalling the fathers, when, to their disappointment, they found out that proceedings were so far advanced in Grand Coteau as to preclude all possibility of return. All the arrangements being made, the building was begun on the feast of St. Ignatius, 1837. Fr. Abbadie was present at the laying of the first brick of this college of St. Charles, under the shadow of whose walls he was to spend nearly half a century. While the work was progressing, the fathers devoted themselves to studying English, looking after the interests of the church, planting trees, and preparing for the task of teaching.

At the urgent request of friends they opened school on Jan. 5, 1838 with Fr. Point as President and Fr. Abbadie as Vice-President. At the end of the month there were twenty-four students. They were lodged in a small wooden house now used as the infirmary. The fathers took up their abode in a log cabin, and these two huts for the time being constituted the college. It is easy to imagine what hardships they had to undergo in this crude state of affairs. The Ladies of the Sacred Heart, who had been established here since 1821, acted as true benefactors towards the fathers and did all in their power to make them as comfortable as possible, even sending them their meals for a time. Those were the pioneer days, the days of suffering and trial. Within was poverty and distress, and, too often, opposition to the superior on the part of those who should have befriended and supported him; without there was no end of trouble and vexation. Contractors and masons were dissatisfied and would come to no agreement without a lawsuit. The agents of the demon in the vicinity—the Freemasons, Protestant bigots and renegades from the Church—thought it their bounden duty to thwart the Jesuits in their work; so slanders, lies and libellous imputations of every description were brought into play, and, for a time, the fathers suffered a downright persecution. During all these difficulties caused by friend and foe alike, Fr. Point's right hand man was Fr. Abbadie. He stood by his superior like a true follower of St. Ignatius; he never forsook him, not even in his darkest hours of trial. Come what might, nothing could make him change his purpose for a moment. He was doing his duty, and duty with him did not mean a whim or fancy, but a firm and steady principle, ever the same in prosperity and adversity.

Besides discharging the office of Vice-President, Fr. Abbadie taught Spanish and took charge of the spiritual interests of the boys. To this latter work he was obliged to

give a considerable amount of time and labor, as their religious and moral training had been sadly neglected. In the beginning his task was anything but encouraging. It was like teaching a crowd of young pagans. Some did not know the "Our Father" and "Hail Mary," and as little about the catechism, as about Bacon's "Novum Organum." After a while, however, a great improvement was noticeable. He inspired them with enthusiasm for learning the catechism, and soon a spirit of rivalry sprung up amongst them. In a few months, they were an entirely different set of boys, better instructed in their religion, and more faithful in acting up to its teachings. To enable Fr. Abbadie to devote himself with more freedom to this work of reformation, Fr. Soller relieved him for a time of the duties of Vice-President.

On December 1, 1838, the second school year opened under the most favorable auspices. Two days afterwards, the boys removed into the new brick building which was nearing completion. The attendance continued to increase, and the college was in the most flourishing condition. Soon, however, the community suffered a great loss in the departure of the founder, Fr. Nicholas Point. He was called away in June, 1840, and sent to the Rocky Mountains to labor with Fr. De Smet. He subsequently returned to the East and died at Quebec in 1868. He was one of those heroic men who knew how to face adversity without cowering before it. His name was held in veneration by all who were acquainted with him, and by none more than by Fr. Abbadie who always spoke of him in glowing terms.

Fr. Point was succeeded as Rector by Fr. Joseph Soller, who, at the time, was in charge of the German congregation in New Orleans. He came to Grand Coteau, ascertained the state of affairs there, appointed Fr. Abbadie as his substitute, and then went back to his charge in the city. So, though he was the nominal superior, yet the whole burden of the office devolved on his vice-president.

It was in the summer of this year, 1840, that a great storm was raised against the fathers of the college. The story in brief is as follows: Several negro slaves of St. Landry and the neighboring parishes, led, it is reported, by a few white men, formed a conspiracy to free themselves from the yoke of serfdom. Their plan was to murder their masters on an appointed night, break open and rob the bank of Opelousas (the chief town of St. Landry Parish), and then flee to Texas across the boundary. Everything was made ready for the all-important movement. They were all to rise at a preconcerted signal and make a bold dash for free-

dom. They had even gone so far as to anoint their ebony bodies with an oily concoction, which, according to the testimony of their Voodooes, would render them invulnerable. In the midst of these secret preparations and plottings, the civil authorities were informed of their designs, and forthwith took measures to suppress the insurrection. Inquiries were made, and several of the leaders were arrested and tried. Those of them who were found guilty were severely punished, fifteen of their number being hanged. Among those who were taken to Opelousas and tried, was a negro, Ignace by name, who two years before had been bought by the college for \$1000. He was subjected to seven days' torture, then acquitted as innocent. It is well known that he was not implicated at all in the conspiracy. It was thought that the bigots of Opelousas and the vicinity had seized this opportunity to implicate the Jesuit priests. They even tried to compel the slave to accuse them of inciting the negroes to rise up, but he was proof against their wiles and refused to give false testimony against the fathers.

On September 4, shortly after the rebel slaves were brought to justice, Fr. Abbadie, President *ad interim* of St. Charles College, received an anonymous letter from La Fayette, the parish adjoining St. Landry. In this letter, he and the other fathers were accused of instigating the negroes to rebellion; accordingly, the writer, in the name of the "La Fayette Volunteers," threatened "to go to Grand Coteau and to give each of them a hundred lashes with a cow-hide. Their only chance of safety is to flee; otherwise, they may defend themselves as best they can." On this same day, one of the fathers, coming from St. Martinsville by way of La Fayette, was met by a man on horseback who pulled out a pistol and told him if he did not clear out of the parish in double quick time, his life was in peril.

The principal charges brought against the fathers were: 1st, one of them had been seen shaking hands with a negro; 2d, another was known to have spent a whole night in hearing the confession of a negro in La Fayette Parish, who was a relative of the man that headed the rebels; 3d, they had furnished the negroes of St. Martinsville with weapons. These weapons, it was declared, were sent in a coffin in order not to arouse suspicion.

In the meantime, while excitement was running high in La Fayette, the fathers were in a state of consternation, dreading lest these men might carry out their villainous threat. They thought of several plans by which to avert the impending evil, and finally decided to inform their friends in Grand Coteau of their unpleasant situation and to secure

their advice. When these latter heard of the state of affairs, they exclaimed with one voice: "Never mind, fathers; they'll have many others to flog before they flog you." They counselled the fathers to be on their guard, and to get things in readiness for defense. Still, they were all of the opinion that if these "Volunteers" came at all, they would certainly not come before the departure of the boys, who belonged to some of the most respectable families of the neighborhood and of La Fayette itself.

Soon the rumor of the threatened attack was noised abroad and became matter of general comment. All sensible men condemned the whole affair as mean and villainous. The citizens of Grand Coteau held a public meeting at which they publicly testified their love and respect for the fathers, and passed resolutions to the effect, that they would do all in their power to defend them against this band of outlaws.

School being over by September 15, and the boys having returned home, Fr. Abbadie, upon the advice of his friends, stationed four or five trusty young men about the college to keep watch at night-time, and to give alarm in case of danger. All the able-bodied men of the village were prepared for instant action. Their guns were loaded, their horses saddled in the yard, and they had agreed to march to the college as soon as the signal was given. On Sunday night, September 20, when the enemy was expected, fourteen men kept guard at the college, and a patrol of thirty men lay encamped within a short distance from the grounds. With all these military preparations, St. Charles assumed the appearance of a fortress ready for an engagement.

This state of things continued till September 23, when it was given out that the "La Fayette Volunteers," owing to unforeseen difficulties and lack of men, had abandoned their project. Excitement then cooled down, Grand Coteau became once more the home of peace and quiet, and after a short while the whole scare was a thing of the past. One cannot but admire the loyalty of the inhabitants and the enthusiastic interest which they took in the welfare of the fathers. They were prepared to fight all comers rather than allow the priests to be molested.

From 1840 to 1847, the college went through various vicissitudes. Now it prospered, now it met with adversity: one year the pupils were numerous, another year they were so few that the question of closing was often seriously mooted. During this time, Fr. Abbadie remained in his position of Vice-President, besides doing other work in the line of teaching, prefecting, and preaching.

In the early part of 1847 while Fr. Van de Velde was



provincial, Grand Coteau and the mission passed from the hands of the Missouri fathers to those of the province of Lyons. Accordingly some changes were made in the different offices, Fr. Maisounabe becoming the superior of the Mission, and Fr. Abbadie being appointed Rector of St. Charles College. Whether he was a success or not, let us hear from himself. After remarking that he had gained some renown in the office of Vice-President, he proceeds: "Wherefore all expected that as President, he would greatly benefit the college; however, it was never before in such imminent danger of ruin as under his administration." Though we must make some allowance for humility, yet, it must be confessed, there is much truth in his declaration; for, not to mention other grievances, the boys were in an almost constant state of disorder and rebellion during his short term of office.

About the middle of July, 1848, he was relieved of his burdensome office and transferred to St. Michael's in the parish of St. James. Here he spent four years in the capacity of parish priest and director of the Sacred Heart Convent. His stay is well remembered by the older inhabitants, who relate many wonderful stories about the incessant activity of the father "who never wore a hat." In his opinion, head-gear was a superfluity, and no one could ever bring him to make use of it. In rain or shine, in the heats of summer or in the frosts of winter, he always went bareheaded. Luckily for him, nature had provided him with a covering of thick strong hair which was an excellent substitute for a hat.

He displayed characteristic zeal and energy in looking after the spiritual welfare of his flock, and left no part of his parish unvisited.

At this time the yellow fever broke out in Louisiana, and St. James Parish was not spared. On this, as on other similar occasions, Fr. Abbadie worked with all his might and main for the unfortunate victims of the dreaded pest. Unmindful of his own safety, he went about day and night consoling and nursing the plague-stricken, and fortifying them with the sacraments. At all times he was calm and courageous, and, though small of stature and apparently feeble, he did not receive the least harm from the contagion. He could stand more privations, sleepless nights, and long and weary journeys than many a more robust and muscular man.

On August 15, 1852, he left St. James Parish for Baton Rouge, where a college had recently been opened. Here he spent four years more, doing work in both parish and college, and especially succoring the fever-stricken. In the meantime an order came for the suppression of the college

at Grand Coteau. It went into effect October 25, 1853. This event must have caused Fr. Abbadié not a little sorrow. He had been among those who, at the cost of much pain and labor, had laid its foundations and raised its walls; he had seen it thrive amidst trials and difficulties, he had helped to guide it through many a fearful storm. Now, after a few years' struggle, it closed its doors and ceased to be a centre of education. His heart saddened at the thought, yet he said not a word, but looked to heaven for consolation, and confidently awaited a change of fortune. His hopes were not long deferred. In October, 1856, the yellow fever raged with such violence in Baton Rouge that the superior was forced to close the college there. In consequence, the faculty and students were transferred to St. Charles College, which once more threw open its portals in the noble cause of science and religion.

Arrived again at his old and cherished home, Fr. Abbadié was appointed parish priest in place of Fr. Roduit, who became Rector of the College. It was at this post that he did his life's work and gained for himself the undying love and esteem of his people. The field of his labors comprised a large tract of territory in the southern part of St. Landry Parish. Over this surface are scattered numerous families of both white and black, the two races being about in the same proportion. Many of the former are descendants of the exiled Acadians, and occupy the very land immortalized by Longfellow's "Evangeline," the Eden of Louisiana. Through their fields and meadows the flower-edged bayous wind their way into the silvery Têche. Near their cottages the Spanish moss still dangles from the great oaks, and the mockingbird, wildest of forest songsters, still warbles on the willow-spray. They are, for the most part, an honest, thrifty people, gaining their livelihood by tilling cotton, corn, and cane. They are all Catholics, if not in practice, at least in name. The negroes are also Catholics to a man, and are, as a rule, quiet and industrious.

To minister to the wants of these people, spread over such an extensive region, was not an easy task, especially in those days when there were no priests stationed at Carenero, Arnandville, and other neighboring places. It called for the activity, patience, and perseverance of a Xavier; Fr. Abbadié was not unequal to the situation. He had already gained much experience in St. James Parish and Baton Rouge, and was in every way qualified for the work. In fact, the ministry with all its hardships and trials was his special calling, and though by no means unskilled in other duties, yet he displayed unusual ability in the art of dealing

with men's souls. Besides, he possessed many of the qualities which distinguished an apostolic man, a noble, generous mind, a zealous and tender heart capable of sympathizing with all manner of suffering, and a strong, determined will, which yielded to no obstacles and conquered every difficulty. His constitution, as before remarked, was an iron one, able to endure any amount of privation and fatigue.

His principal trait was an insatiable love of work; he could never be still, he must be continually on the move. If not on a mission or sick-call, he would plant or trim trees, hoe in his flower-garden, or improve the walks and roads about the grounds. "I found him a parish priest," writes one who lived with Fr. Abbadie nearly thirty years, "when in 1860 I first came to Grand Coteau. He used to give the Sunday sermons (in French); they were always short, solid, and perhaps in language too classical for his hearers. During the week he rode about the country, always without a hat, summer or winter it mattered not. He never rested long, 'never allowed his chair to become warm under him,' as the people said. When at home, he planted trees, mended fences or made roads; nearly all the avenues of oaks about the college are his work. Every year on the feast of the Epiphany he planted his 'Three Kings,' three trees of which he kept a catalogue for many years. As I was sickly during these first years, he would sometimes invite me for a short drive during vacation. I was glad, of course, and though I am not precisely timid in driving or riding, yet many a time I had to pass through dreadful fears of breaking buggy, neck, and bones."

On his numerous journeys of charity, Fr. Abbadie met with strange experiences. One night he was summoned to attend a sick man living at a distance of seven or eight miles from the college. He leaped into his buggy, and, after a jolting ride of some two hours' duration, reached the man's home. Having administered the sacraments and cheered and consoled the invalid, he started back for home. But when he had gone about three miles, the night became so dark, that, being afraid to lose his way, he stopped in the open prairie, intending to pursue his journey at daylight the next morning. He alighted from his buggy and allowed his horse to roam about, and, to give him more freedom for grazing, took off his bridle. Shortly afterwards, he heard a rustling noise, then a quick gallop. It was his horse making for home. The next day he was found at the college gate with some broken remnants of the harness and buggy. Early in the morning, Fr. Abbadie was seen trudging along the wet and muddy road to the college. Upon reaching his

room he changed his clothes, and, without taking a moment's rest went to the church to say his Mass as if nothing unusual had happened.

The Annual Letters of these years, 1858-62, are replete with accounts of the good work he did. He gave missions and retreats in his own and neighboring parishes, established sodalities, instructed, confessed and communicated those of his flock who lived at a distance from the church, reconciled parties at difference, and blessed and adjusted marriages. He also wrought many conversions among Protestants and fallen Catholics. Altogether, his labors were blessed with an abundant harvest, and his parish was in a most flourishing condition.

In 1862, when Fr. Benausse became Rector of the college, Fr. Roduit resumed his office of parish priest, and Fr. Abbadie was appointed procurator and minister. To leave his "dear" parishioners was a bitter pang to his tender heart. He looked upon them as a father upon his devoted children, and it was only at the word of obedience that he tore himself away from them. Then it was that, bidding them farewell, with tears in his eyes he concluded his sermon in the touching words, "*Mes beaux jours sont passés.*" Not one of his hearers doubted the sincerity of these words. They too were deeply moved and could scarce keep back the flow of tears.

"As procurator," writes the father quoted above, "Fr. Abbadie unearthed a great many old credit accounts which had been laid aside as valueless. This made the financial condition of the house appear far brighter than it really was. Through an excessive love of poverty he used to write his bills and accounts on little strips of paper, the unwritten pages of letters, etc. Very few of the bills were paid; one of them brought about a lawsuit which lasted for many years, and was finally decided against us. As minister he kept strict discipline. He endeavored especially to establish a regular monastic enclosure. His idea—I might call it his hobby—on this point could not be realized; and the contradiction he met with at this time, even on the part of superiors, must have been one of the great trials of his life."

He did not retain his new office very long. In the autumn of 1862, he was again sent to Baton Rouge as assistant to Fr. Larnaudie who had charge of the parish. The journey through the bayous and lakes was long and roundabout and attended with many difficulties, the Yankee lines being uncertain and close by. When the father arrived at Vicksburg, dressed in a cassock and, as usual, without a hat, some soldiers fearing he might be taken for a crazy

man, made him wear a military cap for the remainder of the journey.

It must have been at this time that Fr. Abbadie, whilst on one of his spiritual missions, had to pass over the Confederate lines. Called upon to exhibit his permit, he acknowledged that he never thought of such a thing, and was accordingly marched off to headquarters. The guard had not led him very far before he was recognized by some of his former pupils and parishioners, and the news that he was a prisoner soon spread like wildfire through the camp. At once numerous groups were seen emerging from under every tent to see their dear Fr. Abbadie and hear his "God bless you" once more. Words cannot describe the astonishment of the officer in charge, nor the embarrassment of the guard, when they saw his triumphal march through the ranks. The whole affair resulted in a flourish of three grand, general hurrahs, and Fr. Abbadie could not grasp the numberless hands stretched out to meet his own. Such an ovation, and at such a time, must have greatly affected the heart of the good father.

The year 1864 brought him back to Grand Coteau and to his much beloved flock, never to part from them again. From this time he absented himself but twice; once to attend the funeral of Mgr. Perché in New Orleans, and again, to visit the parish of St. James, New Orleans, and Spring Hill College, on the occasion of his jubilee in religion.

He resumed his charge of pastor with great joy and satisfaction, and set to work with his old-time ardor and enthusiasm. The war had by no means improved the moral condition of the people, and so he had to labor hard to bring them back to their first state of fervor. They responded with earnestness to his efforts in their behalf, and gave signs of great devotion and fidelity. They loved and admired their self-sacrificing pastor and placed an implicit trust in him. He was summoned to adjust all family difficulties; no important step was taken but with his advice; no newborn child could prosper that had not received his blessing. In fact, he was the veritable patriarch and father of his little community.

In the very first year of his reinstatement as parish priest, occurred an accident which made him a cripple for life, but never prevented him from driving fast horses or from planting, cutting, and climbing trees. The mishap took place in the following manner. He had just secured what he thought a great treasure in the shape of a lively gray trotter. One day he was driving his new pony at full speed down a hill, about two miles from the college, when, all of a sudden, the

hind part of the vehicle separated from the front wheels. The horse ran off with the front wheels and made his way back home leaving his driver to shift for himself. Fr. Abbadie falling backwards with the seat, broke his hip, and had just strength enough to drag himself to the nearest tree when he swooned away. In this state he was discovered by some negro workmen who passed that way. They hurried off to the college and reported that Fr. Abbadie was found dead under a tree. He was restored to consciousness, then brought home. Dr. Millard, the attending physician, set the fractured member with great difficulty. He suffered intense pain during the operation, but not a groan escaped him. But much more painful was the strained position in which he lay for seven or eight weeks. In spite of the energy of his will, his natural restlessness gained the upper hand, and he could not remain quiet until the bones were firmly set. As a result, they were dislocated, and ever afterwards he was a lame man.

For some time after this accident, he was obliged to give up regular parish work. So seeing himself unable to pursue his task of love, like a true son of St. Ignatius, he applied to the superiors for something to do. They assigned him a class and the prefectship of the study hall, and for two years the old man became young again. Happily the boys did not give him much trouble; indeed the war had considerably tamed the youth of Louisiana. Fr. Abbadie got well and strong again, and, although he limped, was able to move around as briskly as ever before. We shall soon see him engaged in one of the noblest yet most arduous labors of his life. It was another instance of the shepherd exposing himself to danger and death for the safety of his flock.

The summer of 1867 was a gloomy and disastrous season for Louisiana. It had hardly begun to recover from the injuries inflicted by the late civil war, when another evil, not so far-reaching in its consequences as the former, yet none the less destructive in its progress, swooped down upon it carrying away the children by scores and hundreds. The yellow fever fiend was once more let loose upon the land to do its work of desolation. This time it assumed a most virulent type and baffled the skill of the most eminent physicians. Death almost unfailingly followed in its train; thick and fast its unhappy victims fell. The people, impoverished by the war, often had not the means to ward off the dread disease or to check its progress when once it gained a hold. Besides, deserted by the most wealthy inhabitants and sometimes neglected by the doctors and health

officials, they had but to await, as best they might, their almost certain doom. This was a time for heroes, true heroes in heart and hand, who, caring naught for life or limb, give themselves to the succor of their suffering fellowmen. Thanks to God's goodness, such heroes were not wanting, and, among others, the noble clergy of Louisiana have won for themselves unfading laurels by their generous, whole-hearted charity, during this woeful crisis.

Fr. Abbadie was by no means in the last file of these devoted workmen. On the breaking out of the epidemic, he was sent to New Iberia. After doing all in his power to alleviate the pains of the fever-stricken in that place, he proceeded a little further north to Vermillionville, now La Fayette. Thence he was summoned to Washington, La. The pastor of this town had fallen sick some weeks before, and Fr. Nachon, S. J., was sent from Grand Coteau to replace him. He was there only a short time, when he too succumbed to the fever. Then Fr. Chaignon, S. J., came to the rescue. He arrived just in time to receive Fr. Nachon's last sigh; fifteen days later he also was overpowered by the relentless enemy. It was then that Fr. Abbadie was called from Vermillionville. He attended Fr. Chaignon's death-bed, gave spiritual and corporal aid to the afflicted, and did not quit his post until the fever had ceased its ravages. In the course of the four months during which it lasted, he attended 500 cases; and though frequently obliged to work at night as well as during the day, he never fell sick nor did he once miss daily Mass or Office.

In a letter which he wrote some time afterwards to Fourvières containing edifying incidents during the epidemic, he says: "I asked the fathers at Grand Coteau to pray that I might receive the crown of martyrdom. They prayed, doubtless, but for one who did not deserve the favor they petitioned for. The terrible epidemic which made victims of so many, spared me. God be praised! He did not accept my sacrifice. For this I bless him; just as I bless him for having made me the instrument of his mercy for so many men."

When Fr. Abbadie returned home from Washington, La., he was kept in quarantine for about a fortnight at a country-house distant a mile from the college. "We went every day to visit him," writes the father from whom we get our information; "and I never saw him so bright and cheerful as during this quarantine."

In 1868, owing to the hard times and the small number of students, the college at Grand Coteau ceased to exist as an educational institution. But on Feb. 5, 1869, our only

remaining boarding-college, the one at Spring Hill, Ala., was burned to the ground, and St. Charles was opened again to receive the students of Spring Hill. In 1872, a novitiate was established in connection with the college. For many years Fr. Abbadie, besides discharging his parochial duties, also undertook other little jobs, such as superintending the "opera manualia" of the novices, directing the choir, and, of course, looking after the trees, flower gardens, and roads. Occasionally also he assisted the parish priests of the vicinity in giving missions and hearing confessions.

The year 1876 brought great joy to the heart of the venerable old priest. It was the year of his golden jubilee in religion, an occasion always welcomed with untold gladness by loyal sons of St. Ignatius. The 10th of August was the great day, and fittingly was it celebrated by the brethren and friends of Fr. Abbadie. He sang the high Mass; besides the deacon and subdeacon, there were nine other secular priests from the adjoining parishes gathered together in the sanctuary. The church could scarcely contain the great multitude who had come to honor their beloved pastor. Fr. Gonnellaz, an eloquent preacher, delivered a glowing eulogy on the hero of the day. Gifts poured in from all sides, especially from his parishioners and the Ladies of the Sacred Heart. The feast in the refectory was no less worthy of the event. Floral decorations were there in plenty, and garlands hung in graceful loops from the walls and ceiling. Between the courses, the juniors sang the praises of the honored one in prose and verse and in various tongues. Toasts were offered up for his prosperity and happiness; to these he responded with undisguised emotion, the tears welling forth unbidden from his eyes. He was greatly affected by the celebration. Nothing was left undone to make the day one long to be remembered in the annals of Grand Coteau.

On March 19, 1879 Fr. Abbadie blessed the first brick laid in the foundations of the present handsome church edifice. It is a frame building in the shape of a Latin cross. In architectural beauty it has few equals in the South, and is looked upon as a gem in design and finish. It was completed in July, 1880, and was dedicated by Bishop Quinlan of Mobile in the presence of twenty-two priests and a vast concourse of people. Before this, the people worshipped in a small wooden structure which had far outgrown its days of usefulness and was then beyond repair.

Another triumph was in store for good Fr. Abbadie before death claimed him as its own. This was the fiftieth anniversary of his ordination which was celebrated in 1885 with perhaps greater pomp and solemnity than his former jubilee.



Again the secular priests of the vicinity assembled to participate in the feast of their beloved co-worker in the Lord's vineyard. Rev. Fr. Butler, then Superior of the Mission, voiced the sentiments of those present in an eloquent speech, complimentary to the aged and noble Jesuit priest. The boys gave a special entertainment in his honor, in which they rehearsed many amusing incidents attending the building of St. Charles College. The recollection of those bygone scenes, in which he played such a prominent part, went to the old man's heart and he wept for joy. On this day he delivered a touching address of thanksgiving to his parishioners for the love and devotion they had always manifested towards him.

Fr. Abbadie was now eighty, and though slightly bent under the weight of his years, he was still strong and hale. He ate well, kept in good health and moved about quite freely with the aid of a stick. His great activity, though tempered by age, was by no means destroyed. Life with him meant work; idleness was a word not to be found in his vocabulary. Up to within a year of his death, he held the office and discharged the duties of parish priest. He no longer went on distant sick-calls and missions, but he made up by other work in the church; and whenever he found any leisure he invariably spent it in doing light manual labor about the grounds. It was a striking spectacle to see the snow-haired octogenarian wielding the hoe or rake with all the zest of a man of forty. On Easter Sunday, 1889, he delivered an impressive sermon at the high Mass. The composition was flowery and poetic; it was easy to see he had written it in earlier years. His voice was feeble and cracked, and he had to make great effort to be heard. About the middle of September of that year, he was relieved of his office of parish priest. As old and weak as he was, he would have liked to continue his cherished work, and it was with feelings of regret that he separated himself from his "children," as he called his parishioners. Even after this he preached a few times and taught catechism.

But his strength was on the wane, and it soon became evident that the end was approaching. He was not precisely sick, but was gradually weakening and wasting away. Sometimes he felt slightly indisposed, but he paid no attention to the matter and went ahead without taking medicine or consulting a doctor. One day he was seen to spit blood. He was told to be cautious and to have himself treated. In answer, he said: "It isn't worth the while; my machinery has done its work, and is well nigh worn out, I shall wait till I

get to heaven to have it repaired." In December, 1890, he got a severe attack of fever which reduced his strength considerably. The last sacraments were administered, and after this time some one stayed up with him at night; but within a few days he appeared to be improving; he had a fairly good appetite and rested more quietly than before. So it was thought useless to keep watch with him any longer. On the night of the 15th, he took a substantial supper, and seemed to be in good condition. After the last visit the infirmarian retired, never once thinking that death was going to carry away his patient in a few short hours. Next morning Fr. Abbadie was found lifeless in his bed, his Maker having called him to himself in the silence of the night. His death was attributed to apoplexy. His body was still warm and covered with blood which he had vomited during his agony. He passed away between four and five o'clock on the morning of December 16. He was a little over eighty-six years of age, sixty-four of which he had spent in religion, and fifty-three in Louisiana. On the following day, in the presence of his sorrowing brethren and parishioners, he was laid to rest in our little graveyard; and there he sleeps in peace beneath the shade of the swaying pine trees which his own active hands had planted many years before.

Thus closed the earthly career of a great and good man, —not great in the eyes of the world, for few outside of Southwestern Louisiana have ever heard his name, but great in the eyes of Him who is the only true arbiter of worth and merit. He never performed any brilliant deed which drew the eyes of millions upon him; his name was never trumpeted abroad as that of a hero or a philanthropist of modern times; his memory is not coupled with any great success or triumph achieved in the field of the arts and sciences; his life, known in all its beauty to few save God's angels, ran on quietly like a tiny brook that flows noiselessly into the great ocean; his death in a ripe old age came peacefully and even suddenly and caused no bustle or stir in the world. It was God's will that he should live unseen and unnoticed by men, while at the same time laboring zealously for their welfare and his glory. How this will was accomplished is shown by a brief glance at the preceding pages.

Fr. Abbadie was a man of a nervous and impulsive temperament; hence his ceaseless activity and his inborn love of work. He was quick in his motions, demonstrative in his actions, and lively and interesting in his manner of speaking. He enjoyed a joke and was good at cracking one himself; but when he treated of business, he was brief

clear, and exact. As before remarked, he was small of stature and not bulky, but rather thin, though well formed; his constitution was strong and wiry and proof against sickness. He had a determined will which nothing could bend save obedience or charity. He also possessed an excellent memory, knew most of his parishioners by name and appearance, and, at the age of eighty, he was able to repeat the rules of Latin prosody by heart.

He combined in his life the virtues of a strict ascetic and arduous missionary. His love of poverty was in a manner carried to extremes. He never asked for or received a new cassock until his old one got to be threadbare and totally unfit for use. He could not bear to see anything going to waste, and as for superfluities, he did not know what it was to indulge in them. Many have attributed the fact of his never wearing a hat to an excessive regard for this virtue. Once, it is said, while travelling his hat either blew off his head and was lost, or, through forgetfulness, he left it behind him. However it may have happened, from that day forth his resolve was taken and kept till death. When, on the occasion of his jubilee in religion he made a trip to New Orleans and Spring Hill, Fr. Ollivier, his rector, tried to prevail upon him to wear a hat as a protection against the weather; but the old man, then seventy-two years of age, stepped back a little, then shrugging his shoulders and assuming a quasi-dramatic pose, exclaimed: "Do you want a soldier to go without his uniform?" And so he made the journey wearing his *uniform*, which was his bare head.

We have already seen instances of his love of obedience and respect for authority. He was thoroughly penetrated with the spirit of St. Ignatius and never allowed himself to swerve a jot from his teaching on this point. At all times the word of his superiors was for him the voice of Christ, and whenever circumstances forced him to differ from their opinion, he did so with the greatest deference and humility. Loyal and obedient himself, he would never listen to any criticism of the conduct of those in authority; and woe betide those who took it upon themselves to attack in his presence a bishop, superior, minister, or even a prefect. And if, on some occasions, the vivacity of his temper betrayed him into some rash expression or sarcastic remark, there was no end to his begging pardon and making reparation.

Another virtue which shone out prominently in the life of the good father was his habit of continual mortification and self-abnegation. Even when he got to be old and infirm he never abated in his austerities. He would not lean

back in his chair but always sat on the border. He rarely partook of delicacies at table, and that only when in company. He never touched meat at breakfast; at dinner he drank only half a glass of wine mixed with half a glass of water; and whenever he went on a distant sick-call he seldom took anything with him but bread and sweet potatoes. In numberless other ways he chastised his body and brought it under subjection to the spirit; but of these we have no knowledge, so careful was the holy man to hide his virtues from the sight of men.

But far more conspicuous than all of Fr. Abbadie's saintly virtues was his zeal for souls and his ardor in the service of God. He was a true apostle, a genuine follower of Him who gave his life for his flock. His career was one long sacrifice of himself and his energies for the welfare of those committed to his charge. We have seen that nearly his entire active life was spent in parish and mission work. He was always ready, cost what it might, to answer the call of poor sinners; at all hours of day and night he would attend the sick and dying; he would make the longest journeys, and under the bitterest trials, if he thought there was any chance of doing good to souls. Fearless by nature, nothing could force him to flee and leave his sheep to perish; in fact, it was in times of the greatest peril that he could be most relied on for help and succor. He was, in sooth, a staunch workman in God's vineyard, a devoted friend of his fellow-man, and, though not numbered among earth's great ones, his name will be long remembered with love and reverence by the children and grandchildren of those whom he baptized unto Christ, and received into the bosom of the Church and nourished unto salvation.

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RECOLLECTIONS OF FATHER VAN QUICKENBORNE AND THE OSAGE MISSION.

*A Letter from Father Ponziglione to the Editor.*

ST. IGNATIUS COLLEGE, CHICAGO, ILL.,  
May 28, 1894.

REV. AND DEAR FATHER,  
P. C.

The last words of your introduction to the article in the WOODSTOCK LETTERS for April, 1894, on the Jesuit missions in the United States, encourage me to send you a few remarks. From the perusal of that article I notice, that though the champion of the Missouri Province, Father Peter J. De Smet, is named more than once, and deservedly, not a word is to be found concerning his predecessor, Father Charles Felix Van Quickenborne. This is the more remarkable, since he proved himself a true apostle, and exercised his ministry under circumstances far more difficult than those ever met by Fr. De Smet. For, whereas Fr. De Smet generally travelled with well equipped American companies, Fr. Van Quickenborne made his way through all sorts of privations and disappointments for a number of years, till he fell a noble victim of his indefatigable zeal. He it was who opened the way to Christian civilization into what used to be a very extensive and wild Indian territory, now known as Kansas and Oklahoma; and this he effected through the instrumentality of the Pottowattomie as well as of the Osage missions, which acknowledge him as their founder. Not being sufficiently acquainted with the history of the Pottowattomie mission, I shall limit myself to the relation of what I know about that of the Osage, the first born of Fr. Charles Van Quickenborne, in which I labored for thirty-eight years.

We learn from Bancroft's History of the United States, that Father F. Marquette visited the camps of the Osages in 1673, when, in company with Louis Joliet, he was engaged in an expedition of discovery along the Mississippi. As before that time we do not find any records of the Osages in the annals of the country, I think I am correct in saying that Fr. F. Marquette was the first who spoke to them of

God. But as he depended on Louis Joliet's party, he could stay with them but a few days, and could not impart to them a full knowledge of our holy religion. Seeing, however, how anxious they were to hear the word of God, before leaving them he promised that he would soon send to them Father F. Gravier, who would instruct them in the Catholic faith; but this promise the good father could never comply with. The result of Fr. Marquette's visit was to impress on the Osages a great esteem for the Blackgown; and when, in 1820, while camping in the vicinity of St. Louis, they heard that Bishop Dubourg had come from New Orleans to visit the city, they sent a delegation of braves to request him to give them some missionary priest. The bishop was very much pleased with the braves, and appointed Fr. La Croix, a secular priest, to visit them. This zealous priest went to the Indian villages in 1821, and, being most cordially received by the Osages, he passed some months in instructing them. Noticing how carefully they were trying to learn whatever concerned religion, he began preparations for building a chapel in their principal village. But his zeal and courage were stronger than his physical constitution; the labors annexed to that kind of missionary life soon proved to be too heavy for his delicate health, and he had to give up his mission in 1822. Then Bishop Dubourg transferred the care of the Osages to Fr. Charles F. Van Quickenborne, at that time superior of our novitiate at St. Stanislaus near Florissant.

Father Charles at the very start saw the importance of, first of all, providing for the education of Indian children; and, having represented the matter to the Indian Department, he not only received full approbation of his plans, but also pecuniary assistance to carry them out. He at once fitted up a few rooms at St. Stanislaus for school purposes, and in 1824 he had several Osage boys living with him as regular boarders. This, as far as I have been able to find out, was the first Indian boarding-school our Society ever had in the United States. About the same time the Ladies of the Sacred Heart, of St. Charles, not far from Florissant, having offered themselves to educate a few Osage girls in their convent, the missionary work in behalf of the Osages was inaugurated.

In the year 1825 the Osages sold to the United States Government all the land they used to own in Missouri, and bound themselves to move to the Indian Territory. As was to be expected, on leaving the country they took with them most of the children they had placed under the care of Fr. Van Quickenborne, and this caused a premature end

of the Indian school. It was a great disappointment for the good father, but he did not grow discouraged; on the contrary, he made up his mind to follow the Indians, as far as his duties would allow him. From the annals of the Osage Mission it appears, that he went hundreds of miles to visit them, either to the banks of the Neosho in Kansas, or down the Salina Creek, among the Cherokees, to administer to them the sacraments of the Church.

Up to the year 1833, Fr. Van Quickenborne had not a fixed missionary residence in the Indian Territory. Seeing, however, that almost every day new Indian tribes were being moved on from the Eastern States, and, being aware that among them there were many Indians who had been baptized in the Catholic Church, in the year 1834 he obtained from the Indian Department the permission to establish a permanent mission-house on their behalf, at whatever place he might think most suitable. The first choice of the father was Salt Creek, a few miles west of Fort Leavenworth, among the Kikapoo Indians. But this place soon proved to be altogether too far north, and, as the Catholic Indians were almost all living south, on the tributaries of the Osage River, he at once left Salt Creek and went to locate among the Pottowattomies on Sugar Creek. Here he established St. Mary's Mission, placing it under the care of Fathers Felix Verydt, and Christian Hoecken, recommending to them in particular, to go occasionally to visit the Osages, whose settlements were about one hundred miles farther north, on the Neosho River.

To establish a mission at a point over two hundred miles west of St. Louis, when conveniences of travelling were few, and the condition of the country most dangerous, on account of Indian war parties overrunning it, to attempt to put up a mission such as Fr. Van Quickenborne did, was an herculean work, and it is no wonder that in attempting it his health was ruined. The Pottowattomies as well as the Osages having been provided for, the good father was advised to take a little rest; for he stood much in need of it. For this purpose he went to Portage of the Sioux, not far from Florissant, a good healthy residence, where he would be cared for and where he would have no business to attend to. At first the change cheered him up, and it seemed that a reaction for the better was beginning. But, alas! his constitution had been so totally undermined that it could not be restored. His days were counted, and in the very noon of his life the Angel of death came to take his soul to receive, as we do not doubt, a crown of glory

for all his labors in the service of God. He died on the 17th of August, 1837, being but fifty-five years of age.

The news of his death spread general mourning among the Indians, and especially among the Osages, who for a long time had received so many tokens of his affection. They saw that their loss was irreparable, and now they turned all their confidence to the fathers at St. Mary's. Some time in 1845, the Pottowattomies being removed north, on Kaw River, St. Mary's mission had to follow them. This change made it impossible for the fathers to take care any longer of the Osages, on account of the greater distance now existing between the two reservations. The Osages, seeing themselves once more abandoned, came to the determination of sending a petition to the President of the United States, requesting him to be so kind as to allow them a permanent mission, such as he had granted to the Pottowattomies. This petition was not favorably looked upon by the Indian Department; for the Commissioner of Indian affairs, remembering well that the two Protestant missions and schools opened in their behalf after they had left St. Louis had both proved to be a failure, thought it would be useless to give the Osages any other mission, as they were yet too savage to appreciate its advantages. In spite of this opposition from the Indian Department, the President thought it was worth while to make another experiment, and he granted to the Osages what they asked for, requesting, at the same time, Archbishop Kenrick of St. Louis to provide for it. The archbishop most willingly received this mission, and gave the charge of it to Father James Vandavelde, then Provincial of the Missouri Province; he appointed Father John Schoenmakers superior, giving him Father John Bax as a companion, and four coadjutor brothers.

Father John Schoenmakers went to work without delay, and on the 28th of April, 1847, took formal possession of this mission, placing it under the patronage of St. Francis Hieronymo. The Osages felt happy at last, and in their joy would say one to the other, that the spirit of old Father Van Quickenborne had returned to them in the person of Father Schoenmakers. Some of those Indians, who in their young days had been at the school of St. Stanislaus, would now carefully examine everything about the house, the order of the rooms, the chapel, the furniture, the refectory, etc., and noticing a resemblance with what they had seen at St. Stanislaus, they would shake hands with the father, and say, "Father we here feel at home once more, your house is just like that we were raised in, many years ago near Florissant.



We will now bring you our children, and you will take care of them, as good old Father Van Quickenborne used to take care of us." They kept their word, and in a few days a crowd of bright little boys filled our rooms. With these, on the 10th of May, the school was opened. From that day the Osage Mission, the child of the Missouri Province, though born under unpropitious stars, kept improving every year more and more.

From 1847 to 1869 our condition was most flattering; when the Osages by a new treaty sold to the U. S. Government all the lands they claimed in Kansas, and agreed to move to the Indian Territory, now called Oklahoma. It was their expressed wish that our Mission and school should follow them, and the government willingly approving of it, had even set apart a locality for us; but as our superiors did not think proper that we should follow them, we had to resign ourselves to God's will, and with sorrow, parted from our old friends.

As the country around us was every day filling up with new settlers, many Catholic families came to take claims near us in order to have the convenience of church and school for their children. In a very short time our schools were again filled with a large number of pupils. To accommodate these, we had to put up new substantial buildings, and make many expensive improvements. We hired excellent teachers to conduct the different classes and obtained from the Legislature of Kansas a charter for our new institution. This kept on prospering till the 14th of August, 1892, when our superiors transferred our church and institution to the Bishop of Kansas, Rt. Rev. Louis M. Fink, O. S. B.

Here some might ask, what good after all did the Osage Mission bring forth? The "Annual Letters" kept in the archives of the Missouri Province will answer this question. Since Bishop Dubourg placed the Osages under the charge of our Society in 1822, thirty-two priests, five scholastics, and forty-four coadjutor brothers devoted themselves to this really pioneer mission. Our work was not confined to the Osages, but we also attended to the neighboring Indians, as far as circumstances would allow us; and when, according to their custom, they all in a body would leave for the plains, to attend to their periodical hunting excursions, we would extend our services to the Catholics that were employed either at the trading posts, or at the military forts. For several years after the opening of Kansas for settlement, there being no priest as yet established in the southern part of that state, we tried to do our best to assist the

Catholics, who were squatting here and there in that very extensive country. For their convenience we formed different centres, where we would gather them at stated times. Of these centres, or more properly missionary stations, from 1847 to 1889 we established one hundred and fifty, and on fifteen of them, we erected regular chapels, most of them frame buildings.

God alone knows the amount of hardships we had to undergo to attend to sick-calls, and to give those new settlers an opportunity of complying once in a while, with their religious duties. The ground we were operating on was for several years a forlorn desert. The majority of the Catholic settlers were poor, and lived far apart, consequently we had to depend, sometimes even for days, on what little rations of hard biscuit and dry meat we could carry in our saddlebags, and after a long day's ride, either under a scorching sun or battling with a freezing northern gale, night coming on, we had to camp out, happy if we could find some wood to make a camp-fire. However, in spite of all these difficulties, we were always happy and cheerful, willing indeed to submit to many more inconveniences if needed.

Of the fathers and brothers that worked in the Osage Mission since 1847, fourteen are now resting in peace in the shadow of the great St. Francis Hieronymo's Church, which they all helped to build, and good Father John Schoenmakers, after having watched with real paternal care over the interest of his mission for thirty-six years, is there too, resting in the midst of his community, waiting with his dear ones for the call of the last day. I hope no one will blame me, if I envy the lot of those my companions, with whom I have labored for so many years!

. . . . . "O terque quaterque beati  
 Quis ante ora patrum, Trojæ sub moenibus altis  
 Contigit oppetere!"

Servus in Christo,  
 PAUL M. PONZIGLIONE, S. J.

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## AN AMERICAN MISSIONARY IN BOMBAY.

*Extracts from the Letters of Father Stanislaus B.,  
of the German Province.*

KHANDALLA, INDIA, June 4, 1894.

REV. AND DEAR FATHER,  
P. C.

We are now at

KHANDALLA, THE VILLA OF ST. FRANCIS XAVIER'S COLLEGE, a mountain station twenty-five miles in a straight line from Bombay, but seventy-five miles by railway. This disproportionate length of rail is owing to the circuit of the road around Bombay harbor, and also to the many windings up the Ghant mountains. Some forty years ago, when first built, the Bombay Khandalla line figured as one of the greatest masterpieces of railway engineering, and, though it has been far eclipsed by subsequent undertakings, it will always remain one of the noteworthy railways of the world. From Karjat in the Konkan plain, at the very foot of the Ghants, to Khandalla, there is a continual ascent of the railway, amounting to 1700 feet, the distance being only about twelve miles. There are twenty-five tunnels on the way. Moving slowly up the incline there is a continual change of scene, now we look down upon large valleys carpeted with rich rice fields, then upon the deep jungle ravines that open up all around us, and then again, as we pass out of a long tunnel, we are amazed at the new vista of craggy heights that suddenly confront us. A mile to the right is the spot where, in the Mahratta wars in the beginning of this century, a British force was cut to pieces by the hostile mountaineers pouring down upon it from the defiles. There to the left is Rajmachi, one of the famous Mahratta hill fortresses, raising its proud head encircled with a triple crown of massive walls and bastions 3000ft. above the plain, If one comes up in the rainy season (June-Sept.) he will see everything green up to the summit. From December to June, a yellowish gray spreads out over nature as far as the eye can reach, as if a cloud of locusts had settled upon a huge plantation and then left nothing but the withered

stubble. Here in the mountain all the water courses are dried up in the hot season. Not a domesticated shrub or plant, not even a blade of grass escapes the withering effects of the sun, if it is not watered daily by human hand, for rain is as rare during several continuous months here as snow in the month of May with you. Hence the value and the blessing of a good supply of water in this and all parts of India. In more than one respect, a peasant's main stay is his well, and I am inclined to think, that he would rather see his cottage burn down, than have his well suffer serious damage.

The Ghant mountains are a very peculiar feature of Indian geography. As you know from the map, they skirt the eastern and western coasts almost entirely. All the space between them constitutes what is known as the Deccan. I have travelled over it hundreds of miles, north and south, and beyond the centre of it in an easterly direction to Hyderabad. It is one immense flat continental plain, keeping almost everywhere an average height of 2000ft. above the sea, not considering the small chains of mountains scattered on it here and there. At many points of its junction with the Ghants one gets the impression, that in former ages it had extended beyond the mountains into the ocean, and that then the verge subsided uniformly into the sea and formed the long lines of cleavage, which are at present the eastern and western Ghants, cutting in some places deep cañon-like depressions, and in others throwing up mounds 2000 or 3000ft., above its own level of 2000ft. This impression is only strengthened by a view of the coast formation, when observed from the sea. Sometimes the Deccan plain is seen to approach within five miles and less of the sea and end abruptly at a steep bluff, sometimes it merges more smoothly with the low coast strip, but generally its border is fringed, and that for hundreds of miles along the sea, by a wild entanglement of deep fissures and upheaved heights.

Our house in Khandalla occupies one of those positions which command a view of all the salient features of this strange mountain system. We are situated on the verge of the Deccan with heights of 1500ft. chiefly to the north and south. To the east we have the Deccan plain, and to the west the coast plain (Konkan plain) reaching to the very base of our plateau. Twenty miles away we see the ocean, and even the ships on it. So uniformly low is the Konkan plain that, if the ocean rose one hundred feet, the sea would wash the foot of the heights on which our house stands. In fact, if the tide around Bombay rose only fifteen feet be-

yond its usual limit, all Bombay would disappear and only two rows of hill tops would remain as little islands.

#### ANIMAL LIFE AROUND KHANDALLA.

These Ghants are nowhere entirely free from tigers and other wild animals. Only a few years back, Mr. Lyons, the proprietor of the Khandalla hotel, was killed by a tiger while out shooting. This very summer two English officers were killed by tigers in another part of the western Ghants. The other night half the native village was roused from sleep by a tiger alarm. Hyenas are also found here; jackals are very common. The domestic cattle are never left in the open fields at night for fear of the tiger. Even watch dogs must be secured against them by being enclosed within the gates of the house or land which they are to watch. The lurking places of these beasts during day-time are the deep rocky ravines. Though they are generally overgrown with jungle shrubs and trees, they are so scorchingly hot, that no one but a mad-cap will visit them for pleasure in the day or have the courage to enter them in the night. I forgot to mention the monkeys. You meet them at every turn in the open country. Their loud hollow cry of "hoo" leads you to some grove. If you do not disturb them they will play the most comical tricks among the boughs of the trees, born acrobats as they are. If you are unwelcome, they will give you notice of it by a chorus of "hoo-hoo" and drop fruit kernels down upon you. The forests are rich with singing birds, some of them being of finer plumage than in Europe. Of snakes, one of the worst kinds is the deadly cobra. Last year we caught one three to four feet long in our yard. Fortunately they do not show themselves as frequently as, for instance, the rattlesnake in the United States. As for worms, I have not seen a single one these last five years. They are replaced by land crabs, which burrow in the fields in myriads from valley to mountain top. Another pest is the scorpion. They are more of a nuisance than a danger; for they are not so harmful as Europeans generally suppose. Their sting is but little worse than that of a wasp; but their insidious presence everywhere, in the house and out, keeps some weak-nerved people in a rather unpleasant state during the wet season in the open country. One of the wonders of nature are our beetles, butterflies, and insects generally, of countless varieties in shape and color. Many of these are excellent scavengers. The ant is simply omnipresent, it finds its way all over the house to the very roof, infests your desk, peeps

into your books, but the best policy is to surrender to them for the sake of your own domestic peace, and also because they do away with many minute impurities, that no amount of cleanliness could ever remove. But after this exhaustive review of the Indian fauna, you will certainly wish to hear something about the human kind. Let us begin with Ours.

#### THE INDIAN CLIMATE.

I can assure you, upon the experience of old and very hard working fathers here, that with the changes introduced in our diet, lodging, daily order, and so on, we have done as much as a religious community can do to adapt ourselves to the hot climate and to minimize its effects upon our health. The number of those that were sent back to Europe shows what great care the superiors here have for the welfare of Ours, and concerning those others who, especially in the last ten years, died early among us, I can again confidently say, that they either brought out the germ of death with them from Europe, to which they would have succumbed there also in a short time, or they became victims to their own habitual neglect or imprudent passion for overwork, so often denounced by our superiors and the Institute itself. This leads me to speak of our work, and first of

#### OUR SCHOOLS.—GOANESE CHILDREN.

Distant from St. Xavier's High School and College, about 200ft., is St. Xavier's "Middle School," the large new wing lately built. Of this Fr. Weingaertner is minister and prefect of studies. It contains also the archiepiscopal seminary with half a dozen native philosophers and theologians, whose professor is Fr. Theodore Peters. This branch school, together with the mother-school of St. Xavier's proper, numbers now fifteen hundred boys, seventy-three per cent of whom are Catholic natives, for the European boys go to St. Mary's, two miles away to the north end of the city. The sinking of the Goa trade is driving the Goanese more and more upon British territory, and their great market for employment is, of course, Bombay. Here they come, then, and gladly leave us their poor children for education, though in other respects their very presence helps to keep up the unfortunate double jurisdiction. As these Goanese are mostly poor, some very poor, and as they have no schools worth mentioning, we must receive the children in our school either entirely or partially *gratis*. And it is well known, that we would not have the means of supporting

ourselves and paying our large staff of secular teachers, and that consequently these Catholic children would flock in crowds to the many Protestant schools of the city, if the twenty-seven per cent non-Christian boys were not admitted, to furnish us with the necessary funds by the full payment they generally make. In this way thousands and thousands of the Goanese, now scattered all over India, have preserved their faith by being educated at St. Xavier's, and thousands of non-Christians have left our school with a sincere respect for the Catholic religion. This is a work which must by all means be kept up; to diminish it in the least and draw our few fathers from our schools into the Pagan missions, would be very imprudent, and would be giving up positive results for very problematic ones.

#### A NEW MISSION.

This leads me to speak of our new Pagan mission in Sind and Gujerat. Fr. Hegglin was sent to Sind to open a Pagan mission. He attended a parochial school to learn the Sind-dee language, and by this time must be fairly well started in. The first initiative towards the mission was given by a convert, an educated Hindoo who lectured a couple of times to his countrymen on Catholic subjects. He works conjointly with Fr. Hegglin, and their object (very different from that of the Mahratta mission) is to address the educated classes by lectures, and also by a controversial periodical, entitled "Sophia," which has had already some six monthly issues. It is much to be deplored that as soon as Fr. Hegglin leaves one place, a Protestant emissary is sure to follow and hold a counter-lecture. In the same manner all our three Pagan missions of Sind, Gujerat, and Ahmednugger are all beset by Protestant missionaries, not a few of them American Methodists, besides Irish and Scotch Presbyterians, and Anglican High Churchmen.

Rumors must have reached you about my being placed on the Pagan missionary staff. The facts are the following: In May, 1893, during vacation, I got the appointment to study Gujerati and to prepare myself generally to start on the new mission in Kathiawar at the end of the year. Half my school-work was taken from me for this purpose. But there arose at once various objections from different quarters against my appointment. Chief among them was, that I was considered indispensable in the school and college for my English work. That evil counsel finally prevailed, and about September my appointment was countermanded. So the secular priest who was to accompany me was sent alone.

He is working at a small place in Eastern Kathiawar, called Anand (west of Ahmedabad on the railway line), and he intends to convert the low castes, some, like the so-called "sweepers," being of the lowest. But a strange incident has occurred, hitherto rarely experienced, namely, that no one will sell him an inch of ground to build a cottage on. The Brahmins influenced even the low castes to boycott him more or less by this means. It is all the more striking, as Fr. Weishaupt has experienced the same difficulty in another part of the country, at Sangamner (Confluentia-Coblenz) east of the Ghants, south-east of Sgatpuri. This coincidence shows, that the Brahmins are combining their strength for an organized effort against any further expansion of the Christian missionary system. They have been largely instigated to this by the omnipotent Protestant missionary bands, who have done incalculable damage to the Christian cause, perhaps for a generation to come. By the way, the better class of Hindoos are beginning to ask themselves, and others too, why the missionaries commonly address themselves to the low castes, who turn Christian only for "paisa" sake, i. e., for the living they get from the charitable missionaries. Now the only places where we come into contact with the educated Hindoos are the few large cities in which we work, chiefly Bombay. Indirectly we are engaged with them there in our schools during their youth. But even there, and much less when they have left school and have been instructed and confirmed in their caste customs and religious practices, we do not meet them on their own ground; i. e., while we may show them the beauty and truth of the Catholic religion, we do not directly and positively disprove all their own traditional superstitious beliefs, and practices. The reason of this is not far to seek; we have not learned men among us who know by scientific research their customs, laws, literature, and theology. We are too few to attend to the ministry and school-work and at the same time to devote ourselves to specialties. We would hail the advent from Europe of, no matter how few, specialists in Indian subjects as a much needed blessing, and as an assurance of a decided advance in the right direction.

#### THE RIOTS OF BOMBAY.

A word about the great riots of Bombay. The mosque at which they began is only a few hundred paces from our college. From our windows we could see the infuriated crowds of Hindoos and Mahometans surge up and down the streets, armed with clubs and stones. When the worst was over,



we ventured out to see what the clubs and stones had effected. There were numbers of shops, and small houses and pagodas and mosques ruined. In many places strong detachments of troops of every description were encamped in the middle of the street. Down some of the most turbulent streets loaded cannon were directed ready for action. Many a time we stopped to see the spots where murderous assaults had been made, or where the soldiers opened fire upon the mob. On our stroll we came upon a small wrecked Hindoo shrine, before which the idol lay broken to pieces in the street. Though about two hundred persons lost their lives directly during these three days of rioting, no European was touched, nor even threatened, excepting the police.

#### THE GREAT PAPAL SEMINARY AT KANDY IN CEYLON.

This seminary is being pushed forward. It is situated in Kandy, Ceylon, and fully endowed by a Belgian lady, the money being placed in the hands of the Holy Father, and the management in the hands of the Society. The present establishment is intended properly only for Southern India, another one being contemplated eventually for the North. Its constitutions and programme of studies were discussed two years ago by the superiors of the Society in India, when they met the apostolic delegate at Kandy. Their plans arrived a short time ago from the Propaganda, Rome, fully approved. However, the understanding on which they had to base their programme, as laid down for their guidance by the Holy Father, was chiefly this, that it should be an institution for the higher talent only of the various dioceses, that it should include two years humanities (rhetoric), three years philosophy, and four years theology. The students who should be between fifteen and twenty-five when admitted, are to be supported free of charge in every respect, having even their travelling expenses paid to Ceylon. Nevertheless, some bishops find it hardly practicable just at present, as they must divide their small number of seminarians and send the best out of their hands. Then, again, it is hard to get the Indian youth away from home, at least whole sections of the population have this narrow attachment to home. Furthermore, it is for the Propaganda jurisdiction only. May, 1893, saw the first start made with some twenty to thirty "hopefuls." The present superior is Fr. Grosjean, one of Ours from Calcutta. I hear that it is not definitely settled whether the staff will be furnished by

the Belgian Province, or whether it will be drafted promiscuously from the whole Society.

#### GOA ONCE AND NOW.

It was my good fortune to see Goa again last December. I had been sent to Bellary, Madras Presidency, to give a retreat to the Good Shepherd nuns, so I chose the way home over Goa by sea. I passed through Gadag and Hubli, and thus got an idea of the missionary work of Fathers Hutmacher and Frenken in those two stations. They have built three or four fine little substantial churches, and collected and organized into bodies all the native Catholics, who have lived scattered about for one or two hundred years, and some of whom have a peculiar history. Fr. Frenken is one of our best vernacular linguists. In Goa I of course went at once to the great Bom Jesu Church, where the body of St. Francis Xavier lies enshrined. It was early in the morning, and having a letter of recommendation to a canon of the cathedral, I at once inquired for him, but he was at Pongim at the time. I then went to the sacristy and began to vest for holy Mass, when I was told that I could not proceed without the permission of a canon, or of the patriarch. I remarked that I had a letter for that purpose, to a certain canon, which I showed, but all was of no avail. I then asked to be shown to the rector of the church, and was led to the presbytery, which, by the way, was the celebrated Professed House of the old Society. In the second story, at the farther end of the large corridor, I noticed a white figure stretched out at full length on a big easy chair. On coming closer I saw large clouds of smoke struggling to the ceiling; and as I got still nearer, the figure rose to its feet in a cassock, which a considerable time before had been white and clean. It was the rector, an old priest, whose general looks betrayed, that he had neither said Mass that day, nor intended to say it. I soon fixed upon Latin as the language to settle the business of the day. But neither my Latin, nor my Jesuit gown (we always and everywhere in public go in our black ordinary Jesuit cassock), nor the letter addressed to the absent canon could move the strange old man to give me permission to say Mass. *Quid possum?* was the only consolation I could get out of him. And as I stood there before the very doors of the rooms of our old fathers, some of whom had by their learning and virtue and martyrdom raised old Goa to its past greatness, it made a melancholy impression on me, to experience how one of the brethren of those very fathers, in their own house and church,

had to beg in vain for permission to say Mass at the tomb of the great saint of our order. Finally I had to leave and hunt about among the few churches remaining for any other canon I might find. At last I found one, and he proved to be a real friend of Ours, and you can imagine, that I said Mass then with great devotion. I closely inspected many of the ruins again, and stood for a long time in the identical pulpit in which St. Francis often preached (it's the only one preserved), and took off some relics of it, which I still have.

You have probably heard, that there is a movement on foot to induce the Portuguese government to admit Religious Orders into their African and Asiatic colonies. We know nothing of the result as yet of the negotiations which are going on at present (1893) between Lisbon and the Vatican. The patriarch of Goa is now in Rome, no doubt furthering the plan in our favor, as he is a thorough friend of Ours, and about as badly hated as ourselves by the anti-clerical and anti-religious leaders, among the spiritual children of Pombal in the Goa Province, and the Goa jurisdiction. By the last concordat he was granted jurisdiction over a piece of British territory; the centre of this territory being Belgaum adjoining the Goa Province. In this district two Portuguese Jesuits, whom the patriarch himself invited from Portugal, have been working for the last three years. The object is to accustom the people of Goa to the presence of Jesuits again, but our fathers must go on with the greatest prudence. So far they have only dared to give a retreat this year to the *Ordinandi*, and have also introduced a congregation of nuns in one town, Pongim. How long it will last till yearly retreats are given to the clergy there, God only knows. Such things are all too Jesuitical to the great majority there as yet.

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## DID THE BLESSED VIRGIN HELP ST. IGNATIUS IN THE COMPOSITION OF THE SPIRITUAL EXERCISES?

*La Très Sainte Vierge, A-t-elle aidé Saint Ignace à Composer le Livre des Exercices Spirituels?* Lettres Historiques et Critiques par le père HENRI WATRIGANT, S. J., pp. 110, 8vo, Uclés: Imprimerie du Scolasticat, 1894.<sup>(1)</sup>

Though Father Watrigant's pamphlet contains only 110 pages, it touches upon too many important points to be dismissed with a mere "review." Like his former little treatise on "The Library of the Spiritual Exercises," the Reverend Author has written his new disquisition in the form of "Historical and Critical Letters," a device that has helped him over many difficulties. The first letter contains the state of the question and an argument of convenience for the author's thesis; the second letter gives what may be called the argument from tradition; the third adds several confirmatory considerations. The three letters are followed by six appendices containing the more lengthy documents that could not be given in the course of the treatise. We shall follow the author's division of subject in the following summary of his treatise.

### LETTER I.

The writer supposes two facts, (1) the authenticity of the Spiritual Exercises and (2) their divine inspiration; starting from these suppositions, he asks, what part had the Blessed Virgin in the writing of the Exercises? The formula that they are written "dictante Magistra Religionis" is rejected; but the author asserts that our Blessed Lady intervened in an especial manner in their composition. These are the outlines of the state of the question as laid down by Father Watrigant.

*a* FIRST SUPPOSITION.—The Reverend Father is fully justified in supposing the authenticity of the Spiritual Exer-

<sup>(1)</sup> For copies of this pamphlet application should be made to the author, Rev. H. Watrigant, St. Acheul, Chaussée Perigord, 38, Amiens, France.

cises, but we are afraid that he is not fully correct when he believes that most readers are acquainted with the literature of this question. We do not intend to give a full bibliography of the topic, but we feel sure that the average reader will be glad to learn the sources where he may inform himself of its principal features. It was Anthony Yepes (d. 1621) who, in his *History of the Benedictine Order*, contended that St. Ignatius had not composed the *Book of the Exercises* till after his theological studies, and furthermore that he had rather newly edited the "*Exercitatorium spirituale*" of Garcias Cisneros, abbot of Montserrat (d. 1510), than written a new work; this book was refuted by Father Ribadeneira in a letter dated April 18, 1607. But in 1641 appeared in Venice the work of the Benedictine abbot Constantine Cajetan (1560-1650), "*De religiosa S. Ignatii sive S. Enneconis per Benedictinos institutione, deque libello exercitiorum ejusdem ab exercitatorio Garciae Cisneri magna ex parte desumpto.*" On March 10, 1645 (or 1646), Cajetan granted that he was the author of the book, but denied that he had published it. On the part of the Society the work was answered by Father John Rho (d. 1662) in his "*Achates ad Const. Caëtanum*, Lugd. 1644." It is a curious fact that both books were placed on the Roman Index, though it is claimed that Father Rho's work met with this fate on account of its vehement tone or its defence of Father Nieremberg's legendary "*Vida de San Ignacio*" (Saragossa, 1631), which was also censured. Meanwhile, the Benedictine Congregation of Monte Casino had on April 23, 1644, sent an apology for Cajetan's book to the Society of Jesus, and the Congregation of Portugal followed the same conciliatory policy in 1645, Oct. 29, after the Benedictine Friar Leo a Sancto Thoma had published a work in which he adhered to Cajetan's opinion. The Society formally thanked the Order of St. Benedict for these apologies in the 13th and 26th decree of the eighth General Congregation held in 1646. After this, there was only one more voice that renewed the contention of Cajetan: the Benedictine monk George Argaiz de Logroño in his "*Historia de Nuestra Señora de Monserrate*" (Madrid, 1677) endeavored to vindicate the Exercises as the property of his Order; but his work met with no public belief.

β SECOND SUPPOSITION.—The second supposition on which Father Watrigant proceeds is the fact that the Exercises are inspired. Inspiration, in its strictly technical meaning, implies that God is the author of the work said to be inspired. Since divine authorship is not claimed for the Exercises in

its fullest sense, we need not consider the question, in what relation a fully inspired work, written after the time of the apostles, ought to stand to the Church so as not to increase her deposit of faith. But even if God is only in some sense the author of the Spiritual Exercises, the principal author I mean, he must have in some way suggested the truths contained in the book, and in some way too made St. Ignatius his instrument in its composition by influencing his will in a supernatural manner. For how can the work claim God for its author, even in a wide sense of the word, if it does not contain God's thoughts, or if it has been produced at the instigation of a human will under its ordinary dependence on God? To extend authorship to such lengths, is to make God the author of all books ever written. Again, it is not every supernatural suggestion of the truth to the human intellect, nor every supernatural movement of the human will, that makes God the author of a book written by a man thus favored. We know, e. g., that actual grace contains a supernatural enlightenment of the intellect and a supernatural impulse of the will; and still we do not say that God is the principal cause "*in ordine causæ secundæ*" of the supernatural action that is performed under the influence of grace. To argue from its air of piety, it is most probable that the Imitation of Christ was wholly, or almost wholly, written under the influence of divine grace, so that its composition may be said to have been entirely a supernatural act, and still God is not on that account the principal author of the work. On the other hand, it is not at all likely that in his later years Solomon wrote his inspired works under the influence of actual grace, and that his writing was a supernatural act meritorious, either "*de congruo*" or "*de condigno*," of life everlasting; and still his writings had God for their principal author, because Solomon wrote under the charisma of divine inspiration. If then the Spiritual Exercises have God in some sense for their author, St. Ignatius must have been gifted to some degree with the charisma of inspiration. Father Watrigant supposes this fact as generally admitted; but in reality, the tradition-proof contained in his second letter substantially expresses the argument from external evidence usually advanced for the inspiration of the Exercises. From the nature of the case, the internal evidence adduced by the author differs from that for the inspiration in general; an outline of the latter argument may not therefore be out of place here,

## INTERNAL EVIDENCE FOR THE INSPIRATION OF THE EXERCISES.

Any argument endeavoring to establish the charisma of inspiration, must prove first that God illumined the writer's intellect in a special way; secondly, that he impelled the writer's will in such a manner as to make it in some degree his own instrument; the third element of biblical inspiration, the special divine assistance in the writing of the work, by means of which the author infallibly expresses the thoughts of God, we shall not here consider, since we deal with inspiration in a wider sense.

## I. GOD ENLIGHTENED THE INTELLECT OF ST. IGNATIUS.

## a GENERAL ARGUMENT.

That God assisted St. Ignatius in an extraordinary way from an intellectual point of view follows from the impossibility of an effect without a proportionate cause; for we should have to admit such an effect, if we were to deny God's special intervention in the composition of the *Spiritual Exercises*. The disproportion between the effect, the *Book of the Exercises*, and its cause, the human author of the *Book*, is evident from a comparison of the two terms. The author, St. Ignatius at the time of his residence in Manresa, was an illiterate man, knowing little more than reading and writing. The *Book* he wrote at that period is a master work on the most difficult part of theology; it is the first scientific treatise on the spiritual life that has been written; it is the basis and the source of all the spiritual books that have been issued since its appearance; St. Francis of Sales could say of it in his time that it had brought more souls to God than it contained letters; in our day, and we may say for the past two centuries, it has been the life-spring of ascetic science in the Church of God, teaching seculars, both priests and laymen, a life of perfection, peopling convents and monasteries, infusing new vigor and strength into religious orders, keeping the spirit of the world out of ecclesiastical institutions, inspiring missionaries with the spirit of apostles, the active orders with the charity of Christ, the contemplative with the love of retirement. St. Ignatius, in spite of his illiteracy, produced a work claimed by men of the most ancient and respected of monastic institutions as the pride of their Order; a work that came forth victorious from the fiercest and most persistent attacks made on it in Alcalá (May, 1527), Salamanca (towards the end of 1527), Paris, Venice (1536), Rome (1538), Parma (1543), Toledo

(1547), a second time in Salamanca (1548) and Alcala, another time in Toledo (1551-1553); a work too that met the most decided approval of numerous Saints, of St. Charles, e. g., St. Francis of Sales, St. Teresa, St. Magdalen of Pazzi, St. Vincent of Paul; a work, finally, that has been expressly or equivalently approved and recommended by the Roman Pontiffs Paul III. (*Pastoralis officii*, July 31, 1548), Julius III. (July 21, 1550), Gregory XIII. (May 25, 1584), Paul V. (May 23, 1606), Alexander VII. (Oct. 12, 1657), Benedict XIV. (July 15, 1749; March 29 and May 16, 1753). If there be a proportion between the literary powers of an uneducated man and a work such as has been described, it is certainly strange that these latent potencies have never before, and never since, the time of St. Ignatius given proof of their existence.<sup>(2)</sup>

<sup>(2)</sup> The reader may be interested in the account given of the principal theological opponent of the *Spiritual Exercises* by the editors of the "*Cartas de San Ignacio*," tom. ii. pp. 519, ff. note. Melchior Cano was born in Tarancon—the Society has now a house in the native place of her greatest and most formidable enemy—and was from his earliest years noted for his extraordinary literary and theological endowments; in later years, he himself used to repeat the words of his master in theology, Fray Francisco de Victoria: "*Fratrem Franciscum, lector optime, eum quem summum theologiæ præceptorem Hispania Dei singulari munere accepit, solitum dicere audivi, postquam ab illius schola discessi, se ingenio meo quidem egregie delectari, sed id vereri, ne hujus excellentia quadam elatus et exultans immoderate jactarer, et grandior effectus non læte modo et libere ingrederer, sed temere etiam ac licenter præceptoris vestigia conculcarem.*" Having entered the Order of St. Dominic, Cano soon became prominent, was raised to the first chair of theology in Salamanca, to the episcopacy of the Canary Islands, and after renouncing this diocese to the Provincialship of Castile in which office he died in 1560. As to his enmity against the Society, the following occurrences explain, at least its beginning. Charles V. chose as his representatives in the Council of Trent the flower of Spanish Theologians: D. Pedro Guerrero, Archbishop of Granada, Dr. Cuesta, Bishop of Leon, the Dominican Friars Melchior Cano and Domingo de Soto; the Franciscan Friars Alonso de Castro and Andres de Vega. When this splendid representation of Spain arrived in Trent, they found there Diego Laynez and Alonso de Salmeron, who in spite of their youth, their poor exterior and their humble employment in hospitals and prisons, were the representative theologians of His Holiness. Melchior Cano was first annoyed by the want of external show in his compatriots, for he feared that they would bring dishonor on the Spanish nation and on Spanish learning; later on, when he found that they were consulted and listened to in all questions of moment,



β MORE DETAILED ARGUMENT.

Thus far we have confined ourselves to a comparison of St. Ignatius and the Book of the Exercises in general, in order to show that naturally there is no proportion between the human author and his work. It would require a full commentary on the Exercises to show the same disproportion from the details of the Book. Those acquainted with the standard commentaries, as no doubt all readers of the LETTERS are or will be, need only to be reminded of the *doctrine* and the *method* of the Spiritual Exercises in order to see the force of the argument for their inspiration, drawn from internal evidence.

(A) METHOD OF THE EXERCISES.

To begin with the beginning, the title of the twenty Annotations preceding the Exercises, shows that the Annotations are intended first to give an idea of the whole work, and secondly his own light seemed to burn under a bushel, envy took the place of wounded patriotism. Another occurrence completed the breach between Cano and the young Society: during the time of the Council, Fathers Laynez and Salmeron were accustomed to visit the prelates and theologians present in Trent in order to explain to them the nature and end of the new Society. When they came to Cano, he objected for fully two hours; Father Laynez says that anyone would have pitied the theologian, if he had seen his intense suffering on perceiving that all his objections were solved. But the old adage about convincing a man against his will was true in Cano's case; Father Laynez finally said: "Now, in charity, Padre, tell me one thing: "Are you more in the Church of God than a poor Fraile of Santo Domingo?" And when Cano answered that he was not, Laynez said: "Why then do you arrogate unto yourself the office of the bishops and of the Vicar of Christ, and condemn them by condemning what they have approved and do approve?" "O, Sir," exclaimed Cano, with a forced laugh, "do you not wish that the dogs (Cano) should bark when the shepherds sleep?" "Let them bark, by all means," replied Laynez; "but at the wolves, and not at other dogs." The suffering inflicted on the intellectual pride of Melchior Cano by the success of the rising Society sufficiently explains his bitter attacks on all that belonged to it. We must not imagine that these sentiments were shared by all the sons of St. Dominic living at that time. For when in 1553 the Archbishop of Toledo had Pedroci's and Cano's "scholia" on the Spiritual Exercises examined by Barthol. de Torres and M. Mancio, Dominican theologians, they found nothing bad in the Book of the Exercises except the "scholia" of Cano.

ondly, to help the exercitant and the director. It is in the first four that the idea of the Exercises is developed, and it is especially in the first that the Saint gives a triple definition of them. The first definition proceeds according to genus and species; "by Spiritual Exercises is understood every way of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual occupations"—this is the genus; "as will be said hereafter"—this is the species. The second definition is descriptive: spiritual exercises are for the soul what corporal exercise, as running, walking, journeying, is for the body. The third definition views the Spiritual Exercises according to their end which is threefold: to prepare the soul by correcting its inordinate affections; to seek and find the will of God concerning one's life; to order one's life accordingly. The third definition therefore determines the second more accurately; for the second compares the Spiritual Exercises to a journey, while the third indicates the "terminus a quo" of this journey, the "terminus ad quem" and the road. The "terminus a quo" consists in our inordinate affections, the "terminus ad quem" in the knowledge of God's holy will in our regard, and the road is our life ordered according to God's will. The "terminus a quo" is man as he enters the Exercises, however sinful or perfect he may happen to be; the "terminus ad quem" is the height of Christian perfection which consists in a morally continuous act of love of God or, in other words, in God's continual presence shaping our actions according to the intentive (not the appreciative) divine will; the road, or the method of life for the time of the Exercises, is determined by the first definition, the generic element of which is given in the first Annotation, and the specific element of which will follow presently. Once more, the *primary end* of the Exercises is the "terminus ad quem" of the journey, or Christian perfection; the *secondary ends*, or the means to obtain the primary, are the Christian method of life and the correction of our inordinate affections; but St. Ignatius cannot escape the philosophical principle "primum in ordine intentionis est ultimum in ordine executionis." It is for this reason that all through he must first insist on the regulating of our affections, secondly on the ordering of our life, and only in the last place on our perfect union with God in charity, though the ascending degrees of the latter are noticeable throughout the Exercises. If we now show that the whole of the Exercises is a compound of these three elements, we show that their whole plan is contained in the first Annotation; for all that has

been said, is only a meagre commentary on this triple definition of the Spiritual Exercises.

I. THE "TERMINUS A QUO."—We have seen that the regulating of our inordinate affections, must be first "in ordine executionis," since it holds the last or third place "in ordine intentionis." It is therefore not surprising that St. Ignatius should have divided up the Exercises into four parts or weeks according to the four kinds of inordinate affections that exist in us. The division is not taken from the object of our affections; this is only threefold, consisting of riches, honor and pleasure; but since pleasure is found also in the desire and possession of the other two objects, a division of our inordinate affections according to their formal object would be too complicated. Like St. Ignatius we divide our inordinate affections according to the degree of their opposition to the will of God; and since theologians divide up the intensive will of God, as far as it regards our moral conduct, into the four cardinal virtues, we divide our inordinate affections, again following the lead of St. Ignatius, according to their opposition to the four cardinal virtues, and assign the regulating of one kind of these inordinate affections to each week of the Spiritual Exercises. Not as if each of the four weeks were concerned with one of the cardinal virtues exclusively; but each of the four virtues is practised in one of the weeks preeminently.

*a* FIRST WEEK.—In the first week our "terminus a quo" is that kind of inordinate affections that is opposed to justice, i. e., to both the precepts and the counsels or the perfection of justice, so that the disorder of these inclinations involves either sin or, at least, culpable imperfection. The reader may be pleased to remember that St. Thomas classes also the gift of piety under the cardinal virtue of justice, so that all opposed to this gift of the Holy Ghost is also matter of the first week. We can here only suggest these ideas; were we to develop them, they would fill a little volume.

*b* SECOND WEEK.—The inordinate affections that constitute our "terminus a quo" in the second week, are those opposed to the cardinal virtue of prudence. We renounce, in other words, during the second week our inclination to honor, wealth and pleasure as far as Christian prudence will impel us to do. St. Thomas classes the gift of counsel under the virtue of prudence, so that all that is opposed to this gift belongs to the "terminus a quo" of the second

week. That the practice of the third degree of humility under ordinary circumstances, is not beyond the virtue of prudence follows from the fact that such a love of Jesus Christ is in full accord with the dictates of human reason.

*c* THIRD WEEK.—In this period of the Exercises our “terminus a quo” is the class of inordinate affections that is opposed to the virtue of fortitude; we hardly need to state that the gift of fortitude too is classed under this virtue. St. Ignatius here so schools our inclinations that they will not impede us in the practice of the third degree of humility to a heroic degree, i. e., under circumstances rendering such a practice uncommonly difficult.

*d* FOURTH WEEK.—Our starting point in the fourth week is from those inordinate affections that are opposed to the virtue of temperance, or rather to its perfection. All that is opposed to this virtue to such an extent as to involve sin or culpable imperfection or acts opposed to prudence and fortitude have already been removed during the preceding weeks. Sins and imperfections of the flesh, imperfections in the use of our senses, and in eating and drinking, have been partial objects of the first, the second, and the third week respectively; but as there are intellectual gluttons, men taking undue pleasure in the exercise of their intellectual faculties, so there are spiritual gluttons, men taking undue pleasure in the practice of certain acts of virtue, a pleasure that will prevent them from following in the exercise of virtue the intensive will of God. Some men are so addicted to poverty, e. g., that they will practice it even if the greater honor of God demands the practice of the virtue of liberality, and it is these spiritual pretexts that St. Ignatius intends to remove in the fourth week.

We have already noted that we cannot here prove each of our preceding statements; the proof for each is contained in the last prelude, the matter and the colloquies of the meditations belonging to the four weeks.

2. THE “TERMINUS AD QUEM.”—The last end of the Exercises, or a morally continuous union with God by charity, is first “in ordine intentionis,” and therefore last “in ordine executionis.” St. Ignatius does nothing violently and he leads us, therefore, to this height of Christian perfection by a natural sequence of degrees or steps, which constitute so many resting places, as it were, on the wearisome spiritual journey. Not to frighten the beginner by the number of rungs in this true ladder of Jacob, he shows that there are three flights of stairs, called respectively

the purgative, the illuminative and the unitive way. Each is proportionate to the actual strength of the exercitant. Theology steps in again, dividing our approach to God into the three theological virtues of faith, hope and charity, and it is precisely to these three virtues that the purgative, the illuminative and the unitive way correspond; not as if only one theological virtue were practised in each of the three ways, but each way practises one of the virtues more than the other two. Meanwhile, our approach to Jesus Christ keeps pace with our approach to God.

*a* BEFORE STARTING on his journey the exercitant is asked to make up his mind as to the place he wishes to reach, and to take a general survey of the necessary means. No aimless rambling is allowed on the way.

*b* THE PURGATIVE WAY, OR THE WAY OF HOPE.—The steps of the purgative way are attrition, contrition and the purpose of amendment, all of which exercise the theological virtue of hope and its related gift of fear in a special manner. We need not draw attention to the fact that St. Ignatius does not propose a mean or base motive of attrition; his soldier instinct appeals to shame as the most efficient motive. If more than three meditations are given in the first week, they all aim at strengthening one of the three foregoing steps. But at the same time, we are led to conceive a love of gratitude and liberality for Jesus Christ on account of his predilection for us; we express in the colloquies our anxiety to know what we can do for him.

*c* AFTER LEAVING THE HOUSE.—At the end of the purgative way, Jesus appears to us on his mission tours in Palestine, and tells us what we can do for him: we must follow him.

*d* THE ILLUMINATIVE WAY, OR THE WAY OF FAITH.—Theologians class under faith also the gifts of knowledge and understanding, admirable aids on our way of spiritual illumination. The steps on this road are: spiritual poverty; actual poverty for the greater glory of God; actual poverty for the pure love of Jesus Christ, even abstracting from the glory of God; the election of a state of life (or of a manner of life in a state already chosen) in conformity with our disposition of soul and the will of God; finally, firmness in our resolution taken. It is understood that what is directly said of poverty, the opposite of riches, applies also to the opposites of pleasure and honor, so that before the election we are resolved to admit no riches, no honor, no pleasure, unless the glory of God require us to do so. While we are

thus growing in the knowledge and practical love of God, we also grow in the knowledge and love of Christ; for our love of gratitude becomes now a love of esteem and of the most tender affection.

*e* THE UNITIVE WAY, OR THE WAY OF CHARITY.—Together with charity is classed the gift of wisdom, the choicest of all the gifts of the Holy Ghost. The steps on this road are four in the love of God, and two in the love of Jesus Christ. Our love for Jesus becomes first a love of sympathy in his suffering, then a love of sympathy in his glory; that the latter kind of love is purer than the former, is clear from experience as well as from the nature of the case. Our love for God first refers to him all good as to its efficient cause; secondly, it refers to him all as to its indwelling cause, keeping God present in all; thirdly, it refers everything to God as the final cause of all, directing all our actions to his greater glory; fourthly, it refers all to God as to the exemplar of all, changing our love of creatures into that of the creator, our ultimate “terminus ad quem.”

3. THE ROAD.—Since the beginning and the end of the Spiritual Exercises consist in a certain disposition of our spiritual faculties, of our memory, understanding and will, in regard to God, the road too which unites the beginning with the end must pass through the faculties of our soul. Again, since these faculties are vital and active, their perfection must be connaturally accompanied by vital activity. Hence it is that throughout the time of retreat we are required to exercise the three powers of the soul, and according as the one or the other faculty is preeminently active, the exercise is said to differ. The will plays throughout the most important part, and the other faculties are exerted only with the view of stirring up the will. We must add here a remark similar to that concerning the exercises of the three theological virtues: no exercise excludes, or can be performed without, some activity of the three powers of the soul; but each exercise employs one of the three powers in a special manner.

*a* THE CONSIDERATION which St. Ignatius prescribes for the last end, and on which he insists again where he treats of the three degrees of humility, exercises especially the memory, and influences the will through the memory.

*b* THE MEDITATION, a name given to the exercises on sin, etc., consists mainly in acts of the understanding, and especially of its reasoning power; it is by the way of reason that the will is moved in meditation.

*c* THE REPETITION merely resumes the previous intellectual work, and, by its aid, influences the will and its affections, so that the latter are supposed to abound more in the repetition than in either of the previous exercises.

*d* THE EXAMEN and THE FIRST MANNER OF PRAYER afford but slight activity to the memory and understanding, while they move the will quite effectively. The examen is, in fact, a summary of the first week.

*e* THE APPLICATION OF THE SENSES moves the affections of the will by the intellectual pictures which the understanding abstracts from the sensible representations of the imagination. Since our sensible perceptions affect us according to our predisposition, it is plain that a man who commonly "carries his head over his heart" will not experience much consolation in this kind of prayer.

*f* CONTEMPLATION is subdivided into two kinds, the one infused, the other acquired. The former is an extraordinary and rare gift of God, and though the Book of the Exercises contains sufficient rules for the guidance of persons thus favored, St. Ignatius does not prescribe any method for its practice. But he invites us to aspire after the acquired prayer of contemplation which consists in the intellectual insight of the truth rather than in its acquisition by the reasoning process; the subsequent affections of the will are deep and lasting. Since the mysteries of the life of Jesus Christ are especially adapted to this manner of prayer, the Saint calls the exercises on these mysteries contemplations, though probably few persons will succeed the first time they go over the matter in arriving at true contemplation. But even if we must have recourse to common meditation at first, we may in the repetitions, at least, enjoy the higher kind of prayer, the intellectual part of which surpasses the intellectual labor of meditation as much as the insight into the first principles surpasses the lurid light of the syllogism.

It follows, therefore, that the whole method of the Exercises, their "terminus a quo," their "terminus ad quem," and the road between the two terms, is described in the first Annotation and its triple definition of the Spiritual Exercises. If all this appears to be artificial, let any deviation in the present sketch from the Book of the Exercises be pointed out; if St. Ignatius did not intend all that has been said, we have one more instance of an inspired writer who did not fully comprehend the beautiful work he wrote under the guidance of God; if St. Ignatius, illiterate though he was, did nothing above his natural powers in composing a work that is as logical as a treatise on geometry, that com

prebends in its practical hearing the whole interior life, since it fully considers the practice of all theological and all moral virtues,<sup>(3)</sup> let at least one other instance of a similar phenomenon in any kind of literature be pointed out, so that we may

SUMMARY OF THE FOREGOING.<sup>(3)</sup>

SPIRITUAL JOURNEY					
WEEKS	TERMINUS A QUO	ROAD	TERMINUS AD QUEM		
	INORDINATE AFFECTIONS OPPOSED TO	FACULTIES OF THE SOUL	WAYS	STEPS TO GOD THROUGH	JESUS CHRIST
I.	JUSTICE in its perfection and to the gift of piety (sin and culpable imperfection).	1. MEMORY, understanding, WILL (consideration). 2. Memory, REASON, WILL (meditation).	Purgative way, or way of hope and fear.	Attrition. Contrition. Purpose of amendment.	Love of gratitude. Love of liberality.
II.	PRUDENCE in its perfection and to the gift of counsel (attachment to riches, honor, and pleasure).	3. Memory, REASON, WILL (repetition). 4. Memory, understanding, WILL (1st manner of prayer). 5. Memory, understanding, WILL (application of senses).	Illuminative way, or way of faith, knowledge, and understanding.	Spiritual poverty Actual poverty A.M.D.G. Actual poverty for J. C. Election. Confirmation.	Love of esteem. Love of affection.
III.	FORTITUDE and the gift of fortitude (courage under spiritual difficulties).	6. Memory, INSIGHT, WILL (contemplation).	Unitive way, or way of charity and wisdom.	God is the efficient cause of all (gratitude). God is the indwelling cause of all (presence of God).	Love of sympathy in suffering.
IV.	TEMPERANCE in its highest perfection (neglect of God's will under spiritual pretexts).	7. Memory, insight (infused), WILL (infused gift of contemplation).		God is the final cause of all (purity of intention). God is the exemplar of all (pure love).	Love of sympathy in joy.



not be obliged to say that this wonderful human faculty has been found to act only once in the history of the world.

(B) DOCTRINE OF THE EXERCISES.

Many points of doctrine are contained in the foregoing method of the Exercises: we find there an ascetic psychology, as it were; a treatise on the correction of inordinate affections; on the important part which Jesus Christ ought to play in our inner life; on the successive steps by which we must approach God; on the relation between the work of intellect and will in our mental prayer, and on numberless other subjects as is plain from a mere glance at the foregoing sketch. But there are three other points, not directly included among the foregoing, to which we desire to draw the reader's attention.

*a* St. Ignatius instructs us in his Book of the Exercises with regard to the *past*. In his method of the examen of conscience he teaches us how to review the past, and in the accompanying documents he gives us the standard by which to measure it. Though the latter is not complete—the Saint should have had to write a Moral Theology, had he intended to give us a complete guide—it contains certain points, the distinction between mortal and venial sin, e. g., in the matter of bad thoughts, which had not been settled by the most profound moral theologians before the time of the Saint, and which became even after his time the subject of the most acrimonious theological discussions, till finally all agreed that the illiterate Author of the Exercises was right in his doctrine.

*b* The second point of doctrine which must here be noticed, refers to the *present*, and is contained in the rules for the discernment of spirits. It is true that before writing the Exercises, the Saint had a vast experience in this matter; but after all, it is again the unlearned and illiterate Author who commits to writing, practical rules on a most difficult as well as important point of mystic theology, rules that had not been determined before him, and that have been generally accepted since his time by the directors of souls as the safest criteria of the phenomena of our inner life.

*c* The third body of doctrine committed to writing by the Saint, refers to the *future*, as the first and second points re-

fer to the past and present respectively. It is with the rules of election that we are here concerned, rules which admittedly surpass in wisdom and sublimity anything written on this subject either before or after the time of the Saint. It is true that the author took these rules too from what he had experienced in Loyola; but it is one thing to experience a spiritual phenomenon, and quite another to write general rules concerning it.

Leaving the detail of these points to the reader, we only infer here again, that according to the calculus of probabilities St. Ignatius did not compose his work without the special assistance of God, whether we regard the proportion between the intellectual state of the Author and his work in general, or between the Saint and the Spiritual Exercises in particular, considered both in their method and their doctrine.

## II. GOD MOVED THE AUTHOR'S WILL.

God's special influence on the will of St. Ignatius, impelling him to write the Exercises, may be inferred from various considerations.

1. It would appear strange that the Saint, unlearned as he was, should conceive the idea of writing a book, unless he had been impelled to do so by more than natural agencies.—2. Though we do not deny the absolute impossibility, we deny the probability of the supposition, that God miraculously imparted to St. Ignatius all the practical light contained in the Spiritual Exercises for his own good only, or only for the good of the souls with whom he might come into contact. Hence we infer that God took efficient means to secure the safe transmission of this practical wisdom to other souls.—3. The transmission of the Exercises in writing was the more necessary, because their principles had on the one hand to counteract the tendency to quietism which was soon after St. Ignatius' time to make its appearance in the Church; on the other, it had to secure to the sacred humanity of Jesus Christ the place in the inner life that he must hold according to God's sweet disposition of the present supernatural order: thirdly, the Exercises were destined to effect in the spiritual life of the Church a true reformation, the mimicry of which was enacted by the so-called reformers who were contemporaries of St. Ignatius; in the fourth place, the Exercises were to be the manual of ascetic theology, not only for the Society of Jesus, but also for all those religious congregations professing a mixed life, that were to spring up soon after the time of our Holy Father.—

4. Remembering now that God takes efficient means to bring about his ends, we must conclude that he not only moved St. Ignatius' will *efficaciously* to commit the Exercises to writing, but also *directively*, to write them as true and certain beyond the shadow of a doubt, as coming to him by the inspiration of God, and, therefore, to act in the writing as God's instrument, at least in a wide sense.

γ LIMITS OF THE THESIS.—After laying down his two suppositions of the authenticity of the Exercises and their inspiration, Father Watrigant proceeds to eliminate the formula that they were composed "dictante B. M. V." Since the Reverend Author maintains that our Blessed Lady had a prominent part in the composition of the work of St. Ignatius, we do not see any good reason for objecting to the stated formula. For, on the one hand, "dictare" has in Latin a much wider meaning than our verb "to dictate;" and on the other, the Sacred Scriptures are written "dictante Spiritu Sancto," though many truths contained in them were known to the inspired writer before he had been endowed with the gift of inspiration.

δ After explaining the state of the question, Father Watrigant gives us the arguments of convenience for his thesis that the Blessed Virgin intervened in a special manner in the writing of the Exercises. She participates in the works of God's wisdom and mercy and in the sanctification of souls; she has always evinced an eager interest in the life and work of the Church, as is shown by her presence among the apostles in the cenacle, by her instructing St. Gregory Thaumaturgus, St. Cyril, St. John of Antioch, St. John Damascene, Rupertus, and Albert the Great. But the Spiritual Exercises are preeminently a work of God's wisdom and mercy, a work pertaining to the sanctification of souls; and St. Ignatius had consecrated himself entirely to the service of the Church and of the Blessed Virgin. Therefore it is but fitting that she should have assisted him in a special manner in the composition of the Exercises. The reader will find the proof and copious illustrations of the first premise in our Author's pamphlet, so that we need not add anything to this argument.

## LETTER II.

The second letter of Father Watrigant develops the tradition-argument for his thesis: he first gives a survey of the actual mental attitude, inside and outside the Society, in

regard to his position ; then he proceeds to give the human and divine testimony for the same ; thirdly, he answers some of the principal difficulties.

1. Inside the Society we find that paintings, engravings, and all sorts of artistic representations of the subject, together with poems, dedications of published works and the domestic language of the Society concur in supposing that our Blessed Mother had a special part in the writing of the Exercises. That the same general belief exists outside the Society, Father Watrigant proves by citing a Carmelite, a Benedictine, a Dominican, a Cordelier, a Capuchin, and a Theatine.

2. Among the human testimony, Father Watrigant mentions in the first place the local tradition of Manresa ; the tradition of the Amigant family and of the city in general may be correct, but the apparition of our Lady in the Guía has nothing to do with her assisting in the writing of the Exercises. This apparition occurred on the afternoon of the Saint's arrival in the city (March 25, 1522). Next follows the tradition in the Society : Cardinal Ludovizio, Father Louis Gonzalvez, St. Ignatius himself and Father Ferrusola attest that the Blessed Virgin took a lively interest in our Saint during his stay at Manresa, while the painting sent to Manresa by the Very Rev. Father Mutius Vittelleschi (1625), and the testimony of the Fathers Bourghesius (1620), Nigronius (1621), Nieremberg (1645), Civoré (1651), Lancicus (1622), and Roth (1631) are appealed to as, at least, probable signs of our Blessed Mother's special intervention in the writing of the Exercises. It is certainly remarkable that all these testimonies date from about a century after the composition of the Exercises. We may doubt, on this account, whether this general sentiment existing in the beginning of the seventeenth century sprang from an earlier tradition in the Society, or from private revelations published before that period. We think Father Watrigant is right in his belief that his thesis is founded on an earlier tradition in the Society, though he has not succeeded in finding any historical testimony for it. For the general fact that the Exercises are inspired, we have earlier testimony, reaching down to the time and to the person of our holy Father himself. Father Louis de Ponte in his *Life of Father Alvarez* cites the words of Father John Suarez, who had been assured by Very Rev. Father Everard Mercurian that he knew

on the testimony of Father James Laynez "that our Lord had given the Exercises to our Father Ignatius."

3. The divine testimony for the special intervention of our Blessed Lady in the writing of the Exercises rests on a revelation made to the holy virgin Marine de Escobar, and on an apparition of the Blessed Virgin to the Canon P. Plagia in Sicily. Both occurrences are recorded in the pamphlet of Father Watrigant.

4. The difficulties, answered by Father Watrigant in the last part of his second letter, call attention to the double thesis that the Exercises are inspired by God, and still written with the special assistance of the Blessed Virgin; that they are inspired, and yet taken from Holy Scripture and experience; that they are inspired, and still were polished and perfected by St. Ignatius in later years; that they are inspired, and yet not dictated in the strict sense of the word.

### LETTER III.

In his third letter Father Watrigant seeks to confirm his thesis by two considerations: first, internal evidence points to the Blessed Virgin as the source of the Exercises; secondly, the Blessed Virgin is the special patroness of the Exercises whether they be considered actively or passively, i. e., whether they are given to others or made by oneself.

1. The internal evidence adduced by Father Watrigant is reduced to the two facts that, first, the Exercises teach a solid devotion to our Blessed Lady, as is attested by Fathers Diertins, Palma, Nádasi, Idiaquez, Cordeyro and the Bollandists, all of whom differ in this respect from the opinion of Cardinal Newman; secondly, that the method of the Exercises is the method of the inner life of our Lady, and that she is the most perfect model for both director and exercitant.

2. That Mary is the patroness of the Exercises is proved first by her special protection of the directors of others, as is seen in the case of Father Huby, of St. Alphonsus, of Mary Antonia of St. Joseph, of the numerous congregations of men and women, and of the Society of Jesus; secondly, by her special protection of those that make the Exercises, a fact proved by the example of Fathers Ch. de Ovalle, Vincent Raymond, Valesius, Bernard de Hoyos, Chaumonot, Agnado, Esquerra, John Hieronymo, Fabre, Metternich,

Jeanjacquot, and outside the Society, by the case of a Bavarian Catholic, a priest at Vannes, the Archbishop of Aflito, Blessed Margaret Mary, and by several other favors. We feel that this bare analysis of Father Watrigant's argument does not represent it in its full force. The reader has, therefore, the more reason to read the little work for himself.

#### APPENDICES.

In the appendices of Father Watrigant's pamphlet we find the Spanish text of the revelation granted to Marine de Escobar; the testimonies of Father Diertins and the Bollandists; Father De La Palma's devotion to our Blessed Lady according to the Exercises; an extract of the "Anales Mariani" by Father Nadasi; a list of authors who have composed Spiritual Exercises after the model of St. Ignatius, but have taken our Blessed Mother for their object of meditation; and, finally, the prayers of the Mass of the Holy Cenacle. The Author would be glad to receive hints, observations, suggestions, in fact, anything that might assist him in completing and strengthening his thesis. In his next edition, which we earnestly hope to see soon, we expect to see St. Lucy reestablished as the patroness of the hospital in Manresa where St. Ignatius did penance for several months; St. Louis may be a great Saint, but he cannot fill the place held by St. Lucy in the traditions of Manresa and in the heart of the Society of Jesus.

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## THE WORK OF OUR MISSIONARIES.

FROM SEPTEMBER TO CHRISTMAS 1894.

NEW YORK, *Old St. Peter's Church*.—The mission in old St. Peter's, Barclay Street, New York, was the first of the series for the year 1894-95. There was a special interest attached to it, not only because St. Peter's was the first Catholic church erected in New York, but because the first pastors were Jesuit fathers, who had been assigned to it by Archbishop Carroll in the times of the suppression of the Society. There were several drawbacks, however, to the work. The mission began in the early days of September, before the end of the summer heats; the autumn rains were unusually heavy; and the missionaries had not yet got into the swing of their year's work. Besides, the pastor, although an old student of ours, was a little sceptical as to the popularity of Jesuit missions. The church is badly situated, being in the heart of the business district with very few dwellings in the immediate vicinity, the parish extending along the North River from Canal St. to the Battery, a distance of about a mile and a half. Close to the church, and at a distance of scarcely more than fifteen feet from the windows, runs the Elevated Railroad. The up and down trains rattle by every minute, and the continual stopping and starting at the adjoining station add to the disturbance, while the heavy wagons and trucks in the street, the clatter of horses hoofs and ringing of bells and shouting of the drivers of several converging surface lines make an aggregate of noise apparently too great for the strongest voice to overcome. It was very discouraging in the first days to have the best points of a discourse annihilated by a train of cars, but after a while no attention was paid to the noise. It was evident, however, that without a good deal of vocal energy on the part of the local clergy, St. Peter's Church might as well be given over to the deaf mutes. There are many holy souls in the parish, but it is a curious fact that its limits coincide with the district in which the thieves of this section of the city are "corralled." If they are found east of Broadway, in the neighborhood of the great banks and commercial exchanges, they are arrested on sight. This was a piece of

information even for New Yorkers. Unhappily not a few of the household of the faith are in the category of disreputable characters, and we had many of them attentive listeners at the sermons and penitents in the confessional. Poor fellows! their wickedness isn't all their own. The well-to-do people have long since moved up town and the main body of the parish is now made up of the families of longshoremen and janitors of offices and public buildings, and with their own distinctive and peculiar sins and miseries. A small colony of Armenians, called by the boys "Fr. McGean's holy Turks," have services in the basement of the church. It requires a good deal of activity on the part of the pastor to prevent the old ladies of the congregation from becoming Armenians, for the time being. The great cope which the priest wears, the continual chanting that goes on, may possibly make it look like high Mass for them. We were unable to follow the ritual, nor could we find out what is the moral condition of these poor wanderers from the East.

When the proposal was made to open a class for converts, the pastor was very much amused. "There are only children of the faith around here," he said. He thought there was no need of confirmation either, as the archbishop had been there quite recently; however, he assigned the sacristy to us as a place of meeting, a little room of 10 by 20. In a few nights the basement was brought into requisition, so numerous were the applicants. At all the services of the mission the church was crowded, the men showing more zeal than the women. At the five o'clock Mass there were nearly 1000 men, even when the rain was coming down in torrents. The Holy Name Society was established and new life put into the League. A crying want here is a boys' sodality. Never is the power of a sodality so well understood as in looking at the evil resulting from the want of one. A young men's Literary Society does a little of the work that is needed, but very little. The mission was so productive of good results that Fr. McGean has since become an enthusiast for Jesuit missions. There were 17 adults baptized and the archbishop was amazed to find 123 adults to be confirmed. There were over 5000 confessions, many of them general, some of 10, 20 or 30 years.<sup>(1)</sup>

While FF. Himmel, Campbell, O'Kane, and Wallace were conducting this work, FF. Smith and Goeding were engaged in two smaller missions; one at Mt. Kisco, N. Y., the other

<sup>(1)</sup> The 5000 confessions were nearly all heard by the missionaries themselves, which implies that besides the preaching, instruction, straightening out of matrimonial complications, etc., at least nine hours were spent in the confessional for the last four days of each week. Thus each succeeding Sunday finds the missionaries pretty well exhausted by the continual strain.



at Mellbrook, Conn. This kind of work is often accompanied by a good deal of hardship and lacks the enthusiasm and great results of a large city mission. Going alone sometimes means doing the work of two or three.

PORTLAND, CONN. is a little town that has grown out of the brownstone quarries on the banks of the Connecticut River. When the stone gives out the town will probably disappear, for the 5000 or 6000 people there seem to have no other visible means of support. The more prosperous Middletown opposite has its Wesleyan University and Lunatic Asylum to rely on. The steamer that conveyed the missionaries across the river on Sept. 30, was one of the most fear-compelling structures that either of them had ever been afloat on. It was steered by a rudder from the side; its diminutive but menacing steam engine worked the paddles, but shook the dilapidated vessel so much that there was a positive feeling of relief on reaching the other side. Its companion vessel, then laid up for repairs, is called "Brownstone," a name not very suggestive of floating, but it was a better boat than the one that conveyed us across. Shipbuilding apparently doesn't flourish in Connecticut. In Portland the Catholics are decreasing, both on account of the exhaustion of the quarries and the introduction of a number of Swedish workmen. Still there are about 1500 or 1800 who come to the beautiful church which was built when faith and prosperity were more general. F. F. Smith and Campbell spent a week there with apparently satisfactory results and then went for four days to the little annex at East Hampden, where 300 or 400 Catholics are cared for. During this time the fathers lived in a little farm house on the side of the road. The church was unwisely built, fully two miles away from the pretty village whose name it bears. It looks like an outcast where it is, and misses an opportunity of doing good to the people who come in the summer to the beautiful lake in the neighborhood. The Catholics count for very little in Hampden; the Protestants probably taking them at their own estimate of themselves in staying out in the woods. The congregation however was pious and full of faith. One of the four days opened with a terrific storm but the church was fairly full at five o'clock in the morning, the people coming many miles over the bad roads in spite of the torrents of rain; one man of seventy-five came eight miles on foot that morning. That early Mass meant for some of them getting out of bed at three o'clock in the morning. The cheerful and happy way in which they submitted to the inconvenience and sat in their

wet clothes during the service, only to go back in the rain which was still pouring down, was an object lesson of faith and devotion not easily forgotten. The pastor expressed himself as more than satisfied with both missions. The result was 1366 confessions.

SOMMERVILLE, MASS.—During this time a great mission was being given at Somerville, Mass., by FF. Himmel, Goeding, and Wallace. It resulted in 6000 confessions, 131 confirmations of adults, 90 first Communion of adults, and 15 conversions to the faith. Beyond the usual heavy work that these large missions entail, there was nothing particularly noteworthy except the discovery of an entire family of grown up children of 17, 18, and 20 years of age, who had been going regularly to confession and Communion and yet had never been baptized. Fr. O'Kane joined the missionary fathers in the second week. The first he had spent at Woonsocket, R. I., where 800 men were brought into the League of the Sacred Heart, their special purpose being to afford mutual encouragement in the practice of quarterly Communion:

NEW YORK, *Holy Innocents*.—FF. Smith and Campbell after the Portland mission gave a week's retreat in Holy Innocents' Church, New York City. Frequent retreats and missions had been given in that parish and its effects were evident in the character of the confessions. Piety and fervor prevailed. One revelation was made, however, which indicates a lamentable change of heart in a class hitherto considered as perfectly safe in matters of Catholic practice. Adjoining the church is an immense hotel, where there are about 150 domestics, mostly Catholics. Not ten of them attended the mission, although the housekeeper of the hotel, a devout Catholic, used every effort to induce them. Former missions and retreats had also failed to reach them. It looks as if the age of the much bepraised Irish servant girl had departed. The zealous curates, who had hitherto gone only to the ordinary dwellings in their census taking, are now going to search the hotels with lanterns; 1500 confessions represent something of the week's work there.

HAZELTON, PA., *Among the coal mines*.—Longshoremen, quarry workers, and servant girls afforded variety enough so far, but the next week one section of the missionary band was sent to exploit the coal mines of Pennsylvania, at Hazleton. If you want the pleasantest route to Hazleton, go from New York by the Lehigh Valley Railroad. The scen-

ery is unusually beautiful almost as soon as you leave Newark. The Lehigh River is on the right most of the time. It is a rolling country and leads rapidly to the high mountains. In a couple of hours you are at Easton, the seat of Lafayette College. You are surprised to see what a large place Phillipsburg is, opposite Easton, though you have never heard of it before. After leaving it, the passes between the hills become narrower, until at Mauch Chunk you find yourself at the bottom of a deep hollow in the mountains which tower above you on every side. Mauch Chunk is not a pretty name phonetically or on paper, but when you see it for the first time with its overhanging mountains covered with the forests, to which the first frosts are giving a thousand tints, you think there is nothing in the Eastern States to compare with it. You have seen traces of coal perhaps before you reached Mauch Chunk, but as you run up to Hazleton, about three-quarters of an hour further, you come upon great desolate fields all black and charred as if a fire had passed over them, leaving a few withered trees here and there to show that the place had once been green. There are patches of water on some places, and you are in doubt if it is not, after all, some new kind of dismal swamp. This black devastation is traceable to the mountains of coal refuse at the mouths of the mines. The rain pours down their sides and carries the finer coal dust far and near over the country, of course destroying vegetation everywhere. At intervals great wooden structures, called breakers, loom up like gigantic grain elevators on either side of the railroad. Up to the top of them runs a track carrying the coal which is made to drop through a series of sieves for sorting. Were we to go up into one of them, we should find at each staging numbers of boys of 10, 12, and 14, picking out the slate from the coal. Poor children! they are often badly injured sitting under the sieves. They are bright, these dirty little breaker-boys of Hazleton, and, considering their surroundings, remarkably good. The first impression on reaching Hazleton is the absence of hazel. It takes its name from Hazel Creek where coal was first discovered, but laurel bushes all over the mountain are the commonest growth now. It is a dingy, dismal town. Paint seems not to have been discovered yet. Mines are not usually smoky places, and this one has particularly bright skies above it, for it is on the highest point of this section of the Alleghenies. Probably it is sympathy for the dark world beneath their feet that prompts them to keep their dwellings as near the color of the coal as possible. A few streets have some pretensions to elegance, but the principal part of the town lying

in the hollow has a grimy uncared-for look. As the whole of that section is undermined, and may one day drop into the bottomless pit, possibly their unconcern is excusable. The church in which we gave the mission, and the convent adjoining, had to be abandoned nine months last year, as the mine below them seemed to be giving way. The names about the town indicate that the first settlers were German. At present there is a strong mingling of nations. There are Greeks, Italians, Poles, Hungarians, Irish, Welsh, Scotch, and Americans, all making their living in the mines. Besides the Catholic churches of the different nationalities, there are two Greek churches served by married priests. One of them is under the direction of a lordly kind of a man, said to be a nobleman, and is highly prosperous. The priest of the other is not recognized by the bishop, but, careless about that irregularity, he struggles along as best he can with his baby carriage and a small congregation. Two of the mission fathers went to Mass at the authorized establishment and found a large congregation, mostly men, and very devout. They were almost all the time on their feet, and singing continually as if answering the celebrant. Not only Communion but blessed bread was given out. Of course Communion was given under two kinds, a little spoon conveying the precious blood. The vestments and altar furniture are very elaborate and rich.

In the morning and at nightfall one meets everywhere the unearthly figures of the miners coming from their work. Blacker than the blackest negro, you ever saw, their eyes gleam through the coal dust in a way that frightens you, and where a bit of the flesh shows through the mask it seems whiter than usual, by contrast and because the absence of sunlight bleaches the skin and makes it pallid and almost ghastly. Their clothes are damp and grimy, and the little lamp in their hat gives them the look of hobgoblins. In quest of knowledge and to show these black sheep we were interested in them, two of us took a trip into the infernal regions where they work. Put yourself in a little car smeared with damp coal-dust, hold on to the cross bar in front of you with one hand and with the other grope around with the little lamp you have fastened to the end of a stick, and then tell the Mine Boss, Pat Boyle, that you are ready; with half a dozen miners you are let down by a great steel cable through a hole in the rock so small that you have to duck your head; thus you descend, sometimes it would seem almost perpendicularly, till you have gone 230 feet into those gloomy abysses. It takes the breath away at first. Your little lamp will show you this "descensus Averni" to

be all trussed up with heavy timber, which is reeking with moisture and covered with heavy mould, and in need of continual watching to replace it when it is rotten. This trussing system seems to be carried on all through the mines. When the "Boss" had given us time to grow accustomed to the gloom, we trimmed our lamps and started with him through those dark caverns. Every now and then a goblin with a red light flaring on his head would rise out of the darkness. We had to pick our steps through the pools of water, and avoid falling into the swift black stream that courses at the sides of these long dark streets. They say there are great rats always foraging around but we failed to see them. Now and again we were painfully conscious of standing near the heels of a mule unperceived in the *chiara-oscuro* of our mining lamp. These mules, we were told, remain in the mines till they become blind, then they are sent to earth again where their sight is soon restored, and they descend again for another period of obscurity. We travelled through the endless galleries keeping close to our guide and saw how the men work from them into side chambers, and how the chambers always slope up from the galleries, so as to let the coal slide into cars which are run up to the opening. We learned how to make cartridges and to set them off for blasting; we were shown how the chambers are separated from each other by great walls of coal 20 or 30ft. thick, which are left as columns to support the mass above, and how these columns are "robbed" by the greedy companies taking them for the coal and letting that section of the mine collapse. Detection, of course, is out of the question when the cave-in has taken place. We found ourselves after a while walking with a certain confidence. At times we were chilled by the fierce drafts of air that were drawn through the shafts by the exhauster above, at others, when near the engines, we were uncomfortably hot; and at last after two hours and a half almost constant walking and seeing all we could, we came out by another shaft a mile away from the one we had entered. The expedition was the talk of the town and helped a little the popularity of the preachers; but the miners were only too eager to avail themselves of the blessings of the mission. There was no place for us to give the usual retreat to the children, and, as the bishop was old and infirm and had not even given confirmation to the children for three years past, there was no use of beginning a class of confirmation for adults. The priest too had his notions about converts, so we confined our work to exhortations and confessions and the establishing or reviewing of societies. Confessions to the

number of 4327 were heard, and many old sinners brought back.

Coincident with the mission at Hazleton was that of Norristown, Pa., by FF. Himmel, O'Kane, and Goeding, which resulted in 13 baptisms, 132 confirmations and between 4000 and 5000 confessions. Nothing special is reported.

SPRINGFIELD, MASS., *The Cathedral*.—For one reason or another no Mission had ever been given by the fathers of the Society in the cathedral of Springfield. This year the Rector, Fr. Connaty, and his brother the pastor of the Sacred Heart Church at Worcester, both asked us for missions. The cathedral mission came first and it began on the 11th of November. The snow was on the ground, the weather was intensely cold; but the temperature changed in a day or so, and we had two weeks of fine weather. The cathedral is situated in the best part of Springfield with a great open space before it. It will hold perhaps 2000 but is nothing to boast of as a building. A little up the street is the famous U. S. Armory, looking peaceful as it stands in the midst of the great park into which the sentry will permit only a privileged few to penetrate. Opposite the cathedral is the high school, soon to be one of the largest in the State; one of those hideous buildings, so common in the interior of New England, of no assignable style and with turrets which seem to be unable to end except in a chisel. Next to it is the Episcopalian church, a good gothic in brownstone; around which run meaningless monastic cloisters. There is in it a window representing curiously enough the Angel of Light. It is like Lucifer rising against St. Michael in the cathedral opposite. Next to the cathedral is the public library, another chisel-twisted monster in brick, and adjoining it a handsome art museum in buff Roman brick and in Roman style. On the great panels facing the street are the names of all the great and small masters in flaming letters of gilt bronze; Donatillo, Brunelleschi, Praxiteles, etc., with Innes, West and Vanderlyn, whoever he is, and many others. But as yet there is absolutely nothing inside. It was the *οὐα κεφαλή* over again. Some windows in it commemorative of the great men of many countries have strange enough devices. The coat of arms of Francis Bacon, e. g., very appropriately appears as three pigs rampant; Shakespeare has a spear turned down. Possibly these are witticisms. But the A. P. A's of the town would break the window of De Vega if they could understand his inscription, which is nothing less than "Ave Gratia Plena."

Main and State Streets are the only great thoroughfares in Springfield. There is a fine view of the Connecticut River from the high point in Maple Street. The river is wide there and the view reminds one of the Potomac from Georgetown; but the residences in the street are an amusing conglomerate of Newport villas, country manors, Swiss chalets, and porter's lodges. The town is one of the great centres of A. P. Aism. Wesson, the man of revolver fame, for example, would not employ a Catholic in his works. There are very few in the armory, and they are certain never to be promoted. High license prevails, and in this city of 40,000 there are only 100 liquor stores. Catholics, however, in some way or other contrive to find enough to break the commandments. All of us noticed in the confessional an unusual amount of deafness. The boiler making, which many are employed in, would account for it among the men, but probably catarrh, which is not uncommon would cause it among the women and children. The bishop protested that we were under an illusion with regard to it, and that we were the afflicted parties ourselves.

The mission was most successful. The 1500 men tramping to Mass at 5 o'clock every morning of the second week was a positive subject of concern for the A. P. A's. Some were apprehensive that there was a plot on foot. Several young men were conspicuous by their zeal in pursuing the backsliders. Prominent among these apostles was McClintock a Fordham graduate. Several of them ostentatiously took rooms at one of the principal hotels during the men's week, so that their rising at four o'clock in the morning might attract attention. The conversion of one very conspicuous man, who was a prominent Odd Fellow, was the talk of the town. The mission, in fact, was a veritable sensation and was a subject of great delight to the new bishop, who is a very devoted friend. We had 12 baptisms, 140 confirmations of adults, 6000 confessions, and 7000 Communions. One hardship of these two weeks arose from the fact that all the confessions were heard in the sacristies. Fill a small room with forty or fifty men at half past four on a cold winter morning, when you are unable to open the windows, and you have two hours work before breakfast in an atmosphere that is almost pestilential. The crowding round the confessional and the constantly recurring cases of deafness increased the work and the worry.

GREENBUSH, NEW YORK.—During this same period FF. Smith, Goeding, and Wallace were giving a mission in Greenbush, N. Y. Greenbush is opposite the capital of the

State and is also called East Albany. Below the church is a desolate waste of car tracks; for there all the Vanderbilt lines from the West, East, and South converge. Most of the men of the parish are naturally employed by the railroad and of course accidents and sudden deaths are common. The women folk gain their livelihood in Albany on the other side of the river. The mission was very consoling in its results. Other missions were being given in the adjoining parishes by the Passionists and Paulists, but with no effect of diminishing attendance at ours. A phenomenal success at a former mission given by the Paulists in Greenbush, when they had 2500 confessions, was surpassed by ours this year when 2800 came to the sacraments. The pastor was unstinted in his praise of the work done. Had the confessions amounted to 2000 he would have been surprised, as his parish had dwindled considerably of late years.

WORCESTER, MASS., *Church of the Sacred Heart*.—Worcester is a city of about 100,000 inhabitants, and is credited with having more factories and a greater variety of them than any other city in the Union. In bigotry it ranks next to Springfield. Like most of the New England towns it is virtually prohibitive in the sale of liquors. Only eighty saloons exist within its limits, but the prohibition is easily evaded by the drug stores which pay no license; so that drunkenness, especially among our poor people, is common enough. The absence of gambling establishments and of houses of ill-repute is another boast of these puritanical pharisees, but they are content with cleaning the outside of the platter. There are very few mixed marriages with the Yankees, owing chiefly to the remnant of awe on the one side and contempt and some hate on the other; but they are easily made with the English operatives, who come over here in great numbers and with the usual unfortunate results of such unions.

FF. Smith, Campbell, and O'Kane were sent there for a mission of two weeks in the Church of the Sacred Heart. Our college stands on the hill just above the church. In the Protestant mind every priest in the city belongs to the college and it is useless to combat the illusion. It annoys the priests, but does no harm to the college as long as there is nothing disedifying in its supposed members. The church seats only 800 but fully 1400 or 1500 were crowded into it; even the sanctuary and altar steps were taken possession of. There was the usual success. The pastor would have been happy if the 2800 confessions of a mission, given by priests of another order some years before, could be reached. He



thought it impossible as the parish had decreased somewhat. The confessions amounted to 3640. Similarly he was quite convinced that there were not more than five or six adults who had not been confirmed. He acknowledged fifty or sixty among the 130 who were presented to the bishop. Among them was one who had been a 33rd degree Mason. There were nine or ten converts. The men's portion of the mission was particularly consoling. The snow was very deep, but five o'clock in the morning found the church so crowded that it was hard to gain admittance. Congregational singing at the Mass was quite a novel and successful feature. The same custom had been introduced at Springfield by former missionaries. It helps greatly to give life to this otherwise sombre morning service. The singing of the men at night was excellent. They surpassed the women in this and many other points. The pastor expressed himself as more than pleased with the methods and the success of the mission, an acknowledgment which was especially grateful in this instance.

Meantime FF. Himmel, Goeding, and Wallace had been conducting a mission in what is considered the roughest part of Boston, the parish of St. Stephen's. Assistance was obtained from our fathers at St. Mary's and the number of confessions went up to 4500.

SUMMARY.—It was now near Christmas time. A small mission by FF. Goeding and Wallace at St. Thomas in New York, with 1100 confessions; and three triduumms and retreats in Brooklyn, New Haven, and Holyoke respectively by FF. Campbell, Smith, and O'Kane concluded the half year's work, the results being 43,980 confessions. Adults for first Communion, 477. Adults confirmed, 739. Conversions to the faith, 31. There was a total of 24 weeks of missions, together with five retreats, from the first of September to December the 25th.

The work is incessant and very laborious; the constant change of domicile calls for a great deal of self denial; and the scrutiny of the different pastors and curates, which one feels he is always undergoing, exacts a continual watchfulness and self-restraint. Every word and every action of Jesuit missionaries is studied by the priests; and the frequent condemnations that escape them of missionaries of other orders are so many reminders that we are not safe. Great reserve with the servants and those who sell the religious articles is required almost in self defense, and the

less time spent with the members of the household, clerical or lay, the better. If there were twice as many missionaries the supply would not meet the demand. Missions for the whole of next year have already been accepted. Many others have had to be refused.

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OUR RETURN HOME;

OR, FROM NEW YORK TO QUITO.

*A Letter from Father Guerrero to the Editor.*

LA CONCEPCION, PISO, ECUADOR,  
August 10, 1894.

REV. AND DEAR FATHER,  
P. C.

Here we are at last in our South American Woodstock, after a month's journey from latitude  $40^{\circ}$  to the equator. As our friends with you may like to hear how we fared on our journey, and how we travel in this far distant country, I send you an account of our trip. You will remember there were five of us belonging to the mission of Ecuador, and that having finished last May at Woodstock our four years' course of theology, we left in two bands at different times from New York. The first band, to which I belonged, started on May 21, by the steamer "Columbia." The weather was bad and the sea so rough, that nearly all the passengers were obliged to keep their state-rooms; thus it was only after two days that we were able to make the acquaintance of our fellow passengers. We then found that very few were Yankees, most of them being Europeans, especially Germans, who were going after our coffee and tobacco. There were some Spanish-Americans, too, who were going home, like ourselves, after having finished their studies. On our way south we could make out Jamaica, lying in the ocean so like an emerald, that the Irish might take it for their green Erin. Interrupting the wondrous sight of the ocean several other islands of the West Indies were visible, especially that of Salvador, the first American land discovered by Columbus four centuries ago. Its green mountains, rising from the blue waters in the morning, seemed to renew that beautiful scene which made the first discoverers

shout *Tierra! Tierra!* We passed by Cuba during the night and so we missed the sight of its magnificent harbor.

After eight days of navigating we reached Colon, a poor town now, on account of the late fire and the bankruptcy of the Panama Canal Company. It is swampy and unhealthy, most of its citizens being either Chinamen or negroes, who raise cocoa-nuts and bananas and sell them in the railway stations. As we knew that the place was infected with yellow fever, we left it at once determining not to taste any fruit, as we were told that bananas and other fruits of warm climates prove fatal to foreigners. Some Frenchmen who came with us seemed to have taken a pledge to enjoy every fruit within their reach and so, as the negroes brought them baskets filled with exquisite fruits, they emptied them. No wonder so many Frenchmen died at Panama.

It takes three hours from Colon to Panama by railroad. Any tourist coming south can notice at once that these people belong to a different race from the northern ones. Such is the noise they make even in the train with their loud and friendly chat. If anybody buys fruit he has to share it with his friends, if he wants to pass for a gentleman. No sooner had the train stopped at the Panama station than a lay brother, who had been waiting for us with a wagon, stepped into the cars and took us to St. Francis, as our house is called, being so named by its builders, the Franciscan fathers. Now Ours own this convent, as the Franciscans own our colleges elsewhere. We were not allowed to stay there but three days, on account of the yellow fever, yet this time was long enough to visit so small a town; though we had to go out on foot, as the coachmen celebrated their first strike to take revenge on the government, which had issued a degree forbidding them to smoke while driving. These poor people would rather starve than see their unlimited freedom of smoking curtailed, though it was to the great discomfort of the passengers, who, whether gentlemen or ladies, were fumigated on the way by the negroes. Our three days having elapsed, we set sail, this time on the Pacific. The sight of this ocean is a splendid one for its majesty, and still more for its calm.

On June 6, towards 10 o'clock, A. M., we found ourselves in the labyrinth of islands which landlock the gulf of Guayaquil, an excellent harbor and the principal one of Ecuador. On a tongue of land, we noticed a fort in process of construction, through the likelihood of a war with Peru. The scenery is highly picturesque, though there is a dearth of human life and action. The thinly scattered dwellings do not appreciably affect the solitude of the coast, and the city

of Guayaquil is not discerned until after having ascended the Guayas River for some distance.

Guayaquil is, perhaps, the principal commercial centre on the Pacific coast of South America. It has, what we so greatly miss at points east of the Andes, a railroad line. Considering its population, it is second to few cities in activity and prosperity. As the heat of the equator seems to raise the blood and the passions of its inhabitants to the boiling point, it has been, and is, a hotbed of revolution. Ours have a residence here and effect much good, but with unspeakable difficulty; for Liberalism and Freemasonry are rampant. The day that we yield to the urgent entreaties of the Catholic citizens and undertake the direction of the college of St. Vincent, in which the youth of the city are educated, will be the first day of a conflict, which will end in the reformation of the city or in our expulsion from the republic. In spite of the anti-clerical spirit which reigns here, we were very courteously treated at the custom house. They levied upon only one article—the set of the *Encyclopedia Britannica*—and collected just forty cents.

Hardly had we experienced the kindly reception which our fathers gave us, when our hopes of a much needed rest were dissipated by the information that, by order of Very Rev. Fr. Superior, we were to set out that same afternoon for Quito. It was feared that we might fall victims to the yellow fever, which had recently carried off two of our scholastics upon their arrival from Europe.

Here began a series of experiences wholly new to any foreigner, but especially to an American from Washington or New York. We will first describe the preparations for the journey. As we have neither locomotive nor trolley for scaling the Andes, we must needs fall back on the horse. So it is on horseback we cross the storm-swept mountain crest and the foaming torrent, brave unflinchingly the rattling musketry of the hailstorm and the fierce blast of the tempest, faint under the consuming heat of the valley, or shrink from the biting cold of the sierra; with his horse the rider either finds a grave in the dark and hidden depths of the lonely ravine, or sings of victory as he beholds his home. The rider first examines his mountings and tests the stirrups, for should these give way at a dangerous place on the road, the outcome might be far from happy. He next dons his *samarros*, or overalls, of leather or rubber, as a protection against rain. Next comes the *poncho*, a large thick blanket with a slit in the centre, through which the head is passed. It is of such ample dimensions that, when he has mounted, it covers him and almost his steed as well. A

fitting crown to this costume is a Panama hat, which is both waterproof and cool. It must be securely fastened under the chin, for the violent winds of the sierra might carry it off, to the great jeopardy of other travellers. The one thing now to be done is to secure a bottle of whiskey, without the company and help of which it would be the height of rashness to expose oneself to the thousand dangers of the journey.

The horses, baggage, and whiskey having been gotten in readiness, they are all taken aboard the little river steamer, which leaving Guayaquil creeps up the Guayas River and deposits us, after a ride of eight or ten hours, at Babahoyo, the first town in the interior. On both sides of the river, extend the plantations of cacao, the chief wealth of the place. There are some flocks and herds of neat cattle, although the district is not suited to stock-raising. The drawback to this industry is found in the river, which swarms with huge *caimanes*, or alligators, which pounce upon the thirsty and too trustful steer when he approaches the bank to drink.

The negroes along the Guayas are wont to capture the *caiman* in a very daring manner. They sharpen a stake at both ends and approach one of these huge saurians, which at once advances with open jaws. Seizing the right moment, the stake is inserted vertically between its jaws, whereupon the animal attempts to close upon the supposed morsel, but with disastrous results. The luckless *caiman* finds himself with a bad attack of lockjaw, for he can neither open nor close his ponderous mandibles, and thus falls an easy prey to the wily sons of Cham. They roll the helpless monster over on his back and stab him with a dagger just back of the fore leg, where the hide is thin. It is well known that the hide of the back is bullet-proof. The negroes use an equally hazardous method in hunting the jaguar. Armed with a lance, the hunter sallies forth and calmly invites an attack. As the beast makes its customary spring, the hunter so holds his lance as to impale it. If he succeeds, he has a valuable skin; if he misguides, his friends regret his untimely demise.

But let us return to our journey. We had arranged to pass the night after our first day on horseback, at one of the ordinary inns, but an incident, which cannot be passed over in silence, obliged us to take refuge in a squalid little house, where we were able to bring consolation to an afflicted soul. As we were proceeding on our journey, there suddenly burst upon us one of those terrific downpours of rain, never seen outside of the tropics, which drove us into the first

house for shelter. There we were obliged to resign ourselves to an uncomfortable night, passed upon the bare floor of a hallway, open towards the road, and exposed to clouds of mosquitos. The one large room in the house was occupied by a child of three years and a girl of about fourteen, both ill of yellow fever! Our shelter, therefore, was infected with that terrible scourge. As a general rule, yellow fever victims die on the third day, yet this girl had been vomiting corrupted blood for eight days, seemingly awaiting our arrival for the absolution *in articulo mortis*, for there was no priest within call. Such was my first missionary work. After having done what we could for the dying girl, we gave some medicines to the family and set out, only to come upon another person in danger of death from the bite of a venomous snake. Poor people! Many of them must necessarily die without the sacraments, for there is no priest who dares dwell in such a deadly climate. And yet, the country looked like a paradise. On both sides of the road stretched groves of cacao and coffee, alternating with vast tracts of cotton and plantations of oranges with their perfume rivalling that of violets, and, most abundantly of all, dense mazes of bananas, whose immense fruit-clusters hung amid leaves from fifteen to eighteen feet long. This tropical luxuriance of vegetation lasts for about fifty miles, from the coast to the foot of the Andes, which rise in the distance like lofty walls of thick, black woods.

The ascent of the mountains is made along a zigzag bridle-path of the most primitive description. It would be physically impossible for the horses to clamber up the rocky defiles, were it not that they seem to have the instincts of a cat and make their way accordingly. As we slowly and painfully wind onward and upward, we note a marked change in the vegetation. The rank, untrammelled growth of the tropics is succeeded by the trees and plants of temperate regions; these in turn become scanty and dwarfish until we reach timber-line, beyond which naught save a few stunted shrubs can be discerned; they too are left behind and no trace of vegetation remains to greet the eye. Thus, in the morning we enjoyed the charms of the "sweet, sunny South," but at night we experienced the horrors of Alaska.

That night we spent in a hovel on the very crest of the *Cordilleras*. A cold, frozen fog shut out objects distant two paces from the eye; the tremendous precipices were veiled as with a pall; our breath was drawn in short, painful gasps. It is a marvel that people can be found willing to live in such a place, and it is still more of a marvel, that they should while away the evening hours, as they did on that occasion,

by singing to a harp accompaniment with such sweetness that it helped us to forget our present straits and the terrors of the morrow.

On the following day, we traversed a spur of the *Cordilleras* and reached *Guaranda*, one of the highest and coldest cities in the world, where we were most hospitably received and entertained by the Christian Brothers. A day was spent in resting and in securing fresh horses for the most dangerous part of our journey, along the base of the famous volcano of Chimborazo. After a ride of between five and six hours, we reined in our horses on the crest of the sierra and drank in the vast panorama before us. The unbounded expanse of the Pacific, as viewed from the steamer's deck, is poor and mean in comparison with the sublime array of cloud-piercing summits and far-reaching valleys, which here extended in every direction. Above all, like a giant among pigmies, towered Chimborazo, at once terrible and beautiful. I do not believe that there is in the wide world an object which better portrays the majesty of God, or makes a more powerful impression upon the spectator.

Having skirted Chimborazo, we descended into the great inter-Andean valley, the region of perpetual spring. Thence onward, the journey may be made either on horseback or by stage. The first halt is made at the town of Moche, a place which is close enough to the Andes to feel their biting blasts. Next comes Amboto, blessed with such a delightful climate and with such a wonderful variety of fruits, that it is called the Ecuadorian orchard. Latacunga is our next stopping place, sadly famous for the losses which it has suffered from the eruptions of the neighboring volcano of Cotopaxi. Finally we reach Quito, just one month after leaving New York.

Very Rev. Fr. Superior, who welcomed us, bade us think of nothing but rest, in preparation for the third probation. We spent our leisure in writing sermons and in going to teach the catechism to the children and Indians in the neighborhood. Shortly after our arrival, we had the pleasure of welcoming Fr. Buendia and Fr. Malzieu who formed the second band. Fr. Malzieu, being still young in the Society, was assigned to the Colegio Nacional at Quito, while the rest of us were sent to the novitiate at Pifo for our third year of probation. With a kind remembrance to all our friends at Woodstock and begging a memento in your Holy Sacrifices, I remain.

Your servant in Xto.,

VICTOR M. GUERRERO, S. J.

## THE SILVER JUBILEE OF WOODSTOCK COLLEGE.

The celebration of Woodstock's Silver Jubilee took place on the 27th of September of this year, soon after the opening of schools. It was a day of great joy and one to be long remembered. As a memorial volume is soon to appear, it will be enough to give here only a brief account of how we kept the Jubilee.

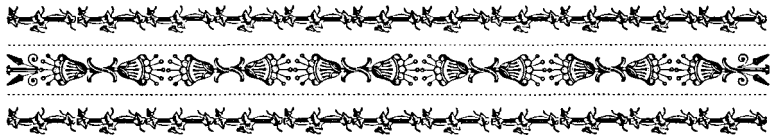
It was altogether a family affair, and only Ours were invited to be present. On the morning of the 26th, all went to Communion, in thanksgiving for the many blessings which God had bestowed upon our House of Studies during the past quarter of a century. The rest of the day was spent in putting up decorations and making ready for the morrow. In the afternoon and evening our guests began to arrive. Those who honored us with their presence were: Rev. Fr. Provincial; Rev. J. H. Richards, Rector of Georgetown University; Rev. Fr. Zahm, Rector of Canisius College, Buffalo; Rev. C. Gillespie, Rector of Gonzaga College, Washington, Rev. J. A. Morgan, Rector of Loyola College, Baltimore; Rev. T. J. Gannon, Rector of St. John's College, Fordham, New York; Rev. J. H. O'Rourke, Rector of the Novitiate, Frederick; Rev. P. J. Dooley, Rector of St. Joseph's College, Philadelphia; Rev. T. Murphy, Rector of St. Francis Xavier's College, New York; Rev. T. Brosnahan, Rector of Boston College; Rev. J. Scully, St. Joseph's Church, Philadelphia; Rev. J. T. Gardiner, St. Thomas, Charles Co., Md.; Rev. W. J. Scanlan, Trinity Church, Georgetown; Rev. C. K. Jenkins, Leonardtown, Md.; Rev. M. A. Noel, Whitmarsh, Md.; Rev. T. O'Leary, Conewago, Pa.; Rev. D. F. Haugh, Bohemia, Md.; Rev. B. Villiger, Instructor of Tertiaries, Frederick; Rev. R. Fulton, St. Lawrence's, New York; Rev. E. V. Boursaud, St. Francis Xavier's, New York; Rev. U. Heinzle, Canisius College, Buffalo; RR. E. I. Devitt, J. Daugherty, J. Hedrick, Georgetown; RR. J. Chester, B. Guldner, J. Ryan, Loyola College, Baltimore; Rev. A. Romano, New York; Rev. J. M. Giraud, St. Ingoes, Md.

On the day of the Jubilee, the community Mass was said by Rev. Fr. Provincial. In the early morning a neat Latin



inscription was presented by the scholastics to Fr. Sabetti, our prefect of studies, in grateful acknowledgment of his work as professor in the college during all these years, almost from the time of its foundation. At 10 o'clock there was solemn Benediction in the chapel, and the *Te Deum* was sung. Soon after, all gathered in the library for the musical and literary entertainment. The programme was as follows:—

A. M. D. C.



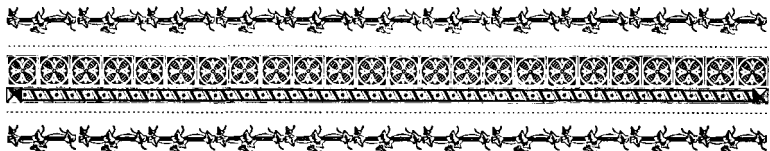
# The Silver Jubilee

1869

OF

1894

## WOODSTOCK COLLEGE



# Programme

## PART I.

"Then rose up the chief of the fathers . . . . to go up to build the temple of the Lord."—I. Esd. i. 5.

I. *Festival March.*—C. A. KERN

The Choir

### II. *The Pillars of the Temple.*

"The pillars . . . . shall be garnished with plates of silver, silver heads and sockets of brass."—*Exod. xxvii. 17.*

Rev. W. J. Cunis

### III. *The Porch of Solomon the Wise.*

"And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's Porch."—*Acts v. 12.*

Mr. C. B. Moulinier

IV. "*Praise ye the Father,*" *Marche Romaine,* GOUNOD

The Choir

### V. *The Courts of the Temple.*

"And David gave to Solomon his son a description . . . . also of all the courts . . . and of the chambers round about, for the treasures of the house of the Lord."—*I. Par. xxviii. 11, 12.*

Mr. J. H. Smith

### VI. "*Dominus in templo sancto suo.*"

"Benedictus es in templo sancto gloriæ tuæ."—*Dan. iii. 53.*

Mr. F. P. Donnelly

# Programme

## PART II.

“And they sung together hymns, and praise to the Lord . . . because the foundations of the temple of the Lord were laid.”—I. Esd. iii. 11.

VII. *The Joy of the Hunter, “Der Freischütz,”* WEBER  
The Choir

### VIII. *The Priests of the Temple.*

“As branches of palm-trees, they stood round about . . . and all the sons of Aaron in their glory.”—*Eccus. l. 14.*

Rev. W. McMenamy

### IX. *The Bells of the Temple.*

“And he compassed him with many little bells of gold all round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.”—*Eccus. xlv. 10, 11.*

Mr. O. A. Hill


### X. *The Hicanor Gate, the Beautiful.*

“And he brought me to the gate that looked towards the east. And behold the glory of the God of Israel.”—*Ezech. xliii. 1, 2.*


Mr. J. S. Hollahan

### XI. “*Laudate Dominum.*”—C. ETT

The Choir



*“ And they abode in their watches round about the temple of the Lord, that when it was time, they might open the gates in the morning.”—I. Par. ix. 27.*



The essays and poems read, told the story of the foundation and growth of our House of Studies, and recalled the labors and virtues of former superiors and professors. It was an easy, as well as a pleasant task to revive these memories in the college library where we were gathered, for, on every side, there was much to remind us of the men whose names are very dear to Woodstock. The portrait of Cardinal Mazzella held a prominent place on this occasion; for Woodstock can never forget how much it owes to him as prefect of studies and professor during those first years. The Cardinal still cherishes, amid other scenes and cares, a fond remembrance of his days spent here among us, as is clear from the following letter which he wrote at this time, and which was read during the exercises in the library.

VITULANO, Sept. 3, 1894.

DEAR FATHER SABETTI,

Your letter, in which you inform me of the celebration you are going to have, brings me back in spirit to Woodstock, always dear to me and never to be forgotten. It is not hard for me to imagine that I am with you during your festivities, in the midst of the new generations of good superiors and learned professors, rejoicing with you and giving thanks to God for the blessings bestowed upon that privileged scholasticate.

While I am writing these words, many reminiscences of the opening day come back to me, and especially I recall how confidently we entertained the bright hopes which the building of Woodstock gave to all for the future prosperity of the Society in the United States. And certainly we have not been deceived in our hopes. Our work, at the beginning, was particularly hard, but we found courage and joy in the great union and charity which animated all the fathers, and in the respectful affection shown them by our

dear scholastics. And let me observe also, that zeal for the glory of God and love for our Society caused everyone to be so particular in the observance of the Rules and of domestic discipline, that Woodstock, in those days, seemed to be more like a novitiate than a house of studies. This, together with an ardent desire to have the studies directed according to our Institute, drew upon the work just begun the grace of God and the esteem of men. And certainly it is a great blessing, that Woodstock should have anticipated some years in advance the wishes of our Holy Father, who, on several occasions, but especially in the Brief "*Gravissimæ*," has explained the nature of our studies according to the Institute.

I am therefore exceedingly pleased to hear from you that Woodstock is in every way loyal to its old traditions, and hoping the same spirit may continue for many years to come, I remain, in union with your prayers,

Yours affectionately in Xto.,

CAMILLUS CARD. MAZZELLA.

After the exercises, Rev. Fr. Provincial expressed the great pleasure it gave him to be present on this occasion, and renew the memory of that other September, just twenty-five years ago, when he entered here to begin his philosophy. He spoke briefly about what had been done in the past, and dwelt on the great work which the college was called on to do in our day. He could but urge us, he said, to make every effort to fit ourselves for the work that awaited us, and he trusted that the spirit which had animated us in the past would continue with us and produce still nobler results in the future.

At one o'clock the Jubilee dinner was served. During the dinner a few songs were sung by the theologians and philosophers; and towards the end came the speech of the day. Fr. Devitt had been called upon for this, as being one of Woodstock's eldest sons. His talk was quite in the spirit of the occasion, and was much enjoyed by all who heard him. He read with comments—mingling the grave with the pleasant as he read—portions of the Diary of 1869, giving his experiences as a philosopher here during the opening year, and recalling many amusing scenes from those primitive times when the scholastics had not all the comforts and conveniences we enjoy to-day. Fr. Devitt said, in closing, that he had a letter to communicate to us which would surely give us pleasure, for it spoke the kind heart of one who was much beloved by all,—and then he read this greeting from our former professor of theology:—

I cannot let pass an occasion so happy as that of the celebration of the Silver Jubilee of Woodstock without a word to manifest my affection for that great scholasticate.

You will, no doubt, proclaim in prose and verse the immense good which it has done for the Catholic Church in America, and, in particular, for the provinces and missions of our Society in the United States and Canada. You will tell of the fame, which, after a few years of existence, it gained in every part of the world where the sacred sciences are held in honor.

I, however, will only recall how blessed in the Lord were the beginnings of that house. Widely different, truly, in nationality, in age, in customs, were those who first came to dwell in it, when it was opened for studies in 1869, and, nevertheless, what sweet harmony reigned there! Oh, how much kindness there was for each other! How much self-denial there was! And how much charity! The fathers then gathered round Rev. Fr. Keller, Provincial of Maryland, and Fr. Paresce, Rector of Woodstock, formed but one most delightful family. And in the scholastics, what zeal to promote the greater glory of God, by means of the knowledge they kept steadily acquiring, and the religious training which they received with holy fervor and docility!

Dear memories of those times, you remain hidden in the bottom of my heart, and now more than ever sweetly touch its inmost depths!

May Woodstock ever grow in sanctity and science; and may this be its characteristic trait,—to bind its sons, more and more forever, with the strongest bonds of divine love!

ÆMILIUS DE AUGUSTINIS, S. J.

Soon after dinner the glad news was spread that the Holy Father had sent us his blessing on our feast, for this message had come from Rome:—

*“Pontifex Benedicit Collegio, Rectoribus, Professoribus,  
Alumnis.”*

The afternoon was given over to recreation. In the evening it became very pleasant outside, for the rain-storm that had darkened the afternoon had passed off, and all went out to enjoy the illuminations and see the display of fireworks on the lawn. The house illumination was much admired, and all agreed that the old college on the hill had never looked so grand as on that night, shedding its splendor down on all the country round.

## JAMAICA—KINGSTON AND THE VICINITY.

*A Letter from Father Collins to Father Stanton.*

26 NORTH ST., KINGSTON, JAMAICA,

November 10, 1894.

REV. AND DEAR FATHER,

P. C.

It is time I sent you a word of acknowledgment for your kind letter. Indeed I had intended doing so before this, but I put off the sending till I should have time to write a long letter. I shall try to do that now.

I have not yet made any use of the lantern slides you kindly sent and perhaps I may not do so for a year, as I was fortunate enough to get the loan of Fr. J. F. X. O'Connor's "Madonna in Art" slides. I did not get his manuscript, and so I had to get up a lecture for myself. Luckily Fr. Kelly arrived here a few days before I gave my lecture and suggested the musical arrangement, which I followed in delivering the lecture. The choir was good enough to offer its services, and was capable of doing the music well. I had a very fine house. I suppose there were 700 people present. They represented the best class of Kingston people. I may mention here that, socially, the Catholic body has no reason to be ashamed of itself. When the Governor has an "At Home," which is the swell thing in Jamaica, the proportion of Catholics is larger than that of any non-Catholic sect. This class attended the lecture; in addition there were many Jews and members of the Church of England. The good done by the lecture was not a little. Such phrases as, "After all there are some things very commendable in Catholic teaching," were uttered by Jews and Church of England people.

I repeated the same lecture in the same place a month after. The hall is called the Conversorium. It is really not a hall at all, as it is not closed in, being merely roofed, having a stage for the speaker and benches for sittings. It is therefore open to the four winds of heaven, or as many more as may blow. I used lime light, as the oil light is too weak for any great distance. The repetition was not so successful as the first, as far as the item of money went, though

there was a great demand for a repetition. It unfortunately rained during the afternoon of the day appointed, and rain in Jamaica is dreaded. If it rains in the afternoon on Sunday, it makes it almost impossible to get anyone to come to service. However, we cleared expenses, which was about 40 dollars, and had 40 dollars over. The admission fee was 25 cents for grown people and 12½ cents for children. I also gave the lecture a few days ago at Alpha Cottage to the children and Sisters, who number all told about 150. So much for the "Madonna in Art." Later I hope to say something of "St. Peter in Ecclesiastical Art."

As I have mentioned the Church of England, I will say a word more about it. It is a common opinion in the States, I believe, that if the Church of England were disestablished it would soon die of inanition. This has been proven false in Jamaica. Before disestablishment the ministers were all salaried, and were quite independent of the people. They lived easy, careless lives, and, so long as they did not commit any open and shameful crime, they were let alone. But as soon as the Act of Disestablishment was put in force, they at once saw that they must depend upon the people of Jamaica for their daily bread. This motive, together with that other inspired by the devil of hating Rome, has kept up their energy. They are not an unintelligent set of men, but clever and adroit. They have had the inside track and they have kept it, and are likely to hold it for some time to come. It is true that they have got to think early in the morning to keep pace with our bishop, but they do their thinking, and in the quiet, earnest struggle which is ever on, they are wide awake. After the Church of England come the Wesleyans, and then, I believe, the Moravians, then the Baptists, and finally the Scotch Kirk. The Church of the Christian Mission is also of some importance. The other sects count for little or nothing. I may add that the competition between churches here is fast, and the lines are drawn more clearly and tightly every day.

And now a word about our own work. I think that our bishop is *the* man of the island. He has worked a revolution in Catholic affairs since he was appointed Vicar Apostolic of Jamaica. Before his advent our fathers did marvelously good work, but they did it in the spirit of the saints of the past. They were willing to work and let others see their work if they could or would, and if they would not, well! But our bishop is not a man to sit and wait till he is seen. He is a man of ideas, and of very correct ideas. A nobleman by birth, and an accomplished gentleman by education and the advantages which birth



gave him, he can go into any society and be an ornament to it. You cannot chat with him an hour before you are convinced that he is no ordinary man. He is so well informed, so precise without annoying one, so considerate for the opinions of others, so broad in his experience, that you feel at once you have met the man of the island. With such a man for spokesman naturally we need fear nothing. But our work after all is not to be accomplished by natural means only; here especially where there is so much to recommend the opposition, and so much resting solely on nature. It is not, however, spite of the strength of the opposition, uncommon to hear people say, "Father, I think the whole island will one day become Catholic, on account of the kindness of the fathers for the sick and poor, and of the self-sacrificing lives they live. Why, look at our ministers, they have a nice time with wife and children and pretty home, and all that, but the poor priest denies himself all this, and really seems to love God for his own sake." This consummation, however devoutly it may be wished, will be a long time in coming, if God does not rain down a tropical shower of grace.

It is touching in the extreme to hear the words of some of these people who come into Kingston from other parts of the island to see a priest; to confess their sins if they are Catholic; if not, to talk with the priest. I had an intelligent person come to me a few days ago from a distant and unfrequented part of the island. It had been three years since she saw a priest, and she said that she got such a hunger for God, that she went two or three times to hear a Protestant minister preach who held services close by. She was intelligent and virtuous and this act of hers was surely without sin. I will refer to one more example. Our bishop showed me a letter from a committee of men, who had been selected by a little distant outlying township, to secure the services of a minister of religion. These men met to consider the matter. They wanted somebody to teach them religion, and, after talking over the matter, they concluded that nobody was so capable and fitted to the task of teaching religion as a Catholic clergyman. They therefore addressed a letter to our bishop, begging him for God's sake to let them have a priest, and promising, if the priest was what they thought him to be, that they would all become Catholics. The earnestness of the appeal is really marvellous, and very touching. Our bishop has received several letters of this kind.

It is in the line of education especially that our bishop

has done his best work. Our State school system here is different, as you know, from the same in the States. It is called denominational. Briefly, it consists in permitting anyone to start or open a school anywhere on the island, provided he guarantees an actual attendance of thirty-two children, and provided also there is no school within a certain distance of the new one. To be able to satisfy these conditions, one must have his own co-religionists to depend on, or he must have a well known and accepted reputation as teacher. If a school is established in the above conditions you are free to manage it as you please, except that you must submit it to an inspection every year by a Board appointed by the Government. On this inspection your aid-grant depends; i. e., it depends on the number of marks which your school obtains at inspection, and also on the number you have had in your school in actual attendance since the last inspection. To clear up matters by a fact, I manage a school whose actual attendance is ninety-four, one half Protestant, and in my last inspection I received sixty-six marks in this school; now the grant which was received last year by this school for ninety-six in attendance and sixty marks was about £78, or \$390.00. As the marks of the school were six more in the last inspection, I shall receive a small increase in the grant of the coming year. This grant is paid out by monthly instalments. Every month the head teacher sends to the School Board the average attendance of the month, and this item, together with the mark obtained at the last inspection, safeguards the School Board in paying the monthly grant.

The competition which I said existed among the churches manifests itself in the establishment of schools. Hence they strain every nerve to establish a school of their own creed wherever there is a vacancy. So that shortly the island will be quite covered with schools, and it will be impossible to open new ones. It is for this reason that we need a very vigilant man at the helm, and one well acquainted with education on the island and our present needs. There is no man on the island who knows Jamaica geographically, educationally, socially, and politically so well as our bishop. His opinion is valued by all right-thinking men, and this is proven by his being chosen to serve on every important Board on the island.

The sisters do our teaching in the elementary or State schools at Kingston and Spanish Town; but the outlying districts are not so fortunate. They have to depend upon Protestant teachers. You will think this strange, but it

cannot be remedied now. We have at least ten schools conducted by Protestant teachers; for we feel that we should be throwing away our chances of ever securing the schools, if we did not take them now, though we cannot be but grieved that the children lose the inestimable blessing of being formed under good Catholic teachers. We have strong hopes that time will cure all this. So much for elementary education. But what of higher education? We have been unfortunate in that. All the efforts made by the bishop have failed of their purpose. He made the best of his opportunities, but his teachers, up to the present, have overpowered him. Indeed it seems to establish the conviction that came over me after my experience with lay teachers in Fordham; to wit, that we cannot do our work through them. Success will never be ours except through our own men. There is a field in this direction for great good and surely God will come to our help.

I could write a volume on Jamaica as I now see it, its present, past, and future, but time does not allow. Let me say something, though, about your chances of dying a martyr if you are sent here. They are about *nil*. The country is really a healthy one. Of course one may die here, especially if he does not lead a good life. Nature takes speedy vengeance on the sot and roué. I met with a gentleman a few days after I had been sick and he said, "Father I was sorry to hear of your illness, but I knew there was no danger, as you people live good lives." Fever is the *bête noir* of Jamaicans. It holds a place among them similar to that held by malaria "down the Counties." At some seasons of the year you will find fever in the fingers of many who shake hands with you, and there are few sicknesses that are not accompanied by fever. Still the Jamaica fever is not dreaded until one becomes a fever subject, and then there is plenty of misery in store for one.

There is only one venomous reptile here and it is the scorpion. I shall not attempt a description of it, as Fr. Mulry has a collection, which he is about to forward by mail. I have not heard that the sting of the scorpion kills. It is painful and brings on a fever for a day or two; nothing more. They are very plentiful but also very shy of company, and if they sting it is only when they consider one the "injustus aggressor." Fr. Mulry said Mass aboard the U.S. ship "Columbia" to-day. He had two hundred present and sixteen Communion; she is lying off Kingston. Her crew are great favorites in town. I would write more but I fear Fr. Villiger will think I have lost the little devotion I

picked up in the tertianship. With kindest regards to his Reverence and to Rev. Fr. Rector and the rest, I remain,

Very sincerely and gratefully,

JOHN J. COLLINS, S. J.

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THE WESTERN MISSION STATIONS.

*A Letter from Father Rapp to the Editor.*

ANCHOVY P. O., JAMAICA,  
December 28, 1894.

REV. AND DEAR FATHER,  
P. C.

I have read Father Mulry's account of our voyage and first days in Jamaica, published in the last number of the LETTERS. To complete what he wrote I am going to tell you something of my mission, which is far distant from Kingston, in fact as far distant as it can be, being at the other extremity of the island.

I remained in Kingston ten days after our arrival, and on April 17, I set out for Montego Bay by a coasting steamer belonging to the Atlas Co., by name of "Adula." Just before leaving Kingston I was directed by our good bishop to stop at Lucea, a sail of an hour and a half beyond Montego Bay, as no conveyance was ready at this latter place to take me to my mission. I, therefore, stopped at Lucea with a good and hospitable family till April 24.

Lucea is situated in the north-east corner of the island, and is a town of importance in an agricultural point of view. It is celebrated for its scenery, which is fairy-like in character. Whether the approach be by sea, or landward from Montego Bay, or over the hills from Westmoreland, the view is one always of singular beauty, invariably striking the beholder with admiration. The special feature of loveliness, though it is not wanting either in majestic boldness, is the background of lofty mountain-land, stretching from the centre of the view easterly, commencing with the "Dolphin" 3500 feet high and ending with the slope on which the Point Great House<sup>(1)</sup> is built. Between these, there are proportional heights, which, preserving the main distinction of a perfect graduation, have individual characteristics of shape, shade and silvan charm. These

<sup>(1)</sup> Great House is the name given in Jamaica to the house occupied by the proprietor of the estate, as distinguished from the houses occupied by tenants or laborers. The Point Great House, means the house occupied by the proprietor of the Point Estate.

hills have a special beauty in the latter months of the year, owing, doubtless, to an indefinable toning of the atmosphere.

At 10 o'clock, April 24, a black boy with a gray horse and fly, without dash board, and with the covering inside eaten up by rats, mosquitos, and cockroaches, arrived at the premises. I was astonished at the conveyance that was to carry me to Reading. The horse was rather small and worn out by the long trip of twenty-three miles. I asked the boy if the horse would be able to carry me, he answered, "yes, it will;" but the good people at Lucea thought otherwise, and they supplied me with a carriage and team. I left for my new home at 3 P. M., and on my way visited two sick people, one at Mosquito Cove, and the other at Ivy Hall Estate. Finally I reached Reading at half past 9 P. M., having missed the road for about a mile. After going up the long hill from the main road on foot with Master Dick, my right hand man at Lucea, we partook of a little refreshment, and he and the driver returned home the same night. The following day at 9 o'clock the black boy and the gray horse arrived. That was the last long trip of faithful old "Tom," for such was the horse's name.

I found the cottage at Reading, in which I was to live when at home, a quaint old residence. There was some old out-houses, a chapel capable of containing about thirty persons, and a shed for a buggy,—stables we do not need. The residence contained six rooms; of these two were bedrooms, one a parlor, another a dining room, then a servants' room, and a kitchen without a range. For my meals I only need a kettle, a pan, and a coffee machine. The coffee is good and grows on our land. Besides, I have here another building, which I am just now turning into a school house. The view from the cottage is beautiful. On the north side I have the Montego Bay and town, and what is most desirable, always a cool breeze from the Caribbean Sea. I am only too seldom home to enjoy it. I have about thirty-five acres of land, good grazing for horses and mules. If some one would send me money I could have a cow too. Then I might be able to give Rev. Father Provincial, on his next visit, some milk for his coffee.

Pimento trees are the most plentiful. They are more generally known as the allspice, and with their silver stems, crowned with dark leaves of glossy green, they are Jamaica's unique and indigenous product. Next in abundance is the cocoa, so well known from its fruit the cocoanut, then orange and lime trees. The oranges are all gone now; I picked the last yesterday to keep them from being eaten by the bats. As I have already mentioned I have a little coffee

plantation. To remind us that we are not going to enjoy a cup of good coffee forever, I found a grave in the middle of the plantation containing the remains of the former owner. So much for my house.

Let me tell you now about my missions, or stations, as they are called here. Reading itself where my house is, which I have just described, has only a few Catholics, about fifteen in all. The nearest station to it is Chester Castle. It is about fourteen miles away and has only a few Catholics, mostly Portugese. I have said Mass there twice. Seaforth Town, nineteen miles distant, is one of the largest stations; it has forty-five families and a school. This is a German settlement, but only a very few of the old people know that language. Pisgah is the name of another station. It is very difficult to reach. I have been there but once, and it took me from early morning till 10 at night to reach Springfield, which is five miles from Pisgah. I reached Springfield exhausted, and a kind-hearted storekeeper gave me shelter and a part of his only bed. I had hardly arrived at this store when a constable came in, and after asking me the time—it was a quarter past ten—called out most solemnly, "Gentlemen, drunk or sober, go home; to-morrow is Sunday." Early next morning I saddled my horse and went in search of my congregation. They had not seen a priest for over a year, and, though I had given them fourteen days notice of my coming, they failed to go for the mail, so I found no one present at the church that Sunday morning. They excused themselves later by saying I should have given them a longer notice of my coming. In the afternoon I had the chapel filled with Moravians, a good many of whom were formerly Catholics. I preached and got them to renew their baptismal vows; this they did very devoutly. I had four baptisms. I remained two days longer and I was most kindly treated, being served for meals with salt fish and yams.

Tophill, thirty-four miles distant, is another of my stations. Here there are about forty families and a school. The chapel itself formerly served for the school house, but we have now, some two miles away, a fine new building for this purpose. The people are black and colored and very devout. I put up here a small addition to the chapel containing two rooms; one for a sacristy, the other for the priest. It cost £27, a lot of money for poor people and a poor missionary.

At Savanna-la-Mar, twenty-five miles distant, is another station. Here I stop in a house belonging to us and say Mass for the people on a week day. There are only two

Catholics at this place. At Black River, thirty-two miles from Savanna-la-Mar, there is no chapel and but few Catholics, though many of the inhabitants would join the church if they had a priest to look after them. At Success, ten miles from Black River, at the foot of Santa Cruz Mountains, I said Mass in the house of Miss Clara Daly and baptized at one time eighty-six children. The above are my stations on the eastern side of the island.

On the northwest side is Lucea with about forty-five Catholics. I rent there the Salvation Army barracks for £1 a month. Fr. Provincial was there at Christmas, and lectured at the Court House, which was filled in spite of only a short notice of the lecture being given.

On the northern side is Falmouth, distant 27 miles, where I say Mass in a private house as I also do at Shawfield in the mountains. Another station is All Saints, thirty-five miles off, where I have a nice chapel but few Catholics; a large number having left the Church on account of there being no priest to minister to them. Still another of my missions is at Alva, 18 miles distant, where I have a congregation of good size and a school. Sommerton, still another, is fourteen miles off; it has a small congregation and a private school. It was here that I was summoned to attend a sick boy, and on my arrival I found he had been buried for seven days. A prominent gentleman at Montego Bay told me, when he heard of my sick call, "No minister of ours would go so far for the sick. If we could only have a priest and a house of worship here, your religion would take well."

Besides all these places, I say Mass in one or more private houses. The want is everywhere the same, more laborers for the harvest of souls. Would to God that we had more priests, for the want of them is a great drawback to our missionary work here! Let me give you one more instance. At Brown's Town, I met a Mr. A. Duperly, formerly a member of St. Francis Xavier's Church, New York, and he gave me a night's lodging at the house where he was boarding. This was in a Wesleyan family. I said the night prayers and all in the house were present, as also the next morning at Mass. "Oh!" said one of the ladies, "if we could have a priest here we would all become Catholics." There is little prejudice, you see, among the people, and many conversions could be made had we more laborers. Father Provincial has promised me another father soon, this will be a great help and enable us to attend the different stations with some regularity. As it is now, it is impossible for one priest alone to do this. The harvest is, indeed ripe;

laborers alone are wanting. Commending my mission and myself to your holy Sacrifices and prayers, and wishing you and all my friends at Woodstock, and in the province, a Happy New Year, I remain,

Your obedient servant in Christ.

ANDREW RAPP, S. J.

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### SOME NOTES ON FATHER PROVINCIAL'S FIRST VISIT TO JAMAICA.

*The following account of Father Provincial's Visit to Jamaica has been compiled from what he told the fathers and scholastics at Woodstock, and from a few notes.*

Father Provincial, accompanied by Father Chester, the Procurator of the Province, left New York on November 17, for the visitation of our new mission. After a rather rough but uneventful voyage, they reached Kingston on Friday Nov. 23, and were received on the dock by his Lordship Bishop Gordon, and Father Collins. Their reception both by Ours and by the people of the island was most cordial, and everything that could be done was done to convince them, of what was evidently the sentiment of all, that the American fathers were most welcome.

What struck the visitors at first was that almost all the people were colored, some as black as our blackest negroes, and yet many were people of refinement and wealth. Indeed the census returns show that the population of Kingston in 1891 was 60,000, of which 5000 only are counted as whites, but this number is exaggerated, there being probably not more than 3000 whites, including the Jews. The children at our schools are all colored, and many of them are very bright and intelligent. Quite different from what one from the States would be apt to think, these colored schools are excellent and well patronized. Thus, the sisters' schools are the best in the island and, indeed, have a reputation outside Jamaica, as girls are sent to them from the neighboring island of Hayti. The boys' school, under the care of Br. Reddington is not quite so flourishing as formerly, the reason being the difficulty to get competent and trustworthy teachers to help the brother.

St. George's College for higher education, under the direction of Fr. Kelly, has about sixty pupils, all, except six, col-



ored. They seem to be proficient in languages, for, on the occasion of Father Provincial's visit, Nov. 27, addresses were presented to him by the larger boys in Latin, English, Spanish, and French, and by the little boys in English and Spanish. As an evidence of their proficiency we subjoin the Latin of the large boys and the Spanish of the "chicos:"—

REVERENDE PATER PROVINCIALIS, SALVE !

Jucundus quidem nobis, hujus Collegii Sancti Georgii alumnis, contingit adventus tuus ad oras Jamaicenses.

Nam de favore quo semper prosecutus es illas artes liberales quas in Collegio Societatis Jesu addiscimus, multa jam audivimus ; hæ res nimirum tibi, Magistro scholarum, Præfecto Studiorum, et Rectori Collegii, cordi maxime fuerunt.

Opera non adeo perfecta tibi afferemus, attamen speramus te, mitiore oculo illa aspecturum esse, utpote fructus ætatis immaturæ, spes et promissio messis ditioris.

Gratias permultas tibi damus, Reverende Pater, pro hac visitatione quæ tam clare loquitur de tua erga nos benevolentia.

Optamus igitur omnia fausta tibi et preces Deo Optimo Maximo fundemus, ut amplam tribuat benedictionem verbis et laboribus tuis in hac Insula Rivulorum.<sup>(1)</sup>

Alumni Collegii Sancti Georgii,  
Kingston, Jamaica.

MUY REVERENDO PADRE.

Los muchachitos chiquitos le dan la bien venida á Usted, y desean que Usted se acuerde que á los chicos les gustan las sueltas grandes.<sup>(2)</sup>

Los Chicos del,  
Colegio de San Jorge.

Though Spanish and French are taught in the college, English is the language of Jamaica ; and, although one who is not accustomed to the "patois" of the natives would hardly recognize the mother tongue, still a residence in the island soon familiarizes one with the Jamaican dialect. After listening to the somewhat enervating language of the natives, it has almost the effect of a tonic to read the sturdy Anglo Saxon notices painted on the walls and fences in and around Kingston ; for example, the following very common one : " Billstickers will be prosecuted."

Our visitors found the order of the day a little different from the one we are accustomed to in the North. Rising is at 5,

(1) Jamaica means : Isle of Springs.

(2) Very Reverend Father Provincial. The little boys welcome you to Jamaica and wish you to remember that little boys like big holidays.

followed by the usual spiritual exercise. At 7.15 coffee and bread. If one's constitution clamors for a hearty meal at this early hour, banana trees are growing just outside the window, and the beautiful orange groves are not far off. Breakfast is at 11 o'clock, examination of conscience just before breakfast. Recreation ends with the ringing of the Angelus at half past twelve. Dinner is at half past six; litanies at a quarter before eight; points of meditation at 9.15 followed by night examen.

The people of Jamaica are very early risers, as much work must be done in the cool hours of the day. The daily Mass at a quarter before six is very well attended; and the last Mass on Sundays, the *Missa Cantata*, is at nine o'clock. It seemed strange on New Year's day to see crowds of people in the streets at half past five in the morning on their way to the market place, where a grand concert was given by the military band. The concert began precisely at six A. M.

"The grandest celebration that I witnessed in Kingston," Fr. Provincial said, "was the Golden Jubilee of the Apostleship of Prayer, the League of the Sacred Heart. This devotion has great hold on the people and has done incalculable good for many years past. A novena had preceded the feast, and on the day itself the communion rails were thronged from early morn. The solemn pontifical Mass began at half past six, and every detail of the elaborate ceremonial was carried out with the greatest exactness. The black altar-boys, in bright red cassocks, knew their ceremonies perfectly and gave evidence of great reverence and devotion. The beautiful altar of the Sacred Heart was one mass of natural flowers. In the evening the church was again packed for the solemn closing of the great festival.

"Some days after the splendid celebration, I went to Spanish Town with Father Mulry to visit his colored leper hospital. Dr. Donovan, who has charge of the institution, is a Catholic, and he showed us through all the wards. It was the saddest sight I ever saw. One effect of leprosy is that the fingers and toes drop off, another is blindness and disfigurement of the countenance. But our Lord is here in the midst of his afflicted children, and bodily leprosy is not the worst of evils. Fr. Mulry was anxious to let me hear what his poor lepers could do in the way of congregational singing; so he got them all together, and they sang very beautifully that fine hymn to the Sacred Heart, 'Bending low in adoration.' They sang with great earnestness and when the last verse was finished they seemed to return to their life of suffering with a smile of contentment on their countenances."

Besides Spanish Town, Father Provincial visited several other stations about Kingston, and finally went to visit the mission stations at the western end of the island, under the charge of Father Rapp. Thanks to the kindness of the American Syndicate, which has just completed the Jamaican Railway, he received a free pass over the lines of the company, had a special car placed at his disposal, and was the first passenger to travel the full length of the line from Kingston to Montego Bay, a distance of about 120 miles. This line will enable Father Rapp, who lives all alone at Reading near Montego Bay, to reach Kingston in about five hours, whereas before the construction of the railroad, to reach Kingston he was obliged to spend two days on sea.

Father Provincial after reaching Montego Bay rode to Reading, or Reading Pen, as it is called by the islanders. Fr. Rapp arrived the same evening, and, not having heard of his Superior's coming, almost fainted, so great was his surprise and joy at meeting him so unexpectedly. Chester Castle and other stations were also visited by Fr. Provincial. In these journeys to different parts of the island he was surprised both in what he experienced himself about the climate, as well as what was told him by those who have lived there summer and winter for a number of years. The "Jamaica Guide" tells us that the temperature and climate of Kingston in the latter part of December, in January, February, and the early part of March are very pleasant, and if the same weather continued throughout the year no complaint could ever be made about the unbearable heat. In April showery weather may be expected, and in May the first of the heavy rains of the rainy season. In July, August and September afternoon showers work their way down from the hills. In October heavy rains occur by which the air is cooled and the way is paved for the more pleasant weather which begins to make its appearance towards the end of November. The amount of rain that falls is not greater than with us; but on account of the dryness of the soil and the heat of the tropical sun for the greater part of the year it is dryer at Kingston than at New York. The pleasantest months to visit Jamaica are from November to April, the maximum heat rarely being above 85°; in the other months it rises to 90°, so one accustomed to the fierce summer heats of our northern cities would find a grateful change in the hills of Jamaica even in midsummer.

Thus speaks the Guide Book, but Father Provincial was particularly anxious to ascertain the effect of the climate on

those born in the United States. For this purpose he passed two or three days with the American engineers, sleeping at their camps. These engineers, who were from New York, Boston, Philadelphia, and Brooklyn, were unanimous in stating, that having spent four years on the island, occupied continually with the building of the road, having been exposed to the rain in the rainy season, and to the steady heat of the tropics, they had never enjoyed better health; and they were all enthusiastic in praising the salubrity of the climate. At Merrywood Camp, where Mr. Easby, the engineer from Philadelphia, had his temporary residence, Fr. Provincial slept under three blankets. As to the attractions of the island all those who have visited Jamaica speak of its beauty and wonderful tropical luxuriance, and such too was the experience of Father Provincial.

On December 10, the Catholic Union and Sodality gave a banquet at Kingston to Father Provincial. The hall was tastefully arranged and on the walls were the inscriptions, "Hail true servant of God." "We greet the Father Provincial." "Cor unum et anima una." After the address of welcome, the President of the Sodality gave a short sketch of their organization, which beginning in 1877, with only twelve members, after passing through great difficulties, numbers to-day thirty-eight. Much of this success is due to Father Hayes and to Father Bampton in the past, and "their hopes for the future are centred, to a great extent, in the prospect of the continued invaluable help of Father Collins." They wanted Father Provincial to sign a bond to keep Father Collins their Father Director for at least five years. Replies were made by Father Provincial and Bishop Gordon. The Bishop, among other things, said that "they must keep their boys and young men together. The boys were the seed of the Church, and whoever got hold of the youth got hold of the future." He bore testimony that Father Mulry was working hard in that respect.

Of course there is much more to be said of the island, its inhabitants, and the prospects of the Church. Something will be found in the letters of Father Collins and Father Rapp and more details will come. With this assurance we must bring these notes to a close. Fr. Chester returned on November 30, Fr. Provincial remained till Dec. 31, when, accompanied by Bishop Gordon, he left for New Orleans, thence he came to Washington, and finally to Woodstock, where he delighted all by his narration of what he had seen, and of which the above notes are but a feeble outline.

THE WOODSTOCK ACADEMY  
FOR THE STUDY OF THE RATIO.

The discussion on Rule 25 was introduced by Fr. Maring: that on Rule 26 by Mr. Moulinier.

NOTES OF TALKS ON THE  
REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE 25.—*Repetitio prælectionis, tum hesternæ tum præsentis, eodem se habeat modo, fiatque vel ab uno toto, vel potius a pluribus per partes, ut omnes exerceantur; repetantur autem præcipua et utilissima, primum fere a provectioribus, deinde etiam ab aliis, idque vel continenti oratione, vel ad singulas Magistri interrogationes interrupta, æmulo inter repetendum corrigente, si alter erret, vel, si cunctetur, antevertente.*

Quick (Educational Reformers, p. 46,) says of the Society that it adopted the maxim, "Repetitio mater studiorum," and in truth few points are of more vital importance in our system than the principle that is inculcated in the above Rule and in its developments. Even before the drafting of the Ratio, repetition was to be insisted on by the Professors in all the classes, for we read (1580) "omnes Præceptores dabunt operam ut prælectam lectionem breviter repetant" (Pachtler, I. 252), and after the Ratio was put in force, its value was still more clearly recognized. In the lowest grades it is to be particularly dwelt on (Cf. Notes on the Ratio Studiorum, pp. 26, 27). Here its necessity is greatest, and its utility can hardly be exaggerated; since without constant, steady, persistent drilling on the same matter in the beginning of the student's career, no solid foundation for the future literary edifice can be hoped for. Perhaps it is owing to the oversight of this necessity, that in some instances the fruit does not correspond to the labor of the Professor. "As Mr. Eve has said, young teachers are inclined to think mainly of stimulating their pupils' minds, and so neglect the repetition needed for accuracy" (Quick, Educational Reformers, p. 506).

The present Rule enjoins explicitly two distinct repetitions, one of yesterday's lesson, the other of the lesson just explained (Cf. Reg. Prof. Rhet. 2; Hum. 2; Sup. 2; Med.

2, 5), both of which are to be applied not only to the prelection of the author, but to that of the precepts also. Of these two repetitions, that immediately following a prelection seems to be of special importance for young pupils, since it shows the Professor whether his meaning has been well grasped by them, and moreover brings home to their yet untrained minds the salient points of an explanation that has been previously carefully elaborated. This particular exercise, therefore, a good Professor in Media and Infima never omits. It does not require much time, after the prelection has been well given. Ordinarily a very few minutes suffice. The chief result to be gained is that the boys should really understand what has just been said. In this it differs from the repetition of the lesson that was given on the preceding day; for the principal end of this exercise is so to fix the matter in the boys' minds that it may become really their own. "Altius inhærebunt quæ sæpius fuerint iterata" (Reg. Præf. St. Inf. 8, sect. 4.).

How much time should be devoted to these exercises? It is impossible to determine this exactly. In no place does the Ratio define the limits, since they will vary with the importance, length and nature of the subjects, and of the particular lesson to be repeated. But judging from the most important work of the day, the prelections given during the second hour of the morning session (Cf. Reg. 2 of the various classes), we may set down the two longest repetitions as generally close to twenty minutes, and seldom extending to twenty-five.

In both these repetitions the order of the prelection should be strictly followed, and the line of development previously given by the Professor should be adhered to. To accustom the students to this it might be useful in the beginning of the year to adopt some simple *memoria technica*, v. g., to write on the blackboard in regular order a schedule, or list, of the points to be repeated. The observance of this may then be made obligatory in the class for the remaining time.

The option is allowed in repeating, to have the work done by one boy or by several. In general the latter method is preferable, that the danger of monotony may be avoided; and also on account of the reason assigned in the Rule, "ut omnes exercentur;"—"nec eos Præceptor interroget ordine quo consentit, sed prætereat quos velit, quo reddantur attentiores" (Sketch of 1586, Pachtler, 2, 167). It should be regularly employed also with a new class, that the Professor may quickly become acquainted with the talents of those under him. The former method is principally useful

as a change, and serves as such in many colleges both in Europe and in America. Its occasional use has very beneficial results, as well in the case of a good student, to whom it affords an opportunity of distinction before his companions, as in that of a lazy or inattentive fellow, whose very mistakes will both shame him into being attentive in the future, and inspire the others with a salutary dread of a similar disgrace. A frequent use, however, of this method is apt to retard the general development of the class, as it tends to restrict and confine too narrowly that broader and wider care which the Professor should ever have for the greatest number. What the *Trial Ratio* of 1586 (Pachtler, 2, 167) says of these "rudiores" and "segniores" in this relation is worthy of our Professors' attention: "Crebrius interrogandi videntur, quo acrius exstimulentur." An older *Ordo* (1560, Pachtler, 1, 167) gives the following hint for poor recitations: "Qui lectiones omnino nescient vapulabunt: qui non bene callebunt, jubebuntur in medio scholæ flexis genibus discere, donec recitaverint alii, ac deinde audientur: et qui ne hoc quidem modo didicerint eandem cum aliis habebunt pœnam."

In the case of an author, the following method has at times been tried with profit, when the Professor wished to be certain that every pupil had reviewed the entire lesson, and time would not permit him personally to examine each individual; all the decurions (there were six in the class in question) having been summoned to the Professor's desk, were subjected to a very strict and exact examination on the previous prelection; after this they were allowed to ask any necessary questions, and the Professor gave a clear and succinct explanation of anything that seemed to be deficient; then they withdrew to hear the repetitions of the various members of their respective cohorts; and the work would be accomplished in almost the same time as it would take the Professor to hear the regular lesson.

Not all the matter need be repeated. "Magnopere interest," says Sacchini (*Parænesis*, c. 7), "quæ magis necessaria sunt ac veluti multorum fontes et capita, in iis diutius immorari, quoad illa pueri recte perceperint." In this sense, the Rule calls for only the "præcipua et utilissima,"—an observation that applies with special force to the repetition immediately following the prelection,—and these will vary greatly for the different classes; in the lowest, the simplest declensions, conjugations, the 14 fundamental rules, and, towards the close of the year, the gender of nouns; in the next, the more difficult declensions and conjugations, more advanced Syntax, a few of the easiest exceptions, easy con-

versational phrases; in the next, more synonyms, the difficult precepts and rules of government, longer "formulæ loquendi," finer illustrations of the text; and so on up through Rhetoric, the matter varying in its range to correspond to the *actual*—not the *theoretical*—advancement of the class. If it should happen that time presses, then the Professor may, rarely, of course, take advantage of the liberty allowed by commentaries on the Ratio, and give the repetition himself. "Repetet autem . . . Magister ipse breviter heri dicta" (Wagner, *Instructio Privata*, quoted in Duhr, p. 76). But the "præcipua et utilissima" in at least the two lowest classes must not be interpreted in too liberal a sense, since here well nigh everything that is explained should have both these qualities, and nothing unnecessary or merely ornamental should be introduced.

As to those who should recite, though the Rule bids the Professor begin generally with the student farthest advanced, "primum fere a provec̄toribus," and then turn to the less bright, the opponent, of course, being always on the alert to correct errors, or to anticipate in case of hesitation, still much more good may be obtained, at times, by an inversion of the order noted. When this occurs, it is seldom of as much utility for the dull boy to give the repetition "continenti oratione," as to deliver it helped by "leading questions," and in fact the Professor should invariable interpose these in every case in which he believes that the dull pupil has studied his lesson faithfully and conscientiously. Most of all should he carefully guard himself against falling into the cruel habit of discouraging slow boys. For successful results in treating with these, gentleness and encouragement form the "unum necessarium;" and the unfortunate Professor may be certain, that his labor will reap but little harvest in their future for God's glory or their spiritual and intellectual profit, if from their young hearts the sweet hope and assurance of progress have once been driven. "Tum enim, cum se opinionem perdidisse vident ac pro desperatis haberi, desperant et ipsi sese, perfricant frontem, et conatum ad meliora cum pudore prorsus abjiciunt" (*Parænesis*, c. 6, and *de Ratione Docendi*, c. 2, a. 1). Assuredly not of a corps of educators of this kind did Bacon write: "Consule scholas Jesuitarum; nihil enim quod in usum venit his melius" (*de Aug.*, lib. 4, cap. 4); nor to a Professor producing such unhappy results would he apply, as he did to our fathers of old, the celebrated exclamation that Argesilaus addressed to Pharnabazus, "Talis cum sis, utinam noster esses."

Latin, of course, is the language to be used in these ex-



ercises, in accordance with the precept: "Latine loquendi usus severe in primis custodiatur . . . ita ut *in rebus quæ ad scholam pertinent* nunquam liceat uti patrio sermone" (Cf. Reg. Com. Prof. Inf. 18—Perpiñan, Epis. 16, c. 13—A. R. P. Beckx, Responsum ad Ministrum Austriacum, p. 22—De Ratione Docendi, c. 2, a. 3, sect. 1—Alvarez, n. 28—Couplet, Mémoire contre le Projet des Modifications à Introduire dans notre Ancien Ratio Studiorum, p. 23). The *consuls* or *dictators* must, as usual, be on the alert to note all the errors in the opposing camp.

Nothing special seems to be required about the repetitions in the accessories and the vernacular. The principle that guides the Professor in teaching the ancient classics and precepts must direct him in these other studies also, though repetitions in them are necessarily shorter.

Whether it is better that the one who repeats and his *æmulus* should stand, or should remain seated during the repetition, is doubtful. Fr. Malzieu (WOODSTOCK LETTERS, April, 1894, p. 94) says that it was the rule in French colleges for those repeating to stand. Such, too, was the regular observance in Stonyhurst, according to the evidence of Fr. Kingdon before the Schools Inquiry Commission of 1865. The customs of different colleges and the inclinations of individual Professors, in fine, must determine. Some (Fr. Yenni is a well known instance) prefer the former way, as it brings out the boys more prominently; others choose the latter, because it saves time, and noise and disturbance are avoided by it. Relatively to the boys themselves, it seems more proper for the young pupils of the lower grades to stand during these recitations, as a mark of respect, but for more mature students of the higher classes to remain in their seats.

Cf. Const. p. 4, c. 13, nn. 2 and 10—Pachtler, I. 252: 2. 167—Duhr, p. 76 (this is the fourth of the Jesuit volumes in the Mon. Ger. Pæd.)—Hughes, Loyola, p. 240.—Verstræten, Essais Pédagogiques, 6. 423, 424.

RULE 26.—*Die Sabbati omnia, quæ per hebdomadam prælecta sunt, recolantur. Quod si qui interdum profiteantur de iis omnibus vel de toto libro se responsuros, ex iis aliquot delectos reliqui binis ternisve lacessant interrogationibus, non sive præmio.*

The source of the first clause of this Rule is to be found in that part of the Constitutions cited above; "Non solum repetitiones ultimæ lectionis fieri oportebit, verum et hebdomadæ et longioris temporis, prout expedire judicabitur." It

is regularly observed in our schools throughout almost the whole Society, and where circumstances are such as prevent its literal observance, some equivalent arrangement is made. In Santa Clara College, California, it takes place on Tuesday. In Pachtler (1. 165) mention is made of an old Ordo that was in vogue before the promulgation of the Ratio Studiorum, according to which this repetition was to be held on Monday. A similar modification is advocated by Vasco (*Il Ratio Studiorum*, vol. 3, p. 235): "Chi non vede che senza alcuna perdita di tempo e con gran vantaggio per la ripetizione ebdomadaria si potrebbe stabilire che il giorno della ripetizione fosse il primo giorno di scuola dopo la domenica, in cambio di essere il sabato?" The words which he adds, give the reason, "si lasciasse per questo modo libera agli scolari tutta la vacanza della domenica affine di apparecchiare convenientemente la detta ripetizione." At present, he says, the scholars, with only a few hours on Friday evening and Saturday morning for the preparation of this repetition, are obliged 1st, to repeat all the lessons studied during the preceding week, and in such a manner, moreover, as to have them well memorized; 2nd, to review all the explanations given in the authors during the same period, so as to be able to render these properly at the Professor's bidding. Hence it happens, he continues, "che, attesa la moltitudine delle lezioni, e la lunghezza, appena è mai che gli stessi scolari più pronti d'ingegno e più solleciti per diligenza abbiano tempo di soddisfare alla prima parte della ripetizione, cioè alle lezioni; la seconda parte, relativa alla spiegazione degli autori, rimane per lo più trascurata da tutti, avvegnachè sia la più rilevante. Al dopo pranzo poi debbono portare la lezione del catechismo, e questa lezione basta per assorbirsi tutto lo studio, che multi scolari debbono premettere alla scuola pomeridiana." Pertinent as these remarks are to the circumstances of our modern colleges, they apply with special force to those schools wherein the single-session system prevails. These not only labor under the common burden of many and various studies, but moreover are subject to another disadvantage. They allow of no convenient intervening time during which the repetition of the afternoon lessons may be prepared, and consequently this work also must be accomplished during the few preceding hours on Saturday or Friday. Again, the change from Saturday to Monday prevents the full rest which many of our boys now take on Sunday from bringing them to class on Monday late, or with lessons unprepared; they are not likely to neglect easily an exercise so telling on their promotion as a weekly repetition.

Such are the arguments which have in some places brought about a change in the day of repetition: most of them did not hold in the different circumstances of the sixteenth century; and even to-day the commoner practice is to follow in this the letter of the Ratio.

The matter of the review is summed up in the words "omnia per hebdomadam prælecta." However, many excellent Professors limit this clause to the prelections in Latin and Greek, on the ground of expediency. Assuming that it is almost impossible to review profitably each lesson every Saturday, they conclude that it is more in accordance with our method and with the principle, "non multa sed multum," to repeat thoroughly and carefully what is essential in our teaching, than to exact a cursory and superficial repetition of everything taught during the week. So they follow the system of our American public schools by omitting altogether reviews in the accessories, or else they hold them at longer intervals. A custom analogous to this was in vogue in the Old Society, too, for we read in Duhr (p. 108) that in 1717 the repetition of the prelections in history was made but once a month, on the first Saturday. The three higher classes gave their answers in Latin, be it remarked in passing; the three lower being allowed to use German.

The review of the prelections should be public and attended by the Professor personally, and so also the repetition of the memory lines (Duhr, 65 and Reg. Com. Prof. Inf. 19). Vasco, however, in the revision of the Ratio which it is the object of his book to map out, suggests that the decurions be allowed to care for the memory work. If the Professor appoints the decurions for this, he should instruct them so to mark that in examining their notes, he may be able to tell instantly not only those who know the lesson thoroughly and those who are entirely ignorant of it, but also the number of times that the scholars in the intermediate category failed.

The second part of the Rule brings into prominence the boys who are most ambitious and those also who have made themselves masters of the matter that has been studied. The adverb "interdum" (Cf. Reg. 19) shows us that this special exercise need occur only occasionally, and the entire clause, "si qui interdum profiteantur," that probably it should be spontaneous on the part of the pupil. Yet undoubtedly it would not be amiss for the Professor now and then to appoint or invite certain students to prepare for the full repetition, and when these are ready, to allow the others of the class to test their knowledge, each having previously gotten ready two or three good questions. This

interpretation is borne out by the "deligi poterunt" of Rule 19, which treats of the memory repetitions (Cf. WOODSTOCK LETTERS, July and October, 1894, p. 354, ff.). Why does the Rule say, "ex iis aliquot delectos" instead of "omnes ita profitentes?" Possibly to make it more of an honor; probably, however, because the framers of the Ratio intended that the application of this section should very rarely be marked by a failure. Experience teaches that success is difficult of attainment when many volunteers are admitted to the test, but that it will surely be reached, if only the very best pupils be allowed to make the attempt. This view of the "aliquot delecti" is sustained by the last phrase, "non sine præmio" (Cf., for special reference to these premiums, Reg. Præf. St. Inf. 36; Com. 19, 35, 39.—Reg. Reçt. 14 [13, 1832]; Præf. St. Inf. 35; and Leg. Præm. refer to honors conferred in public on a grand occasion, v. g. "Prize-Night," or "Commencement Day"). Generally, but not universally, rewards should not be given to those who have failed in a literary exercise. Consequently the Rule, by thus decreeing a reward for this review, implicitly supposes that the result of the exercise will be an assured success. The rewards that may be given vary according to the methods of different Professors, but whatever they be, they come under one of three heads, for the boy personally and individually, for his special cohort, for his camp (Cf. Quick, Educational Reformers, p. 43). Vasco (vol. 3, p. 236) speaks of a device which he says has been frequently and successfully employed: the mention of it here may be of some use, as its principle can be easily developed. Whoever succeeds in the entire review acquires, in addition to the usual victory over his *æmulus* and promotion over his decurions or magistrate, the right, 1st, to change the week's bad marks of his camp into as many good ones; 2nd, to be credited personally with a certain number of *points of honor*; 3rd, to draw for some special premium. If his attempt turns out a failure, he is rebuked, punished with *points of dishonor*, and, if necessary, even chastised for his bad faith. How to fulfil this Rule is told us in few words by Fr. Kropf in his "Ratio et Via" (Duhr, p. 65), "prælectiones, non tam explicando quam exercendo, recoluntur, id est utili quadam interrogandi respondendique exercitatione," and is touched upon also in Rule 5 of Media and of Infima. Both Ratios omit all theme work for this day.

DISTRIBUTION OF TIME ON SATURDAY ACCORDING TO BOTH RATIOS.							
MANE.							
Rhetoricæ.			Humanitatis.	Grammaticæ.			
A	B	C					
1 <sup>a</sup> . hora.	Fiat repetitio brev.: explanatur historicus vel poeta [1832 omittit "vel poeta"].	Memoria exerceatur: scripta Præceptor corrigat: [interim fiat exercitatio]: Prælectio recolatur.	Instituatur  repetitio	Recitentur memoriter prælectiones.	Recitentur memoriter prælectiones.		
2 <sup>a</sup> . hora.	Aut fiat a discipulo declamatio vel prælectio aut ad Human. audiendos eatur aut concertetur.	Prælectio vel orationis vel præceptorum. Repetitio. [quando opus est detur argum. scribendi.] Si quid temporis restat, detur vel concertationi, vel scriptis hæc horæ recognoscendis.	plenior  et  concertatio.	Prælectiones recolantur.	Prælectiones recolantur.		
Ultima  Semi-hora.		Historico tribuatur vel poetæ.		Aut fiat a discipulo declamatio vel prælectio aut ad Rhet. audiendos eatur, aut concertetur.	Supr.  Concert. [1832, vel decl.].	Media.  Concertetur.	Infima.  Concert. [1832, vel decl.].
VESPERE.							
1 <sup>a</sup> . hora.	Explicetur poeta:	Fiat repetitio vel præceptorum vel orationis: prælectio: repetitio.	Instituatur  repetitio	½ h. Recitentur memoriter poeta et Catechismus, Magistro varia recognoscente.	Recitentur memoriter prælectiones et Catechismus.		
2 <sup>a</sup> . hora.	Græca [1832 et vernacula] recolantur.	Fiat repetitio auctoris Græci: prælectio auctoris Græci: repetitio auctoris Græci: tribuatur reliquum tempus modo Græc. scriptis corrigendis, modo Græc. syntaxi et art. metricæ, modo Græc. concertationi.	plenior  et  concertatio.	¾ h. Recolatur poeta, vel explicetur breve poema et repetatur.  ¾ h. Græcis tribuatur.	Prælectiones recolantur.		
Ultima  Semi-hora.		Poete tribuatur vel historico,		Explicatio Catechismi, vel pia cohortatio.	Explicatio Catechismi, vel pia cohortatio.		

N. B.—For Col. B the Ratio says only: "Sabbati prælectiones ab aliis diebus non differant." It is therefore natural to conclude that the other items are as stated here.

Columns B and C for Rhetoric correspond to a section in the Ratio of 1599 (Reg. Rhet. 2) beginning "Sicubi." This clause was expunged by the 1832 committee on the Ratio, who alleged the following reason, "quia quoad substantiam habetur jam in divisione temporis" (Duhr, p. 495). Why the fathers said this, is not immediately clear; for when the class lasted four hours, the old Ratio followed solely column A, whereas when the class lasted five hours, it did not follow that order of time, but allowed a choice between the two entirely different orders of B and C. According to the first of these there was to be no weekly repetition, but the matter of Saturday was to be new, as on ordinary days: "Sabbati prælectiones non differant ab aliis diebus," while, according to the other, there was to be nothing but review: "iis (prælectionibus novis) omissis, repetitio plenior instituat et concertatio."

Besides the daily and weekly exercises laid down in these two rules, the Ratio mentions at least four other repetitions or reviews to which reference may here be usefully made. The first is authorized by the words of the *Declaratio* on the Constitution, "repetitiones . . . fieri oportebit . . . longioris temporis," and is expressed more particularly in Reg. Com. Inf. 37; hence Sacchini in his *Parænesis* (c. 8, sect. 2), speaks of a monthly and a yearly repetition; Nonell in his brochure, "El Ratio Studiorum de la Compañia de Jesus" (p. 20) introduces a repetition, "aún al fin de mes de todo lo preleido durante él;" and many American colleges hold regularly in January and May general reviews preparatory to examination. The second occurs occasionally in the *exercitationes* (Reg. Com. 23; Rhet. 5; Hum., Sup., Med., Inf. 4) and is developed at length in the *concertationes* (Reg. Com. 31-34; Rhet. 12; Hum. 7; Sup. et Med. 10; Inf. 9). The third, relating principally to the division of Alvarez for the Grammar classes (Reg. Præf. 8, sect. 3, 4, 9), directs the Professor to go through, during the first semester, the portion of the book assigned him, and repeat it during the second. The fourth is made at the very opening of the scholastic year, and is, in essence, a rapid glance (*recurrentur*) at the precepts that have been studied during the previous terms (Reg. Com. 12 and WOODSTOCK LETTERS, July and October, p. 307; also Reg. Rhet. 14, and Hum. 9).

Cf. Notes on the Ratio Studiorum, pp. 25 ff.;—Quick, Educational Reformers, p. 46;—Vasco, *El Ratio Studiorum* 3, pp. 239 ff.;—Nonell, *El Ratio Studiorum*, pp. 19 ff.;—Pachtler, 1, 252;—Thesaurus, p. 294.

## LIST OF WORKS.

The following volumes have been so far employed by the Woodstock Academy for the Study of the Ratio. The Academy will be grateful for additional names and references.

*A.—Books defending or praising our Ratio.*

1. Histoire Religieuse, Politique et Littéraire de la Compagnie de Jésus, par J. Créteineau-Joly — Paris and Lyons, 1851—Vol. 4, c. 3.

2. A. R. P. Beckx Responsum ad Litteras Illustrissimi Comitum Thun, Ministri Cultus et Publicæ Instructionis Imperii Austriaci—Romæ, 1854—Lithograph—30 pp.

3. The Studies and Teaching of the Society of Jesus at the Time of its Suppression, 1750–1773. Translated from the French of M. l'Abbé Maynard—Baltimore, 1855—Introduction and c. 4.

4. (Couplet)—Mémoire contre le Projet des Modifications à Introduire dans notre Ancien Ratio Studiorum—Amiens, 1862—Lithograph—85 pp.+ 3 of notes since added in manuscript.

5. Rupert Ebner, S. J.—Beleuchtung der Schrift des Herrn Dr. Johann Kelle: "Die Jesuiten-Gymnasien in Oesterreich"—Linz, 1875.

6. (Maunoury?)—Étude sur l'Enseignement Littéraire et le Ratio Studiorum de la Compagnie de Jésus—Lons-le-Saunier, 1876—Lithograph—88 pp.

7. Die Reform unserer Gymnasien — P. M. Pachtler, S. J., in "Stimmen aus Maria-Laach," vols. 16, 17, 18, 19.

8. P. Jaime Nonell, S. J.—El Ratio Studiorum de la Compañia de Jesus—Barcelona, 1878.

9. Les Jésuites et l'Education, par Albert de Badts du Cugnac—Lille, 1879.

10. Les Jésuites Instituteurs de la Jeunesse Française au XVIIe et au XVIIIe siècle, par le P. Ch. Daniel, de la Compagnie de Jésus—Paris, 1880—cc. 1, 6, 7, 11, 12.

11. Rupert Ebner, S. J.—Officielle Ungedruckte Briefe von Jesuiten-Generalen und Provinzialen und Missbrauch derselben—Innsbruck, 1883—pp. 247 to 294.

12. P. Josephi Kleutgen, S. J., de Scholarum Institutione Pristina et Recenti Disputatio—Parisiis, 1889—cc. 2, 3, 6.

Ueber die Alten and die Neuen Schulen, von Joseph Kleutgen, S. J.—Münster, 1869.

13. Loyola and the Educational System of the Jesuits, by the Rev. Thomas Hughes, of the Society of Jesus—New York, 1892—Part 2.

14. Commentarius in Decem Partes Constitutionum Societatis Jesu, Opus Manuscriptum Composuit Augustinus Oswald, Societatis Jesu Sacerdos—Insulis, MDCCCXCII—p. 254 and pp. 279 to 283.

15. A. R. P. Martin—Adhortatio de Studendi Ratione ad Scholasticos in Collegio Exæten die 1 Jan., 1893—WOODSTOCK LETTERS, vol. 22, pp. 102 to 108.

B.—*Historical.*

1. P. J. Perpiñan, S. J.—Epistola de Ratione Liberorum Instituendorum Litteris Græcis et Latinis—1565—Reprinted with comments in WOODSTOCK LETTERS, vol. 22, 1893, pp. 257 to 274.

2. Crétineau-Joly, vol. 4, c. 3 and vol. 6, c. 8.

3. Il Ratio Studiorum Adattato ai Tempi Presenti, ossia Esposizione Ragionata di alcune Modificazioni che, Salva la Sostanza del Ratio Studiorum, Potrebbero Introdursi nell' Insegnamento Letterario di Nostri Collegi d'Italia, affine di Renderlo più Efficace nell' Ottenere lo Scopo delle Nostre Costituzioni—Proposta all' Esame e al Giudizio dei Superiori e dei Padri della Compagnia di Gesù, dal P. Enrico Vasco, della Medesima Compagnia.—Roma, 1851—Part 2, cc. 5, 6, 7.

4. (Couplet)—Mémoire, etc.

5. Documents Inédits Concernant la Compagnie de Jésus, Publiés par le P. Auguste Carayon, de la même Compagnie—Poitiers, 1870—Document 5, l'Université de Pont-à-Mousson (1572-1650).

6. Ebner—Beleuchtung, etc.—Especially c. 8.

7. (Maunoury?)—Etude, etc.

8. Nonell—El Ratio, etc.

9. Daniel, cc. 2, 3, 4, 5, 8, 9, 10.

10. Ebner—Officielle, etc., pp. 81 to 117; 133 to 148.

11. Un Collège de Jésuites aux 17<sup>e</sup> et 18<sup>e</sup> Siècle; le Collège Henri IV. de la Flèche, par le P. Camille de Rochemonteix, de la Compagnie de Jésus—Le Mans, 1889.

12. Ratio Studiorum et Institutiones Scholasticæ Societatis Jesu per Germaniam olim Vigentes, Collecctæ, Concinnatæ, Dilucidatæ a G. M. Pachtler, S. J.—Berlin, 1887—vol. 2 especially.

13. (Archambault) Notes on the Ratio Studiorum—Woodstock College, 1889—Part 1.

14. Hughes, cc. 8, 9, 10.



15. Oswald, pp. 270 to 279.
16. Robert H. Quick—Essays on Educational Reformers—New York, 1893—c. 4, Schools of the Jesuits, pp. 33 to 62; c. 11, The Gentlemen of Port Royal, pp. 172 to 196; c. 22, pp. 506, 507.
17. Bernhard Duhr, S. J.—The fourth volume on the Ratio in the Monumenta Germaniæ Pædagogica, Band 16—Berlin, 1894.
18. P. J. Delbrel, S. J.—Juan Bonifacio—Paris, 1894.

*C.—Explanatory and Illustrative.*

1. Perpiñan—Epistola, etc.
2. Ordo Domesticus Magistrorum Provinciæ Flandro-Belgiæ Societatis Jesu, Prælegendus Singulis Annis in Triclinio Initio Studiorum—Antverpiæ, MDCCXV.
3. Francisci Wagner, S. J., Instructio Privata, seu Typus Cursus Anni pro Sex Humanioribus Classibus, in Usum Soc. Jesu Edita—Tyrnaviæ, 1735—many extracts in Duhr.
4. Jacobi Pontani, de Societate Jesu, Progymnasmatum Latinitatis, etc.—See WOODSTOCK LETTERS, July and October, 1894, p. 299.
5. Francisci Kropf, S. J., Ratio et Via Recte atque Ordine Procedendi in Litteris Humanioribus Ætati Teneræ Tradendis, Docentium et Discipulorum Commoditati atque Utilitati Conscripta a Sacerdote quodam e Soc. Jesu—Monachii, 1736—many extracts in Duhr.
6. Prælectiones Scholasticæ pro Suprema Grammaticæ Classe, etc.—See WOODSTOCK LETTERS, July and October, 1894, p. 296.
7. Institutiones Stili Latini, etc.—See WOODSTOCK LETTERS, July and October, 1894, p. 297.
8. Prælectiones Scholasticæ pro classe Rhetorices, etc.—See WOODSTOCK LETTERS, July and October, 1894, p. 298.
9. Josephi Juvencii Ratio Discendi et Docendi—Parisii, 1809.
10. Manuel des Jeunes Professeurs—Paris, 1842—Contains the New Ratio and:
  - a) Parænesis ad Magistros Scholarum Inferiorum Societatis Jesu, Scripta a P. Francisco Sacchino, ex eadem Societate—pp. 3 to 108.
  - b) Instruction pour les Jeunes Professeurs qui Enseignent les Humanités, par le P. Judde, de la Compagnie de Jésus—Part 2, pp. 381 to 439.
  - c) Instructio pro Magistris Societatis Jesu—pp. 467 to 489.
  - d) Observations Relatives à la Bonne Tenue d'un Pensionnat—pp. 3 to 20 at the end.

11. Dispositions Prescrites par le R. P. Provincial concernant l'Enseignement—Année Scolaire 1850-'51.
12. Dispositions Concernant l'Enseignement—Bruxelles, 1860.
13. Beckx—Responsum, etc.
14. (Couplet)—Mémoire, etc.
15. Stonyhurst—Schools Inquiry Commission, vol. 5, Answers, Dec. 14, 1865, p. 328 ff.  
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- P. J. Coleman—Old Stonyhurst—Messenger of the Sacred Heart, Oct., 1894.
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16. Carayon—Documents, etc.—Document 5.
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18. (Maunoury?)—Etude, etc.
19. Nonell—El Ratio, etc.
20. Thesaurus Magistrorum Scholarum Inferiorum Societatis Jesu—Gandavi, 1880.—Contains the New Ratio and:
  - a) De Recto Modo Agendi Nostrorum cum Discipulis præsertim Convictoribus, pp. 3 to 23.
  - b) Instructio pro Magistris, pp. 27 to 43.
  - c) Ratio Discendi (abbreviated) et Docendi, pp. 45 to 127.
  - d) Instruction pour les Jeunes Professeurs, pp. 203-300.
  - e) Avis du P. Barrelle sur l'Education de la Jeunesse, pp. 303 to 313.
21. Daniel, cc. 7, 8.
22. Ebner—Officielle, etc.
23. Pachtler, Ratio, etc., vol. 2—Ratio of 1586, of 1599, of 1832.
24. Vasco, Part 1, cc. 1, 2, 3, 4, 5, Part 2, cc. 1, 2, 3, 4, 8 and Parts 3 and 4.
25. Course of Studies for the Colleges of the Missouri Province of the Society of Jesus—St. Louis, 1887.
26. Revision of last, 1893.
27. Modus Explicandæ Prælectionis pro Scholis Inferioribus Societatis Jesu.
28. (Archambault)—Notes on the Ratio, Parts 2 and 3.
29. Catalogues of American Colleges and Prospectuses of the Colleges of Valladolid (1888 and '89) and Tudela (1890), and of the University of Bilbao (1888).
30. A Summary of the Proceedings of the Commission appointed by Rev. Fr. Fulton, S. J., Provincial, to help towards Improving and Unifying the studies in the Classes below Philosophy of the Colleges of the Maryland-New York Province—Boston (1888?).

31. Course of Studies for the Lower Classes—Boston, 1888.
  32. Rochemonteix—Un Collège, etc.
  33. A. Julien—Devoirs de Vacance—Troisième, etc.—Paris, 1892—several other sets also.
  34. Hughes, cc. 6, 7, 11 to 18.
  35. Oswald, pp. 258 to 270.
  36. Reglamento Interior para los Collegios de 2<sup>a</sup> Enseñanza de la Provincia de Castilla—Oña, 1892.
  37. About Teaching, in the WOODSTOCK LETTERS, 1892, vol. 21, p. 161.
  38. Calendario dell' Istituto Sociale di Torino—1893-'94. Several other calendars.
  39. Martin—Adhortatio, etc.
  40. Quick—Educational, etc.—cc. 4, 11, 22; Appendix, Class Matches, p. 529; Competition, p. 530.
  41. Delbrel—Juan Bonifacio.
  42. Essais Pédagogiques—Belgian Province—Lithograph.
  43. Le Fils du Grand Condé—H. Chérot, S. J.—Précis Historiques, December, 1894.
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## THE INDIAN MISSION ON MANITOULIN ISLAND.

*A Letter to Mr. Bashnal from his brother.*

HOLY CROSS MISSION, WIKWEMIKONG,  
MANITOULIN ISLAND, ONT., Jan., 1895.

DEAR BROTHER,  
P. C.

You wish to know something about our life in this mission; let me tell you first about our household here, perhaps later I can get one of the fathers to send you something about the outlying missions.

Our community consists of five priests, one scholastic, and eight lay brothers. We are all very busy and none more so than our Superior, Rev. Fr, Richard; for besides his work in the ministry he has to superintend our Industrial School for the Indians, and to look after the different workshops, the convent school, etc. Dear old Father Du Ranquet, the brother of your former Spiritual Father at Woodstock, in spite of his eighty-three years, is still as active and energetic as ever; in fact; he works as hard, if not harder than many a one twenty years younger. He preaches every second Sunday, and often goes out on missionary excursions. On Christmas eve he spent the whole afternoon and half the night in the confessional; fifteen minutes before midnight Br. Kœhmstedt had to go and remind him that he had not yet taken his supper.

Our other missionaries do not let the grass grow under their feet. Had I the time I could write a great deal about them for your edification; as it is, let me mention one or two facts. Not long ago, a wagon drove up at ten o'clock at night to get a priest for a dying person seventy-five miles away. In a few moments Father Superior was ready. After riding the whole night and the greater part of next morning over roads such as you find only here, he reached his destination. What a shaking up this kind of travelling implies you may imagine.

Father Paquin is now absent on one of his missionary expeditions, travelling with his sleigh and team of dogs through the country, either on land or over the frozen lakes.

His dogs are a strange set. You can get along with them well enough, as long as you urge them on by speaking or shouting; they will even put up with a good deal of scolding; but look out for trouble if you try to persuade them with the whip. By falling down and managing to get themselves well entangled in the harness they will teach you the error of your ways. And they succeed, so that one experiment of this kind is enough. As it is no easy task to disentangle them and put things in order again, you try for the future to have recourse to gentler methods.

The dogs of our Indians, too, have to be looked after occasionally. They don't eat cats like their Alaskan cousins, but they delight to hold a pow-wow over some misguided sheep, which happens to stray across their path. However, they have to pay dearly for the jollification should Frère Hébert, our farmer, catch them. A load of shot in their stomachs, or a poisoned titbit, generally spoils their digestion and cures them of their sheep-stealing propensities forever.

Mr. Gaume, a scholastic, and Br. Stakurn teach school. On New Year's day they had their class exhibition, after which the boys relieved an immense Christmas tree of its load of good things.

We have forty-seven boarders, and generally from twenty-five to eighty-five day scholars. The government of Ottawa pays for forty-five of them, I think about \$60 per boy. Little enough to be sure, seeing that we have to board them and clothe them from head to foot. A new pair of shoes usually lasts them about six weeks, and as to their other articles of clothing they manage to wear them out with equal dispatch. We are teaching quite a number of trades to our Indian boys. Br. Trudel has two of them in the tin-smith shop, two others are in the blacksmith shop, while Br. Gauthier is instructing four more to be carpenters. Others, again, are employed in shoemaking, weaving, and baking. We have about two hundred acres of land under cultivation, with a steam sawmill and steam pump, both of which are being renovated. Last summer one of the Government inspectors paid us a visit, and was so pleased with all he saw, that he urged us to send some of the work done by our pupils to Ottawa to be exhibited at the Indian department.

On Christmas we had the first Mass at midnight and nearly all of our Indians received holy Communion. The singing was good and I may say the same of the playing of several violinists. One of the Indians brought his big bass drum to church and I assure you he thumped it vigorously.

Throughout the whole Mass we could hear "boom, boom." *Adeste fideles*—boom, boom; *læti triumphantes*—boom, boom, etc. On New Year's Eve all the men came to the parlor to pay us the customary visit. Fr. Superior had just begun to address them, when lo and behold, just under the window "boom, boom" is heard, the door opens and the big drum appears again on the scene, followed by an accordion, fifes, and some Indians in all the glory of feathers and war-paint, in true sixteenth century style. After shaking hands all around, and performing their war dance with instrumental accompaniment, they were ready to receive their usual New Year's present, consisting of an ox head including the horns, two dishes of flour, some tobacco, and two dozen clay pipes. Each of their chiefs is honored with a similar visit. A few days after, the gifts thus collected furnish them with the materials for a grand pow-wow. During high Mass on New Year's Day Father Superior blessed bread for them. I think the ceremony takes place after the *Gloria*. Br. Kœhmstedt tells me he cut and distributed 800 pieces this year. The distribution takes place immediately after the blessing, and, while some of the faithful continue to sing, others after making a big sign of the cross begin to eat. After vespers the whole congregation gathers around us to wish us a Happy New Year. Again hand shaking all around from the biggest to the smallest; my arm was pretty tired I can assure you.

Our Indian village has about 500 communicants, so that, not including our outlying missions, we have in our little chapel 1400 Communions yearly. This chapel is now almost buried in snow, and through the deep snow-drifts, we have to plough our way to Mass, while the winds from the Georgian bay blow fiercely about our ears. Our communication with the outside world is difficult, as it is two days' journey to the nearest railway station, and even in summer, we have to travel twelve miles to meet the steamboat. Yet our Indians are happy, and God alone knows the good done by our missionaries among this simple people. The Indians have the greatest confidence in us. They turn to the fathers in all their trouble and difficulties no matter how small and trifling they may appear to others. Except in case of sudden death through accident or the like, no Catholic Indian dies without a priest.

Your Brother in Christ,

JOSEPH BASHNAL, S. J.

## BOOKS OF INTEREST TO OURS.

### RECENT PUBLICATIONS.

*Manuel des Exercices de Saint Ignace.* Résumé des principaux commentaires. In 8vo., écu, pp. 544, prix, 4 fr.<sup>(1)</sup>

This book is so valuable for every Jesuit, and especially for those who are called upon to give retreats, that we subjoin a translation of the announcement of it, which, with the letter from Fr. Grandidier containing the approval of Very Rev. Father General, will give a better idea of it than any words of ours.

The "Manuel des Exercices" contains, as its secondary title indicates, a compendium of the principal Commentaries of undoubted authority in the Society. As it is nearly impossible to have these Commentaries always at hand, we have believed it would be useful to extract the substance of them, in order to make a portable volume, which may be a *vademecum*, suitable for the private use of every Jesuit, and a sure guide for the retreats he is called on to give to the faithful. It consists of two parts: (1) the text of St. Ignatius; (2) supplementary meditations. Part first, like the Exercises, is divided into four weeks or series containing an indefinite number of days. Part second reproduces the *Mysteries* of the Life of Christ our Lord, followed by *meditations developing* these mysteries. In order to facilitate the study of the Exercises, we have carefully distinguished, in each of the four weeks of the first part, the meditations properly so called, and what the bull *Pastoralis officii* calls the "documents" of the spiritual life.

A detailed commentary accompanies the text of St. Ignatius and serves to explain it. Among the most authentic interpreters of the exercises whom we have consulted, it will be sufficient to name: upon the doctrine and method,—the Directorium, approved by the fifth General Congregation, the masterly studies of Suarez, De Palma, Gagliardi, Trinkellius, Ferrusola, Le Gaudier, and the expositions so simple, and at the same time so elevated, of Père Cahour and Père De Ravignan; on the meaning of the words of the Vulgate or the Autograph,—the profound and clear notes of Diertens and Roothaan; finally upon the spirit of the Exercises them-

<sup>(1)</sup>As this work is reserved exclusively for Ours it cannot be purchased from the booksellers. Application should be made to the procurator at Paris, M. Lavigne, 35, rue de Sèvres, Paris, France.

selves,—besides the great school of spirituality belonging to the end of the seventeenth and the commencement of the eighteenth century in Spain, France, Italy, and Germany, the modern *commentaries* of De Ponlevoy, Denis, Boylesve, and Meschler, the *Journal* of Père Olivaint, and the leaflets of Père Jennessaux.

May this "Manual," which is reserved exclusively to the houses of the Society, "contribute," as Father General desires, "to develop more and more amongst Ours, the understanding and the practice of the Exercises of our holy Founder!"

The subjoined letter of the Father Assistant of France contains the approbation of Rev. Father General :

*Fiesole, le 26 Novembre 1894.*

MON RÉVÉREND PÈRE,

P. C.

Sa Paternité a reçu votre *Manuel des Exercices de saint Ignace* : Elle en est fort contente et le préfère, m'a-t-elle dit, à la plupart des ouvrages qui, en ces derniers temps, ont traité des Exercices ; Elle a remarqué en particulier que vous suivez l'ordre indiqué par saint Ignace et que vous recommandez de le suivre fidèlement. C'est pourquoi, en bénissant l'auteur, Elle désire que l'ouvrage contribue à développer de plus en plus, chez les NN., l'intelligence et la pratique des Exercices de notre saint fondateur.

Heureux de vous transmettre cette approbation si autorisée, je me recommande à vos prières et SS. SS.

Ræ Væ *infimûs in Xto servus,*

F. GRANDIDIER, S. J.

CARDINAL FRANZELIN, S. J.—A Sketch and a Study.—By the *Rev. Nicholas Walsh, S. J.*, Dublin, M. H. Gill and Son, 1895, pp. 221, with portrait, price 4 shillings.

This is a valuable addition to the literature of spiritual reading. It is made up of the outlines of the life of John Baptist Franzelin, Cardinal Priest, drawn by a loving hand, and a series of digressions on divers topics of the spiritual life. There are excursions on education, vocation, on preparation for the active life and the need of personal holiness, on the shortcomings of the saints, on the value of prayer and examination of conscience, on purity of intention, on the value of time, and at the end on the principle of perfection according to one's state of life. As Father Walsh indicates in his dedication, its chief use will be for the scholastics of the Society of Jesus and ecclesiastical students generally. We can vouch for its solid worth not only to these, but to all priests, religious and students, who are desirous of having set before them in a familiar, striking, and most interesting way the solid principles of supernatural living. Its author knows how to be interesting and when speaking God's les-



sons, does not fear to do so with the force of apostolic authority. He freshens up our memory of the ultimate source of ascetic canons with copious citation of Holy Writ and the Fathers in a way that pleasantly reminds us of the great classics in ascetic literature.

As a sketch of Franzelin the book is charmingly successful, the lines are drawn boldly and distinctly, and if they were all gathered together would leave us an image, pleasant to remember and profitable to meditate upon. But by the exigencies of the author's double purpose they are scattered, and in a way confused, by the long digressions. There is this advantage, though, that one feels inclined to glance through the book again and gather them all together. It is a study of religious student life in the Society of Jesus, portrayed apropos of the different epochs in Franzelin's career, rather than a study of Franzelin himself. To project the life and character of a man from the pages of a study, there is doubtless need of his private personal writings, and these we learn were mostly destroyed; or of the testimony of those who had confidential knowledge of the interior workings of his soul, and these wisely say nothing. There is a third source, that of familiar intercourse, and that was available for the period when Franzelin was professor of theology and afterwards when Cardinal. In consequence this is easily the best reading of the biographical portion of the book.

The details of his method of teaching are highly interesting, and the effects of his teaching on his scholars give us a true insight into the full power of the man. The humility of Father Franzelin when high honor came upon him is most touching, and the sweet piety of his humble death is, beyond word, most edifying.

But it is as a study of ascetical life that the book will be most valued. Solid, theological, clear and practical, the lessons the author teaches will sink into the reader's heart. One may well wish to have it read in every scholasticate and seminary where the English tongue is spoken, and it needs no prophet to say that its reading will be productive of much good in the inculcation of sound principles and in the encouragement of the reader to more earnest effort towards a truly supernatural life.

We must not forget to notice the brief history of the Roman and German Colleges which is inserted. It makes most interesting and valuable reading, but adds to the lack of continuity which is noticeable in the work. We would not wish to lose it, but would like to have it come to us somewhere else.

The short account of the edifying death of Father Passaglia at the end of the fifth chapter is something for which Father Walsh deserves our sincere gratitude. Mindful of the rejoicing of the angels in heaven, it is with real pleasure that we

saw perpetuated the good word of that pious death, which heaven and earth had both been praying for.

The Messrs Gill have brought out Father Walsh's monograph in a worthy manner. It is in large octavo bound in red with the title in gold; it is printed in bold clear type, generously spaced, on paper of fine quality, and is adorned with a frontispiece of the Cardinal.

SALVATORE M. BRANDI, S. J., *La Questione Biblica e l'Enciclica "Providentissimus Deus" di S. S. Leone XIII.* Roma 1894, Direzione ed amministrazione della "Civiltà Cattolica," via di Ripetta 246.

S. M. BRANDI, S. J., Rédacteur à la Civiltà Cattolica, à Rome, *La Question Biblique et l'Encyclique "Providentissimus Deus,"* traduit de l'Italien par M. l'Abbe Ph. Mazoyer, du clergé de Paris. Ouvrage revetu de l'imprimatur du Maitre du Sacre Palais. Paris, P. Lethielleux, 10 rue Cassette, 10.

Father Brandi's controversy with the anonymous writer in the "Contemporary Review" concerning the papal Encyclical on the study of the Sacred Scripture is so well known, that we need not tell its history or praise the solidity of the arguments with which the articles in the "Civiltà" undermine the position of the liberal school of Bible studies. At the same time, much had to be said that has more than a transitory value; the Encyclical itself, which must be in future the guide and director of the Catholic Scripture student, had to be explained in a more than cursory manner; the idea of inspiration had to be developed in order to show the false principles of the opponents; many knotty points, especially of the Old Testament, had to be interpreted to answer the specious difficulties cast out at random in the Contemporary Review. All this taken together forms a little volume of 228 pages, or of 246 pages in the French translation. After the Preface, the author treats of the Catholic doctrine on inspiration; in the second chapter, he gives the principles of the new school; next the inerrancy of the Bible is considered; in the last three chapters, we find the solution of three classes of pretended errors in the Bible, of scientific, logical, and historical errors. The first of the Appendices gives the text of the Encyclical, and the second contains a number of letters sent by well known Catholics or Catholic bodies to the Holy Father in approval of the Encyclical.

*Vie du Père Jacques Lainez*, Second General de la Compagnie de Jésus. Par le Père JOSEPH BOERO, S. J. Traduction de l'Italien par le R. P. De Coppier, S. J. Société de Saint Augustin, 1894, pp. 306.—Prix 3 fr. 50 (70 cts).

We are sure that many of our readers will welcome a French translation of Fr. Boero's "Vita del P. G. Lainez;" many more will regret that an English version has not been made. Every Jesuit should wish to know the life of the man

whom St. Ignatius put, in many respects, above all of his first companions. Thus Father Ribadeneira, in his "Principles of Government of St. Ignatius," says, "Our Father (Ignatius) told me that there was no man amongst us, not even Father Francis Xavier, to whom the Society owed more than to Father Lainez; he even assured Lainez that he would be his successor in the generalship." As to his talents, Ignatius judged him capable to complete the "Summa" of St. Thomas. The style of the translation is pleasing, the appearance of the book, with its red line and illustrated with engravings, attractive.

Besides the life of Lainez, there is a sketch of another of St. Ignatius' first companions, Alphonse Salmeron.

*Conférences Pédagogiques, ou Essai d'un Cours de Pédagogie.* Lithographed at Tronchiennes, 1894, pp. 88.

This pamphlet contains a series of ten lectures delivered by FR. VERSTRAETEN to the juniors at Tronchiennes. It shows many marks of careful and thoughtful handling of material, and is especially to be commended for the use made by its author of our most approved educational writers. The Belgian Province has deserved well of the Society by printing some of their works in its "Thesaurus Magistrorum." The Thesaurus forms the basis of Fr. Verstraeten's course, but not its whole sum and substance. Other authorities outside that valuable manual, and even not Jesuits, are freely utilized; for the intention is to present a general view of the science of Pedagogy, brief, indeed, but clear and to the point. This Fr. Verstraeten has well done. Of course, however, the main element of interest in the lectures is their reference to practical teaching in the Society in our own day. They accordingly explain and develop the methods set forth in the Ratio and interpreted or modified by Juvencius and others, and, in later times, by the special regulations of the Belgian Province. Practical hints are numerous on every page,—hints as to discipline, hints as to teaching, hints as to the Professor's own behavior, hints as to things spiritual. These are gathered from the best sources corrected by personal experience. They cannot fail to be profitable for the future professors of the province, and the juniors of Tronchiennes are to be congratulated on having such instruction afforded them thus early in their career.

*The Irish Monthly*, January 1895. We call our readers' attention to this magazine, as we have reason to believe that some of them are not aware that it is edited by one of our Society, and for its literary merit and interest is superior to many more pretentious reviews. The editor is Fr. Matthew Russell, S. J., so well known to many doubtless by his books of Eucharistic Verses,—"Emmanuel," "Moments Before the Tabernacle," "At Home near the Altar." That so ex-

cellent a writer not only edits, but takes the greatest interest and pains with his "Monthly" is a sufficient guarantee of its excellence. To prove that it is of interest, too, to Americans, we have only to turn to the contents of the January number. The first article is on "The First Lord Coleridge and his Brother," this "brother" being our own Fr. Henry Coleridge, so well known for his "Life of our Life," and "Life and Letters of St. Francis Xavier." In the fifteen pages of this article Fr. Russell gives us a truer idea of the relations between these two eminent brothers than can be found anywhere else. There are exquisite little traits about Father Coleridge as editor of the "Month," and we know many who will agree with Fr. Russell in his criticism, that Father Coleridge's best works were in the earlier years of the "Month," and that later he grew too diffuse. We quite agree with Father Russell when he gives us, as an instance of this earlier period, the Life of Suarez, and in his wish that it be reprinted. It has been recently read in the refectory at Woodstock and was listened to by all with the greatest profit and interest. Other articles of interest to us in this number are the verses on "Three Noble Hearts" (Robert Bruce, Don John of Austria, and Daniel O'Connell), and "Dr. Bacon, Bishop of Portland, U.S." The "Notes on New Books" are always interesting. When we say that the price of the "Irish Monthly" is only seven shillings (about \$2) a year, we trust that it will be another inducement to gain it more subscribers. It certainly should be found in all our houses, and in our students' and sodality libraries.

*Characteristics of True Devotion.* From the French of J. N. GROU, S. J. A new edition under the care of Rev. S. H. Frisbee, S. J. New York, Benziger Bros., 1895, pp. 200. Price 75 cts.

This little work forms the second issue of "The Complete Ascetic Works" of Father Grou. It is, perhaps, the best known of his works, though it has been for some time out of print. It has been often translated into English, once, at least, by the Protestants. The editor has chosen the old translation of Father Alexander Clinton, S. J., and carefully revised it. The English in places does not run as smoothly as it might, but the translation is correct and complete which cannot be said of any of the other versions. Those not understanding French will no longer be obliged to have recourse to the mutilated Protestant version. It is having, we learn, a rapid sale.

*La Très Sainte Vierge, A-t-elle aidé Saint Ignace à composer le livre des Exercices Spirituels?* Par le P. HENRI WATRIGANT, S. J.

Our readers will find on page 52 of this number, an extended article on these valuable letters. We notice it here

again, that it may not escape anyone who turns to the book notices, as also to state that copies of this pamphlet may be obtained from the author, R. P. Watrigant, St. Acheul, Chaussée Périgord 38, Amiens, France, for 1 franc, 75 centimes (35 cts). On receipt of this sum, which may be easily sent by a foreign postal order, it will be mailed franco.

Father Watrigant also informs us that he has still several copies of *Historia Exercitiorum S.P.N. Ignatii* by FR. DIERTENS, which he will send to any address on the receipt of two francs (40 cts.); address above.

FATHER HAGEN'S "*Synopsis*."—Another review of the second volume of the *Synopsis* has appeared in the standard literary journal of Germany, the "*Literarisches Centralblatt*" (1894; No. 34, Aug. 18). This journal is one of the most critical that exists, and has been known as hostile to our Society. It cannot refrain, however, from praising the *Synopsis*. It says: "The second volume of the *Synopsis*, which is entirely devoted to Geometry, possesses the same excellence that we attributed to the first volume, in this Journal (No. 1, Sp. 10). It is composed with extraordinary diligence, and furnishes a guide through the whole of that vast field. The second volume surpasses the first by its systematic grouping, as the connexions between the various branches have been more fully brought out." Then follow some technical remarks about various chapters, and the conclusion is as follows: "It is to be hoped, that this meritorious undertaking, the utility of which is becoming more and more apparent, will rapidly approach a happy conclusion."

FATHER HAMY has secured for his collection of engravings at Boulogne, a very rare sheet in folio size containing the portraits of Fathers James De Sales and William Sautemouche, put to death by the Calvinists of Aubenas, February 6, 1593. They were the first French Jesuits to be martyred on French soil. Beneath the engraving is a notice of their lives, and, in the middle of the text, four medallions representing different scenes of their martyrdom. It will cost some 300 francs to reproduce this rare engraving with an appropriate notice, and Fr. Hamy asks for 150 subscribers at two francs each to enable him to carry out this work.

Our author has completed his "*Richesse des Jésuites en France avant 1762*," and has prepared 2000 biographical notices of fathers of the Society, and compiled 3000 others,—all with a view to the publication of a "*Biographical Dictionary of Well Known Jesuits*." He asks Ours in all parts of the world—men of good will and charity and love for the Society—to help him in this monumental work. They can do this by communicating to him their views and plans about this work, by collecting matter, or, finally, by pointing out docu-

ments or manuscripts not generally known. His address is 14 bis, rue Lhomond, Paris.

Lethielleux, 10 Rue Cassette, Paris, announces the following course of Dogmatic Theology :

*Institutiones theologicae in usum scholarum, auctore G. B. TEPE, S. J., Cum approbatione Emin. Card. Richard, Archiep. Parisiensis, etc., in four vols., 6 francs each.*

Vol. I. De Vera Religione, de Ecclesia Christi, de Verbo Dei scripto et tradito, in 8vo., pp. 606. Vol. II. De Deo Uno, Trino, Creatore, in 8vo., pp. 672. Vol. III. De Gratia, de Virtutibus Theologicis, de Verbo Incarnato, in 8vo., pp. 600-700. Vol. IV. De Sacramentis in Genere et in Specie, de Novissimis, in 8vo., pp. 600-700.

The first two volumes, excellently printed, were issued last year (1894); the other two are in press. —For over twenty years Father Bernard Tepe, of the German Province, has been teaching the Dogma of the Long Course to Ours, at St. Beuno's College, England. His doctrine is very sound; his divisions are distinct and lucid; his enunciations short and precise; his exposition and style plain, concise, clear. It is a real pleasure to read these new "Institutiones." Already several European Reviews have spoken highly of them, and the "London Tablet," for Jan. 12 has a most laudatory review of them.

*Qualitative Chemical Analysis of Inorganic Substances as practiced in Georgetown College, D. C.* The American Book Company, 1894.

The origin of this little book of 65 pages is thus told in the opening sentence of the preface. It "may be considered as the outcome of a series of Analytical Tables prepared and printed for the use of his classes by Rev. H. T. B. Tarr, S. J., formerly Professor of Chemistry in Georgetown College, and revised and reprinted for the same use by Rev. John W. Fox, S. J." The book as it appears now, again revised and enlarged, is the work of the present Professor of Chemistry in St. John's College, Fordham.

The two great difficulties for the ordinary student analyst are the desire to rush ahead without allowing time for complete separations, and, perhaps especially, a certain feeling of bewilderment and helplessness when a guiding hand is not near. The first inconvenience is done away with by the restraining influence of professor and tutor, and the second will, in absence of professorial assistance, be very much diminished by the use of a book such as this Analysis.

The book consists of Tables, preceded by a brief sketch of the group members and their principal compounds, and followed by Explanations. The Explanations call attention to points that may seem obscure in the working scheme, and they also present the equations corresponding to the various

reactions. Every page bristles with formulæ, but the student at this stage is supposed to be somewhat familiar with them. Still it might be well to caution him that while a formula in the Table is used in a qualitative sense only, the same formula in the equation has a quantitative meaning too. For when one uses the true or assumed molecular symbol as a mere chemical *short-name*, one is apt to forget the *number* attached to it, and the equation thus loses its value and its name. While a few minor statements in the sketch of properties seem a little dogmatic, some very high authorities expressing more doubt than the author does, the book is to be very highly commended for its clearness, brevity and practical aim. It is a pity it was not brought out at the beginning of the present school year, but its merits will be known when classes reopen for the year '95-'96.

The American Book Company is to be complimented for the neat dress given to the Analysis, though—it may be merely an impression of ours—the title page does look a trifle unbalanced. Some may object to the size of the book, but in these days of roomy laboratories and ample desk-space this generously large page is, we think, a good feature, not a fault.

*Books by our Spanish Fathers.*

FR. URRABURU has published the first volume of his Psychology, and is getting ready the second.

FR. MENDIVE has given his first book of Theology to the printers, and will soon give the others.

FR. BENGOCHEA will soon publish a book on Liberalism.

FR. MINTEGUIAGA has written an elementary treatise "De jure Penati," and he is going to publish a larger one as a reference book.

FR. LAPLANA has published by Herder, of Friburg, "Syntax Latina cum thematis ad exercendum."

The fourth volume on theology by FR. CASAJOANA has been published, and the fifth will soon be out.

*Books by Fathers of the German Province.*

FR. W. WILMERS has published the first two volumes of his "Lehrbuch der Religion," which we have already announced as in preparation. This is the fifth revised and enlarged edition. The 3rd volume is nearly finished. The 4th volume has been begun.

FR. V. CATHREIN has edited "Der Socialismus," sixth enlarged edition (twelve thousand copies).

FR. H. WITT has published some good meditations on Purgatory.

The indefatigable FR. JOSEPH SPILLMAN has just published "In der neuen Welt. Erste Haelfte: Westindien und Südamerika. Ein Buch mit vielen Bildern für die Jugend." With two colored maps. 4to, 380 pages. M. 7.00. Herder.

The same author has had published by Herder a series of illustrated tales for youth, which, like the stories of our Fr. Finn, are meeting with great success. Three of these stories have been translated into Spanish.

FR. ALEXANDER BAUMGARTNER has issued "Das Ramagana und die Rama-Literatur der Inder. Eine literaturgeschichtliche Skizze."

One of the first Orientalists of our time expresses his opinion about it thus: "The *Ramagana*, and the various literary compositions in Sanscrit, Prakrit, and the later vernaculars, which have grouped themselves around the legend of Rama, have been made by the Rev. A. Baumgartner, S. J., the subject of an essay which, though primarily intended for a wider circle of readers, will be highly appreciated also by the small band of Sanscrit scholars who are familiar with the originals. It gives, couched in vigorous and attractive language, a critical and summary digest of whatever has been written on this ancient Indian cyclus of legends and its ramifications, not in India only, but also in countries and islands beyond; and, while it serves as a useful manual of reference for the student, it sheds new light on the chapter in the literary history of the world, which has been for ages, and will long continue to be, the delight of millions."

A second edition of Fr. Baumgartner's "Reisebilder aus Schottland" is in preparation.

FR. JOH. B. LOHMANN has published a fifth edition, revised and much enlarged, of his "Betrachtungen auf alle Tage des Jahres für Priester und Laien," in four vols., each volume having 400-500 pages.

Father Sommervogel writes, "My work (the *Bibliothèque des Ecrivains de la Compagnie de Jésus*) advances; vol. vi., finishing half of the letter 'R,' will appear in February."

Our French Fathers at Chang-hai are publishing a most valuable series of works on China, under the name of "Variétés Sinologiques." Five volumes have already appeared, and a sixth volume is announced. The fifth volume is by Father Stephen Zi (Sin), S. J. a native Chinese, and treats of "The Literary Examinations in China." These volumes are sold at prices ranging from \$1.25 to \$2.50 per volume, are illustrated, and written in French. They may be had by addressing Le R. P. Directeur des Variétés Sinologiques, missionnaire Catholique, Chang-hi, China.

ACKNOWLEDGMENTS. — We have received the following Books and Periodicals for which we return our heartiest thanks: — From the Rev. Nicholas Walsh, S. J., Milltown Park, Dublin, *The Life of Cardinal Franzelin*. From Père H. Watrigant, Saint Acheul, France, *La Très Sainte Vierge, A-t-elle aidé Saint Ignace à Composer les Exercices?* From



Fr. R. M. Galanti, Brazil, *Compendio de Historia Universal* (three copies), Solemne Distribuição de Premios, et Alumnos do Colegio em Ytu, Catalogus Prov. Rom. 1893. From Rev. E. J. Devine, S. J., *The Canadian Pacific Railway*. From Mangalore Mission, *Status Missionis Mangalorensis*, 1894, *Report of St. Joseph's Leper Asylum*. From Rev. P. N. Malzieu, Quito, *Ordo Divini Officii Recitandi a PP., S. J., Æquatore et Colombia*, 1895. From "Lettres d'Uclés," *Ordo in Divinis Officiis servandus a PP., S. J., in Prov. Lug. et Tolosana*, 1895.

Catalogues of the following provinces: *Castile, Ireland, Holland, Canada, Missouri, New Orleans*.

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### ANSWERS TO QUERIES.

XXIII. We have received several answers to this query, about an edition of the Spiritual Exercises consisting of passages of the Holy Scripture, etc. The following are such books:

*Scriptura Sacra in formam meditationum redacta*; a Patre NICOLAO LE PAULMIER, S. J., Lugduni: Perisse Fratres, 1842.

P. GHESQUIER DE REAMDONCK, *David Propheta, doctor*, etc. *Appendicula Exercitiorum S. Ignatii ex solo psalmodum libro*. Gand, 1824.

*Lumina Sacra et Affectiones Piæ* a LAURENTIO KEPPLER, S. J., Salisburgi, 1576. Vide Sommervogel's *Bibliothèque*, vol. iv., p. 1003. This work gives many meditations on the Exercises composed of texts from the Bible.

XXIV. In regard to the first *printed* book by a member of the Society, Father Sommervogel sends us the following reply: Until a few years ago it was believed and frequently stated, that the first printed book by a member of the Society was "*Exercitia Spiritualia*" (Romæ, 1548),—the translation of P. Frusius. I was able, however, to go back still earlier by pointing out the Sermons of Fr. Salmeron,—"*Oratio R. P. Magistri Alphonsi Salmeronis de Societate Jesu, Theologi, nuper in Concilio Tridentino habita, in qua ad exemplar Divi Joannis Evangelistæ vera Prælatorum forma describitur. Romæ, per Stephanum Ricolinum Saliensam Chalcographum Apostolicum. Anno MDXLVII., Mense Martio, 4°, pp. 9.*" Still later, however, Father Braunsberger, the editor of the forthcoming edition of the "*Correspondence of Blessed Canisius*," called my attention to an edition of the "*Works of*

John Tauler" (1543) and of the "Opera S. Cyrilli (1546). See Sommervogel's *Bibliothèque*, vol. ii., col. 617, and the appendix of the same volume, p. 7.—Hence the first printed work by a Jesuit is "OPERA TAULERI" 1543, edited by *Blessed Peter Canisius*.

QUERIES.

XXV. The XXII. General Congregation (1853) gave its approval in the 38th Decree, to the proposition, made by its committee, for a new revision of the Ratio. Is there any information to be had as to the steps taken towards this revision in regard to the Lower Schools?

XXVI. What are the reasons why the Ratio calls for examinations by boards?

XXVII. Supposing the permission of superiors requisite for so important an abandonment of the Ratio, is it in our day desirable that prelections should not be given, their place being now taken by the notes mostly found in modern editions of classical texts? To what superior would application have to be made for such a change?

XXVIII. When and where were the Exercises first given to many together? How were the meditations and *documenta* manipulated? Where in any Jesuit writer can directions be found how to proceed in such cases? Did St. Ignatius himself ever give the Exercises to a body of men?

XXIX. Who was the first one born in America to enter the Society?

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## OBITUARY.

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### FATHER PATRICK S. MURPHY.

Father Murphy was born in Ireland on March 14, 1854. Coming to this country at an early age, he passed his youthful days at Jersey City, where Father Marechal took a great interest in him, taught him the elements of Latin, and encouraged him to study for the priesthood. He met with such success in his studies and was so exemplary in his conduct that he merited to be received into the Society, and he began his novitiate at West Park, November 17, 1876. After four years spent there as a novice and junior, he was sent in 1880 to Woodstock for his philosophy. At the end of his second year he was sent to Boston College to teach the Latin elements. It was here that his health broke down. Never very robust, his lungs became affected and hemorrhages began. His superiors thinking a warmer climate might help him, ordered him to Frederick where he recovered sufficient strength to be sent the following year to Woodstock. Here he passed three years in the Short Course and was ordained priest by Cardinal Gibbons, August 28, 1886. He was then sent to make his third year of probation at Frederick. During all this time he had to battle with the disease which was slowly but surely sapping his strength. In the summer of 1887 he was sent to Fordham and it was here he did the great work of his short life. That he might have plenty of outdoor exercise he was put in charge of the parish. For five years, though he was ever growing weaker, he applied himself to the care of souls with such devotedness that he endeared himself to the people and his name is still held in benediction by many in the Fordham parish. He remained at Fordham till Sept. 1892, when it was determined to give up the parish to the archbishop. He was thus the last pastor of Ours to have charge of the Fordham congregation, for though Father Hart acted as pastor for a few months after Fr. Murphy's departure, it was only to make the last arrangements for the transfer. The giving up of the Fordham parish was a severe blow to Father Murphy, and he was never the same active man again. He went first to Gonzaga College, Washington, then to St. Lawrence's, New York, and in the spring of 1893, was sent back to Fordham. Here he grew so weak that it was thought well to give him the last sacraments. He recovered somewhat and in the beginning of October he returned to St. Lawrence's, thence he went to Frederick where he piously died on Feb. 7, 1894.—R. I. P.

## FATHER CHARLES J. O'CONNOR.

Father O'Connor departed this life on May 5, 1895, at St. Peter's College, Jersey City. He was only in middle life having been born in Dublin, Ireland, on the first of December, 1843. He came to this country when very young, and was first a student at the old St. Joseph's College, Philadelphia, and afterwards at St. Francis Xavier's, New York. He did well in his classes, as he received a number of prizes each year, while his piety and devotion as a sodalist, joined to the prayers of a most worthy mother, seem to have won for him and a younger brother the grace of a vocation to the Society. The brother, Edward, died just after taking his vows being a young man of great promise, as those who were with him, as well as the words of his novice master attest. Charles, the subject of this notice, was destined by God for a noble work of zeal and devotedness among the parish children of St. Francis Xavier's. Entering at the Sault in March 1862 he was one of the first novices trained by Father James Peron, and to that devoted father he bore a life-long affection and deep gratitude. In those days there was no juniorate in the Mission of New York and Canada, so the young junior was sent to Frederick to study rhetoric. He staid there but a few months, as it soon became evident that his health required active work, and that he could hardly go through his regular course of studies in the scholasticate, so the next two years he made his philosophical studies while being prefect at Fordham. For the following five years he taught different grammar classes at Fordham, and, in 1873, he was sent to Woodstock for his theology. His health broke down again, so before the end of the year he returned to New York and the following year taught classics at St. Francis Xavier's. That he might complete his theological studies he was then sent to St. Mary's College, Montreal, acting also as prefect. He remained at Montreal but one year, as he is marked in the catalogue of 1876 as again teaching classics at New York. During the summer vacation of this year, Aug. 24, 1876, he was ordained priest by the Bishop of Brooklyn in his own Cathedral, and in the following September sent to West Park to make his third year of probation. The next scholastic year we find him back again at Fordham teaching humanities. The two following years he filled successfully the responsible part of prefect of studies and discipline at St. Francis Xavier's. He would have been continued in the same office, had he not been called upon to undertake a charge which became the great work of his life, and for which he will be long remembered.

The parochial schools attached to St. Francis Xavier's Church, New York, are the oldest in the city. The boys' school had been from the beginning under the care of

the Christian Brothers, Father Thiry having a certain direction of it, which his infirmity finally made it impossible longer to exercise; there had been difficulties too with the brothers about the management of the school, so there was need of an active man, one, too, of experience, to take charge of it. Fr. O'Connor was chosen by Father Robert Brady, who was then provincial, of whose well known discernment and excellent judgment the appointment was proof. It was a sacrifice to take him from the college, and the rector remonstrated. Fr. Brady was positive that Fr. O'Connor was the man for the place and the occasion, that there was a greater work for him to do in the parish school, and that no one could do it better. The result proved he was right, and events, unforeseen then, showed how well fitted Fr. O'Connor was for his new change. The year after he had taken charge of the school the Christian Brothers threatened to resign if certain concessions were not granted. They thought they were indispensable, and that by threatening to withdraw they could carry their point. It seemed to the rector that there would be no end of trouble if he yielded, and Fr. O'Connor was asked if he could take charge of the school. On his assurance that he could, the resignation of the brothers, much to their grief and amazement, was accepted. Prophecies were made that the new order of things would not last long, and that the brothers would in a year be called back. Fr. O'Connor had a most difficult task before him. Everything had to be started anew, and the sympathies of many of the parishioners were with the old teachers. Had he succeeded the first year in merely keeping the school running, even with a smaller number and at a greater expense, he would have done well. In reality, he did much more. He engaged young graduates of the college, whose talent he knew from experience, as teachers in the parochial school, took himself charge of everything, and visited the parents of the children, so that at the end of the year it was found that the number in attendance was greater than ever before, that the studies and discipline were better, and that all was done at a less expense. It was the beginning of a new era for the school. But this was not all, nor even the best. By his attention to the boys' sodality and his assiduity at his confessional, Fr. O'Connor exercised a great influence for the moral training of the boys and young men of the parish. In this work he continued for twelve years, till his health gave way.

A trip to Denver in the spring of 1893 brought some improvement but it was evident that his work was drawing to a close. For a change he was sent in the following autumn to Jersey City as Prefect of Studies and Discipline. Although suffering much and evidently slowly sinking, he remained at his post till early in February 1894, when he had to give up. Fr. Provincial, who was on the point of travelling south for the Visitation of the scholasticate, called on Fr. O'Connor at the

hospital five days before he died. The dying father said to him: "You will never see me again, Fr. Provincial, in this world, as I shall die in a very few days; and I wish to express to you and through you to all our fathers and brothers, the great joy I experience in dying in the Society. I have always had intense love for the Society and tried to work hard for its interests. I wish also to ask pardon for my many short-comings. I have been interested all my life in many works, especially in the care of children, but that is all past. Only one thing concerns me now, and that is eternity." On the fifth of May the end came. At the funeral services, the Archbishop of New York was present and gave the last absolution, to show, as he said himself, his appreciation of the labors of Father O'Connor for the children of his diocese.

The work of Father O'Connor was till his death eminently the work of a Jesuit,—the education of the young. He was not a brilliant preacher nor writer, not noted as a philosopher nor a theologian, nor even as a parish priest. Till he was ordained he was prefect and taught the young men of our colleges, and ten years after his ordination till just before his death, he labored to educate the poor children of St. Francis Xavier's parish. There was little to please nature in this, it was often hard and ungrateful work; besides he had to overcome unusual difficulties in changing the teaching body of the school. That he went on with this work day after day till he could do no more, that he succeeded in keeping up and improving the school, is to say that he did a noble work for the Christian education of hundreds of our poor children. Men will soon forget his labors and devotedness; God, we believe, has given him an eternal reward for what he has done, in his name, for the least of his little ones.—R. I. P.

#### BROTHER FRIDOLINUS HÆFELE.

Brother Hæfele was born in Baden on the 19th of February, 1820. It is said he had been a Benedictine or a Trappist for a short time, so that when he applied to be admitted to the Society he had to get a dispensation from Fr. General from this impediment. He was received into the Society July 24, 1857, at Montreal and made his two years of novitiate at the Sault, under Father Saché. His trade was that of a carpenter and he labored at it nearly all his life, first at Montreal and New York and then for almost thirty years at Fordham. He was a good carpenter and built the old carpenter shop, the old refectory and chapel, and the dwelling house in 181st Street; besides he did many smaller pieces of work. He was noted for his great patience, which showed itself in a chronic complaint from which he suffered for forty years. In the beginning of last August he began to grow weaker, so that on August 8, it was deemed prudent to give him the last sacra-

ments. These he received with devotion, and died Aug. 9, at 1 P. M. He was buried in the cemetery at Fordham.—R. I. P.

#### BROTHER CASPAR MENKE.

Caspar Menke was born March 2, 1812 at Gesecke, Westphalia, Prussia. When about twenty-eight years of age he went to Friburg, Switzerland, with the intention of entering the Society, but at that time there were so many brothers that he had to wait before being received. Meanwhile he worked at his trade which was that of a tailor. He was at last admitted and sent to the novitiate at Brieg, Valesia, on the 30th of October, 1841. Our late General, Very Rev. Father Anderledy was then a junior in this house. Brother Menke remained at Brieg till 1847 when our fathers were expelled from Switzerland. He took refuge first at Oleggio, Italy, and in the summer of 1848, when the revolution broke out throughout Europe, Brother Menke was sent with a number of other Jesuits to America. He lived at Georgetown and Frederick as tailor, till the autumn of 1850 when he was sent to the German church of the Holy Trinity, Boston. Here he remained until a few months before his death, filling the duties of janitor, sexton and what is marked in the catalogue as *ad omnia*. He labored hard and faithfully for nearly fifty years, when worn out by old age and sickness he could not work any longer. That he might have better care he was sent last June to the novitiate at Frederick, where he met a holy death on September 2, 1894, in his eighty-third year. Father O'Rourke gave him the last sacraments, the Mass was said and last absolution given the following morning by Father Provincial, and the good brother was buried in the community cemetery. Brother Menke had endeared himself to all the parishioners of Holy Trinity, and at his golden jubilee they gave him a grand reception, with speeches and many presents. Father Weninger when giving a mission at our church said, "Brother Menke deserves to be put in a frame and proposed as a model brother of the Society." Indeed his obedience, modesty, and fidelity edified all who knew him, and give us the assured confidence that they have secured for him an everlasting reward.—R. I. P.

#### BROTHER PATRICK CORRIGAN.

Brother Corrigan was born in the North of Ireland May 2, 1821. Like many of his countrymen he came to seek his fortune in the new world and at first settled at Quebec, and later in the forests of Canada. He finally drifted to Green Bay, thence to Marquette, Wisconsin. It was here during a mission he met a priest and being led into a conversation

about religious matters, he was advised to make a retreat with the Jesuits with the determination to enter the Society as a lay brother, should this prove to be his vocation. He went to Montreal where on the 14th of December 1872, he was received for the New York and Canada Mission. After his novitiate he was sent to Fordham where he remained till his death, with the exception of one year which he passed in Jersey City and St. Francis Xavier's. He was a mason and stone cutter and worked hard at his trade till two years ago when, growing weak from old age, he was appointed to help Fr. Jouin in the book-bindery. He grew still weaker till last May he was obliged to give up all work, and remain in the infirmary. He continued to fail till he died Oct. 11, fortified by the rites of Holy Church.—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From October 8, 1894 to Feb 15, 1895.*

	Age	Time	Place
Br. Paschal Megazzini . . .	55	Oct. 8	Missoula, Montana.
Br. Antony Ciotti . . . . .	79	Oct. 30	Los Gatos, Cal.
Fr. William H. Duncan . . .	59	Nov. 2	Georgetown College, D.C.
Fr. Thomas Ouellet . . . . .	74	Nov. 26	Im. Concept., Montreal.
Br. William McClelland . . .	29	Nov. 28	Santa Clara, Cal.
Fr. Francis Gautrelet . . . .	80	Dec. 20	Im. Concept., N. Orleans.

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**Requiescant in Pace.**



## VARIA.

*Alaska.*—This mission has been raised to the rank of a vicarite-apostolic, like Jamaica. Up to the present Alaska has been under the jurisdiction of the Bishop of Vancouver Island. For many reasons it was desirable that it should have its own bishop, and the question came before the Holy Father on the occasion of Father Tosi's visit to Rome year before last. The question was finally left to the decision of the bishops of the archdiocese of Oregon, and they determined that it should be raised to a vicariate-apostolic of that archdiocese. Father Tosi was opposed to this as he did not wish to become a bishop, but since the matter has been decided he will have to submit. He cannot hear of this decision before the end of May when he will come down, probably to Oregon City, or to San Francisco, for his consecration. In the new vicariate there are nine of our fathers and six brothers and one secular priest at Juneau City in lower Alaska. Our fathers attend some eight churches and seven stations. The Sisters of St. Ann, as our readers will remember, have charge of the native girls' schools.

' We have received letters from Father Judge and Father Treca. Though they are interesting they contain no new matter; that of Father Judge to his brother has been printed in the "Catholic Times" of Philadelphia. Both of these fathers speak of the wonderful effect of the Sacrament of Confirmation on the natives. "I noticed," Fr. Judge writes, "that the girls as soon as they came up, were much more courageous and open in the practice of their faith than those who came back in former years, but the cause of the difference did not occur to me until now; namely, that they were the first to receive confirmation, Fr. Tosi not having power before to give this sacrament. Never before have I seen its effects more evident, and I sincerely thank the Holy Spirit for thus manifesting his power in these first fruits of the sacrament, for their own sanctification and the great edification of all who see them."

*Australia.*—The Irish Mission of Australia has recently published a periodical of 32 pages called "Our Australian Missions." It is under the charge of Rev. M. Watson of St. Patrick's College, Melbourne, to whom exchanges should be addressed. The first number, the only one to reach us up to the present, bears the date of July 31, 1894, and is full of most interesting information about the work of the Society and the Church in that region. In the opening article it informs us that "The progress of the Catholic Church in Australia during the last 50 years has been phenomenal. When Dr. Polding

began his career in 1835 as Vicar-Apostolic of New South Wales there were in all Australia but eight priests and four ecclesiastical students. In the present year (1894) our Church statistics may be thus summarized:—1 Cardinal Archbishop, 5 Archbishops, 26 Bishops and Vicars-Apostolic, 1000 Priests, 405 Religious Brothers, 2806 Nuns, 2 Ecclesiastical Seminaries, 22 Colleges for boys, 90 Boarding Schools for Girls, 120 Superior Day Schools, 776 Primary Schools, 57 Charitable Institutions, 85,176 Children in Catholic Schools, and a Catholic population of about 700,000." Then follows an account of the two missions of the Society in Australia; the first comprising South Australia, is attached to the Austrian Province, the second, including Victoria and New South Wales, to the Irish Province. The Austrian Mission numbers 19 fathers and 21 brothers, 40 in all; they have nine parishes, with 12 churches and 8 chapels, and besides, 4 of the fathers and 7 of the brothers are engaged in the Daly River Mission in the North among the aborigines. The Austrian Mission has no college but has the care of 10 parochial schools. Father Daly, who has recently been giving missions in this section says: "The devoted Jesuit Fathers of the Austrian Province, who have charge of these districts have to lead a most laborious life. They are constantly in the saddle, travelling through the scattered and sparse Catholic population. They have always two Masses to say each Sunday in two different churches, which are sometimes ten miles distant one from the other. I was much consoled by the good Catholics of South Australia. Their country with its beautiful green sward and undulating plains, reminded me strongly of Ireland. I am happy to say that the old people have kept the faith alive in this land of their adoption, and are laboring successfully, notwithstanding the Godless State Schools, to transmit it to their children.

The Irish Province has its missions in Victoria and New South Wales, beginning in Victoria in 1866, and in Sydney in 1878; the progress of this mission has been marked by a success truly amazing. In and near Sydney and Melbourne, the chief cities of Australia, it has 4 colleges, 3 residences, and one novitiate. In these houses there are 43 priests, 25 scholastics, and 7 lay brothers; in all 75. The colleges at Riverview and Kew, with their magnificent grounds, have already been described in the *LETTERS* (see Vol. 21, p. 271, and Vol. 22, pp. 327 and 518). There were last year in these colleges 464 students, and we are glad to learn that for the past ten or twelve years our fathers in this mission have devoted themselves chiefly to college work. They issue also the "Australian Messenger of the Sacred Heart" which has become a favorite with the people, having even in the present year (1894) of severe depression a circulation of 23,000 copies. "Our Australian Missions" closes its first issue with a notice of the members of the Society who have died in Australia. This little periodical has the same object as our own *LETTERS* and we will look forward to its regular appearance to give us news of the labors of the Society in that distant country.

**Baltimore, Loyola College.**—239 students have been enrolled this year. Philosophy has 4; Rhetoric 11; Poetry 18; First Grammar, 22. The grammar classes are very large. The annex courses have about 80 members. The students gave two plays to large audiences during January. There is a much better attendance in the church services on account of the sermons. The number of Communions has increased.

**Belgium.**—On Jan. 20, 1895, Fr. Ed. Procès was appointed rector and master of novices. He takes the place of Fr. Van Reeth, who will go to Ceylon, where a new episcopal see at Pointe-Galles has been erected, of which Fr. Van Reeth will be the first titular. Fr. Procès has for successor as Socius of the provincial, Fr. Ed. Leroy, who was very much esteemed at Antwerp, as Superior of the Commercial Institute of St. Ignatius. Fr. C. Van de Velde takes his place.—Fr. Chas. De Smedt, the well known Senior of the Bollandists, has been made, on Dec. 28 last, "Membre Correspondant de l'Institut de France," a distinction very much valued among the Savants of Europe.—Our Belgian Colleges have 6549 students, an increase of over 200 at the same time last year. The college at Charleroi deserves special mention, the students frequenting it coming from 70 different villages.—The new church of the College St. Louis at Liege has been consecrated, it will hold 1200 persons.—The two novitiates at Arlon and Tronchiennes, number at present 79 scholastic novices. At Arlon a large church is to be built.—At Diest Ours can now say Mass nearly every day in the house in which St. John Berchmans lived. Formerly we were allowed this privilege only twice a year.

**Boston, The College.**—The following items are chiefly compiled from the "Immaculate Conception Church Calendar," which is a kind of Chronicle of the doings of the college, church, and societies: On Tuesday, Sep. 4, studies were resumed in Boston College. The attendance was considerably larger than in any previous year. Over one hundred new students reported on the first day, while the old students returned in almost full force. Applications are now coming in for the second term. We have not yet reached 400.—Friday, October 5, fifty new members were received into the Students' League of the Sacred Heart by the Rev. Father Doherty, who gave a lucid explanation of the three degrees of the League, and distributed the badges to the new associates. The promoters are manifesting great interest in their work. A large number of the students visit the chapel during the noon recess and recite a decade of the Rosary. The perpetual communion of reparation by the boys has been introduced, and is conscientiously carried out.—The students' sodalities have also increased in numbers, and are in a very flourishing condition.—The class of philosophy gave its first quasi-public specimen on Thursday, November 15, before the president and several of the faculty. The students showed themselves well versed in the science and art of Logic, which

was the branch of mental science that had thus far occupied their attention. Those who had the privilege of being present speak in high terms of their ability and training.—The philosophers gave their second specimen in the form of a regular scholastic disputation on January 25, in the presence of Rev. Father Rector and the few of the faculty and of the invited guests who were able to attend. The subject of the disputation comprised the principal theses of *Applied Logic*. The disputation was conducted in Latin, as are the lectures in class.—The “Christmas play” awakened considerable interest both among the students and outside. The piece selected was Shakespeare’s “*Tempest*.” It was a bold venture, but succeeded admirably.—The junior students are preparing to give a dramatic exhibition at Easter. The play selected is “*The Hidden Gem*,” by Cardinal Wiseman.—The Fulton Debating Society will give a public debate in the College Hall, Thursday evening, February 21. A gold medal will be awarded to the best debater. The subject of the debate will be: “*Resolved* that pensions should not be granted by the Government to those who have other means of support.”

An *intercollegiate debate* will be held between the Fulton Debating Society and the Philodemic Society of Georgetown University, in Boston College Hall, on Thursday evening, April 25. The question to be discussed was not yet decided upon at this writing. The scholarship founded through the exertions of the St. Vincent de Paul Society to commemorate the fiftieth anniversary of Father Charlier’s entrance into the Society of Jesus is offered for competition. Father Brosnahan hopes to offer at least two other scholarships for competition before the end of the scholastic year.

*The Young Men’s Catholic Association*.—The Board of Trustees for the year 1894-’95, was organized with President, Rev. T. A. Brosnahan; treasurer, Rev. D. A. Doherty. The Association has displayed throughout this season remarkable activity. It gave a brilliant course of lectures and entertainments which were well attended and highly appreciated by the better class of Bostonians. The programmes of the principal entertainments were as follow :

Wednesday, November 14, 1894, Hon. William L. Wilson, of West Virginia. Subject: New Problems of Popular Government.

Wednesday, December 5, 1894, Grand Dramatic Production, “*Damon and Pythias*,” by Members of the Association.

Wednesday, December 12, 1894, Songs Illustrated. An evening with Robert Burns, by Michael J. Dwyer, Editor of Donahoe’s Magazine.

Wednesday, January 2, 1895, Illustrated Lecture. “*Mountains and Valleys of Switzerland*,” by Roberts Harper, London, Eng.

Wednesday, January 16, 1895, Lecture, “*The End of the Century*.” Col. A. W. Bradbury, U. S. District Attorney of Maine.

Wednesday, January 30, 1895, Grand Concert by select Professional Talent.

Arrangements are now being made for the grand annual Reunion of the Association. It will be held in Mechanic’s Building, February 11, and promises to eclipse in magnificence all former reunions. Great honor has been

conferred on the Association by our new Mayor, Hon. Edwin U. Curtis, in the appointment of John D. Berran, one of its former presidents, as Commissioner of Public Institutions. Members have never taken a more active interest in the affairs of the Association. Never were the rooms more frequented than at the present time. Gymnasium classes have been formed and meet three times a week for regular class exercise and general drill. A Latin night school is conducted by Mr. Keelan, which is attended by about a dozen of pupils. A class of elocution is conducted by Fr. Daniel Doherty. *Fervet opus.*

*The church.*—The routine of church work is as usual. The services in the church are as crowded as ever. The confessionals beset as of yore. The usual number of tramps, pious people, earnest seekers of truth, etc., frequent the premises.—A new parish has been started in our neighborhood, Pastor, Rev. Phil. O'Donnell, a very popular priest. It has been generally conceded that this is a desirable step, and the event proves it to be such. While the new church is well attended, there is hardly any falling off noticeable in our congregation, or Sunday School. If the latter were reduced by a few hundred it would be a great relief, and better results could be obtained. At present it would seem that the new parish is not likely to cause any unpleasantness.

*Brazil.*—Our colleges at Itu and Friburgo continue to flourish; Itu has had during the whole year more than 500 students, all it can accommodate. Ours experience no difficulty at present from the government. A great amount of work with good results both in and out of the college has been accomplished. During the month of July, at the request of the bishop, one father went to Marianna to preach a retreat to the clergy. There were present some one hundred and forty secular priests. Last month, at the earnest request of the archbishop, a former alumnus of our American college in Rome, another father of ours went to give a similar retreat at Bahia. One hundred and fifty secular priests assisted with much edification. Two other fathers accompanied the first bishop of Nitheroy, state of Bio de Janeiro, in visiting his diocese. He also is an alumnus of our American college in Rome. If we had more men, we could do much more. Of our novices, one, already a priest, has died; a scholastic and two lay brothers left; but others have entered, so we have at present ten scholastics, and three lay brothers. Three of the scholastics came from France.—*Fr. Galanti, Dec. 14, 1894.*

*Buffalo Mission, Prairie du Chien.*—The scholastic year opened with 13 juniors, one of whom was, however, soon ordered to Cleveland to act as assistant master of 3rd Grammar, the unusually large number studying Latin having made a division of this class necessary. Of scholastic novices there are only 15; a small number in itself, but entirely satisfactory considering that we have to rely almost exclusively on our two colleges for vocations. Several candidates, moreover, could not come owing to opposition on the part of their parents. Besides this, the secular clergy, to a noticeable extent con-

sider the colleges as training schools for the diocesan seminaries only, and openly dissuade their protegés from entering religious life. Several instances of this are known. Nevertheless the number of applicants for admission is steadily increasing. There are even two priests among this year's novices. The socius of the master of novices is a father of the third probation. The entire community numbers 57; of these 11 are priests, 27 are scholastics, the remainder are lay brothers including 5 novices.

The Prairie is the very place for a novitiate and juniorate. The college—by this name the house is still known—is a spacious building affording accommodation for twice the number of its present occupants. We are “in town,” it's true; the town, however is no more than a good-sized village, and since the house is situated at the extreme south end, with nothing in the immediate neighborhood to cause disturbance, it does not require much of an effort to imagine that we are far out in the country. The surroundings are charming. The river-bed in which Prairie du Chien is laid out is about two miles wide at the south, and runs north 7 miles to a point. The Mississippi is here a mile and a quarter in width, including islands; its main channel is on the Iowa side. The whole valley from the bluffs on the east to those on the Iowa shore averages three miles. On all sides we are yalled in by hills which rise in many places to a considerable height. They are covered with trees, with now and then a rock cropping out in bold relief. With the majestic stream and its thickly wooded islands these hills make a decidedly picturesque landscape. Climbing the bluffs and boating offer a variety of exercise. “Pictured Rocks,” a prominent bluff on the Iowa side, two miles down the river, is considered the prettiest spot of the entire valley. The exertion of scrambling up a steep path to the height of 500 feet is rewarded with a magnificent view of the whole length and breadth of the Prairie, of miles up and down the mighty river, and of the Wisconsin, which empties into the Mississippi just opposite this point.—The climate is in keeping with these beautiful surroundings with the exception, perhaps, that heat and cold are at times excessive. The only drawback we can complain of is, that owing to the isolation of Prairie the novices are deprived of every opportunity of going through the hospital and catechism experiments. Arrangements had been made to send them for this purpose to La Crosse; indeed two were already appointed to go, when it was discovered that the work they were expected to do in the hospital was unfit for Ours, especially for novices, so the plan had to be abandoned.—Within a twelve month we have had four funerals. A year ago a scholastic novice, William Yenn, was taken ill immediately after finishing the long retreat, and died after ten days. When informed by Fr. Rector that he had only a few more hours to live he exclaimed: “What a happiness for me to die in the Society!” His joy increased as death approached. The *Anima Christi* being suggested to him after receiving Viaticum, he repeated some of its lines in a sort of chant most touching to hear. He was buried on the feast of the Holy Innocents. This was only two days after the burial of

a lay brother who had come here from Cleveland to prepare for death. Last September another lay brother died, only twenty years old. Consumption had set in almost immediately after his vows. His patience and the cheerful manner in which, up to the last, he spoke of his approaching end were a matter of surprise and edification to all who visited him. A week before we buried a veteran missionary, Fr. M. Karlstaetter. Death overtook him in the midst of his apostolic labors while preaching a mission at Sterling, Ill. Owing to his age and ill health, he had for some time previous been withdrawn from missionary work to spend his last years at Buffalo as operarius and writer, when, at the special request of the Rev. Fr. Fegers of Sterling, a warm friend of the deceased, he undertook what proved to be the last mission of his life. After a few sermons he broke down completely and breathed his last before he could be removed to one of our houses. Prairie being the nearest house, he was buried here.—The town of Prairie du Chien does not offer any opportunity for outside work; still the three missionaries who have their headquarters here are kept busy all the year round; in fact they sometimes find it difficult to satisfy all demands. Retreats are, of course, the order of the day during summer, throughout the year priests often ask for our assistance, and besides we serve a station on alternate Sundays.—The closing of the college six years ago, owing to the Mission's inability to furnish three efficient staffs of professors, is still lamented by the priests of this and the neighboring dioceses, but especially by our bishop. On occasion of a visit last September, when he gave minor orders to the juniors, he expressed his opinion very freely, adding he would do all in his power to have a Jesuit college reopened in his diocese.

*Canada, The Tertianship and Novitiate at the Sault.*—We are ten tertians, all told; nine priests and a scholastic. So far we have not had the regular experiments of the hospital and pilgrimage, but the former was in part replaced, and to advantage, by our having the care of an invalid scholastic who has since died. I said *to advantage*, because in addition to the usual hospital work, we had to watch in turn through the night.—The arrival of our new minister, Father Henry Hudon, inaugurated a hedge-planting period. Beautiful cedar groves literally marched down to the novitiate, and are now thriving in spite of the late season at which they were put in the ground. Thus did we spend the greater part of our manual works during October and November.—I hear that from all parts of Canada there is an ever increasing demand for our missionaries; due, in part, to the fact that missions by our fathers were but little known outside of Quebec till of late years. It would be unfair, however, not to attribute a large share of this growing enthusiasm to the excellence of the workmen themselves, and to the zeal and prudence shown by them on some trying missions through the country. The tertians as usual are to make their debut this Lent. The plan of campaign, so far, is not known; but with the exception of our missionary band they expect to be

told off by twos, with a senior missionary at their head.—Our juniors made a move this winter in the right direction. In view of a skating-rink, and at the cost of great labor, they hollowed out an oval space of some 120 feet in length by 60 in width. This needed courage and good will; but to flood such a surface from a pump 300 feet distant, in face of a Canadian winter, not only seemed, but for some days proved, to be an impossibility. Finally horses and carts solved the problem; and this afternoon the juniors are skimming over the fine ice with all the delight of school boys out for a holiday.—The quarters of our exercitants in the new wing are bright and airy, and overlook the prettiest part of our garden. A wood side-walk stands them in good stead during the rainy weather, and during the summer months they find shade and rustic seats in many of our walks.—Among the notable persons on retreat lately were the Rev. Finlow Alexander and Dr. Stackley of New Brunswick University. Mr. Alexander had long been Dean of Fredericton Cathedral. He and his friend had come to Montreal for baptism. After his Lordship Archbishop Fabre had received them into the Church, they both came out here for a rest in the Lord (I can't flatter myself that this is news for your reverence, but it may interest you to know that the praise lavished by writers of various denominations on these two gentlemen is not undeserved. The conversion of such men is a triumph, and a *fruitful* triumph for the Faith.)

*A Valuable Invention.*—Father Edward J. Devine, an old correspondent of the LETTERS, writes from Schriber, Ontario, I have just invented and exhibited most successfully before a committee of railway experts a "Quadruple Circuit Electric Train Signal" to be applied to moving freight and passenger trains. I have already secured my *Caveat* (protection papers) from the Canadian Government. I have put my case for the U. S. patents in the hand of J. Nota McGill, a Washington solicitor, on recommendation of the Rev. Rector of Georgetown. If my "Signal" has not been anticipated by some ingenious Yankee, I may claim—without indulging in any unnecessary self-laudation—that I have made a very important improvement in railway signals. I shall be able to give you details later if I get my patent.

*Québec, The Chapel for the Villa Manresa.*—*A Correction.*—Father Désy writes us that the statement in our last number, about the new chapel "Notre Dame du Chemin" being finished as far as the upper church and then roofed over temporarily, is not correct. The chapel will be completed exteriorly at once, with the exception of the steeple, but the crypt, or lower part, will be finished interiorly for the feast of St. Joseph, thus leaving the upper part till some one donates the means.

*China, Our Missions.*—There are three missions of Ours in China; this one of the province of France with a population of 50,000,000, a smaller one of the province of Champagne in the north, and our little mission of Macao. English speaking subjects would be most welcome, I am sure, in any of the missions. There is really a great demand for missionaries, and I am glad to



think that there is still chance of others coming from America. I shall begin again to write about it in my letters, for there may be some who may feel drawn to China rather than to Jamaica or Central America. I have been reading the history of the early missions in China during vacation; it is very edifying reading and makes one glad to be in a mission where such great things have been accomplished in the past. With regard to Macao in particular, it is really sacred ground for a Jesuit; it is astonishing what a number of martyrs of Japan and China, entered the little city and lived for a longer or shorter period at old St. Paul's. And not martyrs only, but illustrious missionaries and confessors, as Frs. Ricci, Alex. de Rhodes, and Schall. The relics of many of the martyrs were presented by the fathers of St. Paul's, and the large cases containing them are among the few things which survived the suppression of the Society and the burning of St. Paul's. After the latter catastrophe, they were transferred to the cathedral, but since I have been in Zi-ka-wei, they have been given to our fathers of the seminary. It came about in this way. In my article in the *Messenger* on old St. Paul's, I spoke of a precious relic of St. Francis Xavier, which I said was to revert to the Jesuits upon the breaking up of the family in whose possession it was. I learned afterwards that the private family had the privilege only of keeping the relic, which belonged really to the bishop. On account of that remark in my article, Fr. Superior hesitated at first to show it to the bishop; but as there is nothing timid about Fr. Superior he did not conceal the article, and the result was that the bishop offered him the relic at once, and together with it the two cases with the relics of our old missionaries. Fr. Superior was much pleased, and told me in his last letter of the relic of St. Francis being transferred to our chapel on the feast of St. Ignatius. I believe I wrote to Your Reverence once before about the relic of the Saint; I dare say it is the largest relic outside of Goa and Rome, and it is fitting that it should be in Macao, so near the spot where the Saint breathed his last, and on the continent of the great empire whither his zeal would have carried him. It is kept in a handsome silver reliquary of the shape and size of an ordinary ostensorium.—Our neighboring province to the north, where the mission is in the hands of some German fathers, is in a somewhat disturbed state on account of the war. Two fathers are in the hands of a band of robbers, who demand a large ransom. Their bishop will not ransom them, for it would be inviting the robbers to arrest others. Several missionary posts in that province have been abandoned for the present, and it is said that the state of affairs must be rather serious, for the German fathers do not easily take alarm. There seems to be a little uneasiness among Ours in this province, as some of our missionaries are very near the scene of the disturbance.—The war, I think, is going to be long and obstinate; important interests are at stake.

*The Villa of Zi-ka-wei College.*—We have come here for our two weeks of vacation. We left the college about 4.30 A. M., and after a good walk in

the morning twilight, we took a canal boat at a place known as the Seven Treasures. An hour or so on the canal, and we reached Zo-sé, that is Mount Zo. Our residence, which is very commodious, is about half way up the hill, and the church, a pilgrimage church, is on the summit, about 800 feet above the level of the rice fields. Think of a pilgrimage church in China! Notre Dame Auxiliatrice de Zo-sé. It is not an old church, but it has an interesting history, which I shall write in full, when I have more time. It has a magnificent site, and is not unworthy of its site. Its most striking feature, perhaps, is a granite parapet about 45 feet long, in front of the entrance, surmounted by eight granite lions, four of which are of natural size, and the others, but slightly smaller. You may think these lions, looking fiercely over the extensive plain, a strange feature for a shrine of Our Lady. The fact is, the lions were never intended for such a purpose; they are the spoils of paganism, having been taken from the ruins of the Buddhist pagodas which covered this hill in former centuries. There are two principal ruins here; one of a very old pagoda and monastery, which covered more than an acre of ground; the other, of a monastery built in 1048, the tower of which still stands. It is about seventy feet high, octagonal, and originally presented the appearance of the well known Chinese pagoda-towers, with seven or eight balconies. All the wood-work about it, however, was destroyed in the fire which consumed the monastery, under the Tartar dynasty of Ghin-Gis-Khan's successors. It is very solidly built of brick masonry, and is extremely picturesque in the midst of the ruins and a charming bamboo grove.

*A Chinese College Exhibition.*—The boys of the college of Zi-ka-wei and of the parochial school gave Fr. Rector a little reception on his feast. It was held in the fathers' recreation hall. At one end of the hall there were several rows of chairs for the community, and the boys standing occupied the rest of the hall, with the exception of the open space in front of Fr. Rector. There are about a hundred and ten college boys, all boarders, and about as many parish school boys, all day-scholars. The college boys looked bright and tidy and wore their ceremony hat. It is a white (not grey) felt hat, of an obtusely conical shape, and surmounted by a red spreading tassel, that falls gracefully over the crown. Though they have no uniform of regulation, they dress much alike, a long blue dress reaching nearly to the ankles, and a loose dark jacket. That is their Sunday dress; on ordinary school days, they dispense with the long garment. When the Chinese wear a hat, they never uncover, not even in the church. The parish school boys looked neat, and showed no signs of destitution which you might expect in China. The exercises opened with a piece spoken by a little boy of the parish school, of about nine or ten years. He advanced, remarkably free from anything like embarrassment, and made a genuflection on both knees, according to the Chinese custom. He recited his piece in the inevitable sing-song, with the rapidity of a whirlwind, made his bow and retired. Other pieces in the sing-song followed, and then one of the college boys read a little speech in Latin,

for some study Latin. They sang some songs which were rather good, Chinese words to European airs. They sang a French song, though they don't know a word of French. They sing French and Latin by having the sounds of those languages represented, as well as may be, by Chinese characters. At the end, Fr. Rector made some remarks in Chinese. The college boys here are more interesting than in Macao, as they are better disciplined and have more of the Chinese customs. However, I like the Cantonese much more than the people of this province. There are a good many Cantonese in the foreign concessions of Shanghai, and they have the reputation of being industrious and impulsive. They are known by their dress; the Cantonese men do not take much to the long dress, reserving it for state occasions, and the women do not use skirts, but loose trousers; I am speaking, not of the higher class, but of the shopkeepers and lower classes. The Cantonese are, I think, more intelligent looking. As I am a Cantonese myself, I may be somewhat prejudiced in their favor.—*Extracts from Letters of Mr. Hornsby.*

*Fordham, St. John's College.*—The Fordham Alumni held their annual banquet at Delmonico's on Dec. 20. Gen. McMahon presided, and the prominent guest of honor was his Grace the Archbishop of New York. The programme on this occasion exhibited some very able and exquisite classical scholarship, as all the different parts of the menú and literary exercises were very happily and gracefully introduced and confirmed by apt quotations from Virgil's writings; one striking feature of the dinner was the presence of so large a number of the younger graduates. A delightful college spirit prevailed and Fordham and its interests were earnestly discussed on all sides. It is to be hoped that many practical results for the benefit of the college may come from this happy meeting of our old students.—Our Christmas holidays lasted for two weeks; only six boys remained with us, and as many as possible of these were provided with Catholic boarding houses, so as to give rest to the prefects thus relieved from duty.—On Saturday, Feb. 2, Fr. John Quirk our Vice President and Prefect of Schools took his last vows at the nine o'clock Mass in presence of all the students. Rev. Fr. Rector celebrated the Mass. Feb. 2 is a day of great festivity at Fordham, for it is "Sodality Day," when all the sodalities of the college unite to hold a public celebration in honor of their Heavenly Queen. All the students went to Communion in a body at an early Mass. In the afternoon there was a "Literary Academy." Our Lady's statue occupied the centre of the stage in the Armory Hall surrounded by lights and flowers; on either side sat chosen delegates from the various sodalities, and they in turn read essays, poems, etc., in English, Latin, Greek and French, in which they told the story of Mary's life and virtues, and testified their reverence and deep love for the Blessed Mother of God. These literary exercises were interspersed with sacred music and hymns and the whole celebration was closed by all rising and singing in chorus the "Magnificat." This little sodality festival is something unique; it is very simple

yet impressive and calculated to excite great devotion to our Blessed Mother. After night recreation there was a Sodality Reception at which Fr. Rector made a few remarks, followed by solemn Benediction of the Blessed Sacrament given by Fr. Quirk. The sodalities of the college seem to be doing good work; membership is granted only to such as come up to the required standard; several candidates were lately rejected by a clear and decisive vote because they were not judged worthy of this great honor.

The Debating Society is hard at work; already they have given several creditable specimens of ability and studious research in the spirited debates, to which several classes were admitted.—Our music is good; the congregational singing of the students is strong and fervent.

Fairly good study has been done during the past term and some very hard study was done in the preparation for the examinations, and this is especially true of the higher classes.—The military department is flourishing; three times every week the boys are under arms and nearly all are now well acquainted with the manual. A lecture on military science is given to the superior cadet officers every Saturday evening. Fordham is now beginning the second term of the year with about the same number of boys and confidently look forward to the end of this year for splendid results, as the fruit of labor well done.

*France.*—We learn from recent letters that the attitude of the government is every day growing more favorable both to the Church and to Ours. Hence our situation is good. Our churches are as much frequented as before the decrees of 1880; our houses again enjoy their former regularity. In our colleges there are as many fathers as we can well employ, and in our residences the care of souls is by no means neglected. We give the Spiritual Exercises everywhere and the houses of retreats are never empty. The novitiates are receiving numerous recruits, and our colleges are prosperous. Some 50 fathers are continually engaged giving missions in the large cities and villages. On the other hand, the Ministers are more respectful and even friendly in responding to bishops at public receptions. Lately a prefect on assuming the duties of his office, in response to the address of the bishop and his clergy, commented on the device of his Lordship's coat of arms, "In veritate et caritate," and officially acknowledged the necessity and advantage of religion. The press is more refined; scandalous articles become rare, while in many cities and villages government support is given to the free schools of the brothers and sisters.

*The new President.*—If any reliance can be put upon the promises of Monsieur Faure when Vice-President and Minister, we will find in him a good friend. Thus we learn from the "Lettres de Mold" that during the past Lent, accompanied by his daughter, who is a fervent Catholic, he visited the Holy Land and spent Holy Week at Jerusalem. On Holy Saturday he paid a visit to our university at Beyrouth. Here he was received by the fathers and students,

and in reply to the address of welcome given him by one of the pupils, he replied in a most gracious manner, exhorting the young men to follow the teachings of the fathers. "There is no need," he said, "of praising the Jesuits, for they have been on trial, and have given everywhere proof the most disinterested and constant devotedness to the education of youth. Your professors come from France, and they will teach you to love their country; in turn, France protects them because she appreciates highly their devotedness. They are assured of her support, and what France has done in the past she will continue to do in the future." At the College of St. Francis Xavier, at Alexandria, another reception was given to M. Faure, and he replied in the same way, praising the Society for what it had done in this college for France and civilization. After asking a holiday for the students, he promised, in the name of the Chamber of Deputies, a prize of honor. The college catalogue has, thus, on the first page: "Prize of Honor, offered by the Chamber of Deputies of France, awarded to the student who during the course of his studies has been most distinguished by his assiduity, his good conduct and his success." A young student living at Alexandria by name of Henry Gorra, was the fortunate recipient of this honor. Monsieur Faure was much pleased with the reception and expressed his delight to the counsel and several members of the French colony. In taking leave of Father Rector, who accompanied him to the steamer, he said, "Remember, Father, that you can count now upon one more friend in the Chamber of Deputies. At that time Monsieur Faure was Vice-President of the Chamber of Deputies, since, he has been Minister of Marine, and now he is President of the Republic. May he remember his promises!

*Frederick.*—In November His Eminence the Cardinal relieved us of the charge of Petersville and Point of Rocks missions; the former is thirteen and the latter fifteen miles distant, and hence it was difficult for us to give the people Mass regularly, and much more difficult to attend to all their spiritual necessities. The present pastor requested to have the novices teach catechism at Point of Rocks, which request was readily granted. The novices go to and from the mission by train, leaving Frederick at 2.45 and returning at 7 P. M. They have about an hour and a half at the mission during which instructions are given to a class of thirty-five children.

On Feb. 8, Br. Michael Donohue celebrated his golden jubilee and everything was done to make the day a happy one. As the good brother claims to be well up in Latin verses, the juniors greeted him in such a way as to test his poetic ability and he was equal to the occasion. A small illuminated album, the work of Br. Whelan's artistic pen, was presented to the brother on the morning of the feast; in this album was contained a spiritual bouquet from the various grades of the community. The brother was able to attend Mass with the community and go to holy Communion, the altar was beautifully decorated and illuminated by 90 electric lights. In the evening there

was a reunion of all the brothers who were entertained by the juniors. We have now in the house seven *jubilati*, and all of them can follow pretty well the common duties.—Many improvements have lately been made in the chapel. The pillars and trimmings above the altar have been enamelled and finished in gold and white, and when the electric lights are on, the effect is very beautiful. Over the picture of St. Stanislaus is a large, pyramidal cluster of lights, having a 32 candle power ruby lamp as a crown, and the ceiling has a border of lights with opalescent shades extending the width of the chapel; between the pillars on either side of the altar, numerous lights appear, and at the top of the pillars are six light clusters having blue lights as their centres. The niches of our Lady and St. Joseph are surrounded by lights in the form of clusters with etched and opalescent shades, while on the sides of the altar stand two large lamps with stalactite shades.—The work at the hospital began in November, and is now being carried on with great fruit on both sides; during the first two months eleven were baptized and made their first Communion; a class is now being introduced for confirmation, as his Eminence is expected at the hospital in the beginning of March. As an evidence of the far-reaching good done by the example of the novices in keeping up the League among the old people, the Central Director recently received a letter from the Little Sisters of the Poor at Pittsburg, enclosing the Treasury of Good Works and recounting the good done by the League among their poor patients, nearly every one having joined the three degrees and promised the Communion of Reparation every first Friday. This was a great grace as many before only approached the sacraments once or twice a year. Now this was effected by the sisters who had become promoters when they heard how much, in their Washington house, some of the Frederick novices did for the League among the old people. Incited by a holy jealousy they resolved not to be outdone, and, as they had no Jesuit novices, they became promoters themselves.

Father Pappi, formerly of the Apostolic Delegation at Washington joined the novitiate on January 10, and Father Robert Fulton came about the same time to spend some time to recruit his health.

*Georgetown University, The School of Arts.*—The Society of Alumni has given \$800 towards the improvement of Gaston Alumni Hall and expects to increase the amount within a few weeks. The work, which is now in progress, consists in the extension of the stage and the addition of opera chairs of the most approved pattern. The stage has been widened six feet in the middle and two feet on either side. Its front will be of quartered oak. The number of electric lamps for the footlights will be greatly increased. There will then remain to be accomplished the construction of permanent galleries according to the original plan of the architect, and the lighting of the body of the hall with electricity.—An intercollegiate debate will take place in Boston, April 25, between the Philodemic Society of Georgetown and the Fulton

Debating Society of Boston College. The following arrangements have been agreed to : The Fulton Debating Society chooses the question ; the Philodemic has choice of sides ; the question will be announced on February 22, and within ten days after its receipt the Philodemic will make its choice of sides. There will be five judges, two chosen by each of the societies, and the fifth by the rectors of the two colleges. No one who has received a degree in course from either institution shall act as judge.—The gallery of distinguished alumni now numbers twenty portraits, but only six are in oil. These latter are : Father Francis Neale, rector 1810-'12 ; Father James Ryder, rector 1840-'45, and 1848-'51 ; Capt. James Ord (son of George IV., who when Prince of Wales married the Catholic Mrs. Fitzherbert), who matriculated in 1800, entered the Society in 1806, was a teacher and student (of philosophy) at Georgetown for six or nine years, but did not persevere. He, however, afterwards retained a connection with the college through his sons and grandsons. —Three new stained-glass windows have been put up in the Dahlgren Memorial Chapel, one in either transept, and one over the entrance. An extended notice on these windows appears in the " College Journal " for January.

Mr. Riggs has most kindly and generously authorized Mr. Larcombe, the builder, to put in the card cases—capacity for 300,000 cards—railing, librarian's desk, lift, cards, label holders, and other accessories for cataloguing the Library, the expense of which will be about \$1300. We are very much delighted, as this is all that is really needed for the perfection of the Library. The work of cataloguing will be undertaken without any unnecessary delay. The Library has received from General Thomas McManus of Hartford, Conn., the " New Haven Colonial Records," in two volumes, and the " Colonial Records of Connecticut," vols. 1 to 12. The set is completed by the remaining numbers of the series, vols. 13, 14, and 15, of the Colonial Records, and vol. 1 of the Records of the State of Connecticut, which were presented by Charles J. Hoadly, LL.D., State Librarian of Connecticut. These publications are extremely rare and very valuable as historical material. Both the donors despoiled their private libraries to make this gift to the college ; and as Dr. Hoadly is not a Catholic his generosity is the more remarkable.

*The Observatory.*—The Observatory staff have prepared for publication a pamphlet entitled " Photographic Transits of One Hundred and Sixty-One Stars." It will comprise about 150 pages, the greater portion of which is taken up with tables. The photographic observations represented by this publication have extended over nearly two years and number some 2500, while the number of microscopic measurements of the plates are no less than 75,000 and the labor of computation in reducing them has been very great. The work is to be printed by the well known publisher, Mr. P. F. Collier, of N. Y., who presents the whole edition to the Observatory. This is the second proof of Mr. Collier's good will and generous kindness toward the college, for which he printed, some years ago, free of all charge, the elegant Memorial Volume. The observations were all made with the Ertel Transit instrument

which was ordered from Munich about 40 years ago by Rev. Father Curley, S. J., and gave excellent results, owing to its good construction and fine optical quality. The object glass is  $4\frac{1}{2}$  inches in diameter, and shows the pole star in day time. The photographic focus almost coincides with the visual one. This instrument will forever have a historic value, as the first one by which photographic transits were taken. The new 9-inch transit will be mounted on the same piers, and the Ertel-Transit, together with its photochronograph and a new hanging level, is now for sale. Before offering it to the numerous colleges of this country, that are eager to erect small observatories, we would like to give our own people the first chance to acquire it.—The legacy of the late Mrs. Maria Coleman to the observatory, amounting to \$4000, has just been paid by the executor of her will.—It may interest the readers of the LETTERS, that a new photographic Transit-instrument of 9-inch aperture has been ordered, and may be ready by next summer.

*The School of Law.*—The Georgetown Columbian series of debates will begin on Feb. 28. The Law students are working hard to repeat last year's success and again win the whole.

*The German Province, Exaeten.*—The transferring of our scholasticate to Valkenburg went off smoothly last September and things have come now to a settled state. Here in Exaeten Fr. P. Busch is rector. The community numbers about 40 fathers, almost all occupied in literary work, 42 juniors (36 in rhetoric and 6 in humanities), and 30 brothers. In the course of this year five have died and are buried in our graveyard: Br. Oppermannu, Br. Joseph Schneider, our good old infirmarian, Fr. Joseph Epping well known as astronomer and Fr. S. B. Knoch, and Fr. Charles Platzweg.

*The New Scholasticate.*—Fr. Frink has taken possession of the new scholasticate in Valkenburg together with his staff of professors and their scholars. The number of these philosophers is ninety-three, the highest ever attained. They are all very happy, for everyone of them has now for the first time his own snug little room, heated by steam. The floor of the corridors, chapel and refectory is made of Zylolite plates. Zylolite is a compound compressed mass of stone and wood, is very hard, and has the advantage, besides saving the carpets, that it does not resound from the footsteps as the stone floors do. They are now building another wing parallel with the refectory and corresponding with the one already standing perpendicular to the northwest corner of the main building (See LETTERS, Dec. 1893, page 538). After this is finished, the whole edifice will be photographed.

Fr. Rathgeb has become instructor of the tertians in Wynandsrade and has recently finished the great retreat. His successor as provincial is Fr. Henry Haan, formerly professor and prefect of studies of philosophy.

*The Chapel and House of Maresnet*, a place of pilgrimage on neutral ground between Germany and Belgium, has been given back by Ours to the Franciscan fathers, who had lent it to us for five years. They reclaimed it a short



time ago. The *operarii* engaged there have been distributed to different houses.

*Greece, What the Society has done and is doing there.*—About two centuries ago the Society began to found various residences in the islands of Scios, Naxos, Syra, and Tinos of the Greek Archipelago. The chief purpose was to keep alive the faith of the Italian, French, and other Catholics, who after the crusades had settled in those parts. So successful were the labors of Ours that there were very few if any defections from the Church. From these residences our fathers sallied forth to give missions on other islands, and, on the main land, at Athens, Patras, Constantinople and Smyrna, wherever Catholics were to be found. To-day, Ours of the province of Sicily have two residences; one in Syra, where there are about 9000 Catholics, the other in Tinos where there are some 3500 in lieu of the 11,000 who lived there at the end of the 17th century. The reason for this small number is that many of these islanders, on account of misfortune and misery, emigrated to Turkey settling especially at Constantinople and Smyrna. In Scios and in Naxos the Catholic population has thus been reduced to some 100 or 150 souls. At Constantinople in 1850 the province of Sicily, through the efforts of Father Aloisio of blessed memory, opened a college, where besides the classics, Italian, French, modern Greek and Turkish were taught. This college has of late passed into the hands of the province of Lyons. Father Reali, S. J., here published a Turkish-French dictionary and a Turkish grammar which excited the admiration and elicited the encomiums of the linguists of Europe. Fr. Aloisio, the famous missionary whom we have mentioned, was very proficient in the modern Greek language, and held disputations with some of the so-called "orthodox" Greek professors on the subject of the schism. He also published in the modern language two books one of which bears the title:

"*Φιλική Ἀπάντησις*, the other, "*Ἐπερὶ τοῦ Βαπτίσματος.*"

He died in the odor of sanctity at Syra.—The Greek schismatics of the islands at first held Ours in esteem, for Father Albertini at Tinos gave the Spiritual Exercises to 80 Latin and Greek priests united together in amicable harmony; and on the same island, during the procession of Corpus Christi, the Greek bishop with his clergy went out to meet the Blessed Sacrament and offered incense to it. Towards the end of the last century, however, an "orthodox" Russian deacon, by implanting many prejudices against the Latins caused the schismatics to regard us with suspicion. These erroneous prejudices are, in the opinion of reflecting minds of the present day, rapidly dying out, and many schismatics manifest more respect for the Latin sacraments and for Ours than they do for their *papades*, who are so ignorant that they can hardly read the Greek of the missal. Let us hope then that

the day of their union with our Holy Mother the Catholic Church is not far distant.

Ours being but few in number have not time to publish many books, but they have taught philosophy and theology in the seminary of Syra, which is now closed, and to the present day they make visits to the numerous villages and even pass over to the continent, to Athens and Patras, giving missions, preaching, and hearing the confessions of the good Catholics, who attribute their constancy and fidelity to the Holy See to the zeal and edifying life of Ours. Good Catholics, I say, for it would be difficult to find a people which loves and esteems the Society as do the Catholics of Syra and Tinos. So true is this, that, when Clement XIV. suppressed the Society, they supplicated their bishops that Ours, in the character of secular priests, might remain at their posts, and their request was granted. In this wise did Ours who were there look forward to the blessed day of the restoration of our Mother, and no sooner did the news reach them that in White Russia, by permission of the Pope, the Society still subsisted, than they begged the Superior General of Russia to regard them as his subjects. Their petition was acceded to, and in the beginning of this century two good Polish fathers, Omoloski and Kuciniski, were sent to Tinos, in which vineyard having indefatigably labored for many years, they passed to a better life.—In our province of Sicily we have two Greek coadjutor brothers, and a father, Charles Mercati, born in Zante,—a half Greek, his mother being of the orthodox Church. A brother of his died in the Society after having been ordained deacon.

There is no house of the Society in Greece for the study of modern Greek, but our fathers who are sent thither learn the language from the others in the mission who are more proficient. Father Cajetan Romano, superior of the mission of Tinos, who last year published a beautiful prayer book <sup>(1)</sup> has established the pious work of free medical aid and medicine for the poor Catholics of Tinos.—*From a Letter of Father H. M. C. Lougo to Father Sabetti.*

*History of the Society.*—A father from each of the Assistancies has been sent to Rome, in order to copy from the Vatican archives the documents having reference to the history of the Society. Thus Fr. Rivière, editor of the "Moniteur Bibliographique," has been sent for France, Fr. Antonio Astrain of the province of Castile for Spain, and Fr. Thomas Hughes of St. Louis for England. Each will select the documents relating to his own Assistancy, and use will be made of them for the new "History of the Society," which was requested by the last General Congregation.

*Holland, The University of Amsterdam and the Professorship of Philosophy ad mentem Aquinatis.*—Most of our readers must have heard that the Protestant University of Amsterdam, where there is not a single Catholic

<sup>(1)</sup> "Εὐχολόγιον."

professor and even a number of professors of theology who deny the divinity of Christ, at the request of the bishops of Holland, has established a professorship of philosophy *ad mentem Aquinatis*. A Dominican Father was appointed to fill this chair, and at the opening lecture the Common Council of Amsterdam, and the Supreme Council of the university, attended in a body. So far this course has been eminently successful, as it has been better attended than any other in the university. It is not generally known, however, that all this has been brought about by one of our fathers. This is Fr. Henry Van Schijndel who for several years has directed an Association of the Catholic university students under the name of "Faith and Science." Through the members of this Association he urged prominent Catholics to take the necessary measures for the establishment of the Chair of St. Thomas, and prepared the students for it, and even awakened a sentiment of justice among those opposed to the novel idea of a professorship, founded in a Protestant university, to teach the doctrine and theories of a Catholic Doctor and Saint. The "joyful entrance of St. Thomas," and the appointment of a son of St. Dominick did not cause Fr. Van Schijndel to be forgotten nor bring his work to an end, for it was resolved that his conferences at the Association should go on along with those of the university, so that the Jesuit could complete what the Dominican could only touch upon.<sup>(1)</sup>

*India, St. Xavier's College, Bombay.*—We have received the annual report for 1894 and the calendar for 1895 of this college, which has just celebrated its silver jubilee. The rector, Fr. Stein, tells us in his report that it continues most successfully the useful work for which it was founded just twenty-five years ago. Year after year the number of its students increase whilst the number of honors of the various university examinations grows accordingly. The year just passed has added to the successes of the previous years in no small degree. At the university examination held in November, St. Xavier passed no fewer than 93 students out of a total of 145 sent up, or 64 per cent. The number of students this year is considerably larger than ever before. Notwithstanding the many applicants who were refused admittance, the college counts 249 students against 209 of the previous year. Of these 29 are Christians, 115 Parsees, 91 Hindus, and 2 Jews. A table is appended showing that the college, beginning in 1870 with 11 pupils, now has 249, the high school beginning with 409 has now 1400. The Parsee community especially have patronized the college and some of the most distinguished members of this community have sent their sons there.

*Ireland, Success of our Colleges in the University Examinations.*—The University College of Dublin, under the direction of our fathers, has been splendidly successful in the examinations of the Royal University of Ireland.

<sup>(1)</sup> We have also received an account of the Mission of the Holland Province in the East India Islands which want of space compels us to keep for the May number.—*Editor W. Letters.*

Against great odds it has beaten its highly favored and richly endowed Protestant rival, the Queen's College, Belfast, and placed the Catholics of Ireland in a higher position than they have ever before attained in the competition for university distinctions. The "Freeman's Journal" of Dublin had a leading editorial on this success, and claims State aid and recognition for the college, in these words: "How has this splendid success been attained? University College has no State endowment. It has no library, and only an excuse for a laboratory. It has, consequently, to avail itself entirely of such makeshifts of teaching appliances as the scanty resources of an unendowed college can in these days furnish. On the other hand, Queen's College, Belfast, is, we undertake to say, as fine an institution of its kind as there is in the United Kingdom. Its teaching equipment is second to none. Its professoriate, paid out of the public purse, is numerous and distinguished. That there should be close rivalry between institutions so differently circumstanced is wonderfully creditable to the authorities and staff of University College, and assuredly makes the claim of the institution for State recognition simply imperative. Its success in the teeth of every obstacle and prejudice has made the Catholic position a scandal to the public conscience and a reproach to decent government."

Our *Apostolic School in Mungret* also holds, as it has always done since its foundation, a foremost place on the list of university colleges, taking second place among the Catholic colleges in the gross total of distinctions, and an *ex æquo* with the great endowed Queen's College of Cork. Thus the Jesuit colleges hold the first two places among the Catholic colleges of Ireland.

*Tribute of Archbishop Walsh to the Society.*—At St. Mary's University College, Dublin, a college for women in which the archbishop takes the greatest interest, an attack was recently made on the Jesuits, and especially on their method of teaching, by the lady auditor of the Debating Society. This attack aroused the warmest disapprobation among the leading Catholics, and his Grace the Archbishop of Dublin took occasion at the distribution of prizes at the university, on December 12, to defend the Society, as follows: "It has not been left, until now, for me to express my sense of the vastness of the debt which education in Ireland, as in every other country in the civilized world, owes to that illustrious order, the Society of Jesus. It is the privilege of that order to find itself and its work singled out for attack whenever the interests of Catholicity are to be openly or covertly assailed. They have a vast and almost world-wide experience of unprovoked ill-usage from their enemies outside the Church, and of uncourteous and ill-considered criticism even from Catholics who have failed to appreciate the greatness of their work. But I doubt if even within the range of that experience, there are many things to be found more deserving of reprobation than the shallow criticism of which their system of education was made the subject in this room not many weeks ago. I say nothing of the special and truly eminent services for which St. Mary's is indebted to that Jesuit Father, Father Delany, who has,

at my request, taken upon himself, in addition to his many other duties, the charge of the important department of religious instruction in this college, I say nothing of the signal help which the college has received in some of the most important branches of its secular work, and for which it has to thank the kind aid and ready co-operation of another of our many Jesuit friends, the President of the University College, Stephen's Green, Father Carbery. I leave the personal element altogether out of sight. I look only to the marvellous results which, to the knowledge of every well-informed Catholic in Ireland, have been attained, no less in our own country than elsewhere, by that wisely planned system of education, of which the sons of St. Ignatius are the representatives and exponents. Looking to all this, I may well ask, where else the reputation of our Jesuit Fathers as highly skilled and most successful educators of youth—that reputation which has stood the test of so many centuries—if it were to be made the subject of flippant criticism, where else should it be able to count upon more loyal champions and defenders than in this College of St. Mary's. I take the college merely as one of the many prominent Catholic schools and colleges of Ireland. I trust it has before this been brought to the knowledge of the Jesuit Fathers of our city, especially of those amongst them who are engaged in the work of education, in what feelings of esteem and veneration both they and their great work in the educational world are held—I need not, of course, say by the nuns, and indeed, I need hardly say, by the students of this college."

*Jamaica.*—*Father Provincial's Visitation* seems to have impressed, even those who are not of the faith, most favorably. The leading paper of Kingston, thus speaks the day after his departure: "The Very Reverend Father Pardow, accompanied by his Lordship Bishop Gordon, left for New Orleans yesterday morning. Father Pardow has spent a most enjoyable time in Jamaica, and he has returned to the United States full of that enthusiasm over our lovely island which is bound to burst into tangible expressions of appreciation when he reaches his sphere of labor, and will probably be the means of inducing many to visit our shores. His mission so far as the Catholic Church is concerned has been a very successful one, and whilst we are not of those who are in sympathy with his views, we cannot but admire him as an attractive speaker and from his own standpoint, a clever logician. His discourses have been intently listened to by all classes and creeds, and we understand that he has even been successful in swelling the numbers of the Catholic fold. In Fathers Collins, Mulry and Kelly he has left behind him able men who he may rest assured will not allow the cause to suffer during his absence, and men who are a credit to any body."

*Jamaica's Negro Prophet* has been arrested and will probably soon be condemned on the charge of exciting the black people to an insurrection. The following are the words he was heard to speak and which lead to a warrant being issued for his arrest: "I have been prophesying to you for three years

and I tell you the time is near at hand. They have tried to stop me and they could not do it, for (turning to his bible), 'if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed.' You see here are constables, detectives and inspectors. I defy them to arrest me. They may kill the body but they can't kill the soul. Let them come up here and arrest me. They *can't* do it. I defy them. Brethren, Hell will be your portion if you do not rise up and crush the white men. The time is coming. I tell you the time is coming. There is a white wall and a black wall. And the white wall has been closing around the black wall: but now the black wall has become bigger than the white, and they must knock the white wall down. The white wall has oppressed us for years, now we must oppress the white wall. The Government passes laws that oppress the black people; they take their money out of their pockets, they rob them of their bread and they do nothing for it. The Governor is a scoundrel. Let them remember the Morant war,<sup>(1)</sup> I tell you that the government are thieves and liars and the Governor is a scoundrel and a robber. I defy them to arrest me. What I say is true, for Alexander Bedward is the true prophet of Jesus. The ministers of religion look after the money. They are thieves and liars and they only want your money. They are blasphemers, I say so; they do wrong that good may come and they worship the Anti-Christ. The constables and the inspectors are scoundrels and I laugh at them and defy them. The ministers can do nothing for you; the only thing that can save you is the August Town healing stream, and Alexander Bedward is the prophet of Jesus and can save you. They have a force of military, but what can they do to me."

As there was reason to fear that such seditious language might cause an insurrection with the loss of life and destruction of property, a body of thirty armed police, with the greatest secrecy so as to avoid trouble, went to Bedward's house in the night or early morn of January 22, and arrested him without difficulty. The following morning he was committed to jail to await an examination.

*Mexico.*—The house of studies, college, and residence at St. Luis Potosí, have been closed since last summer. The third year philosophers, all who were left of the former scholasticate, were changed to Saltillo, Fr. V. Testamento, who made his theology at Woodstock, is their professor. Those who begin their studies of philosophy or theology are now sent to Oña, Tortosa, or Uclés.—Father H. La Cerda, former rector of the college of St. Luis Potosí, also an old student at Woodstock, has been appointed to missionary duties at Orizaba; he has had great success in this field of labor.—A new college, the building for which has been already purchased, is to be opened in the city of Mexico; \$40,000 are needed to make necessary repairs. It will probably be ready for next year.—Friends of Ours have bought from the Prot-

<sup>(1)</sup> An insurrection of the blacks which broke out nearly 30 years ago at Morant Bay.

estants and handed over to the Society, the famous church of San Francisco. Monsignor Alarcón, Abp. of Mexico, has asked Fr. Larra, superior of the residence of Santa Brigida, to begin the refitting and decoration of the church so that it may be opened again for worship on the feast of the Sacred Heart next June. A new residence will be opened about the beginning of February at Parras in the state of Coahuila.—The two boarding colleges which the province is able to maintain at present are very successful and the number of students is rapidly increasing. The College of Puebla has now 222 boarders. Last July the Holy Father, Leo XIII., sent a beautiful letter to the Rector, Fr. Pedro Spina, praising highly the method of teaching and the discipline of the college. It was published in the Mexican "Messenger," the "Revista de Las Vegas," and other papers. The college of Saltillo has over 100 boarders. Its Rector, Fr. E. M. Cappelletti is well known for his writings on astronomy and also for his extensive observations on the meteorology of Mexico, the same may be said of Fr. Spina, Rector of Puebla.—Our novitiate is in a country town called San Simón near Zamora in the state of Michoacán. This year we have seventeen novices. Fr. L. Morandi is novice master.—Besides the novitiate and the two colleges, there are ten residences in the province, which this year numbers 194 members. It is consoling to note the growth of the province since 1864, when it numbered only 11 members. In 1874 there were 20; in 1884, 44; in the beginning of 1894, 173.—The people of Mexico cherish and highly esteem the Society, and there are great hopes of doing much good for the glory of God, in spite of Freemasonry, in this devout country, where there still exist many cherished memories of the old Society.

*Missouri Province.*—The Rev. Fr. Provincial left St. Louis on Jan. 26, for a visitation of the Mission of British Honduras, the first since the transfer of the mission to this province. He was joined in New Orleans by Fr. Eugene Brady and Br. John Curran, the former is to try to recover his health under the tropical sky of Honduras, and the latter is to labor in the new field.

*St. Louis, the College.*—The golden jubilee of the Apostleship of Prayer was appropriately celebrated in St. Xavier's Church by the exercises of a novena preparatory to the anniversary, Dec. 3. This celebration was anticipated by the college students, who are members of the League, and took place on Oct. 25, the feast of B. Margaret Mary. As this feast occurred on a Thursday, the weekly holiday, attendance at the solemnities was expected to put to the test the spirit of self-sacrifice of the members. The gratification of the college authorities, and especially, of the Rev. Director of the students' League, Fr. M. Eicher, was therefore great, when nearly 200 out of the 230 members responded to the call, and devoutly joined in the solemn sacrifice offered by their director and listened to the stirring appeal delivered by Fr. J. Meuffels, a member of the college faculty last year.—The St. Louis University cadets, organized last year, for whose instruction Lieut. David D. Johnson of the 5th U. S. Artillery, was detailed by the War Department, at present number 185,

divided into four companies, two composed of senior students, and two of juniors.—Fr. Roman Shaffel, late minister and procurator of St. Xavier College, Cincinnati, has succeeded Fr. John F. G. Pahls as procurator of the St. Louis University.—On Saturday, Jan. 5, Fr. Thos. Hughes bade us farewell as he started on his journey to the eternal city, where, by order of V. R. Fr. General, he is to labor in conjunction with several other fathers among the treasures of the Vatican archives.

*Scholasticate.*—Disputations were held on Nov. 26. In *Ethics*, Mr. A. Valentino, defender; Messrs. T. Finn and M. Stritch, objectors. In *Psychology*, Mr. A. Estermann, defender; Messrs. B. Otten and F. O'Boyle, objectors. In *Cosmology*, Mr. A. Maresca; Messrs. S. Nicolas and A. Wise, objectors. In *Mechanics*, Mr. A. Frumveller, lecturer on Central Forces. Mr. Frumveller repeated his lecture before an audience composed of members of the Scientific Academy of St. Louis, on Tuesday evening, Dec. 18, 1894.

*St. Louis, St. Joseph's Church.*—It may interest Ours to learn that Fr. Genelli, author of the "Life of St. Ignatius," was one of the early pastors of St. Joseph's. Exiled from Austria in 1848, he came to the New World with Fr. F. X. Weninger and was assigned to St. Louis to assist in the care of the German Catholics. Fr. Genelli did parochial work at St. Joseph's until August 1849, when he was called to Florissant to teach theology. The following year he returned to St. Joseph's, but only for a short stay. Peace again reigned in Austria and the exiled fathers were recalled. Fr. Genelli started for New York, but only reached Cincinnati, where he was struck down by cholera. He died a peaceful death on July 12, 1850. The manuscript of Fr. Genelli's Life of St. Ignatius with corrections and marginal notes, is still preserved in the house library of St. Joseph's.—*From the Monat's Kalender*, Dec. 1894.

*Chicago, St. Ignatius College.*—Fr. Jas. F. X. Hoeffler was installed as rector of this college on the feast of the Immaculate Conception, 1894.

*Cincinnati, St. Xavier College.*—Fr. John Mathery has succeeded Fr. R. Shaffel as minister and procurator.—A bazaar, lasting three weeks, was held in the Horticultural Hall of the Exposition Building during the Christmas season. As the benefit intended was the diminishing of the heavy debt burdening the church and the schools, the result, amounting to about \$15,000, was most gratifying both to Ours and the parishioners.

*Milwaukee, Church of the Gesù.*—This magnificent new church, justly the pride of the Catholics of Milwaukee, was solemnly dedicated on Sunday, Dec. 16, 1894, in presence of a vast concourse, by his Grace, Most Rev. F. X. Katzer, assisted by all the dignitaries of the church in Milwaukee, most of the rectors and superiors of the Missouri Province, and other clergymen, both religious and secular. The sermon at the pontifical Mass which followed was preached by Rev. Fr. Provincial. In the evening another numerous audience assembled to listen to a grand sacred concert and a lecture by Fr. M. P. Dowling on "The Jesuit in Fact and Fiction."



*Omaha, Creighton University.*—Fr. John F. G. Pahls was formally proclaimed Vice-Rector of this University on Dec. 9, 1894; a few days later, Fr. Hugh J. Erley entered upon the duties of minister.

*St. Louis, St. Elizabeth's Church (Colored).*—A week's mission, commencing on Sunday, Jan. 13, 1895, was preached to the colored people by Fr. A. G. Van der Erden. The missionary's powerful, direct, and telling presentation of eternal truths filled the church each night to its utmost capacity, reclaimed many wandering or half-hearted Catholics, attracted several Protestants to the true fold, and sowed the seeds of conversion in the hearts of a number of others whose eyes have been opened by grace to the light of Catholic truth.

**Retreats given by the Fathers of the Missouri Province  
from June 25 to October 15, 1894.**

RETREATS TO PRIESTS AND TO SEMINARIANS.

<i>Diocese</i>	<i>Retreats</i>	<i>Diocese</i>	<i>Retreats</i>
Chicago	1	Milwaukee	1
Davenport	1	Omaha	1
Detroit	1	Peoria	1
Dubuque	1	St. Joseph	1
Fort Wayne	1	San Francisco	1
Kansas City, Kan.	1	Vincennes	2
Lacrosse	2	Milwaukee, Salesianum Semin.	1

RETREATS TO RELIGIOUS COMMUNITIES (of Men).

<i>Diocese</i>	<i>Retreats</i>	<i>Diocese</i>	<i>Retreats</i>
Chicago, Community of		Memphis, Christian Brothers	1
St. Viateur, Kankakee, Ill.	1	St. Joseph, " "	1
Chicago, Christian Brothers	1	St. Louis, " "	1

RETREATS TO RELIGIOUS COMMUNITIES (of Women).

<i>Sisters of</i>	<i>Sisters of</i>
Charity B. V. M., Chicago, Ill.....3	Good Shepherd, Chicago, Ill.....3
" " Council Bluffs, Ia. 1	" " Kansas City, Mo....1
" " Davenport, Ia.....1	" " Louisville, Ky.....1
" " Des Moines, Ia.....1	" " Newport, Ky.....1
" " Dubuque, Ia.....3	" " St. Louis, Mo.....2
" " Holden, Mo.....1	Humility of Mary, Ottumwa, Ia....1
" " Lyons, Ia.....1	Immac. Heart of Mary, Monroe, Mich.....1
Charity of Nazareth, Helena, Ark...1	Little Sisters of the Poor, Milwau- kee, Wis.....1
" " Lexington, Ky.....1	Loretto, Florissant, Mo.....1
Charity of Nazareth, Martin's Ferry, O.....1	" " Joliet, Ill. (Irish).....1
Charity of Nazareth, Mt. Vernon, O. 1	" " Loretto, Ky.....2
" " Nazareth, Ky..2	" " St. Louis, Mo.....1
" " St. Vincent, Ky.....1	" " Springfield, Mo.....1
Charity of Nazareth, Mt. St. Jo- seph, O.....2	Mercy, Chicago, Ill.....3
Christian Charity, St. Louis, Mo...1	" " Cincinnati, O.....1
St. Dominic, Columbus, O.....1	" " Davenport, Ia.....1
" " Essexville, Mich.....1	" " Ft. Smith, Ark.....1
" " Memphis, Tenn.....1	" " Nashville, Tenn.....1
" " Nashville, Tenn.....1	" " Omaha, Neb.....1
	" " Ottawa, Ill.....1
	" " St. Louis, Mo.....1

<i>Sisters of</i>	<i>Sisters of</i>
Notre Dame, Cincinnati, O.....1	St. Francis, Clinton, Ia.....1
“ “ Reading, O.....1	“ “ Pawhuska, Okl. Terr...1
“ “ Columbus, O.....1	“ “ Purcell, Okl. Terr.....1
Oblate SS. of Providence (Col- ored), St. Louis, Mo.....1	St. Joseph, Chicago, Ill.....1
Poor Clares, Omaha, Neb.....1	“ “ Kansas City, Mo.....1
Precious Blood, O'Fallon, Mo.....1	“ “ Peoria, Ill.....1
Providence, St. Mary of the Woods, Ind.....2	“ “ St. Louis, Mo.....2
Sacred Heart, Chicago, Ill.....2	School SS. of Notre Dame, St. Louis, Mo.....1
“ “ Clifton, O.....1	School SS. of Notre Dame, Wash- ington, Mo.....1
“ “ Grosse Pointe, Mich..1	Ursulines, St. Martin's, O.....1
“ “ Omaha, Neb.....2	“ Springfield, Ill.....1
“ “ St. Charles, Mo.....1	Visitation, Dubuque, Ia.....1
“ “ St. Joseph, Mo.....1	“ Hastings, Neb.....1
“ “ St. Louis, Mo.....2	“ Maysville, Ky.....1
Sacred Heart of Mary, Chicago, Ill.....1	“ St. Louis, Mo.....2

### RETIREMENTS TO LAY PERSONS.

Ladies, Children of Mary's Sodality, S. Heart Convent, St. Joseph, Mo...1	
Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo.....1	
Inmates of Home for the Aged, Milwaukee, Wis.....1	
Children at Convent of Good Shepherd, Prairie Ave., Chicago, Ill.....1	
“ “ “ “ “ “ “ Kansas City, Mo.....1	
“ “ “ “ “ “ “ Newport, Ky.....1	
“ “ “ “ “ “ “ St. Louis, Mo.....1	
Penitents “ “ “ “ “ “ “ N. Market St., Chicago, Ill.....1	
“ “ “ “ “ “ “ Newport, Ky.....1	

### A SUMMARY OF THE RETIREMENTS.

To Priests and to Seminarians.....	16
“ Religious Communities of Men.....	5
“ “ “ “ “ Women.....	88
“ Lay Persons.....	9

Total, 118

**New Mexico Mission.**—In a recent conversation with Fr. Gentile, Archbishop Chapelle expressed a wish that Ours would reopen the college at Las Vegas; it was, however, quite an informal wish. In his pastoral letter just published, his Grace has a sentence or two saying he would be glad to see the “Revista” in every home in the diocese. You have not noticed that Bishop Dunne, on coming to his diocese of Dallas, appointed Father Pinto vicar-general for El Paso County. In El Paso, Fathers Cahill and Lafon live in the rear of the American church and work amongst the English-speaking people. Father Pinto is engaged chiefly with the Mexicans, especially across the river at Juarez where he is virtually parish priest. Father Leone's headquarters are at San Elzeario, and Father Arthuis at Isleta, both of these fathers attend a number of outlying missions. They spend some days each week at home in El Paso. Each of the fathers has to say two Masses on Sunday. There is no longer any question of this mission taking the Indians of the Sierra Madre Mountains in Mexico, as Ours in Mexico will probably be equal to the work.—Everything is quiet at Albuquerque, except that there is

a prospect of a residence being built in the new town, where it is badly needed, as at present Fr. Mandalari lives in a mere cuddy next to the sacristy.—From Las Vegas Father D'Aponte went for three or four weeks in January and February to help Father Brown at Leadville, Colo., and during Lent will preach and assist Father Fayet of San Miguel, N. M., in his various *plazitas*. Doctor Tipton has offered Ours a splendid ranch near Watrous, in the picturesque Boom Valley, not far from the railway station and enjoying a plentiful water supply and one of the healthiest locations in New Mexico. He wants a sanitarium for Ours or a scholasticate established there, but we are in no position now to accept his generous offer. The doctor wants us to send all our invalids, particularly those with pulmonary troubles, to Las Vegas, for no such hopeful place exists in all the world. Our great parish of Trinidad, whose area is larger than many a good diocese, no longer includes the corner of Oklahoma, which Father S. Personé has turned over to Father Hæltermann of Springer, N. M., as being more accessible from the latter place.

*New Orleans Mission, Grand Coteau.*—The "grinding season," which opened November 9, and closed December 5, was a time of great enjoyment for the philosophers. Every day bands of them could be seen wending their way to the mill, each bearing a knife in one hand and a juicy sugar cane in the other. During the month the hand-ball alley and base-ball field were wholly deserted, as everybody considered the daily inspection of the cane patch and the frequent study of the sugar-making process, more beneficial to health than athletic sports.—On the 10th of November, the local scholastic "Society of Well Borers, Pond Diggers and Tower Raisers," under the presidency of Mr. Otis, held a celebration in honor of the completion of the most difficult part of their work in behalf of the swimmers, present and to come, of St. Charles College. A special half-holiday was granted for the occasion. All the fathers were invited to attend. We marched out to our swimming place in great glee. Fr. Rector first blessed our new windmill, which is mounted on a steel tower forty-two feet high, then Fr. Porta made a *spread-eagle* speech in which he highly commended the society for their noble labors in the cause of the public good. After the speech was over, an improvised brass band of scholastics struck up a tune, refreshments were served to all, and another lively air by the band closed the celebration. The scholastics are now putting the finishing touch to their swimming pond, and it will be in good order for the bathing season.—Between 1 and 2 o'clock on the night of November 13, we were roused from our slumbers by the cry of "Fire." All who were not sleeping too soundly rushed out to see where the danger was, and found that the blaze proceeded from an isolated little out-house which served partly for the photographic shop and partly for the green-house. The fire is supposed to have been caused by the explosion of a gasoline stove which was kept lighted at night to prevent the flowers from being injured by the

cold. A camera and photographic materials together with Mr. Grace's promising floral collection were lost in the flames.—The Fall Disputations took place December 1. Mr. Otis defended in ethics and Messrs. Cook and Ruhlmann were objectors; Mr. Salentin defended in Cosmology, Messrs. McGuire and J. Stritch objecting, Mr. Barland lectured on "Aerial Navigation."—Our Christmas holidays were very enjoyable, the more so as the thermometer fell to 17° Fah., on the 29th of December. Our domestic chapel and rectory were beautifully decorated with cedar garlands, holly twigs, and ivy vines. The crib in the public church eclipsed in magnificence those of all preceding years. The Bethlehem group, consisting of figures 2½ feet in height, the gift of Mrs. Millard, one of the oldest and most faithful parishioners, costing over \$200, was exhibited this year for the first time.—Fr. Bernard who came from Woodstock to be present at what was thought to be the death-bed of his mother, is now a member of our community. He arrived from New Orleans the day after Christmas and will pass his final examination here.—On the 16th of January we received a flying visit from Father Connolly, secretary to Archbishop Corrigan, and Father Shaw of the Mobile diocese. The former is an ex-pupil of our Fr. Minister, Fr. Whitney, who spared himself no pains, to make their short stay with us an agreeable one. They were delighted with Grand Coteau and visited all the places of interest, among them, the Sacred Heart Convent where each said Mass in the chapel in which the apparition of St. John Berchmans took place.

*New York, St. Francis Xavier's.*—On the feast of St. Francis Xavier the patronal feast of our church, grand ceremonies were held at the church as a fitting close to the golden jubilee year of the Apostleship of Prayer. Long before the services began the seating capacity of the church had been utilized and the aisles began to fill. When it is remembered that only promoters were admitted, and even of promoters only those who had cards of admission, the very large crowd was a great surprise. To be sure the greater number were from the "devout female sex," but still the sprinkling of men, at this hour, which is usually set apart for business transactions, was remarkable. Many of those present had come from great distances; even from Troy, and the larger country districts where the League is flourishing. There was solemn high Mass, and an eloquent sermon. The preacher was Rev. David J. Hickey, of St. Francis Xavier's Church, Brooklyn, who is heart and soul in the League work. The ministers of the Mass were also from the secular clergy, priests who had distinguished themselves by earnestness and zeal in the League. After Mass Fr. T. E. Murphy, S. J., gave the Papal Benediction, which was followed by the reading of the act of consecration in which all present joined. The new flag for the Messenger building was blessed and solemn Benediction closed the services. The singing of the *Te Deum* by the assembled multitude was indeed as inspiring and impressive as any of the re-

ligious ceremonies. In the sanctuary were seated the local directors of the different branches of the League, secular and religious clergy from far and near.—The next event that made the month memorable was the celebration or solemnization of the Patronal feast of the church. His Excellency Archbishop Satolli sang pontifical high Mass in presence of the Most Rev. Archbishop Corrigan. As this was the first appearance of the Apostolic Delegate at any religious functions in our church, we desired to make them worthy of the occasion. Two thrones had been erected, the one on the epistle side, decked with cloth of gold and rich hangings, was occupied by Archbishop Satolli; the other, placed on the gospel side, trimmed with white silk and gold lace was occupied by the Archbishop of N. Y. He wore his *Cappa Magna* and was surrounded by the members of the diocesan council. The musical programme had been selected with a view to delight the ear of the delegate, who is especially fond of ecclesiastical music.—The closing days of the month brought us the feast of Rev. Fr. Rector. The feast of St. Thomas falling as it does among the days that are brimful of Xmas thoughts and joys gave an opportunity to the college boys of expressing their Xmas-tide greeting to Rev. Fr. Rector, and congratulating him on his feast. The programme of exercises was carried out by the members of the Junior Debating Society in the college theatre, where all the boys had assembled to welcome Fr. Murphy. There was a heartiness and a home-feeling about this reception which made it enjoyable. The boys, whose presence in such large numbers filled almost all the seats in the hall, were very much impressed by the appropriate remarks of Rev. Fr. Rector at the conclusion of the exercises.—The students' holiday play, entitled "A Celebrated Case," was so favorably received that at the request of many friends of the college it had to be repeated. The Archbishop of New York with Bishop Gordon and Rev. Father Provincial, besides several of Ours from neighboring houses and members of the secular clergy, were among the distinguished audience at the second presentation.

There was an extraordinary demand for our fathers as Xmas preachers this winter. No less than fifteen of the pulpits of New York and Brooklyn, including the two cathedrals, were filled by them. Fr. Socius also had his hands full in supplying demands for fathers to give short retreats about the close of the year.

The college is better attended than it has been in its history, and the large attendance seems to be permanent. There are as many boys in the school now as can be well accommodated. If the enrollment increases so must the college buildings. The magnitude of the attendance is principally noticeable in the yard—pardon this common word, but so it is known to the students—which is our closest approach to a college campus. Before the establishment or development of the Greater St. Francis Xavier's, all the students assembled in the yard together for recess. Now they have to take it in turns, both for recess and noon recreation. The upper classes take the first recess and

recreation, and the lower classes—from 2d grammar down—take the second. Of course, this does not include the Preparatory, they have a campus of their own, a sort of roof garden. But these are not the only services to which the yard is put. It is the college drill-ground. Any day from 1.30 to 2.30 P. M., you may see a hundred or more boys shouldering Springfield rifles, and executing the manœuvres of veterans. Being under U. S. military supervision the boys should have the stamp of proficiency in their work. Not to speak of the great advantage of a U. S. military instructor they have all the equipments demanded by our advanced military code, and from time to time they are reviewed by a U. S. inspector.

*Philadelphia, St. Joseph's.*—The League is doing a wonderful work here, and the good is not confined to old St. Joseph's as not more than 100 of the promoters are in the parish, but extends throughout the city. The promoters are urged also to do works of corporal charity. Every prison and hospital in the city is visited by them twice a month, pictures and badges distributed and material help afforded. The project of a Free Hospital for poor consumptives has been taken up by the League Centre along with the St. Vincent de Paul Society. A house worth \$20,000 has been given for this purpose and two weeks' work secured guarantees of \$150 per month. One thousand subscription books are out and the work promises to be most successful. In visiting the parish the pastor, after seeing the families in a street, divides them into bands, appointing the best to be promoters.\* These promoters are all under arch-promoters and each band has its monthly day of reparation, on which day the banner of their patron saint is exposed before the altar of the Sacred Heart. The "Second Annual Report and League Annual" gives in 33 pages a most interesting account of what has been thus far accomplished, one of the most consoling reports being that of the Sailors' Aid Committee. From Oct. 15 to Dec. 7, 1894, 100 framed placards have been put up in sailors' boarding houses, giving the hours of Mass and confession in neighboring churches, 104 copies of the "Messenger" were sent to the same house, 30 steamers and ships have been visited, and 1300 of the Messenger, Pilgrim, etc., given to the sailors. The sailors show themselves most grateful and not more than 5 out of a 100 being indisposed. There are few parishes in the country where the League is so well organized, and it ought to be an incitement to others to take up the League work, when so much can be done with so little trouble on the part of the pastor, all the material work being done by the promoters.

*Poland, Why Father General asked the Prayers of the Whole Society.*—Our readers may remember that Father General, about a year and a half ago, asked the prayers of the whole Society, that an evil, which he did not mention, might be averted. A letter from Poland, as given in the December number of the "Lettres de Jersey," makes known the evil with some edifying

details. One morning quite unexpectedly Fr. J—, superior of our residence in Limburg, Austrian Galicia, was summoned by the Governor and notified to make himself ready for the bishopric of Cracow, that resistance was useless in as much as all the bishops of Galicia desired it, the Minister of Worship was anxious for it, and the Emperor was determined,—his name would be presented to the Holy Father who would certainly appoint him. Fr. J— at once wrote to Father General and to his provincial, and, at the latter's command, started for Vienna to intercede with the Emperor and his minister. For a moment success seemed to crown his efforts. It was important that the new bishop should be acceptable to Russia, as his diocese was just on the border between Russia and Galicia. Now twenty years before Fr. J— had been imprisoned for giving Catholic missions in Russia and he urged this as an objection to his appointment. A telegram was sent to St. Petersburg and the reply came that the appointment did not interest Russia at all and that there could be no objection. Hence the only course left to the good father was an appeal to Rome, for he had been unable to get an audience with the Emperor. This, however, proved of no avail, so he returned home and went into retreat to obtain aid from heaven. Meanwhile Father General, alarmed at the frequency with which Ours were being sought out for bishops, and now not for a missionary country but for Europe itself, determined to use all his energy to avert the impending blow. He thereupon first asked the prayers of the whole Society, sent a letter to the Emperor, ordered Fr. J— to leave his retreat and to make another appeal to Francis II., while he himself went to Rome to use his influence with Leo XIII. Moved by the reasons of Father General, and influenced we may believe by the prayers of the Society, the Holy Father wrote to the Emperor, begging him to withdraw the nomination, though he did not refuse to confirm it. On his part Fr. J— succeeded in obtaining an audience with Francis II., but could procure from him only vague promises. Several days afterwards, on returning to Vienna, the Emperor received the letter of Leo XIII. As a dutiful son of the Holy See, he submitted and ordered another candidate to be chosen, sending at the same time a beautiful letter to Father General, in which he expressed regret and highly praised Father J—. Thus were the prayers asked by Father General answered and Father J— saved from the dignity and charge of the episcopate.

*Rocky Mountain Mission, Corpus Christi among the Indians.*—This year's celebration of Corpus Christi has indeed been a success at Colville. Notwithstanding the danger and difficulties which attended the crossing of the Columbia River, swollen by an early thaw of the mountain snows, the Indians began to arrive on Saturday evening, May 10, and kept on coming in from all parts of the reservation, until their tents stretched out far into our little valley, recalling by their numerous camp-fires the happy bygone days when the poor mission church formed the centre of many a vast camp. On

the eve of the feast all the tribes were represented at the mission. Many had travelled 150 miles. They had come from Tonaskât, Okinâgan, British Columbia, Colville, and Chewélah. The two camps, Nzalin and Pia, as well as the Snaichisti and the Lake Indians, had moved down in true native fashion, with tents and tent-poles on their ponies and papooses strung on to the saddles. Perfect order prevailed among the tribes; not a single case of drunkenness or fighting disturbed the edifying quiet and peace throughout the preparation and celebration of the day. One could hardly believe that but a few years ago, before Christ had been announced to them, these very tribes were hereditary enemies, revelling in the horrors of savage warfare. You may imagine how crowded our chapel was during all those days, and how the women and children in eager quest of kind words and medicine filled incessantly the corridor and porch of our residence. From early morn till late at night on the eve, and again from dawn till high Mass on the feast, the two fathers were almost without interruption kept busy hearing confessions. They must have shriven more than 400 penitents, of whom at least 350 approached the holy Table. Some hours before the Indian criers had called their people to prayer and Mass, the chapel was filled to overflowing. Besides the Indians, many whites had come from all around the mission, so that fully one-third of the congregation, unable to find standing room within, were obliged to hear Mass, as best they could, from without the chapel. All the Indians took part in the usual procession after Mass. The members of the sodality of our Lady, in all their regalia, headed the pious procession. Then came the boys with banners and flags, followed by the Indian men, the girls, the sisters of the convent school, the long lines of Indian women, and finally our Lord and Saviour under a canopy borne aloft by four of the most distinguished chiefs. Prayers succeeded to hymns and hymns to prayers and from the hearts of all went up a song of love to the Great and Good Spirit.

Easter Sunday had been, it is true, a day of happiness and consolation, but the feast of Corpus Christi far surpassed our most sanguine hopes. No doubt, the Blessed Virgin has gracefully looked down upon our humble efforts to make this month of hers one of unusual fervor and spiritual progress. At the beginning of May, our boys, under the direction of their zealous prefects, erected a shrine to our Lady of the Rosary on the hill side, in the little grove of hazelnuts and behind the school house, and I am glad to add that the simple but graceful structure has witnessed many a fervent act of piety on the part of the boys. Their great love of the mother of God seems to inspire them with a more earnest desire of doing well all that is expected of them, so much so that they have asked to be allowed to close this beautiful month with a general Communion at the new shrine.—*A Letter from Fr. Caruana.*

*Rome, The Causes of Ours awaiting Beatification.*—On November 13, the decree concerning the beatification of Fr. Realino was published. The Cause of Fr. Maunoir, according to Fr. Armellini, is making excellent progress,



and there will be but few difficulties. The Cause of Fr. De La Colombière has been again stopped; the two principal miracles present many extrinsic difficulties. The Holy Father is favorable to the Cause of the Venerable Robert Bellarmin; there is but one serious difficulty and it is believed that this will soon be overcome. As regards the Cause of Fr. Solari, the process before the Ordinary is finished and it will soon be presented to the Congregation of Rites; this will be the first Cause of the new Society. The Cause of Fr. Bernard F. De Hoyos, the first apostle of the devotion to the Sacred Heart in Spain, is about to be introduced, as is also that of the new English martyrs, and perhaps that of Fr. Chappelsoni.—*Lettres de Mold.*

*Leo XIII. and the Society.*—At the audience granted to Madame De Sartorius, the new Superior General of the Ladies of the Sacred Heart, his Holiness speaking of the devotion of religious orders to the Holy See, said:—

“The Society of Jesus, either by a special protection of God, or on account of its discipline, has kept its primitive spirit. It has been in existence for three centuries, and to-day each Jesuit is still ready, as was St. Ignatius, to undertake anything for the glory of God.”

*A Bust in honor of Father Liberatore.*—The students of the Gregorian University have erected a bust to Father Liberatore, which has been placed in one of the lecture halls. It is said to be a striking likeness, is in white marble, and rests on a column of black marble, bearing the following inscription:—

MATHLEO · LIBERATORE · SOD · E · SOC · JESU  
 PHILOSOPHIE · AQUINATIS · RESTITUTORI · ET · VINDICI  
 ALUMNI · UNIVERSITATIS · GREGORIANÆ  
 ANNO · DOMINI · MD · CCC · XCIV · ÆRE · CONLATO

—*London Tablet, Jan. 26, 1895.*

*South America, Buenos Ayres.*—Our college in this city is doing very well this year. We have 560 boarders, among whom are many Jews and some Freemasons. We could have also a large number of half-boarders, but Fr. Provincial had no one to attend them, so we were compelled to refuse all applicants for that grade.—Our mission in the penitentiary this year has been blest with the most consoling results. This institution contains over 1000 prisoners. They are nearly all old “birds” who have escaped from justice in different parts of Europe, especially in Spain, and thought themselves safe in this corner of America. And so they are. One-third of the convicts are boys. Seven of our fathers and several other priests came on the last day of the mission for the confessions.—The seminary, under our direction is flourishing in every respect. The best proof of this, is the spirit of zeal and self-abnegation of the new priests who are sent out from it every year. This year the seminarians are 105, which is the largest number that the house can accommodate. Funds are being raised for a new building, although we do not know yet where it will be built.

*Bogota.*—In Santa Fé our college has 340 boarders, we have to refuse applications almost daily, for want of room. At Montevideo, on the contrary, our college is almost deserted, owing to the frightful state of the Republic. Besides the seminarians, there are 62 boarders and some thirty half-boarders; formerly the regular attendance was 300. The President, Señor Borda, is a friend of Ours. Shortly after his election he came to see us, and thanked us for the care we had taken of his children when they boarded with us.

*Chile.*—The Catholic party perseveres in the struggle with praiseworthy bravery. Father B. Mas is doing a great work in his missions and retreats. Some time ago a cacique came down to Santiago to see him and spoke out his mind in this letter that he presented to the father.

*Very Rev. Fr. Mas,*

I, Juan Antonio Nailez, cacique, come from Osornos to ask you, as an alms, to send me missionaries, for I see that my people need them. Our children need Baptism; many of them are dying without it. I come to ask for missionaries because I am a Christian, and want that my people also should be Christians and marry like Christians. I beg you, for the love of God, to give us missionaries. We will take good care of them and respect them. I come myself so as to bring them with me if it be the will of God. The mission chapel is at Raube.

Su atento y Seguro Serbidor,

JUAN ANTONIO NAILEZ, *Cacique.*

*Bolivia.*—The President is a good practical Catholic and a great friend of Ours. All the education in the Republic is in the hands of our fathers, but in fact there is very little of it. The Colegio Nacional has 80 scholars, our college has about 100.—There is a great deal of ignorance, even in the monasteries, as the following fact will show. Some time ago there was an eclipse of the sun. The superior of a convent, persuaded that it was a manifestation of God's indignation, gave orders to ring the bells, and, when the people had gathered around the monastery, he exhorted them to do penance. To his community he prescribed a public discipline.—Some time ago there was a great uprising among the Indians, who had been maltreated by some of the whites. The President had already ordered the troops to proceed to the mountains to stop the rebellion, when some persons told him that two or three of our fathers would bring about the desired peace more easily than all the soldiers he could send. The President acquiesced, and Fr. Manzanedo with two other fathers started for the mountains. As soon as the Indians saw them, they began to file down the mountain from all directions, shouting and dancing with joy. They showed them the stone crosses around which they gather daily, to sing the *Ave Maria Stella*, and to offer up their day's work, as the fathers of the old Society taught them. They showed them also golden chalices and precious ornaments which belonged to the old mission, and which they cherish as dearly as the memory of their ancient fathers. Among the Indians was an old man who had known the fathers of the old Society. The visit of the fathers was thus very successful, as the Indians, out of respect to the missionaries, were willing to forget the wrongs they had received.—*From Padre Juan Montané, S. J.*

*Spain, St. Ignatius as a Doctor of the Church.*—Some 240 priests, in bands of 40, recently went through the Spiritual Exercises in our college at Madrid. They were so much impressed with the doctrine and practices of the Exercises, that, as a mark of gratitude to their author, they determined to petition the Holy Father to declare St. Ignatius a Doctor of the Church. The same wish has spread throughout the Basque Province, where the Saint of Loyola is much loved both by the clergy and people, and found expression in a similar petition to Rome. This is all the more remarkable as being entirely spontaneous on the part of the secular clergy and of the people.

*Aragon.*—The old ducal palace of St. Francis Borgia at Gandia, which is now a second novitiate for the province of Aragon, is being much enlarged. Two of the three parts of the new house are finished and were taken possession of by the novices and tertians on the feast of St. Stanislaus. The building is of Gothic design with abundance of light and air, the chapel is especially beautiful.—At the Santa Cueva, Manresa, there is no tertianship this year, as the house has been demolished to make room for a much larger one. Work is going on rapidly, 170 men being employed.—At Barcelona the great sodality of Fr. Fiter recently received a visit from the papal nuncio, who graciously allowed himself to be enrolled as a sodalist. Fr. Fiter is laboring in conjunction with the Archbishop of Bogota to have St. Peter Claver made the national patronal saint of Colombia along with St. Louis Bertrand, who now alone enjoys this honor.—In the mission of the Philippine Islands Fr. Urios is making many converts among the Moors. There are upwards of a million of them and they have hitherto refused to come into the Church, but of late they have become more tractable. From June 21 to Oct. 15, 4573 were baptized. Many of them gave their Korans and Mohammedan books to our fathers.

*Castile.* — Fr. Uriarte and Fr. Paz are taking information for the beatification of Fr. Hoyos, the apostle of the Sacred Heart in Spain. A number of miracles have taken place, a remarkable one occurring recently at Barcelona. Fr. Hoyos was buried at Valladolid, but all efforts to find his body have so far proved in vain. There is question also of the Cause of Fr. Pignatelli, but there are many difficulties.—The Duchess of Villa Hermosa, who recently gave to the province of Castile the castle which formerly belonged to the family of St. Francis Xavier, and where he was born, has added to her gift a valuable collection of painting, 100 in number, amongst them some of Murillo, Coello, etc. This castle is now used as a residence under the name *Residentia Xaveriana, in Domo Natali S. Francisci.*

*Toledo.*—The college at Talavera has been closed. In its place a new college is being built at Villa Franca de los Barros, a noble lady having given a million of reales for its foundation.

*Troy.*—A good work is being done in St. Joseph's parish, and in fact throughout the city and diocese of Albany, by Fr. Hayes in the cause of tem -

perance. The Men's Temperance Society, which was started by Fr. Rapp, has been much increased in numbers and influence, it recently held its second anniversary and is in a most flourishing state. Fr. Hayes has also established a Women's Temperance Society, which is receiving even more recruits than the men's and is doing untold good among the families. There is an earnestness, and even enthusiasm, about the meetings which proves how much interest is taken in both associations, and that assures plentiful fruit, and Father Hayes is unflagging in his efforts to keep it up. Last summer the semi-annual convention of the C. T. A. U. Society was held in our church, at least the Mass and the sermon, in presence of the bishop and a great impetus given to the cause. Monthly meetings are now held in the church or the basement, addresses are made and recruits enrolled. Father Quin is going on with his work among the boys, and every member of his sodality has agreed at the director's call to promise abstinence till 21 years of age. Let our readers call to mind that, owing to the exhausting mill-work, intoxication is the crying evil in St. Joseph's parish, so that in working to root it out our fathers are laboring to do away with the cause of the greater part of sin and misery among their people. Father Quin does not hesitate to say that "if drunkenness were banished from our midst, the field in which we labor would surely be such as the angels contemplate with delight."

*Washington, D. C., Gonzaga College.*—Since the appearance of the last number of the LETTERS, several changes have taken place in the college curriculum. Hitherto there has been a want of grading in the French course; now a course of three years in French has been introduced. The students in each of the three grammar classes have to enter the French class corresponding to their year, so that when they come to poetry their afternoon class of chemistry may not be infringed on by the demands of a French class. There are two afternoon classes of French each week. The standard in all the classes is being gradually raised. It is slow work, it is true, but we hope it will be all the more permanent for that.—We had a chance to test the dramatic ability of the students during the Christmas holidays, when three performances of "William Tell" were given. They stood the test admirably, and, if we may believe the old students, they showed that, with careful training, the boys of this generation are capable of doing as well on the stage as Gonzaga's famed performers of "ye olden time."—Examinations for the first term have just been finished, and with the usual few exceptions, a marked improvement is noticeable. At the public declamation and entertainment with which the examinations closed, the Glee Club and College Orchestra made their first appearance. The difficulties were great, owing to a lack of previous musical training on the part of the boys; but happily these were surmounted, and their renditions at the entertainment were creditable and showed the effect of the painstaking labor bestowed on them by the director. The singing at Mass and the use of the "Gonzaga Hymnal," together with fre-

quent rehearsals, have brought about an interest in musical matters that will do much to elevate and give tone to the boys.

*Golden Jubilee.*—There are few priests in the archdiocese more widely known than the Rev. F. A. McAtee, of St. Aloysius' parish, who for fifty years has been a devoted son of St. Ignatius. Father McAtee entered the Society early in autumn of 1844, and since that time he has constantly labored in the ministry. During the war he was a chaplain in the Union army, and for three years endured the hardships of the camp, constantly risking his life to attend to the spiritual wants of the sick and wounded. Although he shrinks from public display, his associates at St. Aloysius' could not permit the anniversary to pass unnoticed. Therefore on Tuesday Oct. 30, a celebration took place. It began in the morning with a jubilee Mass in the upper church. As Father McAtee had been a professor in the old Gonzaga College when it was on F St., the college boys wished to have a share in the congratulations offered him on the occasion of his golden jubilee. So besides the jubilee Mass there was a reception given to him in the college hall where English and Latin odes, addresses, and speeches in German and French were given by the students. A drill was given by a picked squad of the college cadets, and a gold chalice and a set of vestments were presented to him by the sodalities.

*The Church.*—An eight days' retreat was given to the Sodalities in preparation for the feast of the Immaculate Conception, by Father J. A. Conway. A solemn reception of new members took place on the Sunday following the feast.—A sodality for boys ranging from the ages of thirteen to eighteen years has been organized by Rev. Fr. Colgan, director of the Sunday school. The first meeting was held in the basement of the church on Wednesday evening at 7.30 o'clock, Oct. 24, 1894. Notwithstanding rainy weather the attendance was good, and all parties concerned were encouraged by the good results of the meeting. This sodality meets every Wednesday evening at 7.30, when the Office of the Immaculate Conception is recited, and after a short discourse by the reverend director there is Benediction of the Blessed Sacrament. In connection with this sodality an athletic club will be formed for the benefit of members only. The tax is one penny a week. All boys not belonging to any sodality are invited to become members as soon as possible.—The usual New Year's Eve services of thanksgiving were conducted with great solemnity. Mgr. Satolli was present and gave Benediction and intoned the *Te Deum*.—The Forty Hours Devotion which began here on Jan. 13, were held with more than usual solemnity, as Bishop Gordon, S. J., of Jamaica was present. The bishop celebrated the solemn Mass of exposition and carried the Blessed Sacrament during the procession after Mass. He also preached during the Mass, and made an appeal in behalf of his mission. He pontificated again on the following Tuesday at the solemn Mass of reposition. Just after this Mass, Rev. Fr. Provincial arrived from Jamaica and both the bishop and he entertained us during their stay by their interesting talks about our new mission.—On Sunday, February 3, a two weeks' mission by four of the missionary

band began in the church. There were over fifteen hundred women in the church the first night. Each night since then, it has been necessary to conduct an "overflow" mission in the basement of the church. As the LETTERS will appear before the close of the mission it will be impossible to give you an account of the fruits derived therefrom.

*Worcester, Holy Cross College.*—The Rt. Rev. Thomas Beaven, bishop of the diocese, visited our college, his Alma Mater, in October. He had just returned from his visit "ad limina," and an informal reception was tendered him by the students. In reply, the bishop spoke to them briefly on character-formation; he then went on to declare the main object of his visit. "In one of my audiences with the Holy Father, "he said," whilst conversing upon the diocese, he dwelt with particular interest on Holy Cross; and after several inquiries, which I answered as I felt in my heart I could, leaning forward, he said in the tenderest manner: 'Now, will you go in my name and give to all the fathers and students of Holy Cross, my Episcopal and Papal Benediction?' To-day, dear boys, I have come to fulfil that great wish of our Holy Father; I feel that I am come to you with a message of great joy. The dear venerable Leo sends you his blessing. The father of us all, the father of our love and admiration, thinks about you, and sends you the dearest gift of his great heart. I bring it to you with his spirit, and I offer it to you with the fulness with which he gave it, for with this blessing he offers you the especial privilege of gaining a plenary indulgence." The enthusiastic applause with which these words were received by the students showed how highly they appreciated the unusual favor bestowed on them. The next morning the students received holy Communion in a body. After Mass the bishop, assisted by Fr. Jones, solemnly imparted the papal benediction.—The three days retreat to the students was given in November by Rev. Fr. John A. Conway, S. J. The exercises were performed with all that fervor which has ever characterized the retreats given here. Besides a general abstaining from all sports and games, from the reading of newspapers, etc., some even endeavored to keep silence during the ordinary hours of recreation. Through the zealous work of Messrs. Collins and Rousséau a beautiful photograph of Raphael's Madonna Della Sedia was given to each student as a souvenir of the retreat. On the back of the picture were printed a few words of council, recalling the resolutions made.—Hardly any ceremony is so impressively carried out here as that of the reception of members into the sodality of the Blessed Virgin Mary. This year it took place on the feast of the Immaculate Conception. Rev. Fr. Rector delivered an appropriate sermon. Twenty-seven new students were enrolled as members.—On December 22, a public disputation was given by the class of philosophy, the matter treated being Major Logic. A Latin paper on evidence was read by Mr. Hussey. Then followed the regular circle. The defendant and objectors acquitted themselves creditably, particularly when it was taken into consideration that they had been studying Major

Logic but little more than a month. They showed remarkable fluency in their use of the Latin tongue. Objections were proposed by members of the faculty and skilfully answered.—The carpenters are gradually completing the interior of our new building. The flooring has been partly laid. The hall is probably the gem of the building. It is slightly larger than our present chapel. It is well lighted and chastely adorned; the handsome metal panelling of the ceiling is the admiration of everyone. The stage is fitted with all the conveniences that a college theatre can possess. The gymnasium is now ready for the instruments with which it is to be equipped. Competent judges are of opinion that few college gymnasiums in the country will surpass it. The students collected several hundred dollars during the Christmas vacations in order to help defray the expense of furnishing this immense room. Some of the higher classes displayed a good deal of generous rivalry in their contributions.—If we are rejoicing in anticipation of the comforts to be enjoyed in our new building next September, we have no less joy for the wonderful success which has attended our college paper the "Purple." Letters of congratulation have reached the editors from every quarter, not the least flattering of them coming from Bishop Beaven. The local papers speak highly of our journal and substantial praise has been given by several prominent papers of Boston, Hartford, Philadelphia, and other cities, republishing the essays and poems which have appeared in the "Purple." The boys take a reasonable pride in their paper and are willing to give almost endless "labor lime" to have their articles worthy of the college. Many of them realize the immense profit they reap from their work and gladly avail themselves of every opportunity to write. The marvellous growth of the "Purple" is not the growth of a day. College papers, but in manuscript, have been with us since almost the founding of our college. Some of those who are unacquainted with Holy Cross may wonder why such an apparently strange name as "Purple" was given to our college journal. To such we would answer that what the stars and stripes are to the American boy, such is the color purple to the Holy Cross student. It is his flag, his standard. He never appears at any public exercise without a long purple ribbon streaming from the lapel of his coat; some of the more enthusiastic ones wear even purple neckties and purple hat-bands. The episcopal color, purple, was adopted by the college in honor of its founder the Rt. Rev. Benedict Fenwick, S. J., first bishop of Boston. He lies buried in our little cemetery, under the shadow of the college he loved so well. We hope our "Purple" will always be a fit representative of the work done in Bishop Fenwick's college, as well as a constant reminder of our gratitude to him, who, humble Jesuit though he was, wore with such honor the Church's sacred purple.

Our semi-annual examinations are just completed. During repetition most of the students repeat their matter in bands of two or three. It is gratifying to teachers to see their boys thus banding together, the brighter ones explaining an author or working out a problem in mathematics for their less talented

companions.—The devotion to the Sacred Heart is still strong among our students. This year they have introduced the custom of burning votive lamps at the shrine. The extra number of votive lamps which they caused to be burned during the time of examinations seemed to indicate that they believed in the efficacy of prayer to help study.—Our college classes are larger than ever.—Mr. Conway, a junior from Frederick, has come to assist in the extra work which will be entailed by the division of first grammar at the beginning of the second term.—The alumni meeting held in Boston on Jan. 17, was attended by a number of prominent clerics, doctors and lawyers.—Much interest is being shown in the rehearsals for the play of King John, to be given by the students in the city theatre in February. Fr. Jones has been most assiduous in his training of the boys. It is thought that this play will surpass all previous efforts of the Dramatic Society.—Electric bells, put up by Mr. Rousseau, have supplanted the old hand bells, formerly used to call the boys to ranks, class, etc.

*Zambesi, Recent News.*—The "Letters and Notices" for February tell us that there is not much news to hand from Zambesi. Steady progress is being made at the residence of St. Ignatius at Shishawasha, and quiet work is going on at Fort Salisbury. The prospects for a station at Buluwayo are hopeful. The college of St. Aidan's goes on prosperously. A house has been secured for a villa, on the sea near Port Elizabeth. — All goes on well at Dunbrody. They have planted a vineyard, and are drinking their own wine, which is said to be good. Baptisms up to date are nearly 400; the fathers are working specially to prepare the converts for holy Communion and Confirmation. — There are 51 of Ours now working in this mission: 24 priests; 5 scholastics; 22 brothers.

*Home News, Autumn Disputations.*—Nov. 30 and Dec. 1, 1894. *Ex Tractatu de Virtutibus Infusis*, Fr. McMenamy, defender; Frs. McDonough and O'Sullivan, objectors. *Ex Tractatu de Sacramento Pœnitentiæ*, Fr. Maring, defender; Frs. Gleeson and Roy, objectors. *Ex Scriptura Sacra*, The Inerrancy of the Scriptures in the light of the Encyclical "Providentissimus Deus," essayist, Fr. Cormican. *Ex Ethica*, Mr. Donnelly, defender; Messrs. Broeck and Lauterbach, objectors. *Ex Psychologia Superiori*, Mr. Kelly, defender; Messrs. Dinand and Rochfort, objectors. *Mechanics*, "Central Forces," Mr. Tondorf, lecturer; Mr. Krim, assistant.

*Winter Disputations*, Feb. 15 and 16, 1895. *Ex Tractatu de Virtutibus Infusis*, Mr. O. Hill, Defender; Messrs. Deck and Van der Pol, objectors. *Ex Tractatu de Sacramento Pœnitentiæ*, Mr. Hearn, defender; Messrs. Moulmier and Cryan, objectors. *Ex Scriptura Sacra*, "Scriptural Numbers," essayist, Mr. Rockwell. *Ex Psychologia Superiori*, Mr. Drum, defender; Messrs. Hughes and Krim, objectors. *Ex Logica*, Mr. O'Hare, defender; Messrs. Ryan and Keane, objectors. *From Pneumatics*, "The Atmosphere," lecturer, Mr. Harty.



# WOODSTOCK LETTERS

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VOL. XXIV., No. 2.

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AN APOSTOLIC EXCURSION FROM SAN REMO  
INTO IRELAND.

*A Letter from Father Moore.*

ORATOIRE CATHOLIQUE POUR LES ETRANGERS,  
SAN REMO, ITALY,

January 1, 1895.

MY DEAR FATHER GLEESON,

P. C.

I read with great pleasure in the October issue of the WOODSTOCK LETTERS the letter of a California brother about the Alaska Mission, and I thought that one from another Californian, toiling in a far distant portion of the Lord's vineyard, might not be altogether uninteresting. In some late numbers of the Roehampton "Letters and Notices" I tried to give an idea of the work Ours are doing on the Riviera from Cannes to Genoa. As you have no doubt seen what appeared there, I need not go over the same ground, but merely report progress in a few particulars. Here in San Remo we have had the satisfaction of seeing a beautiful new Oratory opened, where we can exercise our ministry on behalf of the strangers as well as the natives. It is, I assure you, a thing of beauty, but whether it will be a joy forever, I am not prophet enough to say. It is an enlargement of a votive chapel that stood in the grounds of the Villa d'Anvers, which had been left unused for a long time. The Gothic style of the original chapel was retained, and the architect showed a good deal of genius in harmonizing the old part with the new so as to avoid the appearance of patchwork. The altar of white marble, with an altarpiece of

bronze gilt representing the Last Supper—Leonardo da Vinci's—is one of the prettiest in San Remo. There are seven stained glass windows in already, which were made in the same establishment that furnished the windows for the new German Reichstag in Berlin. Four of them are storied, the subjects being, the First Communion of St. Aloysius, the Holy Family, the Annunciation, and the Raising of Lazarus from the Dead. You may be surprised at this last, so I rise to explain that it was selected as an appropriate subject on account of the tradition, current from time immemorial, that St. Mary Magdalene and St. Lazarus, when on their way to Marseilles, landed here where the little brook that flows by the grounds falls into the sea.

According to the last returns there were 17,000 visitors in San Remo during the six winter months of 1893-94, an increase of 5000 on the preceding year. This shows that San Remo is rising in favor, in spite of the assertion we hear repeated, that the day of the Riviera is gone, now that English enterprise is opening up Egypt and Cyprus as health resorts. During the past year considerable addition was made to the hotel accommodation, and work was pushed forward on a large sea wall to enlarge the harbor in preparation for a revival of the commerce of the town. A century ago San Remo had a fair trade, which was completely destroyed when Napoleon took away its eighty-four vessels for his Egyptian expedition. After the battle of the Nile they remained in the hands of the British, who held them as tenaciously as they held their own. Prospects are brightening now that a new line of railway is nearing completion that will put us in direct communication with the fertile plains of Piedmont. The engineers are at present striving to overcome the difficulties they are encountering at Col di Tenda, between this and Cuneo, where the veins of water they tap under the mountain seriously interfere with the tunnelling. When that railway is open, we can reach Turin in about three hours and a half, or half the time it takes by the present route by Savona and Bra. San Remo will then be one of the most accessible places for all the houses in the province of Turin, and perhaps will be made the seat of government.

You probably know that we had a fine church and college here in the town up to the time of the Suppression, and afterwards for ten years preceding the troublous times of 1848. Ours in the former period were well provided with this world's goods, if we may judge from the grand country-house and olive-yards belonging to the college, which are still to be seen on the hills between Ospidaletti and Colle di

Rodi, about two miles away. The names of those two places, one down on the sea shore and the other up on the crown of the hill, recall the memory of the Knights of Rhodes who had a station there. I visited our old property some time ago and found everything in a very dilapidated state. There are twenty-four rooms in the house, and attached to it is a neat little chapel with an altar of colored marbles, the gift of a benefactor. Some old paintings of Jesuit saints are still to be seen on its walls, as well as a handsome one of the Immaculate Conception over the altar. This last is the work of our famous lay brother artist, Andrea Pozzo, whose *Studies in Perspective*, you may be interested to learn, was purchased by Santa Clara College. It is protected from the damp by a glass door. Two pearl necklaces are hanging about the neck of the picture, the history of which I failed to learn. The people who own the property at present are of the same family as that into whose hands it passed at the time of the Suppression. Although very valuable it does not seem to have brought prosperity to its new proprietors, for on every side you witness nothing but the marks of ruin and decay. A few garden flowers run wild, broken walls looked down upon by some tall, sombre cypresses which seem to mourn over the days that are gone, where many a spirited game of *boccie* was played about them when they were mere striplings, are all that remain of the once well kept pleasure grounds. By a little stretch of your imagination, you can accompany in spirit the fathers and scholastics of those days on their excursions over the olive-clad hills, up amid the oaks, the chestnuts and the pines, to the rock that guarded the relics of San Romolo till their removal to Genoa, and on farther still to the summit of Monte Bignone, said to afford one of the finest sights in Europe. It is one that has to be seen to be appreciated. The summit can be reached from San Remo by a fine bridleway in about four hours on foot, and certainly it repays the fatigue of climbing more than four thousand feet up the steep mountain side, to behold the panorama that stretches out in every direction. You have the snow-capped Alps to the north, among which you can discern here and there the fortifications upon which United Italy is spending vast sums of money to protect itself from France. To the south you see the mountains of Corsica and the two small islands of Elba and Caprica. Looking up the coast your eye rests in turn upon Mentone, Monte Carlo, Monaco, the Isles of Lerins, Cannes, Hyeres, Toulon, and Marseilles far away in the distance. Looking in the opposite direction you have spread out before you all the earth-

quake-riven coast of Liguria, where the terrible visitation of 1887 played such havoc. The town of Bussana, near at hand, was so ruined that it was totally abandoned, and now presents the aspect of another Pompeii. The new town is built about a mile away, where a grand new votive church of the Sacred Heart is nearing completion. The people of another little town called Baiardo, just at the foot of Monte Bignone, had just left the church to accompany a funeral on that fateful Ash Wednesday morning, when the vaulted roof came down with a crash; thus they escaped the death that overtook forty poor people from the same cause in the church of Castellaro on the hill yonder, near the shrine of the Madonna of Lampedusa and overlooking the valley of Saggia. Was it more than a mere coincidence that the burning of the opera house at Nice, the collision of the two passenger trains between Monte Carlo and Mentone, and the great earthquake of '87, all attended with such loss of life, occurred during the time that is so desecrated in those parts by the carnival orgies? Before leaving Monte Bignone I wish to point out to your scientific gaze the picturesque little town of Perinaldo, the birthplace of the famous Cassini, who traced the meridians in the church of San Petronio in Bologna, and whose family supplied astronomers for three generations to the observatory of Paris. There are many other points of interest, which I must hold over for a more favorable occasion, and pass on to tell you of my trip to Ireland to help in giving retreats during the months of July and August.

I gladly accepted the offer to go on this apostolic excursion, as otherwise I should have had to stay grating on rusty hinges in San Remo, enduring a sweltering heat and other inconveniences needless to mention. It gave me, moreover, an opportunity to renew the acquaintance of my California brothers at Chieri and to see the noble city of Turin, from which Chieri is distant about an hour by rail. Chieri is a compact, well built little place, with many fine mansions that were once inhabited by the nobility when the court was held in Turin. Although such a small place, there are many fine churches and places of historic note which deserve a passing mention. The house where Venerable Cottolengo died, where St. Aloysius' mother lived, and the font in the cathedral where Father Perrone was baptized, were pointed out to me in turn; but I missed seeing one of the most remarkable things to be seen in the town, to wit, the cincture preserved in the church of the Dominicans, with which the angels bound St. Thomas Aquinas. It is said that when a portion of it was submitted to a chemical analysis, it was

found to be composed of a substance different from any we have knowledge of. It is very difficult to get into the house sanctified by St. Aloysius, since it is now tenanted by nuns of the strictest enclosure. There is a little chapel there formed out of a cellar beneath the staircase, whither the young saint used to retire to take the discipline. Our house at San Antonio belonged to us in the Old Society, and is singular in this that it shelters the largest community of Ours in Italy, one hundred and twenty all told, and has under its roof all the machinery, if I may so call it, of the Society, from the novitiate to the tertianship. Chieri is well furnished with religious houses still, but it was much better off before successive revolutions upturned things. At one time there were as many as seventeen novitiates of religious orders and congregations in it. How long we are destined to remain in peaceful possession of our old home we cannot foresee. It may be for a year and it may be forever. The house is at present nominally owned by the two American Fathers, Conway and Brett, of the Maryland-New York Province. We may live to see the day when Uncle Sam's protection will be as a broken reed, if you let the A. P. A. get the upper hand. Should that come to pass, you may see yourself put on a par with Ours in many parts of Europe, and see yourself expelled from house and home once or twice in a lifetime. That experiment has hitherto been wanting to our training in the United States. Like many other things, it is nothing when one is used to it. Nothing shows so well the recuperative power of the Society, that enables it to pull itself together again after even the greatest smash up, whereas some other religious orders become, as it were, paralyzed by the ordeal.

After a pleasant day at Chieri I went on to Turin, where I saw much that interested me. You may be aware that we had two fine establishments there prior to '48. One was the church and college *dei Martiri*, and the other the *Regio Collegio Convitto del Carmine*. Both are gone from us, but our fathers of the residence in the *Via Stampatori* exercise their ministry still in our beautiful old church, where our friend Count de Maistre lies buried. Not far from it is another handsome church that formerly belonged to the Oratorians, which has an interest for us on account of a prediction made by Blessed Sebastian Valfre, who, it is said, ordered the architect who was drawing up the plans for it, to build it on large lines, since it would one day pass into the hands of the Jesuits who have need of large churches. We have at present in the city a fine college for boarders and day-scholars, with about three hundred pupils, passing

under the name of the *Instituto Sociale*. Turin is somewhat like an American city in as much as nearly all its streets are at right angles. It has an improvement that might well be adopted elsewhere in having the sidewalks under arcades, and, moreover, some of the streets are roofed over with glass, somewhat after the style pictured in *Looking Backward*. So you see that Europeans are not altogether so much behind the age as some would have you fondly believe. While I was in Turin the news came that President Carnot had been assassinated by an Italian at Lyons, and naturally it caused a great sensation. I was advised therefore to continue my journey by the St. Gothard route so as to avoid passing through France, but as I had already taken my Cook's ticket I boarded the train for Paris, via Mont Cenis. There were very few passengers bound for France, and when we arrived at Modane, the frontier station, I heard a lady repeatedly expressing aloud her surprise that the French customs officers were not "nawsty," as she had feared. When we went a little farther, several trains passed us bound for Italy, crowded with Italian peasants who were seeking the safety of their native soil. After a seventeen hours' journey from Turin, I arrived in Paris in time to say Mass in our church in the Rue de Sèvres. The sacristan selected for me the altar of the Japanese Martyrs, before which our five Martyrs of the Commune lie buried. When the Masses are over for the day the slabs covering their remains are strewn with palms, but no ex-votos are allowed. If you want to see them you have but to ascend to Père Olivant's room where you will find a most interesting collection of memorials. A very elegant monument has been lately erected to the memory of the same saintly father in the church near his tomb. While in the sacristy I noticed an ingeniously constructed trophy made of the shells the Prussians fired into our premises during the night of January 8-9, 1871. A little statue of St. Joseph is enshrined in a niche on top, formed by the half section of a conical shell that broke exactly in two. Having a few hours to wait before starting for London, I paid a visit to the Madeleine to see where the Anarchist got hoisted by his own petard a few months before. The shattered woodwork and glass about the doorway yet remained to indicate the spot. Returning I passed by the Champs Elysées where a most orderly crowd of Parisians were patiently awaiting their turn to pass into the *chapelle ardente* to see the body of the president lying in state.

I travelled to London by the Dieppe-Newhaven route, and on the way I fell in with a lot of young Americans re-

turning after "doing" Europe. Their esteem for American institutions evidently was not a whit lessened by the experience. One of them kindly took me into his confidence and gave me the benefit of his opinions, but he became considerably less demonstrative when, after a while, I let him know I had spent fifteen golden years in the United States, and had seen a good deal more of Uncle Sam's domain than he had.

In London I stopped to say Mass and afterwards was glad to make the acquaintance of the Rector of Holy Cross College, Worcester, Mass., with whom I visited our new college at Wimbledon. Our fathers have secured there one of the most eligible sites about London for a college. It is only in its infancy as yet, with an attendance of about fifty, but it bids fair in time to become the centre of a Catholic population. With a view to this the fine new church, in which Father Morris met his untimely death a year ago, was begun. In the evening I boarded the Irish Mail at Euston, and arrived in Dublin in the morning, well tired out with three nights' continuous travel from Turin. After a few days' rest I got my programme of five retreats of eight days each to be given, with the intermission of a day or two between each, within the months of July and August. The demand for retreats last year exceeded that of preceding years, a proof that the Spiritual Exercises are not losing their popularity, and, as all could not be satisfied, a selection was made of the larger communities. One hundred and seventy were given in all during the two months, which, taking into account that the number of fathers available for the work is considerably less than a hundred, involved pretty heavy work and the sacrifice by many of a well deserved vacation. At Lyons they managed things a little differently for the last few years. Last summer, for instance, they got together nine hundred nuns of the same congregation, and one father preached to them while it took eighteen to hear the confessions. There is not, perhaps, as much economy of labor in that plan as may appear at first sight, while it is not without its disadvantages.

The first place on my list was Enniskillen, a prosperous town of twelve thousand inhabitants about one hundred miles northwest of Dublin. It is built on an island in Lough Erne in the midst of charming scenery and many places of historical interest. There is the island of Devenish close by, where there are the ruins of an old monastery and a perfect round tower of cut stone seventy-two feet high. Should you ever go to Milford, Massachusetts, you will see a reproduction of this tower, which an old Irish priest from

Tipperary is building there. Within easy reach is Lough Derg, where you can go through St. Patrick's Purgatory. Another little island, not so far away, was pointed out to me as the seat of one of the ancient Irish schools where Alfred, King of the West Saxons, received his education. He was quite a different personage from his great namesake the founder of Oxford. Enniskillen being in the Black North, as it is called, I made my first acquaintance there with Orangemen, and was in for the celebration of the twelfth of July and the commemoration of "the glorious and pious memory of the great and good King William." It was a very tame affair, quite unworthy of the stirring past.

From Enniskillen I went down to the counties drained by the Suir and the Nore. Kilkenny you have probably heard of in connection with black marble, sea coal and quarrelsome cats, but it has many other things to interest one. It is and ever has been a very Catholic place, abounding with religious communities. We had a residence there in the Old Society, which you may yet see near the railway station. Not far from it is Kilkenny College, a Protestant grammar school, where Swift, Congreve, Bishop Berkley, and many other distinguished men received their education. There is a fine old cathedral, now in the hands of the Protestants, where the stone chair of St. Canice, brought from his monastery of Aghavoe, is preserved. In the churchyard about it, is a magnificent round tower, which I was assured has no foundation, and still it stands erect though very narrow at its base and very high. Perhaps people now-a-days waste a good deal of energy and money in digging deep foundations that could be as well done without. Callan, eight miles away, is another place that would interest you. There seems to be scarcely a family there that has not some of its members in America, which is nothing extraordinary considering that one of the chief exports of Ireland are emigrants. Archbishop Ireland and Bishop Manogue of Sacramento, California, were born near it. Before the parish church there stands a stone cross commemorative of a mission conducted there in 1861 by some of our fathers. It evidently made a profound impression, for people talk of it yet and of the crowds that attended it. An old citizen of the place assured me that he came at midnight and pried up a window of the church to get in to make sure of hearing the sermon in the morning, and what was his astonishment to find the place already full. The closing night of the mission the father refused to preach and dismissed the congregation, he was so afraid of a catastrophe from the overcrowding. In the morning it was found that



his fears were not vain, for the gallery had sunk two inches under the superimposed weight of humanity. You probably remember how Father Bernard Maguire was troubled with the same fear the closing night of the great mission in the church of St. Ignatius, San Francisco, in 1881.

When I had time for a little outing there were the two Abbeys of Kells and Jerpoint in the neighborhood to be visited. They were magnificent places in their day, as their ruins plainly tell. Cromwell was the one who wrecked them. There seemed to me to be some truth in the remark I heard from a man at Jerpoint to the effect that "the Irish were a queer set in those days to let that scoundrel go through the country with a mere handful of men doing what he liked." I noticed at both places a peculiar piece of masonry, resembling the flue of a fireplace, jutting out over the doorways, and I was told upon inquiry that they were for pouring down molten lead upon unwelcome visitors of the Cromwell stamp. At the scene of my next labors, at Cahir and Clonmel, there were other abbeys likewise ruined by him. There is no dearth of local historians who are ready at the slightest provocation to unfold the history of those beautiful old places, but some of their statements staggered my faith in the reliability of human testimony. You have in *Cromwell in Ireland*, by Rev. Dennis Murphy, S. J., a reliable account of the devastation wrought by that scourge during his nine months' stay there. A few hours that I had between trains at Waterford, gave me an opportunity to take a look at the *urbs intacta*, as it was called. One who wants a good sample of the operativeness of Catholic faith and charity to-day in Ireland has but to visit Waterford and its numerous religious establishments. I visited with interest an old chapel in a by-street that was served by our fathers before the Suppression. The Jesuit emblems are there still, just as Father Power, S. J. left them a century ago, but the old paintings of our saints now adorn the parlor of the residence of the clergy of the cathedral. You see what an attractive country Ireland is after all. Father Edmund Hogan and Father Dennis Murphy have won great credit for themselves and the Society by the work they have done in bringing to light so much of its civil and religious history since the Reformation and before it. I see that Father Hogan has been nominated recently by the Lord Lieutenant to the Commission for the Publication of the Ancient Laws of Ireland. Who knows but that they may be turned to some practical use again before long?

I think you will agree with me by this time that this letter is in all conscience long enough, but you must let me

add a word about the success our colleges and students achieved again last year in the Intermediate and Royal University Examinations. Our premier college, Clongowes, although heavily handicapped during the year by sickness among the boys, came out at the head of the list above all the other colleges, properly so called, whether Catholic or Protestant. The credit of this repeated success I heard attributed to the prefect of studies, showing that after all it is not men so much as a man you need to manage a college or an army. Our other colleges forged well ahead during the year, as you may see from the published returns. The success of our scholastics at the Royal University has also been signal. No second rate business is tolerated there, so that when the time comes for the distribution of fellowships and posts of honor in the university, no invidiousness may be attached to Ours being appointed to them. Of course all this competition involves an amount of self-sacrifice and the hard and uncongenial work of endless "crams and exams" that modern education is resolving itself into. It weighs heaviest on the scholastics, who, after devoting several years to the drudgery, have to turn around and follow the ordinary course of studies afterwards. You may remember the moving terms in which our late Father General spoke, in one of his letters, of those of Ours who are working so hard in this way to win credit for the Society.

My visit to Ireland was brought to an end by making my own retreat with the community at Milltown Park, under the guidance of Father Cullen, the editor of the Irish *Messenger*. A few days afterwards, just as I was on the point of starting back to San Remo, I received a telegram from Father Provincial at Turin to go to Liverpool to meet Messrs. Bell and Foote arriving by the *Lucania* from New York. I went by the night boat and found our two Californians quite jubilant over the fact that they had crossed the Atlantic in the shortest time ever made by any Jesuit. At Paris we were joined by Mr. Brown from Woodstock, who was on his way to Ucles, and we had the pleasure of his company till our roads parted at Marseilles. We stayed a day at our college at Monaco, which we found almost deserted, since the faculty and students were away in vacation at Como, and only two old fathers and three or four young *refractories* remained at home to keep house. It may interest you to learn that henceforth the college boys are to be sent to these houses during the long vacations, which will be a mutual satisfaction to both teachers and boys. We were sorry we missed seeing Father Ferretti, who was out at Grasse with the Apostolic School boys at their villa.

When I was at the frontier station at Ventimiglia I received a compliment from an American Protestant minister which I had not expected. I volunteered my service to help him out of some difficulty he was in about his "baggage," and in return he assured me, in the kindest manner, that I spoke English very well for an Italian. When I entered a disclaimer, he pressed the compliment home by saying I looked very like one.

As I began with San Remo, I am going to end there and send you from it many good wishes for the New Year.

I am yours in Xt.,

JOHN MOORE, S. J.

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## CHINA—THE PORTUGUESE MISSION OF MACAO.

*A Letter from Mr. Hornsby.*

MISSION CATHOLIQUE, SHANGHAI,  
Dec. 14, 1894.

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

Fr. Graça of the Macao mission has just published a neat little map of the different stations which our mission includes. I send a copy to R. Fr. Provincial, and I shall send copies also to Woodstock and to St. Louis and to other houses of America. The map is published under the title, "Mappa da Diocese de Macau," for our mission of Macao is territorially coextensive with the diocese. It includes four parts, but not all of equal importance. Two parts are in China, one in Indo-China, and the fourth, at the extremity of the Polynesian Archipelago. It is needless to add that for numbers, as well as for other reasons, the Chinese portions of the mission offer many more attractions to missionary zeal than do the remote provinces of the southern seas.

The missions of China cannot but appeal to a member of the Society, as well for their prosperity before the Suppression, as for the memory of the Society's great apostle, who died on a Chinese island, just when his zeal would have carried him to the evangelization of the empire. The Chinese missions of the old Society did not, it is true, demand the same heroism as did those of North America, nor had they the romance attached to the Utopian reductions of

South America, nor yet did they give to the Church and to the Society such numbers of glorious martyrs as did the missions of Japan and India. But the missions of China had a glory of their own in the fact that it was by their learning, that the missionaries established themselves in the heart of the pagan empire, and proceeded thence to spread the life-giving word of the gospel to the most distant provinces. From the time of Fr. Schall, before the Tartar conquest, to Fr. Hallerstein, who died suddenly upon hearing of the Society's suppression, a Jesuit presided over the board of mathematics at Peking, and during all that period of a hundred and fifty years, the powerful influence of the Jesuit astronomer never ceased to be exerted in favor of missionary interests.

There are at present two Jesuit missions established in China: one of the province of France, which comprises the vicariate-apostolic of Nankin, and is the largest and most flourishing mission in China; the other of the province of Champagne, which has a district in the North, not far from Peking. Our mission of Macao, which is still only a "mission inchoata," has in China the districts around the Portuguese colony, comprising a population of nearly a million, and the large island of Hainam with a population of over two millions. If that should not seem enough to satisfy the zeal of the numerous missionaries who are to cross the Pacific, let me hasten to add that the Portuguese bishop of Macao, and consequently our mission, has the right to the whole province of Canton, which has a population of about forty millions, rather than twenty as I stated erroneously in a former letter. Canton is now administered by a vicar-apostolic of the Paris Foreign Missions, for the bishop of Macao could not supply the province with missionaries.

On Fr. Graça's map the districts immediately around Macao, which were reserved by our bishop, are colored differently from the rest of the province of Canton. The portion that is left uncolored constitutes the vicariate-apostolic of Hong-Kong.

In the corner of the map of Timor, the plan of the little peninsula of Macao is given. Macao is such a quaint little old city and is so full of sacred memories for a Jesuit, that it is worth coming to China just to see it. The site of old S. Paulo is indicated. I think it may be questioned whether any house of the old Society produced more martyrs, or was the home of more illustrious missionaries, than the college of S. Paulo. Father Alexander de Rhodes wrote from Macao in 1623, that up to that time S. Paulo had been the home of ninety-seven glorious martyrs. Léon Pagés,

the French editor of St. Francis Xavier's letters, calls S. Paulo "that academy where martyrs were trained." It was the headquarters of the province of Japan, and most of the martyrs of Japan and of Cochin China had resided at S. Paulo. The beautiful church, which represents such a sad spectacle in its ruins, was designed by Blessed Charles Spinola, who resided there about two years. The old doorway of the college still remains, near the foot of the magnificent granite steps leading up to the church, and inside the door the stone stairway of the college is still used to mount to the level of the little houses, which occupy the site of the old college. What was once the college yard, beneath the ramparts of Monte Fort, is now used as a secluded tennis court.

In our seminary of S. José, which was the headquarters of the vice-province of China, we have the relics of numerous martyrs. The fathers of S. Paulo used to preserve the relics of those who died for the faith in Japan and Cochin China, and after the Suppression, when the church was burnt, the relics, together with the silver ornaments of the altars, were taken to the cathedral. The bishop very kindly gave us back the relics last summer, on the occasion when he restored to our mission what is, I believe, the largest and most precious relic of St. Francis Xavier outside of Goa and Rome. We have also, beneath the altar of our domestic chapel at S. José, the authentic remains of Frs. Anthony Henriquez and Tristram d'Atemis, who were martyred together at Soo-Chow, China, in 1748.

We must not leave Macao without casting a glance at *Ilha Verde*. It is not strictly an island now, for there is a dyke and a beautiful road, as seen in the plan, connecting it with the city. Green Island was the villa of old S. Paulo, and it was in the possession of the fathers as early as 1600. It was described by the old missionaries as a charming spot, with its huge bowlders, its refreshing spring, its verdure and its shady trees. The bowlders and the spring still remain, but many of the trees, it seems, have disappeared, and the island does not appear quite so charming as the descriptions might lead one to anticipate. It is now in the possession of the seminary, and the boys go there often to spend the day and dine under the trees.

The island of Sancian, or San-chào as the Portuguese write it, may be seen on the map of Canton. It is only about sixty miles down the coast from Macao. As may be seen in the "Lettres Edifiantes et Curieuses," and in other writings of our old missionaries, Sancian has always been a place of touching and enthusiastic devotion for Jesuits who

come to these parts. The last Jesuit who visited it was Fr. Rondina, a missionary in Macao about thirty years ago, and at present on the staff of the *Civiltà Cattolica*. An interesting account of his visit may be seen in the *Lettres de Laval*, Oct. 1866, and an illustrated description of the island is given in the *Missions Catholiques* of 1886.

As I have mentioned Fr. Rondina, I may add that the mission which he and his companions were to have founded in Macao did not succeed, owing to the hostility of a certain vicar-general who administered the diocese in the vacancy of the see. Our fathers, however, during the few years that they were there, endeared themselves much to the people of Macao, and Rev. Fr. Superior assured me, that we are now enjoying the fruits of their reputation and of the edification which they gave in the city. One of Fr. Rondina's companions was a certain Fr. Cahill of the Irish Province, who is now I believe in the mission of Australia.<sup>(1)</sup> He is particularly remembered by the Macaese for having preached in Portuguese before he had been in the city one year.

Our principal mission is to be in Hainam. Before saying anything about Hainam, I must do what everybody who writes on China does, quote from Fr. Duhalde. All travellers, and even consuls in their reports, English as well as French, quote from Fr. Duhalde, and when they do not quote from him, they frequently give what he says without quoting. For Fr. Duhalde's "China" is one of those monumental works of the old Society, which seem to have been written with the special purpose of leaving nothing to be said after them. "This island," says Fr. Duhalde, "besides all the fruits found in China, produces large quantities of sugar, tobacco, and cotton. Indigo is abundant there. If to these be added the produce of areca nuts, of rattan and of different kinds of fish caught on that coast, and dried and salted for transport, it will not be surprising that the trade of Canton brings to the island every year twenty or thirty junks of considerable size; and it will not be difficult to admit Hainam, for its size and its wealth, among the most important islands of Asia." Fr. Duhalde also states that the vessels of the English East India Company frequently touched at the ports of the island. At present, besides the large junk traffic, there is a regular line of steamers connecting Hainam with Hong-Kong, an important port of Cochin China.

In area Hainam is a trifle more than three times as large as Jamaica, while its population is a little over four times

<sup>(1)</sup> Father Cahill is now superior of the residence Manresa House, Hawthorn, Melbourne.—Ed. W. LETTERS.

that of the western island. There are two missionaries in Hainam at present,—a Portuguese and a Chinaman, both secular priests of the diocese of Macao. About twenty years ago the island was under the vicar-apostolic of Canton. I think a few sentences from an English consul's report of an exploring visit to the island will be of interest in this connection. At a village called Lingshanshe, "I found," he says, "the Rev. Michel Chagot in a small one-roomed cottage on the side of a farm. The little orphans that he had collected together read Chinese before me and I heard them reciting responses in the chapel. His district was the western half of the north of the island, while the eastern half was under the control of a second French missionary. The two met only once every three months. The Roman Catholic mission to Hainam dates so far back as A. D. 1630, when a Portuguese Jesuit of the name Benoit de Mathos established a church in Kiung-Chow city. He was succeeded by other Jesuits, Portuguese, French, Italian, and German. After the Suppression of the Jesuits the Christians were for a long time deprived of missionaries. Towards the end of the eighteenth century the bishop of Macao sent some Chinese priests. In 1849 these priests were replaced by French missionaries, the first of whom was so badly beaten by the people that he died of his wounds. I stayed the night with the worthy priest, and partook of his humble fare. Humble it was indeed, and great must be the faith that impels a man to desert the comforts of civilized life for such a state of wretchedness!"

The consul's sketch of the island's missionary history was most probably supplied him by his host. I have a valuable manuscript of Fr. Pfister, which gives an accurate account of every missionary of the old Society who labored in China. The researches of the same Fr. Pfister were recently commended in a circular of Very Rev. Fr. General, requesting material for the history of the Society. The details of the opening of the mission of Hainam, as given by Fr. Pfister, are not without interest.

In 1631 a Chinese Christian, named Paul Wong, passed through Macao on his way to Hainam, his native island. He was the son of the mandarin who first introduced Fr. Ricci to the court of Peking. As Paul was a person of importance in his island, he desired to use his influence to spread the gospel among the islanders, who had not as yet had a missionary amongst them. He applied for a missionary to Fr. Pameiro, then visitor of the province of Japan and of the vice-province of China. His request could not be granted at once, but in the following year Fr. Peter Mar-

quez and Brother Dominic Mendez were sent to open the mission. There seems to be some doubt as to the identity of Fr. Marquez, but Fr. Pfister says that he was a native of Nangasaki, and the son of a Portuguese merchant and a Japanese lady of a noble Christian family. He entered the Society in Macao, as did also his brother, Fr. Francis Marquez, who was afterwards martyred in Japan. Brother Mendez, a Chinaman, was given to Fr. Marquez as a companion, because the father himself, having been a missionary in Japan and Cochin China, did not know the Chinese language. A number of Chinese were admitted into the Society by the old missionaries, but their nationality is masked by the Portuguese names given them in the catalogues.

The missionaries were received in Hainam and established at the capital by the zealous Paul, and the good work began with his own household. At Easter he had all of his family, including a large number of servants and dependents, solemnly baptized. As Fr. Marquez was ignorant of the language, the mission did not make much progress until Fr. Mathos, mentioned above in the consul's sketch, was sent to the island. He was a missionary of much zeal and activity; he gained the friendship and esteem of the mandarins, and opened missions in three towns besides the capital. In one place nearly all of the inhabitants of the town were converted. When the empire was thrown into confusion by the Tartar invasion, Fr. Mathos was forced by a persecution to retire to Macao. He left a zealous native catechist in the island, who, after accomplishing much good among the abandoned Christians, was poisoned by some bonzes in hatred of the faith. So great had been the results of the good missionary's zeal, that when the mission was reopened in 1655, three thousand Christians were found in the island.

In the interior of Hainam, besides the tigers which occasionally attack Hong-Kong sportsmen, and the monkeys described by Fr. Duhalde and by recent travellers, there is a race of uncivilized but harmless aborigines. They sometimes come down the mountains to trade with the Chinese, but the English consul quoted above, who visited the island in 1872, says that the "Lee," as the Chinese call them, are very shy and shun intercourse with strangers. No missionary, as far as I know, has ever penetrated among the "Lee." They are not numerous as compared with the Chinese population, and their mountain houses are not easy of access.

Such is the island which, we hope, is to be the scene of our labors. As Fr. Graça says, we need not expect to extend our mission to the province of Canton. We may leave



that great field to the good French fathers, who are established there already. If we can succeed in founding a good mission in Hainam, it will be as much as can be expected of the first fathers of the present mission of Macao. Even to accomplish that in a manner at all satisfactory, the Lord of the harvest must be prayed to send laborers into his harvest. Where are the laborers to come from? Fr. Graça says that we who are here need not be solicitous about those who are to come, but I do not agree with him entirely; for if we do not make known the needs of the mission, we cannot expect that many will double the peninsula of India or cross the broad Pacific, to come to the succor of the poor pagans of Hainam. The province of Portugal is not large, and besides Macao, it has a part of the Zambesi and a mission in India. Zambesi has many vocations from various provinces, because it is well known. Is it too much to hope the same for Hainam, if once its needs be known?

Singapore and Malacca form one part of the map, for the bishop of Macao has one or two parishes in each of these cities. It is not probable, however, that Ours will be engaged there, as the missions are entrusted to the Paris Foreign Missions. The Polynesian isle of Timor, or rather the Portuguese part of the island, is also included in the diocese, though from Macao to Timor it is a nine days voyage on the Hong-Kong and Australian steamers. The portion of the island which is not Portuguese is a Dutch colony, and our fathers of the Holland province have there a missionary station. The Portuguese portion is not materially developed and the whole population does not exceed eighty thousand. The bishop has a number of missionaries there, and it is not probable that our sphere of action will extend so far away from China. Hainam is for us,—Hainam with its Chinese and its aborigines, and its memories of once flourishing missions!

I recommend to Your Reverence's holy sacrifices and prayers the future mission of Hainam and

Your Reverence's humbly in Christ,

W. HORNSBY, S. J.

## CHINA.—OUR MISSION AT SHANGHAI.

*(Extracts from a letter of Fr. Celestin D. Frin.)*

YANG-KING-PANG,  
ST. JOSEPH'S CHURCH, SHANGHAI, CHINA,  
January 24, 1895.

REV. AND DEAR FATHER

P. C.

We (that is, five Jesuit fathers) embarked at Marseilles for Shanghai on the 28th of last October. During our voyage we encountered many novel and interesting scenes. At Alexandria, we saw the beautiful college belonging to our fathers; between Port Saïd and Aden lay a tract of desolate country; further on, our attention was drawn to the luxuriant vegetation of Ceylon and Singapore with their varied and unsightly specimens of humanity; at Saigon, we found a town entirely French, together with a solid and substantial church built among the Annamites; an immense counting-house and the arrival and departure of the ships of every nation of the globe excited our interest at Hong-Kong. At length, after a most prosperous trip during which only two little incidents occurred to cause alarm, namely, the forcing of a connecting rod in the machinery, and our encounter in the Suez Canal with a large wreck which delayed us a day, we landed at Shanghai on the 4th of December, having been on sea thirty-six days. The Reverend Superior General of the mission together with about forty fathers awaited us on the quay in the midst of a vast surging crowd of Chinese, interspersed with a handful of Europeans, who were wholly lost in the general mass.

On the day of our arrival and during the following three days, each one of our houses wished to have its day to feast us, and, between times, to metamorphose us into Chinese. But, on the night of our first day in China, our Reverend Father Superior took me aside to inform me that I had been expected, that I should have to preach in English on the following Sunday, that he had appointed me to give retreats to two communities (this being a pressing affair, as the date fixed for these retreats had already passed), and, finally, that

while discharging the ministry in the Church for the European portion of the congregation, I should have to attend a convent near the residence in which there are 300 inmates, comprising boarders and orphan girls. Such, in general terms, is effectively my portion here, which, as you see, is by no means a sinecure. Not being fatigued by the voyage, I set to work immediately after arriving, and I have been so wholly absorbed up to the present that every other care had to be laid aside.

Out here I found a well established Mission, such a one as, no doubt, has few equals in Pagan countries. But first, about Shanghai. I regret my not having at hand a small map to send you, for it is a city of some 400,000 or 500,000 souls, and although it is five leagues from the sea, it is a port of the first order, the fourth or fifth of the world, it is said, in commercial importance. It is situated on the Wang-Pau, a small stream which flows into the Yang-Tse-Kiang at the very mouth of that great river. Ascending this tributary, we find on our right along a stretch of two leagues the European Settlements or "Concessions," as they are called. These form an Anglo-American city in front of and on the side of the Chinese city. There more than 100,000 Chinese live under the rule of 5000 or 6000 foreigners, who have their own administration, police, laws, etc. One would almost imagine himself in an American city. The American Concession is the first that we meet and the one where the least traffic is done, owing to its distance from the commercial centre. Then comes the English Concession which is fairly well laid out; finally, there is the French Concession, the most lively of all, not on account of the Frenchmen, who number only a few hundred at the most, but on account of its proximity to the Chinese section, and also because it has the best wharves for shipping. Along these Concessions extends the real port for international commerce. Here there is ceaseless bustle and motion and packets and merchantmen, forming all together one fleet carrying all the flags of the world, and ever loading or unloading, coming in or going out.

A little further up the Wang-Pau, we meet with a veritable forest of masts. These are fishing craft and transportation vessels floating about the waters, together with a goodly number of government men-of-war bristling with cannon. All these are typically Chinese in appearance and importance and are ranged alongside the Chinese section of the city. This occupies an area which is by no means in proportion to the numerous population, owing to the fact that the streets

are very narrow and that, in general, each family lives and multiplies in a single room. In this manner, large numbers require but small space for habitation.

Our establishments here are summed up in the following order: (1) In the English Concession, where the greater number of Catholics are natives of Macao, the church of the Sacred Heart and St. Francis Xavier's College with a commercial course. (2) In the French Concession, the residence of Shanghai (Yang-King-Pang) with a sufficiently handsome church and a Chinese school. (3) In the Chinese city, but -outside of the fortified circuit, the cathedral and the Little Seminary (Tong-Koi-Dou). (4) Within the walls, the church of the Immaculate Conception and a Chinese school. (5) Lastly, two leagues beyond the city, and joined to the port by a fine road constructed by the French during the Tonkin war, is the large village of Zi-Ka-Wei, where we have the Great Seminary, the scholasticate, the novitiate and tertianship, a good college, an observatory, a museum of natural history, and an orphanage with an excellent printing-house. It is the most important establishment of the whole mission and the usual residence of the Bishop and of the Superior General, as also of 57 fathers and brothers of the Society. If you add to this number the 27 fathers and brothers occupied in the other houses above mentioned, you will find altogether 88 of Ours at Shanghai alone.

The Province of France has 183 members actually engaged out here. Of these, 121 are fathers, 34 scholastics and 28 brothers. Besides, there are 18 Chinese secular priests and 9 *ordinandi*; Brothers of Christian Instruction at the College of Hong-Keu; a large number of catechists and Presentation Sisters, who aid our fathers in the districts by instructing catechumens and taking charge of schools, orphanages and pharmacies; a convent of Carmelites at Shanghai; and two important establishments kept by the Helpers of the Holy Souls, numbering respectively 300 and 550 pupils (or "mouths," as the Chinese express it). Besides there is a whole world of Presentandines in formation, of orphan girls, etc., who learn here all the trades, even the weaving of silken and golden cloth, the knitting of fine embroidery and the fabrication of ornaments. Such in detail are the resources at the disposal of the mission for the conversion of the Chinese and the conservation of Christianity in Kiang-Nan.

The province of this name, divided to-day into two provinces and constituting our field of labor, contains no less

than 60,000,000 souls. Here are the official figures for the last year (July 1893-'94):

Christian Communities .....	739	Confessions (Easter season).....	70851
Christians .....	106273	Schools for boys.....	304
Catechumens .....	9642	Schools for girls.....	414
Baptized ( <i>In articulo mortis</i> )...	653	Pupils (Chris'n boys and girls)	9800
Baptized (Adults) .....	949	Pupils (Pagan boys and girls)	2844
Baptized (Dying Pagan chil-		Teachers (male).....	377
dren).....	32153	Teachers (female) .....	521

You will perhaps find that the progress made is very slow, considering the means at hand. Such, however, as it stands, it is, comparatively speaking, very satisfactory, when we remember that we are dealing with China.

According to the report of our fathers, and as I already knew, the real China is a body without a soul, a sort of mummy, a broken down machine, the springs of which are worn out and which will no longer go except by motion acquired from without. From a religious standpoint, without concerning ourselves much about Buddha or Confucius, the Chinese are shut out from Christianity, and this, because it comes from the outside world, because they themselves are essentially a people of routine, above all because their Emperor, Mandarius, the Literati and all those who possess influence among them, instead of giving them the example or leaving them free, bear us a most satanic hatred. Everywhere I find the deep-seated conviction that China will never receive any serious damage as long as it retains its actual organization, that is to say, as long as it remains China. This organization rests essentially on the Literati, from whom the Mandarins and magistrates, from the highest to the lowest, must of necessity be chosen. Now these Literati are corrupt, venal, stupidly proud, unfit for anything, and withal rabidly opposed to everything foreign, and especially to our religion. This class is the bane of the country. Having secured their positions by the outlay of money, they see in them but the means of making money. Everything is seized upon as a pretext for grinding down the poor people. In all contests for office, victory is in favor of the the highest bidder; proper qualifications count for nothing. From the highest to the lowest, each one thinks of how to swell his purse, and nobody has the slightest idea about patriotism. Besides this, old fashioned methods are in vogue, there is not a man to come to the rescue, and disorder prevails everywhere. The Japanese understand the situation; seeing that the pear is ripe they

have come to pluck it. Nothing in China will put a check to their success.

And the fathers? how do they view the present happenings? Holding it for certain that China, as long as it remains as it is, will never be converted, they see in the events now transpiring a stroke of Divine Providence which can give this huge body a shock that will annihilate these Literati, turn the popular sentiment into another channel, and thus prepare the way for a most fruitful apostolate. It is obvious that these people must some day open their eyes to the incompetency of the dominant class, and bring them into discredit forever. These in turn will have to submit to the conditions of the victors, and the latter, watched over by European fleets, must needs show themselves favorable to western civilization. In brief, we are anticipating a terrible time in the event of a decisive defeat of these tyrannical Literati; but, to my knowledge there is no one among us who does not expect a great deal from the final result.

In the meantime we have nothing to fear here at Shanghai, being under the protection of the French, and even of the European ships. In the interior there has been some commotion, and night attacks have occurred, sometimes attended by pillage and incendiarism; but nothing very serious has come out of it except that the Mandarins, under the wholesome influence of fear, have shown themselves more than ordinarily well disposed.

I remain, in union with your holy sacrifices,

Your Reverence's servant in Christ,

C. D. FRIN, S. J.

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## THE WOODSTOCK ACADEMY FOR THE STUDY OF THE RATIO.

NOTES OF TALKS ON THE  
REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE 27.—*In prælectionibus veteres solum auctores, nullo modo recentiores explicentur.*

*Multum autem proderit, si Magister non tumultuario ac subito dicat, sed quæ domi cogitate scripserit, totumque librum vel orationem quam præ manibus habet ante perlegerit.*

*Forma autem prælectionis hæc ferme erit :*

*Primum, totam continenter pronunciet,*

1592. — *nisi aliquando in Rhetorica et Humanitate longior esse debeat.*

1832. — *nisi longior esse debeat.*

*Secundo, brevissime argumentum exponat et connexionem, ubi erit opus, cum iis quæ antecesserant.*

*Tertio, unamquamque periodum prælegens, siquidem Latine interpretetur, obscuriores explanet, unam alteri nectat, ac sententiam non quidem inepta metaphrasi, unicuique verbo Latino alterum verbum Latinum reddendo, sed eandem sententiam (1832 addit: siquidem sit obscurior) apertioribus phrasibus declarando, aperiat. Si vero vulgi sermone, seruet, quoad fieri potest, collocationem verborum: sic enim numero assuescunt aures.*

1599. — *Quod si vulgare idioma non patitur, prius ad verbum fere omnia, postea ad vulgi consuetudinem explicet.*

1832. — *Quod si sermo patrius non patitur, prius ad verbum fere omnia, postea lingua vernacula explicet.*

*Quarto, a capite recurrens, nisi malit ipsi explicationi inserere, observationes tradat cuique scholæ accommodatas. Quas vero excipiendas censuerit, quæ multæ esse non deberent, vel interrupte inter explicandum, vel seorsim, prælectione jam habita, dicet. Utile autem solet esse, ut grammatici nihil scribant nisi iussi.*

The word *prælectio* occurs very frequently in the Ratio and is applied to the Professor's teaching in the higher as well as in the lower Faculties. A synonym which is often

met with is *lectio*: indeed, of the two terms this is, possibly, the one more often employed. Still other names are *explanatio* and *interpretatio*. They all indicate an item of our system which forms a pervading principle in it and is cardinal in the Ratio;—the explanation beforehand of every lesson which the pupil has to study. As the matter is technical, it may be permitted to imitate Father Hughes (Loyola, p. 233) and employ the Latin word in an English dress. The three rules, then, which are discussed in this paper treat of prelections.

The first sentence of Rule 27 is one of quite a large number of ordinations in the Society about the kind of author to be used. It prescribes that such author shall be of the ancient, by no means of the modern. The Renaissance and later writers are therefore excluded from our prelections. Why is this? Our holy Father St. Ignatius had written in his Constitutions (4. 5. 4.): “Sequantur in quavis facultate securiorem et magis approbatam doctrinam et eos auctores qui eam docent.” This is the origin of the Rule here laid down. Every Latin scholar admits that the ancients are safer guides to correct Latinity than their modern imitators could possibly be considered: it is taken for a thing evident on the face of it. Hence the ancient classics only are presented for study, as affording the more secure and approved matter of education.

Which of the ancient authors are meant by this general description? In the first Rule of the several classes we find the following names catalogued; Cicero, first and foremost and in every class in both Ratios; then, as secondary authors, Virgil, Horace, Ovid, Catullus, Propertius, Tibullus, Sallust, Cæsar, Curtius, Livy; The New Ratio adds Nepos and Phædrus. These for Latin. In Greek there are no fewer than nineteen writers mentioned: Demosthenes, Plato, Thucydides, Isocrates, Plutarch, Xenophon, Lucian, Homer, Hesiod, Pindar, Phocylides, Theognis, Synesius, Æsop, Agapetus, Cebes, Lucian, along with Nazianzen, Basil and Chrysostom. Neither are these absolutely all, for we read at the end of the list of historians for Humanities: “Et si qui sunt similes.” A like phrase is found after the list of Greek authors for Suprema: hints which Juvencius (de Ratione Docendi, c. 2, art. 7) has made use of by adding some authors not named in the Ratio. See also Duhr, p. 2; Wagner, in Duhr, p. 76; Duhr, p. 435.

The principle laid down by St. Ignatius excluded the Latin Fathers also, as they are not mentioned in the Old Ratio for the lower schools, neither were their names inserted by the Committee on the New. This last added to the



whole list only the following authors: Nepos (Reg. Prof. Inf. 1), Phædrus (Reg. Prof. Inf. 1), Xenophon (Reg. Prof. Sup. 1), and Lucian (Reg. Prof. Med. 1). It, however, put quite a number of authors a grade lower in the course (compare the Old and New Ratios in Reg. Prof. Sup. 1, Med. 1, Inf. 1).

It was impossible, of course, to make any general list of classics in the vernacular: this work is enjoined on the Provincial for each Province (New Ratio, Reg. Prov. 34. 2). What could be done, however, was done; namely, it was ordered that the authors read in class should be of the same standing in their literature as the Latin and Greek writers set down (New Ratio, Reg. Com. Prof. Inf. 28. 2). Whatever language is taught, then, the texts explained should be the best that can be chosen from the literature, and these only.

It must be admitted that the exclusion of the moderns from the teaching in Latin and Greek has not had the effect of narrowing our studies to any one line or style of composition, for the above goodly array of names is not only amply sufficient to consume all the time devoted to our six years course, but is evidently fully capable of affording models for all kinds of writing.

The question which naturally arises next is, in what class do these authors come? Cicero, as has been said, is found prescribed first and prominently for every grade, beginning with his easiest letters in *Infima*, going on to harder and harder ones in *Media* and *Suprema*, passing on to the philosophical treatises and simpler orations in *Humanities*, ending in the orations unqualifiedly in *Rhetoric*. Cicero is consequently the main element of our prelections, taking up at least twice the class time and more than twice the home study that is given to the historians and poets together. After him, beginning, however, only in *Media* in the Old Ratio, come the poets, and, later still, the historians named.

The reason why Cicero is given such attention in our system is thus clearly stated by Fr. Couplet in a chapter every line of which is well worth study (*Mémoire*, p. 49): "La raison et l'expérience nous montrent que le langage se ressent toujours de la source où il a été puisé: l'étude d'une langue n'est rien autre chose qu'une imitation. . . Il suit delà que le moyen le plus sûr et le plus prompt pour arriver à la perfection dans la science pratique d'une langue c'est de ne fréquenter que les personnes qui la parlent le mieux. . . Appuyés sur ces mêmes observations, nos Pères n'hésitèrent pas à donner pour modèle à leurs écoliers celui de tous les auteurs qui avait incomparablement mieux écrit et parlé la

langue latine." This excellent commentator on the Ratio then proceeds to show why Cicero is insisted on in the very lowest class, adducing arguments in defence of the Jesuit plan which may be summed up in the clear and simple words of Sacchini (Parænesis, c. 7. 4): "Interest etiam a primis initiis præcavere ne cui errori, neve locutioni barbaræ incultæque assuescant. . . Est providendum ut quidquid tum ediscant puræ sit candidæque Latinitatis." Read the similar recommendation in Quintilian (l. 2, c. 5). See also Wagner, in Duhr, p. 76, and notes on the Ratio Studiorum, p. 12.

Were all the books set down for each class supposed to be read every year? The answer is very simple: the Ratio believes in thoroughness; now, it is utterly impossible, in its system, to give in one year any correct idea of so many authors. The reasons for the extra names are the following.

They give scope for private home work by the boys. Thus Rochemonteix (La Flèche, vol. 3, p. 8) reports that not all the authors named in the college catalogue were used in class: some were meant for extra reading privately done by the students. The volumes were prepared, be it remarked in passing, for this purpose, having such aid in the way of notes and, in the case of Greek, a Latin translation, etc., as would render the task not disagreeably laborious.

Again, from so many authors now one, now another, or now one part, now another of the same author, can be chosen by the Professor, under the direction, of course, of the Prefect. In some Provinces, the choice was and is made a matter of Provincial regulation, it being determined that so many lines, or, better still, such an oration of Cicero, or such a book of Virgil, and so on, is to be seen each year. Still a better plan was that adopted very early in their history by some of the German Provinces. They framed for themselves a *Catalogus Perpetuus*, sketching exactly what was to be done in this regard in each of five or six years. What was seen the first year was different from the matter read the next, and the same author, wholly or in part, was never taken up again until the whole cycle of five or six years was run through. We have to thank Father Duhr for two specimens of these catalogues, one of 1604 (p. 1) and another of 1622 (p. 19).

The advantage of such a catalogue is threefold.

It forces the Professor to study continually, never allowing him to rely on last year's preparation. Classical scholars and literary men are thus constantly in process of formation and improvement.

Again, Professors are, after all, human and are exposed

to the danger of tiring of their work, if it always brings the same old pages to be plodded through over and over again year after year (Duhr, p. 20). The catalogue affords a relief by its variety.

Thirdly, wicked pupils cannot hand on to successors on the bench carefully prepared translations of the authors with the notes of the Professor all set down ahead of his explanation. In boarding schools especially this evil is likely to gain ground and prove a nuisance. Father Kingdon bore testimony to the practice at Stonyhurst (Schools Inquiry Commission, 1865, vol. 5, his words), and the same is feared by the Committee on the Course of Studies for the Colleges of the Missouri Province (their report, 1893, p. 2).

The 1622 *Catalogus Perpetuus* given in Duhr affords us another hint. The preface leaves us no doubt that its framers had an eye to the style of printing and binding, as well as to the matter published. The volumes which contain the authors we read in class ought to be gotten up in something of an artistic shape. Some of our larger publishing houses are looking to this now-a-days. It is well they should and that we should insist on its being always done. After all, there is considerable educative power in the color, the form, the plates, in a word, in the general make up of a book. Put a volume into a boy's hands which is printed and bound evidently with a view only to durability, and he is deprived of all that silent but strong influence which the artistic, the refined never fails to exercise upon him. Everyone recognizes that a great deal, sometimes all, of the refinement we rejoice to find at times in our pupils is referrible to their elegant surroundings at home. Let our school texts lend their aid in education and by their very external and internal appearance forward the work of raising and cultivating the taste of their impressionable owners.

It has ever been and is a custom very common in the Society, and now more necessary than ever before, to have our own editions of the authors. Texts of the classics in our day gotten out by externs labor under two serious evils. They are often wholly unexpurgated, and they are loaded with notes.

As to the first of these defects there can be no doubt in the Society; it is an evil beyond all question and one which we are obliged to prevent wherever we can. This obligation is unmistakably and forcibly impressed in the Provincial's 34th Rule: "Omni vigilantia caveat, maximi momenti id esse ducendo, ut omnino in scholis nostris abstinenceur a libris poetarum aut quibuscunque qui honestati bonisque moribus nocere queant, nisi prius a rebus et verbis inho-

nestis purgati sint." This Provincial's Rule had a section added in the New Ratio which it may not be amiss to copy out, though not now under discussion. "Major etiam cautio adhibenda est circa auctores vernaculos, ubi est usus ut in scholis prælegantur. Sint hi lectissimi, neque ullo modo legantur neque laudentur scriptores ad quos affici adolescentes absque periculo fidei aut morum non possint." Wise regulations these, which no zealous teacher will neglect to follow out; daily experience shows us only too plainly their importance. All this danger is avoided by our colleges having their own text-books. Much excellent work has been done in the line of expurgation by our fathers; witness Juvencius' Horace, Juvenal and Persius, as examples. On this head the words of Quick (*Educational Reformers*, p. 507) are worthy of remark: "It is much to the credit of the fathers that, though Plautus and Terence were considered very valuable for giving a knowledge of colloquial Latin and were studied and learnt by heart in the Protestant schools, the Jesuits rejected them on account of their impurity." Cf. *Trial Ratio* of 1586, Pachtler, 2. 178.

Another sad blot on our modern texts is the presence of multitudinous, or of ill-assorted notes. This practice is an outcome of Port Royalism. It was the object of these teachers, the enemies of the Jesuits in theology and hence in other matters, to banish the good old custom of teaching Latin and Greek as living languages and to introduce that of studying them as dead. Hence with them the languages were not spoken by the pupils: the chief endeavor of these latter was not, as it would have been in the Jesuit plan, to write and speak, but to read, Latin. To read much and rapidly was considered the acme of ambition. In order to attain this end, the books put into the boys' hands were remodelled. Instead of Grammars in Latin, came Grammars in French: instead of plain texts of the authors, came texts with translations, notes, vocabularies. From Port Royal the infection spread over the world and is now triumphant in our non-Catholic schools. For them modern texts are chiefly printed; hence most of our Catholic colleges were for a long time more or less forced, having no editions of their own, to have recourse to the common ones issued by externs.

To appreciate the extent of this evil, take as a well known instance Anthon's Homer. How impossible it is for the Professor to make anything of his prelection, to keep the attention of his boys, if they are armed with this storehouse of materials! He lectures in Latin; they disregard his words, save themselves the trouble of following him and

rely on their English notes; or if they pay attention, it is only to see how his explanations tally with their book. It is for this reason that Professors who are desirous of teaching according to the Ratio are anxious to have in their boys' hands texts without notes, or make sure, if they admit a few, that these shall be of a nature to help and not to hinder them in their work. Better no notes at all than such as would take the Professor's place and render his labor useless.

Still another hint we get from the *Catalogus Perpetuus* is the list of authorities it affords for the Professor's use. Thus in Duhr (p. 12) we find no fewer than twenty-five commentators on Cicero's Orations suggested as aids in Rhetoric. A similar list, though not so extensive, of books recommended to Professors is found on the last page of the "Modus Explicandæ Prælectionis." The Professor may not have all the volumes put down in these lists, but our Public Libraries usually furnish advantages of which he can easily avail himself. To know what books will help him is already a great deal in itself.

The next section of the Rule strongly recommends careful preparation on the part of the Professor. He is not to give the prelection *ex tempore*, but after careful thought and even writing. What a splendid thing it would be if every Professor could so thoroughly make himself ready as to go to class without even the text of the author and give his prelection, reading, argument, explanation, version, notes, dictation and all without so much as looking on his book before the boys! This would be the perfection of preparation and has been attained in the Society, Old and New, but would possibly require too much time of Professors of but a few years teaching. At any rate, the one who wishes to be successful in his work and to do it faithfully, will not only have taken the pains to have read beforehand the book or oration which he is to explain, but will never come to class without having prepared, at the very least, some notes put in order as he designs to give them to the pupils.

These notes may be more or less *in extenso*: if the Professor has sufficient fluency in expressing himself, they can be mere jottings, hints what to say and in what place. He will also have carefully distinguished such points as he means to dictate. It will seldom be necessary for one to write out the entire prelection word for word. Such a practice would be good at times, no doubt, by way of exercising oneself in neatness and accuracy and in style; but ordinarily mere notes will suffice. What will they consist of? That will depend largely on the passage under discussion. Now they will include a bit of History the narration of which is called for by the

passage for prelection; now Geography; oftener grammatical or rhetorical precepts will enter. Always, at least always when possible, these notes should embrace such moral hints as may be brought in naturally (Cf. R. 1). The Professor will depend to a great extent on such hints for his religious influence on his boys.

A prelection written one year will rarely do, unchanged, another. The circumstances of the class will have changed. A prelection has this in common with an oration, that it must suit the present audience. One year the class will have reached a certain place in their precepts; the next they will by that time not be so far on in the author. Contemporary events, to which reference is at times in order, will differ. The class will not be as well prepared. These and other circumstances will naturally make the prelection matter different, even on the same passage. Each lesson should, therefore, be prepared for each class specially. This is the chief work which a Professor has to attend to during his free hours each day. It is rarely good to make this preparation a week ahead of time; unless the Professor reviews and adapts his notes shortly before delivering them.

It is evident that to prepare a prelection is a serious thing, a work by no means of the lightest; but easy or not, it must be gone through. It supposes that the Professor spends his hours free from class in honest preparation. The "*Ordo Domesticus*" is explicit enough on this head, for we read (p. 3): "*Magistri solidæ eruditioni comparandæ incumbant, cum silentio, in suis cubiculis; neque mutua studia interpellent. Eorum cubicula subinde visitentur et auferantur libri ipsis non necessarii aut inutiles*"—an idea, this last, which Juvenius has also insisted on (*de Ratione Discendi*, c. 1, a. 3): "The younger Master should be on his guard against indulging too much in the reading of vernacular authors, especially the poets, to the loss of time and perhaps to the prejudice of virtue" (quoted in Hughes, *Loyola*, p. 164). The Professor, says Juvenius in another place (*de Ratione Docendi*, c. 3, a. 1), must by his learning gain the esteem of his pupils. How can he acquire this? "*Talem se præbeat ut idoneus merito existimetur quem audiant; apprime teneat quæ docere debet; paratus in scholam et meditatus semper veniat. . . Nihil non elaboratum et elimatum afferat.*" And further on he adds (a. 3): "*Peccant graviter qui aliena quædam et disjuncta studia sic domi colunt ut nullam aut perlevem scholæ sibi commissæ curam gerant. Alius suppellectilem ad habendas olim conciones comparabit; alius vernaculos panget versus, Latinæ ut plurimum et Græcæ poesos ignarus*" (Cf. Sacchini, *Parænesis*, c. 4. 2 and Judde,

Thesaurus, p. 212). Another point of preparation is set down in Sacchini (*Parænesis*, c. 3): "nec vero satis est res tenere ipsas, nisi etiam docendi modus teneatur."

The preparation for giving a prelection is, therefore, two-fold.

The Professor must know how to teach. This he learns in the Juniorate and before going out to college at all. He studies the Ratio (Reg. Rect. 9) under an able and experienced guide and is well drilled in the working of a class. Then, the boys actually under his eyes, he studies himself and them, adapts himself to their needs and deficiencies and watches every opportunity and gladly accepts any suggestion from the Prefect or others to improve his way of explaining. He will never be so perfect as not to find it well to devote some thought before each class as to how to give the prelections of that day. So much for method.

The other preparation is of the matter taught. The Professor does not come to college without being master of this already (*Perpiñan*, in *WOODSTOCK LETTERS*, 22. 261).

He has kept up and improved on his knowledge of class matters in the Juniorate and Philosophy: he has especially worked away at his grammar and knows it thoroughly; he has diligently kept up the reading of the classics (Reg. Præf. Stud. 30), and has been careful to continue practising his pen in compositions (Reg. Scholast. 9). With this remote preparation he comes to college and is assigned a class below that which he has the ability to teach (Reg. Prov. 29). What he has to do now is to prepare each day's lesson. This will cost time, of course, and labor—every work done for God costs time and labor. Is there any Jesuit who will shirk the preparation because it is not easy? (Cf. Couplet, *Memoire*, p. 85, and *About Teaching*, *WOODSTOCK LETTERS*, 21. 164.) The Professor gives the time and takes the trouble to get ready each lesson as it comes; his labor will surely bear fruit. It may be that, as far as he can see, no progress will result, but he has the consolation, the solid assurance that he is doing his duty and God's Will (Cf. *Delbrel*, *Bonifacio*, p. 15; *Kropf*, in *Duhr*, p. 78; *Wagner*, in *Duhr*, p. 82; *Duhr*, 179, 196; *Trial Ratio of 1586*, *Pachtler*, 2. 154).

The reason for having read before the entire oration or book is to make sure of catching the gist of each part and of not suggesting a point now which would come better later, or especially of not saying anything about the author which will have to be contradicted farther on.

So far general directions. We now come to the form of the prelection in detail.

The first thing the Professor is told to do is to read the

whole passage through, unless it be too long. There is a very good reason for this. It makes an impression on the ear of the pupils and accustoms them to the rhythm of the language. Again, the reading is calculated, better than the rules of Prosody, to impress on them the correct quantity of Latin syllables. Remember that our boys are understood to be employing Latin words a year, two years, before they learn the Prosody; they are surely not supposed to be pronouncing incorrectly all that time. How, then, do they acquire accuracy in this important detail? Simply by imitating their Professor. He reads every lesson for them before explaining. They read every lesson before explaining when they repeat next day. The rules of Prosody only crown this work.

This reading is not merely intended for correctness of pronunciation; the passage should be so read that the sense may fully appear and that the sentiment may be rendered expressively. Inflection, tone, quality of voice, all the elements of elocution applicable to reading should be carefully worked out and represented faithfully. One Professor even went so far as to employ gesture in this part of his prelection: What is easier in an oration than to put that spirit into the reading which shows the boys they are not examining a dead series of words, but a living organism with life and feeling in it, that they are studying the actual expression of real human feelings? It would not be too venturesome to assert that the reading of the passage well done is the very best introduction to the matter studied. Of course, the repetition of this excellent reading should be exacted, immediately as often as possible; the next day at all events. It will prove the easiest and surest means of teaching elocution. On good reading very much depends in the speaker. Remark that the Rule does not say "legat," nor "recitet," but "pronunciet:" "legat" or "recitet" would be satisfied by any reading, monotonous or not: "pronunciet" necessarily implies *delivery*, the attempt at elocutionary perfectness (Cf. Judde Instruc. pour les Jeunes Prof., Thes. p. 258, 289; Notes on the Ratio Studiorum, p. 51).

The delivery of the passage well done and, when possible, exacted immediately, the Professor proceeds to sketch out the *argumentum*, or gist, of the passage. This he does briefly. Fr. Juvencius, in his Odes of Horace, gives us examples of *argumenta* which are all that could be desired; other instances are found in the "De Ratione Docendi" Of course, the Professor gives the argument mostly from his notes, and he usually or often dictates it, another reason for his writing it out "domi cogitate." Brief, pithy, striking



and clear express the qualities it should have, and it should be in Latin in Rhetoric and Humanities, in Latin and the vernacular in Suprema, only in the vernacular below the last named class.

Then, when the passage is connected with the preceding, the Professor has to set forth the points of connection; this refers especially to historical and, in general, to such references as come under the head of *eruditio*. It will seldom be necessary when, as often occurs in the lower grades, the passage for prelection is the whole of a short letter. On the contrary, in Rhetoric, it may require some minutes to explain this connection, especially when two passages are closely related by reason of both containing an example of some common topic, for instance, or of being the continuation, as in the Catilinarians, of one burst of passion.

The Professor next passes on to consider each sentence by itself. He explains each one, shows the grammatical or rhetorical connection of its successive members and phrases and in general throws light on the passage to clear up any obscurities or especially to overcome any difficulties which the words contain (Notes on the Ratio Studiorum, p. 51; Wagner, in Duhr, p. 76; Kestens, l'Education Intellectuelle, 1869, p. 75). This if the explanation is made in Latin: if in the vernacular, he does the same, but is also careful to keep the order of the Latin words, to accustom the ear to the *numerus* of that language. If this cannot be done, then he first, and let this be remarked, translates nearly *word for word*, regardless, or almost regardless, of vernacular excellence (Kropf, in Duhr, p. 78), then afterwards returns and gives a version *ad vulgi consuetudinem*, with all attention to the elegancies of diction. This last translation must be a model of the vernacular, the very best the Professor can do. Should he take it from published translations? Father Juvencius (quoted in Hughes, Loyola, p. 164) says: "Let the master elaborate his version for himself, or, if he draws on any writer in the vernacular, let him compare first the Latin text with the version before him; thus he will find it easy to perceive what is peculiar to either tongue and what is the respective force and beauty of each" (de Ratione Discendi, c. 1, a. 3). The better way, by all odds the better way, for the Professor is to write out his own version: there will be no difficulty against his reading it off his paper; by which means he will be ensured against slips and sins against idiom such as can hardly be avoided else. If he chooses, after his own version, he may read a printed translation, which is

especially useful in the case of such works as Lang's Homer and Prout's Horace.

Notes and remarks are now to be given. Many Professors prefer the alternative suggested in the Rule, of putting these in here and there where they belong during the explanation. This plan and the other of presenting them all together at the end have each its own advantages. The former is more in keeping with unity, the latter affords a good opportunity of going over the passage again and gives the boys an occasion to make a little review of what has been done so far. Repetition is always good: it impresses and enforces. It is for this reason that the second Rule of the several classes orders that immediately after the prelection it be "exacted" of the boys. While the matter is still fresh, this can be done more easily and will have a more lasting effect.

Two regulations on dictation close this important Rule. Do not dictate much each time, is the first; the other, the Grammar classes are not to write at all unless bidden. From the first, we deduce the necessity of brevity. The notes thus given should be made striking and should be carefully worded. "*Littera scripta manet.*"

The second regulation evidently supposes that the two higher classes may write when they choose. They are considered to have learned discretion enough to guide them in their choice of what to excerpt from the Professor's explanation. The lower grades are forbidden to do this for themselves because, as Father Hughes (*Loyola*, p. 239) says, "It happens now and then that, with much labor, waste of time and to no good purpose whatever, the boys take down and preserve with diligence a set of notes which have not been thought out very judiciously nor been arranged very carefully, notes simply trivial, common, badly patched together, sometimes worse than worthless, and these notes they commit to paper in wretched handwriting, full of mistakes and errors. Therefore let the dictation be only of a few points and those extremely select."

The Trial Ratio of 1586 (*Pachtler*, 2. 165) bids the Professor and the Prefect look over the boys' note-book occasionally, "*Tum ad illorum diligentiam explorandam, tum ad emendandam orthographiam, qua nihil vitiosius in iis quæ scribuntur a puero!*" This care also ensures the notes being written neatly and in order. It must not be forgotten that one great advantage of notes in general is the habit of system which they tend to foster; hence they must be diligently seen to. The Professor leads the way, as in every other detail of class, by being orderly himself; he exacts the same

care of his pupils. Father Juvencius (de Ratione Discendi, c. 3, a. 1) gives the Professor directions as to the taking of notes: "Primo, pauca scribantur et cum delectu: deinde, quodcumque scribetur pingatur accurate nec ita minutis characteribus ut oculos fugiant et urant. Sint igitur in promptu varii libelli puri in quos excerpta referantur, nisi malit quispiam certos majoris codicis assignare partes quæ vicem librorum totidem obtineant." He adds that a reference to the passage is often enough, especially when the volume is easily reached.

Let the boys, therefore, have their *liber papyraceus*, neat and clean and as elegantly bound as may be. As each argument and note is dictated, as each theme is given, let them insert these in the book; even, as Father Perpiñan well suggests (WOODSTOCK LETTERS, 22. 269), "Pueri, quæcumque explicanda erunt, ea in commentariis, elegantibus litterarum notis, curiosa orthographiæ observatione, latioribus versuum intervallis atque marginibus, diligentissime domi describant."

RULE 28 (1832 sect. 1).—*Historici et poetæ prælectio illud habet peculiare, quod historicus celerius fere excurrendus, in poeta sæpe oratoria paraphrasis accurate facta plurimum decet; faciendumque ut discipuli poetæ oratorisque stylum inter-noscere consuescant.*

As to the historians, it will be remarked that a prelection is to be given in them also. This Rule does not, therefore, warrant the conclusion that here there is question of sight-reading, at least of that kind which is often understood by that term. But if by sight-reading is meant rapid reading, always with the Professor's explanation coming before the pupil's study, then here the practice is not only permitted, but ordained. What would be considered *celerius*? The word is not *celeriter*, neither is it *celerrime*; neither *rapidly* "simpliciter," nor *very rapidly*, but *rather rapidly*. This is a relative expression and must be interpreted by the rapidity of reading in other kinds of authors. Now Cicero is by no means, according to the Ratio, to be read rapidly, as will be seen later. Certainly, therefore, *celerius* can hardly mean 300 lines a lesson; on the other hand, it evidently means more than 8. Just how many lines can be gone over in a prelection of the historian will depend largely on the character of the passage. One will require more side explanation than another. In all cases the Professor must not undertake more than he can do well; he is not to endeavor to give a prelection on so many lines that he must explain them poorly and so hurriedly as to make his explanation useless.

But a prelection he must give; the Ratio prescribes no class lesson, allows of none, without a prelection.

The manner of giving the prelection in the historian is sketched in a passage from the Trial Ratio of 1586 which Fr. Hughes has translated thus in his *Loyola* (p. 236): "The style of history is plainer and more lucid, so as not to need great study and it would be enough to explain the course of events, as they are narrated by the author, so that he (the Professor) need not consult other authors who have written on the same matter. The prelection of the historian ought to be easy; after rendering a sentence of the author, the words may be lightly commented upon and only such as have some obscurity hanging about them" (Pachtler, 2. 195).

As to the poet, two points are mentioned. Turn the poetry into prose, is the first. This does not mean simply break up the verse by transposition of words, etc.; it means, turn the poetry into prose by changing the dress of the thought. Convert figures peculiar to poetry into such as find their place naturally in prose; omit such as cannot be made natural to prose; change the rhythm into prose rhythm, etc. This is by no means the easiest thing in the world to do, but it has a wonderful efficacy in setting forth clearly the difference that exists between the two kinds of style.

This difference, the second point goes on to say, must be made plain to the pupils. Our boys are trained to write both prose and verse; they study both prose and verse; it is therefore essential that they understand in what they differ. Of course, there is no place for this hint in *Infima*; there the poet either exists not at all, as in the *Old Ratio*, or to a very small extent, as in the *New*. It obtains, however, more and more every year after *Infima*.

RULE 29.—*In prælegenda tum Cypriani Rhetorica, tum arte metrica, tum Latina (vernacula) Græcave grammatica et horum similibus ad præcepta spectantibus, res ipsæ potius quam verba perpendenda sunt. Locutiones vero brevissimæ ab optimis scriptoribus proponendæ et statim reddendæ. In grammaticæ vero præsertim inferioribus classibus, cum incidit aliquid difficilius, illud ipsum uno aut pluribus diebus recolatur, aut faciliora quædam ex aliis grammaticæ partibus interponantur repetanturve.*

This Rule is the general one for all precepts whatever. Rhetoric, Versification and Grammar are named explicitly, but the rest, as History, Geography, *Eruditio*, are included in the "et horum similibus" (Cf. *Course of Studies for the Colleges of the Missouri Province*, 1893, p. 6; Duhr, p. 107; Kropf, Wagner, in Duhr, p. 116, 122).

The New Ratio omits the name of Cyprian from the text. The celebrated Rhetoric of Father Cyprian Soarez held its own for a very long time in the Old Society and was well worthy of its eminence. Its place was afterwards taken in various countries by the excellent works of Juvencius, de Colonia and others; by the time the New Ratio was written, the name of Cyprian was not often found on the title-page of a newly published Rhetoric.

The New Ratio includes vernacular Grammar in the Rule; but, as in other cases, makes no special regulation for the mode of treatment. It is to be taught as Latin and Greek are. The same remark applies to all languages studied; anyhow, it would be impossible for the Professor to follow two different systems.

The sentence beginning "Locutiones," about phrases and sentences from the best authors, is found in the Prague edition of the Old Ratio, but not in the first German edition.

It refers, of course, to examples of the precepts. We have a familiar instance of provision for the observance of this Rule in the many examples in Kleutgen's Rhetoric and, to come nearer home, in our own Alvarez, vol. 2.

There are, then, two details in this Rule; the first bids the Professor attend to things rather than words. This is, of course, said in distinction to the prelection on the authors described in the last two Rules. In them, the words were chiefly regarded; here the precept itself is explained and the words are not of so much importance.

The second point is another application of that principle which so often comes up in the Ratio, "Non multa sed multum." Give a very little each day; be absolutely sure not to overtax your pupils' powers of comprehension and of memory. One precept, then, at a time, especially in the lower grammar grades, and when that is somewhat difficult, dwell on it several days in succession, or at least interpose, or by way of repetition, go over some easier parts of the volume.

This is a precious regulation. It secures the class against half study of things that are essential to their success in the later years of the course. Let the grammar precepts sink deeply, give them time to take a hold, a lasting hold, one by one, on the mind, and they will soon become an instinct. Have them learned hurriedly, and they will be as so many bothersome, because unassimilated, rules which will serve to worry, not to direct. There are few teachers who have not, at some time in their career, had to complain of an opposite course followed in earlier stages by themselves, or by

their predecessors (Cf. Perpiñan, WOODSTOCK LETTERS 22. 264).

The three Rules on prelection discussed in the above pages are unquestionably the most essential for method in the entire Ratio Studiorum. They are distinctive of our method, "the typical form," as Father Hughes says (Loyola, p. 232), "of Jesuit instruction," and cut us off sharply from those teachers who are content with assigning so many lines of an author, or so many pages of precepts, and bidding the pupils get them up by themselves. The Society's plan is entirely at war with this. We are bidden on every page of the Ratio to give no lesson without first explaining it, and explaining it thoroughly, bringing it down to the pupil's mind, smoothing its difficulties, making the road plain for him, so that when he comes to study his lesson at home, he will find it attractive from being made easy and interesting from his being made to see what it contains. With this start, a mighty help on his way, he can set to work on his imitation theme with a zest heightened by the consciousness of having within his grasp the aids he requires to do it well. He can discard dictionary and grammar; they contain with regard to this theme nothing that he has not already fully mastered. Later on, in the Academies, or in Humanities and Rhetoric, he writes his own occasional prelections on the model given by his Professor and studies for himself in the passages assigned for them the precepts exemplified and the beauties of style and the literary worth of all. Then again in his private reading of extra authors his eye is continually under the influence of the light shed on the authors of class by the Professor. The Professor's correct views mould his mind to a true shape and enable him finally to judge for himself with accuracy and taste. Such is the end aimed at by the Ratio; it attains it by insisting on the Professor daily explaining and explaining, until the pupil drinks in the very essence of good taste, if from nothing else, at least from constantly witnessing the employment of the æsthetic faculty by the Professor. Oral teaching is the Society's great motto and is certainly a fundamental principle of the Ratio.

But not for the pupil only is the system of prelection a precious institution. It is invaluable to the Professor as well. The prelection will develop in him any kind of ability he has. Take preaching as an example. What possible preparation could be better than to be obliged to explain daily class matters simply and directly and interestingly enough to reach the minds of youth, and to make them love

their work? This is not true of preaching only. The ever recurring necessity of serious and constant practical thought cannot fail to train any man for whatever position in after life.

How much time is given the prelection? Omitting that spent in repetition before and after the Professor's explanation, this last varies somewhat in duration in the different classes. About three-fourths of an hour are given to the prelection on the author in Rhetoric, something less than a half in Infima. For the precepts also the time varies a little, and is nearly the same in length as for the author.

The last detail left to dwell upon is a very important one, the amount of matter to be given in each prelection. How many lines of the author, how much of the precepts is to be explained in each day's prelection? As to the precepts, this question has been answered already. But what of the author?

On this head, commentators on the Ratio are at one with the result of universal experience. "*Multum non multa,*" a few lines thoroughly done, a few lines explained to perfection, learned by heart, employed for the imitation theme; this, in brief, is the sum and substance of the Ratio plan.

But let us be more definite. How many lines of Cicero are to be given daily? The Old Ratio (Reg. Prof. Inf. 6) says that the prelection in the lowest class is not to exceed four lines; in Media (Reg. Prof. Med. 6), it must not go beyond seven. These numbers are, of course, to be taken morally; a line or two in excess occasionally, or a line or two under the number assigned would be within the scope of the Rule. In other words, it certainly is not the intention that the Professor shall stop short in the middle of a phrase!

But what of the higher grades? The Ratio does not state the exact number of lines for these classes. We are certain, however, of one thing, that it will not have a large number, such as forty or fifty, explained. This is a thesis which can easily be proved. Remember that the Professor has to give his prelection on every part of the passage in about a half hour. Read the rules for prelection (Reg. Com. Prof. Inf. 27, Rhet. 8, Hum. 5, Sup. 5, Med. 6, Inf. 6) and it appears evident he cannot do this for a long passage. Remember, secondly, that the boys are to learn these lines by heart (Reg. Com. Prof. Inf. 19, Reg. 2 of the several classes). How could they get forty or fifty by heart? The Ratio, unless in Rhetoric, does not allow the Professor to assign for memory a portion of the prelection; the pupils are to learn it all by heart. Again, the model prelections drawn out in Juvenius

(de Ratione Docendi, c. 2., a. 4) are in every case brief, not exceeding fifteen lines in Rhetoric.

The amount of matter is, therefore, in authors as well as in precepts, each time small. "Stude," says Father Sacchini (Parænesis, c. 7. 3), "potius ut pauciora clare distincte-que percipiant quam obscure atque confuse pluribus imbutantur." Why? "When we know a little thoroughly, though our actual possession is small, we know potentially a great deal more," said an educator (Quick, p. 424), a principle which the Society of Jesus probably taught him and certainly holds to firmly. "Pauca," says Father Juvencius (de Ratione Docendi, c. 2. a. 3), "singulis scholis pueri doceantur, sed accurate et ita ut hæreant in mentibus: meminerit præceptor ingenia puerorum esse veluti vascula angusti oris, quæ superfusam liquoris copiam respuant, sensim instillatam recipiant," and Wagner (in Duhr, p. 77) "Cavendum item magistro ne nimium ingerat; ne in infimis scholis superternos aut quinos versus explicet; una periodus rite enucleata et a pueris plene intellecta plus lucis affert ac multæ leviter ac propere decursæ."

Cf. Perpiñan, WOODSTOCK LETTERS, 22. 266 ff.—Ordo Domesticus, pp. 3, 20, 38—Wagner, in Duhr, p. 82—Kropf, in Duhr, p. 75—Sacchini, Parænesis, passim.—Judde, Instruction pour les Jeunes Professeurs, Partie 1, c. 2, Partie 2, c. 1.—Juvencius, passim, etc.

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## A NEW METHOD OF GIVING RETREATS TO THE CLERGY.

*From the "Lettres d'Ucles."*

*The following article is by Père Antoine Giroux, a father of the province of Toulouse who has had much experience in giving retreats to the clergy, and who is now devoted to that work. His new method has been translated and put before our readers, in the hope that it may be of service to those of Ours in this country who are called upon to conduct such retreats, which are, doubtless, the most important that can be entrusted to us.—Editor WOODSTOCK LETTERS.*

For a long time many of our bishops, and the more thoughtful and earnest among the priests, have not been satisfied with the way in which the Retreats to the Clergy are usually given, nor with the little fruit they almost always produce. Whatever might be the cause of this, it seemed to some that an efficacious remedy would be found, if the system of "Private Retreats" (*retraites fermées*), which had been found so successful with the laity, should be adopted for the pastoral retreats. Père Giroux being desirous to try this system with the clergy, sent to several bishops a plan for such a retreat and asked for their opinion. The bishops whom he consulted, in their replies, approved in general his idea, but feared much that its success was hardly possible at present. While admitting that one of the principal causes of the want of fruit had been the absence of serious meditation, they feared that some priests would find so much private meditation very hard, and that silence, especially in the time usually given to recreation, would be difficult to obtain, all the more as separate rooms were often lacking. Père Giroux's method was, indeed, the ideal. It was to be hoped that it could one day be realized; the outlines of meditation were very solid—better than the most brilliant sermons—yet there was need of the living word, of personal magnetism, of general enthusiasm; the very assembling of so many priests would be followed by a communicated impression, which is wanting in private. Cardinal Bourret, Bishop of Rodez, and Monseigneur Bonnet, Bishop of Vi-

viers, proposed that the two methods be united; i. e., that an instruction should be given for half an hour, and that the priests should return to their rooms to meditate on what they had heard, being helped thereto by printed sheets, which would contain the principal points of the sermon. Monseigneur Rougerie, Bishop of Pamiers, not satisfied with merely approving the new method, determined to make trial of it at once for his two pastoral retreats. Having secured the services of Père Giroux, he announced the new plan to his clergy as follows:—

The principal agent of the sacerdotal retreat is the priest himself, the office of the preacher, no matter how eloquent he may be, being only to help the exercitant, upon whom the grace of God descends when in solitude he begs it by his own meditation and fervent prayer. Hence the exercitant is not a passive subject, dispensed from all personal effort and having only to abandon himself to the word of the preacher and the action of grace, but a necessary actor in the different changes which take place in his soul. If it is the preacher who exhorts, it is assuredly the hearer who is to act; in a like manner, if it is grace which sanctifies and strengthens, it is for the priest to solicit it and co-operate with its action. Thus we venture to apply the words of Scripture, *sine me nihil potestis facere*, and say to the exercitant, "Without yourself, without your generous efforts, neither the preacher nor grace itself will do anything for you." It is really a personal work where, under the favoring influence of solitude and urged on by the preacher, the priest by his own efforts acts on himself." To make a retreat, then, means to give up for a time our social relations and daily occupations, to remove all matters which may draw the soul to earth and separate it from God; in a word, to diligently put aside every other care and listen to the appeal of the Heart of Jesus to the heart of his priest.

Then passing from theory to practice, Monseigneur Rougerie announced the new plan in these words:—

"In order to profit by the precious aids to be found in a retreat, during the time of the Exercises the doors of the Seminary will be closed to all visitors. Instead of the usual sermons, the subjects of the meditations will be printed, and the preacher will give an explanation of each subject for half an hour. During this time some seminarians will place in each room a copy of the printed sheet which is being then explained. The priests, on returning to their room, will meditate during a half-hour on the subject explained, using the printed sheets to recall to their minds the more important points. They will also note down what may have made an

impression on them as also the practical resolutions. During the time between the meditations they will read other printed sheets, which will be distributed to them, treating of the spiritual exercises, the administration of the sacraments, etc."

Having been notified by this circular the priests came expecting a serious retreat. They did not, however, arrive without some fear and misgivings, so that Monseigneur and the Directors of the Seminary were not without anxiety as to the result. In fact, the change proposed was great,—how great, a glance at the method of conducting former retreats will show. In all former retreats the priests had been divided into two classes, boarders and externs. The externs lodged with their friends, at the college, the Apostolic School, or even at the hotels in the city—places neither favorable to silence nor to recollection. After each instruction the priests went to the city and were to be seen in the public thoroughfares everywhere. Again during the noon recreation nearly all left the Seminary, to take a cup of coffee here and there, some to make up a smoking party and even to play a game of cards. The consequence was that quite a number did not return for the two o'clock instruction. Silence, too, was hardly observed and conversation was carried on everywhere, especially in the rooms, while ecclesiastics, who were not making the retreat, came freely to visit their friends and were thus a cause of no little distraction. Besides, tradesmen of all sorts came to the parlors and the halls to sell church ornaments, objects of piety, and even household utensils. In this way the retreat was reduced to hearing a number of sermons, more or less practical, but which had to be prepared with great care, as they were listened to, and afterwards spoken about, to criticize them rather than to draw profit from them.

Monseigneur Rougerie determined to do away at one blow with all these abuses, though they were sanctioned by a long standing custom. "No half measures," he said to the father appointed to give the retreat, "since we have done so much to introduce private retreats we must have them with all their restrictions." Consequently no externs were admitted to make the retreat. The priests of the city, though they lived near the Seminary, were obliged during these days to stop with the others; they were not allowed to go home even to sleep. The bishop, who had the preceding years received the priests at his residence near by, this time occupied a room in the Seminary. All having arrived, the doors of the Seminary were locked and the key carried

to the superior, so that no one could either enter or leave the house without an express permission. The tradesmen, of course, remained at home with their merchandise.

All communication being thus cut off with people outside, it became much easier for the priests to follow the exercises of the retreat and to conform to the regulations which Monseigneur had approved. Care was taken in the disposition of the time so to arrange and multiply the exercises, that very little free time should be left to the exercitants; thus there was never more than three-quarters of an hour between the different exercises. The priests were left free to go to confession at any time, except when they were assembled in the chapel, or were meditating in their rooms. The whole of the divine office was said in Choir, the bishop always presiding.

Each meditation lasted a full hour. The preacher spoke during the first half hour, and he spoke *oratorio modo*, as the bishops had suggested in their letters. During this time three seminarians distributed to each room a printed sheet, which contained a resumé of the exercise in the form of a meditation, with preludes, points, and colloquies. With the help of these sheets the exercitants, on returning to their rooms, made a half-hour of meditation, being forbidden to leave their rooms during this time without a real necessity.

The priests submitted to these regulations with a good will which was really edifying. They felt that nothing natural, but rather a supernatural spirit was animating everything. What especially astonished and edified everyone was that the most rigorous silence was kept. The father who gave the retreat thought that it would be sufficient, the first time, to exact silence only out of the time assigned for recreation; but Monseigneur and the Superior of the Seminary recommended him to ask for more. He did so and was fully successful. It was, indeed, a most edifying sight to see all the priests, their beads in their hands, walking up and down in silence during the time of the noon and the night recreation; it was itself an eloquent sermon at which even those who were the least in earnest could not assist without profit.

Two ceremonies took place during the retreat, and they contributed much to its success. One was a requiem Mass for those of the clergy who had died since the last retreat; the other, the adoration of the Blessed Sacrament during the night before the retreat closed. The requiem Mass was said on the day on which the meditation on death was made.

The bishop was the celebrant and gave the absolution, the names of the deceased being announced before the Mass. This ceremony, which produced an excellent impression, especially on account of its taking place on the day assigned for the meditation on death, did not at all disturb the order of the exercises, as it took only a quarter of an hour more than the usual time of Mass. The nightly adoration of the Blessed Sacrament was no less edifying and consoling. The adorers, all priests, replaced one another at the end of each hour, there being twelve or fifteen in each band. To pass this hour of prayer with more profit, it was divided into four parts, devoted to adoration, thanksgiving, reparation, and impetration. At the commencement of each quarter of an hour, some reflexions appropriate to the end proposed were read; this reading was followed by several minutes of meditation, and closed with a suitable hymn. Thus after the adoration, *Adoremus in æternum* and the *Tantum ergo*; after the thanksgiving, the *Magnificat* or the *Te Deum*; after the reparation, the *Miserere* and *Parce Domine*; after the impetration, the *Pater* of the Mass. At the end of the hour five Paters and Aves were recited to gain the plenary indulgence. When the hour had been thus passed, a new band of twelve or fifteen relieved the others and made their adoration in the same manner. Thus was the whole night passed,—a night of thanksgiving and blessings for all these priests, who were to leave the next day to carry to their flocks the good odor of Christ. After such a holy night and after a retreat made in such recollection, as an excellent priest remarked, one says willingly and earnestly, on renewing his priestly promises, *Dominus pars hæreditatis meæ et calicis mei, tu es qui restitues hæreditatem meam mihi.*

Thus the first retreat closed to the satisfaction and the edification of all. It was followed by a second, which was for those who could not make the first on account of want of room. This retreat was still easier to conduct after the experience of the first. In both retreats the priests were delighted with the new plan. "It is thus we ought to have always made our retreats," many said. "For forty years," said an excellent curé, "I have been making retreats and this is really the first serious one." Another venerable pastor, eighty-two years of age, remarked, "I have been wearied at all my former retreats, but not during this; I did not have time, for I had not a minute to myself." A third exclaimed, "I am less fatigued after this retreat than any other which I have made, though in those I listened to only three sermons a day." Finally, a fourth was heard to say, "Among

other advantages of this way of making a retreat, there is this, and it is not a little one, it keeps you from failing in charity towards your neighbor and from speaking against the administration."

The less serious among priests, who at the beginning had some fear, were at the end astonished at themselves. "We did not think" they said, "that it would be so easy and so consoling. This was a true retreat." Those, finally, who needed to reform their lives, incited by the numbers and the good examples before them, entered seriously upon the retreat and found in recollection and in silence good will and courage enough to co-operate generously with the grace which drew them on. The bishop was more than delighted and expressed his gratification to his priests in words of feeling and gratitude. He announced that the plan adopted this year had more than fulfilled his expectations, and that it would be followed in all pastoral retreats for the future. He gave his warmest thanks to Père Giroux, who had conducted the retreat, and wrote a letter to the Father Provincial of Toulouse, concluding that he could not recommend too highly the new method and the way it had been carried out. Père Giroux himself considers that the results of these retreats prove, that pastoral retreats can be given with all the restrictions, as regards solitude, silence, and meditation, of the private retreats, and that they can easily be so conducted, if the order and discipline adopted at Pamiers, as described above, be demanded. The fruit for the sanctification of the clergy and that of the souls entrusted to them is, of course, immeasurable.

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## JAMAICA.—SPANISH TOWN AND THE LEPERS.

*A Letter from Father Mulry to his Brother.*

KINGSTON JAMAICA,  
Feb. 14, 1895.

DEAR BROTHER,  
P. C.

This is to be a Spanish Town letter; I've spent the greater part of two days at that place and have only just returned to Kingston. First, however, thanks,—and any amount of them,—for your kind congratulations received on the Feast of Our Lady's Purification. Fr. Collins and I took our last vows at the half past six Mass in Holy Trinity Church and with holy Simeon sang then our "Nunc dimittis." Fr. Spillman was the celebrant. Nothing now remains but death and the prospect, if health lasts and grace be given, of some years of good solid work in the grand cause to earn an enduring crown. And yet, I can't say that I feel any older for the event. Seventeen years and a half of waiting may seem long, but in the Society they pass quickly and happily; and it is a reward, which only a Jesuit can understand, to be allowed at the final vows to drive in still further the nails that bind him to the cross.

Wednesday is my regular day every week for Spanish Town. I set out generally at midday and return the next morning after having said Mass and given Communion to the sisters. St. Catharine's School there is under the charge of the Sisters of St. Francis, two of whom leave the convent in Kingston on Mondays for Spanish Town and do not return till Friday evening. As the priest doesn't reside in Spanish Town, they have a lonesome time of it and it is principally for their consolation that Mass is said there every Thursday. Sister Catharine and Sister Clotilde are most devoted to their work, and thoroughly capable teachers. The school is rated on the government list as first class, with 69 as its mark. There are only two other schools in the Island which are ahead of it, the convent school in Kingston, which, under Sister Isabel, has 71 marks, the highest of any, and a Protestant school called Wolmer's school for boys which has, I think, 70. Of course it's clear, then, that our school is the best in Spanish Town. There

is an examination each year by the School Inspector, and as ours is to come off in a month or so, it's important, for more reasons than one, that we should not lose rank. Hence, for the present, I take the 8 o'clock train on Wednesday and spend most of the day in the classes with the children. Yesterday I examined in arithmetic,—mental as well as the ordinary arithmetic,—heard reading, and gave composition and dictation. Next week I'm to brush up my geography and,—please don't be surprised!—examine the "pickneys" in physiology. The education code is a wonderful production and perhaps, the less said about it, the better. We have to follow it, however, or give up the substantial grant of money which is the reward of obedience. This grant in the case of the Spanish Town school is not enough to cover expenses but goes a great way, and without it the school would be impossible. The attendance, since the school entertainment in the town hall, has greatly increased. There were 167 children present yesterday and there are over 170 on the list. Nearly two-thirds of these are not Catholic; but, bigoted as many of them are, they say the Catholic prayers and sing the Catholic hymns which the sisters teach them. They are also much attached to the sisters and in time it is to be hoped that some of them at least will be brought to the faith. So much for St. Catharine's school. But no! I musn't forget to mention that the 41 boys of the school—brownies and blacks—are put through the exercises of the drill twice a week, by a most important looking officer of constabulary, whom I have engaged at the munificent salary of a shilling (25 cents) an hour. If you weren't told of it, you might mistake Sergeant Barnes for King Lobengula's Minister of War, dressed up as a British constable. With all his importance, Sister Catharine has to be called in sometimes to awe the youthful military.

On every Wednesday evening I give Benediction of the Blessed Sacrament, which is preceded by an instruction. As a rule the attendance is not very large, about forty or fifty on an average. Still this number is worth talking to, as ignorance of the faith is the strongest obstacle to its progress in Spanish Town. On Sunday evenings, however, the little church is quite full and many Protestants come to listen to what is after all only a simple explanation of the Apostles' Creed.

Yesterday morning I gave Communion to the lepers at the institution just outside Spanish Town. For four of them, it was their first Communion. Three of these had been received into the Church shortly before; the fourth



was a boy, Raphael Hackett by name, who before the leprosy had broken out on him, was studying at one of the sisters' schools in Kingston. One of the converts was a heathen Coolie, who would be called Kangallee in Calcutta, but who has changed his name here to Harry Westmoreland. He knows hardly any English; but the porter of the "Lepers' Home," a Catholic and also an East Indian, instructed him for his first Communion. The seven Catholic inmates were present, of course; and all but one received Communion. Sisters Catharine and Clotilde were also there and a Catholic lady of the town, Miss Corella Lopez. After Communion, I recited the prayers of thanksgiving and we closed with a hymn to the Sacred Heart. Choir-master, of course, was none other than myself. It doesn't require a conservatory training to direct the musical efforts of the lepers. Peter Simon Brown manipulated, with his maimed fingers, an accompaniment on the accordeon, and if the singers were disgusting and loathsome to the sight, I'm sure that this was no obstacle to the beauty of the strain that found its way from their hearts to the Heart of God. The hymn was one of those published by the American "Messenger:" "Like a strong and raging fire." It has become very popular since its introduction, and has really a most catching as well as devout air. Pictures were distributed at the close and these poor unfortunates had at least one bright incident in their sad lives. The sisters went through the institution afterwards and, though the Catholics are such a small portion of the whole number (75), the kindness and interest manifested by the sisters, even in the case of Protestant patients, cannot but surely have its effect. Of course it requires a strong act of the will to repress the natural disgust that one feels here. I suppose that human misery has touched its very depth in this awful disease. One sees hands maimed, feet covered with running sores, the human countenance completely disfigured. With many, one or another limb has been eaten away. Often too, the leprosy attacks the eyesight and total blindness results. Sometimes the corruption is so great that the poor fellow has to carry a brush to drive away the insects that annoy him. In advanced stages of the disease, the little children who have contracted it look like hideous little old men and women and it is hard to believe that youthful faces can be so transformed.

The old comparison of mortal sin with leprosy is certainly a most appropriate one. The pity is that the sight of such foulness and suffering does not make Jamaica a more moral

island than it is. Three of the Catholics of the "Lepers' Home" have died within a month; the last one being the best instructed of all, in fact a kind of catechist for the rest. Sisters Catharine and Clotilde will visit here occasionally and also at the Spanish Town Alms House; and I'm sure that it will not be long before their influence will be seen in the increase of the number of Catholics. There is no danger of contagion with moderate precautions, if one does not live with the lepers. Dr. Donovan, who has charge of the place, has been going in and about it daily for a number of years, and hasn't the least fear of the result. In Jamaica there is no compulsory law, forcing lepers to go to the institution; the inmates not unfrequently return to their friends, and we meet cases on our sick calls in Kingston. A Protestant Deaconess, Miss Campbell, has been very constant in visiting the Home, and it would be a shame for the true Church to be surpassed in devotion to the unfortunate by that mongrel thing they call the Establishment. Miss Campbell's allowance of £5 (\$25.00) a month has been withdrawn lately and she herself is also about to withdraw. In consequence, perhaps, of the financial aspect of the case, she has decided to accept the "higher call," and give up her deaconship and single blessedness to become the wife of an Englishman, now on his way to Jamaica to claim her. Spanish Town is the strong centre of Protestantism in the Island. The Episcopal Cathedral right opposite our school and church is on the site of the old Dominican church of Spanish days and even possesses the cross shape of the original building. It makes one feel bad to see the crowds that stream in on Sundays to its heretical service, and to compare the number with the couple of hundred that belong to the real Catholic Church. Pray that the Sacred Heart may again claim its own even in this stronghold of Anglicanism.

I must finish my letter to-day or never. After dinner, or, as they call it here, breakfast, my steps must again be turned towards Spanish Town. I would have had time yesterday to put an end to my scrawl, only that Fr. Beauclerk's "Children of Mary" had a half-day picnic at "Nuns' Pen," and for an hour or two I had to give assistance. Then, too, at 5 P. M., I had to be on hand for the drill exercise of the Catholic Cadets. There's no time here for "grass to grow under your feet." Even as regards preaching, it's a matter of necessity to go into the pulpit, not, of course, without preparation,—for that would be absurd,—but without having written the sermon before hand. So get ready and store up ideas while you may. "Make hay while the sun shines,"

otherwise when you come to Jamaica, if come you shall, you'll run short after a while and then there'll be nothing to do but repeat yourself over and over again. In my own case, one of the most advantageous things for me has been the fact that for some time when at Woodstock, I explained catechism to the brothers. Instruction and not "spread-eagleism" is what is needed here, as well as elsewhere. I must confess, also, to a liberal use of a vellum-covered catechism by an old Franciscan (Lipsin, by name) of the past century, which Fr. Kelly discovered for me at Spanish Town. It contains a wonderfully clear and complete explanation of the Apostles' Creed, and the best of it is, that it's in Latin; so that I can load up my gun from it, and off it goes in English, with no danger of discovery as to the source of my ideas.

Fr. Rapp was down last week to see us. The railway has been pushed through to Montego Bay, at the other end of the island, and in consequence his exile from us may be interrupted more frequently. He certainly has a hard life. I don't know how or where he manages to get the means of subsistence. As he says himself: "I pray for the man that Fr. Provincial sends to help me. He must be a strong fellow." Fr. Rapp, however, is happy and cheerful and doing much good. On his previous trip to Kingston, he failed to make connection at Ipswich with the train and slept all night, stretched on the floor of the open station, with a dozen others, country people waiting like himself. You should hear him tell the story of it and how, when they had all settled themselves for sleep, he sat up and said: "My friends, I think it's a good idea to say some prayers." And every one of them, men and women, none of them Catholic, joined with him as he made the sign of the cross and recited the usual prayers of the Church.

A little incident to close. The other day on my way to bury a child at Up Park Camp, I met on the outskirts of Swallowfield a young lay-preacher of some denomination or other, who was busy trying to pervert one of our new Catholics. My appearance on the scene, was the signal for the beginning of some theological discussion. The young fellow, a black man by the way, impressed me as being religiously crazy. When I took a tract from my parishioner and remarked in a joking way, that I didn't think anyone would get much harm from it, my opponent remarked, "True for you, sir," and then asked me, "Are you saved sir?" I said that so far I had no assurance of my salvation. "But I have such an assurance." "Must have had a private revelation,

I suppose" was my rejoinder. "Oh, no," he replied, "I find it all in the Bible." I then asked him to explain the text, "No one knows whether he is worthy of love or hatred," and the injunction to work out our salvation in fear and trembling. Poor fellow! I'm afraid he made a bad fist of the attempt. At any rate, when I left he followed me some few steps with the open Bible in his hand, saying that he had some part of the Scripture to show for his belief, and begging to know where he could find me so as to continue the controversy later. His previous victim was evidently glad of the chance to get away and accompanied me to the house from which the funeral was to start. The country is overrun with ignorant men of just the stamp of this exhorter, whose brains have been addled and whose conceit has been fanned by Baptist preachers and the like. With them it is religion run mad.

Your brother in Christ,

PATRICK MULRY, S. J.

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## TO ROME AND THE VATICAN ARCHIVES.

*A letter from Fr. Hughes to the Fr. Provincial of Missouri.*

COLLEGIO PIO-LATINO-AMERICANO,  
PRATI DI CASTELLO, ROMA.

Feb. 22, 1895.

REV. DEAR FATHER PROVINCIAL,  
P. C.

As I mentioned in a letter which I wrote from Queens-town, it is evident that eyes are on us wherever we go. The incident I noted then regarded other ecclesiastics, in some out-of-the-way spot on the continent. As to myself, I had considered that there were four or five Catholics among the 38 saloon passengers; and I came to learn about them only gradually. Thus, when we were four days at sea, the lady aside of me at table asked: "Shall we have Mass to-morrow?" She was one of a party of three from Vermont, all Catholics. I did not know whether I was going to be asked by the Captain to give an address, at least, on the next day, Sunday. I learnt afterwards that, on the ships of all British lines, service is always conducted according to the Established Church, the Purser acting as chaplain when an established clergyman is wanting.

The rest were utter strangers at first, except my two South American friends, one of them having three daughters with him. When our relations thawed all round, and everyone came to know everything about the others, I found most of them to be Canadian or English-Canadian merchants or bankers, making a usual business trip across the ocean. For one of them this was the 156th voyage across the Atlantic.

There was one whom I considered to be the most absolute stranger of all, he had scarcely a nod of salutation for the priest. I am afraid, I had put him down mentally as an out-an-out Orangeman of Ontario. We were nearing the port of Liverpool, when for the first time we had a long walk together on deck. He spoke to me about Stonyhurst, about a friend of his, a Jesuit scholastic whom he had visited there a few years before. His father, he said, was one in whom the hostile elements of Canada had rooted the faith deep; and how delighted he had been to find his son entering the Society! I inquired: "Yourself—are you a Catholic?"—"Oh, yes!" he replied.

My South American Catholic friends impressed me. One of them was my room-mate, and his hours were about as different from mine, as day from night—in a very strictly literal sense. He told me that, one night, he had gone to rest at two in the morning—just about two or three hours before I rose. He always took breakfast at ten in the morning. I had daily talks with him; and the first morning, after a two-hours' talk, he said as we parted for the moment: "Now, since I have told you so much about myself, I must tell you all." He was a man of wide practical experience; in fact, he had been born in London and brought up there in his earliest years; he spoke with great fluency and extremely well on all kinds of matters and things. Soon afterwards, he brought me a New York paper of two or three days before, in which his marriage on the previous Sunday evening was recorded. Seeing the head-lines, I paid the proper compliments; and then read at my ease. What do you think? My devout Catholic friend had been married to a Protestant lady (possibly a Jewess, to judge by the name), before a Protestant preacher, in a Protestant Church!

As to my other South American friend, whose three daughters were pupils of the convents in New York, I could never elicit any response of practical Catholicity from him. He spoke with fervor of being a Catholic; all South America was thoroughly Catholic; they would never have anything to do with anything but the Catholic Church—all Catholic, nothing but Catholic! But to the notion that practical life required practice of some sort he was quite unre-

sponsive. He was fluent on the subject of education—that the convents were not doing what they should. Knowing I was a Jesuit, perhaps he did not like to touch on the colleges. All his ideas ran in the way of materialism, that of a man who was rich, had begun with affluence, had continued improving his resources, and ended with affluence. For the rest, his gentlemanliness and cordiality were charming.

I have found identical mental conditions in my limited experience on the continent. Leaving Paris at 2 P. M. one day bound for Turin, I had as fellow-traveller in my compartment a young soldier, finely uniformed, though not a higher officer. He travelled with me for five or six hours, as far as Dijon. I was desirous of knowing the temper of military people with respect to all this religious persecution that is going on. He spoke well and freely. I was unable to gauge the breadth of his observation. It seemed to me that it was limited to one line of reading and to a uniform set of surroundings. His theory was simply this, that military men paid no attention to the course of those events, which are so dear to us; that they had no animus against religion, etc. When I came down to the question of practice, his tone changed favorably. He said, not more than three in every hundred soldiers ever went to Church; and everything else was in keeping. I observed how, in England, in former times I had seen the Catholics of English regiments marching to Mass on a Sunday in full military style. My young friend showed a degree of attention and reverence which was gratifying. He had not been to his duties for a long time; and had lost the habit of daily prayers. I gathered that he was going to get married; and I had a new string to my bow. We parted at Dijon. His card described him as Sergeant F., Ecole Normale de Gymnastique et d'Escrime.

A similar idea of Catholicity is to be found elsewhere than on the sea or in a French train. By the way, though I could say something about English soldiers, I felt, when I left Paris, that I had seen more soldiers there in a day and a half than in ten years—perhaps thirty—of my life before. In France and here, while impressions were still fresh, I could not help putting myself the question: What on earth were they doing? Why were they not at their ploughs or trades? They are busy enough at their profession—*Bene currunt sed extra cursum*. I got a glimpse at their functions, and their cleverness therein, the moment I alighted at Turin. I was stared at, measured, by their restless eyes; and, though my grip-sack had the custom-house mark on it from Modane on the Italian frontier, I was asked sharply at the gate,

what had I in it. In the consciousness of my guileless innocence, the situation was absurd enough to make me laugh; and, either in French or in the first bit of Italian I had the honor of practising on the unfortunate natives, I replied; that "it contained my things!" This profound answer, and perhaps the laugh, completely disarmed His Italian Majesty's troops, and I passed on. However, I must add that no one, in France or Italy, ever seemed to take me for a priest, dressed as I was in secular clothes, and muffled up to the ears. In America, my honest face was always enough to betray me; but it was not honest enough for Frenchmen or Italians.

Well, but I am running away from my subject. We had started from New York in a fresh wintry air, and with water remarkably smooth for such a time of the year. A splendid gale came on us after passing Newfoundland, and the decks for a couple of days were absolutely bare of everything except the breaking seas, and a sailor now and then dodging the waves to get from one point to another. The temperature was very moderate, the sky clear; and then a sun like that of spring made the decks suddenly become alive with passengers, as soon as the gale abated, and their second spell of sickness had passed away. I took a turn along the sunny side of the main deck, where all the second class passengers were basking in the sun. They were about 120 in number; and, for a sum of ten dollars, they were being carried across the ocean, were fed with three substantial meals a day, and were yet to be provided with tickets free, as far as Edinburgh North, or London South. A certain portion were Catholics, English and Irish; many were intelligent men, returning for want of work in the winter; some were foreigners of unknown tongues; and others were Jews, all and everywhere by themselves and left alone. If any of these last noticed me, they gave no sign of recognition.

As I noted in a former letter, I was rewarded for my pains on this occasion in quite another direction. One of the officials took me down through all the second-class quarters, divided off among men, married people and single women. And then the chief engineer took me through every part of the engine department to the boiler-room, and even along the tunnel to the extreme point where the revolving shaft of the screw passed out astern. The various accidents which had happened to Atlantic liners were minutely explained by the courteous gentleman. And the Captain too, at a later date, when I was telling him about my experience, took me to the stern, and explained some points

which had escaped my notice, or which I had not understood. Among them was that marvellous appliance, the steam steering gear, by means of which the helmsman forward with a touch of his hand upon the wheel could work the rudder. In default of that appliance, the huge rudder would require the strength of as many men as could get their hands on two rigidly bound wheels, provided astern for emergencies. And, if anything happened to this mechanism also, there remained a heavy steel hawser rolled on a capstan, to do the same work, but very imperfectly.

At Liverpool I learnt that the lines were not paying expenses. No dividends are being paid. There is a cut-rate war going on. It is only a question of which is the richest—the Liverpool lines, the new American one to Southampton, or the German-Lloyd. But the war has introduced some agreeable modifications for passengers. Thus from Liverpool, at the landing-stage, I could check my trunk straight through to London, on paying a trifle. The checking system availed me also from London to Paris, and from Paris to Rome. American ideas are spreading. And, on the continent, American and English wealth is idolized.

My experiences in England were all too personal to delay me here. There was Stonyhurst with its memories and its splendid live personality. At Manchester, I observed in an old friend the same trait which I found at every turn in my own condition of mind, recognizing persons and things, not by what I had learnt of them in later years, but by the vivid realization of something twenty-eight years ago, as if all that intervened had not been. At London, Roehampton and Wimbledon too, all that was new seemed to stand out but as a few features on the background of recollections, more than quarter of a century old. Yet that quarter-century, and more, meant that the whole generation, not only of students at Stonyhurst, but of novices and juniors at Roehampton had simply not been born, when life thronged about us then; and so much of that life, I understood, had long since ceased to be, and with such tragic terminations in particular instances. It did seem to me that life had a right to seem tragic, and death more so, except in the religious institute, which fixes every moment of it more faithfully, than our compass that never varied had set the course of the ship, though she never rested.

I had not been on the continent before. And, to speak only of the Catholic life, as reflected in our own customs and ways, everything was new except its spirit and, in particular, this charity and courtesy everywhere. With the fathers of the Rue de Sèvres, and with Fathers de Scor-



raille, Cornut and other friends at the Rue Monsieur, I was as much at home, as I felt strange, yet gratified, at so much Catholic faith in all the surroundings at large—a faith that was all around in the air, even though to so large an extent it was sleeping or dead. My half-day with Father Sasia at Turin was like a little spell at St. Louis or New York (where last I had met his Reverence), not as if everything were not Italian, but because his cordiality was enough to throw a whole atmosphere about one; and, if I had needed any of that warmth in my moral environment, which I sadly felt the warmth of in my shivering members after so much night-travel, I might have forgotten actualities in the pleasure of that half-day.

My eye was struck with the first revelation of continental education, and its ideals—I mean its social ideals—belonging as they do, to the whole construction of things, and dating as much from the far-off centuries, as these houses in Rome, every one of which, this newest one in which I live as well as the oldest, seems to be built for eternity. However, those educational features, with their lessons and bearings, belong to a more studied sketch than I can pretend to give here.

I merely took note, in connection with them, that the sky and the clime and the mountains and vineyards are the smallest part of the novelties. The newest thing to me, especially in Rome, is that which is impalpable and everywhere—the old Christian life of eighteen centuries pulsating in the social manners; antiquity both Christian and pagan throwing its gauze-like mist from fountains that displayed this identical rainbow in their spray before the commencement of our era; these shadows of arches, palaces and churches, that convey the suggestions of deeper and wider scenes to the eye of history, than one could see from the top of the Alps. And the catacombs and their devotions, which, with a company headed by Father Grisar, I attended for the first time on St. Valentine's day—pious, dim, crowded, suffocating—how intensely religious, in the light of what other minds had thought there in times worse than ours, and what other hearts had bled there, in a sense more literal than now!

So I found myself speeding under the walls of Rome, on the grey morning of a rainy day. I did not feel curious about anything in particular, though, as the morning was trying to break, I was trying to note when I should first see for certain the Eternal City. I did not feel specially curious, when I entered for the first time a Roman building, the German College. The one dominant sentiment, these

weeks, has been that of the luxury of being in Rome. It reminds me of what Fr. Coosemans said, when I was on the ocean with him, so many years ago, that he had been at Rome now, and there was only one other place he aspired to see, and that was heaven. I believe, if all the monuments were razed to the ground, it would be eloquent to the Christian sense in the midst of the waste, and speak to the mind with far more force than the fiction of those two wolves, that doze their lives away in a corner of the Capitoline Rock.

I had expected to rank St. Peter's more or less among its antiquities. Yes, more or less it belongs to them. But I was greatly surprised to find that structure as fresh and new inside in every square inch of its marbles, as if it had first been opened yesterday.

Our way to our work every day lies either by the carriage road round St. Peter's, or by a specially short cut through the Vatican. On the road, called the *Via dei Fundamenti* of St. Peter's, you have a sight worth enjoying. The immensity of the perfectly proportioned Church grows on you externally, as is so well known to be the process of waking consciousness inside the great temple, the longer you stay and look at it—with St. Ignatius, by the way, in a principal niche of the nave, just where the original Greek cross stops, and that prolongation begins, which has made the Church the Latin cross it is. Our short cut is up the new stairs, made by Pius IX., into the courts of the Vatican, saving a longer turn by the Scala Regia. That is to say, as you look at any front view of St. Peter's, the bronze gate admitting to the Vatican, and guarded by the Swiss sentinels, is at the right extremity of the colonnade; immediately beyond are the new stairs into the Cortile di San Damaso. The upper galleries round this court are visible in every front view of St. Peter's; they are called the Loggie di Raffaello, and contain the painter's frescoes. Then, passing on through three or four more courts, we go out, meeting the carriage road behind. There the Swiss Guard at the gate stand facing the Italian guard at the mint. Finally, half the length of the Library buildings, the gardens being on our left, brings us to our door in the basement, just beneath the observatory, and we enter the consultation room of the secret archives. It has taken something like ten minutes of business-like walking to get from the bronze gate to our room.

Here a spectacle of diligence greets you. There are some sixty men, say—ecclesiastics, friars, monks, and about three-fourths non-Catholic laymen, representing the learned historical institutes of Europe, or perhaps pursuing their private studies. Each one has had to make a special application to

the Card. Prefect of the archives; and, being admitted, has received the number of the desk he is to occupy. Several numbers are duplicated, and some triplicated. But, though I received a duplicate, I have never had occasion to notice that the other applicant has appeared since I came. Of course, there are always places actually vacant.

Not to lose a moment, there is a hurry to be in time, at half-past eight. The folio which you left the day before, with your desk-mark so placed as to indicate that you will want it on the morrow, is waiting for you; you scribble a name for the day's record; and you take up where you left off. A book-stand supports the folio; there is a flat writing drawer, ink, and sufficient elbow room; a Monsignore, *Sotto-Archivista*, enthroned at one end, a younger ecclesiastic at the other, one or two custodians present, probably pursuing their own studies; the porters are diving in and out of the archives, taking in and bringing out folios as called for—but only one at a time is allowed; some consultation in whispers is going on round about; there is a reference library; and it is all work. For our purposes, the three and one-quarter hours are golden; we cannot spare a minute; and everyone looks as if he felt the same. This is the more so as library vacations are frequent and long. Two days ago, we began the carnival vacation, which lasts nine days. Every Thursday *vacat*. And there are three solid months of vacation in summer.

I will not delay you with particulars of our special work. I have indited a communication to the Editor of the *WOODSTOCK LETTERS*, conveying what I thought to be suggestive matter of reflection for the writers S. J., whom it may concern—particularly the writers in *Reviews*. And, if you wanted an idea of the rules that govern this consultation in the Vatican archives, they are to be found in the volumes of the *Acta Leonis XIII.*, under a date of about ten years ago. I have learnt from Fr. Bollig that the credit of getting these treasures originally opened is largely due to our director, Fr. Ehrle.

But I must not take up more room now with so many other things which I should like to have mentioned. Fr. Bollig, who is very ill here,<sup>(1)</sup> has added an interesting point. He says that, as Prefect of the Vatican Library, he had felt it much, that so many Protestants and infidels were there from the world at large—not to mention our worthy Catholic savants—all of them extracting from these unexplored treasures what would suit their own purposes; but that now, at last, he felt happy, when he saw the Society too

(1) He has died since the letter was written.—Ed. W. L.

availing itself of the opportunity. He remarked also that the position which this new party of Ours occupies is absolutely the one most desirable, in connection with the Vatican Library; we are free to attend to our own work. He considers his own life of usefulness for the Society and for the Church to have been cut off, very many years ago, by having to accept of charges in the Library—all his best time being taken up by others, by students and visitors. Yet such posts—again threatening in another quarter—are just what others are aspiring to and living for; and any construction, except that of disinterestedness, is sure to be placed upon the incumbency of one of Ours.

I may add that, as it has been a part of Roman culture for centuries, to gather splendid libraries, particularly of manuscripts and archives, there is a whole round of them here demanding investigation. Take, for instance, the fact that, in the Corsini palace, we have laid out before us the private papers of Fr. Angiolini (of notoriety at the revival of the Society). That mass of private papers would fill a little cart. Generally the contents of the palatial libraries are catalogued some way or other. Angiolini's are an exception, and we are empowered by the librarian to get them in order first; then Fr. Ehrle will determine what is to be done afterwards. But, in the Vatican archives, nothing is catalogued; the letters in the folios have no pagination, which however the students are allowed to supply in pencil. It is simply an investigation of inédited and unrevealed documents.

I mentioned to your Reverence the dear old friends of all of us in America, Card. Mazzella, Fr. de Augustinis Rector of the Gregorian University, Fr. Brandi in the midst of my friends at the Civiltà. As you know, the theological students of the Gregorian University number 588; of whom only 36 follow the short course. Fr. de Augustinis and his colleague, Fr. Billot, lecture to a class of between 300 and 400 students. These simply fill the large lecture hall; and yet they belong to only the 2nd, 3rd and 4th years of theology. The theologians of the 1st year are now treated apart, with three dogmatical lectures a day. So that everyone in theology will henceforth have a beginning to begin with, instead of striking in upon the quadriennial course wherever it might happen to be when he entered. The third dogmatical lecture for this first year provides a place for the *loci theologici*. All the four years together sum up 552 students. Add to these such as attend special courses, as well as 350 philosophers, and you have the sum total, for the present year, of 985 students belonging to 38 religious

orders and 17 colleges, besides others outside of these two categories. There are only about 30 Scholastics S. J., three of these being from California. The Professors are 23 in number. To the practical American mind it must be a subject of wonderment, how so large a community can subsist, having neither remuneration for its work, nor a foundation of revenues on which to rest.

I have learnt that, before the recent suppression of our Roman College, and its expropriation, there was no such attendance at our courses; nor is there anything like it now at the other Catholic universities of Rome. The only explanation of this prosperity in such disastrous times seems to be the eminence of the Professors, while the favor of His Holiness and his exalted apostolate in behalf of sacred science goes far in the same direction.

At the German College, our Germanici—the “cardinals,” as I have heard them called by an outsider, because of their brilliant red soutanes—are special favorites of the Pope. Their life and manners are altogether those of scholastics of the Society. Their daily meditation, examen of conscience, night litanies, eight days’ annual retreat; their deportment and simple devotion so manifest everywhere, seem the live impress of St. Ignatius’ hand, 350 years after his establishing them for the work of the great field of battle in Germany. The more one sees of the many ways in which our holy Founder’s all-powerful influence has operated and still evolves itself for the benefit of the Church, the deeper one’s devotion when kneeling before his altar in the Gesù—pronounced to be the most beautiful in all Rome. And, if it is so as a work of fine art, it is more so as a shrine consecrated to a master of the most divine art in seeking the salvation and perfection of all.

I have also understood that, for these German students, coming as they do from a colder climate, a life according to southern ways is particularly hard. From what I have experienced myself, I believe that people from colder climes are less inured to cold than the inhabitants of sunny Italy. The signs of much severer cold we look at through our windows; but we scarcely ever feel it, even in its most moderate degrees. I do not doubt but that the health and vigor of students are fostered more in these natural conditions than in the hot-house system, which prevails elsewhere. But, none the less, it is a daily sacrifice demanded of their young constitutions. And, besides, there is that arrangement in the matter of daily sustenance, which, however abundant, still in its manner may well feel like a regime of fasting with us. But, again, all this enhances the vigor of

their spiritual constitutions, when in the glow of youth they know how to offer a daily *fioretto* of virtue and abnegation, in controlling the merely natural man.—I use the term *fioretto* or “little flower,” because I heard it in another connection. Seeing some South American alumni in this college girded with aprons one day, I asked for an explanation. I was told that it was *fioretto*, which they offered the Blessed Virgin of a Saturday, by serving their fellow-seminarians at table.

Indeed, living in the same college with some eighty South American seminarians, who are under our direction, I observe very much the same condition of things as I have heard about the Germanici. Naturally, with the same guidance, the same effects. Judging them by the ordinary course of their daily life, their devotions and spiritual exercises, their religiousness and joyousness, I might have taken them for novices or scholastics of the Society. A great formation this, in the early bloom of youth to be immersed in perfect Christian ecclesiasticism; and that with the reflection of so many varied traits in the cosmopolitan life of Rome. And I notice in this wide field of the highest apostolic work, where the laborers themselves are trained for the work in the vineyard, a very special development of our domestic resources; it is that of the mission, carried on so long after their short day upon earth, by the three youths given us through the mercy of God; Saints Aloysius, Stanislaus and Berchmans. Their evangelical ministry, though they were not even priests, grows upon you more and more in its proportions, when you see it insinuating itself, with its ever fresh beauty, into the imaginations and thoughts of the flower of the young Catholic clergy, from shrines and paintings and mosaics; and energetic in reproducing itself, with its modesty, devotion and love. Nor, indeed, is it only among ecclesiastics that I have noticed our characteristics asserting themselves. At Stonyhurst, I saw the boys coming in a throng from meals; recreation had already begun; and, as they came about Our Lady's statue, well known to many a Stonyhurst generation, individuals dropped down on their knees anywhere among the throng, to pay their salutation to her; and they were passing in and out of the chapel adjoining, to pay their visit; and so they mingled in the general recreation.

And now I must close, with one little incident more. Yesterday, as I was accompanying R. Fr. Kenny (of Ireland) through St. Peter's, we cast a glance at a train of young clerics who were entering the church. He remarked, *à propos* of them, how much edified he had been in the Gesù that

morning by a party of Barnabites, who came in and performed their devotions at one altar or another, with such religious decorum and recollection, that the eyes of many were fixed on them. I was interested; it agreed with so much that I had already seen. At the same time, I was a little piqued, remembering what Fr. Mutius Vitteleschi tells us in a certain letter, about the way he came by his vocation through watching the religious decorum of our own young men. After a pause I went on to inquire, what was the dress of the Barnabites like? For there are so many tints and shades, in borders, cinctures and mantles, that it will be a long while before I can pretend to know or remember the different institutes. He said, they were dressed in brilliant red. "Why," I told him, "those are our own Germanici!"

I beg to commend myself to your Reverenc's holy Sacrifices and prayers, with a remembrance to our fathers and brethren.

Yours very humbly in Christ,  
THOMAS HUGHES, S. J.

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## THE VATICAN ARCHIVES.

*A letter from Father Hughes to the Editor.*

*Our readers will be glad to know what our fathers are doing in the Vatican Archives; all the more as no account has appeared anywhere of this important enterprise, so prudently and amply set on foot and organized by Rev. Father General. There is, in fact, so much interest and inquiry about the work being done there, that we feel under special obligations to Father Hughes for sending us so promptly the following letter.—*EDITOR WOODSTOCK LETTERS.

ROME, March 9, 1895.

REV. DEAR FATHER,  
P. C.

You expressed a desire to hear something about the Vatican Archives, that might be of interest to the readers of the LETTERS. I undertook to comply with your request, as soon as a little experience should put me in a condition to do so. I have been engaged now, in our work of research, during five weeks, with however an intermission of nine days at Carnival time. Possibly, some points of my

personal experience will convey best, at so early a date, the results of my own limited observation.

My colleagues, Fathers Pizzolari, Rivière, Astrain and Kroess, were already for several months on lines of research, which had been assigned them. The purpose of the investigation is to unearth such documents as will serve the historians of the Society. When these resources shall have been fully examined by the archivists, it will remain then for each to select what appertains to his own assistancy. The copyists, who are employed, write out the documents designated by the archivists, under the superintendence of Father Ehrle. The copies are kept in such form as to be available for sending off to the historians, who will treat integral portions of the Society's history. Naturally, such integral portions will not always coincide with the histories of assistancies; since the component parts of a single assistancy have oftentimes grown in conditions very diverse, and have developed histories quite their own. I may call such portions historical units, or integral portions of the general history.

The fathers were engaged on the lines of the Letters of Nunciatures, of Bishops, of Princes, or of the Papal Registers. It would please you much, I know, if I paused to sketch the results of their labors so far; and also if I described the method of procedure. But I must pause first to become more versed, not merely in the method which is clear enough, but in the cumulative results of their labors, which have certainly been ample. I prefer at present to confine myself to humble personalities.

The Letters of private individuals were assigned to me—*Lettere de Particolari*. With the unskilful hand of a novice, I have been able to examine so far only six volumes of the long series ahead. I observe much matter there which pertains to the Society directly; and much again of what bears on it indirectly. It would take too long to speak about both. The former class of material, which is directly on our affairs, will go into service, when the historians of the different integral parts of our history address themselves to the matter in hand. The latter class, it strikes me, would suit your purposes at present—that material which comes in sideways on our history, matter which belongs to the department of our writers in Reviews, and which writers on history at large prize exceedingly.

There are illustrations of what I mean in the issue of the *Moniteur Bibliographique*, which has just come to hand, that for 1893. Under the head of History, I see such entries as (No. 1531) Fr. Ehrle's Archives for the history of literature



and the Church in the Middle Ages; (No. 1560) Fr. Brucker on the Religious History of the 17th and 18th centuries; (No. 1571) A list of dignitaries in the Church who were taken by apostolic authority from the Society; (No. 1682) Biographical notices of Ours in Wetzer and Welte's *Kirchenlexicon*, new edition; (No. 1757) Fr. Edmund Hogan's articles on Irish Worthies of the 16th century: in particular, on Fr. Christopher Holywood, S. J.; (No. 1918) Fr. Pierling on Leo X and projects of an anti-Ottoman league; (No. 2617) Fr. Balbinus on the extirpation of heresy, effected in the kingdom of Bohemia, in Moravia and the duchies of Silesia, through the instrumentality of the Jesuit Fathers from 1661 to 1678.

This kind of matter is of general interest to the world at large. In the present condition of historical studies, and with the taste which governs them, there is nothing, however personal it may be, and special even to an Order in the Church, which is not prized as a sterling article, if only it be authentic. The guiding principle is professed to be that of getting at the facts. And the prevalence of utter indifference, in the whole field of religious likes and dislikes, furthers the same end. In this way, the esteem which is entertained for inedited documents, for those which have never yet seen the light, has become almost a cult in the institutes, academies and reviews devoted to historical studies. There are special institutions founded here in Rome by different nations to avail themselves of the privilege accorded by Leo XIII., in opening the Vatican archives.

The Church and the Society are gainers by this fashion; and it is a fashion not likely to go soon out of vogue. Here again I may cite the last *Moniteur*, for instances of original research on our behalf done by outsiders: (No. 2307) Jansen, *Akademische Thätigkeit der Jesuiten*; (No. 2309) Haupt, *Hexe und Jesuit: Erzählung aus der Zeit des dreisigjährigen Krieges*; (No. 2360) Berthier O. P., on J. E. Bonomio, Nuncio Apostolic in Switzerland, 1579-1586.

Our examination of the folios is intended to be such, that there should never be any need of the same inquiry being set on foot again. To this end, the system of notes and records has been so conceived as to put within easy reach, for reference, whatever falls within our scope, directly or indirectly; and also to leave it on record, what else has been examined without finding anything to the purpose. The copyists are directed what to transcribe—such matter as will be of direct use to our historians. The rest stands indi-

cated; and it is of this material that I wish to furnish you with a specimen or two.

One remark more. The earliest point at which we take up the examination of the archives is naturally at a later date than the foundation of the Society. This, you may well imagine, is a consideration of a somewhat soothing nature to men who have dipped into the archives, and have learnt what they mean. I do not allude merely to the agony caused by the handwriting, or the absorption of ink through bibulous paper, or the discoloration by damp, or the stray charm of a cipher in an important passage, or even by whole thickets of ciphers, through which no Egyptologist could scramble with his life. I refer simply to the extent of the archives. Let me transcribe for you a note of Fr. Rivière's:

Regesta Rom. Pontificum: 6,600 vol. (Innocent III. to Clement VIII; 1198-1605).

Regesta Supplicationum and Expeditionum: 7,700 vol. (Clement VI. to Gregory XVI; 1342-1846).

Regesta Brevium: . . . vol. (Martin V. to Clement X.; 1417-1676).

Concilio di Trento: 140 vol.

Varia Politicorum: 172 vol.

Archivio di Segretaria di Stato: 7,000 vol.

“ “ Nuntiature e Legazioni; 6,000 vol.

“ “ Lettere de' Cardinali: 158 vol.

“ “ Lettere de' Vescovi e Prelati: 230 vol.

“ “ Lettere de' Principi: 210 vol.

“ “ Lettere de' Particolari: 223 vol.

“ “ Lettere de' Soldati: 179 vol.

“ “ Miscellanea di Segretaria di Stato: 250 vol.

Archivio Borghese: Correspondencia diplomatica del tiempo de Clemente VIII, Leon X et Paul V: 2,100 vol.

Liste dressée par un érudit espagnol, M. Hinojosa, assez exacte.

To this I may add that the dominant language, as far as I have seen, is Italian; then come Spanish, Latin, French; and to-day a Greek letter loomed up, of which I could make out no more than that most probably it did not concern me; and the Cardinal, to whom it was addressed, seems to have thought the same in his own regard; for he did not honor it with an endorsement, a summary, a date, or anything else.

In the first six volumes of Letters from private individuals, made up of letters or documents in large folio form which vary in length from two to forty pages each, and number from about 200 to 500 in a tome, I have found in the first place that a couple of the tomes have nothing what-

ever about the Society. The letters of General Guicciardini, written for the most part in ciphers uninterpreted, date from before our origin. Those written to Cardinal Borghese, about the Abbeyes and domestic interests pertaining to his Eminence, include no documents extraneous to these subjects; and Ours do not come in even accidentally. In fact, it seems highly worthy of note, how utterly absent we are from all that contentious matter, applications for preferments, proffers of humble service, etc., which seem to have made up a large part of the epistolary life of so many, who, you would think, might have found something more useful to attend to.

But in four of the volumes the story is quite different. Besides material directly pertaining to the Society, there are three or four epochs of history treated with a great amplitude of correspondence; either by Ours, or in connection with them. They are such epochs as that of the War against the Turks in Transylvania; that of the expedition to Ireland conducted by Don John d'Aguila, in command of the Spanish troops; and again that of the crusade prepared against Africa, in which a brigade of Irish or English soldiers under Captain Clyborne take part with the other Papal auxiliaries, under the general command of Thomas Stuckley, Marquis of Leinster.

Vol. IV.: A. D. 1595. Sixteen letters of Fr. Alfonso Carrillio from different places in Transylvania, etc., addressed to Card. Zinthio Aldobrandini, to Mgr. de Cremona, Papal Nuncio at Prague, and to others. They describe the progress of the war against the Turks; the movements in the courts and the armies; the trouble between Cardinal Bathori and the Prince of Transylvania, relative to the marriage of the latter; and the series ends with the bright prospects of our colleges at Claudiopolis and Alba Julia being restored to us. There are a couple of letters to the Father from Stephen Josita, Chancellor of Transylvania, besides other documents or memorials.

1596. There follows the long series of letters from J. B. Aldobrandini, General of His Holiness in those parts, to his uncle, Card. Aldobrandini; and frequent mention is made of the two Jesuits, Carrillio and Cicada, and of their missions to and from Rome. A letter of Rudolph the Emperor informs the Pope that Cigala is the only person admitted to a knowledge of the secrets, which the Emperor has commissioned him to convey to His Holiness, Clement VIII.

Vol. I: A. D. 1596-1599. Seventy-three letters from Fr. Alfonso Carrillio chiefly to Card. Pietro Aldobrandini. They

date from Madrid, Toledo, Graz, Prague, etc. They end, when he settles down as Rector of the Hungarian College of Sellia and Thuroz. He has been engaged in obtaining the effective assistance of the Spanish king for the war against the Turks. In one of the final letters to Card. Aldobrandini, there is an interesting glimpse afforded us of our whilom relations as landlords with the "parish priests in our possessions." Carrillio begs for himself and his successors, who shall be in charge of the College just mentioned, that they be empowered to give faculties "to the parish priests in our possessions, to absolve from heresy *in foro interiori*;" and that he and his successors may without scruple confer ecclesiastical jurisdiction on the said parish priests, "because so it has been done up to this." There is no indication whether he obtained his request.

Vol. V.: A. D. 1603-4. Four letters of Fr. Caraillo's, from Ratisbon and elsewhere, in which he seems to be speaking of the negotiations for a house of the Society. But, whether he was premature in accepting at Oberendorff the temporalities handed over to him by certain commissioners, or committed some other mistake, one of the letters certainly contains a most humble apology to the Cardinal and His Holiness, with promises of all kinds of amendment.—These missions evidently placed no wreath of roses on the heads of our devoted delegates. This is particularly conspicuous in the following case, that of Mansoni, the Nuncio to Ireland.

Vol. I.: A. D. 1601-2. Fifty-one letters of Fr. Louis Mansoni to Card. Aldobrandini, chiefly from Valladolid. He had been appointed Papal Nuncio to assist the Irish Catholics in their struggle against Elizabeth. A most ample history is furnished of all doings in connection with the Spanish expedition which took Kinsale, but which ultimately left things worse than they were before.

There are besides eleven memorials, or budgets of news taken from other correspondence, and transmitted to the Cardinal. The first of the memorials is from Henry O'Neil son of Prince O'Neil, who being in Spain at the time is made a tool of by some one, to enter a protest against "a Jesuit of the Italian nation" being appointed Nuncio; the Nuncio should be—in short "fray Matteo de Oviedo." Mansoni excuses the boy, and sends on a copy of the document to Rome.

Folio 209 contains a very grave account of the difficulties which have arisen in Ireland from the contracting of matrimony within the forbidden degrees; and he begs that adequate faculties be granted for the irregularities existing.

Folio 215 is a military memorial from the "Princes Onel

y Odonel," with the answers to each point added. Similarly, F. 217, Donel Osullivan Biarr presents a memorial to the king, 20 Feb. 1602, begging for new supplies of men. To which may be added FF. 219, 220, in the latter of which Don Dermicio Odrisol submits his complaints, in the name of the three lords of Castlehauen, Baltimore and Bearhaven.

Frs. James Archer and Thomas Vicus, S. J., are prominent in the correspondence. The former is made the subject of calumnies, which are afterwards refuted by himself at the Spanish court.

Vol. IV.: A. D. 1603. Twenty-nine letters and two budgets of extracts from Fr. Louis Mansoni to Card. Aldobrandini, all from Vallodolid, until at length he is on his way back to Rome. They contain a pathetic exhibition of the difficulties, without utility or fruit of any kind, attending the negotiations with ministers at court. They furnish also an inside history of the pecuniary difficulties to which a Nuncio may be subject, when he is simply a religious priest, and is quietly assumed to be living with his attendants on the charity of a professed house.

In all this voluminous correspondence, it might be an historical treat for a scholar like the writer of "Irish Worthies of the 16th century," to decipher the identity of persons and places under the Italian, Spanish or Latin phonetic spelling. And an English writer might enjoy a similar luxury in the instance which follows, where the rolls of English (or Irish?) soldiers present a funny spectacle.

Vol. III.: 1577-8. A very peculiar bit of history is contained in this third tome, amid the correspondence of the military Commissioner of His Holiness at Cività Vecchia, Capt. Zani, and that of his collateral at Lisbon, Capt. Sebastian di San Giuseppe. The forces of the Pope have gone to assist in an African expedition. To judge by the complaints of Capt. Sebastian, some strange complications must have taken place to the discomfiture of the Pope's plans; and all the blame is laid at the door of Leinster and "his Clyborne." Both of them are defunct, before the correspondence has gone far in the same year. Father David and three Irish priests, who have been sent from Rome, are mentioned in the correspondence. The three latter appear as recipients of some bounty, seemingly in connection with Clyborne's will. There is a gentle stricture put by some one on the judgment of Fr. David, as if he were too easily imposed upon. I take it that this priest is the same Jesuit, who did such good work in Ireland; but who, as Sacchini or perhaps Cordara remarks, was too busy with his apostolic

ministrations in the service of others to attend to himself; and particularly was all the while, notes the historian, lamentably alone. The consequence was that his connection with the Society had to be severed by Father General. This perhaps was at a later date.—The names that figure in the list of Clyborne's Guard (98 in number) are such as these: Bexton, Giovanni inghilese d'irlanda, Port, riston, medort, battan, davis, danci, mandert, ugho quett, Leitar, picfort, braieh, Alton, mattin, bronter, olman.

Two of the epochs I have mentioned deserve a commentary from the general history of the Society.

In Transylvania, the two colleges of Claudiopolis and Alba Julia were founded in 1579 by Stephen Bathorius and his brother Christopher. Nine years later, the Society was expelled. Seven years after that it was restored. Three years later, Ours were driven out of Alba Julia, and were called back after two years. Three more years, and they were turned out of Claudiopolis, to be brought back the next year; and finally to be expelled again in less than a year. They were not fairly re-established, till the Catholic faith itself was secure some eighty-three years later. I do not know whether the latter half of the nineteenth century itself can exhibit a more striking exhibition than this of the migratory habits of Ours.

The question regarding Ireland arose when Hugh, Count of Tyrone, undertook to make a stand, in 1595, against the Protestant domination. Encouraged by his success, the chieftains of the country besought Card. Matthæi their protector, as well as the General of the Society, to send some Jesuits over, for the spiritual reconstruction of things. Fr. Archer, Rector of the Irish College at Salamanca, and Fr. Henry Fitzsimmons, professor of philosophy at Douay, were appointed to the mission. Fr. Acquaviva gave them special instructions in 1597; and, two years later, Fr. Christopher Helivodius (Holywood) was named their superior. But he was rendered inactive at once, by being taken prisoner and sent to Wisbeach. He was succeeded by Fr. Richard Field. Soon afterwards, Fr. Archer was summoned to Rome by the Pope; and the effect of the information he gave was that Fr. Louis Mansoni received an appointment as Nuncio. But the progress of the expedition fitted out by the Spanish king was not such as to warrant his actually landing in Ireland.

But enough of these matters, concerning general history. And I do not intend to dwell on the rest, which appertains directly to our own history. There are various letters of

Fr. Joseph Creswell about the English mission, and other matters from the same pen about the English College at Valladolid. There are the accounts of Fr. Valentine Gerard and Fr. Anthony Marchesi, concerning perils to the faith in the Valley of Lucerne. There is a document of the pious Henry of Lorraine, who founds a novitiate in his diocese, St. Nicholas' near Nancy. Dominic Bannes writes to his superior, Fra De Lemos, and also through him to the Pope, about Suarez and Vasquez and the Fathers of the Company generally, and not a little too about himself, with his years declining now in the midst of so many dangers, that threaten the Church from this ominous quarter. And other similar documents.

And now, having spoken of various matters as they presented themselves to my mind and limited experience, I should not close without a word on the general object in view. For certainly the enterprise is large and vast; and the purpose intended must be of equal proportions.

The general object then is to provide narratives, on the plan of history which is most approved to-day, of the special work of our Society in the Church and in the world. That work, so far accomplished by Ours, in all the lines of action and of thought, by men of the apostolic ministry and by those who have administered affairs, by men of the school and by men of the pen, has been as special in its scope and as characteristic in its features, as the Society itself is distinct from any other moral personality that exists. Now, on the one hand, history will do justice to the subject, when it catches those precise traits and reproduces them, in its portraiture of the Society. On the other hand, our rising generations will do justice to such characteristic traits and features, and reproduce them in life and action, when our communities have the means of always keeping steadily under the light of our traditions, antecedents and examples. Hence the annals are to be written in the different languages which correspond to the respective subjects of the partial histories. So written and presented in the ordinary reading of our refectories, they will bring home the Jesuit life as seen in action, our principles as embodied in practice, the Constitutions of the Society as seen at work in the apostolic ministries of the Sacraments and of preaching, in the ministries of teaching and of writing, and in the administration of affairs.

Such, I understand, was the mind of the late General Congregation; which laid stress upon the undertaking for another reason also. This was that the influences so ad-

verse to us in the literature spread about us, and in the atmosphere created by a press which we cannot control, might be met and counteracted by a literature, a current of thought, and a fund of fact and antecedent, which are altogether our own. His Paternity is carrying out this design of the last General Congregation. And his first step has been to commence with the most absolute methods of modern research.

Since the general history of the Society, as a whole, has been at a stand-still, at the point where our last eminent historian, Father Cordara, left it, that too can be continued with greater ease and efficiency, when the partial histories shall have been completed by their respective writers.

Commending myself etc.

THOMAS HUGHES, S. J.

## MEXICO—EXTRACTS FROM VARIOUS LETTERS.

### THE SILVER JUBILEE OF THE COLLEGE AT PUEBLA.

This year the College of the Sacred Heart at Puebla celebrated in befitting style the 25th anniversary of its foundation, having been opened for students on the 15th of January, 1870. The building, which constituted the original college, was donated and the college endowed by Don Dionysio de Velasco, who was throughout his life a kind and generous patron. After passing through periods of uncertainty and distress, owing to the hostile attitude of the government towards Ours, the college has at last become firmly established, and can look forward with confidence to the enjoyment of an honorable and useful, perhaps even a glorious future. During the last few years it has acquired considerable importance, and is becoming well known throughout the whole Republic, thanks to the energy and superior work of its alumni, who are steadily coming into prominence in the various learned professions, positions of public trust, and, what would seem perhaps even more notable in the world of to-day, a goodly number have become quite conspicuous for successful enterprise in business.

The celebrations, which were religious, literary and social, were spread out over several days. The interior of the college buildings was beautifully decorated with flags, hangings, wreaths, floral devices, etc. The 15th of January,



memorial day, was kept as a family feast by the faculty and students. On the morning of the 20th a solemn high Mass of Requiem was sung in the large chapel for the repose of the souls of all the rectors, benefactors, professors, and pupils of the college, who had passed from this life during the last 25 years. On the evening of the same day the boys gave an entertainment. It was a notable affair, and, as one of the daily papers expressed it, might be called a "reunion of the aristocratic classes of the city," so numerous was the brilliant gathering of Puebla's best people. The program presented a drama entitled "El Banquero," interspersed with music and literary pieces. The play was acted with excellent taste and effect, and was enthusiastically received. It was given in the largest of the "patios," or courts within the college walls, which had been transformed for the occasion into an ample theatre. An immense awning was swung across the open space above and what with the glare of electric light, the broad low browed arches of the verandas with their deep shadow, the gaily draped balustrades, the profusion of banners, festoons, wreaths and masses of flowers, the *patio*, under the bending roof of canvas, was an ideal hall for a festal entertainment.

In the middle of the court stood a large statue of the Sacred Heart, around the base and pedestal of which was heaped a trophy made up of various emblems of the arts and sciences; above the stage were displayed, under rich drapings of red silk, oil portraits of the first Rector, Rev. Fructuoso Pontón y Ponce, the founder Don D. I. de Velasco, and Fr. Amando Brissach, one of the greatest benefactors of the Society in Mexico, and distinguished among the Rectors of Puebla, having successfully piloted the college through very troublous days. Two of the old Rectors were present, Fr. Antonio Espinosa de los Monteros and Fr. Enrique M. Cappelletti.

On the 22nd a grand banquet was given to the friends and benefactors of the college. A number of the prominent men of the city were present, and many of the alumni who have attained high posts in the magistracy and the administration. Toasts were proposed and eloquently responded to, and poems read; among the subjects being: The Sacred Heart, Our Lady of Guadalupe, Leo XIII., the sciences, Puebla, the College, the Rectors, Professors and Students.

Solemn religious services were held in the church of the Society on the 27th. The decorations in the body of the church were simple but rich. The wide cornices beneath the arches of the nave were curtained with heavy hangings of carmine plush, having a deep border of gold, while great

folds of the same rich material swept gracefully down from the capitals of the lofty columns to the pavement. This was all, but the effect was magnificent. The music was in keeping with the occasion; Gounod's "St. Cecilia" mass being sung by the best talent from the capital. Service began with the customary singing of Tierce. Fr. Espinosa de los Monteros, oldest of the living Rectors, was celebrant of the Mass, Fr. Enrique M. Cappelletti, deacon, and Fr. Pedro Spina, the present Rector, subdeacon. An eloquent sermon was preached by Fr. Pedro Arróyave of the Residence of Morelia, Michoacán. The expenses of all these celebrations were paid by a club of the Alumni presided over by the Hon. Francisco de Uriarte, second judge of Puebla, one of the most active among the old students. The round of festivities was most pleasantly terminated by an excursion to the hacienda "Molino de Guadalupe," a property of Don Marcelino Presno's, famed for its picturesque beauty. The party, consisting of the faculty and the students numbered about 300. A special train was chartered on the Inter-oceanic railway. At the station of Atotonilco they were met by a brass band and carriages gaily decorated with the interwoven colors of Spain and Mexico, to convey them to the hacienda, where they sat down to a sumptuous repast provided by their generous host, Don Marcelino. The rest of the day was spent in various amusements and in enjoying the beauty of this charming country place. The excursionists returned home in the evening and the jubilee festival was over.

There have been seven Rectors of Puebla up to the present. Rev. Fructuoso Pontón, Frs. Mario Cavalieri, Amando Brissach, Luis Mónaco, Antonio Espinosa, Enrique M. Cappelletti and Pedro Spina.

#### HOW A MISSION IS CONDUCTED IN MEXICO.

An account of the mission given not long ago in the church of the Society at Puebla de los Angeles, Mexico, will not fail to interest Ours, as it shows the method adopted by our fathers in giving missions in that country. As is the custom, an introductory meeting was held on the evening before to explain the purpose and method of the mission. The order of the exercises was as follows: Every day Mass was said at five o'clock by one of the missionaries, and as he proceeded, another explained from the pulpit each ceremony and part of the holy sacrifice to the congregation. After the Mass was over, the same priest gave an exhortation for half an hour on the commandments. Many people

came to this early exercise, though the mornings were very cold, as indeed they are here at Puebla throughout the whole year, on account of its proximity to the lofty peaks Ixtlahuatl and Popocatepetl covered with perpetual snow. At nine o'clock a second Mass was said with explanation of the mysteries as before. The doctrinal instruction was especially directed to the young people for whom this exercise was intended. The attendance at this Mass was also very great. In the evening the mission service began at 6.30 P. M. with a hymn, which Fr. A. Mir, S. J., intoned in a strong and clear voice from the altar rail, facing the people, who accompanied him in the singing. Then followed the holy rosary, at the end of which one of the missionaries wearing his cloak mounted the pulpit and gave a doctrinal instruction on the Sacrament of Penance, after which Fr. Mir intoned from the altar rail a hymn to our Lord, and, putting on his surplice, preached from the pulpit the moral sermon which generally lasted even for a whole hour, since he spoke with such fire and enthusiasm that the audience did not show any fatigue, but rather great attention and interest. When the sermon was finished the same father intoned from the pulpit the hymn *Perdón*. The attendance at the evening exercise was so numerous that there was no room for all in the large church. During the time of the mission there were three general communions, one of which was for boys and girls. The number of communicants at each was not less than 2000. Two of the evening exercises were worthy of special remembrance; first, that in which was preached the sermon of the reconciliation or *del perdón*, as it is called in Spanish, and second, the feast of banners for the little children. In the former, Fr. Mir expounded the parable of the Prodigal Son, and exhorted the congregation to forgive generously and entirely all the offences which they had received, begging them to do so the more readily, as this favor was asked of them not merely by a representative, but by Jesus Christ himself, living, real, personal. At this moment everything having been prepared before hand, the most Blessed Sacrament appeared solemnly exposed on the altar, and the missionary himself asking pardon from the congregation for whatever offence he might have given in the course of the mission, descended from the pulpit and embraced the men of the Catholic Club, who occupied places within the sanctuary; an act which excited great emotion amongst the people, who broke out into tears and sobs. Then the Blessed Sacrament was carried in solemn procession through the church and at the end Benediction was given. The second event referred to above,

which may be called the feast of the flags, took place on the evening of the day on which the children made their general Communion. Their parents had been told beforehand to prepare for them flags of moderate size with this or a similar motto inscribed or embroidered upon them in silver, gold, silk or any other convenient material: Obedience, Respect, Submission. The children were all arranged in order in the central nave to the number of more than 2000. On such an occasion no ornament could be more befitting the great nave than this well ordered multitude of innocent little ones, who bore on their many colored flags the watch-words of Catholic childhood. Father Mir ascended the pulpit, and explained to them the duties of children towards their parents in a familiar manner, and made them promise that they would observe them, telling them that these flags carefully kept at their homes would be eloquent witnesses of the solemn promises which they had made. He also asked them to promise never to give their names to any sect or society forbidden by the Church, and this they did. The last day of the mission was solemnized by the presence of his Eminence Francis Militón Vargas, the bishop of the diocese, who preached the sermon on perseverance and gave the papal benediction. The mission was notable for the great number of conversions to better life, and the return to the observance of their duties of many, who for a number of years did not practise their religion. Many also who had been living in a state of sin were reunited in the lawful bonds of holy matrimony. The initiation and promotion of the mission was due to the members of the Catholic Club of the city.

#### A VISIT TO THE CAVE OF CACAHUAMILPA.

*From a Letter of Father De La Cerda.*

I mentioned in my last letter that perhaps I should make a visit to the cave of Cacahuamilpa and at last I have done so. Still, if I could have foreseen all the hardships which I had to undergo in order to see this famous cave, and the rivers to which it owes its formation, I would scarcely have undertaken the task. We went and returned on the same day, making altogether a journey of sixteen leagues. As there was question of carrying 250 pounds of humanity, I required the help of two mules. Besides, I had to plod around on foot for a good while to explore the caverns, and to reach the mouths of the rivers, which seem to issue from the heart of the mountain, through vast caves opened in its

side. My activity occasioned no little surprise to the "Mayordomo" and an English engineer who accompanied us, not to mention myself, for I hardly believed that I was capable of doing what would have tired a young man, and for a fat and sickly old fellow like myself seemed simply out of the question.

Now my visit to Cacahuamilpa, being but a short excursion between times during our missionary work, was not that of a scientific explorer, but rather of one who goes to refresh the soul in admiration of the wonders of God's power and providence even in this land of our exile. So you must not expect of me any nice measurements or calculations. But let us see the cave, that is, what we can of it, for I have not the time to give any adequate or extended account. Here, is the entrance then, not very large to be sure, looking rather like the burrow of some great beast than the natural portal of such gigantic works of nature. We enter, descend a rapid incline of about forty yards, and, still illumined by the light of day, find ourselves in the *Sala del Chivo* or the goat, the first of a long series of magnificent halls. It gets its name from a conspicuous stalagmite that looks very much like a petrified specimen of the animal above mentioned. This dainty little antechamber can easily accommodate more than 5000 persons, and here, they tell us, was improvised a grand hotel when President Diaz came to pay a visit to the place. Since I cannot describe for you all that I have seen, I must at least let you know that I have seen it all, for the man who accompanied us as guide is better acquainted with the cave than any other in the whole Republic. He has actually lived in the cave for the last five months, and thus has had an excellent opportunity of thoroughly examining everything, especially as the electric lights used at the President's visit, and besides, a considerable quantity of magnesium, which he plentifully used on the present occasion, were at his disposal. He lives at Coatlán del Rio and his name is Iturbide. For him the caverns have no secret, and there remain to be explored only the tunnels through which pass those copious rivers that leap forth from the openings in the mountain side to join and form the Amacusac. He was very kind to us and at his own expense furnished the magnesium, which enabled us to admire the indescribable beauties which lie buried here in continual darkness. So, gratefully remembering our good friend Iturbide, let us pass on to other halls. Of course I do not intend to speak of them in their order, nor of all, but merely to suggest some feature of those which chiefly attracted my attention. Among the first was the great hall of Thrones,

an immense chamber, whose fantastic ribbed and vaulted ceilings offer a natural pattern for the gothic style of architecture. Ranged about its walls are the numerous thrones to which it owes its name. To give you some idea of their appearance, I may liken them to the crystal tabernacle in which we expose the most Blessed Sacrament. Opposite the entrance there stands one which is truly colossal. It is indeed a royal seat. Beneath an enormous canopy of crystal towering aloft in true gothic style, there is an ample chair of state, if you please to call it so, in perfect harmony with its splendid covering. Here Fr. Mir humbly seated himself, for the moment more gloriously enthroned amidst all this chaste splendor than was ever king or emperor.

*El salón de las Fuentes*, or holy water fountains, gives this particular shape to a multitude of quadrangular little vessels on the floor, though a great number have more capricious shapes. They catch the water which drops from the domes sixty yards above them. Next I might mention the cave of the tombs, or Pantheon, which presents a marvellously symmetrical aspect. In the middle of the hall there stands what appears to be a great catafalque or funeral pile fully twenty feet in height. Its base covers an area of about twenty feet square and at each corner rises a pyramidal shaft to the height of about sixty feet. All these things were beautiful indeed, but what I liked best was the Hall of Reliquaries,—a sort of sanctuary hidden away from the profane by a screen of crystal, which on account of the open web-like tracery in all manners of fanciful design, seems like a piece of exquisite lace-work. Into this “*sancta sanctorum*” only persons of a certain limited size can enter, and even these after the manner of rats. Not being graced with the proper conditions, I was obliged to remain at a respectable distance; yet when the precious *camarin* was illuminated by the magnesium light, I could enjoy from without a most charming vision, for the chancel veil was as transparent as the richest lace.

And so on through one hall after another, each with its beautiful surprises for the sight-seer. A word about the rivers and I will be done. I went to see their mouths, which are other caves in process of formation, and which will be admired, when the rivers which are shaping them shall go elsewhere with their music, as did the San Geronimo after having formed those which we came to see. It was very hard for me to make the descent to the bottom of the great pit, but down I went, and I had the pleasure of looking out under those colossal arches, whose span seemed to measure fully 200 feet. Beneath them an ocean steamer might sail

with ease, if indeed the river be deep enough. There are two of these rivers and two mouths from which they now issue, about three quarters of a mile apart. Iturbide told us that the rivers make their entrance on the other side of the mountain, one five and the other seven leagues distant from the place whence they emerge, but as they by no means follow a straight line in coming through, we must count many more leagues in the course which they make beneath the earth. He is determined to explore the tunnels through which they make their way, though I think that he will find the enterprise far more difficult than he imagines. It would require one of the improbable explorers of Jules Verne. The only thing that remains to be said is that the cave is in the State of Guerrero, where the vegetation is superb in its tropical luxuriance. One walks here in the shade of leafy *sirandas*, the great green fronds of banana trees and lofty palms, while darting to and fro through the air are seen innumerable bright plumaged birds, among which are conspicuous the gay colors of the parrots. After all this you will ask; what about the missions? Well! we are now in a little village called Tlaltizapán, where the people are very well disposed and I think that the mission will do a great deal of good. We have dedicated it to our Blessed Mother of Guadalupe and hope for the best success.

THE INDIANS OF SONORA, SINALOA, AND LOWER CALIFORNIA.

*From a Letter of Hermano C. M. Heredia, S. J.*

PUEBLA, February 1, 1895.

The extreme need of missionaries in the Mexican Republic not only seems to be unknown outside of the country, but even among ourselves it is not sufficiently appreciated. Chance or rather a special providence of God brought to our ears some information about the lamentable condition of things in the states on the U. S. frontier. Take for instance the territory of Lower California with an area of 62,000 square miles and a population of 60,000 souls, and the State of Sonora which has an area of about 80,000 square miles and 250,000 inhabitants. This large extent of country falls within the jurisdiction of the Bishop of Sonora, and for the service of such an immense diocese there are only nineteen priests. Three are stationed in the capital, Hermosillo, a city of 8000 inhabitants. They are the bishop, the pastor and a young priest, who, besides acting as rector of the diocesan seminary, is assistant to the pastor,

whose parish stretches out for over 200 miles. The bishop is his own secretary, vicar-general, administrator of the See, professor of theology in the seminary, confessor, preacher in ordinary, the choir and chapter of the cathedral, and vicar-apostolic of Lower California besides, where he has, or rather had, a clergy still more notable than that of his diocese. Over this large peninsula ruled, spiritually, three priests; the pastor of the capital, La Paz, who is paralyzed from the waist down, his assistant, who is insane, and another in a far distant village, who but a short while ago suffered the loss of one of his legs. These poor priests were of course obliged to leave their charges, and thus the poor souls of the vicariate have been abandoned.

I do not get this sad news from the papers, but from the pastor of Hermosillo himself. He is Don Angel Barceló, a man of forty-seven years, extremely robust in frame, with sympathetic features, though somewhat roughened by his life of hardship and exposure. He was born in the village of Guákabas, Sonora, and the blood which courses through his veins is of Old Spain, with a tinge of Opatá, which is the name of a gentle and aimable tribe in his native state. At the age of sixteen he entered the army and soon attained the rank of captain, but, dissuaded by his father, he abandoned the profession of arms, and later on, feeling himself called to the priesthood, went to Culiacán, Sinaloa, where he made his studies.

Throughout Sonora, Chihuahua, and Sinaloa, many happy traditions and recollections of the old Society are religiously preserved, and the present people have actually a warm and living affection for the Jesuit, though they have not seen a single one since the expulsion of our fathers under Carlos III. One of these, then, is our good Father Barceló, who most ardently longed to know Ours and converse with them, but could not, because the Bishop of Sonora needed him so badly, where one man is ill spared from the gleanings. And Padre Barceló is such a practical man for those regions, knowing every village and road, even the foot-paths of nearly all the wilderness, since he traversed and retraversed the state many times, both in boyhood and in manhood, first as a soldier and then as a priest, "I used never to return," he said "by the same way I went in making a journey, but would take a new path, although it often necessitated a great roundabout before I reached the journey's end. It was on this account I once fell into the midst of a tribe of the Pápagos, who surrounded me with horrid yellings, and threatening gestures, so that I was thankful enough, when I escaped scathless from such amiable com-



pany." Now, as I said, this good pastor was most desirous of knowing and conversing with the fathers of the Society, and he wished moreover to make the Exercises under their direction. At last, but with great trouble, he obtained from his bishop the coveted permission to visit the city of Mexico, whence Fr. Larra sent him to Orizaba, and here he made the retreat with Fr. Labrador and Fr. C. Martinez. To accomplish this desire he had travelled 3000 miles. Fr. Labrador gave him an introduction to the college people here at Puebla. He spent two pleasant days with us, and I learned from him what I have told you above, besides a number of other very interesting things about the North. He had a commission to entrust to Ours the vicariate apostolic of Lower California, and to bring back with him, if possible, some fathers to do the work of the Lord among the Yaquis, Opatas, Pápagos, Mayos, Jovas, Apaches and Seris, which are the principal tribes of Sonora.

The Yaquis, against whom the Government wages constant and cruel war, live, for the most part, on the banks of the river which bears their name. It empties its waters into the Gulf of California. These poor people had the gospel preached to them by our fathers of the old Society, and have preserved to this day all the practices and customs taught them by Ours. Their faith has remained unshaken, and they are fervent Christians. "The Yaqui," said the pastor to me, "is the best Christian in my parish, he it is who feeds me and keeps me, while the Spaniards and Mexicans of the white race are tepid and remiss in their duty as Catholics." The Yaquis, as the early fathers taught them, marry very young. In this matter of matrimony as well as in other religious ceremonies, they insist on using no other language than Yaqui, though they speak Spanish very well. So when their confessor remonstrates and tells them that they should use Spanish, their answer is: "*Tata padre*, but it is you who must learn *our* language."

These Indians, who in the past were a peaceful and quiet tribe, of late have become very warlike because of the persecutions they undergo from the Government; and as they are of remarkable courage, well armed with first class rifles, and are splendid marksmen, whenever they have an encounter with the Federal troops they leave scarcely one out of five of them alive. "The only way to subdue the Yaquis," said Padre Barceló, "is to wheel away the cannon, and bring on the Jesuit; give me three fathers of the Society, and after a month's time the people will be at peace."

The Opatas are few in number and their language is fast

going out of use. They are the most peaceful, docile and civilized of the tribes of Sonora. El Señor Barceló was brought up amongst them, and as he merrily remarked to me, is at least one-eighth Opata himself, since his great grandmother on his mother's side was an Opata pure and simple. Our fathers married her to a last century Spaniard. She used to make cassocks for the fathers, and preserved as a keepsake from them a crucifix which has come from parent to child, down to Barceló, who keeps it enshrined over his bed at his home in the North, and would as soon part with his life, as with this dear relic of our good fathers who brought the Faith to his people.

In the village of Guazosas, there stands a large house, where Ours used to pass the winter during their mission labors, or perhaps make their annual retreats. This spacious dwelling is to-day the pastoral residence. There remained here many MSS. in Opata, written by our fathers, but some few years ago a priest went there, and not comprehending their value, burned them all.

The Pápagos, who live on the frontier as far up as the Colorado river, is a tribe of true savages; they are docile, however. They are very much given to drunkenness and are exceedingly fond of *Chicote*, a very potent sort of *Aguardiente*. About the Mayos, Jovas and Apaches, the pastor told me very little. The latter, now almost extinct, occupied the northern side of the U. S. frontier. He mentioned an item of interest concerning the Seris, the tribe of Cannibals, who live on the Island of Tiburón in the Gulf of California. It is estimated that they number about 6000, but it has so far been impossible to enter that island owing to their great predilection for human flesh. Not long ago some enterprising Yankees, attracted by the coal mines which exist in the island, were bold enough to enter, but were obliged to stay since they were tranquilly devoured by the natives.

R. Fr. Provincial was unable to send any missionaries, owing to the scarcity of men. He had also to refuse men for the once famous Mission of Tarahumares in Chihuahua, where our fathers of old did such grand work for the glory of God. May our Lord move the hearts of many to come and save these numerous souls who are so well disposed, and yet under the sad necessity of dying abandoned, and deprived of the helps which our holy religion offers at the last moments of this life. Pray for them.

Your brother in Christ,

CARLOS M. HEREDIA, S. J.

## CORORAL—BRITISH HONDURAS.

*Extracts from Letters of Fr. Charroppin.*

### A RURAL BAPTISM.

In a former letter I gave you a description of a marriage ceremony, and of a native funeral, allow me now to describe a rural baptism. Mr. Aligario Romero is one of our influential men here. He is a wealthy merchant and is the owner of a large *rencho* eight miles across the bay (a *rencho* means a sugar cane plantation). As it requires from fifty to one hundred persons to run a *rencho*, there is always a little village and a church attached to it. We have about a dozen *renchos* around Corozal; and we manage to visit them once a month. Though these people are not very fervent—they cannot or will not understand the obligation of going to Mass on Sundays<sup>(1)</sup>—they are, however, generous in supporting the church. They have a strong faith, and will always call the priest at the hour of death.

A baptism with our good people is also a grand affair. With them it is always a *fiesta*. It is the true old Catholic spirit. So, when the wife of the overseer of the *rencho* gave birth to a fine girl baby, Mr. Romero asked me to come to his *rencho* to baptize the child. He was to be the godfather, and many distinguished visitors were also invited to the *fiesta*. Mr. Romero added, "Padre, bring el fusil de usted, on mi *rencho*, muchos, muchos *deer*." Monday morning, April 4, at a quarter to seven, the captain of the sailing boat blew his shell horn as a signal for departure. Then the passengers, mostly ladies, rushed into the boat. We were twenty-nine in all, counting the sailors, but the boat could easily hold forty. Mr. Romero offered me a cigar, himself taking a cigarette; a gentleman, imitating our good example, struck a match to light his pipe. But Mr. Romero is a man of authority and the owner of the boat; he said: "put away that pipe, the padre and myself are the only ones allowed to smoke in this boat," and the pipe returned to a convenient pocket. In less than an hour we had crossed the bay, which is four miles wide.

<sup>(1)</sup> Feast of the Sacred Heart only eleven Communion. First Sunday of the month, a general Communion day, only fifteen, counting the brother.

We then entered a river the same that goes to Orange Walk. Now oars had to be used instead of sails, and it required the brawny arms of strong men to pull so heavy a boat. We soon left the river to enter a narrow creek. Here the long oars became useless, and they were exchanged for long poles; thus within the space of two hours we had made use of three different means of locomotion. The creek is a beautiful spot; the vegetation is exuberant; the air is perfumed with the sweet scent of an abundance of wild flowers, which the boys snatched as the boat was slowly moving, and gallantly presented to the ladies. Then the ladies sang their pretty Spanish songs. The tall trees almost arched over; so that once or twice the mast of the sailing boat got entangled in the branches. It became exceedingly hot, for no breeze can penetrate the thick forest. The mosquitos swarmed around us, and they were so voracious that their stings destroyed all the poetry of this romantic scene. Soon, however, we entered a large lagoon a mile long, covered with water lilies. The sky was cloudy, the mosquitos vanished and a little breeze refreshed us. We passed near an island, which was alive with the music of forest songsters. We saw flocks of small parrots and many birds of beautiful plumage. Finally we entered another creek and shortly after at 10 o'clock, we were at our landing place. The rencho was half a mile farther. We found two large carts drawn by oxen, ready to take the ladies and the provisions. I remarked to Mr. Romero: "This is what we call in the States Rapid Transit." But my joke fell flat, and was entirely lost in the bush; I would have attempted to translate it into Spanish, but I found "rapid transit" a stunner. We finally arrived at the rencho. The inhabitants were dressed in their gayest. A chime of bells, sweetly tuned, announced the arrival of the padre and the baptism to follow. It may surprise you to hear of a chime of bells on a rencho; let me tell you that no church here can be called a church unless it has its bells. I have said Mass in some of our mission churches where the flooring was the bare ground, where chickens and goats moved about undisturbed, where the altar was a table, and the candlesticks empty bottles; but the *bells* were there. So far, so well! but the rest of my story I am slow to tell. O Muse! give me courage to put down my humiliation; but the truth must come out. You will hear it anyhow, sooner or later. Whilst grand preparations were being made for the baptism a cold perspiration ran through me. I had forgotten the holy oils. How could I tell that to the people assembled? I did not know how to say it in English, much less in Span-

ish ; finally I whispered it to Romero. A brave Carib boy proposed to go to Corozal in a dorey.<sup>(1)</sup> Romero promised him a dollar if he were back before half-past two in the afternoon. Meanwhile another baby was born and I was to have two baptisms instead of one. At two o'clock, a horse-man at full gallop announced the arrival of the Indian-boy. Again the bells began to chime, the candles were lighted and a procession formed to go to the church. The little church built by Mr. Romero, which is one of the neatest of our mission churches, was decorated with flowers and it was soon overcrowded. The niñas, the padrinos and madrinan were all ready ; I was about to begin the solemn baptism. This is a world of disappointments. Fr. Gillet by mistake had sent me the *oleum infirmorum*. What was I to do? "Tell the vision to no man." This is a missionary country. I had the essentials, . . the two babies were baptized. At six o'clock we were back in Corozal.

#### OUR RESIDENCE—THE SCORPIONS.

A short description of our residence here may be of some interest to you. It is built of solid concrete, the walls are two feet thick. There is no plastering in this country. The flooring boards are dressed on both sides ; one side is the floor the other side forms the ceiling. The joists are also dressed and painted. They are 3 inches by 4, and placed two feet apart : when one walks in his room, everything around him dances. The partitions are simply boards ; and all partitions stop two feet from the ceiling. In going to confession we have to speak in a low voice, as a whisper is heard in the next room. Our confessionals in the church have neither doors nor curtains but are entirely open. Every room has a window with blinds opening in the corridor, so that we have plenty of ventilation, without being seen. Large windows and porticos allow the breeze to play through the house. There is not a fly nor a mosquito in the house though they are plentiful in the bush. We have no rats here ; Fr. Gillet tells me that in Stann Creek they are plentiful and that they keep snakes in the garret to destroy them. Now and then you hear a squeak ; it is the funeral knell of the rat entering the snake's belly. The scorpions and centipedes are numerous here ; there are not many now in our rooms, but in the wet season, they come up in abundance. I have seen several, but they were too quick for me ; I could not catch them. I have a small mi-

<sup>(1)</sup> A dorey is a boat, made from the large trunk of a tree ; one solid piece.

roscope, which I brought from the states and I was anxious to examine the scorpion sting. I mentioned the fact to our Indian boy-servant, a fine looking lad of thirteen, for the Maya Indians are well built and have a fine physique. The boy laughed and scampered away. In twenty minutes he brought me three large specimens. They have been dissected and thoroughly examined under the microscope. The little pouch containing the venom is between the abdomen and the spinal cord; a long tiny duct carries the poison to the sting. The sting, they say, is very painful. The bishop a few years ago, whilst putting on his pantaloons on rising, was stung in the thigh by a scorpion, which had taken possession of his trousers during the night. At once his tongue began to swell and he could not articulate for several hours. The swelling of the tongue is one of the effects of the scorpion's bite. We never go to bed without examining our beds thoroughly. We fold up our pantaloons and our drawers, and in the morning no shoe is put on without a preliminary examination. With a little care, accidents seldom happen.

#### THE VISIT OF FATHER PROVINCIAL.

On February 4, Rev. Father Thomas Fitzgerald, Provincial of the Missouri Province, landed in Belize. It was the first time that this colony had the honor of a provincial visit, and this honor was highly appreciated by all. Fr. Provincial's big American heart made many conquests. One of the fathers remarked to me, "Are these the kind of men you have in the States?" I replied, "Yes; but they are like the Angels' visits, few and far between."

On the 12th of February, Fr. Provincial came to Corozal. He could give us only two hours of his precious time; however, he took me along with him to Orange Walk. The small steamer soon crossed the bay and entered New River (Why is this river called new? no one knows; for it is probably as old as the continent). The exuberant tropical vegetation, the mangroves that line the banks and send their roots from their branches into the river, the lazy alligator basking in the sunshine on some old log, were scenes entirely new to our good superior. At 4.30 P. M., we reached Orange Walk, a hamlet of eight hundred souls, to which more than fifteen smaller missions are attached. Every little mission has its own church, and some of them schools. The following morning we returned to Corozal. We arrived there at 5 P. M., and at 2 o'clock the following morning the steamer returned to Belize, carrying away our dear provin-

cial. I had made arrangements and I had procured some good horses to bring Fr. Provincial and my good old professor, Fr. Garesché, to see some of our little missions and to have a view of the interior of the colony; but their visit was so short, that this part of the programme had to be omitted. Going to Orange Walk, the river being very narrow in some parts, and as crooked as a squirming snake, some heavy branches struck forcibly our little steamer; the sudden rattling of broken branches caused a momentary alarm, especially among the women passengers. Fr. Provincial being near me, I could not help exclaiming, *Quid times, Cæsarem velis et fortunam ejus.*

Father Provincial enjoyed very much his trip North; going South to Stann Creek and Punta Gorda, I do not think that he was so fortunate. But he liked the experience and it gave him an idea of our manner of travelling. He made the journey from Stann Creek to Punta Gorda in a small dorey paddled by two Caribs. It took him pretty much the whole day to travel through a distance of twenty miles; he was already fairly splashed by the waves, when a squall came and a heavy rain, that drenched him completely. From Punta Gorda a schooner was sent by Mr. Melhado to take his Reverence to All Pines and Regalia. To return to Belize, Fr. Provincial declined to take the Pullman cars. He trusted himself to a sailing boat hoping to reach Belize in a few hours. But a calm struck the boat and the journey lasted twenty-four hours.

Fr. Provincial's visit was a God-send, and the untold good accomplished is recorded in the unwritten book. One of the visible effects is, that British Honduras, has now become a part of an American province, with all the dear old Missouri customs.

Shortly after the visit was over a ship-load of Anglican ministers and teachers landed in Belize. The Anglican bishop published his pastoral, claiming jurisdiction over all Central America and asking more money to convert the poor ignorant Catholics. This Anglican bishop has sent his ministers to every hamlet, to establish Protestant schools and to deceive our unlettered Catholics. They are wolves in sheep's clothing; for they announce themselves as Catholic clergymen and they tell parents, that they will teach their children true Catholic doctrine. But our good Maya Indians are not easily deceived. The first question they ask is, "Donde está el Santo de Usted, donde la Santa Cruz? (Where is your saint, where is your cross?). You have no saint, no cross; then you are of no account; pack up and leave us, we will call for you when we want you."

Every Indian family possesses a large wooden cross resting on a pedestal. The cross is painted with all the colors of the rainbow, the green however predominates; it is also ornamented with lace and silk; they will carry that cross nine or ten miles to have Mass said in honor of the cross. But the cross must be on the altar, whilst the holy sacrifice is going on. A few weeks ago, an old woman came to me with what I took to be a big doll, in a fine red silk dress. She wanted a Mass in honor of her saint. I asked her, what saint? but I ought to have known better, because the doll had a black face and a little brass umbrella sticking on the top of its head. Now, this is the mark of St. Antony. Well, I promised to say the Mass on the morrow; but I forgot to place the relic on the altar. The scene that followed in the parlor after the Mass is beyond all description. The old woman was indignant, when she found the saint exactly where she had left it the day before. She first covered the saint with kisses; then came a pathetic apostrophe to her saint; then turning to me, with theatrical gestures and a tone of reproach. "Yes," she said, "you are the priest of God; and you took my money (it was forty cents) and promised to say Mass for my saint, and here, here, all alone, desolate, I find him on this wind bag" (She meant a small melodion we have in the parlor). After the first burst of passion, I endeavored to pacify her; but to no purpose. I invited her to sit down—"Siente-usted, Señora;" but she would not; finally a bright thought struck me. I remembered that I had said Mass in white. I asked her, "are you an obedient child of the Church?" "Si padre, si." "Would you want the padre to disobey the laws of the Church?" "Moda, moda." "Did you not see, Señora, that I said Mass in a white vestment? Do you not know that the Church prescribes white on this day? now look at the dress of your saint. It is red; how could I put a red dress on the altar, when white is prescribed? but to-morrow, my good lady, I will say Mass in red and your santo will be on the altar." And the good woman went away perfectly satisfied; wiser and with an acquired knowledge of the rubrics. I am pretty sure in future before dressing her saint, she will enquire about the color of the day.

This army of Anglican ministers who, like devouring cormorants, have come to settle here with their wives and children, will no doubt do us harm; especially as they bring with them plenty of money to establish schools; and our poverty is so great, that we have hardly means to pay our teachers and to keep the rain from our school-rooms. However, our good and wise bishop is not going to be outgen-



eraled. Like a skillful commander, he saw at once the necessity of dividing his forces. Fr. Henry Gillet is sent to San Esteban, to watch the river; Fr. Sylvin Gillet goes to San Antonio to arrest the progress of the enemy. Fr. Smith will hold the fort in Orange Walk; Fr. Molina, an old veteran, will belong to the flying artillery, going from place to place wherever the battle is the thickest. Your humble servant is left alone in Corozal to attend to this parish and the surrounding missions. But news has just arrived from England, which has upset all of our good bishop's plans. Fr. Henry Gillet is called to Africa by his provincial, and Fr. Smith is under marching order to Demerara, British Guiana. "The harvest is ripe; but the laborers are few."

The faith in the people here is strong. The English fathers have done good work; but they were too few for the great task before them. It frequently happens that young couples come from the bush to be married, and their first confession, first Communion and marriage are all on the same day. Those that are married (for there are a great many that live in sin, nearly half of our baptisms being of illegitimate children) are always married by the priest. In the whole colony, last year, there were but two civil marriages before the magistrate. The people are devoted to their church and have a great love for religious ceremonies. Every little village has its church and a chime of bells, not only the villages and hamlets, but even the *renchos*; every family has his saint hanging up under the thatched roof. The lenten devotions are going on in all our little missions. Either the schoolmaster or the head man in the village officiates. Let me describe to you, how the *via crucis* is conducted in our villages. The schoolmaster goes into the brush early in the morning and cuts fourteen twigs or branches, in the form of a cross; then he walks through the village, and wherever he plants a cross, the master of the house must have at night an altar before his house. The altar is a large box covered with rags or the wife's skirt; two candles, having bottles for pedestals are the chief ornaments. Then comes in a prominent position the saint of the family. The whole village assemble at the ringing of the bells; a procession is formed and at each station they kneel down on the grass, in the street, and the school-teacher reads the prayers for each station. In one of our small missions, called *Consejo* (pronounced *Consekho*, h aspirate), a rather ludicrous station was put up. The schoolmaster, who, though a negro, is the theologian of the place, thought that the saint of that station was not orthodox. But the

lady of the house insisted that it was a great American saint, much revered in the States. She had bought it from a Yankee peddler and the saint was very good for curing the sting of scorpions. She was determined not to part with it: "Está bueno, señora," the master replied, speaking as a man of authority; "there shall be no more station before your house until the padre decides this important question of orthodoxy." When the saint was presented to the padre, he easily recognized the picture of general Ulysses S. Grant and his staff. The slouched hat was there; but the typical cigar was wanting.

Recommending myself and my flock to your prayers and sacrifices I remain your humble servant in Christ,

C. M. CHARROPPIN, S. J.

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## OUR TRIP TO BELIZE, BRITISH HONDURAS.

- *A Letter from Father Eugene H. Brady to the Editor.*

ST. XAVIER'S CHURCH,  
CINCINNATI, OHIO,

April 22, 1895.

REV. DEAR FATHER,  
P. C.

Our Father Provincial on the occasion of his first visit to our new mission, having offered to take me along with him to Belize, I accepted. It is worth a trial trip. Belize is the capital of British Honduras. It is an accepted fact that Belize was founded by the buccaneers who flourished in the southern seas, during the long and frequent wars between Spain and England. A privateer in those days, possessed of letters of marque, might, if he could, overhaul and confiscate the ship of an enemy. Several daring fellows like Jean Lafitte, with or without letters of marque, seized on vessels of friends and enemies. One of these named Wallace, or Wallis, gave his own name to Belize. The Spaniards had no *w* so they substituted a *v*, and as *v* is convertible in Spanish with *b*, the rendezvous of the pirate became eventually Balize. Another account states that "balise" was the French name of a stake driven into the ground to hold a lantern to direct the incoming boats of buccaneers.

The Gulf of Mexico is the highway to Belize and British Honduras. In three days we had crossed the Gulf, and

entered the Straits of Yucatan. From the entrance into the straits, down to Belize, scarcely was one island or Key left in the rear, when another loomed up ahead. The purser of the ship is a high officer. He sits at the right hand of the captain at meals. None greater under the captain. Our purser, innocent-like but with the courage of conviction, pointed out to the passengers Mujeres Island (the island of women), and stated that the Government of Cuba had loaded a vessel with women, and had deposited them destitute and defenceless on that island, and had abandoned them to their fate. All of our cabin passengers, except a Spanish gentleman who knew no English, and four Jesuits (Father Fitzgerald, the provincial, Father Frederick Garesché, Brother Curran, and myself) were Protestants, and some were intensely English. They were not slow in expressing their deep disgust and horror at the inhuman conduct of the Spanish Government. Anything Spanish (possibly anything Catholic) was distasteful to them. When one of us gently remonstrated, that the circumstances were unknown, they answered that the Spaniards were notoriously cruel.

In a back number of the *LETTERS*, Fr. Charroppin has given the true story of this island, and I had occasion to verify it. In 1502, one Christopher Columbus discovered this famous island. But at the approach of the caravels, the men of the island took to their boats and escaped to the mainland. The women alone remained on the island, and therefore Christopher called it an "island of women." Just at the present time, on the occasion of the Cuban revolution, the daily papers contain highly colored reports of Spanish atrocities. It would be safe to reject fifty per cent of the said reports, and take the remainder under advisement. I myself had resolved to set the purser straight in this matter, if I ever met him again. But alas! On the night before we reached New Orleans on the return trip, this same communicative officer had fatally shot his wife in a fit of passion; and he was lying in the New Orleans jail, and his wife was dying at home. Inhumanity to women is not always Cuban.

We did not steer in a straight line for Belize, but went some distance below it; and only when daylight broke did we venture into the narrow and perilous channel that leads to the capital of British Honduras. Though the Gulf of Honduras, through which we passed, is several miles in width, yet the vessel twice described a capital S in the waters, to avoid the hidden reefs and dangerous rocks. Surely the buccaneers who built Belize wished to make pursuit impossible. A mile and a half from the town we dropped anchor. The ship can come no nearer. But a multitude

of big and little sail boats surrounded us ; and the wrangling managers thereof threatened to tear each other and to tear us to pieces, if we didn't let them carry us ashore for any sum from fifty cents down to a dime. Fortunately Bishop di Pietro and Fr. Leib, with four sturdy oarsmen, came to our relief and landed us. We pulled, or were pulled, up into the Belize River, and stopped a few feet from the cathedral door. And what a motly assemblage greeted us at the landing ! On the average every face had a brown-stone front. Not so the buildings.

The market house is made of iron. The Catholic church or cathedral is built of brick and it is really pretty. So are two or three of the non-Catholic churches, and a few of the stores. But bricks are not of native growth in Belize. When a skipper takes a load of mahogany or logwood over to London, he wants ballast in returning, and is glad to secure a cargo of brick. Thus a few pretentious buildings are erected of baked clay. The inhabitants are mainly made of copper or yellow clay. The blackest of the black (negroes from Barbadoes), are however almost as frequently seen as the rusty colored Caribs and Yucatecans. If not as numerous as these latter, they are more to the front ; they are intermarried with the Caribs and the Yucatecan Indians, and their progeny are of all colors except white. I am informed that the Caribs are the lowest type of human intelligence ; but the Coolies, who are not rare in this region, are the lowest in the social scale. The North Americans are very rare hereabouts.

The offices in this colonial government are mainly held by the fair complected Englishmen. A few minor positions are occupied by a negro from Barbadoes, or a Creole. Not an office is known to be held by a Carib. Nearly all of the merchants are Spanish or English ; there are a few German or Dutch ; and even the Chinaman is there. The market stands are kept notably by Europeans ; or by such of the Indians as have the energy to dig up ginger roots, or gather miscellaneous herbs, or cultivate the yam, or make Casava bread, or drag the fish from the sea.

There are in Belize three or four general stores that contain dry goods and wet goods, hardware, queensware, and every other sort of ware, running in value up into the thousands. They are owned by landed proprietors, who work large estates of mahogany and logwood, and do a large amount of exporting and importing. But since storekeeping is apparently an easier way of living, I saw twenty times as many stores or shops, whose stock in trade would not be

appraised at two dollars. Yet the owners thereof hang out their crude shingle and wait for the customer to come.

The Creoles descend from French or Spanish parents. The Mulattoes from white and negro blood. The Mestizo from European and Indian stock. Yet they conglomerate wonderfully with the Carib and the Yucatecan, in church, in school, in their houses, on the street, and in their places of business—if they have any business on this earth—a point which it is sometimes difficult to make out. Of the working classes (that is of those who ought to work), the men wear a cotton blouse and cotton trousers, with a considerable portion of a slouch or straw hat; the women wear no bonnet, but keep a shawl wrapped around their head, the rest of the figure is poorly but modestly clothed. The clothing of the children is not much to speak of. If they go to school they are decently covered; if not, all depends upon the length of the one garment which they wear. As for foot-gear, no matter what the age or sex of the native, they have none; and considering the expansion of the feet that came within my view, and the footprints on the mud roads that I traversed, I think that it is a great saving of leather.

The houses in Belize are mostly frame; one or two stories in height, and frequently built on posts to keep them out of the swamp. In other towns of the colony the rude hut greatly predominates. The roof is thatched with grass; the walls are sometimes similarly thatched, sometimes built of strips of wood with mud between; the floor is the solid earth, very rarely is a chimney seen in British Honduras. The fire is built in an elevated basin of brick or stone; and the door or window, if there be one, gives exit to the smoke, if the smoke cares to go. It is doubtful if the smoke could tarnish those swarthy faces, and it is equally doubtful if those faces are ever washed when tarnished. There are no sidewalks or pavements. Perhaps it is better for Belize. There are so many ditches of fetid, sluggish waters to be crossed, and so many edges of swampland to be avoided, that one feels safer in the hardened middle of the road.

What do they eat down there? The affluent enjoy many of the luxuries of England; but the mass of the people are abundantly satisfied with their home products, such as yams, casava bread, breadfruit, fish, the multitudinous poultry, and the plantain. The hard-shell almond grows in many of the backyards. The banana is very common, and the cocoanut is ubiquitous. The yam is a species of coarse sweet potato. The root of the casava tree is grated to the condition of pulp, it is inserted into a gut, just as mince-

meat in the make up of a sausage, and is then suspended until the poisonous sap is exuded. Finally it is baked in a form large and circular, like the top of a big drum, but thin as a soda cracker. It is a little tougher than parchment. The breadfruit grows like an immense pear on a tree similar to our pear tree. Boiled in a pot, the breadfruit is very palatable. As to fish, the Carib is at home in the water. If he has a dugout, he is rich indeed, as without a dugout he is poor indeed. It is common to see a man, woman, or child paddling alone in a boisterous sea. Sometimes, yet rarely, the boat upsets. That does not matter. The Carib is at home in the water or out of it. If he goes to the bottom, he rises quickly, and swims around in search of the remnant of that hat. It is the only hat that he ever owned, and he can't spare it. The sharks are very abundant in those waters, but they never trouble the Carib. To get back into the boat is difficult. The little shell whirls over and over. Now it is right side up. Now it is wrong side up. At one moment the Carib is on top; but no Carib will ride on a boat bottom up. Next the boat is uppermost, and the Carib is somewhere underneath. Eventually he masters the situation, bales out his dorey, and paddles away caroling. It is no wonder that the Carib, who is passionately fond of the water, should delight in fishing and subsist to a great extent on fish. Many of the polite people of Honduras admire and praise the flesh of the iguana, a species of large lizard, and the flesh of the conch, whose beautiful shells adorn our fireplaces and front yards. Others of the polite people abhor both of these dishes. All the same. The natives without discussion or comment feed on them, and on everything else that comes handy. There are two exceptions. The buzzard is the scavenger of the streets and backyards. There is a penalty of \$500 fine for killing the buzzard. The river Belize, and the canals connected with it, are the open sewers of the town. The catfish is the scavenger of these streams. Even the Carib lets the buzzard and the catfish alone.

But men are not the only beings that feed in British Honduras. The chigre or, as the English call it, the jigger, is a species of flea, unlike most fleas. It goes straight to a man's toe nails and burrows beneath them. It may leave there a nest of eggs, and if so, so much the worse. If not removed, it and its progeny will remove the toe to the unutterable torture of the victim. A stranger in these parts, not expecting such an enemy, is at a loss what to do. The ordinary house-wife (down there they are all very ordinary), if questioned, will find a needle somewhere, puncture the

afflicted spot, draw out the bag of eggs and remedy the evil. Multitudes of negroes have been carried from the States down to Guatemala (next door) to work on a railroad, and they have suffered fearfully from this dread pest. Some of them have not a quarter of an inch stub left, to show where the ten toes had grown. The red bug thrives in multitudes on a blade of grass. He is almost too small to be seen by the naked eye, but if he seizes on you, you would prefer to have the itch. The tick is a little insect; but powerful for its size. It sinks its head under the skin. You may tear off the body, but the head will remain, to keep you in torture. A small rising of the flesh, and a wonderful itching indicates the spot where the head of the tick lies buried. The sand-fly by day and the mosquito by night add to your diversions. The former, a tiny mite or midge, eats up your provisions and bothers your eyes a great deal. The latter gets under your barred cot, and runs his proboscis up to the desired point. The scorpion looks like a small lobster, he carries his sting in his tail to paralyze but not to kill. The only venomous serpent deadly in its bite is the to-magoff.

Taking all in all, the conditions favorable to peace are much better in British Honduras than in the States. The police here are called constables, and their authority is generally respected. The courts of justice are more summary in their processes. In the States a case of murder is first submitted to the coroner, and the coroner refers the matter to the police court, and the police judge sends the prisoner to the grand jury, and the grand jury, if it finds a true bill of indictment, relegates the case to the criminal court, and the criminal court carefully does nothing for a long while. *E contra*, a Spaniard in Toledo, British Honduras, shot another on Feb. 2, a neighboring magistrate took the depositions the same day, and ordered all the witnesses off to the supreme court in Belize. This was a long journey. But the trial in Belize lasted only three days, and before the mourning for the victim was over, the murderer was sentenced to be hanged. All the officers of the court dress in long silk robes of office, which give a picturesque effect. The jail in Belize differs from jails in the States, in this, that nobody is idle there. There were many prisoners, when we passed through it, but all, save one, who was in the dungeon, and two, who were sick, were at work. The prisoner who is waiting for his trial has to earn his bread, as well as the man who is condemned for life. It is the same in the jails of the other towns in the colony. I may add that convict labor does not interfere with the general prosperity, for

the reason that the prisoners are engaged in lines of industry not adopted by the citizens at large.

Education has been backward in this colony; but of late, it has vastly improved. There are several select schools in Belize. Particularly a fine academy for boys directed by the Jesuit Fathers; and an excellent convent school for girls under the care of the Sisters of Mercy. There are, besides, denominational schools to suit every class and creed. The Baptists, the Methodists, the Episcopalians, the Lutherans, and the Catholics have schools to suit them, and teachers to suit them; and they receive from the government a stipend of twenty-five cents a month for each small child, and fifty cents a month for those more advanced in years or in studies. If the denominations need more funds, they must send the hat around. I heard not a single complaint regarding the system over all of British Honduras.

What do the natives work at, when they work? Wood cutting is their special industry; for the forests, not far from the sea, are filled with mahogany and logwood. Mahogany formerly brought \$100 per ton. But the trade is declining. The discovery of forests of mahogany in Africa, make the Honduraneans now glad to get \$16.00 per ton. There are sugar plantations in the colony, which employ many of the natives. There are also plantations of coffee, and fields of rice, and patches of yams, and other pursuits of minor importance. But the Carib loves best to sell bananas and coconuts. The mail steamer from New Orleans goes down to Guatemala, and then returning coasts along the extent of British Honduras buying fruit for the North American market. Scarcely is the steamer sighted on the southern horizon, than a multitude of boats shoot out from every port and creek and river laden with fruit for sale. The ship has an immense hold, and will receive as many as 20,000 bunches of bananas. But the master of the ship fixes the price, and if the Carib does not like it, he can throw his fruit to the pigs and poultry. Many hearts are broken at the side of that ship. The price paid for a cocoonut is 1 cent. It sells in Cincinnati for five or even ten cents. A bunch of bananas containing eight or ten hands or clusters, which brings in Cincinnati \$1.25, is purchased by the ship officers for 25 cents. A bunch of seven hands brings 20 cents. A bunch of six hands secures only 15 cents. And four bunches of five hands each bring only 25 cents, very much depends upon the humor of the ship's officers. A rival line of steamers is now gathering fruit on that coast; and if a Carib is suspected of dealing with the rival line, his fruit is rejected,



and the labor of a week is lost and the fruit perishes, for he can do nothing with unsold bananas.

The sicknesses in the colony are not different from those of the States. The yellow fever appears at rare intervals; as it does also in North America. Unwittingly I shook hands with one victim of leprosy, perhaps the only representative of the evil in the land.

Travelling in British Honduras is uncertain and tiresome. There is no railroad in the country save a six or eight mile tramway at Stann Creek. Nor is there a stage coach. The roads by land are very few, and the roads are very bad whether by land or water. The solitary horseman is occasionally seen; the pedestrian often. Practically the water way is the only way out of Belize. If you are in a hurry to go north or south, you will prefer the steamer, and you must wait a week for the steamer. If not in a hurry, you may charter a sail boat, and ten to one you will wish that you had been in a great hurry and had waited for the steamer. Listen to our experience. At 2 P. M. we left All Pines to go to Belize. Were the wind favorable we would reach there by 7 P. M. It was not far; but the northern wind was dead against it. Therefore we would not reach Belize before 5 o'clock the next day. So said the old tars. We sailed close to the wind, and the vessel scudded across the gulf. Then we tacked about and it scudded back. All the afternoon, and all through the night, we kept tacking and scudding east and west on the way to the North. At 5 in the morning Belize was in sight; and it remained in sight; and we remained tacking and scudding back and forth in sight of the promised land until 1.30 in the afternoon, nearly twenty-four hours making a distance of five hours. Yet it was a splendid schooner, with all sails set, and seven sailors to man it and a captain to command. The fact is, you cannot trust the winds on those Central American waters.

But it ought to be easy to sail south, for the northern wind was so frequent when we were there. Well, we had to go from Belize to Punta Gorda, which is almost directly south. We waited for the steamship. It took us to a point called Monkey River. There we had to secure another conveyance, as our vessel was bound in a different direction. We heard what was reputed to be the barking of the wild monkeys in the neighboring forest, and we were told that flocks of wild parrots could be seen a little distance away; also that the Carib loved the flesh of the monkey and the parrot. But we were in too great a hurry just then to look after or taste the monkey or the parrot. We wakened up

the schoolmaster, and the schoolmaster wakened up the church bell; and we said Mass in a small frame building, much to the delight of a small group of mixed Indians and negroes. Meanwhile a friend secured for us a conveyance. All the sloops and schooners and larger boats were at the time stacked high up with bananas waiting for the north-bound steamer to pick them up. All that was left for us to cross the Caribbean sea was a small dorey, nineteen feet long and three and a half feet wide. Our little dorey, or dug-out, had a main sail and a jib. A boy took care of the jib and a man cared for the main sail and the rudder. The man managed the sail or paddled the boat with his hands and steered the boat with his feet. Of course he was dis-calced, and he had good sized feet, and a prominent great toe on each foot. A rope was fastened to each end of the tiller. The other end of the rope was wrapped around each great toe; so that when he kicked he guided the boat with his big toe. We left Monkey River at 8 A. M. We were promised if the wind would rise to sail into Punta Gorda in four hours. But alas, there was a dead calm; and the man and the boy had to paddle for seven hours. Meanwhile the pastor of Punta Gorda (Father Piemonte) and all his flock were preparing for the arrival of the provincial. Triumphal arches were erected along the pier up to the door of the church. The people donned their best duds, which were also the worst and their only ones, and the bay was alive with doreys and Caribs paddling around in expectation of the coming chief. But the provincial, "qui venturus est," was out in the Caribbean sea trying to keep cool in a very generous sun-bath. Suddenly a great coolness sprung up between the clerk of the weather and ourselves. A little cloud something "larger than a man's hand," appeared in the east; and it grew until it shrouded us in darkness. A strong blast of wind struck the squeaky little boat, which trembled violently under the pressure, and threatened to feed us to the sharks. The little boat three and a half feet broad, was far out at sea in the midst of a tropical storm. Of course we felt uncomfortable and wished that we were at home. The sails were dropped, and none too soon. The tiny vessel righted itself slightly; but the force of the wind and the waves kept it careened unpleasantly close to the water's edge. When the first great blast had gone by, what was our horror to see the master of the boat, hoisting the sails again, right in the face of the tempest. It was in vain that we protested; he knew his business better than we did; anyhow the sharks would not eat him. The little craft seemed to be as badly scared as we were. It fled before the

storm with terrific speed. It tried to jump from wave to wave. It sometimes ran its nose into a high roller and shipped a sea. Anon, it dipped down on the port side and scooped up a little flood. And whilst the waves dashed violently against the starboard side, and splashed our laps, with a stream of brine, the rain came down in torrents, to drench our shoulders with fresh water. One piece of calabash or gourd was at hand, and that was vigorously applied to bale out the dorey. Meanwhile our captain, mate, purser and pilot all in one, stood erect on the stern of the boat, as if by leaning to give it the proper poise, and whilst he shouted his orders to the cabin boy, he held by a rope in each hand the sails that were trying to break away, and with a rope around each great toe, he guided the boat through the angry waters.

It seemed long, very long, before the storm abated, but it did abate; and it was with a feeling of relief that we descried far off in the distance the red lantern fastened to a masthead which indicated that there was Punta Gorda. I cannot say whether or how far, owing to the darkness or the violence of the sea, we had veered away from a direct course, but certainly notwithstanding our wild riding of the waves, it took us twenty-three hours to traverse a distance, which with a fair wind could have been made in four hours' time. We climbed up on to the long wooden pier which stretched out into the sea, and wended our way hungry and sore under the shattered and forlorn triumphal arches to the land, and found the town dark and silent. The Caribs had lost heart, waiting for the great chief, and the storm had driven them back to their huts. We asked an Indian whom we met, where might be the priest's house. His gestures we understood; his language not. The idea immediately struck him that one of us was the long-expected. He ran from door to door along the thatched cottages; and in four or five minutes we had a tail end procession of Indians which continued to grow, until we reached the church. Here we were not expected at that hour, but were no less welcome. Father Piemonte, S. J., our host, scurried away to help get supper. Meanwhile the natives came straggling in, all sizes, all ages, and both sexes. Just then Father Provincial was ransacking his valise and throwing off his wet clothes. My valise contained no change and therefore I was left to receive the visitors. They came, as children approach the railing for first Communion, with hands joined, faces beaming and step slightly faltering. Still they came with evidently an important message which they delivered in their own language. I answered more or less appropriately in my own

tongue. Both parties were more or less satisfied, for neither understood the other. They evidently for a few moments took me for the great chief, and for the above reason I could not disabuse them. But only for a few moments; for at my repeated entreaties over the transom, Father Provincial hurried up and came to my relief. Then Fr. Piemonte came to the relief of both of us. He introduced some, said "de mañana" to many, explained the position, hopes and tribulations of others, and hurried us into the next room to supper.

The following morning the little frame church was crowded with natives. We were greatly edified by their pious deportment. Then came a visit to the Catholic school, where the provincial received an ovation. The school building was crowded: 1st, because it is the only school in the town; 2d, no babies are left at home—the girl who is old enough to go to school is old enough to take the baby along, and leave the mother to make casava bread; 3d, the great chief was to be present, and therefore the doors and windows and surrounding porches were filled with the wrinkles of age anxious to get a peep and to hear. Between the hymns sung, of which we gathered an average idea, the provincial catechized the children. They seemed to catch a sufficient idea of the questions; and they answered satisfactorily "according to their lights." Then came a reception out in the yard. It was evidently a "donation day." One woman brought three eggs; another a yam; another a pullet; then three eggs; a hand of bananas; three more eggs; a piece or two of Indian cloth; some more yams, and some more eggs; all for the Father Provincial. Speeches were profuse; so were eggs and yams. We next visited the hospital. It was a crude, thatched hut, with the ground for a floor, and one bed for a possible patient. The natives of British Honduras are too clannish to approve of hospitals and orphan asylums. They care for their own sick, and for sick relatives, and though destitute of most of the comforts of life, they personally care for the sick neighbor. If parents die, the children are assimilated in some neighboring family; and the orphan simply changes its home. However, for the benefit of the stranded wayfarer, Fr. Piemonte leased from the Government a few feet of ground. The thatched house went with the ground; and a respectable old lady of the tribe offered to go with the thatched house as matron. I think that I detected a slight blanching of the cheek of Father Provincial, when this very respectable *Concierge* commissioned him most solemnly to take these twelve hens' eggs with him to Belize, and in her name, present

them to Bishop di Pietro. Her liberality was as startling as it was appreciable; but the provincial had many miles to travel and many villages to visit, before he would reach Belize. Moreover, his little gripsack was already tightly packed, and as for his coat pockets and trouser pockets—in view of the late tribulation on the Caribbean, which we would be obliged now to recross—the risk seemed too great. However, he gave her a reassuring smile, and as quickly as possible we backed out of the Punta Gorda Hospital.

But this was Wednesday; and on every Wednesday of the year wherever in British Honduras there is a Catholic church, the people gather to say the beads; and if a priest be near, to receive the Benediction of the Most Blessed Sacrament. In Belize and in Punta Gorda where I was a witness, the churches were well filled with a devout congregation. The Sacred Heart is also greatly honored in the colony and on the first Fridays the confessions and Communion are numerous. On the following morning the steamer stood out in the bay to receive us and a cargo of bananas. We steamed down to Livingston, a pretty town of Guatemala, but did not land, mindful of the ungentle treatment received by Father Henry Gillet from that republic for the reason that he was a Jesuit. We went north as far as Stann Creek, where the Rev. Fathers Antillach and Baldwin, S. J., came forth to meet us at night in a choppy and disagreeable sea. The church at Stann Creek is well attended; and our experience in the school was similar to that of Punta Gorda. The same grouping of thatched huts is found here in the district of the natives as elsewhere throughout the colony. Every yard is everybody's yard, and so are the surroundings. Between the sea and the mangrove jungle there is only a narrow strip north of the busy part of the town, and this strip is spotted like a checker board with the leaf or blade-covered cottages of the natives. The cocoa-nut tree shades this part of the town; and it would be a pleasure to promenade there, were it not for the sensation that a stranger's presence creates. I entered a hut and sat down to see how casava bread is made. The good woman promised me a supply for the morrow. Moreover, the manager of the tramway sent a message to Fr. Provincial that a special car would be at his disposal on the morrow. But, alas! who can depend on the morrow. Mr. Melhado, a merchant of Belize, arrived early on the morning of the morrow in his own schooner to take us to his estates in Regalia; and unless we started immediately the wind just then favorable might turn. Much to our regret, we lost both the special car and the casava bread. Regalia

has a pretty little chapel but no pastor. Like Mullins Creek and Monkey River and Sarstoon River and thirty or more other places, it depends upon an occasional itinerant. Of course they were glad to be present at the holy Mass. Father Hopkins, the diocesan vicar-general, who accompanied us from Stann Creek, went up the Sittee River on which Regalia stands to say Mass in another needy mission. From Regalia we returned to All Pines; the provincial in a buggy, I on saddle. When we compared notes he complained of the road, I of the beast. The road was undoubtedly bad; but I am persuaded that I was mounted on a Texan bronco, at least whilst I was mounted, and the bronco paid no attention to the road. From All Pines we returned to Belize.

Altogether British Honduras is or ought to be a very Catholic country. Out of a population of possibly 27,000, there are probably 20,000 Catholics; but not priests enough. Along a coast line of 160 miles, there are no less than sixteen streams navigable for small boats. There are one or several missions on each of these streams; and in each of these missions a small church stands ready for the priest, and the natives anxiously await him. But the priests cannot be supplied just now. Father Smith, assistant to Father Molina at Orange Walk, has been ordered to Demerara, and Father Henry Gillet, first pastor at Corozal, to Africa. This last event will be severely felt in the Colony. Father Henry was the eldest of four brothers who devoted their lives to the Church in British Honduras. Father Anselm Gillet was long since buried in the field of his labors. Father Cassian Gillet has charge of the boys' academy in Belize. Father Silvinus Gillet does considerable missionary labor wherever most wanted. Father Henry was the best known of the four; but he is now on the way to another continent. Every priest in the diocese, including Father Hopkins the vicar-general and Father Caspar Leib the procurator, has one or more missions to take care of besides the parish to which he is attached. Yet so scattered are the tribes, so divergent their languages, and travel so difficult, that 20,000 Catholics who could be handled with comparative ease by six priests in a New York or Chicago parish, can hardly be handled by twelve priests in the swampland and forest of British Honduras.

Your servant in Christ,

EUGENE H. BRADY, S. J.

## THE WORK OF OUR MISSIONARIES.

FROM CHRISTMAS TO EASTER.

A CORRECTION.—Before beginning the account of the second term of this year's missions, a correction is to be made in the figures of the first. The LETTERS put us down erroneously for 31 conversions to the faith. We had fifty more than that; for between Sept. and January we count on our own list 81 adults baptized. Some one mistook the 8 for a 3. Also we should not fail to call attention to the most valuable help afforded us by Fr. Cardella in the Mission of Springfield. He came all the way from New York in his cassock, and had little else but his breviary and his car ticket. His amiability, eloquence, and zeal wrought wonders with the Italian derelicts he succeeded in drawing together. They met in the mortuary chapel and most of them buried their sins there. At one time a little trouble was imminent. One unregenerate Carbonaro sat with his hat on during the services. It came to the ears of the Celts in the church above, and the sky was dark. Fortunately Fr. Cardella's authority anticipated anything coercive. The results on the whole were gratifying, his services in the confessional were great, and we bid Fr. Cardella welcome to the next mission.

NORFOLK, VA.—The January work began with a feeble attempt at a mission in Norfolk, Va. The weather was cold and so was the congregation. Two or three people, who must have thought themselves distraught, strayed into the church for the early Mass. It was really too much to ask of these easy going people to come out at 5½ in the morning, and the eloquence of the two missionaries could not rouse them appreciably, even at the other more comfortable services, and so, after a week of much effort on the part of the preachers and a limitless amount of unintentional apathy on the part of this congregation, the work was voted a failure. Possibly the congregation was well satisfied with its week's growth in holiness. The missionaries were not.

GEORGETOWN, D. C. — On the 13th of January Fathers Himmel, Campbell, and O'Kane began a two weeks' mission in Holy Trinity, Georgetown. A two weeks' mission was an unheard of event there, and the pastor considered himself temerarious in attempting it. He had a congregation mostly of widows, he thought; for many of the women dressed in black, and the men were not usually in evidence at the Sunday services. He had his doubts, too, about the 5 o'clock Mass, for it was winter time and the people had no reason to be early risers. But that amiable congregation responded satisfactorily from the beginning. When the opening day of the men's mission came, the pastor, for all his courage, was disheartened. He had made a mistake, he thought, in announcing it. To his amazement, they did better than the women. Where had they come from? They had been in the neighborhood all the time, but only in the neighborhood. Of course there was nothing like the great crowds which throng the city churches, for Trinity Church is small and at the end of the town; the results, however, were not only gratifying but surprising. As an example of the way history and English are written, the "Washington Star" told its readers, that "to even up the crowd it was thought wise to have special services for men and special ones for women. At 4 o'clock was held the last woman's service. [Her name wasn't given.] On the conclusion of the mission," it continued, "Fathers O'Kane, Himmel, and Campbell will go to Africa in the cause of Christianity." This, perhaps, because we were so popular with the people in the gallery. The result was 170 confirmed, 24 converts, and about 3000 confessions.

ST. PETER'S, JERSEY CITY.—Simultaneously Fathers Smith, Goeding, and Wallace gave a mission in our church in Jersey City. They had 6000 confessions, 90 adults confirmed, and 21 baptized. Besides the more comfortable classes, which form the main body of the congregation, there is a large number of very poor people, who live along the river-front. The vile character of the Jersey City water is responsible for some of the trouble there. The parish is flourishing, the parochial school has 800 children; while the well frequented church services, and the large, fervent sodalities show the usual success of a church of the Society.

During this mission Fr. Wallace subdued an incipient panic by one of those strokes of genius that sometimes make an epoch. He was preaching on the General Judgment. A woman fainted, and there was imminent danger of disaster. In the midst of the tumult the preacher shouted,



"Sit still, it's only a woman fainted. There will be no fainting on the day of Judgment." The congregation had never thought of that before, and sat down to consider it.

ST. ALOYSIUS'S, WASHINGTON, D. C.—On Feb. 3, St. Aloysius's Church in Washington had its turn. Fathers Himmel, Campbell, O'Kane, and Wallace undertook the mission. The church was crowded from the beginning, and, out of deference for the colored people, a second mission was begun in the basement, but colors commingled while it lasted there. This overflow mission is usually undesirable. It diminishes the intensity or cohesion of the work. It is a distinction. It is usually hard to convince a pastor of that; but, in this instance, a blizzard opportunely came out of the West and contracted the congregation to such proportions, that there was sitting room enough during the rest of the week. The first morning of the storm saw seven brave women in the church; so bitter was the cold and so impassible the drifts. The snow spoiled that week of the mission, for Washington is not New England where people are prepared for such emergencies. The enforced leisure gave an opportunity for a study in statesmanship, and some of the missionaries absorbed all the sapiency they could get at a sitting of the senate. It was amazing how much time they gave to discuss a small-pox hospital for Washington, while the country at large was in the acute period of tariff reform. The snow lay in piles around the president's house, and Capital Hill looked like Canada; but the legislators voted the poor relief, not work. It was a great time for the colored folk, who are averse to labor but would be better if they had more of it. Nor is the lingering of the legislators any help to the spiritual growth of the city. Washington is not by any means a city of the soul, and Martin Luther must rejoice, if that be possible, to see his statue in one of the most beautiful circles of the Capital.

The women's week went off with the drifts and the men had seven days of fine weather and they availed themselves of the opportunity. There was nothing beyond the usual hard routine of mission work. Fathers O'Kane and Wallace were particularly attractive to the colored folk; both their amiability and the corners their confessionals occupied serving as lures to these black fish. The most noteworthy thing of the mission was the solemn baptism at the end. Mgr. Sbaretti, the Secretary of the Apostolic Delegate, was invited to perform the ceremony. He accepted with pleasure. It was the first baptism he had ever performed, and the splendid but of course protracted rite of the public bap-

tism of 35 converts by such a dignitary was almost an event in Church History. It will be long remembered, especially by Fr. O'Kane, who contemplated with serene satisfaction the culmination of his labor, most graciously yielding his place to the Monsignor. The Cardinal came next day to confirm the 158 adults who had also been gathered up in the course of the two weeks. The confessions amounted to nearly 6000.

HIGH BRIDGE, NEW YORK.—Fathers Smith and Goeding were detailed to the hard and small mission of High Bridge, in N. Y., during this time. The pastor is fond of missions, but the work there is far from attractive, though always undertaken with as much zeal as if in the largest cathedral of the land. The results are not yet in.

HOLY NAME, NEW YORK.—On the first Sunday of Lent Fathers Campbell, Goeding, and Prendergast began a mission at Holy Name in New York. There was a homelike feeling in that church for us, for the pastor is a very devoted friend of the Society as was his predecessor. The title "Holy Name" is a reminiscence of our old college in Third Avenue, where Fr. Brennan, the former pastor, was one of the first pupils. Some years ago he offered the church to our fathers, but they were unable to take it. It is to be regretted, for the West Side just near the Riverside Park is the most beautiful part of the city, while our present location may be ultimately absorbed by business houses. Missions are frequent at the Holy Name, and this one was characterized by the usual fervor. During the women's week it was impossible to move in the chapel when once the service had begun. The men are not so numerous, for the servant girl contingent predominates; but every available spot was taken when the men came in their turn. It is a basement as yet, but large and elegant. There were 3727 confessions, with 7 converts and 50 confirmations of adults.

WALTHAM, MASS.—Waltham is about twelve miles from Boston. It is a section of Galway transplanted to New England. Everybody is from Galway, mostly from two families, and the mention of Galway electrifies the audience. It was consequently an easy prey for the missionaries, and when Fr. Brosnan dwelt upon the glories of St. Patrick, for St. Patrick's day ended the mission, the effect was like Home Rule. To the glory of Galway be it said, that there is no church property in the Boston diocese like Waltham. The

schools are superb with their 1300 pupils and their thirty teachers. Tuition, books, all things are free and Catholic. It is all due to the splendid zeal of the pastor who spends himself and his money for his people. They respond with much affection, and during the mission went to confession to him as readily as to the missionaries. Unlike Galway Waltham has no poverty; but they still have to suffer for the faith which drove them from home. The A. P. A's prevail in the factories, and, though Catholics may wear the watches, they cannot make them. One little pain in the heart of the pastor is that, in spite of his admittedly superior schools, some of his shabby-genteel folk will persist in patronizing the public institutions. That is not like Galway. The results were 6500 confessions, 14 baptisms, and 150 confirmed.

ST. JOSEPH'S, NEWARK, N. J.—At the same time Father Wallace, with Fathers Stanton and Galligan were at St. Joseph's in Newark. It was the model parish of the diocese, but the bishop was in consternation when he was presented with 230 adults of the congregation who had not yet been confirmed. His usual reserve relented into enthusiasm. There were 28 converts and 5000 Communion. The work must have been crushing; for the pastor was unwell and there was little help from the assistant clergy.

One of the assistant missionaries distinguished himself at this mission by dislocating his thumb in the fervor with which he drove it against the pulpit, whilst enforcing a horror for sin. It was a case of *pollice verso*. Like the mission at Waltham this one ended in tears of joy over the glories of St. Patrick. Fr. Wallace's patriotism, and the coincidence of the 17th of March with the end of the mission, touched the well-springs and the enthusiasm was profuse.

ST. ANN'S, ALBANY, N. Y.—Fr. Smith directed the mission at St. Ann's in Albany with unwearied zeal and with the success that always follows his labors. Fathers McQuillan and Mullan assisted him.

ST. ANN'S, NEW YORK CITY.—A very sudden call was made on us for a mission in Mgr. Preston's old church of St. Ann's in New York. Since the death of the Monsignor the congregation has decreased considerably, and the new pastor, depressed by his debt and his diminished flock, appealed to us for a mission. Fathers O'Kane and Sullivan responded and began at the opening of Lent without even

the help of a previous announcement; their appearance was the first proclamation of the mission. It was undertaken in a spirit of fraternal charity, actuated by faith, and was rewarded far beyond all expectations.

STAR OF THE SEA, BROOKLYN, N. Y.—During the last weeks of Lent Fathers Himmel, Noel, McQuillan, and Stanton were in Brooklyn at the Star of the Sea. This was a sort of compensation mission, as the previous one had been given under difficulties, most of the missionaries being disabled from sickness or previous hard work. The compensation was entire. In the adjoining church of St. Agnes, the Dominicans were working with some of their ablest preachers. It was understood to be a sort of friendly rivalry. St. Agnes' is a small church, ours was much larger but was so crowded that, even at the 5 o'clock Mass, it was extremely difficult to reach the altar to receive holy Communion; the aisles were blockaded. At night hundreds of men were literally turned away. Confessions began on Tuesday, and day and night the confessionals were constantly besieged; 275 adults were presented for confirmation; there were 42 candidates for baptism, but only 37 were accepted. There were nearly 7000 confessions. One gratifying result was the spiritual upheaval of the section of the parish near the Erie Basin.

SACRED HEART, NEW YORK CITY.—Every year there is a mission in Vicar General Mooney's Church of the Sacred Heart in New York. He doesn't call it a Mission but a Retreat. A Retreat differs from a Mission in not having the Stations of the Cross. There are about 15,000 people in the parish, and all Irish. It has the credit with the priests of being an annex of Castle Garden, profiting by each arrival. The population is dense, and, though there are several churches in the vicinity, the strain is not lessened. The edifice was lengthened by sixty feet since last year, but, although the Masses begin at 5½ and continue every half hour till eleven with two Masses for the children in the basement, the church is continually crowded. It was an awful multitude for three men to wrestle with. It was attempted by FF. Campbell, Goeding, and Brosnan, with a result of 5816 confessions, 16 converts, and 78 adults confirmed. The priests of the parish of course assisted us. There is to be a four weeks' mission there next year. Six fathers would scarcely suffice for the work.

MT. CARMEL, NEW YORK CITY.—Fathers Wallace, O'Sullivan, and Mullan were at the same time in the Church of Mt. Carmel in N. Y., where Fr. Wallace had labored the year before. This year he reaped an additional harvest of 4250 confessions, 160 confirmations of adults, and 14 baptisms of converts. A very noteworthy feature in this mission was the enthusiastic singing of the congregation, especially the men. A little energy on the part of the priests would ensure the same success everywhere. It would help attendance at Mass considerably.

FF. O'Kane and Galligan were engaged in the usual Lenten retreat of two weeks in St. Mary's, New York and FF. Smith and Prendergast in St. Bridget's, Pittsburgh.

SUMMARY.—Since September we have baptized just 300 converts, have presented 2298 adults for confirmation, and have heard 86,967 confessions. We omit the marriages revalidated, as well the number of adults prepared for first Communion.

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THE LATIN PLAY *'ΑΠΑΤΩΝΤΑΠΑΤΩΜΕΝΟΙ, SEU, DE-  
CEPTORES DECEPTI, AT LOYOLA COLLEGE.*

LOYOLA COLLEGE,  
BALTIMORE, April 25, 1895.

REVEREND AND DEAR FATHER,  
P. C.

On Monday evening, April 22, an interesting college entertainment was given in the *aula* of Loyola College, Baltimore. It was furnished by the Class of Rhetoric. The programme, of which I inclose a copy, was carried out as follows:

First part: *Discourse on Demosthenes*. The students had, from time to time, in connection with the study of the oration "on the Crown," written essays on the characteristics of Demosthenes' eloquence. The essays were corrected, boiled down, and cast into the form of speeches.—This discourse was carefully composed, well delivered and received with hearty applause by the audience.

Second Part: The Latin Play: *'Απατωνταπατωμενοι, seu, "Deceptores Decepti."* "The Biters Bit;" or, as translated on the programme, "The Tricksters Tricked."

Unfortunately we know next to nothing about the author,

though many letters of inquiry were written to various places. We could only learn this: The Play is said to be the work of a South Italian bishop of this century who wrote it for his Seminarists. The manuscript copy (we could not get a printed copy of it) came from Frederick, where years ago, Fr. Ward, I believe, abridged it and had a faithful literal translation of it made by Mr. Elder Mullan. In its present shape it is so short that the recitation of it without interruption takes barely half an hour. The author, whoever he was, was a man of taste, a fine Latin scholar, thoroughly familiar with the Classical Comedy of Plautus and Terence. Both in conception and in style (including the archaic language) it is a close imitation of the old Roman Comedy. We find the pert and forward little house-servant; the old family slave, trusted by everyone; the miserly father with his treasure-pot; the spendthrift son, etc. — For the convenience of our guests a synopsis of the Play was made in English, and was printed on the fourth page of the programme. By means of this synopsis, and the realistic acting of the boys, even those of the spectators whose Latin had grown rusty from disuse, were enabled to follow the progress of the Play intelligently. The boys had learned their parts so well, threw themselves so thoroughly into their respective characters and gave such intelligent support to one another; the details of stage business had been so carefully foreseen and prepared, that everything worked smoothly and the Play came off without a hitch.

As far as we have learned, all those who were present spoke kindly, some even warmly of the performance. Rev. Father Richards, who had been present, wrote these flattering words on the day after the performance: "The clearness and ease with which the boys spoke and the vivacity and naturalness of their acting were worthy of high praise." This very kind appreciation will probably be endorsed by most of those who were present at the Play.<sup>(1)</sup>

The presence of so many of Ours from neighboring houses was particularly gratifying to us, all the more that most of them came at no small personal inconvenience.

From Georgetown had come Fathers Richards, Daugherty, Powers, Fulton, Mulvaney, and Messrs Raymond and

<sup>(1)</sup> Fathers Sabetti and Barrett, who went from Woodstock to witness the Play, were warm in their praise. Father Sabetti said that the representation of the Play would have done credit to our Juniors, the pronunciation being exact and the acting remarkably intelligent. Father Barrett, who has had much experience in putting plays on the stage, was delighted to find the acting wholly natural, and that the students spoke Latin as if it were their mother tongue, and thus they could be followed without any effort. In fact, all we have heard speak of the Play were astonished that a Latin Play could be made so intelligible by college students.—*Editor W. L.*

Raley; from Gonzaga Father Conway; from Woodstock Fathers Sabetti and Barrett; from Frederick Fathers Casey and Weber; from Conewago Fr. O'Leary.—From the city we had Dr. Magnien and several Professors of the Seminary; Fr. Slattery and some Josephites; several Benedictines, Redemptorists, Passionists, Christian Brothers, and a goodly number of secular priests. His Eminence the Cardinal was out of town.

A word of grateful acknowledgment is certainly due to Father Holaind. It is the simple truth that without his resourceful ingenuity and experience, so generously, nay enthusiastically, placed at our service, the Latin Play would have been a poor affair.

Your servant in Christ,  
BENEDICT GULDNER, S. J.

#### WHO WROTE "DECEPTORES DECEPTI?"

In the hope that some of our readers, in this country or Europe, may be able to give us some information that may lead to the identification of the author of the Play, we subjoin the cast of the characters and the Synopsis.

#### DRAMATIS PERSONÆ.

SIMO—Senex, . . . . . AUGUST M. MARK  
 CHARINUS—Filius Simonis, . . . . . JOSEPH C. JUDGE  
 TYNDARUS—Puer Simonis, . . . . . JAMES L. KEARNEY  
 SIMIA—Servus Simonis, . . . . . JAMES I. CONWAY  
 PHILTO—Senex, Amicus Simonis, . . . . . MARK J. SMITH  
 STRATIPPOCLES—Filius Philtonis, MARTIN A. O'NEILL  
 SABELLA—Saga Edentula, . . . . . EDWARD P. MCADAMS

#### SYNOPSIS.

##### ACT I.—SCENE I.

Simo and Philto, two Roman citizens. Both have spendthrift sons, Charinus and Stratippocles. Philto, who is a miser, comes to his friend Simo, with a pot of gold, which he asks the latter to take care of. Simo promises to hide it in an old vault where his own treasure is concealed. To keep robbers away, he has spread the report that the vault is haunted. They carry the gold into the vault.

## SCENE 2.

Tyndarus, Simo's house-servant, by putting two and two together, discovers the whole business.

## SCENE 3.

Stratippocles, Philto's son, suspecting his father of having carried off the treasure, follows him to Simo's house, where he meets the boy Tyndarus, from whom he learns that the money has been concealed in the old vault.

## SCENE 4.

Charitus, Simo's son, being in want of money, goes to Simia, as he has often done before, and asks him to get it. Simia, Simo's trusted factotum, promises, though he does not know how to procure it.

## ACT II.—SCENE I.

Simia, happening to meet the talkative Tyndarus, learns from him the secret of the vault.

## SCENE 2.

Hence, when Charinus comes for the promised money, Simia tells him he can get it from the vault. Charinus objects that the vault is haunted, but Simia replies that he has a witch in readiness who will lay the ghosts.

## SCENE 3.

Philto is perfectly restless. He fears for his treasure and wants to remove it from the vault. Simo and he agree to wait till night and then take it away.

## ACT III.—SCENE I.

The witch performs her hocus-pocus and withdraws, then Simia goes down into the vault, while Charinus watches outside.

## SCENE 2.

While Simia is in the vault, Philto arrives according to agreement with Simo, and catches his son Stratippocles, who has also been prowling around the vault intent upon robbery.

## SCENE 3.

Now Simo comes upon the scene. Simia is discovered in the vault and at first taken for a hobgoblin, even by Simo. He comes forth from the vault, tells a cock-and-bull story, which they all swallow, the money is safe, and thus ends the Comedy.



THE HOUSE OF REFUGE,  
RANDALL'S ISLAND, NEW YORK.

*A Letter from the Chaplain, Father Hart.*

HOUSE OF REFUGE,  
RANDALL'S ISLAND, NEW YORK,  
April 25, 1895.

REV. AND DEAR FATHER,  
P. C.

Randall's Island, situated in the East River, New York, is one of the string of islands in that neighborhood weighed down with the misery and crime of New York. It extends from about opposite 115th St., as far north as 129th St., and, at its widest part, measures about one-half its length. A common stone wall, running across the centre of the island, plays the important part of a boundary between city and state property. The upper end of the island is covered with buildings of all shapes and sizes, for the most part of a style of architecture not taught in the schools, but suitable for the wants of the inhabitants, who are the sick, the simple-minded, and the hopeless idiots of the city. The lower portion is state property, given more than half a century ago to the "Society for the Reformation of Juvenile Delinquents," and here is to be found the House of Refuge. Two immense brick buildings, of pretentious architecture, front on the river and are separated from each other by a space of some thirty feet. Back from the line of the south building, along Little Hell Gate for 200 feet or more, then north and west again to meet the upper line of the north building and forming a hollow square, runs a solid wall of granite twenty-five feet high; its smooth masonry and perpendicular lines defy the climbing ambition of the New York boy when once safely put within. The larger of the two buildings, so striking to a visitor on the New York side of the river, is occupied by boys exclusively; the smaller, by girls and by a new division of boys, called the Primary Department.

The number of inmates constantly changes,—some arriving and others leaving,—but taking the average census for the past year as a criterion, it will be near the exact number

to say that there are always about 575 boys and about 85 girls "at home." Of these some 225 boys and about 16 girls are Catholics. Let me tell you here how the children are divided as regards religion. As soon as a child enters, he is asked to which church he belongs. If he says "the Catholic," his entrance card is marked with a big "C" and he comes to me; if he has no religion, then he must follow that of his parents; but if this be unknown, then a large letter "P" is written on his card and he goes to the Protestant Minister. To the latter's congregation belongs everybody not a Catholic, be he Jew or Gentile, Christian or Pagan. The boys are divided into three Divisions: to the largest belong all those over sixteen years of age and here some are found nineteen or twenty years old; the middle division is made up of youths ranging from twelve to sixteen; the Primary Department takes all those between seven and eleven. Up to a few months ago only two divisions existed here, but the wisdom of the managers placed the little fellows apart, much to the satisfaction of everybody. The boys are uniformed. Heretofore the military cadet uniform prevailed,—dark blue blouse and trousers, with blue stripes for the larger, and red stripe for the smaller boys,—but now the navy is in favor, and the boys are gradually changing, outwardly at least, from soldiers to sailors. The new uniform is a decided improvement and gives the boys a fine, manly appearance.

The day is spent in work and play and school. The children rise at 6 o'clock, work at the different trades taught in the shops until noon, and have drill and school in the afternoon. The school is taught by lady teachers who live in the city. Classes begin at 2.30 P. M. and, including interruptions, end at 7.45. Then the boys are tired enough to enjoy a good sleep. Everything is performed as in a modern military school with all the precision of soldiers.

I had an idea of the House of Refuge before I went there, but I was really surprised at the appearance of the boys. I expected to find youthful candidates for Sing Sing, with vice stamped on their features, and without a single redeeming trait; but I was agreeably disappointed. The children are all committed by the courts, 'tis true, but they are not all criminals nor are all sent to the refuge for punishment. Many of them are rather the victims of circumstances than creatures of malice; while others are repairing in this house the sins and crimes of depraved parents. Here are to be found children who have no parents and those whose parents are worse than none; children destitute of

home; boys who run away from home, or are charged with fighting, petty-larceny, and malicious mischief. They are bright, intelligent, quick-witted boys, with all the love of fun, and all the dislike for anything savoring of work or study that boys usually have, but with the same good heads and hearts that you will find in boys outside. I was surprised several times at the affection displayed by both boys and girls. On one occasion I was called to attend the death-bed of a little fellow from Yonkers; when I returned from the comfortable infirmary, a number of the boys crowded round me to ask after the sufferer. One, who had said nothing for some time, finally asked me if I thought the patient would die, and when I said that it was very probable, down went the little fellow's head and the tears began to flow at once. The same affection is shown when one leaves the House; and not envious tears are shed but friendly ones; for while the children are here they become greatly attached to one another. Of course I do not pretend that there are not some here for whose detention the world at large ought to be thankful, but I wish to correct an impression that one might receive, when the name of The House of Refuge is mentioned.

It may be well to call to mind that from the year 1824—when this institution was founded where Madison Square now is—up to within three or four years ago, no priest was allowed to look after the welfare of the Catholic children, except to attend an occasional sick call and then only when the sick child requested it. For the last twenty-five years attempts had been made to obtain entrance, but all in vain. Sometimes the work was put off from political motives, sometimes friends betrayed their trust, and once or twice over zealous priests did more harm than good by trying to use force where tact would have been the most powerful help. So when the priest was admitted a few years ago, he was naturally looked upon as an intruder; and if his first reception was not a friendly one, who can wonder? Father Gaffney should tell you about those first troublous days, when he had but a single friend among all the teachers and officers of that institution and that friend was the organist; but so well did he use his persuasive tongue and so quietly did he creep into the hearts of the people there, that when he left it was with the regret of all, and even now, if his Refuge friends could bring him back, the people of Frederick Valley would soon miss his familiar figure. I put these lines here because the father would not say so much about his work, and yet I have not exaggerated. So when I took

charge of the Refuge children last September, I found that they had Mass every Sunday and confessions every Sunday afternoon. The way had been paved for me and I found everybody ready to give what help they could. I soon found that the children needed instruction; for their former surroundings had not been such as to develop their religious instincts, so that in some cases children of Catholic name and parentage were hardly able to make the sign of the cross. A Sunday School of some kind had to be established, but in that wonderful house of law and order nothing is done without a formal application to one of the numerous committees, formed of the twenty-four members of the Board of Managers. Of these gentlemen I shall speak later.

On inquiry I was informed that all my boys, with the exception of the forty who came to the chapel every Sunday afternoon for confession, were obliged to attend the Sunday School conducted by the minister. To get all the Catholic children and start my own Sunday School was my first endeavor. So on advice I sent an application to the School Committee, which meets every Friday. Friday came and the School Committee referred the petition to the Executive Committee, which was to meet one week later. When their day came, they referred my poor appeal to the General Board of Managers, whose meeting day is the first Friday of every month. When that day came, back my letter went to the School Committee, and was by them referred for a second reading to the General Board, and I was left in suspense for another month. The whole performance seemed to me to savor of an attempt to shirk the responsibility of favoring a change that to some minds seemed radical. I had opportunities to speak, in the meantime, to some of the managers, and, while trying to get personal opinions on the matter, I discovered that some were decidedly opposed to the desired change. I saw that all the influence that could be brought to bear would now be necessary to get the children their Sunday School. Some one suggested that I should see the archbishop and have his approval sent to the Board. This I did, and his Grace even sent a letter to the managers asking that my petition be granted. Finally, the first Friday came and went and on the following Sunday I was informed in the most polite way, that my petition was refused, but that the archbishop's was granted. The explanation was simple. When I asked for the school, I also asked to have teachers come from the city to take charge of the classes. I did not know then, as I do now, how strict the regulation is about visitors coming to see the children,

or I should never have put such a thing in my letter. His Grace's letter had contained nothing of the sort. Soon I received another note telling me, that after Jan. 1, 1895, I could have all the Catholic children in the chapel every Sunday afternoon. So something had been gained, but much still remained. How was I to conduct the classes? In the Protestant school, I was told that some time was given to singing hymns, then an instruction by the minister, and then library books were read till the bell freed the boys from the class-room. I wanted more than that, but this became the basis of my plan. The following Sunday all the children came just as for Mass; their names were taken, the children of each division kept by themselves and divided into two classes; viz, those who had, and those who had not received their first Communion; then I took charge of the largest class, Father De Wolf of the next, a Mr. Gerity, a druggist at Bellevue Hospital, of a third, the Major of the Battalion of a fourth, a lady teacher looked after the Primary Dep't, and a Protestant lady offered her services to hear the girls their lessons, but not to explain them. And so the school runs at present; the plan is far from perfect, and I must admit that it is not a wonderful success so far as regards the studying of the catechism, still it is a good start; the perfecting of the details may come later. We open the school with the usual Our Father, Hail Mary, and Glory said with a precision that would surprise a casual visitor, then we sing a hymn or two,—for we have the use of the organ and the cheerful voluntary services of the organist, a Protestant lady,—then an instruction for ten or fifteen minutes, followed by formation of classes and recitation, a hymn, and prayer at the end, and the boys and girls leave the chapel, as they enter it, marching to the music of the organ.

Some time before Christmas it was proposed to have a high Mass on the Sunday after the feast, as on Christmas day itself there are no religious services of any kind; but on account of the amount of work necessary for an entertainment given by the children at that time, the matter was dropped, as I thought, forever. Easter, however, had been mentioned as a possible day for it. When Palm Sunday came I had enough palms for every child in the house Catholic and Protestant. The censor, holy water pot, etc., were brought from the upper end of the island and the palms were blessed with a ceremonial never before seen in the institution. The incense was a novelty, and its heavy odor hung around the chapel for the rest of the day. What made the ceremony more noticeable was the fact that on

Sunday the minister's service begins half an hour after Mass ends, and his Palm Sunday was like every other Sunday.

Two weeks before Easter one of the managers, not a Catholic, came to me after Mass and asked if I could not have something more than ordinary for Easter. I told him we were preparing hymns specially suited for the day, and that we would do what we could towards celebrating it properly. "But couldn't we have a high Mass on that day?" he asked. "I am ready to do my share of it," I answered, "if the organist can teach the children to do theirs;" and then, after a few moments conversation with the organist, and a short consultation between the Superintendent and myself, this manager settled the matter by saying that we should have a high Mass on Easter. By way of helping the singing the Superintendent added, that any Protestant boy or girl with a remarkably good voice would have to sing the Mass with the Catholic children. I protested against force being used, but was willing to take all the good voices that offered themselves, thinking at the same time that the bitterest upholders of the famous "Freedom of Worship Bill" could scarcely have dreamed of such a thing as a Protestant Superintendent forcing Protestant children in the House of Refuge to sing the Catholic Mass. Then the work of rehearsal began. Day after day, and night after night, teacher and children were constantly practising. All the children were to sing the ordinary parts, but a choir of seventy voices, girls and boys, was formed to support and carry the others along. Solos, duets, trios, grand choruses, all were practised, and, far from being obliged to look for voices, we had more than were needed and the difficulty was to keep the Protestant boys and girls out of the choir. On Holy Saturday afternoon, by special permission, a grand rehearsal was held in the chapel. The organist had everything well prepared and the children were only too eager to show how well they could sing even Latin hymns; but neither organist nor children knew where the Kyrie, or the Gloria or the Credo was to be sung; hence the last practice of the entire Mass. The altar boys too were trained and now nothing remained but to extend an invitation to all the Protestant officials and wait in patience for a morrow of triumph. But I must go back a step or two.

On Palm Sunday the manager, a Mr. March, who had spoken to me about having the high Mass, took me aside and said that he had taken the liberty of buying me some altar furniture, that the box containing it would come in my name in a day or two, and that he wished me to open the box and

see that the contents were in good condition. During Holy Week the box was received, and I found to my astonishment a set of six large brass candle-sticks, six smaller ones of the same pattern, two beautiful brass vases for cut flowers, and a handsomely designed crucifix of the same material. Along with these came twelve solid wax candles three and a half feet in length. The gift was an Easter offering to the Catholic service, and was paid for by the gentleman himself. Not satisfied with this, he had the choice plants of the large hot-houses brought to the chapel, and, as there were not lilies enough, he went to the city and sent over a supply that gave to the chapel the characteristic appearance of Easter. The Superintendent's wife undertook the work of arranging the flowers, and her exquisite taste lent not a little warmth to the cold bare chapel of ordinary Sundays.

On Easter morning the altar, and the platform on which it rests, looked very beautiful. A bank of flowers five feet high rose from the floor of the chapel to the top of the platform; above it stood the little white altar adorned with the gifts of Mr. March in all their untarnished beauty, the lights with the piled up plants on either side reaching from the floor to the largest candles; and then high over everything, and made more striking by its back ground of maroon, hung a beautiful cross of white roses the product of the Refuge hot-houses. Cut flowers too were there in abundance, and these and the modest Bermuda lilies filled the chapel with a sweetness to which it had long been a stranger. The children sang the Mass in a manner incredible, when one considers the short time in which it was prepared and the great difficulty that such children have in singing anything in a foreign tongue. A number of Protestants were present and it was evident that they were witnessing for the first time the solemn ceremonial of the Church. Who knows but later some seed fallen into their hearts on last Easter may spring up and bring its hundred fold?

The ten o'clock bell interrupted my sermon and then began the removal of those things that belong to the Catholic service. I should have mentioned before, that my altar is carried into the chapel by the boys on Saturday afternoon, and carried out again just as soon as Mass is over Sunday morning. And so on Easter, when the altar and lights and the real beauty of the chapel were removed, it is no wonder that a Protestant remarked to me, as soon as the necessary changes were made, that the Protestant service would not amount to much that morning. My only regret of the day

is that I could not have the altar and its surroundings photographed.

Some weeks ago I sent another application to the School Board, this time asking for more confession time. Besides what I had, I wanted the hour from 8 to 9 every Sunday morning, but no one but the board could grant such a privilege. The Sunday after the School Board meeting, one of its members met me, and while profusely apologizing for the apparent tardiness of the Board in taking up my petition, assured me that what I asked would be granted. Later on I met another manager and he too spoke of my petition and said about it: "If we cannot grant you, father, just what you ask, I will tell you how to go about getting it." This certainly was encouraging from a man who had opposed me in the beginning of my work. A few days after, my request was referred to the Executive Board and by them granted, as far as I know, without any opposition. One manager, in speaking to me afterwards, informed me that the same request was made and refused just a year ago. The readiness with which this last permission was granted and the seeming desire to put no obstacles in the way of the priest, force me to conclude that those in charge of the Institution see the benefit of having the priest look after the Catholic children.

And now prudence suggests that I trouble the managers no more at least for some time. Some advance has been made, and it needs no prophet to say that as great liberty will be given the priest here in a short time as is allowed in any public institution. To be always asking for some new permission is only to cause alarm—for they have not yet lost all fear of the wily Jesuit—and to confirm all in the opinion expressed by one, that "when once the priest is admitted, he is so aggressive!"

I have many other things I should like to speak of here, but my time forbids. Perhaps I may have something for your next issue.

Yours in Christ,  
J. C. HART, S. J.  
*Catholic Chaplain.*



## BOOKS OF INTEREST TO OURS.

### RECENT PUBLICATIONS.

*Indian and White in the North-west*; or, a History of Catholicity in Montana, by L. B. PALLADINO, S. J. Illustrated with photogravures. Pp. xxv; 409.—Price \$4.00. Baltimore, J. Murphy & Co., 1894.

No one who has at heart the works and doings of the Society, can be indifferent to Fr. Palladino's book. Truthful and interesting as the famous "Relations," it is likewise an impartial history and by no means an overdrawn picture of the heroic labors of Ours in Montana. One has to read between the lines to fully grasp the untold sufferings our fathers had to undergo, and the difficulties they have still to overcome, in order to bring and keep those restless and wayward tribes under the regenerating influence of our religion. The author has devoted some pages to expose the absurd and godless system which the enemies of religious education are about to enforce in all the Indian reservations, and which, if put into practice, must needs overthrow and undo the now peaceful and thriving missions reared with such loving care and self-sacrificing devotion. De Smet's one ambition was to revive at the foot of our Rocky Mountains the reductions of Paraguay; when St. Ignatius', St. Xavier's, St. Peter's, St. Labre's and the Holy Family missions will be things of the past, the reader of Fr. Palladino's history will admit that the followers of De Smet came very near realizing the fond hopes of their large-hearted leader.

The second part of "Indian and White" deals with the development and present condition of the diocese of Helena, and ably sets forth the good work done in the past and the bright hopes of the future.

The book is well written; the style is free, easy and sustained, and the anecdotes, judiciously interwoven in the text, are full of charm and good humor. We regret that the price of the book is such that it will prevent its having as wide a circulation as it deserves.

Die Glaubwürdigkeit unserer Evangelien; ein Beitrag zur Apologetik von HEINRICH BÖSE, S. J., mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Ergänzungshefte zu den Stimmen aus Maria-Laach, 63; Freiburg im Breisgau, Herdersche Verlagshandlung, 1895.

This pamphlet of 140 pages contains a clear, short and, what may be called, popular proof for the credibility of our gospels. We need not here delay over the opportuneness, not to say the need, of such a work. The reader will feel convinced of this by a perusal of the modern views concerning the genesis and the character of our gospels as given in the first section of the little work (pp. 7-20). In the second section (pp. 20-106) the author gives the historical proof for the antiquity and the apostolic origin of the gospels. St. Irenæus, St. Justin, Tatian, the Muratorian canon, St. Clement of Rome, the catacomb of St. Priscilla, St. Polycarp, Papias, St. Ignatiûs, Barnabas, Basilides, Valentinus, and the churches of Greece are the principal witnesses. Without exceeding in scientific technicalities, the proofs are presented in their concrete historical setting, and copious references to modern researches on the various texts are added. In the last chapter of the second section, the author gives the general result of his disquisition, considering our gospels at the early date of about 90 A. D. In the third section (pp. 106-136), we find a study, first, of the reliability of the gospels that may have been written between A. D. 80 and 100; secondly, of the gospels written before 80 A. D.; and lastly, the reliability of the gospels as apostolic writings. The last few pages contain a fitting "Schlusswort." The pamphlet will be found a handy treatise on both the orthodox and the unorthodox views of the subject.

*Andree Ferrario, Cardinali Archiep. Mediolanensium.*  
Ode, P. OCTAVIUS CAGNACCI, S. J.

Father Cagnacci needs no introduction to our readers for, besides the fact that one of his poems appeared in the LETTERS, the father's success and deserved celebrity in Latin poetry and the words of praise and encouragement given him by our Holy Father, the Pope, have brought him prominently before us all, as a worthy successor of that long line of Latin verse-writers who have gained world-wide renown for the Society. With great delight, therefore, we welcome this latest production of Father Cagnacci's pen, sustaining, as it so well does, his former great reputation, confirming our Holy Father's golden opinion, and giving us all assurance that the inherited glory of the Society entrusted to him will be handed on undimmed to his successors.

When we recollect that the instinct for good Latin is bequeathed to our brethren of Italy almost by right of birth, it would be presumption in us, where our inferior knowledge would make us unfit judges of even imagined faults, to speak in any but terms of greatest praise of the composition of the ode before us. With regard, however, to the rhythm and poetic style we might be permitted to mention some things which occurred to us in the pleasant reading given by Father Cagnacci. The father has shown a marked predilection for

the Alcaic measure, and knowing the capabilities which Horace showed that measure to possess, we cannot but be pleased with his choice. We have noticed, however, both in this as well as other odes that in the Iambic dimeter hypercatalectic or third line of the strophe, use is frequently made of the less common and less musical arrangement of accents. Horace's "Hunc Lesbio" (1, xxi.) and "Ab insolenti temperatam" (2, iii.) though the latter is a beautiful example of his favorite antithesis, are not of such frequent occurrence as to warrant us in concluding that the Roman poet held a monosyllable and a Cretic to be a musical beginning or a quadrisyllabic word, a musical ending to this third line. The ear too attuned to the harmony of the Alcaic stanza will not fail to note that the disposition of accents, consequent upon the use of such combinations, mars not a little the onward march of this noble measure. These remarks apply to "Tum charitas, Quo transfugas, imago purpurati," and "heroum auspicatum" of the ode. Yet, the motive inspiring us aside, it is almost a sacrilege to disturb such beautiful lines, especially the grace and suggestiveness of "Jam nova Caroli Spirans imago purpurati," with any of the fine technique of verse.

We seem, moreover, to miss here and there that familiarity with nature, that warmth and color of thought that is needed to keep Latin verse lifted out of the confines of Rhetoric whither it tends at times. But the "Contaminatis fert medicamina" reminding us in amplitude of tone and pleasing antithesis of Horace's "Insanientis dum sapientiae" (1, xxviii.), and "Jactante fulgorem Leone," and the exquisite feeling and melody of "Vos cupidis manet ille palmis" are evidences enough that the trifles dwelt on are lost in the lustre of the whole, and that Father Cagnacci has richly merited the honors bestowed on him and has abilities both from nature and from the study of the masters of Latin song (compare "insignes et imos" of the ode and Horace's 3. i.) which will sustain the reputation of the Society in the field of Latin poetry. We look forward to many another treat from our modern Casimir, and earnestly hope that he find a host of imitators in the good work of Latin versification in an age whose mania for dollars and cents threatens to deal a death blow to the Latin muses.

*Breve Ragguaglio Intorno alla Vita del P. FERDINANDO PUNTSCHER, D. C. D. G.*

In the LETTERS for April 1894, we acknowledged the receipt of the "Odæ Octavii Cagnacci e Soc. Jesu."

The brief sketch of the life of Fr. Puntscher, from the pen of the same author, contains much that will incite the reader to imitation as well as to admiration. The account of the vicissitudes of the Novitiate of Verona, during the troublous times of the revolution of 1848, disappointed us only by its brevity. The little anecdotes of the repairing of the "par-

occo's" dusty old clock by Fr. Puntscher, to prove that he was really a professor of physics and mathematics, and of the appointment of Fr. Puntscher to the Chinese missions, because of his skill in making sun-dials, are amusingly told. In the remaining chapters, we read the story of Fr. Puntscher's life in China from his own letters. And it is because the author has opened to us so many of Fr. Puntscher's letters, that we are enabled to realize vividly for ourselves, the meekness and amiability of the character of this holy missionary.

*Marie et la Compagnie de Jésus.*—Par un père de la même compagnie. Uclés, Imprimerie du Scolasticat, 1895, 1 vol. in 12, 400 pages. Price 2 francs.

This little book is by Père Drive, who has just been appointed sub-Director of the Apostleship of Prayer in the place of the late Père De Martial. It is a work for Ours only, as the titles of the eleven chapters which compose it show. Thus we have "Marie et le Fondateur de la Compagnie," "Marie et l'Institut de la Compagnie," "Marie et la vocation à la Compagnie," etc. It is not for sale by the trade but application should be made to "Colegio de Uclés, por Tarancon (Cuenca) Spain.

*Month of the Sacred Heart.*—Extracted from the life and writing of *B. Margaret Mary*. Translated from the French by the VERY REV. H. B. MACKAY, O. S. B. London Art and Book Company. Pp. xxxii. 196. Price 3 shillings.

It gives us the greatest pleasure to recommend to our readers this beautiful "Month of the Sacred Heart. It has been long and well known in France, and it surely deserves its wide circulation, as nothing could be better for a book of devotion to the Sacred Heart than extracts from the letters and writings of her to whom the devotion was revealed and who has been placed by Holy Church on our altars. Let our readers not expect to find here an easy going sentimental piety, as is too often the case in our books of devotion. The little book breathes love, indeed, and fervor, but it does not cease to remind us that it is by sacrifice and the cross we are to get nearer the divine Heart. It is rare that a book of devotion is so well and faithfully translated. Canon Mackey, well known for his excellent translation of the "Works of St. Francis De Sales," has brought his learning and experience to put into the best of English this beautiful work drawn from the writings of the Blessed daughter of the holy Doctor. We may confidently recommend this book as a little gem and the very best "Month of the Sacred Heart" for Religious and interior souls. Copies may be obtained from Benziger Bros.

NEW EDITION OF THE INSTITUTE.—Father Rodeles has finished his work in preparing the new edition of the Institute; and he has already left Fiesole. The previous excellent edition was exhausted; and there was nothing on hand wherewith to meet the demands of Ours for copies. The editor has availed himself of the opportunity to introduce some important modifications in the arrangement of the volumes. The Bulls have been set in the first place; and such documents as could not take their proper rank before now fall into line. So too with the Decrees of the latest Congregations. Divers critical readings of the Institute have been attended to. And, finally, the Index has been recast on the most complete and manageable plan for consultation.

FATHER COLOMA. — A short account of Father Coloma and his work appears in the April number of the "Globe" by Mary Elizabeth Springer, entitled "Father Coloma's Trifles," for thus she translates "Pequeneces." This rendering of the word "pequeneces," is not happy, nor is the sketch given of Father Coloma's life such as would be written by a Catholic. She has translated "Pequeneces" but has not yet found a publisher. Father Coloma's new story is entitled "Boy," an English title, and is being published in the Spanish Messenger.

Upon another of our Spanish Fathers, Padre Antonio Vicent, Our Holy Father has recently conferred a great honor, in sending him a papal brief, in recommendation of his books on the condition of the workmen and the social question. Though all of Padre Vicent's works are praised by His Holiness, the one entitled "La Encíclica de Nuestro Santísima Padre Leon XIII. *De Conditione Opificum* y los Circulos de Obreros Católicos," which has just reached a second edition, is singled out as a proof of the devotedness of the author to the wishes of the Holy See, as made known in the encyclical "Rerum Novarum."

Father J. V. Baniel, formerly professor of the Juniors of the province of France, but now at Angers in his tertianship, has published this past year in the different numbers of the "Revue de l'Enseignement Chrétien" of Paris, a series of articles touching the "Ratio Studiorum." They are entitled "Causeries Pédagogiques," are very practical, and are not written in a narrow spirit but are broad and catholic. They are soon to be issued in book form.

FATHER WATRIGANT is working with his usual energy on the Exercises. He writes us that he is preparing an historical work on the "Origin, the Authority, and the Inspiration of the Exercises of St. Ignatius." He will begin with a sketch of the history, and the philosophy of the history, of asceticism

up to the time of St. Ignatius, then he will show from what sources, under the direction of the Holy Ghost, he has drawn. He has made, he tells us, very valuable discoveries on this point.—Another work, which is well advanced but is not yet ready, is a “Treatise on the Scientific Study of the Exercises.” The analysis of this work shows that it will consist of a number of letters. The first letter, for example, is a “Letter of Questions,” and introduces a young scholastic to us who knows, as he says, sufficiently well the teaching and the practical economy of the Exercises, but desires a scientific knowledge of the work, which will be more interior and elevated. This is given in the following letter entitled “Letter of Answers.” We trust that the author will be able to bring out these works, which are so useful to Ours, without delay.

We have been requested to inform our readers that the “Galerie de la Compagnie” by Père Hamy, the price of which is 400 francs (\$80), can be obtained complete for \$43, being sent by registered mail post paid, by application by letter to, “Colegio de San Juan, Saltillo, Coahuila, Mexico.” Our readers will recollect that this work, which is now complete in eight volumes, consists of 400 portraits reproduced in photogravure of the most distinguished members of the Society. An explanatory biographical and historical text accompanies the portraits.

In the PROVINCE CATALOGUES of the current year there exists a notable discrepancy in the number of the *augmentum*. We cannot here enter into a thorough investigation of the causes of this discrepancy; but the figures are considerable enough to merit attention: The *augmentum* is 220 in the catalogues of Anglia, Campania, Germania, Neapolitana, Veneta; 221 in the catalogues of Aragonia, Austriaco-Hungar., Galiciana, Lusitana, Marylandia, Mexicana, Romana, Sicula, Toletana, Neo-Aurelian.; 222 in the catalogues of Missouriiana, Neerlandia, Canadensis; 235 in those of Francia, Tolosana; 259 in those of Belgica, Castellana, Lugdunensis, Taurinensis; 268 in the catalogue of Hibernia. Perhaps the time at which the various catalogues are issued accounts for some difference in the number of the *augmentum*, but this cause is hardly sufficient to explain the difference of 48. Since these figures may become important in future statistics, it would be well to take notice of the fact, that in the next catalogue it may be accounted for satisfactorily.

The author of the “Manuel des Exercices” reviewed in our last number is Father Victor Mercier, spiritual father at Poitiers and author of “Concordance de l’Imitation et des Exercices.”

ACKNOWLEDGMENTS.—*From Manila.* “El Magnetismo Terrestre en Filipinas;” “Relacion de las Islas Filipinas;”

"*Cartas de China y Japón*," with a number of books and pamphlets on the native languages.

From *Padre E. M. Cappelletti*, Colegio del Sagrado Corazon en Puebla, Mexico, "Observaciones Meteorologicas."

From *Padre Pedro Espina*, "Meteorogological Observations" of Puebla, Satillo, Mexico, "Nociones de Calculo Superior."

From *St. Xavier's College, Calcutta*, Calendar for 1895.

From *Fr. Watrigant*, "Retraite et Retraitants" by A. de Veysier, a number of books on retreats, etc.

From *Fr. F. H. Daly, Mungret*, The Ignatian Album.

*Our Usual Exchanges*, "Letters and Notices," "Lettres de Mold," "Lettres de Jersey," "Lettres de Ucles," "Civiltà Cattolica," "Revista Catolica," "Précis Historiques," "Messengers of the Sacred Heart of New York, England, Ireland, Innsbruck, Mexico," "Stonyhurst Magazine," "Compte-Rendu de l'Ecole Apostolique de Turnhout, 1895."

Province Catalogues from England, Lyons, Turin, Toledo, Sicily.

### ANSWERS TO QUERIES.

XXVIII. Father Watrigant sends us the following items about this Query: It seems certain that in the time of St. Ignatius in some churches retreats were given to a body of people together, and even to a large body. See the curious letter of Fr. Polanco of June 18, 1554, in the "*Cartas de San Ignacio*."—Were these collective retreats closed (*retraites fermées*), i. e. in solitude, and with meditation? It is sure that a house was hired in Siena for retreats (*Diertins, Historia Exercitiorum*, lib. 4, no. 5, and especially "*De Origine et Progressu S. J.*" Auctore Simon Rodriguez). It is also sure that when the Exercises were given to monasteries they had to be given to a body collectively (*Diertins, passim*). Thus *Diertins*, lib. 4, no. 11, "*Pannæ centum simul excebantur*." *Diertins*, lib. 5, no. 16, "*Oviedus apud Franciscum Gandiæ Ducem quatuordecim simul exercet*." *Diertins*, lib. 4, no. 28, "*Barcinone tanta erat Exercitia petentium multitudo ut decem institutores non sufficerent*." From this last phrase it seems fair to conclude, that, at Barcelona at least, the retreat in such a case was not given to a body together.

The whole of this Query appears to be pervaded by the following general principle. As there has been a progression in Catholic dogma, just so has there been a sort of progress in the application of the Exercises: the giving of collective retreats was not attempted in the beginning. St. Ignatius himself encouraged new applications discovered; for example, when Fr. Sylvester Landinus (*Diertins*, lib. 6, no. 19) applied the First Week to a sort of public retreat or mission, St. Ignatius was very much pleased (Cf. *Cartas de San Ignacio*, vol. 2, p. 226).

Fr. Francis Villanueva ought to be studied, see *Diertins*,

lib. 4, no. 35, "in augusto tugurio quosdam exercet"—here is the *House of Retreats*. See, above all, the Letters of Fr. Denys, "Monumenta Historica Societatis Jesu," pp. 618, 619, 620 (1895).

St. Francis Borgia's House of Retreats was the Hermitage of the Magdalene (Monumenta, pp. 491, 557)—but not for collective retreats. In the Monumenta, p. 613, we are told a priest gives the Exercises to some orphans, probably all together. Fr. Pelletier (Monumenta, p. 514) gave a retreat to nine ladies at one of their houses, no doubt collectively. St. Charles Borromeo established an ascetery for retreats; we are not told whether they were collective.

Luzzago, a friend of St. Charles, opened one of the first Houses of Retreat; it was near Brescia and was intended for laymen and ecclesiastics (Life of Luzzago by Fr. de Balmigheim, and Rosignoli, Notizie Memorabili, book 2, chap. 3, par. 1). From the beginning of the seventeenth century there were collective retreats for the sodalities. Fr. Pavone of Naples issued a sort of Directory for collective retreats of school-teachers, priests, etc. There were retreats in France and elsewhere given to schools in a body.

But Houses of Retreats organized on a large scale began especially with Fr. Huby. St. Vincent de Paul indeed had a large House of Retreats in Paris before Fr. Huby, but I do not know whether collective retreats were often given in it, unless to students about to be ordained. At any rate, the example of St. Vincent did good.

Houses of Retreats vary according to the kind of exercitants. Fr. Huby received 300 or 400. I have all his regulations, as I wrote in my Library of the Exercises. Other regulations for collective retreats, of sodalities and of other bodies, are also in my possession. In Part 5 of Hectoreus, "Solitudo Sacra" will be found directions for a sodality retreat as it was made formerly.

I propose to publish a volume with all the rules and various methods followed in different places. Treasures in this line are in my possession. I have no regulations, however, for retreats of the time of St. Ignatius, though I discovered last year a kind of Directory sent by Fr. Hofæns, Provincial of Germany, who entered the Society in 1554. I hope to publish it soon.—Finally, did St. Ignatius give the Exercises to many together? I do not think so, unless one calls retreats the explanations given to groups by St. Francis Xavier of the Methods of Prayer. St. Ignatius may have given the Exercises thus at the Hospital of St. Lucy at Manresa.

XXIX. On the question of the first American Jesuit, if "American" be taken in the restricted sense, to signify one born within the present territory of the United States, I think he is pointed out by the following extract from Shea, "History of the Catholic Church, Vol. 1. p. 454.



“A famous native of Florida, baptized in all probability in the parish church of St. Augustine, died in Mexico about 1695. This was the Jesuit Father Francis de Florencia, born in Florida in 1620, who took the habit of the Society of Jesus at the age of twenty-three, and who, after being professor of philosophy and theology in the College of St. Peter and St. Paul, and having rendered great services to the bishops whose confidence he enjoyed, was sent as procurator of the Mexican province to Madrid and then to Rome. He was subsequently appointed procurator at Seville of all the provinces of his Order in the Indies, but finally returned to Mexico, where he died at the age of 75. He acquired a high reputation as an author, having published a Menology of the illustrious members of the Society in New Spain, a work on the Shrine of Our Lady de los Remedios, a still more important work on the Apparition and Shrine of Our Lady of Guadalupe, a History of the Society of Jesus in New Spain, and other works.”

If “American” be taken in a still more restricted sense, to signify a native of the English colonies, then the first American Jesuit was Fr. Robert Brooke. “He was born in Maryland in 1668, and entering the Society of Jesus at Watten in 1684, was apparently the first priest of the order ordained from Lord Baltimore’s province, and he is the first of five priests his family gave to the Society of Jesus.” Shea, 1. 84.

The name of Fr. Robert Brooke appears continuously on the records of the Maryland Mission from 1696, until 1714, when the note is appended: *Obiit in Maryl. 18 July, 1714 (ita Oliver) æt. 51, Soc. 30.*—There is a Coadjutor Brother, William Burley (Marylandus) on the Catalogue for 1690.—John Royall, born in Pennsylvania, Sept. 22, 1729, was probably the first native of Pennsylvania ordained to the priesthood. He seems never to have returned to America. The Record says: *1770, P. Joan. Royall (American), obiit in Anglia, 17 Apr.*—Shea, speaking of the expulsion of the Society from the French Missions in America, has this note: “The only priest of Louisiana birth I trace in this period is Father Stephen Bernard Alexander Viel, S. J., a poet and scholar, born at New Orleans, Oct. 31, 1786, died in France in 1821.” 1. 591.—There are, undoubtedly, earlier Jesuits of Mexico, Peru and Brazil, and, perhaps, of Canada.—*E. I. Devitt, S. J.*

## QUERIES.

XXX. Père Watrigant asks information about the attitude of Protestants in regard to the Spiritual Exercises.— What has been their criticism of the book? their praise of it? What books have they published on the Exercises, or on retreats, such as are given by some Anglican Ministers? How can the Exercises be best used to effect conversions to the faith?

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

XXXII. Where is the authority in the "Relations" for the statement of Monmitte, etc., that the Jesuits established a college at Kaskaskia, Illinois?

XXXIII. Who is the author of the Latin Play "Deceptores Decepti?" See page 293 of this number.

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## OBITUARY.

FATHER WILLIAM H. DUNCAN.

William Harris Duncan was born in Alabama, October 19, 1835, and died at Georgetown College, fortified with all the rites of the Church, on Friday, November 2, 1894. His father was a landed proprietor, engaged extensively in the raising of cotton, and the family lived on a large plantation, in the neighborhood of Montgomery, the capital of the State. His character and mode of acting bore the impress of the surroundings amid which his early years were spent. There was a freedom and openness of manner which spoke of life in the open air, with horse and rod and gun. He had little of the athletic spirit, as understood at the present day, nor was he inclined in after years to vigorous exercise, but, at the mention of old-time field-sports, he quickly kindled into enthusiasm, and recalled his boyish experience and adventures with graphic description.

The opportunities for instruction and for Catholic life and practices were very limited in Alabama, at the time of his birth. Catholics were few, and there were only five priests in his native State. Montgomery was one of the first places, outside of the episcopal city of Mobile, to be supplied with a church and resident pastor. It used to be visited at irregular intervals by the missionary from Columbus, Ga., and the Duncan family is mentioned with respect by Rev. J. J. O'Connell, in his work, "Catholicity in the Carolinas and Georgia." Speaking of his visits to Montgomery, he says: "The congregation was small, but the Duncans and other Catholics of influence and social eminence, and the piety of all, made Catholicity respectable" (p. 589).

He entered Georgetown College when quite young. His name is inscribed in the first printed catalogue, that of 1850-51. In that year he was in the class of poetry, and he received the degree of A. B. in 1853. Georgetown was then a distinctively southern college; of the whole number of 214 students, only seven were from the northern States. One sign of the changes wrought by the intervening years is furnished by the statistics of the last annual report, which show that more than half the boarders come from the north of Mason and Dixon's line. It was not a soil or atmosphere favorable to the development of religious vocations. Aspirants to the ecclesiastical state were rare, and the few, who aspired to the priesthood, naturally turned to the Society. Among the scholars of 1853, we find the names of six who entered the novitiate, of whom two persevered to the end, whilst the subject of our sketch seems to have been the only candidate for the ranks of the secular clergy. Even he must have shown signs of what was ultimately to come, for his teachers and prefects expected it, and rejoiced when it came,

After graduation, he studied law privately in the office of a relative, who was winning a high reputation at Montgomery, and in due time he was admitted to the bar of his native State. But it was not a congenial profession, and he entered the theological seminary of Mt. St. Mary's Emmitsburg, August 15, 1860. At the breaking out of the Civil War, he went South, and having completed his ecclesiastical studies at Spring Hill College, where, during those troubled times, the Bishop of Mobile had placed his seminarians under the direction of our fathers, he was ordained to the priesthood by Bishop Quinlan of Mobile, at Montgomery, his home, May 4, 1862. For the next seven years he was assigned to duty at the cathedral of Mobile, for he and the bishop were closely united by mutual esteem and friendship. His ministry began when the war was at its height, and although Alabama was for a time remote from the scenes of active hostility, yet the tide of conflict rolled into Mobile under Farragut, and when the city was captured, and the fortunes of the Southern Confederacy waned, the inhabitants of Mobile were subjected to many hardships, and the labors of the clergy were trying and arduous. A virulent epidemic of yellow fever aggravated the situation, and the young priest responded heroically to the demands of duty and charity. The esteem in which he was held may be judged by this, that years afterwards, when the See of Mobile became vacant, and he had long severed all connections with its people, the unanimous voice of the clergy who knew him best designated him, as the most worthy to fill the difficult position. The burden would have been intolerable to one of his disposition, but he was spared this trial to his humility, and when the efforts to elevate him to the dreaded honor was baffled, his thanksgiving was sincere.

It was a great sacrifice for Bishop Quinlan to part with his friend, a good and active priest, in the flower of his promising usefulness, and a native too of the State, in which ecclesiastical vocations are phenomenally rare; but he was persuaded that it was a divine call, and, on January 13, 1869, Fr. Duncan attained the object of his desires, when he was received into the novitiate, at Frederick. During the second year of his probation, he helped to give some missions, and spent a short time at Woodstock in rapid review of studies, and having taken the vows, he was transferred to St. Mary's Residence, in Boston, where he was destined to remain until near the end of his earthly course. He was assistant to Fr. Robert Brady, until May, 1877, succeeding to him as superior, and retained this office until October, 1891. He still continued at St. Mary's as assistant in charge of the schools, until his appointment as procurator of Georgetown College, in 1893, in which occupation and place, he died.

The surroundings of the North End of Boston were in marked contrast with those of his life hitherto. It was a crowded tenement district, with an immense population, almost exclusively Irish and Catholic. The people were gen-

erally of the laboring class, and the administration of such a parish made large and incessant demands upon the time and charity of those in charge of it. The work was hard, but it had its compensation in abundant fruit. Rarely has there been seen the intensity of practical faith, such generous correspondence with the broad plans of the pastors, such grateful recognition of their efforts, as characterized the old congregation of St. Mary's.

Father Duncan was for many years the Director of the Sunday school, and also of the parochial schools. He was always an earnest promoter of Catholic education, and the schools grew and flourished under his fostering care. There was much indifference and opposition, and for a long time, St. Mary's possessed the only parish school for boys, in the city of Boston.

It was during this period, that the old Armory was purchased; remodelled and enlarged, it furnished accommodations for all the children, when the insufficient buildings, which had hitherto served for school purposes, were demolished or sold. A new and spacious residence arose on the site of the old church, taking the place of the cramped quarters, in a house at an inconvenient distance, and outside of the parish limits. The beautiful new church was completed, and finally freed from debt, by the heroic efforts of the pastors, and the unstinted generosity of the people. In all the works of those busy years for the glory of God and the salvation of souls Fr. Duncan had a memorable share.

He was prudent in the administration of affairs, and as a superior his kindness and charity endeared him to all. His cheerful disposition and considerate regard for others made him beloved by those with whom he lived. His cordial address and hearty manners attracted people, and those who knew him were unwilling to lose his friendship. His fund of interesting and edifying anecdotes was inexhaustible, and with him a story never suffered in the telling. He was exact as a religious, scrupulous in obedience and observance of the rule. He was open-minded himself, and hated dissimulation and underhanded practices. He was prompt to help the deserving poor, but imposters excited his righteous indignation.

The last year of his life was spent at Georgetown College. It was a great change from the active life among the people, to the monotonous occupation of the treasurer's office in a boarding-school. Although his health was seriously impaired, he fulfilled the duties of the position with efficiency, and preserved a calm and cheerfulness of temper which won the admiration even of thoughtless youth.

He had gone to Alexandria, Va., on Thursday, September 20, to hear confessions at the convent, and on his way home in the evening, he had a stroke of paralysis, whilst waiting for the train at the station. The railroad officials would not permit him to be put on the car, and as he was helpless and almost speechless, it was some time before he could get any-

one to communicate with the college. A despatch conveyed information of his state, and a carriage was sent with the doctor and Spiritual Father; but, meantime, a cab had been procured, and he was driven in this inconvenient vehicle, over the rough Virginia roads, and reached home during Litanies. The case seemed hopeless from the beginning, and the last sacraments were administered without delay. At one time, after two or three weeks of uncertainty, there seemed to be a hope of recovery, and he remarked that he had resigned himself to die, and after the preparation, it would be much harder to look forward to years of helpless inactivity. He lingered on until Friday, November 2, cheerful and resigned, and conscious until within twenty-four hours of death, which occurred at an hour after midnight, when the Church commemorates all the Faithful Departed.—R. I. P.

#### FATHER JULIUS POTTGEISER.

Father Pottgeiser was born at Coblenz on the Rhine, March 10, 1813, entered the Society at Ertavayais, Switzerland, September 29, 1831, was ordained priest at Fribourg, April 8, 1846, and was sent to America in May, 1848. Having spent three years as professor and preacher at Fordham, N. Y., he returned to Germany in 1851, where he became well known as a most efficient missionary; together with other fathers of the Society he gave missions in the principal cities of Germany. When the Society was expelled from Germany he came, in November 1871, again to this country and spent ten more years in missionary labors among the Germans in the Buffalo Mission, and was for a number of years preacher in St. Michael's church, Buffalo. When he became too feeble for this work he prepared a German edition of his sermons for Sundays and festivals, which was soon followed by an English translation. Comforted by the consolations of Holy Church, Father Pottgeiser died peacefully and without pain, at Canisius College, Buffalo, N. Y., December 2, 1894.—R. I. P. —*Fordham Monthly.*

#### LIST OF OUR DEAD IN NORTH AMERICA

From Feb. 15 to May 15, 1895.

	Age	Time	Place
Fr. Anselm Ussanaz.....	76	Mar. 7	Grand Coteau, Ia.
Fr. Andrew P. Keating.....	52	" 22	Jersey City, N. J.
Fr. Stanislaus P. Lalumière	73	" 23	Cincinnati, Ohio.
Fr. Henry B. Tarr.....	40	Apr. 3	Tampa, Florida.
Fr. John B. De Wolf.....	74	" 9	St. Francis Xavier's New York.
Fr. George Hieber.....	58	" 13	Buffalo, New York.
Fr. Francis X. Nopper.....	63	" 16	Holy Cross, Worcester, Mass.
Br. Nicholas Curtius.....	50	" 25	Canisius College, Buffalo, N. Y.
Fr. James A. Ward.....	82	" 29	Georgetown Coll., Wash'u, D. C.

Requiescant in Pace.

## VARIA.

**Alaska.**—The “Messenger” and some newspapers led us into a mistake in the last number in regard to the appointment of Father Tosi. He has not been appointed Vicar-Apostolic, but *Prefect-Apostolic*, of the Jesuit Missions in Alaska. He will, therefore, not be consecrated bishop, as was at first stated, but will continue to have the power of giving confirmation, though remaining a priest. The Jesuit Missions in Alaska were erected into a Prefecture Apostolic by a brief dated July 26 or 27, 1894. The official documents were received too late last year for the San Francisco steamers, and hence they will not reach Father Tosi till some time next June, as the steamer leaves at the beginning of May. There is no news from Alaska and no letters are expected from there till the latter part of next July.

**Austro-Hungarian Province, Innsbruck.**—During Lent, Fr. Volbert gave a very successful series of conferences to the men of the city. The attendance was most gratifying. The church was literally packed from chancel to door. All classes of society were represented. One night two army Generals were seen paying the closest attention. The papers say, also, that the leaders of the Socialists attended to hear what the Jesuit had to propose for the solving of the Social problems. The Archduke Ferdinand Karl, who is in garrison here, a brother of the future emperor, Franz Ferdinand, called during the course of the conferences to congratulate Fr. Volbert, and announce his desire of attending. A place was reserved for him within the sanctuary. The number of men who followed the sermons is estimated at 1500, quite a fair showing for Innsbruck. This is all the more gratifying as our church here is known as a *frauen-Kirche*. At the Communion which closed the conferences, two priests were occupied for over half an hour distributing the Bread of Life.

**University Notes.**—The number of students of the University shows a steady increase. In the semester just closed, we had in Divinity 295, Law 249, Medicine 323, Arts and Sciences 141, total, 1008. Natives of the Empire numbered 790, foreigners 218. In the beginning of October, the theologians were 289, of whom 200 were seculars, representing 66 dioceses, and 89 were regulars, including 43 Jesuits.

**The Rectorate.**—For some years past no Jesuit has been elected to the office of Rector Magnificus. The reason given by the other faculties is, that a theologian could not represent the University politically in the Tyrolese Legislature, where the Rector has a seat, *ex-officio*. Within the last week, several papers have been stirring up the question of the exclusion of the theological

professors, pointing out that Innsbruck is the only university in the Empire that ostracizes the Divinity Faculty. It was also remarked that the office has lost much of its prestige since the exclusion of the Jesuits. Finally, wrote one editor, we expect to see a representative of higher education, not a wire-puller of partisan politics, in the person of a Rector Magnificus. The articles have created some sensation.

*Mission in Vienna.*—An event of historical importance was the mission given by our fathers in St. Stephen's Cathedral in Vienna. It is the first time since the disastrous reign of Joseph II. (Frederick the Great's "My brother, the sacristan") that Jesuits have appeared in the pulpit of the *Dom-Kirche*. The mission was a decided success. Cardinal Gruscha, Archbishop of Vienna, and the Papal Nuncio attended, as well as some members of the Imperial House. The papers stated that when, towards the end of his sermon, Fr. Kolb called on the vast audience present to proclaim anew their allegiance to the Church of their ancestors, a shout of acquiescence rose from some twenty thousand throats that seemed to make the ancient cathedral rock to its foundations. It is hoped that great good will result from the mission.—*From Fr. Fanning.*

*Baltimore, Loyola College.*—The members of the class of '99, Second Grammar, gave here a dramatic entertainment so successfully that they were requested to repeat it in the Concert Hall, Academy of Music, for the St. Vincent de Paul's Society. At the repetition of this play, the "Critic," the regular dramatic club of the college presented by request the trial scene from the Merchant of Venice. In the same hall the dramatic club gave, a week later to a crowded audience, Henry IV., and won great praise. The class of '97 gave a fine rendition of the "Ancient Mariner" with Dore's illustrations.—The lower classes are large; in rhetoric there are eleven students; poetry, 14; first grammar, 22; philosophy, 4. In the extraordinary classes of Latin, French, German, and philosophy, which are held at night, there are about 70.—The church was better attended than ever during Lent. The Novena in honor of St. Francis Xavier was remarkable for the attendance; the holy Communion were 2000.—A Latin play was given April 22, by the class of '96, and most successfully.

*Belgium, Consecration of Father Van Reeth.*—On the feast of St. Joseph, his patron, Fr. Joseph Van Reeth was consecrated bishop at Antwerp by Cardinal Goosemans. The new bishop chose Antwerp as the place of his consecration and our college church there, because Antwerp is his native city and our college of Notre Dame the place where he received his education. Four Belgian Jesuits, Frs. Cooreman, Koch, and Neut, with the coadjutor brother Verbrugge, will accompany the new bishop to his see, at Point de Galle in the island of Ceylon. Fr. Cooreman is the brother of senator Cooreman of Ghent, and is well known to our readers from his valuable communications to the



LETTERS. It was the intention of superiors to have Fr. Cooreman assist the venerable Father Sommervogel, and he had made special studies for this purpose, but on hearing the great need of missionaries for the new diocese of Point de Galle, he offered himself, and after some hesitation was accepted. His familiarity with the English language was, it is believed, one of the reasons which led to his choice. Father Theodolphus Neut follows the example of his two brothers, Father Alfred Neut, rector of the college at Darjiling, Bengal and Fr. Edmond Neut, who is professor in the seminary for the whole of India, at Kandy, Ceylon. Three fathers from the province of Champagne will also go with Bishop Van Reeth to Ceylon. Father Cooreman, who has our best wishes and prayers, has promised not to forget to write to the LETTERS about this new mission and diocese of the Society.

Fr. Assenmacher of Verviers has recently received a distinction rarely accorded to a member of the Society. His Mass in honor of St. Ignatius has been awarded the highest honor by the international jury of Hainaut, Belgium. The Mass, which is very devotional, well deserves the high praise it has received wherever it has been executed, and should be in the repertoire of all our choirs.

**Boston College.**—*The Inter-Collegiate Debate* in our hall on May 1, between Georgetown and Boston Colleges, proved such a success, that no reasonable stand can now be taken against like intercollegiate contests in the future. A large and distinguished audience listened to the speakers of the evening. Georgetown's friends, with the blue and gray conspicuously displayed, were seated on the right, facing the stage. The friends of Boston College, of course, were greatly in the majority, but they gave a hearty welcome to the visitors who were not slow to appreciate it. The hall was profusely yet tastefully decorated. Boston's best professional decorators, under the supervision of Brother Feely, had worked hard for two days with gratifying results. The three Georgetown debaters, accompanied by Fr. Devitt, arrived in the city on Tuesday April 30, at 8.30 P. M. They were met at the station by a delegation from our college and driven in carriages to the residence, where quarters had been prepared for them. The cordial reception extended them by Rev. Fr. Rector and the rest of the community at once put them at their ease. Wednesday morning was spent in sight seeing. The afternoon was passed quietly at home. Fr. Richards arrived at 4 P. M. from Buffalo, where he had been to attend the silver jubilee of Canisius College. At 7 o'clock the ushers, all in evening dress, wearing the maroon and gold entwined with the blue and gray, were in their places. About 350 seats were reserved for the alumni of both colleges and distinguished guests. The centre of the hall, where the judges, the faculty, and the reporters were to sit, was heavily carpeted and richly furnished. Tickets of admission were in great demand, but the supply was limited by the capacity of the hall. The people began to arrive at a very early

hour. At a quarter past seven the doors were opened. Shortly before 8 o'clock the Boston College Alumni, who had met in the library, filed in and took the seats reserved for them. The long line of men, including many priests, doctors, and lawyers told of the interest in the event by those whose very presence was sufficient return for all the labor of preparing the debate. At 8 o'clock the hall was filled with an audience equal, if not superior, to any that had ever been there before. Long continued applause greeted the six debaters as they marched down the centre aisle headed by the presiding officer and took their places on the stage. All were in evening dress and wore the colors of their respective colleges. Then Bishop Brady, followed by the judges, the faculty of Boston College and several of Ours, among them Rev. Frs. Richards, McGurk, Devitt, Shandelle, and Buckley, took the places assigned them. Vicar-General Byrne entered a few minutes later. The programme was opened with a selection by the Boston College orchestra. James T. Connolly, '95, of Holy Cross College, who acted as presiding officer, after a few remarks, on intercollegiate debates, warned the audience against interrupting the speakers by applause, as it would be counted in the fifteen minutes allotted to each; he then introduced the first speaker of the evening. It would take too long to rehearse here the arguments advanced on both sides. Suffice it to say that there were no waste words, nothing weak or hazy about their reasoning. Michael J. Scanlan, '95, Michael J. Splaine, '97, and John J. Kirby, '95, brought credit and honor to Boston College by their able defense of the equity of the Income Tax Law as passed by the last Congress, whilst Georgetown has every reason to feel proud of James W. Burk, '95, Chas. E. Roach, '95, and J. Neal Power, '95, for their skilful attack on their opponents' position. The wrapt attention given each speech and the enthusiastic plaudits that followed spoke volumes of praise for the effectiveness of the speakers. Three of the six finished their debate just as the chairman's gavel came down on the table; the other three were nearing the end when time was called. Rev. Thomas J. Conaty, DD., Messrs Richard H. Dana, John P. Leahy, George F. Babbitt, and Charles E. Gorman, men of recognized merit, were the judges. At the close of the sixth speaker's remarks they retired for consultation. For more than twenty minutes they weighed the arguments brought forward on either side. In the meanwhile the orchestra was entertaining the audience and calming their impatience. At last the judges returned. Dr. Conaty, escorted by Rev. Fr. Rector, mounted the stage and was introduced by him to the now eager multitude. The debaters who had been enjoying a friendly chat together again took their places. After paying a well-deserved tribute to the ability of the young debaters, and another to the Society of Jesus for the excellent intellectual training it gave those under its care, Dr. Conaty declared that the students of our Jesuit Colleges stood ready to meet all comers on the field of intellectual prowess. "We challenge competition," he said, "no matter whence it comes." His remarks were received with unstinted applause. Finally, he told how the other judges stood evenly divided on the

question of supremacy. As they were unable to agree he had cast the deciding vote in Georgetown's favor. A generous round of applause followed and the audience dispersed; Georgetown's friends jubilant, Boston's friends consoled by the thought that victory still remained in the Society. After seeing Cambridge and other places of interest the next day, the Georgetown representatives went to Holy Cross to attend the B. J. F. debate. Thus ended the first intercollegiate debate. The newspapers of this and other cities took notice of the event. Some gave a great deal of space to it. The "Boston Advertiser" gave about the clearest and most correct, though not the longest account. Unfortunately, no one had secured for the reporters the names of the prominent people present, so that men like ex-congressman O'Neill and others, lay and clerical, equally well known were not mentioned. The debate was the talk of the city before it came off; it has been the common topic of conversation ever since. No end of praise has been given it everywhere. People who never heard of us before now know us and respect us. One word more. There was no friction before the debate, none during the debate, and none after the debate. The Georgetown boys will bear willing testimony to the courtesy and generosity of their Boston College friends. Our boys retain the pleasantest recollections of the three modest yet able young men who had journeyed so far from home in the interests of the college they love so well. The victory was not awarded us, but we are ready to try again. Will not some of our sister colleges follow our example? They will not regret it. In the language of the day, "it is a good thing, push it along."

**Buffalo Mission.**—*Canisius College* celebrated its Silver Jubilee on Tuesday, April 30, and Wednesday, May 1. Tuesday at 10 A. M. the celebration was opened with Pontifical high Mass by the Rt. Rev. S. V. Ryan, of Buffalo, in St. Michael's church, which is connected with the college. The assistant priest was Fr. Wm. Becker, of St. Ignatius College, Cleveland, who was superior of the mission and the residence when the college was started in 1870. The preacher of the day and the clergy attending the bishop at the altar were all former students of the college. Besides the numerous gathering of alumni, there was a large number of clergy present from the city and from many distant places. Among the visitors were Rev. J. H. Richards, Rector of Georgetown College, Rev. T. E. Murphy, Rector of St. Francis Xavier's College, New York, Rev. J. Le Halle, Rector of St. Ignatius College, Cleveland, and Rev. J. G. Hagen, of Georgetown College. The middle aisle of the church was occupied by the alumni and the students, the side aisles by the people. The church was beautifully decorated; between festoons hanging from the ceiling of the sanctuary the following inscriptions were suspended: "Jubilate Deo in voce exultationis"—"1870 Collegium B. Petri Canisii, 1895"—"Laudate pueri Domini!"—"Laudate nomen Domini!"—On a side altar, erected for the purpose, a large relic of B. Peter Canisius, one of his smaller ribs, enshrined in a beautiful new reliquary, was exposed to the veneration of the

faithful. The music was rendered by the combined choirs of St. Ann's and St. Michael's, both of which parishes are in charge of our fathers. After high Mass dinner was served in the tastefully adorned college hall to the visiting clergy, the faculty and the officers of the alumni association. In the afternoon the alumni had their business meeting, and at 8 P. M. a banquet in the college hall, attended by about 100 members.—On Wednesday the alumni favored by beautiful weather went to see the many charming sites of the Queen City of the Lakes, in the afternoon they drove to the college villa where they enjoyed themselves.—Wednesday evening was reserved for the jubilee exercises at Music Hall. The large and beautiful hall, with a seating capacity for over 2000 people, was filled. The first number of the programme was a composition of Fr. Bonvin rendered by an orchestra of 47 members, 12 of whom were engaged for the occasion, the rest, partly students partly outsiders, forming the regular orchestra presided over by Fr. Bonvin. Then followed an address on Blessed Canisius, delivered by James Hughes of the philosophy class. Next came the jubilee march, composed by Fr. Bonvin. After this magnificent piece was played by the orchestra, Rev. Fr. Rector introduced the orator of the evening, Dr. Simon J. O'Neill, of New York, '93, who dwelt at some length on the practical usefulness of classical studies. After the oration came "The College," a poem with a series of 7 tableaux representing the seven fine arts. The poem composed for the feast by Fr. Guggenberger, professor of rhetoric, was delivered by Lawrence Collins of the first grammar class. Every stanza was first declaimed, then sung by a chorus of 38 boys, accompanied by a part of the orchestra; afterwards the respective tableaux was shown twice in succession. The first tableau, representing the grammar class, was an original composition of Mr. Henry Schmitt, sculptor and teacher of drawing; the others were free imitations of masterpieces in painting, e. g. of Raphael's paintings in the Vatican. The dress and position of the various personages, as well as the grouping, were tasteful and artistic. In all, 84 students were engaged in the scenes, some representing different characters in different tableaux. The boys did remarkably well and there was but one opinion that the 7 tableaux were grand and inspiring. After each tableau the applause of the audience continued until the boys were ready for a repetition. But whilst the sight of these groups, some of which consisted of nearly 30 persons, charmed the vast assembly, probably few, if any, thought of the immense pains it had cost to produce such an exquisite treat. The credit of this truly great work is due to the genius of our self-sacrificing professor of rhetoric and to our indefatigable teacher of drawing, Mr. H. Schmitt.—After the tableaux the Rt. Rev. Bishop made some kind remarks. He spoke with warmth of the great merits of Bl. Canisius for the education of the young, and paid a high tribute of acknowledgment to the college for the work accomplished in the past 25 years. At the end he announced to the audience that the Holy Father Leo XIII. had sent his special blessing to the fathers, the students and alumni, as also to the parents of the students and

the families of the alumni. The finale of the entertainment was a piece played by the orchestra. The music throughout was fine and all were pleased by the compositions of Fr. Bonvin.

This was the first time that the college made its appearance at Music Hall; and, although some fear had been entertained as to whether we could draw so large an audience as to fill the vast edifice, the fact was that we did. We confidently trust that the beautiful entertainment has made such a deep and lasting impression on the people, that in consequence of it more than one application for the classical course may be expected.—A tastefully executed Souvenir was distributed at Music Hall. It contains 6 pictures: (1) the front of the present college; (2) Canisius College in 1870, a small brick house in which the two first classes, one classical, the other commercial, were taught; (3) Canisius College in 1873, showing the central portion of the present building with the old St. Michael's church and the new church with steeple unfinished; (4) the college chapel; (5) the college hall, and (6) the rear of the present building with play grounds and St. Michael's steeple. The Souvenir contains, besides, the programme of the jubilee exercises and the text of the poem on "The College."

*Prairie Du Chien.—A Latin Play by the Juniors.* The occasion of the yearly visit of Rev. Father Superior was taken advantage of by our juniors to present a Latin Drama which had been in preparation for some months. It was produced on the morning of May 1, at 8½ o'clock. The Drama, which was entitled "St. John Damascene," was divided into five acts. It told the story of the Saint's struggle to obtain religious liberty for the oppressed Christians of Damascus, his controversy with the Iconoclast Leo, Emperor of Greece, and his subsequent retirement from court to embrace the religious life. The interest of the whole play was centered on a plot by which John is accused of treason against his king and friend, the Caliph of Damascus. In the struggle the Saint's right arm is ordered to be severed from his body; but during a dream it is miraculously restored to him by our Blessed Lady. Here was sufficient play for the tragic element: St. John, Cosmas, the adopted son of his father, and the Christians on the one side; the Caliph, his Vizier Abdalis, and a conniving Jew on the side of the Saracens. The religious tone of course predominated; yet there was enough of the villanous and comic to make the action interesting and lively. The single parts were well sustained, the acting being on the whole natural and free. The language was classical. It requires no little pains-taking to bring about unity in a play to which not one but several had contributed their quota, yet there was unity in the whole; so that the play was not only well rendered, but was also a successful attempt in dramatic composition. One fact is especially noteworthy in this connection; namely, how well adapted the Latin language is to productions of this kind. The long vowels were used to nice advantage in the dignified pleading and invective of the hero; while the harsh consonant sounds served their purpose excellently in the hissing and piercing anger of

the villain, and in the high, shrill tones of the Jew. The articulation was on the whole all that could be expected or desired.

The costumes used on the occasion were ingenious, if not elegant. A piece of gilt paper, a long, white duster, and a belt and sword go a long way with our juniors. At any rate the costumes, which had the advantages of being inexpensive, had an eastern air about them. Indeed the grouping in some of the scenes was not a little picturesque. The scenery and stage equipment were likewise rather home-like than pretentious; so that it became evident the juniors intended to give us a purely literary treat. Not the least feature of the play was the music. Some appropriate Latin verses had been prepared for the occasion, and were set to music by Rev. Fr. Rector and sung by the performers after each act. The first of these suggested how the Blessed Virgin would lead St. John through many trials to final victory and peace in his vocation; the rest gave a summary of the action thus far, or touched the keynote of events to follow. The drama lasted for some two and a half hours. At the close Rev. Fr. Superior expressed his satisfaction and pleasure at the performance. He was especially pleased, he said, that the language of the Church and of the Society was cherished and cultivated by the juniors. He assured them that such a thorough and careful study of the Latin language as was signified by their performance, would bear fruit not only for the present but for their whole future career in the Society. In conclusion he thanked the juniors most heartily in the name of all present.

*Canada, The Scholasticate.*—On the 2nd of April Rev. Telesphorus Filiarault was appointed Rector of our scholasticate. This is the second time that he has been raised to this important post. Notwithstanding the many and varied duties that such an office necessarily entails he still continues to teach morning dogma.—Our parish is in a most flourishing condition. Ten years ago there were but two or three families in the parish; to-day there are about one thousand. This rapid increase has obliged superiors to take into consideration the advisability of building a new church on the site of the old school house, i. e., on the corner of Rachel and Papineau Streets. The old school has been transported in a block about the distance of one hundred yards, and will serve the purpose of a meeting hall for the different wants of the parish.—The Sodalties of the Blessed Virgin and St. Anne, the Leagues of the men and young men, the Catholic Order of Foresters, and the young men's Catholic Association (which all belong to the parish) contribute in a great measure to keep the piety of the parishioners in a most healthy state.

*Quebec.*—The chapel of "Notre Dame du Chemin" will be opened during the month of May. Rossini's Stabat Mater with a chorus of 100 voices and 50 instruments was recently given at the Academy of Music for the benefit of the chapel and realized a handsome sum.

*Fort William, Ontario.*—Fr. Gagnieur writes: On Wednesday of Holy Week, April 10, our church and convent, which is an orphanage, were re-

duced to ashes, our house and out-buildings were saved with difficulty. The loss, for the sisters especially, is great. We expect the bishop soon to settle what the sisters will do, in the meantime we are occupying the "Council House" for a church and school, having sent home all the children we could to their relatives and friends.

**Fordham, St. John's College.**—At Fordham there is no Easter Vacation, so the students were with us during all Holy Week and attended the services of the church. They did the singing, chanting, etc., in a body. Though not without its drawbacks and difficulties, yet the keeping of the students during Holy Week carries with it a practical lesson; it enables, and even compels, our boys to witness and take part in the most touching and significant ceremonies of the Church and few young hearts can fail to profit by it. On Good Friday several of the elder students kept a strict silence from noon until three o'clock P. M. in honor of the three hours' agony; they were moved to this little act of devotion through the pious promptings of their love for the Sacred Passion. To understand the full worth of this little act of mortification, it should be remembered that during these hours the students were in recreation and freely moving about their play grounds; moreover, the very fact that boys of themselves thought out and offered this little sacrifice bears testimony to the genuine goodness of their hearts.—The sodalities are flourishing and their beneficent influence is felt throughout the college. The members of the senior sodality, wishing to show in a practical way their affection for the Blessed Virgin, spontaneously collected money from their companions, and, after obtaining the requisite permission, renovated entirely their sodality chapel, painting, papering, etc.

On Wednesday, April 24, the class of philosophy gave its third Public Disputation before the faculty and students. The theses were taken from special metaphysics. Fr. Jouin, who is now rounding off his seventy-seventh year and whose books on philosophy are our text books, came to the disputation to hear how the boys would defend the doctrine of the book. He took a hand himself in the discussion putting several objections. "Things were running so nicely and smoothly," said he, "that I thought there must be a kind of "harmonia preestabilita," a preconcerted arrangement, among them, but after I had myself put a few difficulties I saw that all was regular and straightforward and it was really good." There were two defenders and four objectors, also two essays: one in Latin on the "Immortality of the Soul;" and another in English on "The Study of Philosophy."—The Debating Society, whose membership is confined to the classes of rhetoric and philosophy, has worked earnestly at the weekly debates and an increasing interest has been shown. The annual Public Debate was held in the college hall on Wednesday evening, April 17. The question debated was, "Shall the General Government own our Railroads?" Despite the fact that owing to peculiar circumstances some of the participants were pressed for time in the preparation,

the discussion was animated and the audience seemed pleased.—The Students' Library at Fordham contains over eight thousand choice books, which have been culled year after year by those who had ever in view the needs of the students in their various classes and studies. To this library there are a printed catalogue and a card catalogue for the use of the students. There has been an unusually large amount of reading done this year under the supervision of the respective professors. The reference department of the library has been specially patronized, as the Reverend Librarian has lately finished a complete index of the "Dublin Review," the "Catholic World" and the "Month," thus opening up very valuable matter.

Since the coming of the pleasant weather the drill has given our boys a better chance for open air exercises on the large campus. Some of the distinctive advantages of military drill as found among our students are, that it develops the limbs and muscles, gives the boys a correct, manly bearing, and graceful carriage, teaches attention to details, and promotes in all an almost instinctive inclination to regularity and general good order. Our officer, a Lieutenant of Artillery, is a superior man, and is much admired by the students for the fine lectures which he gives once a week upon military tactics. He is also a refined gentleman. Unfortunately for us the Secretary of War has recognized his merits and has assigned him for duty at West Point Military Academy, next August. This is a very honorable distinction and brings with it the practical consideration of an increase in salary amounting to six or seven hundred dollars per year. In connection with this matter Fr. Rector received a personal note from the Hon. Secretary of War, who assured him that he was giving special attention to the selection of a successor to Lieut. Adams, and would endeavor to send an officer especially fitted for our work.

**France.**—We have received several letters from our fathers in France in regard to the *Varia* in the last number about that country. One, who has every opportunity to know the real state of affairs, writes: Your correspondent gives but one side of the picture. While, without doubt, many signs of better times are apparent, and we may hope in the future for happy results from the direction given to the Catholic movement by the Holy Father, at present this direction is far from being universally accepted, and still less has it produced great fruit. The secret societies have still a majority in the Chambers and they pursue with method their work of destroying Christianity. I am not aware that in any city the schools are supported by the state, while it is certain that the secularization of the Christian schools, in the very midst of Catholic districts, goes on with unceasing rigor, the Christian Brothers and Religious being taken from them. The state is spending millions to support Godless institutions, and only a few days ago, the Senate as well as the Chambers passed a law taxing so heavily the religious congregations that many of them will be ruined. This law will affect the Society and diminish our re-



sources. President Faure, it is believed, will not refuse to sign this bill. I only insist on these facts, which are certain, that you may not think we have no need of prayers. The present situation is most trying; so before regaining the liberties we had, and to which we have a right, there will be need of many combats and many sacrifices.

Notwithstanding these difficulties the activity of our fathers is great. A new day school has been opened at Paris, called "Petit Externat du Trocadero." It is situated on the heights of Passy, in the centre of the healthy and flourishing quarter, which extends along the right hand of the Seine between Auteuil, the Bois de Boulogne, and the avenue of the Champs-Élysées,—one of the finest parts of the city. Other changes and plans are to be executed in the near future, of which we are not allowed to speak at present, which show that the zeal of our fathers seems only to be increased by the opposition they encounter.

**Frederick, *The Missions.***—Six outlying missions are now attended by the novices, one new one at Weaverton having been added since Easter. The two novices who catechise there had the consolation of having 24 pupils on the opening day.—Six novices now drive out every Sunday to the Manor, and the number is none too many, as they count about sixty present at their catechism classes.—The Missions at the houses of Mr. McKenzie and Mr. Wickless, i. e., the two parts of the old "Mountain Mission," are still attended with success. Mass was celebrated at the frame house on April 28, and, though the weather was very unfavorable, some came long distances to be present and receive holy Communion.—Urbana still holds a good average of 24 pupils with three novice catechists.—The numbers at the Point of Rocks Mission have gone on steadily increasing from the start, and the people have shown a great interest in the novices' work, by their regular attendance and attentiveness. In the Mission there are generally about 10 adults present and the rest to the number of 30 are children.

**St. John's.**—The success attending the lighting of our Domestic Chapel by electricity has induced Father Hann to beautify the church sanctuary in the same manner. The 300 lights and floral shade decorations which have been tastefully arranged in the church and sanctuary, as well as the massive brazen electrical designs which now adorn the altar columns, and reaching nearly from top to bottom, will all present a magnificent appearance when completed. The people collected a distinct fund to pay the expenses of this work.

**A Villa.**—At last through St. Joseph's intercession we have obtained our long wished for boon, a "Villa" which we can call our own. Fr. Rector had long desired to purchase a beautiful spot on the river bank about a mile from the city, but having failed he turned his steps in another direction and at last his endeavors were blessed with success. About a half hour's walk from the novitiate, and ten minutes from the well known rendezvous "Renovation

Springs," the ground rises suddenly to the height of about 150 feet. The summit is crowned by a beautiful grove at the edge of which the hillock stretches level for the distance of about thirty feet and then gently descends into the valley. The house is to be built on the slope facing the valley on the Frederick side. The view is charming and commands the whole of the valley lying between Sugar-loaf Mountain on one side, and Walkersville, or even further, on the other. The house, the dimensions of which are 80 by 60, will be well adapted for the purpose of a villa. There are two floors in the plan; the top is to be used exclusively for a dormitory, on the ground floor there are five rooms, devoted to the usages of a chapel, refectory, recreation room, and two small rooms. A porch runs around the house on the ground floor; a large and level field at the foot of the hill will be used for baseball and tennis. We hope to see it completed, at least in rough, in about a month's time, and trust that, as St. Joseph played so active a part in obtaining it for us, he will continue to lavish his blessings in the future on Mount St. Joseph, as the Villa is to be called. The farmer from whom the ground has been rented for 25 years, at an annual rent, will buy the house at an appraised value, in case we remove from the city, so the new Villa will not be an obstacle to a transfer if such a move were at any time deemed advisable by superiors.

**Georgetown University, School of Law.**—On March 18, Georgetown was victorious for the fourth time in the series of debates with the Columbian Law School. The hall, with seating capacity of over 1200, was entirely too small. Hundreds, if not thousands, were turned away, for the line of people extended half a square on either side of the entrance when the doors were closed. The subject for discussion was, "Resolved, that the bonds hereafter issued by the United States Government shall be paid principal and interest, specifically in gold." The debaters for Georgetown were Messrs Thomas F. Brantley, Wm. B. Bankhead, and John S. Leahy, all college men. The latter is a member of the graduate course at Georgetown College. The judges, who were gentlemen from this city, were selected by mutual consent.

**School of Arts.**—A series of lectures was given during March and April by professors of the university for the benefit of the Athletic Association. Rev. D. J. Stafford, D. D., professor of elocution, gave "Readings from Various Authors," Dr. Frank Baker, professor of Anatomy, delivered an illustrated lecture on the "Advantages and Uses of Athletics from a Medical Standpoint." Fr. Devitt, professor of Philosophy, lectured on "The Planting of the Faith in America, Spanish, French and English" (illustrated); and Justice Martin F. Morris, professor of Constitutional Law, spoke on "The Rise and Fall of Mohammedanism."—The Philodemic Society's annual debate for the Merrick Medal took place on February 22. The speakers were exceptionally strong in arguments and telling in delivery, while the audience filled every seat in Gaston Hall and overflowed into the aisles. The hall was decorated with the national colors. The collection of portraits of the Jesuit Cardinals

lent richness to the effect, and the new opera chairs gave comfort to that part of the audience fortunate enough to obtain seats. The debaters appeared in cap and gown, which has recently been adopted by the senior class. All agreed that the graceful flowing folds of the gown heightened the effect of the logic. The question was, "Resolved, that Interstate Railways should be owned and operated by the General Government." The Glee and Banjo Clubs were an additional attraction. The excellence of the Glee Club was appreciated by the audience, who insisted upon three recalls, and would have had more, had time permitted.

The students Conference of the St. Vincent de Paul Society relieved much distress among the poor during the winter. The relief fund was considerably augmented by an illustrated lecture on Joan of Arc by Fr. MacGoldrick. A mission under the auspices of the Society has been established for the cavalry at Fort Meyer, Virginia. Fr. Richley says Mass there every Sunday, and a member of the Conference gives catechism.—An alumni society has been formed in Philadelphia, where the one hundred and seventh anniversary of Georgetown was celebrated by a reunion and banquet.—An alumnus of the college is making negotiations for the purchase of the Stuart portrait of Archbishop Carroll, which he will present to the college.

*The Debate between the Philodemic and Fulton Debating Societies.*—Intercollegiate athletic contests are common; the liveliest interest is manifested in them, not only by the actual student world, but also by admiring thousands who are devoted to manly sports. The spirit of emulation for superiority between rival colleges is now carried so far, that there is danger of too much attention being devoted to the development of mere brawn and muscle. The abuses and the brutality almost inseparable from the game of football, as it is played at present, demand its suppression. Intellectual concertations are not open to these objections, and they furnish a test of the methods and results of the education, for which primarily colleges are established.—A public intercollegiate debate, on a timely subject, can attract an appreciative audience, it can be conducted on fair terms, the keenest interest may be elicited, without danger of acrimonious feeling or wounded sensibilities, and the attendant advantages compensate for the labor of preparation. The initial debate, between the Philodemic Society of Georgetown College and the Fulton Debating Society of Boston College, demonstrates these assertions; it was interesting and profitable to the participants, to the colleges which they represented, to the large audience assembled in the hall, and to thousands who have read the accounts of it. The circumstances and consequences which characterize the inauguration of our intercollegiate debate are strong arguments for the continuance of a good work happily begun.

The Debate was appointed for the evening of Wednesday, May 1. As Boston College had issued the invitation, the meeting was to be in Boston, and the three Philodemicians, accompanied by Fr. Devitt, the President of the Society, with dress-suit cases carefully kept in hand, boarded "The Colonial

Express," Penn. R. R. Depot, at 7.50 A. M., Tuesday. It rained all the way; this was an advantage, as the dust was kept down. By this train, one can go to Boston without change of cars, or loss of time; at New York, the whole train is run on to a ferryboat, which allows time for a good dinner in the saloon, while one looks out upon the glorious bay of New York, upon the City, the Islands, the Great Bridge, on all the interesting sights between Jersey City and Harlem. We noticed the change in vegetation and climate, as we passed along; at Washington, in the morning, the lilac bushes in the parks were bending under loads of flowers, at Boston, in the evening, even the willows had scarcely begun to show the advancing Spring. The party was so full of the subject to be debated, that the proposition was made to hold a circle on the Origin of Ideas, as it would be a relief from the Income Tax, to change the phantasms and consider how the *intellectus agens* hoisted them into the mind's eye. We reached Boston at 8.30 P. M., and were met at the station by Messrs. Quinn and McNiff, and by the chief man of "our friends, the enemy,"—the leader of the debate on the other side. The reception at the college was most cordial and courteous; the boarders of long standing in our colleges easily and naturally feel at home with the men and manners of a Jesuit community; and the tired travellers were quartered at a convenient hour in three alcoves of the Library. They said the beads fervently for success on the morrow, but one of them talked Income Tax in his dreams all through the night. Wednesday morning, under the guidance of one of the local Society, they saw the city, visiting the "Cradle of Liberty," and other historical and architectural attractions. In the afternoon, they remained at home. At 8 P. M., the College Hall was crowded, the Georgetown representatives hoped for victory, and thought that their arguments would win it, but they were not disposed to underestimate their opponents, and they were prepared to suppress any external show of feeling, and to accept the decision without a word of reclamation, should it be adverse. Their behavior was manly and modest, and the audience, though naturally predisposed in favor of the other side, gave them most considerate attention and kindly treatment. The result must have been a bitter disappointment to many, but the decision of the Judges was received with generous applause for the visitors. Rev. Dr. Conaty was masterful in announcing the result, and the significance of such a contest, in its bearings upon the standing of Catholic college education in public estimation. He lauded the system pursued in our colleges, three of which were represented on the stage, and he appealed to the audience to say whether we could not challenge comparison with any schools in the land. One lady, who is imbued with erroneous notions that are too common in Boston, was amazed that Catholic colleges could furnish such an exhibition of scholarship and oratory; "she had never seen it equalled at Harvard." Commendation could not go higher than this, for she had sent her three sons to Harvard, and she admitted that she had learned something that night. Another lady, who had sent her three sons to Georgetown, pithily remarked that the education of her

friend had begun too late in life. The next evening we heard the Debate at Holy Cross College, admired the new building, and taking a morning train, we reached home on Friday evening. Rev. Father Rector was with the party on the trip to Worcester and on the return to Georgetown.

To sum up the results, it is a distinct gain for the cause of Catholic education; much ignorance and prejudice has been dispelled; it was made manifest that our students can grasp a public question, and in the discussion of it hold their own against those trained in other schools; it furnishes an opportunity for showing the effects of our teaching in rhetoric and philosophy,—just the points on which we excel, but in which we so seldom have a chance to show our superiority. The gain to the participants is great; one of the boys told me that his study of this question was worth more than months of class work. It brings our colleges together, showing the scholars that their institutions are parts of a vast system, uniform in method and extending over every section of the country. It promotes friendly rivalry in scholastic matters, showing the boys that victories may be won in other fields besides the Campus. It helps to develop public speaking and elocution, the victors will strive to hold the position they have won, and immense leverage will be given to the director of the other party, to make them endeavor higher things. Both contesting Societies will learn that merit is not confined to one locality. There is no danger of abuse. The Georgetown boys won golden praise for their modest, yet manly bearing and behavior; they are eloquent in proclaiming the cordial and courteous treatment which they received at Boston; they were accompanied throughout the trip by one of Ours, the Director of the Society, who is convinced that the success and advantages of this inaugural Intercollegiate Debate warrant the repetition and continuance of such scholastic concertations, to counterbalance the excessive prominence of mere athleticism in the present curriculum of American Colleges.

**The German Province.**—While this number is going through the press we learn of the sudden death of Father Rathgeb, late provincial of this province, and this present year Father Instructor of the new tertianship at Wynandsrade, Holland. Fr. Rathgeb is known to many of Ours in this country, as only two years ago he came here for the visitation of the Buffalo Mission.—R. I. P.

**Ireland, The Apostolic School at Mungret.**—The many kind friends who have contributed towards the establishment of the Apostolic School of Mungret, near Limerick, will be glad to learn that its students have without exception won for themselves high distinctions in the recent examinations at the Propaganda. In logic and metaphysics a first place was taken by a former student of Mungret; second places were won by Mungret students in canon law and archæology respectively. In dogmatic theology one got the distinction of *Proxime accessit*, and two others were *Laudati amplissimis ver-*

*bis*, or rewarded with the highest praise. In other subjects their names stand equally high; one got a silver medal. Two others were entitled to "cut" for the same distinction. Of those ordained last year from Mungret two were made Doctors of Theology. Where, as happens at the Propaganda, representatives of six or seven colleges compete, such distinctions are a proof of the solidity of the early intellectual training given to these young men.

**Mexico.**—Since last March a new residence has been opened at Parras de la Fuente, Coahuila, where the old Society had a house. There were sent there two fathers and two lay brothers. A wealthy lady of that place gave to Ours the church of the old Society, for the restoration of which she spent \$15,000. She also endeavored to buy the building annexed to the church and formerly used as the residence, but being unable to secure it, she bought instead a better one not far from the church. She supports our fathers there and most generously provides them with whatever they may need.—The repairs of the buildings intended for the new college at the capital have already begun. Among the distinguished people of the city, who take an interest in it the Archbishop, Monseignor Alarcón is prominent. Near the church of San Francisco they are also building a residence for Ours.

**Missouri Province.**—On Saturday morning, March 9, exactly six weeks after his setting out for a visitation of the Mission of British Honduras, Rev. Fr. Provincial was welcomed back home by the community of the St. Louis University. His trip out from New Orleans had been exceptionally delightful because of the prevailing favorable weather, and his sojourn of a month in that region of perpetual summer, while attended occasionally by the unnering inconveniences and imminent dangers of travel in a small, frail dory, under a broiling sun, on the storm-swept waters of the Caribbean Sea, had been pleasant and beneficial. The return voyage, in which he was accompanied by Fr. Eugene Brady, had been partly rough, but fraught with no serious consequence. Fr. F. Garesché, another of Fr. Provincial's companions on the trip to Belize, had returned to New Orleans a week previous to fulfil a Lenten engagement. Later advices assure us that Br. John Curran, who had gone out at the same time to labor in the Mission, has already proved himself a valuable auxiliary.

*St. Louis, Scholasticate.*—Disputations were held on Monday, April 29, the following philosophers being the participants: *Ex Theologia Naturali*, Mr. F. O'Boyle, defender, Messrs M. Stritch and A. Valentino, objectors; *Ex Psychologia*, Mr. G. Garraghan, defender, Messrs E. Coony and J. Monaghan, objectors; *Ex Ontologia*, Mr. J. Furay, defender, Messrs L. Fusz and J. Weiards, objectors. In the afternoon, an interesting illustrated lecture on Radiant Heat was delivered by Mr. W. Quinlan.

*The College.*—The enthusiasm aroused in the study and practice of elocution and oratory about three years ago, and then for the first time, it may be said,

communicated to every student of this college, has been steadily growing since that time until it has reached during the present year what may be regarded as its highest degree, so universal in all the grades has been the eagerness of the students to be chosen in the preliminary trials as contestants in the coming public exhibitions, which are to take place in the Entertainment Hall of the Exposition Building on the evenings of May 8 and May 15. The large number of aspirants and the very excellence displayed in these preliminary contests, rendered it no easy matter for the local judges to select the competitors for appearance in the struggle before the public.

In the afternoon of April 27, the relatives of the students and the patrons of the college enjoyed a rare treat, one quite novel in the history of this institution. The occasion was the presentation of a beautiful silk national flag to the University Cadets; and, most appropriately, the ceremonies connected with the event were altogether military. As the donor of the flag was, through modesty, unwilling to become known as such, and was designated on the printed programme simply as "an old student," the honor of making the speech of presentation devolved upon a member of the class of '95, Mr. Patrick Dowling; and right worthily did the young gentleman acquit himself of his trust and win for himself the commendation of every one of his hearers for the literary excellence of his composition and the faultlessness of his elocution. His address was followed by a brief speech of grateful acceptance and of pledged devotion to our country's flag and her interests by the chief officer and spokesman of the cadets, Major Francis X. Green. In all this ceremony of presentation and of acceptance of the flag, becoming military solemnity and etiquette were observed. The four companies composing the cadets were then formed in order of battalion, and during the space of half an hour gave the delighted spectators an exhibition of the admirable proficiency they had attained in drilling according to the present army code. Among these spectators were two, whose presence was most flattering as well as encouraging to the young soldiers, viz., His Grace, the Coadjutor Archbishop of St. Louis, Most Rev. John J. Kain, and Mr. Charles P. Chouteau, the first student of the college, as witnessed to by his enrollment in the year 1827.

*St. Francis Xavier's Church.*—It afforded no small satisfaction to the good people of this parish, and to the other well-wishers of Jesuit advancement, to witness at the opening of April resumption of work towards the completion of this magnificent church. The work has been going on steadily but, we regret to be obliged to add, slowly, owing to a strike inaugurated in the latter part of April by the hod carriers throughout the city. Occurring at this season, when the weather is most favorable for building, this strike is doubly to be regretted.

*Chicago, Sacred Heart Church.*—A most successful mission, commencing on Quinquagesima Sunday and closing on the 2d Sunday of Lent, was preached

in this church by Fr. P. Mulconry of St. Ignatius College and Fr. Thomas E. Sherman, a tertian this year at Frederick.

*St. Ignatius College.*—So great has been the increase of students in this college, as the number in actual attendance, about 450, bears witness, that the present accommodations have proved entirely inadequate, and they will be still more so in view of future needs. It has, accordingly, been decided to put up an additional class-room building, amply sufficient for the accommodation of the steady growth in numbers, which is confidently expected to keep pace with that of the city. Ground has been broken, and work on the building will be pushed so as to have it ready for use at the opening of the next session.

*Cincinnati.*—Fr. E. Brady, one of Rev. Fr. Provincial's companions on his visit to British Honduras, after his return was requested by a committee of the St. Vincent de Paul's Conference to lecture under their auspices on the subject of that new field of missionary labor. He acceded to their wishes, and on Wednesday of Easter week delivered the lecture in one of the largest halls of the city before a large audience, his effort resulting in the addition of a considerable sum to the funds of the Conference for the benefit of the poor.

On Saturday morning, March 23, Fr. Stanislaus P. Lalumière after the patient endurance of violent pains passed to his eternal reward. As a sketch of his life will duly appear in the pages of the LETTERS, we note here only the fact that the vast crowd present at his obsequies, many of whom by their dress and, especially, by the hard lines of their countenances showed their past manner of life, was evidence of the impression made and the hold taken on their hearts by the kindly and unwearied ministrations of good Fr. Lalumière among the wretched or unfortunate inmates of the Hamilton County jail for over five years.—Fr. Thomas O'Neil, late of Detroit College, has succeeded the deceased father as Spiritual Father of the community.

*Detroit, Sts. Peter and Paul's Church.*—A very successful retreat for the Married Ladies' Sodality was conducted in mid-Lent by Fr. James Foley of the Gesù, Milwaukee, and one for the Married Men's Sodality during the 2d week after Easter by Fr. J. R. Rosswinkel of St. Charles, Mo.

On March 27, this church was the scene of the last honors, both civic and religious, paid to the remains of one of Detroit's noblest citizens. In presence of a vast concourse, including a large delegation of his "men," a solemn Requiem Mass was celebrated for the repose of the soul of Mr. James Battle, for 43 years a member of the Fire Department and its faithful, Christian Chief from the year '62 up to within a month of his death. In the funeral discourse which he delivered at the conclusion of the Mass the pastor, Fr. M. J. Boorman, fully rose to the occasion; and, in the opinion of the present writer, no sermon more fervent, more replete with unction and more impressive has ever been listened to by the audience assembled on that occasion.

*Florissant.*—The tertian fathers, who ably performed the work assigned them of conducting retreats or of assisting in missions during Lent, are again



occupied in the study of the spiritual life amid the peaceful and retired surroundings of the novitiate.

Br. Jos. Schamoni left for the Mission of British Honduras in the beginning of April.

*Milwaukee.*—The new church of the Gesù has been found by no means too large for the congregations wont to assist at the religious services; the evening services may be cited in proof, as the average attendance has been 1500 at least. In fact, had not the present capacious basement been provided as prudence had suggested, it would be difficult, if not impossible, to accommodate the overflow from the main church on Sunday mornings.—A two weeks' mission commencing on Low Sunday was preached in this church by FF. H. Moeller and Finnegan; at the present writing we have not been informed of the result; but the ripeness of the field and the energy and earnestness of the laborers leave no room for doubt that a rich harvest has been reaped.

*Omaha, Creighton University.*—On Monday evening, February 25, a reception was given by the faculty in the College Hall to the Count John A. Creighton. Omaha's best families assembled on this occasion to testify their heartfelt appreciation of the new dignity and honors conferred on her noblest citizen by our Holy Father, Pope Leo XIII., and so richly merited by one whose generous benefactions in the cause of charity and Christian education have won for him national renown; while a feeling of most earnest gratitude, on the part of the college faculty and students, made their reception tendered to their distinguished guest a testimonial of abiding love for Count Creighton, who has ever proved himself their father not less than their magnanimous friend and benefactor.

A public discussion of twelve theses was held before a select audience on April 7, by the class of philosophy. The Church Calendar reports that the young disputants gave a creditable display of their proficiency, and adds that "His Grace, Rt. Rev. R. Scannell pressed the objection of scepticism and tested the acumen of the young gentlemen."—Fr. A. Averbeck left about April 1, for the Mission of British Honduras, where he replaces Fr. H. Gillet, now on his way to South Africa.

*St. John's Collegiate Church.*—During Holy Week Fr. A. Lambert preached a mission, the object of which was to increase the number of fervent Easter Communions. That the end was attained, the unprecedented number of Communions on Easter Sunday in this church, and a notable increase of those in the adjoining churches, amply testified.

*Posen, Neb.*—Fr. I. Sebastyanski, the pastor of the Polish Congregation in this place, who has a well established reputation among his countrymen for extraordinary eloquence and effectiveness as a missionary, was pressingly invited about two months ago by Rt. Rev. Bishop Horstmann of Cleveland, Ohio, to preach a mission to the congregation of the refractory and disobedient Rev. Kolasiewski. Rev. Fr. Provincial having given his ready assent to the

proposal, Fr. Sebstyanski set out about the middle of April for his perilous field of labor. Under date of April 20, he writes to Rev. Fr. Provincial, announcing his safe arrival in Cleveland and his intention to open the mission that evening. He states that the enemies of the Church are moving every stone to thwart the success of the mission, by heaping insult upon him and charging him with being a Greek married priest; these efforts, however, which proceed from the excommunicated, refractory pastor and his assistant, an apostate married priest, named Stroelke, backed by the secret societies, are made little of by the Rt. Rev. Bishop, the Rev. Rector of our college, and the Catholics of Cleveland, all of whom, on the contrary, look forward to immense good to be accomplished as the fruit of this mission.

*St. Mary's College, Kansas.*—A visitor to this college, who takes a good look at the students while in ranks or on the campus, cannot but be impressed by the great preponderance in numbers of the large boys over the small ones. Even in the junior division the majority would be ranked among the larger boys in other colleges, and, it may be said, the real "small boys" can be counted on one's fingers.—The traditional assiduity of application to study is noticeable or, rather, is even more marked this year.—The improvement of the college grounds is going on constantly, so that their beauty and attractiveness are equal to that of almost any of the most famous institutions of learning in the land. It is, however, to be regretted that the new lake, from which so much enjoyment has been expected, threatens to disappoint the hopes entertained, as in spite of a constant, abundant supply of water pouring into it a still greater quantity somehow finds its way out.

*New Orleans Mission, Grand Coteau.*—The Winter Disputations took place February 16; in *Cosmology*, Mr. E. Mattern, defender, Messrs. T. Stritch and F. X. Twellmeyer, objectors; in *Logic*, Mr. J. McCreary, defender, Messrs. A. Fields and P. Cronin, objectors; in *Analytic Geometry*, Mr. A. Otis, lecturer on "The *Æsthetics* of an Equation;" in General Chemistry, Mr. L. Dowling, lecturer on "Carbon."—The Spring Disputations were held April 27: in *Ethics*, Mr. H. Devine, defender, Messrs. E. Mattern and W. Cox, objectors; in *Cosmology*, Mr. L. Dowling, defender, Messrs. W. Salentin and J. Oberholzer, objectors; in *Ontology*, Mr. E. Cummings, defender, Messrs. A. McLaughlin and E. Fazakerly, objectors; in Astronomy, Mr. F. Stritch, lecturer on "The Tides; in Physics, Mr. J. Stritch, lecturer on "Electrodynamic Machinery."—We had a severe winter this year, such a one as is seldom experienced in this part of the world. On the night of the 7th of February, the cold reached its maximum. The preceding day was an echo of summer with the mercury up in the seventies. Next morning it fell to 17° Fah.; at about 8.45 P. M., it registered 12°. A week after this, there was a heavy snow storm, which beginning on the night of the 13th, continued until 11 A. M. of Friday the 15th. The ground was white with snow, the average depth of which was between fifteen and eighteen inches. In some

places it could be seen for nearly ten days. The oldest inhabitants declared that they had never witnessed anything like it before in Grand Coteau. The roofs of our houses were covered with a thick layer of snow, and, when it began to thaw, it slid down in large masses and with a roaring noise. In its downward progress it broke down two chimneys and a platform between the kitchen and refectory, and caused great excitement, as all happened to be taking dinner at the time. The scholastics did not fail to avail themselves of the pleasure afforded by the snowfall. For some time, the air was alive with white-winged missiles, and it was dangerous to come within their line of action. Besides, a vigorous snowballing match of an hour's duration gave amusement to all the patrons of warlike athletics. Some also indulged in sleigh-riding. They hitched up one of our horses to one of Br. De Volder's Belgian sleds and drove about the grounds on the thickly piled snow.—During Holy Week, several of the fathers went to assist the parish priests of the neighborhood in the ceremonies.—Fr. Whitney gave a mission at Washington, La., beginning on Palm Sunday and ending on Holy Thursday. It was well attended.—From Easter Sunday to Low Sunday, Fr. De Stockalper went on a mission tour through some of the hamlets in the vicinity.—On Holy Thursday, Fr. Porta, professor of first year philosophy, paid a visit to Spring Hill College, Mobile, for the purpose of securing medical advice and treatment from Dr. Maston of the city. He was already on his way back here when he fell ill in New Orleans, and it was judged advisable for him to discontinue his work and take a rest. He has returned to Spring Hill. The prefect of studies has taken charge of his class.

**New York, St. Francis Xavier's.**—We cannot but deplore the fact that illness has hampered considerably the labors of Ours both in the college and church. The prostration of Fr. Halpin was a great loss not only to the college, but also to the various societies that were influenced by his guiding hand. The evening lectures to the young men had to be discontinued and the dates for sermons and conferences had to be cancelled. We also have to chronicle the complete breaking down of two of our young scholastics, Messrs Lamb and O'Lalor. Then Fr. Stadelman had to give up class twice for a spell of two weeks. So you may judge from this that our Rector had his hands and head principally occupied, providing teachers, preachers, etc. Even the Rector himself has been ailing some two months but manages to keep up and about, encouraging by his kindly ways all his community. Notwithstanding all the sickness and consequent trouble, the college is flourishing and no one, unless he were an intimate and familiar friend, could notice that there was anything wrong.—During Holy Week the services were most impressive and the usual large number from all parts sought admission to the Three Hours' Agony. The people were much impressed both by Fr. Doonan of Boston, who preached the Three Hours', as by Fr. Francis Smith, who gave the Good Friday night sermon. On Easter the altar, sermon, and the music could not, it

seemed to us, be easily surpassed. In the evening solemn vespers, a sermon by Fr. James Smith of Woodstock, and full illumination of the church made an appropriate closing of the day.—The College Cadet Battalion had a public drill at the 71st Regiment Armory, the newest in the city, and considered by many the finest. The national flag, together with a battalion standard, a blue flag bearing the arms of the United States and the name of the college, were formally presented by the president of the Alumni Association. There were about 3000 people present and the skill of the youthful soldiers in executing difficult movements, with their manly carriage and bright, intelligent faces, won for them round after round of applause and most favorable comments. To Captain Drum the credit is due, though the captain himself thinks that Mr. Buel, who is the prefect of the battalion, deserves much if not all of the praise.—During the month of May class specimens will keep boys and professors busy. The beautiful custom of erecting in the different classrooms shrines to our Lady is still kept up among the boys. Some of the altars have been prettily decorated especially in the upper classes, and it is gratifying to see the philosophers, rhetoricians and others take such active interest in this outward token of respect for our Lady.

**Rome, Ven. Fr. Realini.**—On Sunday March 24, the Decree allowing the Beatification of Venerable Father Realini was read at the Vatican in presence of the Pope, of several cardinals, and of a large number of dignitaries of the Papal court. Very Rev. Father General was also present, and was welcomed by His Holiness with special marks of affection. The Sovereign Pontiff in his address to the assembled Cardinals and Prelates, took occasion to speak in most affectionate terms of the Society, letting it be publicly known how much he cherishes it. He has never before in public expressed such praise and such warm esteem for the Society. It is not known when the Beatification of Ven. Realini will take place, probably in the autumn.

**Fr. Colombière.**—After having congratulated the Society on this honor rendered to one of her sons “so eminent by his apostolic zeal and other virtues,” the Sovereign Pontiff added these words:—

“There remains Claude La Colombière, who is so very dear to us; his cause is already well advanced and almost assured (*vere in tuto positam*). We recommend it earnestly (*magnopere*) to the diligence and prompt attention of the Cardinal Prefect of Rites.”

**The Vatican Archives.**<sup>(1)</sup>—Thus far the labors of Fr. Astrain, who represents the Spanish Assistancy in the work which Ours are doing at the Vatican Archives, have been devoted to the Acts of the Council of Trent, the Records of the Nunciature of Spain, and the Regesta Vaticana. This work is one of

(1) Our readers will find on page 247 of this number a valuable contribution from Fr. Hughes about his work in these Archives. The following, for which we are indebted to Hermano Vilarño of Oña, has been received later and gives us some of the results obtained by the father who represents the Spanish assistancy.—*Editor W. Letters.*

minute research and involves an immense deal of care and patience. In examining the *Acta Concilii Tridentini*, for instance, Fr. Astrain will have to run over, leaf by leaf, the 140 huge folios in script which contain the sayings and doings of that great council with its decade and a half of eventful discussion. He says that the investigation will be abundantly fruitful, and will yield much of exceeding interest on the part taken by our fathers in the de-liberations.

One bit of news, however, is a little disappointing. Fr. Astrain has not found anything about the speech said to have been delivered by Fr. Laynez in defence of the Immaculate Conception when it was brought up for consideration in the Fifth Session. It is true that our fathers were in Trent when this point was discussed in the beginning of June 1546, but the Acts of those preliminary meetings were written with so much brevity that in dealing with this question, at least in its beginnings, they pass on without detail, and note only the general ideas agitated among the theologians present, without mentioning the names of the disputants. The Acts become more extended and particular in the reports of the debates had afterwards on the subject by the Fathers of the Council, and make quite detailed mention of what was said by Card. Pacheco, Bishop of Taen, who was one of the strongest upholders of the doctrine of the Immaculate Conception. Perhaps Fr. Laynez did speak on the question but it does not appear from the Acts.

Fr. Astrain has also searched the first forty-five volumes of the Records of the Spanish Nunciature, and though the letters and reports are not disposed in the best of order, almost all relate to the first thirty years after the Nunciature began to work with regularity, that is, from 1566 on. There is nothing, therefore, about the times of St. Ignatius and Fr. Laynez. Some occasional notices are found belonging to the period of St. Francis Borgia, still more about the Society during the time of Fr. Mercurian, but copious and precious material begins to appear with the generalship of Fr. Acquaviva, although Fr. Astrain has not yet got down as far as the question "*De Auxiliis.*"

Each father engaged in this work looks particularly for matter having special relation to his own Assistancy, at the same time noting points of connection with the others.

In these archives some hoped to find certain volumes taken from the archives of the Society at the time of the Suppression but they were not discoverable. Perhaps there is something of the kind in that part of the archives which has been reserved; for, although the Vatican archives have been thrown open to the public, many things, as we might naturally expect, were withdrawn and are not allowed to be seen.

Besides attending to the work now going on in the Archives of the Vatican, the fathers intend to examine the principal public libraries of Rome, all of which possess precious MSS. Something has already been done in this line. In the Barberini Library Fr. Astrain found nineteen autograph letters of Fr.

Salmeron, and seven from the pen of Fr. Ribadeneira, all hitherto unknown. Other fathers are searching the Chigi and Corsini Libraries. May God guide their labors, so that they may accomplish Fr. General's wishes, which are to bequeath to the Society solid and truthful histories, from which her sons may better learn the spirit of their vocation; that seeing the noble examples our fathers have set us in the past, we can take heart for great works, and, undismayed by persecutions or opposition, may closely follow the path marked out by our Institute, without stumbling into the pitfalls, into which even the great men of bygone years have sometimes fallen.

*The Collegio Germanico.*—You asked me for a few additional notes about the Collegio Germanico. Cardinal Steinhuber has written a very interesting history of the college in 2 vols., and Fr. Walsh gives a brief sketch of its history in his life of Card. Franzelin. Its recent history, as far as I recollect, is as follows. During the Suppression the college shared the fate of the Society and was suppressed, and with the Society it was restored in 1814, and found a home at the Gesù till 1848. All the solemn functions at the Gesù are still performed by the Germanici. In 1848 Pius IX. presented to them the Palazzo Borromeo, that is, the Collegio dei Nobili of the old Society. Some nine-years ago Very Rev. Fr. General purchased from them the Palazzo Borromeo to give more room to the Gregorian University, which, since it had been robbed of its old home in 1870, had found shelter with the Germanici. Thus the Palazzo Borromeo has become the present Gregorian University. In 1886 the Germanici bought the Hotel Costanzi, in Via di S. Niccolo da Tolentino, which is their present home. Very Rev. Fr. Beckx came to live with them, and died at the Germanico in 1887. The students are most devout to St. Ignatius, their founder, and never pass his statue without uncovering their heads. A large marble statue of the Saint occupies a conspicuous place near the chapel, and has accompanied the college in all its wanderings and vicissitudes. The college counts a long list of bishops and archbishops among former students, and three or four cardinals.

*Various Items.*—The grand house of the Gesù, where the General formerly lived and which for a long period was the home of the Collegio Germanico, is now used as a state paper office, where the state archives are kept, and a barrack. Fortunately the three rooms of our holy Father have been spared. I believe the Government has offered to sell this house for three million francs.—I saw the other day the fountain at S. Andrea al Quirinale where St. Stanislaus used to cool his burning breast. Till 1870 it was in the garden of the novitiate; now, alas! it is at the end of a public street, and, if the street is prolonged, it will disappear altogether.—The Society is doing glorious work at Rome, and the Pope often speaks of the zeal and activity of its members. There are nearly 1000 students at the Gregorian University, and some 500 boys at the Collegio Massimo. The German, South American, and Greek Colleges are also under the management of the Society, the students going to the University for lectures.

**South America, Argentine Republic.**—In our college at Buenos Ayres the number of students this year is five hundred and sixty. Among them are the sons of the richest and noblest families of all the provinces. The President's son is one of our pupils, as is also the son of the ex-president of Paraguay. More than six hundred applicants to the college were refused last year for want of room, and this year more than seven hundred. These boys are not very pious nor are they devoted to study, as their parents, in almost every family, give in to them, and permit them to do as they wish. On this account when they enter the college they find it difficult to submit to study and discipline to which they have never been accustomed. However, the spiritual profit, although not always visible, is great. Many of these students become missionaries in their families. Some preserve themselves from corruption in a city where no sport nor public diversion can be witnessed without sin. There is a sodality for the best boys of the college, another for the young men who have finished their courses, and also a literary society, the only Spanish one that exists in the city, as all associations die a slow death, owing to the natural indolence of the South American character. Many sodalities are also established in our church, which is one of the most beautiful of the city. The principal ones are the Sacred Heart, the Children of Mary, and the Bona Mors. The last numbers nearly four thousand. But the association that most edifies and produces the greatest good is the Conference of St. Vincent of Paul. Its members call upon the poor in their homes or huts, and administer spiritual as well as corporal alms; they labor that the poor be married by the priest, have their children baptized and receive the holy sacraments. They also teach the Christian doctrine, distribute many good books, and help with their money many good and Christian works, such as hospitals, asylums for penitent women, Catholic schools, etc. There are altogether in the Republic two hundred conferences; those of a city or a department are ruled by a particular council and all particular councils by a general council. One of our fathers, Father Jordan, is the general director of all these conferences, and is also director of the particular council of this province and city, and has lately been made director of the conference established at our church. He can thus urge on all these conferences to constant and united action. This is the more edifying as all the conferences are made up of the noblest ladies, amongst them being the wife of the President of the Republic.—In this college, we are building a new and spacious hall which will be able to contain more than two thousand persons, the plan being the same as a large concert hall in Paris.—One of our most useful ministries is that of the prisons. Every Sunday three fathers go to the prison, which is, it is said, the second of the world, its plan having been taken from one of the New York prisons. There are one thousand people, from every tribe, people, and nation. Every year for some days a mission is preached here, and the fruit is very abundant; confessions of men of twenty, fifty, and even

eighty years are then usual; Masonic documents are often collected, and edifying acts of penance are performed by the fervent penitents.—*From Mr. Homs.*

*Colombia.*—Mr. Errandonea writing from Cartagena, U. S. of Colombia, which country is a mission of the province of Castile, tells that he lately paid a visit to the tomb of St. Peter Claver. The church in which the Saint is buried, first bore the title of St. Ignatius, then that of St. John of God, and finally the present bishop, Don Eugenio Biffi, asked permission from the Religious of the Order of Charity to change its name to that of St. Peter Claver, which request was cheerfully granted. The old convent attached to the church is uninhabited, and in a corner of it the bishop has prepared for himself a poor dwelling place, leaving the rest of the building for the future coming of Ours, whom he is continually begging Fr. Provincial and Rev. Fr. General to send there. He has spent in adorning the church more than \$20,000, which he collected throughout the diocese when the Saint was canonized. The altar is built of pure white marble, and through a small door in the back of it can be seen the remains of the Apostle of the Negroes. The skull is visible, but the rest of the body is covered by a rich chasuble. Fr. Lecocq said Mass there while the good bishop took the place of the sacristan. He is extremely kind to Ours.

*Spain, Aragon.*—Our Sodality of St. Aloysius in Barcelona is rapidly increasing. Its members now number more than one thousand, divided into many sections such as that of the physicians, the lawyers, etc. All are of the noblest youth of the city and amongst them are also several university professors. Several of the students on more than one occasion have protested against the university professors who taught evil doctrines, others have been imprisoned because when the Nuncio of the Pope went to Barcelona, some months ago, they cried, "Long life to the Pope, King of Rome." But after two or three hours they were set free. The Nuncio was very kindly received by our college students and by the gentlemen of the sodality; on his part he was so pleased that he inscribed his name as a member of the St. Aloysius Sodality. The young men followed him to the railway station crying out more in his praise than before. On the feast of the Immaculate Conception 1400 sodalists received holy Communion. In Valencia and in the other chief cities are established similar sodalities of young gentlemen, who teach catechism at the church doors and visit the prisons. The new minister of worship and public instruction (Groissac) has put all our colleges in confusion by several new and absurd laws; besides, he demands certain titles for teaching. The Freemasons, vexed by the many and visible fruits of our apostolic works, are ready to commit any criminal act against us. At different times, in Barcelona and Valencia, dynamite cartridges have been found in our church or corridors, even in the confessionals. Some years ago a decree was presented to the Queen for exiling the Society from the kingdom; but, as she is a de-



voted Catholic, she vetoed it. She herself solicited a father of the Society to be her confessor and that of her children. She also asked the celebrated Fr. Coloma to be the teacher of the little king; but it seemed better to our Superiors to refuse both. Finally, to show her attachment to the Society she visited the Father Rector of our Madrid College in his sickness.

*Manila.*—Relating to our celebrated astronomical observatory at Manila I say nothing because one of its chief overseers, Father Algué, has been studying in your country and, of course, he will have written to you. I only add that on account of the reputation of this observatory the Spanish government although very liberal, favors our missions in the great Mindanao Island, and lately, on account of the several attempts of revolt against the mother country which occurred at Manila, the Government itself has asked the Society to establish missions on the same plan as that of the celebrated missions of Paraguay. But the Rev. Fr. General thinks that it is not time yet for this step. Fr. Michael Saderra, one of the astronomers, has been very kindly treated everywhere during his scientific voyage to Japan. Also the chief Australian astronomical observatory has asked Ours of Manila for daily observations by telegraph at their expense; as has also that of Hong Kong.—*From Mr. Homs.*

*Castile.*—On the 21st of March fire broke out in the house at Oña; it threatened to prove disastrous, but thank God only the roof of the mill and bakery was destroyed. The fire began at half-past eight P. M., and was extinguished at half-past eleven.—On account of the serious illness of Fr. Casado, master of novices at Carrión de los Condes, Fr. Cid goes thither to take his place, leaving the class of short course dogma to Fr. Martínez Marcos.

*Toledo.*—Fr. Provincial goes from Granada to Puerto de Sta. María, to take part in celebrating the completion of the new façade of the church, which is said to be a magnificent piece of architecture. He will then go to Villafranca de los Barros to lay the corner stone of the new college, whose plans are yet in Rome. Father Provincial gave us a description of the plan proposed, and everyone was delighted with it. It is extremely simple. The building will have only two stories above the ground floor. On the first story there will be the class rooms, study halls, etc., as in El Puerto; on the second, and principal story, will be the dormitories, cabinets, halls, etc. The building will be of great extent, having a frontage of 540 feet, and a depth of 480. There will be four dining halls, two reception rooms, and separate chapels for the sodalities of St. Aloysius and St. Stanislaus. The Duchess of Pastrana is foundress of this college which when completed will possess the finest college building in Spain.—The church which is being built near the residence of Isabel the Catholic in Madrid, is progressing finely.—The new novitiate at Granada is going on prosperously. There seems to be a beautiful spirit there. All is cheerfulness, charity and energy. There are 56 novices, fervent and healthy—very healthy, so much so that they have no need of lemons as in Murcia, to create an appetite for meals. The scholastics go out to visit the peniten-

tiary, and the hospitals, where they do a great deal of good. They explain the catechism in two parishes, singing the rosary and hymns to the Blessed Virgin, as they go through the streets on their way to their stations. In one of these parishes the catechists take their stand at the doors of the church, whither the curious gather to see what is going on, but stay with pleasure to hear the catechism. During Lent they went out to the villages which lie scattered about the plain of Granada, to encourage the country folk to make a good confession and perform their Easter duties. In these little ministries, professors, philosophers, juniors, and even the novices take part.

*Deaths.*<sup>2</sup>—On the 16th of April at 8 A. M., Rev. Fr. Francisco de Sales Muruzábal died piously in the Lord at the University of Deusto, Bilbao. He had remarkable talent for government, was provincial of Castile for six years, 1880-6, provincial of Toledo in 1887, and rector of Deusto in 1890 up to the time of his death. At the last general congregation he received twenty-nine votes for general. His funeral was attended by the various religious of Bilbao and the neighborhood, a great number of the secular clergy, and many notable people of the laity. After the Mass in the college chapel solemn Mass of requiem was celebrated in the parish church by the Rev. Fr. Provincial of Castile. When the body was exposed the people crowded around to touch it, for his reputation for holiness was real.

On April 18, two days after the death of Fr. Muruzábal, Fr. Eugenio Labarta, another of Spain's most distinguished Jesuits, died at Madrid. He was born on Sept. 6, 1807, at Artajona in Navarra, which is also the native province of Fr. Muruzábal. Fr. Labarta was perhaps the oldest member of the Society at the time of his death, having entered in 1826. He had made his profession before V. Rev. Fr. Martin was born, yet he lived to take part in the general congregation which elected him. He was provincial of Castile during the early years of the Carlist war, and was one of the few survivors of the horrible massacre of Ours in the imperial college of San Isidro at Madrid in 1834. He was regarded as one of the ablest theologians in Spain.

*Washington, D. C., Gonzaga College.*—There has been a change in the faculty here since the last edition of the LETTERS. Fr. E. Ryan has been sent to New York to take the place left vacant by the death of Fr. De Wolf, and Mr. Rose has come from Woodstock to take his place.—During the visitation of this house the class of rudiments gave a class specimen before Fr. Provincial, the faculty and the students of the college. At this specimen and at the one given in April by the class of third grammar, the Latin and Greek texts of the authors used at the specimen were printed on the programme, thus enabling everyone present to follow the translation and parsing with ease. At the end Fr. Provincial made a short address to the college boys, congratulating them on the showing they had made both in numbers and proficiency. The foundations of their classic house were well laid, being broad and deep. He very strongly urged the necessity of the classes holding together from year

to year so as to have large graduating classes. The trouble in our colleges is, that many, after spending one or two years in going through the drudgery of laying the foundations of a classic training, leave college just when they are about to reap the fruits of their hard work, and so the foundations have little value as the house is never built up. Fr. Provincial promised on his part to do everything necessary for the graduating classes if the boys would support him by returning in full numbers each year. The singing on this occasion was rendered by the College Glee Club. They well merited the high praise Fr. Provincial bestowed on them.—A new departure has been made in the Sunday School by having a written examination in catechism for the first division, and an oral examination for the other divisions. The lists of averages were published, and those who made over 95 per cent in the examination received tickets of merit.—The children of the Sunday School recently gave five performances of an operetta called "The Tyrolien Queen." One of the performances was given for colored people alone, and was well attended. A matinée was given to the children of the orphan asylums, at which many of the pupils of the Visitation academies and Georgetown College were present. Many sisters of the various religious congregations in the city were also present.

**Worcester, Holy Cross College.**—The following is from our college paper, "The Purple": "We felt very much disappointed on the evening of March 10, after having listened to the Right Rev. Bishop Gordon, S. J., on the Jamaica of fact and fiction; so disappointed that we sent a committee to the Rev. Prefect to give expression to our sentiments. And all this for no earthly reason but to satisfy our spirit of dissatisfaction. We liked so much what the bishop told us, that we tried our best to have him tell us more." Indeed the bishop won the hearts of all by his gentle manner and entertaining conversation; his visit was the subject of talk among the students for several days after his departure.—The past few months have been eventful ones in the history of our college. The new wing has been at last completed and formally opened. The initial ceremony of the inauguration of the building may be said to have begun on Patriots' Day, April 19, when Fr. Rector unfurled the American flag from the observation tower. The students gathered around and sang the national hymn.—Fr. Dufour's Glee Club had the honor of formally opening Fenwick Hall on April 24. The entire building was open for the inspection of visitors a few hours before the concert began. A large number availed themselves of the opportunity to examine the scientific department, class rooms, etc.—The gymnasium, said to be one of the largest college gymnasiums in this section of the country, has been partially equipped by the students. It is well patronized even during the present fine weather. The running track is one of the most attractive features.—A few days after the concert of the glee club, an illustrated lecture in Geology was delivered by Mr. McGrail, '95. The views for the lecture were prepared by Mr. Rousseau.

—A distinguished audience listened to the B. J. F. prize debate on May 2. Our hall was crowded, so that many had to content themselves with seats in the corridor. Contrary to the old custom the medal was awarded at the close of the debate. The class of philosophy will hold a public disputation during the month of May.—The exercises of the year will be aptly concluded by a Greek play written by Mr. Shealy. It will be produced on the feast of St. Aloysius. It will be memorable both as the first Greek play given in the college, and as the first play produced upon the new stage.—The morning session of special class is now taught by Mr. Collins, while the afternoon and evening sessions are taught by Mr. McCabe, a Junior from Frederick.

**Home News.**—*Spring Disputations*, April 26 and 27, 1895. *De Virtutibus Infusis in Specie*, Mr. Dawson, defender; Messrs. Kellinger and Russell, objectors. *Ex Tractatu de Matrimonio*, Mr. Swift, defender; Messrs. Smith and Kowald, objectors. *Ex Scriptura Sacra*, "The men of Ninive shall rise in judgment with this generation." Matt. xii. 41, Essayist, Mr. Pettit. *Ex Ethica*, Mr. Becker, defender; Messrs. Carney and Kelly, objectors. *Ex Theologia Naturali*, Mr. O'Gorman, defender; Messrs. Harty and Weis, objectors. *Ex Ontologia*, Mr. Creeden, defender; Messrs. Keating and Mulry, objectors. *Astronomy*, "This Side of the Moon," Mr. Donlon. *Chemistry*, "Sulphur and The Allotropic State," Mr. Rochfort.

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#### OFFICE OF THE LETTERS.

A number of communications have had to be held over till our next number through want of space or from not coming in time. As our next number will be issued before October 15, articles for the body of the LETTERS should be sent to us, to ensure their insertion, before the first week in September, and for the *Varia* before October 1.

# WOODSTOCK LETTERS

VOL. XXIV., No. 3.

## ON THE STUDY OF THE EXERCISES AND THE MANNER OF GIVING THEM.<sup>(1)</sup>

*A Letter of Fr. Francis Renault to Fr. Xavier de Ravignan.*

December 8, 1831.

REV. AND VERY DEAR FATHER,  
P. C.

I give thanks to God, that, while he inspires you with the desire of perfection, he inflames you at the same time with that of laboring for the salvation of souls. It is in this double aim of the Society that the apostolic life is found; with these things in view you will advance like those of whom Isaias speaks: "They shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint" (xl. 31).

I. The Book of the Exercises is a spiritual arsenal, where you will find divine arms prepared for you. It is God's gift to the Society. It is a book which has formed the Founder, his companions, the Constitutions, all, I can say, that makes the Society what it is both within and without.

<sup>(1)</sup> Fr. Renault, who died in 1860 at the age of 72, was one of those whom God made use of to give to the Society in France, in the first years of its re-establishment, a practical knowledge of the Book of the Exercises. Fr. de Ravignan, who was then professor of theology at the college of Brigg, and who appreciated Fr. Renault's experience in giving the Exercises, consulted him upon a question which troubled him. He was desirous to know how the Exercises should be given to an assemblage of persons of different characters, of various employments and stations in society. Fr. Renault replied by a letter containing valuable observations, which were the result of his experience as master of novices and instructor of the tertians. It is a translation of this letter which we present to our readers. It has only been published this last year, as an Appendix to the "Manuel des Exercises," par Père Mercier, Poitiers, Oudin, 1894. Some sentences, which have been omitted from this Appendix, are inserted in the translation from a manuscript copy belonging to the novitiate at Frederick.—*Editor* W. L.

There the knowledge of God and the knowledge of self, of our miseries and of Jesus Christ, are so linked together that one helps the other, and that from the very first day they go on developing more and more by manifesting the relations between God and man, and produce each day fruit, not in the senses perhaps, but certainly in the intellect and in the will.

Where can one find massed together more motives to bring a soul to conviction, stir it up strongly, and lead it out of sin? See how once converted the soul sets to work to learn every-virtue in the school of a Divine Master. Does it need to be strengthened? the mysteries of his Passion and of his death offer themselves. To console and animate the soul to perseverance it is led to contemplate, in the Resurrection of the Saviour, the pledge and the forecast of its own resurrection and future glory, and when it has realized its obligation of loving so good a God, who has done all for it, it is taught in what consists true love here below. You will not find in this work the distinction of the purgative, illuminative, and unitive ways,—a distinction more specious than solid, for we always have occasion to humble and to purify ourselves,—but you will find there an ever increasing perfection, after the example of Jesus Christ, the way, the truth, and the life.

This book will not tell you about those various prayers which not infrequently encourage illusions or self-love; you will have Jesus Christ put before you all the time in the various mysteries and stages of his life, with a simple and natural way of contemplating him. A man helps himself by the use of his senses and faculties united with grace, and he is directed to stay where he finds light and consolation; "For it is not to know much, but it is to understand and enjoy the matter interiorly, that fills and satisfies the soul" (iv. Annotation). This is how the Apostles meditated. In this way they represented their Divine Master to themselves and believed themselves yet in his company. St. Teresa, so exalted in prayer always came back to Jesus Christ; it was in the contemplation of his mysteries that her soul was filled with raptures and ecstasies.

If remedies for the different maladies of the soul are desired, they will be found in the Book of the Exercises. If sure means of perfection, they will be found in the Book of the Exercises. If rules for the discernment of spirits, they will be found in the Book of the Exercises. If some principles for prudent decision, they will be found in the Book of Exercises. If, finally, a spiritual director is wanted for one's own guidance, it will also be found in the Book of the

Exercises. Read the annotations for the exercises in general, and the additions for each week with the model exercise. The Holy Founder has foreseen everything and has said everything. . . . I must however answer your questions.

II. You first make the observation that you find no difficulty when you have one person alone to direct; the Book and the Directory suffice. You find it difficult though to apply the same Book and to make use of the same method dealing with a number, and you distinguish three kinds of audiences about which you ask me to give you my opinion.

I begin by saying that it is not the number of individuals which causes embarrassment, when, by their like dispositions and duties, they make but one moral person, for then the number does not embarrass but adds to the interest. What makes the difficulty, is the diversity of dispositions, duties, positions, etc., in the same assemblage.

1. In dealing with a number of *good souls already trained to meditate*, I should give them the subjects of meditation briefly, making use of the very terms of the Book of the Exercises for the meditations found there, and for the contemplation of the mysteries of Christ by persons, words, and actions. I should do the same for the repetitions and the application of the senses, as well as for the particular examen, the additions, and other things of this kind, which I should give always in common at the hour indicated.

2. In dealing with *persons less used to meditation*, it seems to me indispensable to explain before the exercise (contemplation, or application of the senses), the method of the same; then put the subject before them, opening a way for them to make for themselves reflections of a practical character. At the end sum up in order: 1st point; 2nd point; etc., whatever has been said; and recalling the preparatory prayer and the preludes, put them in a state to meditate right away by themselves. Altogether the exercise should last an hour; half an hour to explain the method and subject-matter, and the rest of the time to be left to the exercitants, who ought to spend it in meditating alone as has been said. However, in order to set them fairly on their way, you could make one of these exercises with them once or twice, taking care to guard yourself against speaking too much, or to leaving them too much to themselves. Four exercises are enough: the meditation or contemplation; the repetition; the application of the senses; and a very practical conference on the mystery or truth with which they are occupied.

In thus training the exercitants to meditate alone on the

end of man and the mysteries of our Lord, and also to make the particular examen, the subject of which during the exercises will be fidelity to all that is prescribed, the Director virtually secures the success of the retreat, and makes sure of its fruit for the future, by the practice of the very means so necessary for this end; viz., the particular examen on the predominant fault, and a little meditation every day. Without these, it is a matter of experience that the exercitants soon relax and in a short time return to their former state.

3. Finally, if in your audience there be a *great diversity of dispositions*, it seems to me better to follow what I have just been saying about those who have had less experience in meditating, observing meanwhile the following: endeavor to have a general knowledge of all these persons, and classify them mentally, adapt yourself to the capacity of all the various classes in your exposition of the subject, and make a true application of it to each one, avoiding with prudence and charity whatever could offend.

4. But here is another difficulty. What are you going to do if you have a *number of light frivolous individuals*, who are all imagination? I think you will have to do your best to secure attention each day by a discourse which produces a telling effect, as they say; then go to the interior, follow grace and convert them; otherwise it is no retreat at all. Thus the opening discourse should be rich in wholesome truths, imagery, and action. Each day for the first exercise, after the explanation of the method of meditation, I would propose the subject, clearly, and not at too great a length, putting them on the way of making reflections and then leaving them to themselves. The 2d Exercise should be this same discourse but full of life; in it take the hearers, so to speak, aside, ask them what they have been meditating upon, resolved, etc; then expose the subject matter anew to the entire man—to the senses and the imagination, to the mind and the heart—in the way most likely to arouse and fix the attention; finally, leave them to themselves a quarter of an hour for reflection. In the 3d Exercise, propose the same subject, quietly, by the way of repetition or application of the senses. The 4th should be a practical conference on the truth or the mystery of the day. Make it interesting by going into the various details of the subject, or by throwing out a number of useful hints, or setting forth the different methods of prayer. If four exercises are found to be too much, the 4th might be omitted and distributed over the other three in hints, applications, etc.

N. B.—SOME USEFUL HINTS. For reading matter during



the free time, Religious might be given, in the form of a consideration, such of their rules as accord best with the mystery with which they are occupied; for example, the rules on poverty, when they are occupied with the mystery of the Nativity of our Lord; those on obedience, when they meditate on the Flight into Egypt, etc. This will beget a high esteem for the rules, and lead to their observance through the example of our Lord. You might direct Ecclesiastics to consider Jesus Christ in the mysteries as a priest, and there to read their obligations one after another. I would give to people of the world, and even to others if they had time, two chapters of the "Imitation" relative to the mystery of the day. If these persons could be gathered together for their meals, they might have some reading, less serious if you wish, but which should have reference to the subject with which they are occupied, and which would always tend to develop it, apply it, or make it appreciated. Since the Blessed Virgin had the greatest share in these mysteries, and since she helped St. Ignatius so much in writing the Exercises, to her we must turn to rightly understand them and to gather a rich harvest from them. To say a few decades of her Rosary in free time will be to honor her, and at the same time to pray and review the mysteries in our hearts. The Rosary is but the Exercises in prayers. In a word, the Director must make use of the divers means which St. Ignatius gives him to keep the thoughts of those in retreat busied with the subject of the day without effort or exaggeration, and nourish holy desires in their hearts.

III. You ask me, Reverend Father, if one, following his own inclination, in assimilating the letter and the spirit of the Holy Founder, can give something by way of a recast, so to speak, brief no doubt, but suited to the individuals. This demands some explanation.

I. Doubtless you do not mean to put aside the subjects of meditation proposed by St. Ignatius, the founder,—Sin, Hell, our Lord's mysteries; for where will you find subjects to replace them? No, nothing can take the place of the grand truths which bring man face to face with his first beginning and last end. Preach the last ends, it has been revealed to apostolic men, preach them always. And these things never make such an impression as when they are set before us simply, just as they are. But if these truths are necessary to humble the sinner, and to make the just man understand all he owes to God, the mysteries of Jesus Christ are not less useful to lift him up again, instruct him, and

form him. Again, you do not mean to deviate from the order and connection of these truths which give them a particular force; nor from the manner of meditating on them, which, being rooted in man's nature, is always within the capacity of the ignorant and is never beneath the most exalted intellect. There remain then the words of the Holy Founder.

I do not pretend to compare the word of man with the word of God, nor to demand for one a respect which belongs to every iota of the other. However, the words of a founder and saint, written, as is well known, under the inspiration of grace, are better suited than our own to convey to us his idea and what God has given him for us. It seems as though he had desired to say nothing from his own mind; he has indeed said the least that he could, but in these few words, what things he has said! nor has he been afraid to express the same thought in the same words, and in the same order. Take for example these words which he repeats so often throughout the whole of the 2d week: "Ut intime cognosco quo pacto Dei Filius, mei causa, sit homo factus, natus . . . ut ardentius ipsum amem, et abhinc sequar studiosius." "That I may have an interior knowledge of how the Son of God for sake of me was made man, born, that so I may more ardently love him, and more earnestly follow him." What things are here! I only touch on the last words in passing. *Mei Causa*: The Mystery which I am going to contemplate is wrought then for me in particular! these humiliations, these sufferings, these merits are for me. *Ut ardentius ipsum amem*, here is the fruit in the heart. *Et abhinc sequar studiosius*, here the fruit is in imitation. In these words you see expressed the beginning and the progress of perfection, all perfection. Let us seek the treasure there, let us develop it . . . very well! But to recast it! this could only be understood of our own raw material, and the conforming it more and more to the letter and to the spirit of the Exercises.

2. But some one will say, and I have heard it, *the retreats will be all alike*; they will present nothing new, and this will hinder the fruit and end by disgusting those in retreat and the Director himself.

The marvel, the masterpiece we do not weary of considering. Such are the beauties of nature, and, in the order of grace, the mysteries. Let but a master teach us how to see them, and we cannot tear ourselves away from them. The misfortune is that some among us are not familiar enough with the Book of the Exercises. We are like a beginner, before a fine instrument on which every air can be

rendered, the sweetest, or the most intricate, in fact a celestial harmony. But of what use is the instrument to the beginner? He plays his tune indifferently, and if you ask him for a variation, he complains of the instrument and wants another. The Exercises applied to particular subjects, and printed under the title, "Retreat of St. Ignatius" have succeeded in narrowing the idea which we ought to have of them.

Destined by Divine Providence to form a Society of apostolic men, St. Ignatius formed a plan, or rather God inspired him with a plan, which will never be admired enough. Immense in scope, it may be contracted at will; suitable for all, within the capacity of all, it is equally good for converting, instructing, forming to perfection in every state of life; and it does all this simultaneously. This precious gift of the Exercises which St. Ignatius received for the Society, he has transmitted as a heritage to his children. It is for them to learn how to make use of it; they have the grace of vocation for this. Once they have mastered it, these Exercises, always the same substantially, will assume an admirable variety in their hands, take every form, lend themselves to every need. But the retreats which Ours will give will not be strictly their retreats, nor yet those of St. Ignatius; they will be the retreats of the father and of his children.

3. Granted, some one will yet say, the retreats will vary because the subject varies; but if I give several retreats in succession on the same subject, then surely there will be a *monotony*. No, even in this case there will be no monotony, at least if the Exercises be given well.

You will find features always new in these great truths and mysteries of salvation, both considered in themselves and in their relation to men in general. Again, you will find some very touching things in these same mysteries considered in relation to the exercitants in particular, and, if you wish, in the application which you will make of them in a matter already given. This application will be made to vary by the diversity of circumstances and of situations; by all the changes, so different from one another, that a single individual, much more an assemblage, can experience in a very short time; by comparison with preceding retreats, and all that this can offer in the way of resources to produce an impression.

These new insights and novel applications render a subject more interesting. Its application becomes more felt, a better entrance is afforded into these bottomless depths of wisdom and of love. God has in very truth loved me, they

will say at last: "He loved me and delivered himself for me." Yes, it is true; he has prepared graces all adapted to my needs, to cure me and strengthen me, to instruct me and to encourage me. Here he is with all his titles of King, Saviour, Master, etc., which give me such confidence in him, that the same truths unrolling more and more before my eyes by the application made of them, and standing out still more beautiful in contrast to my wretchedness, I cannot help but exclaim: "Truths ever ancient and ever new!"

IV. The difficulty which I have just explained gives rise to another. Is it not contrary to the spirit of the Exercises to give them on a particular subject, and would it not be better to give them just as they are without any application?

I answer, in general we ought to give the Exercises just as they are, content to open out a vein of reflection, and leave each individual to himself and to grace. If this be true of one person alone in retreat, it is still more true of several individuals taken together, whom it is difficult to know well, and whose needs are rarely the same. But when the greater good of the exercitants surely demands it, it is certainly not against the spirit of the Exercises to treat a particular subject *ex professo*. In this case ought the subject to be worked in with the Exercises and how?

1. If the topic to be treated be the same every day of the retreat (and this can happen only in extremely rare cases) it is preferable to embody it in the very groundwork of the Exercises. For example,—you determine to treat of the interior life throughout the whole retreat; beginning with the first day, in the Foundation, show them the foundation and the first principle of this interior life in the creation of the soul which God has made to know him and to love him; the second day, place among the effects and punishments of sin whatever puts an obstacle to the interior life; the third, contemplate in the Incarnation a God coming himself on purpose to form this life in us.—Are you to treat of pride? Let them see from the first day what we are by our nature, *creatus est homo*; in the second, what we are by our own sins and what we deserve; in the third, how a God humbles himself to condemn our pride.

If, on the contrary, this topic is not radically connected with the retreat, it will be an advantage undoubtedly to weave it in with the mysteries of the day, without which it will seem out of place in the midst of the Exercises. There is still another reason why it must be woven in? This par-

ticular topic suppose you have handled it perfectly; you have clearly proven, for instance, that everyone's true and solid perfection consists in the fulfilment of the duties of his state, that therein is to be found the greatest glory of God, etc. Connect this topic with the mystery of the day. Point out the Son of God himself fulfilling the duties of his state, accomplishing the prophecies, and his Father's will, willing nothing but this. "My food is to do the will of the Father who sent me." What a new light on our subject! What force does it not give to the mystery! How attractive the exemplar proposed to us!

2. But how are you to connect this particular subject or conference with the Exercises? Nothing easier.

(a) You might give them in the morning a glimpse of this subject in the meditation or contemplation of the mystery of the day, and indicate it as a practical consequence; but you must limit yourself to this for the time being.

I beg to make a couple of remarks here in pursuance of what I have said elsewhere: The first, that St. Ignatius in his method of contemplating the mysteries never applies them to any subject in particular. In fact, all the perfections of God are found in each mystery, and all the virtues of Christ as well. According to our own needs and the motion of grace, we can dwell on one more than on another; but we must not make out of this an art or system, as do those who consider nothing but humility in the Incarnation, and nothing but poverty in the Nativity.

The second thing to be noticed, is that St. Ignatius offers the mysteries to our consideration as they are in themselves and in their application to all men; then from this general view, which lifts up and expands the soul, he comes to a practical fruit. In the contemplation of the mystery he applies it to his own needs: "Ac inde quid ad me redire emolumentum ex tali spectaculo perspiciam . . . unde per singulas studebo proventum aliquem spirituales colligere." — "and then consider what profit can come to me from this sight, . . . whence I will study in each circumstance to collect some spiritual gain." When the subject of the conference has been pointed out, at the beginning of the day, as a consequence and precious fruit of the mystery in hand, the conference itself will be desired; something will be expected, and you can treat *ex professo*. Then, in concluding, if you wish to come back to the mystery again, it will afford you the strongest and most effective peroration.

(b) Another way of handling the subject, less didactic, and less apt to convince, but surer to win the heart, will be to institute a comparison between Jesus Christ and the exer-

citants placed in a similar situation. Whatever be the subject of the conference — a virtue, a duty of our state, a trial, a temptation — Jesus Christ has experienced all, except sin, and even the penalty and humiliation of sin he has chosen to undergo; “For we have not a high priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, without sin” (Heb. iv. 15). This would be offering a sort of contemplation where those in retreat would see themselves with Jesus in a situation similar to their own. Then the Director will find an extensive argument unnecessary, it will be enough for him to make a comparison in a few remarks and soon enough the exercitants will be saying with that soul of whom the “Imitation” speaks (Bk. iii. c. 1), “Let not Moses nor any of the Prophets speak to me; but speak thou O Lord God who art the inspirer and enlightener of all the Prophets; for thou alone without them canst perfectly instruct me. . . . They may indeed sound forth words, but they give not the spirit. They deliver the letter but thou openest the sense. . . . They proclaim the commandments, but thou enablest us to keep them. . . . They work only outwardly but thou instructest and enlightenest the heart. Speak then, Lord, for thy servant heareth.”

I hope I have satisfied you Reverend and dear Father; I have said what I think but not authoritatively, for I stand in need of instruction myself. What I have said you are only to take in as far as it seems to you not to depart from the letter or the spirit of the Exercises, for one must always come back to that. Let us study this little book, let us beg for an understanding of it. What is the use of so many sermons and treatises on direction? Let us meditate on the Exercises. “More than these my son require not. Of making many books there is no end” (Eccl. xii. 12). And when we are giving these Exercises, let us not forget that among the points which St. Ignatius and which the Directory expects of him who gives them, the first is the spirit of prayer and recollection: “Juvabit etiam ut singula exercitia, antequam ea tradat, aliquantulum ipse meditetur, si fieri poterit, ut melius imprimat alteri” (Direct. v. 8). As God’s ministers to the souls which we lead into solitude, let us be there ourselves so that we also may speak to them. Hastiness and a certain trifling manner ill accord with the recollection of the one on retreat. This ministry calls for an interior man. Give our retreats in this spirit, and we shall never do it without each time receiving for ourselves an increase of light and grace.

I am in union with your holy Sacrifices,

FRANCIS RENAULT, S. J.

## TWO IRISH JUBILARIANS.<sup>(1)</sup>

Rather recently in the Irish Province of the Society two Golden Jubilees were celebrated, of each of which a peculiar little memento has chanced to remain in the hands of the present writer. There is good authority for believing that it is quite possible *dicere verum* even while *ridens*; and why should the accident of rhyme deprive such a record as the following of its power to edify and instruct? It is called "A Half-century of Jesuitry" and takes its motto from Tacitus: "Dux consilio, manu miles."

Fifty full years have sped away  
Since that thrice blest and happy day  
Which to our well loved Mother gave  
A youthful son as true and brave  
As any Christian Knight of old.  
Ah, could the real tale be told  
Of all that he has done since then,  
Alone 'twould turn the hearts of men  
In love towards Her who still can train  
Champions of such heroic strain.

<sup>(1)</sup> To Father Matthew Russell, the editor of the "Irish Monthly," better known to our readers for his "Eucharistic Verses," and "Moments Before the Tabernacle," etc., we are indebted for these verses, as the letter which follows will show:—

Dublin, March 15, 1895.

Rev. dear Father, P. C.

It is a very bad return for the extraordinary kindness of the last WOODSTOCK LETTERS in putting my poor little "Irish Monthly" — it is a bad return to distress your kind heart by forcing you to reject a proffered contribution. But if, on looking over what I send, you make up your mind that it would never do to insert it in the LETTERS, throw it into the fire without the slightest scruple. This fate would be certainly the best thing for me: for "least said soonest mended." You fill so many pages that I thought you might smuggle these amiable squibs into small print. It is their only chance!

With best wishes,

Very sincerely,

MATTHEW RUSSELL, S. J.

We assure Father Russell that we have no wish either to put his verses into the fire or into small print, since we believe that our readers will be delighted with them. Just such little kindnesses as his in sending the rhymes, serve to remind us that, though a great ocean rolls between us, we have a common mother. Besides, we dare to believe that nowhere, out of Ireland, will what he has written be more appreciated than amongst Ours in this country, — a country which owes so much of all that is holiest and best to the home of the "Two Irish Jubilarians."—*Editor W. L.*

Year after year each setting sun  
 Saw the day's crowded tasks well done.  
 But set of sun stayed not his toils—  
 His vigils gathered learning's spoils  
 How vast, how various! Seventeen years  
 Student and teacher, till he hears  
 Rome's order to ascend the throne  
 Of old St. Munchin's, Garryowen.  
 Founder of Limerick's Crescent School—  
 So hard in toil, so mild in rule.  
 Rector, professor, caller, all!  
 His class room, his confessional,  
 Would each have crammed another's day—  
 For him a change of work was play.  
 Oh, what a grasping pluralist!  
 Yet prompt each brother to assist  
 Whose head might ache; *his* never did,  
 Or else pain was by patience hid.

So was it, too, when Belvidere  
 Found him her stay through many a year.  
 Then for his lifetime's residue,  
 With ardour ever young and new  
 He doth all priestly gifts dispense  
 From this St. Xavier's residence,  
 Save once when blind Obedience said:  
 "Go to our dear old Clongowes' aid."

Here he has won with wide acclaim  
 Edward the Confessor's high name.  
 How many a sin-stained soul made white,  
 How many a heavy heart made light!  
 His countless sermons clear and strong  
 In sense and sound, and ne'er too long!  
 No wonder that our hearts thank God,  
 And all within, without, applaud,  
 When through our halls the cry doth ring:  
 "Edward the Confessor is King!"  
 Long may he reign!—until we tire,  
 Or he be forced to go up higher.

This is his Golden Jubilee.  
 Fifty full years have sped since he  
 First flew unto our Mother's breast;  
 "My home is here—here will I rest."  
 And now his Rosary has run  
 Through its five decades. May, not one,  
 But two or three full decades more  
 Heap higher still the wondrous store  
 Of merits he has sent before!  
*Then*—Heaven itself shall surely be  
 His endless Golden Jubilee.



These practical and unconventional lines would lend themselves to a great deal of annotation biographical and topographical; but it will be enough, and I hope not too much, to say that the subject of them is the present Superior of St. Francis Xavier's, Upper Gardiner St., Dublin, the Rev. Edward Kelly, one of three brothers given to the Society by a single household, of which the only remaining child chose the arduous vocation of a pioneer Sister of Mercy in Western Australia.

Even in these domestic pages which are guarded so jealously from the prying eyes of the profane, I have more serious misgivings about the propriety of printing the following lines, which may be linked with the foregoing by a slight anecdote. Mr. William John Fitzpatrick, the biographer of Dr. Doyle, Father Burke, and Lady Morgan—often called "The Sham Squire" from the subject of one of his numerous contributions to the gossip of Irish history—attended, as is his wont, some inaugural lecture in the Law Students' Debating Society in Dublin. Meeting one of Ours next day, he remarked that the Society had been well represented in the audience—"we had Edward the Confessor and Alfred the Great." Accordingly the lines which follow are headed in manuscript "Alfredus Magnus," with an additional allusion to one of the glories of the Dominican Order. The jubilarian in question, Father Alfred Murphy, had just been succeeded by Father Eugene Browne in the office of Socius to the Provincial; and a still more important change in the *personnel* of the Irish Executive was supposed to be imminent.

A babe was born one sunny morn of yore,  
 Just three score years ago and seven more.  
 Whence came that native baby's alien name?  
 No Alfred at that date was known to fame,  
 Save him the Saxon prince whose ears grew red  
 With a sound boxing when he burned the bread.  
 The world not yet knew Alfred Tennyson,  
 Nor yet had heard of Mr. Alfred Bunn  
 At whom the critics used to poke their fun  
 A golden jubilee of years ago.  
 Strange name to give Corcagian babe, I trow.  
 His happy mother, too—oh, what was *her* name?  
 Methinks this junction of most Celtic surname  
 With name baptismal so extremely Saxon—  
 You'll say my Muse and I have turned our backs on  
 All common sense in broaching this idea—  
 Yet in these wedded names I seem to see a

Prophetic inkling of the future man  
 Whose inches should exceed the normal span :  
 For that sweet babe, grown up to man's estate,  
 Shall by Sham Squire be dubbed Alfred the Great.

\* \* \* \*

At last, too slowly, from thy name to thee  
 We come, and to thy golden jubilee.  
 For half a century thou well hast borne  
 Religion's happy yoke. Ah, Time has shorn  
 The waving raven locks of long ago,  
 And those that linger on have paled to snow ;  
 But still thy heart is youthful as a boy's,  
 And still thy tongue can to the cheerful noise  
 Of Recreation lend its ample share.  
 "Long be it so !" is of all hearts the prayer.

Thy day of power is for the nonce gone by,  
 O thou most sociable of Socii !  
 But grace and tact are not confined to *one*—  
 I greet with reverence the rising Sun.  
 No Christian battle-field has ever seen  
 A doughtier Knight than "our good Prince Eugene."  
 Meanwhile our handkerchiefs and cheeks are wet,  
 For ah ! *thy* sun, Ex-Socius, is set.  
 Yet who can tell what news o'er land and sea  
 Is speeding now from far *Hisole* ?  
 Last Sunday's gospel bids us not aspire,  
 Yet some descend that they may go up higher.

Well, high or low, thou well wilt play thy part  
 With graceful attitude and genial art ;  
 And, when thy tale of well spent years is told,  
 Like this thy Jubilee, shall be thy crown—of gold.

The row of asterisks in the above represents the omission of some elephantine badinage which the kind reader will charitably suppose to have contained the chief point of the piece. Perhaps our excisions ought to have extended to many more (or to all) of these domestic rhymes. Yet some may like to be reminded, even in this playful way, that in every corner of the earth and in every "province" the *Minima Societas* is doing her blessed work through hundreds of loyal and devoted sons like our two Irish Jubilarians.

M. R.

## CHINESE EXAMINATIONS.

*A Letter from William Hornsby, S. J.*

ZI-KA-WEI, Jan. 1, 1895.

REV. AND DEAR FATHER,  
P. C.

Education among the Chinese and their elaborate system of state examinations are not new subjects to the Western public. The missionaries of the seventeenth century did not fail to report to the learned of Europe the intellectual activity and the high regard for literary culture, which they found in the metropolis and in the swarming marts of Cathay. In the present century the many valuable works on China have not neglected this interesting subject. In the excellent dictionary of Dr. Morrison, first Protestant missionary to China, the examinations were first treated for the English student. Justus Doolittle in his "Social Life of the Chinese" popularized the subject, and presented it clearly and with sufficient accuracy for the general reader, though his unfortunate illustrations represent the frail Chinese student as a Cantonese pirate, and the accomplished master of arts as a doll-faced boy of fourteen. Later the examination system received a more scholarly and more sympathetic treatment at the hands of Dr. Martin, President of the Imperial College of Western Science at Peking.

For the student of Chinese civilization, the works just referred to left something to be desired, as did also the learned essay of the French savant, Edward Biot, and the notice given to the subject in the monumental work of P. Duhalde, S. J. To supply this want Rev. Stephen Zi, S. J., of the Jesuit mission of Nankin, has recently published a concise but exhaustive treatise entitled "Pratique des Examens Littéraires en Chine." Fr. Zi, or Sin as his name is pronounced in the court dialect, is a native of the Shanghai district. He is a descendant of Paul Sin, minister of state under the last dynasty and illustrious convert of Fr. Matthew Ricci. The little work appears as no. 5 of the "Variétés Sinologiques," published by the Jesuit missionaries at their press near Shanghai.

Adapted to the student's taste, as, indeed, are all the num-

bers of the Variétés, Fr. Zi's pages bristle with Chinese quotations and phrases in the original characters. For such as are initiated into the mysteries of Chinese ideography, the result is most satisfactory; for the ordinary reader, the effect is perhaps rather striking than attractive.

It may be regretted that the nature of Fr. Zi's work confined his remarks so exclusively to the practice of the examinations, as not to permit of a chapter, in his thorough way, upon their history. In the case of Chinese institutions, their history is as a rule of all things the most interesting. The present system of examinations is one of competitive trials for civil office, and it sprang out of the older practice of examining the officers themselves. The latter practice may be traced back in the old books to the emperor Shun, who was a contemporary, according to current chronology, of Nimrod, "the stout hunter before the Lord." Shun, we are told, examined his officers every three years, and after three such examinations he put down the negligent and promoted the worthy. Though there may be some question as to the date of his reign, there is no reasonable doubt of Shun's historical identity or of the principal facts recorded of him in the old books. The brief text does not tell us upon what subjects Shun examined his officers. The country in Shun's day was in something of a feudal state; his officers were lords, and they were examined most probably as to their methods of government.

At the beginning of the Chow dynasty, the last of the three great families which ruled the empire before our era, the examinations make their first appearance as a method of selecting officers. The six arts, ceremonies, music, archery, horsemanship, arithmetic and writing, formed the subjects of the examinations. Under the head of ceremonies are included the elaborate rules of social and court etiquette, as well as the rites of civil and religious services. The other five arts are not peculiar to the Chinese. Such a range of subjects for examination indicates no low standard of civilization, for an age when the son of Cis had the little phial of oil poured upon his head and was anointed first king of Israel. In the latter half of the Chow dynasty, China's philosopher arose and fixed for ages the standard of ethical and of literary excellence. From that time Confucian ethics began to absorb the attention of students, and the teachings of Confucius and the classics transmitted by him form the basis of the literary examinations to-day.

After the Chow family came that of the Chins. Though they held the imperial sceptre less than three score years, they left an indelible mark upon the history of the nation

and its literature. From the name of this family, through the Arabians, came the name by which the old Cathay of Marco Polo is now known in Western languages. The second of the Chins, a contemporary of Alexander the Great, was the builder of the great wall, the founder of the strongly centralized government still enduring, and the would be destroyer of ancient literature. In the last fanatical undertaking he was fortunately not entirely successful. The bamboo tablets and the silken scrolls to which the precious heritage of antiquity had been consigned, had become too numerous to be all destroyed at the tyrant's word, and in some cases the faithful tablets of the brain, written with the cherished words of sage and poet, survived the short-lived rule of the destroyer's family.

Under the succeeding dynasty of the Hans, literature resumed its importance in the commonwealth, and competitive examinations for office began to take the shape of a well defined system. During the long and brilliant rule of the conquering house of Tang, the importance of the examinations grew with the vigorous intellectual activity and the ever increasing esteem of literary culture. Under the patronage of the munificent Sungs, about the epoch of the Crusades, the examinations developed into the system which, with but slight modifications, may be seen in operation to-day. The system of the present is the growth of forty centuries. Like a venerable but still vigorous oak, it is at once the pride of the present and a monument of the past. It is a monument as old, and certainly as noble, as the silent stones from which forty centuries contemplated Napoleon's troops in the battle of the Pyramids

If there is one thing that China is proud of, and perhaps not without reason, it is her aristocracy of letters. Outside of the imperial family, there is but one hereditary title of nobility in the whole empire. It is the title of the Duke of Cong, the descendant of Cong-foo-tse, whose name was softened by the early missionaries into the Latin form, Confucius. The family with its title of nobility has survived all the changes of dynasty, and for antiquity it may well challenge comparison with any in the world. Its founder was born before Pisistratus had become master of Athens and ere Babylon had fallen before the Mede and the Persian. This exception in favor of hereditary nobility shows a rare regard for intellectual excellence, and being unique it throws into relief the fact that the ministers of state and the governors and the officers of the empire are not chosen from an hereditary aristocracy, nor from an aristocracy of money,

nor yet from among such uncultured demagogues as rise to the surface in some commonwealths, but from among scholars who have proved their intellectual superiority in a long series of literary trials and in repeated competitions with their fellows. That is what is meant by China's aristocracy of letters.

The literary examinations are intended first and foremost to provide a body of men, from among whom the emperor may choose competent counsellors and officers. Nor is the emperor free in the matter; he must choose his officers from among graduates. This permanent though unwritten law is really of a democratic nature, and throws light upon the limitations of the imperial power. How well the end of selecting competent officers is attained by the examinations as conducted at present, is a subject open to dispute. To dispute it, however, is not the present purpose. A brief sketch of the actual practice of the examinations, as given in detail by Fr. Zi, will enable the reader to form for himself some opinion with regard to the merits and the defects of the system.

The degrees conferred are three in number, corresponding, we may say, to the Western degrees of bachelor, master or licentiate, and doctor. In Chinese a graduate of the several degrees is called respectively Budding Genius, Promoted Scholar, and Candidate for Office. For each degree there are several trials, and as the number to be graduated at each examination is determined in advance, the standard is not so much an absolute as a relative one. The examinations are thus strictly competitive. Each graduate may consider himself the victor of hundreds and the survivor of many contests.

The trials for the three degrees are held respectively in the departmental cities, the provincial capitals, and the imperial capital. In the civil administration the empire is divided at present into twenty-three provinces, the provinces subdivided into eight or ten departments, and the departments into a convenient number of districts. Thus Shanghai is a district city, depending upon the departmental city of Song-kiang, which is in the province of Kiang-soo, with Nankin as the provincial capital. Some idea of the size of these divisions may be gathered from the fact that the single province of Canton, which is not the largest nor the most thickly populated of the empire, is about equal in area to the British Isles, while its population is estimated to fall but little short of that of Great Britain.

For the first degree two examinations are held, the first under the presidency of the departmental magistrate, and

the second under a special officer known as the provincial examiner. To lessen the crowd of competitors at these examinations, preliminary trials are held in the district towns under the district magistrates. Three or four hundred on an average assemble for the preliminary examination in a district, but, as an unsparing weeding takes place after each of the four or five trials, not more than eighty or a hundred in each district survive for the examination at the city of the department.

It is a general rule for the examinations that each candidate must be duly registered in advance, and provided with a certificate signed by a witness, who must accompany the candidate during the roll-call at the opening of the doors. There have grown up in the conduct of the examinations a certain number of forms and ceremonies, which tend to enhance the idea of their importance and to raise them out of the sphere of every day life. The mandarin in official dress presides in person; the doors are locked and officially sealed; the students assemble at the signal of guns and the exits take place to the sound of music; the compositions are written in uniform books, neatly ruled in red and stamped with the president's seal; the list of the successful is drawn up in a target-like circle, around a graceful red character signifying the centre. After the examination there is a visit of honor to the shrine of Confucius, the list of graduates is published with music and ceremony, and a repast is given by the magistrate to the first ten on the list.

Each trial lasts about twelve hours, and four or five trials are held within eight or ten days. The test in the trials for the first degree is as a rule two compositions in prose and one in verse. The subject for the first prose composition is posted up about daylight, for the second about nine or ten o'clock, and last of all the subject for the verses. In some examinations each student is provided with a dictionary of rhymes to facilitate the flow of verses. For the first prose composition two subjects are sometimes assigned, one for those above twenty years of age, and the other for those below twenty. The examination for the first degree is what they call the "boys' trial."

The subjects for the compositions in these examinations are taken from the Four Books and the Five Classics. The Four Books are four works of Confucian ethics, and the Five Classics comprise the history, poetry, rites and cosmogony of antiquity, as collected and transmitted by Confucius, together with a history of the principality of Soo, composed by the sage himself. The first of the Four Books is called the "Great Science." It is the work of a disciple of Con-

fucius, and it sets forth briefly the philosopher's teaching on government, government of self, of the family, of a principality, and finally of the empire. It is not a logically reasoned treatise, but it contains many a noble precept concerning the pursuit of virtue, the force of example, self-control, regard for others, and many a sentiment worthy alike of the philosopher's reputation abroad, and of the reverence in which he is held at home. The "Steady Mean" is the title of the second of the Four Books, the composition of the sage's grandson. As the title indicates, it deals with the straight and even path of the "superior man," the philosopher in the old Greek sense of the word. There is more order in this work than in the first of the Books, but it is open to criticism on the score of obscurity. It must not be forgotten that both of these books, as well as some of the other classics, most probably suffered from the ravages of the tyrant of Chin, who aimed at destroying all existing literature. Many of the classics survived, but some in a mutilated condition.

"Sentences and sayings" is the Third Book of the four; it is called by translators "Confucian Analects." It is by far the most satisfactory of all the works on the philosopher and his teaching, as it is simply a plain record of the sage's principal sayings and doings. "The master said" is the set formula, varied occasionally by a question and "the master answered." The first part gives the philosopher's teaching, in sentences more or less disconnected, and the second part puts the sage before us in his private and public conduct. Each of his favorite disciples was a Boswell, and there are few characters of antiquity so vividly pictured to posterity as "the master" of the Confucian dialects. We not only have the quintessence of his pure philosophy, but we are told how he sat and how he walked, how he dressed and attended to his person, how he liked his meals and how he lay down to sleep, how he acted at home and how he appeared at court. Such details are interesting even to a Christian student of Confucius, and the native commentators are not wrong in remarking that in the conduct of a sage even little things are worthy of record. Their opinion is to be preferred to that of some Western critics, who find these details tedious and in bad taste, and think that Confucius appears less a sage after having been seen at table or composing himself to sleep. As to the philosophy of the Analects, the ideas of the two preceding books occur under different lights, culminating in a statement of the "golden rule," "judge by yourself in your treatment of others." This is the purest and noblest precept to which Confucian,



or may we say, pagan philosophy ever attained. The fourth of the Books is the work of Mencius, whose name it bears. Mencius was a professor of Mencian philosophy about a century after his master, and for his clear and elegant exposition of the treasured doctrine, he is universally considered as second to none but the sage.

Confucius professed to be not an originator but simply a transmitter. By collecting and digesting the old writings, he sought to transmit the records and the wholesome truths of antiquity. The result was the Five Classics. China has nothing more precious than her Five Classics, the history, poetry, rites and cosmogony of the venerable nation's infancy, and the only authentic production of the philosopher himself, a history of the principality of Soo, the beloved home of his youth and of the best years of his manhood. From these Five Classics and Four Books the themes for the examination papers are chosen, and as the Books contain nothing but the teachings of Confucius, and the classics the treasures of antiquity as transmitted by Confucius, it is evident what an autocrat the sage has been in the matter of education and morals. He regretted during life that he was not in a position to propagate and apply his doctrine more widely; little did he think that his teachings, even his casual words, on morality and good government were fixing the standard of the empire for ages. When wandering an exile from Soo, banished and compelled by forced retirement to pursue his literary work, little did he think that for ages to come not an emperor should sit upon the dragon throne without reverencing his name, that not a magistrate should receive the seal of office without paying homage to his memory, and that not a plea in the interests of justice and good government should be made without invoking his principles and authority.

Confucius is supreme in the examinations for the first degree, and more or less so in those for the two higher degrees. We have here the excellence as well as the defects of the system. The excellence, for, taking the nation as it is, pagan from prince to pauper, they could scarcely do better than require of the future officers a familiarity with the sage's superior morals; the defects, for principles of morality and skill in composition are not all that is to be desired in a good officer.

The candidates who escape the weeder's merciless hand in the district trials, go up to the departmental city at the appointed epoch, to compete with the successful students of the other districts for the coveted title of "Budding Genius." The place of the examinations at Song-kiang, which

has been mentioned above as the departmental city of Shanghai, is a long rectangular court, furnished on each side with two hundred tables sheltered by a light roof from the sun and rain. There is room for ten at each table, five on a side, so that four thousand competitors could be accommodated at a time. As a fact, however, not more than half that number assemble at Song-kiang, for the city is not the prosperous and busy mart that it was, when visited by Marco Polo in the thirteenth century and by the Jesuit missionaries in the seventeenth. The city and the surrounding country have not yet recovered from the ravages of a relentless war. Song-kiang was sacked and held by the fanatical Tai-ping rebels, and was recaptured for the imperialists by Gordon in 1863.

The examination tables are numbered with the letters of the "Thousand-letter Classic," a well known little poem of just a thousand characters, no one of which is repeated. The letters of this little poem are frequently employed as a notation, instead of the more prosaic one, two, three. At the further end of the court is the platform for the presiding mandarin, and near by is his private office and other offices of the examination. When the place was visited during the summer of '94, the tables and benches were found to be perfectly new, and of a structure as solid as it was simple. They consisted of broad heavy boards fastened firmly upon granite uprights. It was said that the "Budding Geniuses" of the last examination had become indignant at the old tables and benches, and had summarily destroyed them. The Chinese of to-day, no less than in the day of Pliny, are remarkable for their gentleness, but Chinese students have enough of human nature in them to put the mandarins to their wits' end, to keep order among two thousand boys and young men, gathered together for eight or ten days away from home.

The number to be graduated is determined for each district according to its population and importance. The numbers given by Fr. Zi show that of those who go up for the examinations, not more than twenty or twenty-five per cent return with the degree. The average age of the graduates seems to be about twenty years, though all ages are represented from the clever boy of fourteen up to the persevering sexagenarian.

There are two circumstances in the practice of the examinations, which, particularly in the eyes of Western observers, tend to lessen the significance of the degrees and to destroy the practical value of the whole system. These two circumstances are, first, that degrees are sometimes ob-

tained by fraud or connivance of venal officers, and secondly, that the first degree, by a peculiar device of the government, is openly put upon the market at no considerable price. To some observers, not free from bias perhaps, who see nothing in the Chinese but avarice and fraud in private relations, and corruption and venality in the public administration, these abuses render the whole system of examinations nugatory and ridiculous. If the matter be considered in the sympathetic spirit which every nation may reasonably expect of its critics, it may, perhaps, be found that these two abuses do not seriously affect the general utility of the examinations, nor render abortive their special purpose of selecting competent officers for the civil administration.

The sale of the first degree is effected by selling diplomas of the Imperial University, which entitle the purchasers to the insignia and privileges of those who, after years of toil, win their laurels in the dust and heat of the arena. The Imperial University is an old institution primarily intended for the youths of the imperial family. Its scope was afterwards widened, but it has never seen days of remarkable prosperity. A nominal corps of professors is still maintained, but at present the only function of the venerable institution is to provide diplomas for a depreciated market. This practice would seem, indeed, to turn into ridicule the vaunted aristocracy of letters and the flattering boast that the government is administered throughout by scholars of tried superiority.

There are several things to be considered, before forming an opinion upon the gravity of this abuse. In the first place, it is only the first degree which can be thus purchased, and the first degree does not of itself admit its possessor to high emoluments. It is true that some of the highest officers are graduates of only the first degree, but they are men of tried worth and have been promoted only after proving their ability in humbler magistracies. Secondly, the number of graduates who win their degree by honorable competition, is in excess of those who receive a spurious title to the degree by a purchased diploma. Taking the number of districts in the empire as 1500, and the average number of graduates at a session in each district as 16, there would be 24,000 graduates for the empire, or 48,000 every three years, as two examinations are held within that period. The accurate number of diplomas sold is not stated, but it may safely be placed below the number of regular graduates. Moreover a "graduate of the university" is always distinguished from a graduate of the examinations, and not certainly to the discredit of the one who has earned his laurels.

The second abuse is that it is not always possible to prevent fraud on the part of students and venal partiality on the part of examiners. In the examinations for the first degree, less care is taken in these particulars than in the trials for the higher degrees, and the punishment of offenders is less severe. In the higher examinations offences of this nature are visited with capital punishment, and one has not to reside long in China to hear of the dire sentence being passed upon examiners as well as students. The principal precautions taken against this abuse may be briefly enumerated. Upon entering the enclosure, the persons of the students are searched, and their baskets, containing writing materials and a little lunch, are carefully examined. Superintendents keep watch during the examinations, and moreover each student is under the inspection of his neighbors. Where rivalry is so keen and the matter considered of such importance, it is not probable that a number of hard workers would sit passively by and let the fruit of their labors be taken from them by fraud. Owing to the strictly competitive nature of the examinations, when one enters by fraud, a-deserving student is thereby excluded. At intervals during the composition of the papers, an officer makes the rounds and stamps each paper immediately after the last character written. The names of the competitors are concealed from the examiner, until after he has classed the papers. In the examination for the second degree, all the papers are copied by official scribes, and the copies submitted to those who are to decide upon their merits.

In spite of all that can be said, the two abuses mentioned still remain practical abuses. The above considerations, however, may make it appear that they are not of such consequence as quite to destroy the value of the examinations. It may still, perhaps, be permitted to the Chinese to speak of their aristocracy of letters.

The examinations for the second degree are held in the provincial capitals, and for the third and last degree only in Peking. As many as ten thousand assemble at Nankin, for a single session of the examinations for the second degree. At Canton, where the population is rather commercial than literary, seven or eight thousand is not an unusual number. As there is no longer question of a "boys' trial," there is very little to relieve the serious nature of the examination. The doors of the enclosure are locked and sealed for more than twenty-four hours at a time. Each candidate works alone in a narrow cell; for chair, table and bed, he has a couple of boards, fitting into the walls of the cell like the shelves of a book-case. When the number of competitors

is great, as happens at Peking, each one receives but a single board, and he is obliged to sit on the floor to write, unless upon entering he provide himself with a little stool or table. There is a strange saying among the people that there is no examination without a death, and the saying is seldom belied by fact. In the spring of 1893 there were several deaths during a single session at Peking. Some kill themselves in despair, and others seem to die of sheer exhaustion and nervous excitement.

For the second degree, besides the compositions on themes from the old books, there are papers on criticism, history, finance, agriculture and war. It would seem that but little freshness or originality is expected, as the questions proposed are concerned mostly with the remote past. In the line of criticism, for instance, in a paper given at Nankin in 1889, the date of the composition of certain ancient commentaries is required, the authenticity of another old book is to be discussed, and it is asked of a chronological work, written about the beginning of our era, how many thousands of characters it contains. The papers on military affairs discuss the tactics of the Tangs in Corea in the eighth century and the curious guns of Kublai-Khan, rather than the tactics of the French in Cochin-China in the nineteenth century and the effective guns of the Russian Czar.

For the last degree the subjects are assigned by the emperor himself. "Men of letters," says his majesty at the end of the paper, "after long years of practice, you begin to address your sovereign. Expose your worthy ideas; admit nothing commonplace, no obscurity. It is I who shall read your papers." For the first time these students of the past are called upon to give their opinion upon practical issues, the emperor proposes to them problems of government. With infant lips they have lisped the records of great rulers and the cadenced phrase of sage and poet; in youth they have conned the lyrics of antiquity, and have had their imaginations quickened by all that is noble and beautiful in their nation's past; with the judgment of maturity they have studied the benign rule of Yao and Shun and the constructive statesmanship of the Duke of Chow, and by patient toil they have made their own the treasured wisdom of four thousand years. And now, at last, at the bidding of the emperor himself, they begin to express their views, in contest for the highest honors which the state can bestow upon her men of letters. The doctor's degree carries with it an extraordinary prestige, nor is it simply an empty title. It admits its possessor into the civil adminis-

tration, and prepares the way for rapid preferment to offices of trust and dignity.

After graduation the doctors may compete for admission into the Imperial Academy, called rather poetically, the "Forest of Pencils." This institution is of very old date, and it is designed to provide the emperor with a body of the choicest scholars, whose services he may always command. The academicians in Peking are employed at whatever the emperor may desire, but admission into the academy does not debar a doctor from offices of administration in the empire. Under Kang-hi, about the beginning of the last century, the academicians compiled the standard dictionary still in use under that emperor's name. About the same time they edited in six thousand volumes a magnificent collection of selections from all that is best in the literature.

As may appear from the requirements of the examinations, a Chinese graduate's education cannot escape the charge of narrowness. In the literature, history, and philosophy of his own people, he is indeed a marvel of accomplishment. Not a sentence of a sage but he can repeat it and point out in the laconic phrase an unseen depth of signification; not a verse of poetry but he has it at the tip of his elegant pencil to turn a pretty compliment or point a wholesome moral; not a hero of action or counsel but he can recount his virtues and develop the secrets of his success. With astonishing acuteness and erudition he can discuss the authenticity of a commentary or the value of a history, and with an ease begot of long practice, he can round off a discourse, polish up an epigram or indite a letter, in a style as elegant as his characters are graceful. Nor is he a stranger to such culture as may put him in harmony with a calm sunset or a bleak seashore, and make him particular as to the flavor of his wines and the tastes of his friends. But as to science and knowledge of the outside world, the average Chinese doctor in letters is certainly ignorant, nor can it be said that he has taken the first step towards expelling his ignorance, by learning to regret it.

From a Western point of view China's examination system leaves much to be desired. The requirements are too exclusively literary to suit modern demands. As to the modifications desired, it is not too much, perhaps, to hope that they may come, at least, before another century be added to the many already numbered in the history of the venerable institution. China as a great nation moves slowly. She cannot, like her smaller and more versatile neighbor, pick up European institutions in a day. She is not stationary, however, nor is she retrogressive. What the

future may have in store for her, we may in charity leave to Him who rules great nations as he feeds the sparrow, who has made China in some respects the most remarkable nation in the world, and has guided her destinies through more than forty centuries of uninterrupted civilization.

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## FATHER THOMAS OUELLET.

### A SKETCH.

Father Ouellet was born of good Catholic parents on Dec. 21, 1819, at St. Elizabeth, Joliette, Province of Ontario. He was given the name of the saint whose feast ushered him into this world. He made his early studies at the College of the Assumption, where he distinguished himself in a remarkable degree beyond his ambitious class-mates. After having finished his classical course he betook himself to the Montreal College and Grand Seminary, where, at the expense of an uncle, he began to study for the priesthood. After studying theology for a term of three years he resolved with the approbation of his spiritual director to enter the Society of Jesus. It was a moment of fear and hesitation when he undertook to acquaint his uncle with his design, but contrary to the young man's expectation, his venerable relative had the good sense and disinterestedness to encourage and congratulate him on the new state of life to which God in his bounty had called him.

Accordingly on the 14th of August, 1844, he bade a last farewell to all those that were near and dear to him in the world, and entered upon the trying ordeal of his Noviceship. In those good old days many were the privations and austerities from which the poor novices unavoidably suffered, and we may fondly hope that they are a source of joy and consolation to the Reverend Father this day.

After the completion of his Novitiate we find him in the third year of theology at Fordham. The following year he got his points and passed a successful examination *ad gradum*. Eight years after, that is in 1857, he made his third year of probation at Notre Dame de Liesse, France, and then came out a full-fledged Jesuit.

In 1858, he taught history at St. Acheul, and the two following years he was teacher of French and "*Prefectus Alumnorum*," in Poland. He was *Prefect* of Discipline at

Fordham for one year and also filled the same responsible office at St. Mary's College for three years. Many spoke of him at the time as being a strict and punctilious disciplinarian, but withal just, and impartial in his dealings with the students.

In 1861, obedience called Father Ouellet away from St. Mary's College, and a short time after we find him filling the trying and important post of Chaplain in the American War.

The following extract of his chaplaincy is taken from "The Memoirs of Chaplain Life" by Father Corby, C. S. C.

"The Reverend Thomas Ouellet, S. J., though not of our race, having been born in Lower Canada, of French parents, was one of the most zealous priests in the army. When the war commenced, Father Ouellet was attached to St. John's College, at Fordham, and, hearing, that a Catholic regiment required a chaplain, offered his services to Archbishop Hughes, the nestor of the Catholic Church of America, who assigned Father Ouellet to the Irish Brigade.

"Father Ouellet was the direct antithesis of Father Corby in manner, and in dealing with the men intrusted to his spiritual charge. Father Corby was gentle and conciliating, while the subject of this sketch was a perfect martinet in everything that pertained to his sacred duties; full of energy, and possessing in a high degree the positiveness of his race. We remember forming our first opinion of this clergyman at Camp California Va., in the winter of 1862. The brigade was assigned to the division commanded by that brave and accomplished old soldier, Gen. E. V. Sumner, then stationed near Alexandria, Va. The brigade consisted at this time of the sixty-ninth, sixty-third, and eighty-eighth, New York Volunteers. The sixty-ninth was commanded by Col. Nugent; sixty-third by Col. Burke, and the eighty-eighth by Col. Baker. It was customary on every Sunday to hold a joint assemblage of the entire command at the celebration of the holy sacrifice of the Mass. One Sunday morning, on our way to Mass, we heard an altercation between Fr. Ouellet and a captain of the sixty-ninth. The captain had been using language toward some members of his company that offended the sensibilities of the good priest's ear, and he was reproving the captain for his words. The captain had a very exalted opinion of himself and the position he occupied in the army. When reproved by the good father he said: 'Do you know, sir, I am a captain of this regiment, and you are only a captain of cavalry on detached service?' (A chaplain of the army receives the same pay and allowances, as a captain of mounted troops.) Fr.



Ouellet, seeing the consequential gentleman he had to deal with, ceased his argument with him, and went to the church to perform his sacred duties. When the time for exhortation came Father Ouellet paid his respects to the captain in a form that ever afterward made him dreaded by the backsliders of our organization. He said, in his peculiar French accent: I have been told to-day, by an officer of my regiment, when reproving him for profanity in the presence of his men, who are to share with him on the battlefield the dangers of a soldier's life, that I was only a captain of cavalry, and had no business to interfere in the discharge of his duties. I never intended to interfere in the discipline of the regiment, but I want to tell that captain, as well as all here assembled to worship God, that I did not enter the army as a captain of cavalry, but as a soldier of the Saviour to preach the doctrine of our Holy Church, and I shall, on all occasions, as one of the spiritual directors of this command, reprove vice, and preach to you, undefiled the religion of your fathers. From that occasion to the end, Fr. Ouellet, enjoyed the esteem and confidence of the entire body of men composing the organization of which he was in part the spiritual guide. No matter at what time, or how much it would inconvenience him, he was always ready for duty. On the march, in bivouac, or in battle, Fr. Ouellet was distinguished for zeal, and was indefatigable in the performance of his sacred mission. He was an intense lover of the union and believed in the war for the suppression of the rebellion. He hated cant and duplicity. Honesty of purpose, combined with a high belief in true christian character, always guided this remarkable man.

“Fr. Ouellet was in build small of stature and lithe of frame, but immense in energy. He loved his sacred calling, and never neglected its important duties. During Gen. McClellan's famous seven days' retreat before Richmond, he was always to the front, on every occasion ministering to the wounded, and always predicting, to those who happened to be faint-hearted, the certainty of final success. It was after this terrible trial of the army of the Potomac that Fr. Ouellet made use of two expressions that are to-day in the mouth of every soldier who served in that army; and we doubt if one out of a hundred knows the author.

“On the first Sunday after the retreat to Harrison's Landing, after the permanent establishment of the camps, the good priest, in his usual energetic manner, had a chapel erected and summoned the brigade to attend Mass. Father Corby was the celebrant, and Fr. Ouellet was to preach the sermon of the day. The men were tired, and, as it was

about breakfast time, some of them sat down in their shelter tents, placing their repast outside, as there was but little room inside the modern army tent for any purpose but to lie down. The energetic priest noticed the action of the backsliders, and, suddenly descending from the hill where the church was situated, walked along the company streets and kicked the vessels containing the coffee over, spilling their contents, amid the general howls of the hungry soldiers. He then ascended the altar and addressed the assembled veterans as follows: 'I know all who are regardless of your regimental designation. I can tell the good and bad of you. The good came here this morning to thank God for their deliverance from death, and the rest who remained to satisfy their appetites were fellows that were *coffee-coolers* and *skeddadlers* during our retreat.' Ever afterward, there was little necessity for the chaplain to call the attention of the men when circumstances permitted the celebration of the Mass. They all attended, particularly if Father Ouellet was in camp. Fr. Ouellet was loved by all that remained of the Irish Brigade, and respected by every member of the Second Army Corps, from the gallant commander, W. S. Hancock, to the humble private in the ranks."

After his chaplaincy in the American War had come to an end he spent the following fifteen years of his life as operarius. In 1879 he was called away from Montreal to take charge of the mission of Gardén-River, to the interests of which he devoted the rest of his life. The "Historia Domus" of said mission contains the following entries: "Mai 6, 1879, Le Père Ouellet est arrivé. Le 11 Dimanche Service divin par le Père Ouellet. Le 17 Changement de Supérieur, Le Père Ouellet prend la direction de la mission de Gardén River; le commencement est splendide."

The Jubilee of St. Sulpice in 1884 was the occasion of a trip to Montreal where he delivered a eulogy of the Messieurs of the seminary elaborated in accordance with all the rules of art. On his return he called at Guelph, the scene of his former labors. He left substantial souvenirs of his presence at Georgetown and Eramosa. In the former place he built a little cottage on the church lot, which served as a home for the flying visits of the missionary, and at the latter he induced the farmers to pay rent for their seats in church, a difficult and delicate task considering the engagements of his predecessor.

On the 19th of November, 1891, the poor father fell sick. Four days later he presented himself at the residence of the Michigan Sault, soliciting the hospitality of the fathers. By the 14th of December he was sufficiently convalescent to

go to Montreal, entered the Hotel Dieu where in less than two weeks he was restored to health under the fostering care of the good sisters. After paying a visit to the three houses of the Society in and near Montreal he returned to his beloved mission and began once more to labor with that zeal and devotedness which were the characteristic traits of his life.

1892 was an eventful year for him. During its course he built a new house, at what cost of care and trouble, they alone know who have gone into bricks and mortar with very scanty means at their disposal. This is how he expressed himself after the building had been brought to a completion: "Enfin nous entrons dans la nouvelle maison. Beau temps, beau soleil. . . Nous soupons, dinons dans la vieille maison. Soupons et couchons dans la nouvelle. Quel changement! C'est une idée de la sortie du Purgatoire pour entrer dans le ciel. Puisse nous le mériter en profitant bien des bienfaits de Dieu."

A rather curious incident happened to him the preceding year (i. e. 1891) which it may not be inopportune to notice. About 4 o'clock one afternoon a false priest presented himself at his residence alleging that he was superior of the Oblates, and was on his way to make the visitation of one of his Indian Missions out West. Fr. Ouellet received him with that urbanity and hospitality towards strangers for which he had been so well known throughout the mission. After entertaining his guest to a right royal supper, he conducted him to the most comfortable apartment of his dwelling, and did everything in his power to make his stay with him as pleasant and agreeable as possible. About midnight, when the stranger thought everybody was wrapt in deep sleep, he quietly gets up, dons his slippers, makes his way cat-like to the sacristy, and there with satchel in hand takes possession of candles, relics, scapulars, and chasuble and noiselessly returns to his bed-room. Next morning he rose with the community, and said his Mass with much apparent exterior devotion. The brother who served it, however, noticed that he was not over-scrupulous in the observance of the rubrics, but barring this, there was nothing remarkable in his conduct. Mass being finished he took a hearty breakfast after which Fr. Ouellet kindly drove him around the reserve and showed him everything that might be of interest to him. When they got back to the house, Fr. Ouellet was sorry to inform him that pressing business immediately called him away to Sault Ste Marie. After the usual regrets expressed on such occasions the Reverend Father commended his guest to the care and solicitude of

his community. No sooner was the Reverend Father gone than the would-be oblate called for dinner alleging as an excuse that he had to take the boat at 11.30.

The good brother got dinner ready as soon as possible, and then carried the satchel containing the stolen objects to the wharf. Fr. Ouellet returned the same evening and anxiously inquired about his oblate. During his absence he had learned, to his indignation, the character of the man whom he had treated so hospitably, and thinking that the imposter had taken the train to Massey, he immediately telegraphed the father there to arrest the first priest that got off the cars at that station. The father accordingly secured a constable and both went to the depot to await the arrival of the train. Be it remarked that neither of them had ever met Fr. Ouellet before. The express steamed into the station. Off stepped Fr. Ouellet himself, who, as a matter of fact, was the first and only priest among the passengers. The constable at once took him as his prisoner and led him away into custody, notwithstanding the entreaties of the good father who vainly sought for some one to prove his identity. The answers that he gave to the mortifying questions that were put to him were, as they thought, a further proof that the Reverend Father was no other than the false priest who had been going the rounds of the country, and consequently deserving the penalty in store for such wicked and barefaced impostors. This unfortunate circumstance came to the ears of Father Richard, who went down to Massey the same day and identified the father, who was all the while smarting most sorely under the wound that had unwittingly been inflicted upon him.

In 1893 his increasing infirmities induced him to ask for a change, so on the 9th of November he bids a final adieu to his beloved mission of Garden River and was named Spiritual Father at the College of the Immaculate Conception, Montreal.

On the 15th of August of the following year was celebrated his Golden Jubilee of which mention has already been made in the *Varia*, vol. xxiii. p. 438.

On the 26th of November he slept peacefully in the Lord, after having been fortified by all the rites of Holy Mother Church.

Thus was brought to a close the chequered life of a man ardent of temperament, indomitable of will, inflexible in duty, inexorable in the cause of justice, rich in a store of other fine qualities which go to make up the great servants of God.—R. I. P.

2  
THE TERTIANSHIP  
OF THE PROVINCE OF FRANCE.

*A Letter from Father James J. Sullivan to the Editor.*

ANGERS, June, 1895.

REVEREND AND DEAR FATHER,  
P. C.

Your request to send you some items of probable interest concerning the tertianship reached me in the midst of our preparation for the lenten missions. At that time, as you will readily believe, no such pleasant distraction was permissible even if it had been possible. During Lent, amid the novelties of missionary labors,—and during the labors themselves when the novelties had worn away,—it was, of course, equally out of the question; hence I was unable to shape the details of our life here, in time for the May number of the LETTERS as you desired. The conclusion of these apostolic works, and the consequent return to regular order, have restored the occasional interstices between duties which appear in our daily time-table, so there is no longer any reason for delaying the fulfilment of my promise to send you our order of time, and some few other items, which may interest you.

The Tertianship of the Province of France has had such ample opportunities of practicing the third rule of the Summary, during the last fifteen years, and has done so with such exemplary fidelity, that nothing could serve as a better and more edifying introduction to the details I propose sending, than a brief reference to its varied history during that period.

For some years previous to the execution of the decree of the Grévy administration dispersing the religious orders of men in France, which you remember took place on June 30, 1880, the four French provinces sent most of their men to Paray-le-Monial in the province of Lyons for the third year of probation. A large house had been built and furnished, in the city of the Sacred Heart, capable of accommodating over fifty fathers and was opened in 1877. Three years later, the valiant survivors of Sedan celebrated the tenth anniversary of that inglorious day, by distributing

themselves all over France, and, on a given signal from Paris, proceeded to throw thirty<sup>(1)</sup> communities of French citizens into the streets of the cities and towns of their native country, barring the doors of their houses and securing the locks against reentrance, with the seal of the government. The victory was a splendid one for the two alliterative pairs, Grévy and Gambetta, Ferry and Freycinet, who led the assault. They displayed the laurels, which it entwined about their brows, with the pardonable pride natural to men, who had fought against such tremendous odds, to remove the one obstacle to France's onward march, and to heal the sore that was threatening the life of their beloved country. Later revelations in the Panama investigation, however, let in a great deal of light on the probability of their and their followers' liability to act from other than motives of pure patriotism, in this and in many subsequent transactions.

The expulsion was very sad, not only for the interruption it caused in the work of the Society, but also for the great physical suffering and pain it produced. The communities, thus ejected, were forced to seek refuge under other flags. The province of Paris went across the channel to Protestant England, for the protection and liberty refused in their own Catholic France. After considerable searching, a house was found in Dunans, not far from Glasgow, that some thought might answer the purpose, and, as it was the best to be got, the tertianship opened there in Oct. 10, 1880. Not many days after taking possession, the conviction was forced upon all, that it would be impossible to continue there. The climate, even then in early autumn, was excessively rigorous, and promised to grow worse; the isolation was complete. This, though not a bad quality for the "schola affectus," was a serious hindrance in supplying for the material life. So, after one month's residence in Scotland, the fathers turned south once more, finally stopping at Hadzor, near Worcester in the West of England. The house secured there was much more commodious, the climate milder, and the means of communication more easy. Ours were, moreover, tenants of a gentleman who had two sons in the English Province of the Society. During their four years' stay at Hadzor, our fathers did much towards making themselves useful to the neighboring priests, having learned enough English to teach catechism, and some even to preach.

All regretted their departure on March 25, 1884. The

<sup>(1)</sup> Of course you will know, that the number thirty includes only those communities of the Society. The number of all communities dispersed was much greater.

superiors had been anxious all along to buy a house, and establish themselves in conditions allowing more freedom than could be had by mere tenants. It was not always easy to transform a house rented into one suited to our needs. Arrangements having been made, which assured the advantages intimated above, all once more packed up to move; this time to Slough, near Windsor Castle, and four miles from our college at Beaumont on one side, and the same distance from Eton College on the other. Being on the railroad, thirty miles from London, access to the new house was such, that it could be easily reached from Paris on the same day. In fact, it was nearer to Paris, than a number of the houses of the province in France. The building had been a college and was recently put up. Having proved a failure, it was placed upon the market. Seeing that it would lend itself easily to all the alterations necessary to make it suitable for a tertianship and novitiate, which latter was removed at the same time from Aberdovy in Wales, the Provincial at once bought it. Possession was taken on March 25, 1884, and the fathers here speak in the highest terms of the courtesy and kindness shown them. It is true that they were now and then annoyed by the Eton boys. On one occasion, these youngsters very impudently resented the reminder of the fathers that they were trespassing on private grounds. A letter of the rector to the head master of Eton College brought an immediate reply from that official, apologizing for the conduct of the boys, with the assurance that it would not occur again. He came to emphasize his regret in person, a day or two after. The boys ever after treated our people with respect. The acquaintance, begun in this rather extraordinary manner, ripened into a further and more pleasant exchange of civilities, and the chief of that famous institution, together with one or other of the masters came now and then to attend classical specimens of the juniors. Our fathers were similarly invited to accept the literary hospitality of Eton.

During these years, the eyes of all were ever fixed on "la belle France," and all were waiting anxiously for the word that was to summon them from exile, back to their home. It came in 1887, and the tertianship opened in the October of that year, in the old scholasticate of Laval, about forty miles north of Angers. The tertians alone returned, and, though many of the residences had long been opened, this was the first attempt to reestablish any of the larger communities. Less than one month after the opening, and just as the long retreat was about to be begun, a telegram from the provincial at Paris ordered all back to Slough. It seems

the government had complained to the administrator of the diocese (the bishop had recently died) that the Jesuits had assembled at Laval, contrary to the law, and that steps would at once be taken to disband them. Not wishing to involve the diocesan authorities in any trouble, by necessitating a repetition of June 30, 1880, it was judged best to go back to England quietly. All are of opinion, that if it had occurred at Angers instead of at Laval, Mgr. Freppel would have opposed our removal, and successfully.

All were set adrift once more. The return to Slough entailed great expense, as well as great inconvenience to the community of novices and juniors, who had expanded from their previous narrow quarters into the space left vacant by the "tertiaires." Another return to France was attempted in 1891, with more success. The old novitiate at Angers, vacant since the expulsion, was selected this time. Probably the chief reason that determined the choice of Angers was the promised assistance of Bishop Freppel, who had ever shown himself a staunch and sincere friend of Ours. As he was a député, or a member of the French congress, his personal influence was great. This he promised to place between Ours and any hostile movement. Here then the "schola affectus" has since remained undisturbed, though under conditions the most disagreeable. Of course all know that we are here, but no official cognizance of our open violation of the law has been taken, nor is any likely to be. Still superiors are extremely careful. To avoid attracting attention, we all conform when abroad to the customs in dress etc., of the secular clergy. Never more than two together go into the city. On our walk days, the bands go out at stated intervals by two different doors, front and rear, so that never more than two are seen either coming in or going out at the same time. Entrance to the church is had by the people only through the parlors. No preaching is ever attempted. There are a number of other annoying consequences of this ticket-of-leave kind of existence, especially the impossibility of engaging in the apostolic works proper to third year. Now about the place itself.

Angers is nearly 200 miles south-west from Paris. It was the capital of the ancient duchy of Anjou, which, as you know, figures very prominently in early English history, having been the birth place of the Plantagenets. It is now the chief city of the department of the Maine et Loire, and is situated almost at the confluence of those two rivers. The country around is extremely fertile, and rather flat. It is, however, saved from the monotony, consequent upon the absence of hills, by the beauty of its vegetation, its well



kept hedges, and its numerous "chateaux," each surrounded by woods and gardens. Its principal claim to our attention is the old chateau, grim and silent but suggestive of a great deal of this region's profane history. This chateau, with its seventeen immense towers, is very large, and is considered one of the best feudal remains in France. It was commenced in the 11th century, and finished in the 15th. Time and climate have evidently been very good to it, for it is in a complete state of preservation. It has tremendous conveniences for discouraging impulsive and unfortunate besiegers, and its ingenuities of resistance and defence are wonderful. Its *ensemble*, as well as every detail, produce but one impression,—that it was built for the sole purpose of keeping those on the outside from getting in, and of making important and lasting alterations in the physique of anyone that tried to force an entrance. The history of the fourteenth and fifteenth centuries, tells us how frequently and successfully, these resources were brought into requisition. Very little imagination is required to hear its hushed yet audible voice, speak of the departed monarchy it did so much to uphold, and which is known to-day, only by the splendid remnants it has left, all through this region, and especially along the Loire. The name most closely connected with the chateau, for more reasons than because he completed it, is Louis XI. Protestant history and novelists, notably Scott, have called him a good many hard names. Even if all they say of him were true, which is not the case, though all admit he was far from exemplary, either as a king or a man, he was neither more of a tyrant nor less burdened with conscientious scruples than many of his successors.

The first connection of our fathers with Angers was in 1839, when Fr. Chaignon, well known as the author of "Meditations for Priests," established a residence here. Eleven years after, in 1850, the novitiate was removed from Vannes, and remained here till the expulsion in 1880. From that day till the return of the tertianship, which, as I said, took place in 1891, it was unoccupied except by a few fathers, who gave missions in the neighboring cities and towns. The third year of probation opens here on October 10, and closes on August 15. Our order of the day does not differ much from that of similar communities elsewhere in the Society. Still, as it presents some features which may possibly interest Ours I subjoin it in detail.

We rise at four o'clock; a muscular brother with a good voice comes into the corridor as the clock is striking four, and proceeds to interrupt the dreams of the unconscious

"tertiaires." All the remarks, which this first action of the day is capable of eliciting are so clearly on the surface, that no assistance of mine is necessary to call attention to them. I will say, however, and I don't think I am divulging any secret in so doing, that the advantages of getting up at four o'clock in January, are exclusively supernatural. Remember it is but four hours after midnight, and (in winter-time) three hours before sunrise. The following half-hour is devoted to the various occupations proper to that remote corner of the night. A visit to the Blessed Sacrament is made by all before the meditation, which begins at 4.30. After the meditation, and never till it is finished, all go to say or to serve Mass. The one who says Mass at once is served by another tertian, who is in turn served by the first. The same two remain together for a fortnight, reversing the order of saying and serving the second week. The review of the meditation is made while serving Mass.

Breakfast is ready at 6.30. As it consists only of bread and coffee, the "menu" is never printed, each one being supposed to become acquainted with the articles submitted to choice, without such aid. On days of full holiday (*cong e*) butter is added, and, on great feasts, wine and cold meat. Superiors, however, very easily grant a more extended bill of fare to those who need it. After breakfast, time is free till 8 o'clock, when one hour's study of the Institute is prescribed. This study is done privately, each one consulting his own taste and convenience, as to manner of study, sequence of subjects, etc., though I suppose all follow the order of the "*Casus Instituti*," to which I shall refer presently.

At 9 o'clock the Father Instructor gives the daily conference, lasting for one hour. The range of subjects treated includes all that is proper to the "*schola affectus*," such as "rules of priests," "of preachers," "prayer," "meditation," "the vows," etc. His treatment of all is very exhaustive, poverty alone, *v. g.*, occupying the daily hour for over one month. He reads from his manuscript, or rather dictates, for all are supposed to, and in fact do, write all he says.

A visit of five minutes is followed by "*manualia*." Every Sunday morning, a board containing the names of all is exposed. Over against each name is an adjustable label, whose legend speaks the genus and species of the work to be performed by each one during the week. In case of doubt, the "*pr efet des travaux*" is at hand to elucidate matters. Sweeping forms the principal means of relaxation during this half-hour. Either the broom makers of Angers have cornered the broom market, or their patrons are very easily satisfied, for the instruments furnished to assist in the

removal of dust are largely ornamental, at least, as far as sweeping is concerned.

In winter, while the fires are kept up, coke and kindling are carried to the rooms, and ashes removed. Memory lesson, which we recite to each other, a quarter of an hour "Imitation," and examen complete the morning. Dinner is at 12, at which the "tertiaries" take turns in serving and reading. Bands of three are assigned, as we emerge from the chapel, for the recreation which follows. On feast days fusion with the fathers of the residence is given during the recreation after dinner. This is always looked forward to with some interest, not only for the pleasure of a talk with the fathers, but also because it affords an opportunity of legitimately getting abreast of current events, and of learning who is the actual president of the republic, a pardonable uncertainty this, as they have had three different ones during the last ten months. At 1.30, vespers and complin, followed at 2 o'clock by more sweeping. Matins and lauds at 3 o'clock, and then free time till 5.30 except on Wednesday and Friday, when the "Casus Instituti" is held at 3.45, for a half-hour. This is presided over by one of the tertians, and is in Latin. In summer, the exercises of this part of the day are somewhat differently adjusted. The "casus" is at 2.45, manualia at 3.15, and matins and lauds at 3.45. Spiritual reading at 5.30. This is made privately, each one selecting his own book from a well filled library. The evening meditation is at 6 o'clock for a half-hour, optional when there is benediction; supper is at 7. On Monday, the case of conscience is discussed during the half-hour before supper, at this also a tertian occupies the chair.

While the preparation for the lenten missions is in progress, this same half-hour is devoted, three times a week, to an exercise which I found extremely useful. The instructor proposes practical cases to all, something in the form of a confession. Names are called at random for a solution, this is held in the vernacular. During the evening recreation, which continues till 8.15, bands are free. All retire at 9 o'clock.

On Tuesday and Thursday afternoons, there is a walk of three or four hours. One day each week is of obligation. A full holiday (cong ) is given every other Tuesday, when dinner is taken at the country house, about four miles away, near the village of Pont de C , a contraction of C sar, who many years ago honored it by a visit. Though he left a good many funerals to be attended to on his departure, still it was considered an honor to have the master of the world visit it. Posterity has been grateful, hence the name. A

very long and magnificent bridge crosses the Loire there, the principal ornament of which is a statue of Dominicus, the chief of this region in those days, whose defeat Cæsar records in the Commentaries "De Bello Gallico." It looks very much like a statue of Bismarck, dressed as a Sioux.

On Sunday, the morning is free till 11 o'clock, when a paper is read by one of the tertians on some ascetical subject. One hour recreation is conceded in the afternoon.

The long retreat took place from Nov. 4, to Dec. 8, during which the midnight meditation was made by some. We had three full holidays and one half day recreation within the time. Except the days I have mentioned, there is no other vacation. Christmas week is the same as any other as far as recreation is concerned, though on some of its days "manualia," and one or two other exercises, are omitted. Each one spends two weeks in the kitchen, one in winter, and the other during the warmer months. Recreation is taken with the brothers, while this probation lasts. The work given is very easy and nominal.

We have had the "exercise of modesty" twice, with the usual startling disclosures. During Lent, all went out to engage in missionary work. Those of the provinces of Champagne and Lyons were assigned to duties by their respective provincials, while the fathers of this province ministered to the spiritual needs of the west of France. The one foreigner among us was sent to England for some purpose. All returned in time for the reopening, on the Wednesday after Low Sunday.

As the celebration of "Corpus Christi" has a special significance here, one word about it may be interesting. You know that Berenger (Berengarius), who was the first to deny the mystery of the Holy Eucharist, was an archdeacon of the Angers cathedral, in the 11th century. It is true he retracted, in fact he spent the last twenty years of his life in retracting, on repeated and solemn condemnations of his heresy, and in almost as many relapses. A strange monument marks the spot here, in the city, of one of his numerous half-hearted submissions. Whatever was thought of his external sorrow for his error by the people of Anjou, they certainly did not think that sufficient satisfaction was given to our Lord for the blasphemous denial of his mystery of love, and consequently they instituted this yearly procession of reparation, which has taken place every year, for the last eight centuries, on the *Fete Dieu*. It is attended with all the splendor, magnificence, and devotion possible. In other days the military took part, but the authorities of

Paris, scenting danger to the Republic in this beautiful and pious custom, have forbidden this.

I had intended saying a few words about our other community here, at the Catholic University, but I am afraid it would swell this already very long letter, to unreasonable dimensions.

Recommending myself to your holy sacrifices and prayers,  
I remain yours in Christ,

JAMES J. SULLIVAN, S. J.

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## A MISSIONARY EXCURSION ALONG THE COAST OF FLORIDA.

*A letter from Father A. M. Fontan.*

TAMPA, FLA., June 20, 1895.

REV. AND DEAR FATHER,  
P. C.

You desire me to say something about my excursions. I shall try to respond to your wishes by giving you a brief account of my last trip; it lasted just three weeks and would have lasted fully a month, had not Father Tyrrell directed me to come back as soon as possible so as to replace him here in Tampa, as he wanted shortly to go to Spring Hill for the purpose of making his annual retreat, as also to transact other business.

Scarcely was I back from the East Coast when a letter reached here addressed to the Rev. Fathers, Catholic Church, Tampa. The parties were unknown and so was the place, an island, Joseffa, situated on Charlotte Bay, between Punta Gorda and Punta Rassa. The purport of the letter was to request a priest to come at once, as there were two children to be baptized, one of whom was expected to die every moment. As to getting to the place, the priest was directed to get the captain of the little steamer which runs between Fort Myers and Punta Gorda, to blow the whistle when opposite Joseffa Island, and that at this signal a boat would come out to take the priest off the steamer. I happened to be the only priest in Tampa when the letter reached here on a Sunday morning, Father Leblane being out on his missions, Fr. De Carrière, at Ybor City, and Rev. Fr. Tyrrell having taken advantage of my return to go to Bloomingdale, some fifteen miles in the country, to say

Mass there. The whole parish work, therefore, devolved on me, i. e., low Mass and sermon at 7; catechism and instruction at 9; high Mass and sermon at 10.30; beads, lecture, and benediction at 7.30 P. M., besides confessions, etc., and a baptism in the afternoon. There was no train going in the direction of Punta Gorda on that day, it being Sunday. On the Monday following I started by the first available train, reaching Punta Gorda shortly after midnight and taking the boat at 7 o'clock Tuesday morning. At 11.30 we were close to Joseffa, but the whistle did not blow as a boat was right by us to see if the priest was aboard. The steamer stopped in the middle of the bay and I stepped into a little sail boat and some two hours after landed, not on Joseffa, but on La Costa Island, a few miles further, where the sick baby was. The baptism was administered in short order, though there seemed to be no immediate chance of the babe going to Heaven. Afterwards I proceeded to make the acquaintance of all around and to take the census of the Island. There were three families in all, with about as many independent bachelors, all Catholics and fishermen, and making 20 or 21 souls. To shelter these there were two palmetto huts and one low but large frame house, pretty well open to the four winds and to numberless mosquitos. My next care was to gather the children both young and old. The oldest was eighteen and none had yet made their first Communion, nay, most of them had never assisted at Mass. Only once had a priest, Fr. Widman, been to see them, and he could not even say Mass for them. However, they knew their prayers remarkably well in *Spanish*, as they originally came from the Canary Islands. When I thought we had gone through all the prayers, one of the bolder lads ventured the remark that they knew still another one. Upon my calling on them to recite it altogether, they began in a chorus the "Hail, holy Queen," the little ones falling on their knees about me, clasping their hands and raising their innocent eyes upwards like little angels. To think that these children of God have no Mass, no sacraments!

Towards dusk an army of mosquitos continually reinforced; drove us within, and all doors and blinds—there are no windows here—were carefully closed; and yet it became necessary to repel the intruders or moderate their ferocity by raising cloud after cloud of smoke, the same escaping rather rapidly through the shingle roof 15 feet overhead. So that rather than give full scope to the winged little pest, we submitted to a delightful combination of heat in a closed room, clouds of smoke and enough mosquitos to make it desirable as well as advisable to keep the others outside.

As best I could under the circumstances, I catechized and organized a Sunday School and reading (English) class. It was to operate regularly until my return, which I promised would be in about three months, and to all I held out the offer of more rewards than I think Santa Claus would venture to carry at one time on his aged shoulders. This, too, without considering where Santa Claus was to come from. At about ten o'clock the vanishing smoke, and a consequent invasion from the outside through chinks and cracks, made us think of retreating under mosquito bars for a night's rest. Three mattresses were forthwith produced and spread on the floor of the room we had been occupying, strings were stretched across the room, so as to run parallel with the mattresses, the nets were fastened on them and carefully tucked up under the mattresses. Under one of these I carefully crawled and under the other two, two sisters and two brothers respectively. Upon the doors and *windows* being thrown open legions of the tiny singers rushed in and the music began in good earnest. But a delightful breeze came in too, and so I was soon fanned to sleep, and slept the sounder for the monotonous myriad sounds without. Once, however, I was startled from my slumbers, and looking out through the mosquito bar, I beheld, by the dim light from a little lamp on the altar of the Blessed Virgin, the outlines of two forms, in an attitude of prayer, and looking in opposite directions. The figures were hardly five feet from me and from the kneeling posture and hands stretched out and faces looking up to heaven, coupled with the halo thrown about them by the mellow light, I thought a moment it might be a dream, or a vision not of earth. Suddenly out darted a couple of hands, then another and still another, each time a smart report ensuing. Then came a voice from an adjacent room: "What is the matter, children?" this in Spanish, of course; but did not Charles V. say that Spanish was the language of Heaven? From one of the forms that had now resumed their prayerful, quiescent attitude, came the answer: "Mamma! the mosquitos have got in and they won't let us sleep."—"Go and get a light and be done with them."—A burning taper was then thrust in underneath the bar and a close search at once proceeded with, a few sharp explosions, as two hands were violently brought together, a little singeing of tiny wings, and the intruders had been put out of harm's way. At sunrise, wanting to get up, though none else stirred, I thrust my head out, but changed my mind at once. The attempt was renewed about one hour later, when the full light of a blazing sun had caused most of the enemy to seek shelter and rest

in the brush and in the cool shade of trees near by. I was successful this time, yet I was not without some misgiving about the possibility of shaving in the midst of a still numerous foe more blood-thirsty than the razor. However, I was bent on making the experiment. Ten times I had to lay down the barber's tool and proceed to a wholesale massacre of entire regiments, who, availing themselves of every unguarded moment, fell upon neck, ears, face and hands. Soon my hands, face and neck were reeking with gore, so that with razor in hand, I looked less like a barber than a maniac attempting suicide.

At 7.30 Mass and sermon in English and Spanish, or rather a medley of both. They told me I spoke Spanish very well! Shortly after breakfast I bid these good people good-bye, leaving with each a precious souvenir of the Sisters of the Good Shepherd and of my first visit. A little episode that I was about to overlook is this! On arriving at La Costa, I met a fine elderly looking man on a visit there, he is one of twelve or more pilots who ply their avocation on Gasparilla Pass, about three miles away, where there is also a light-house and quarantine station. In charge of this station is Dr. Cronin, a Catholic, whom I had met a couple of times in Punta Gorda, and whom I met here, as he come to see the sick babe, and again in Joseffa Island on the next day. He came in company with several pilots and they all urged me to visit this place, so I promised I should give myself that pleasure on another occasion. But, to come back to our fine elderly looking pilot; he has the reputation of making plenty of money but keeping none, giving it all away, or, alas! sacrificing much to the bottle. Even then he was under the influence of drink, but yet insisted on acting as godfather to the baby, promising that he would care for it and bring it up, etc. Baptism was, however, administered without him, and whilst he was resting in an adjacent room, with a view to allowing the alcoholic fumes to disengage themselves and relieve his heavy head. "What about my being godfather?" he asked later on upon learning that the baptism had already been conferred. "You can consider yourself as such," was the answer. Thereupon he declared that never, never as long as Capt. Wm. Beck should live, would little *Willie* suffer for want of anything. William, however, was not the name given the babe in baptism, but that mattered not. He further declared that the priest must receive some remuneration; and forthwith he put into my hands a five dollar bill, telling me to distribute it to the poor whom I may meet, and they must doubtless be many. The poor were right there, and ere I left La Costa, the five dollar



bill had dwindled to zero. The little episode has proved very long; so I must abridge or I will never end.

From La Costa, a sail boat took me to Mandago Island hard by, tenanted by one solitary Englishman, an Anglican, who complained of being tormented at times by evil spirits. I left him some holy water, a medal of St. Benedict, and directed him to pray. Next I visited Joseffa, baptized a child of a Portuguese, named Gomez, said Mass for the family, taught catechism, etc., and then went to meet the steamer out in the bay and reached Myers before dark. There is a little chapel at Myers and a pretty good Sunday School. So I always make it a point to stay there about three days. Mass was at 7.30 followed by catechism, then by tramping in and out of town to visit the scattered flock and seek the strayed sheep. At 2 P. M. catechism again, etc., and at 7.30 a lecture, especially for Protestants, several of whom are under instruction. Then I went to Punta Rosa; thence by sail to Naples, Marco and Choceloskee, one of the "Ten Thousand Islands." The trip by water took about two days and two nights. On the gulf the mosquitos were few enough, but being becalmed once for about four hours, a whole regiment of almost invisible and unfeeling, if not unfelt, sand-flies fell upon us and made the tropical sun doubly hot. From Choceloskee where I remained four days, almost compelled to do so by the entreaties of a model congregation of nearly 30 souls, I made excursions to several islands looking after the spiritual interests of Catholic families scattered here and there. There is no church nor chapel here, but the good people are working hard to gather funds to erect a modest one. The Bishop, by the way, who is actually here in Tampa, has just given ten dollars as his contribution to and token of interest in the good work. On Monday afternoon, Captain Santini, a native of New Orleans and a Corsican by origin, one of his sailor sons and myself as sole passengers, boarded the "Corsica," a little schooner of five tons, and my return trip was commenced. Through contrary winds and no wind, through rain and squalls and calms, under a burning sun by day, and in a veritable oven by night, as we had to close up all and smother, or else be devoured by the mosquitos, we made our weary way along the coast on to "Panther Key," where we paid a short visit to a venerable couple, Gomez again by name, who are 114 and 85 years old respectively. Thence to Little Marco where I was to baptize some children, but failed to find them at home or to learn of their actual whereabouts; then on to Naples where I stopped over night and said Mass on the following morning; then past Punta Rosa and some way

up the Charlotte Bay, where we cast anchor on Thursday afternoon, captain and son proceeding forthwith to spread their nets for turtles, and I, looking on from my vantage ground, a foot or so above the water level. Two green sea turtles, fair size, one huge logger-head turtle, and one monster saw-fish,—the saw alone measuring about  $5\frac{1}{2}$  feet—are what I saw drawn out of the nets, whilst waiting for the steamer from Myers. It came on Friday afternoon, and on Saturday morning I celebrated Mass in Punta Gorda, and at 1.30 P. M., boarded the train for Bartow, where I was due next day, the fourth Sunday of the month. At 8.30, we had Mass and the usual accompaniment of parochial Sunday work; a hurried breakfast at 10.30, off on a hot eight miles trip to the country at 11 sharp; back to Bartow at five, and safely home in Tampa at 7.10 that same Sunday evening. And now I am about to begin it all over again. I am to start to-morrow, and so must think about making preparations. So, dear Rev. Father, I must bid you an abrupt adieu, and ask you to present my best regards to all.

Don't forget especially at the altar.

Yours gratefully,

A. M. FONTAN, S. J.

## THE AACHENER HEILIGTHUMSFAHRT,

OR

THE PILGRIMAGE TO THE HOLY RELICS AT AIX-LA-CHAPELLE.

*A Letter from Frederick A. Houck, S. J., to the Editor.*

VALKENSBURG, HOLLAND,

Aug. 14, 1895.

REV. AND DEAR FATHER,

P. C.

An opportunity was afforded the scholastics of Valkenburg, the new scholasticate of the German Province in Holland, during the past vacation of participating in the celebrated "Aachener Holy Pilgrimage," instituted by St. Charles the Great<sup>(1)</sup> in the year 809. Visitors from all parts of the continent assemble at Aachen, during this time of grace, to do reverence to the rare and numerous relics,

<sup>(1)</sup> Charlemagne is honored as a saint throughout Germany, his feast being celebrated with a proper Mass and office on January 28.

which are there exposed for the veneration of the faithful every seven years from the 9th to the 24th of July. Over a thousand years have flown by since Charlemagne invited christian Europe to come to the imperial city and venerate the precious relics he had brought from the Holy Land. In former centuries, throughout the fourteen days of the pilgrimage, there was a constant flow and ebb of christianity into and from this city, which up to the middle ages vied with Rome itself as the centre of christendom. Every city of western Europe was there represented, and many thousands in the neighborhood of Aachen made the pilgrimage on foot. Each nation was allotted its particular district, and thus, although the pilgrims varied greatly in character and custom, the most perfect order was preserved. As late as the end of the seventeenth century the Holy Pilgrimage was one of the principal events of western Europe. The Vienna procession of pilgrims from the fourteenth to the eighteenth century alone numbered about 5000. In 1353 the city officials were obliged to bar the city gates against the advancing pilgrims, till the vast multitude already within the walls had seen the relics and were ready to depart. More than a century later, in 1446, we read that over 142,000 pilgrims visited Aachen on one day.

Though the Holy Pilgrimage has not that significance now-a-days which characterized it in former centuries, it is, nevertheless, still a time of unusual graces, and is largely participated in by Catholic Europe. On the 9th of last July at 1 P. M. the chimes and church bells of Aachen announced its opening. The entire city was arrayed in festive attire and on all sides the eye constantly met with signs of a living faith and of a thoroughly Catholic spirit. The centre of attraction was the Münster built by St. Charles, whose extraordinary zeal for the spread of christianity well merited for him the surname of "the Great." It is a spacious stone edifice of the Roman style and has been at various times partially destroyed by fire. The gothic spire which adorns it was added in 1353. The holy relics which Charlemagne collected with such untiring zeal are preserved in the shrines of this edifice. In order that the vast multitude, which crowds every street and by-way in the neighborhood of the Münster, may see the four "Greater Relics," they are daily shown from a balcony at the foot of the spire. The order of time is observed in showing them; viz., the garment of Our Blessed Lady, the Holy Swaddling Clothes, the Burial Linen of St. John the Baptist, and lastly the Holy Linen which girded the Sacred Body of Our Blessed Saviour on the cross. Promptly at 10 A. M. during the fourteen days of

the pilgrimage, as the charming strains of "Wie lieblich sind die Boten die den Frieden virkuenden" ("How beautiful are the messengers that announce peace,") by a well-drilled choir die away, the Rev. Proclamator appears on the balcony and in "tono recto" makes the following announcement in German: "The Holy Garment which Our Blessed Lady wore at the time she brought forth the Saviour of the World will be shown to you. Pray God Our Lord that we may behold this relic to his glory, and that we may obtain his blessing and grace. Amen."

Thereupon a silk plush spread is thrown over the balustrade and the Rt. Rev. Bishop holds the Holy Garment at full length against it. On either side of his Lordship are Rev. Canons who hold the precious treasure in position with ivory rods. Eleven times at different points of the balcony each of the four "Greater Relics," is thus shown to the thousands in the streets below. Every housetop, every window, every balcony within a radius of several blocks is occupied.

During the ceremony of the exposition the choir, hidden from view and accompanied by an excellent orchestra, sings appropriate selections. The effect of the music, wafted forth from that lofty height, is inspiring. Whilst the garment of the Blessed Virgin is being shown for the last time on one side of the balcony, the Rev. Proclamator, on the opposite side, announces the exposition of the Holy Swaddling Clothes: "The Swaddling Clothes in which Jesus Christ was wrapped at his birth by his Mother will be shown to you. Pray God Almighty that we may behold this holy relic to the increase of his glory and to our eternal salvation. Amen." During their exposition the choir rendered the "Adeste Fideles" in a very pleasing manner.

The exposition of the burial linen of St. John the Baptist is next announced: "The Holy Linen upon which the body of St. John the Baptist, after he had been beheaded, was laid will now be shown to you. Pray God, Our Lord, that we may behold this holy relic to the increase of his glory and to our eternal salvation. Amen."

Lastly, amid the wrapt attention of the multitude, the Rev. Proclamator makes the following announcement: "The Holy Linen which Our Lord Jesus Christ wore as he suffered his bitter passion and death on the cross for us will be shown to you. Pray God Our Lord that we may so venerate this inestimable treasure that his praise may be magnified and his glory increased; and that his passion and innocent death, through which we are freed from all sin, may continue to be a fountain of graces for us. Amen."

A prayer for the public weal is now said aloud and concluded with the Our Father, which is repeated by every one within hearing distance. At sight of the holy relic every hat is removed, and in spite of the immense crowd the greatest stillness reigns. At the close of the ceremony, all fall upon their knees whilst the Rt. Rev. Bishop with the sacred linen, which was once saturated with the precious blood, bestows the blessing. What a pleasing sight this must be to Heaven! Surely such a prayer, participated in by thousands of pious pilgrims from all countries and climes, cannot fail to draw down God's choicest blessings! The unreserved profession of their holy Faith by so many Catholics, the great devotion of the pilgrims, and the genuine piety which pervades the vast multitude make an indelible impression on the beholder!

The second exposition of the holy relics takes place within the Münster. At 1 P. M. daily the doors are thrown open to the eager crowds that are anxiously awaiting admission. All the holy relics and costly shrines, collected by Charlemagne and his successors, are exposed to view and can be seen by everyone who has the patience to remain in line. The principal reliquaries are placed in a circular row within the sanctuary. In the centre of this row, at the foot of the main altar, the holy garment of the Blessed Virgin is suspended at full length in a large glass case. Chaplains on either side are kept busy touching the precious relic with the rosaries, crucifixes, etc., handed them by the faithful. The garment is of an old-gold color and woven of oriental byssus. It measures 155 centimetres in length, and 124 in breadth. A small portion of the left sleeve has been cut off; otherwise, it is the best preserved of the four "Greater Relics." According to Nicephorus Callisti, the Blessed Virgin, shortly before her death, commissioned St. John to present this and another garment to two neighboring friends. Several centuries later the converted Arians, Galbus and Candidus, brought this holy relic to Constantinople, where, in the fifth century, a special feast on the 31st of August was kept in its honor. Charlemagne secured it on his return from the Holy Land about the year 800 and brought it to Aachen.

To the right and left of the garment of our Blessed Lady were reliquaries containing the holy swaddling clothes, and the linen which covered the sacred loins of our dying Saviour. The former are of a coarse material and have a brownish color. They have a spongy appearance. According to the testimony of the patriarch Germanus they were woven

by the Blessed Virgin. Their coarseness would seem to verify the opinion of various authorities that they served only as an outer covering of the Holy Infant. Of their whereabouts during the first centuries, nothing certain is obtainable. The Empress Eudoxia received them as a gift from the Bishop of Jerusalem, Juvenal, and some years later presented them to St. Pulcheria. Thence, through Charlemagne, they found their way to Aachen where they have been venerated ever since.

The holy linen (*Perizonium Domini*) is coarsely woven and of a yellowish color. There are various traditions in regard to this treasure. According to the visions of St. Brigitta and of the Ven. Anne Catherine Emmerich, one of the bystanders, prompted by compassion at the pitiable sight of Our Divine Lord at the pillar, rushed up and gave him a piece of his tunic. The appearance, however, of this sacred treasure is of far greater interest than its history, for evident traces of the Precious Blood which redeemed the world are distinctly visible. Carried away by the spell of the moment the beholder falls upon his knees and with a grateful heart thanks his Blessed Saviour for the inestimable grace of redemption.

The burial linen of St. John the Baptist is well preserved and also bears traces of the Holy Martyr's blood. A number of smaller gold reliquaries, containing the leather belt worn by our Lord, and relics of the Blessed Virgin, St. Joseph, and St. John the Baptist, complete the collection within the sanctuary.

We next proceed to the side chapel where the minor relics are exposed, and admire on our way thither the four magnificent stained glass windows on either side of the sanctuary; all four were presented by the late Emperor William of Germany. A slab within the sanctuary marks the burial place of King Otto III., and bears the following inscription:

OTTONI III.

Quod Atavorum pietas alto ære monumentum erexit, funesta dies fractum evertit. Ars luget dum humile saxum amoti locum occupat.

Pos. 1834.

The pulpit from which St. Bernard preached the Crusades still occupies the same place it did then. A beautiful mosaic, representing a long line of kings laying their crowns

at the feet of the King of kings, fills the entire space of the dome overhead. From its centre, suspended by a chain nearly one hundred feet long, hangs the huge chandelier presented by Frederic Barbarossa in remembrance of his coronation, which took place here in 1152. We cross the spacious octagon which forms the centre of the edifice and enter a side chapel. Here a very large number of relics are exposed in gold and silver shrines, before which a double row of pilgrims are being constantly urged to keep moving onward. The remains of St. Charles the Great are here preserved in a silver shrine about six feet long. It would be of too little interest to mention in detail the costly and exquisite shrines of this collection and their holy contents. Suffice it to say, that the greater number of them were presented by the kings and queens who were here invested with royal power. From the time of Charlemagne up to the middle of the XVI. century, thirty-seven kings and eleven queens were solemnly crowned by the diocesan bishop of this venerable old Münster.

Leaving these holy shrines with grateful hearts for the grace of being able to participate in the pilgrimage, we proceeded towards the northern portion of the city. On our way we passed the Rathhaus, which is built over the site of the former royal palace. In the Kaisersaal of this building is shown the crypt of Charlemagne, where Otto III., in the year 1000, found the body of the holy emperor in a sitting posture on a throne. The Kurhaus near by is a commodious hotel arranged especially for the accommodation of invalids who come to Aachen in great numbers for the bath cure. Even in the time of the Romans, the health-giving sulphur and soda springs of this city were annually visited by thousands in quest of health. Heinrichs and Monheims Allees are very beautiful avenues with fine drives on either side of a promenade, shaded by four rows of full grown trees. Bordering on Ludwigs Allee at the extreme north end of the city is Salvator Berg on the summit of which are the ivy-covered ruins of a church built by Louis the Pious. We ascend this hill and enjoy a bird's-eye view of the city and its surroundings. Aachen lies in a basin and has a population of about 115,000 inhabitants. Its principal industry is the manufacture of woolen goods. Just opposite along the western limits of Aachen is Burtscheid, a manufacturing city of 15,000 souls. The busy city with its handsome buildings, and the charming landscapes adorning the surrounding hills, present a most beautiful sight. A few blocks to the west is Mariahilf Hospital, a building of immense dimensions standing in the rear of a neat public

park. To the southeast is the State Polytechnicum, where, as the name implies, various arts and trades are taught. To the south is St. James's Church, a handsome edifice of the Roman architecture. Its façade, adorned with a number of life-size statues, presents a rich appearance. A magnificent Calvary scene in stone has recently been erected in front of this church at the head of a principal street. This is not the only sign of our holy religion to be seen in the streets of Aachen; crucifixes, occupying niches in dwelling houses, and statues of our heavenly Mother and the saints can be seen in all parts of the city. Marienkirche, which up to 1872 was under the spiritual direction of the German Province, is a very neat edifice and centrally located.

By far the most conspicuous church, however, is the Münster. It has an excellent location and forms a centre around which most of the streets run in a more or less circular direction. What a rich history connected with this venerable old church! What a grand monument to the memory of him whose valor as a hero against the heathen Saxons was only eclipsed by his combat as a saint against the powers of darkness!

With pleasant memories of what we there beheld, we descend Salvator Berg and join the crowds of departing pilgrims that are wending their way towards the station.

Your brother in Christ,

FRED. A. HOUCK, S. J.

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THE HOUSE OF REFUGE,  
RANDALL'S ISLAND, NEW YORK.

*A second Letter from the Chaplain, Father Hart.*

HOUSE OF REFUGE,  
RANDALL'S ISLAND,  
NEW YORK, Aug., 1895.

REV. AND DEAR FATHER,  
P. C.

I think I told you in my last letter, that I wished to say a few words about the managers of this institution. They are twenty-four in number, and are divided into various committees. Many are men of independent fortunes, and some have received the honor of membership as a kind of inheritance, their fathers having served in the same capacity before them. Their interest in the boys is untiring, and it is no unusual thing to find some of these gentlemen at the Refuge three and four times a week, encouraging and exhorting the boys to improve, and, by promising future benefits, as good positions after leaving the institution, or, by granting little privileges while they remain here, they endeavor to get the children to show the good will that such interest should beget in them. Of all these gentlemen, one only is a Catholic, and, while most of them are indifferent as regards religious matters, the spirit if anything is now Episcopalian. From what I can learn, the board of managers has undergone a great change in the last few years, and those who so vigorously opposed the coming of the priest have either retired or have discovered that their fears were groundless.

When by the "Freedom of Worship" bill the priest gained entrance here, a Methodist minister had been installed for over ten years. His work was to conduct the services on Sundays, and for this he received the use of a large cottage on the grounds,—where he lived with his family,—fuel and heat, servants, the product of a small kitchen garden, and, I am told, a salary of \$2000. When the priest came, he was asked what salary *he* received, and, when told that no salary was attached to the position, the managers thought that the minister might get along on less than he was then

receiving, and his salary was at once reduced from \$2000 to \$500 a year. How he must have blessed that priest! The end soon came. The poor minister could not live on his reduced salary, and the position was open to his successor. Now a new difficulty arose,—where to find a man suited to the task. It was thought best to allow the candidates to compete for the prize, so every Sunday a new minister appeared, conducted the services in the presence of a number of the managers, and, at the end of the morning's work, was informed of the opinion of the critics. The first candidate to appear in this novel contest was a gentleman from *Father* Ritchie's church, the highest of the High Church Episcopalians. He spoke to these poor children, many of whom could scarcely read or write, of the fatherhood of God and the brotherhood of Christ. The note given him by the judges of his performance must have been very low as he never appeared here again. The following Sunday a ranting Methodist held the platform; he interspersed his good advice with such humorous stories, that the peals of laughter that greeted each new effort could be heard distinctly on the river. Suffice it to say, he was not acceptable to the managers. The two ministers that followed met a like fate and then, I am told, the managers met to talk over the situation. In the course of this meeting, one member arose and said it was worse than useless to continue the farce. The only right way was to apply for a minister recommended as suited to the work and keep him; that the only church, outside the Catholic, that could send such a man was the Episcopalian, and the speaker proposed to have one of that denomination. This roused the ire of a Methodist among his hearers, who, rising in reply, wished to know if the gentleman "would inflict on the children of other denominations—Baptists, Methodists, and Jews—the service of the Episcopal Church." The answer came at once: "And do you realize that for the last fifty years you have been inflicting the Protestant service on the Catholic children of this house?" This retort must have had the stunning effect of a well-directed blow, for the meeting soon after adjourned with the original motion "carried." *Father* Gaffney was getting ready for Mass, on the following Sunday, when a young clerical-looking gentleman introduced himself as the probable Protestant chaplain, and added, that the managers had desired him to attend Mass, listen to *Fr.* Gaffney's discourse, and try to imitate his methods as far as each one's individuality would permit. Poor *Father* Gaffney! He confided to me afterwards that he felt that the honor of the Society, at least on the island, rested on his

effort, and that he preached that morning as he had never preached before. The sermon must have been a good one as the minister was accepted and still keeps his position. The minister was only a deacon at this time, but he told me some months ago that he would be ordained *priest* at Trinity. He is married, lives in Brooklyn, and receives his salary from the Episcopal city missions. It is now the boast of the Refuge, that, while the children are looked after by Catholic priest and Protestant minister, neither lives at the Refuge and neither is paid any salary by it. I may add that my salary is still what the first priest received.

Last fall I received a hint from the minister that he would be delighted to visit the Catholic Protectory at Westchester, N. Y. I at once offered to take him and the superintendent, but the months rolled by and no date could be agreed upon. Since the Senate Committee visited the charitable institutions last year, and gave such great and deserved praise to the Protectory, other institutions of a like nature have learned to look up to it and try to imitate it; naturally, therefore, with a view of improving their own institution, the managers insisted on the superintendent accepting my invitation as soon as possible, and almost unconsciously expressed their surprise that I, a Catholic priest, should offer to do so much for them. I had written to the Christian Brother in charge of the Protectory and received the warmest assurance of welcome. When the day did come, the minister failed to keep the appointment, much to our common regret, but the superintendent was there and the effect produced on him that day, will not be effaced for months. The Protectory is a village in itself, and the size, the order, and cleanliness were a revelation; while the cheerful appearance of the children brought home to him a truth that he expressed in these words when about to leave: "Brother, you have a powerful lever in your religion; and you have among your boys what we can never hope to get, a bright, happy spirit." This visit produced several good effects. The Protectory has been talked over repeatedly and always in the highest terms; the superintendent has often referred to our visit, and I can see a welcome change even in the attitude of some officials towards me.

After our high Mass last Easter, I was asked to have another before the close of the scholastic year. Pentecost was chosen, the children trained again, and, for a second time in the history of the Refuge, high Mass was sung. Let me tell you what seems to me to be one outcome of our high Masses and the attractive ceremonial of the church. A Sunday or two before Pentecost, I was called on to ad-

mire a beautiful piece of wood-work, about the size of a small side altar for a very small chapel. It was of polished oak and with the words, *Holy, Holy, Holy* artistically carved on the front. While I was wondering what it was intended for, I was told that it was a Protestant altar. The only ornaments were a handsome brass cross, not a crucifix, and two small brass vases for flowers. I was puzzled. Could it be possible that some thought, that a little more ornament and a mild ceremonial would improve the *second service*! It certainly looked as if the Catholic service was getting too far ahead. But a greater surprise was in store for me. Down stairs I met the minister arrayed in his cassock and surplice and stole. The cassock resembled that of the secular clergy; the surplice was like our own, but reached to within a few inches of the ground, and the stole was black. I then learned for the first time that Bishop Potter had been invited to conduct the services on the day when the altar was first used, but owing to other engagements, he could not be present. To find the minister so attired gave me a surprise that I hardly concealed. But I have discovered that the Episcopal Church requires its *priests* to wear the cassock when officiating publicly. While speaking to the Protestant chaplain afterwards about these innovations, he remarked that he was glad to have something besides a reading desk on the platform, although the altar is used only for supporting the cross and the vases of flowers. Perhaps later on he too will have Mass.<sup>(1)</sup>

Speaking of the Mass reminds me of a little incident that shows how the Protestant element here is affected by the Holy Sacrifice. A Protestant lady, a member of a committee known as the State Ladies' Committee, which busies itself in looking after the comfort of the inmates of charitable institutions, called at the Refuge on her tour of inquiry and asked about religious services. One of the managers told her that we had a service for the Protestant children, and Mass for the Catholics. "And what is this Mass?" she asked. "The sweetest service in this chapel" was the reply. And this from a Protestant business man. The lady then asked leave to attend Mass some Sunday, which leave was of course willingly granted.

Another sign of the decay of bigotry here, and what seems to many to be the fall of the last barrier to the priest's liberty, is found in the engagement of three Catholic school

<sup>(1)</sup> Some remarks, made by the Catholic boys and overheard by me concerning what they considered a usurpation of Catholic rights regarding the altar and the minister's cassock, while very humorous in themselves, will hardly bear repetition here.

teachers, during May and June. When I met the pioneer I remarked to one manager near by, "Do you know that Miss —— is the first Catholic teacher ever employed here?" "Yes, Father, I do; but in time it is intended as vacancies occur to fill them with Catholic teachers until one half is made up of Catholics and the other half of Protestants." Among those who read this, there will be some who can understand my reason for giving prominence to an incident otherwise so trifling in itself; but it will be enough to state that these are the first Catholics to teach here during the seventy-one (71) years of the existence of this institution, and that five years ago not a single officer in the place was a Catholic. These are surely bright days for the Refuge.

Last May I asked my organist if it was customary to have Sunday-school during the summer months, and I was told that it was kept up the whole year round. I was anxious to have a Catholic Sunday school in the beginning, but I knew I could not be present every Sunday during vacation. I made the remark that I intended consulting the minister to see if we could not have a vacation. This consultation of course was necessary; for if I disbanded my school and he kept his in session, all my children would be obliged to attend his instruction. But before we came to any understanding on the subject, we both received official notice from the School Board, that, owing to the heat of the class-rooms and chapel, it was deemed advisable to suspend Sunday-school until September. This was welcome news to both; as I could not possibly attend, and he was anxious to take his family on a trip.

Before taking leave of this subject, let me tell you an amusing incident connected with the Sunday school. During a large part of the Protestant Sunday school, the children are allowed to read library books. This feature, I am sorry to say, was more pleasing to some of the Catholic boys than listening to my instruction or reciting catechism; so they took advantage of the crowd, and, hoping that they would not be missed, deserted me one Sunday afternoon. I noticed that more than usual were absent; for some are always away, called by their parents, by visitors, or by the superintendent, or kept away by some special duty. So I mentioned the fact to my friend, Mr. March, one of the managers, and asked him to look through the Protestant school as I suspected they were there. He kindly set out to find the deserters, and, after a few moments—just when I was in the middle of my instruction—five lads sneaked in, and dropped abashed into the nearest seat. Their uncomfortable feeling was not lessened by the significant glances,

nudges, and smiles that greeted them on all sides. Of course I said nothing then, but later I found out that Mr. March had gone through all the classes of the minister's school, and picking out these Catholic lads had sent them down to me. Before he let them leave the room, however, he told the vice-superintendent, who has charge of the Protestant school, that, if any Catholic boy was thereafter found in that Sunday school, one month would be added to his time of detention. Immediately there was a marked increase in attendance at my school.

When informed that there would be no Sunday school during the summer, I was told that I was expected to spend the usual time among the boys on the play-ground, talking with them, and getting better acquainted. It was an opportunity that I had been waiting for. I wanted to meet certain boys and prepare them for first Communion. I spend always two, and sometimes three, hours among the boys and I find, after three months, I have instructed seventy-five of them, and I have seen them receive their first Communion. On each of the three first Communion Sundays, we had special singing, a special instruction, and each child was presented with a pretty badge of blue and white ribbon prepared by the teachers. The first time we had this ceremony I was obliged to reject two boys who could not read and who did not know even their prayers. Later on, one of the gentlemen connected with the Refuge felt so bad, when he saw the tears of disappointment in the poor boys' eyes, that he engaged one of the teachers to repeat the prayers until the boys were able to recite them. A Protestant teacher did the same for a Catholic girl of eighteen who had not made her first Communion, and was unable to read. It is necessary to try this kind of teaching to realize how tedious a task it is.

The first Sunday that we had no Sunday school was the inaugural day of the new bath. This bath is a pool 80 by 20 feet cut into the edge of the island, and lined throughout with boards and beams. The expense was defrayed by one of the managers. At low tide the pool is dry, at high tide it has a uniform depth of six feet. Here every Sunday, instead of learning catechism, these youths enjoy the luxury of a swim in clean salt water. The first day I asked some if they did not find the swim a good substitute for Sunday-school, and I was amused at their endeavors to tell the truth and yet not displease me. But when I said that if I were in their place, I should be glad to have the bath on a hot Sunday afternoon instead of being confined in a close room for one hour and three-quarters, the smile that flitted from

face to face plainly told me that I had expressed their own feelings. They are real boys.

The month of August is vacation time for boys and teachers. During this time there is no class, a little more work in the shops, and a great deal more recreation. A short time before vacation began I was invited to accompany the teachers and some of the boys on an excursion. This is a rather strange idea, when we consider that the Refuge is a veritable reformatory, but a genuine excursion it was. A large steamer was chartered, all the teachers were invited, and each teacher was allowed to choose the best six boys in her class. To this number was added the class of honor, so that counting some of the managers who accompanied us, the minister, and myself, we must have numbered about two hundred and fifty. The brass band made up of the boys came too, and the day of freedom, a delightful sail up the Hudson, plenty of good things to satisfy the appetites of such a crowd of hungry boys, were all enjoyed as only boys can enjoy such things. A "Punch and Judy" show and a Wizard were taken on board at the city and helped to keep up the good feeling of the day. This is only one of the means employed to encourage the boys to become good men; the expenses, about \$300.00 were defrayed by the private subscriptions of three of the managers:

These items must do for the present. I wish only to add that I have made arrangements at the Refuge to have Archbishop Corrigan come over soon to confer the sacrament of Confirmation. The managers are delighted with the idea, and, as his Grace has already told me that he will be only too pleased to come, nothing remains to be done but to fix the date. This will probably be a Sunday towards the end of September, or in the early part of November. In conclusion I will ask you to mention here that I am teaching all week at St. Francis Xavier's College, so that all my work at the Refuge must be done between the end of class Saturday afternoon and Sunday evening. If I find time I shall tell you about our Confirmation at some future day.

Servus Tuus in Xto.,

J. C. HART, S. J.

*Catholic Chaplain.*

## FATHER STANISLAUS P. LALUMIÈRE.

### A SKETCH.

On March 22, at 12.25 A. M., Fr. Stanislaus P. Lalumière closed his useful life by an edifying death at the age of 73 years. As health, whose blessing is enjoyed, but insufficiently appreciated until threatened or lost, so the quiet unostentatious virtue and usefulness of a life seldom arrest much attention till its removal from our midst makes us sensible of a void. The individual and public expressions of esteem and gratitude called forth by the death of Fr. Lalumière, both in Cincinnati, where he spent the last five years of his life, and in Milwaukee, the scene of his previous thirty years of labor, show the extent and appreciation of his genial and saintly though quiet influence.

Fr. Lalumière was born in Vincennes, Indiana, Feb. 13, 1822 of French Canadian parents. The original family name was Petit, which he retained as a middle name. In the early days of border life in Canada, his father received the sobriquet of *la lumière* from his companions, for whom he discovered the path when they were lost in the trackless forests, and in time the sobriquet became a surname. But little is known of his early life, beyond that his education was begun in the primary schools of his native town, and continued at St. Mary's College Kentucky while that institution was in charge of the Jesuits. He afterwards studied law first at Vandalia Ills., then at Springfield in the same state, where he was admitted to practice about 1844. Abraham Lincoln, afterwards president of the United States during the Civil War, was one of his examiners and assisted him in the preparation of his first brief, which he kept until accidentally lost a few years before his death. He seem to have been much associated with Mr. Lincoln in those days, of which he ever after retained a pleasant recollection, and he had many amusing anecdotes to tell of the original sayings and ways of the future president. Shortly after his admission to the bar, he was appointed deputy clerk of the United States Court in Springfield; this position he held until 1848, when he removed to St. Louis, where he received a similar appointment from the circuit court. About this time Fr. Damen, then



prefect of the Church of St. Francis Xavier, St. Louis, organized a sodality for gentlemen, and Mr. Lalumière was elected its first prefect. In 1849 several young men of the sodality made a retreat at the University under the direction of Fr. Gleizal, among them were S. P. Lalumière, James Hayes, and John O'Neil, who determined to join the Society of Jesus, and they entered the novitiate at Florissant July 26, 1849, Fr. Gleizal having been appointed master of novices a few days previously. After his novitiate, Mr. Lalumière was employed three years in prefecting and teaching in the colleges in St. Louis and Cincinnati, and then for two years applied to the study of philosophy in St. Louis, after which he was sent to Florissant to act as subminister, teacher of English, and to study theology privately. In the summer of 1857, he was ordained in Chicago by Bishop O'Regan and immediately sent to Milwaukee to teach and direct the just-established academy of St. Aloysius. Two years later we find him again in St. Louis as minister of the college, and finally, in 1861, he succeeded Fr. De Coen as superior in Milwaukee, and between this time and Nov. 11, 1889, the chief work of his life was accomplished.

A word about the establishment of the Society in Milwaukee will be of interest for this sketch. In 1848 Bishop Henni, while on a visit to Europe in the interest of his diocese, received from Chevalier J. G. De Boeye of Antwerp, Belgium, a sum of about \$16,000 to establish a house of Jesuits in his diocese. Accordingly, the first idea was to found a college at Green Bay, Wisconsin. This neighborhood had witnessed the missionary labors of our Fathers of the Old Society. Here labored Fr. Allonez, from here started Fr. Marquette and his famous expedition to discover and explore the Mississippi. In the provincial catalogue of 1850 mention is made of a "Collegium Marquettense Breve Inchoandum in Green Bay, Wisc." with Fr. Brunner and Fr. Anderledy, late General of the Society, stationed there. The prospects, however, were not encouraging and the idea was abandoned. In 1853 Fr. Gleizal and Fr. Isidore Boudreaux gave a mission in St. John's Cathedral, Milwaukee, and were invited by the bishop to take steps for the establishment of a house of the Society in that city. After the necessary arrangements with superiors, the bishop handed over to the Society, in the persons of Fr. De Smet and Fr. De Coen, St. Gall's Church, a small frame building 46 by 90 feet on the southwest corner of Second and Sycamore Sts., and a piece of property on the "Hill," Tenth and Tamarack (now State) Sts., for the amount donated by Mr. De Boeye. St. Gall's had been built in 1849, and named

after the great St. Gall's of Switzerland at whose Gymnasium the bishop had made his preparatory studies. Prosperity did not attend its first years, pastors having been changed no less than ten times in the first six years, so when our fathers took charge, Sept. 12, 1855, they found the church in a state of neglect, and the parish in disunion. Prudent energy and zeal, however, gradually put things in a flourishing condition. Almost immediately repairs on the church were begun, and the erection of a new pastoral residence was undertaken. After two years, in 1857, St. Aloysius' Academy was opened; in 1864 a new and large school building was erected; in 1870 a large brick church; in 1875 a branch church on the "Hill,"—the Holy Name with its parochial schools;—in 1881 Marquette College was opened; in 1892 one of the largest and finest churches of the northwest was begun on Grand Ave., and completed in 1894 at a cost of nearly \$300,000. Though these works can be attributed to no one individual exclusively, yet Fr. Lalumière was more than any other single person identified with them. It was chiefly his quiet, persevering, unostentatious work, tact and judgment, which overcame difficulties, facilitated each forward step, making it preparatory for another.

Fr. Lalumière seems to have been specially gifted by Providence for the work assigned him by obedience. He had a genial natural disposition, kindly, equable, simple, unselfish, unostentatious; and these qualities supernaturalized and perfected by grace, God utilized to accomplish much good. It is said that he easily believed in the innocence or misfortune of the prisoners he attended in the jail at Cincinnati, and that he interested himself in their behalf to obtain for them release or light sentence, or to ameliorate their condition by obtaining for them many little temporal comforts. On Communion days they would miss the meagre breakfast of the jail, but he more than compensated them by an ample sandwich and a bottle of milk purchased with the alms of charitable friends. It will not be known till the day of judgment how many of those strayed souls, who perhaps never heard from another a word of trust and kindness, were won by his simplicity to repent and relinquish the paths of vice; but, when his corpse was in the church and college parlor, the number of hard countenances that came with moist eyes to view the remains are eloquent testimony to the hearts he had softened.

His large open countenance and kindly manner invited approach and inspired confidence. In the early days of Milwaukee, want of parochial school accommodations forced many Catholic children to the public schools, where the

Methodist bible was read and hymns sung, and sometimes the teacher was the sabbath school zealot. Some how or other, Fr. Lalumière frequently passed by in the neighborhood of the public school about recess time, and the Catholic children would run a block to shake his hand and answer his questions, and his smile and his interest made them feel proud, and gave a strength and a courage to their faith that an army of Methodists could not weaken.

In 1868 there was a bazaar for the benefit of St. Gall's academy. The members of the Board of Trade, Catholic and Protestant, Jew and Infidel, came over in a body "to do something for Fr. Lalumière's Fair." They took dinner there and paid for it liberally.

Though so gentle, he could be firm and strong when occasion called for it. Whilst collections were being made for St. Gall's new church in 1868, a strange priest who also professed medicine, made an unauthorized house to house canvass and collection for himself, sowing discord in the parish and abusing the Jesuits. Fr. Lalumière met him on the street one day and said: "Dr. N., before God you are not acting an honorable part. In your double character of priest and physician you are imposing on simple people, sowing discord, and maligning us." Dr. N. answered with abuse and threat, but soon left the city to return later to beg pardon, to offer to make a public apology, and to request to make a retreat in our house. The latter was granted and he was thereafter a friend.

Fr. Lalumière had a knack of presenting the bright side that cheered drooping spirits; his cordial manner, his fund of stories and hearty laugh so captivated his hearer, that a first meeting left a desire for further acquaintance; his sincerity, charity, prudence, and good judgment won the confidence of all classes; his patience smoothed away difficulties and disarmed opposition. A Protestant gentleman was in such distress of mind owing to family difficulties, not least of which was the divorce of his wife, as to contemplate suicide. A friend of his took him by the arm and said, "Let us go over to see Fr. Lalumière." "Oh I am not a Catholic" was the reply. "That makes no difference" his friend urged. They went and the cordial reception, the sincere sympathy, the cheerful aspect presented, banished his despondency.

For years he had charge of the Sunday-school. Thousands can recall what a pleasure it was to see him come forward after the lessons had been recited to give a general instruction. The story with a moral, the hearty laugh, opened young hearts to the advice that deeply imbedded faith and virtue and left an undying echo of salutary warning.

His advice was sought by all classes; the poor and afflicted went to him with their troubles; professional and business men frequently had recourse to him; and for many years he was a member of the bishop's council.

Fr. Lalumière's manner in the pulpit was true to his whole character, honest, simple, unpretentious. Yet he had a noble bearing, and his true taste, correct English style, his interesting, earnest manner, his singleness of purpose to "do as much good as you can," made his sermons impressive, profitable, and well adapted to his hearers, for he knew human nature and was too considerate to wound feelings even when forcibly urging truth and practice.

None know us better than our associates of years; no testimony is more reliable than theirs. Thus the degree in which he possessed the true spirit and virtues of a Jesuit is best told by one who for twenty years was his companion, as fellow novice, scholastic, colaborer, and subject in the ministry. He says: "During the twenty years I lived with Fr. Lalumière, he was to me an example of a good religious and pastor. From the very first days of our novitiate, I was truly impressed with his love for the Society, his devotion to St. Ignatius, his spirit of obedience to the rules and to the orders of superiors; these characteristics, I believe, ever accompanied him to the very end of his life and were impressed upon others by his word and example when occasion offered. Fr. Lalumière, I believe, never departed from the regularity of the novitiate in his spiritual exercises, and as to penances I think the same may be said. Yet I know he attached greater importance to mortification of the will and to the observance of the eleventh rule of the Summary, as I saw from the manner in which he bore some severe annoyances to which he was subjected, and insults which he left unanswered.

"His charity, and zeal were truly remarkable. 'Do as much good as you can,' was his motto and frequent advice. He especially cared for the young in danger of losing their faith or virtue, and sent many of them to the different Catholic asylums in Milwaukee. On two occasions by his prudence and energy he rescued many orphans, children of Catholic parents sent from New York asylums to be disposed of in the West, from falling into Protestant hands, by securing their adoption by good Catholic families. His compassion for wayward girls gave him no rest until he secured a house of the Sisters of the Good Shepherd to take care of them; and for the aged and neglected he introduced the Little Sisters of the Poor. In both of these institutions he was regarded with great veneration and gratitude as their

father and benefactor, both by the communities and the inmates, and his visits to them spread sunshine and made a gala day."

"In his own community his kindness towards his brethren and consideration for his subjects were striking; his greatest desire was to make them happy, refusing nothing he could conscientiously grant, often anticipating their wishes, and his manner in granting or refusing was always pleasant."

There were circumstances which would have severely tried one deficient in the spirit and virtues of the Society. In 1881, after a superiorship of twenty years, age and poor health induced superiors to relieve him. Parishioners clamored and protested but no word of regret was heard from Fr. Lalumière. Reappointed in 1885, and two years later to the Vice-Rectorship of Marquette College, he was for similar reasons relieved again in 1889, and, though thirty years had identified him with Milwaukee, made it his life and formed his habits, at the voice of obedience he removed to Cincinnati with the docility of a novice. How like the old man's staff! In Cincinnati it was remarked that he never spoke of Milwaukee but to answer questions. Those who know the natural inclination to compare, and prefer what we have been accustomed to, will appreciate the virtue this implies.

For several years Fr. Lalumière had silently suffered much from disease of the kidneys. A third attack of the gripe about Christmas time aggravated it and thereafter he sensibly declined. His patience and silence about his sufferings were very edifying. The brothers and hired nurse and the doctor spoke of them with admiration. His answer to the question, "how do you feel," was always, "reasonably well." His end was calm, his obsequies the ordinary simple ones of the Society, but the church was thronged and Archbishop Elder made a short address.

The announcement of his death called forth many encomiums both in Cincinnati, where his comparatively few years of labor had already made his charity widely known and highly esteemed, and especially in Milwaukee, where almost everyone, irrespective of religious belief, felt as if he had lost a personal friend. Many communications appeared in the public press, and they were all tributes of esteem and gratitude. They invariably speak of him as "A Good Man," "A Good Priest," "A Wise Priest," "A Noble Life." One says: "He was the most courteous and accomplished gentleman I ever met." Another: "His heart was as broad as the ocean; his discourses made a strong impression on his

hearers." A third: "He was a friend of the rich and poor alike and in his good works he never stopped to ask whether the object of charity was a Catholic or a Protestant." A Protestant public official says: "He was the grandest man I ever met, no man could give me better advice." A non-Catholic judge: "you can not say anything in eulogy of Fr. Lalumière so strong that I will not endorse it. In addition to being a great, kind-hearted man he had strong good sense."

Thus lived and died Fr. Lalumière. In life he scattered blessings on all around him, yet so unostentatiously as almost to escape notice. At his death grateful hearts on every side spontaneously burst forth in praise and blessing. May he rest in peace!

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## THE NEW HISTORIES OF THE SOCIETY:

AN ADDRESS OF VERY REV. FATHER GENERAL;  
THE WORK OF ARCHIVISTS; THE WORK OF HISTORIANS.

*A Letter from Father Thomas Hughes, S. J., to the Editor.*

ROME, August, 1895.

REV. AND DEAR FATHER,  
P. C.

You were pleased to publish in a former number of the WOODSTOCK LETTERS a somewhat cursory account of the work in the Vatican Archives, with observations that had a very general bearing indeed.<sup>(1)</sup> I considered that I had reason to excuse myself then from giving you anything more precise. Now I believe I have elements enough to answer your request, on the subject of the present historical undertaking. You will be satisfied, I think, if I give you the substance of an address of His Paternity, explaining the whole plan; also our method of actual work in the Vatican Archives, with the results obtained in the first year; and finally the plan and policy outlined for those who are to use these results, in writing the new series of Jesuit histories.

It may be observed that the work of the archivists is of one kind, that of the historians another. The one class search; the others will use. Their spheres of activity are

<sup>(1)</sup> WOODSTOCK LETTERS, May 1895, pp. 247-256.

considerably different ; still there are not wanting some traits which are common to both. Thus what may be called the historical instinct, which guides the historian in using materials aright, is of great consequence in archivist research for getting on the trail of facts amid a thicket of detached paragraphs strung together in correspondence ; then for keeping on the scent amid a crowd of documents which have no other bond of connection than that of being about a certain date. It is this same instinct which, in research, catches a fleeting figure or name just passing over the page, which seizes the characteristics of public opinion, and even of public or private satire, no less than the weighty forms of documents, memorials, deeds ; and then leaves them recorded like so many different tints already prepared for the historian, that he may paint local color or personal complexion. In this respect, though the historian has the pleasure of producing, the archivist has a gratification all his own. He is reading the letter, catching the *sotto voce*, the smile, the sneer, just as if he were the confidant to whom the epistle is being written at a late hour of the night, to catch the courier and the Cardinal Padrone's ear post-haste, before the news spoils. Or the secret bulletins of a Vicar-General are pouring in, telling the authorities in Rome of the sickness, convalescence, relapse, last moments of a great servant of God, who dies rapt *in altissima contemplazione* ; and he receives word in reply, warning him to see that the obsequies are conducted according to the religious rule, allowing no place for indiscreet demonstrations of piety on the part of the faithful. Etc.

It may have been because the future work of historians is thus bound up with the results of conscientious research, that His Paternity spoke to the archivists last May on all the merits and parts of the general plan, without restricting his observations to their special labors. For this reason, if for no other, it may seem the more expedient for you to publish what he said ; since it was not for our use alone.

#### I. ADDRESS OF HIS PATERNITY.

He observed, then, that the plan should be very clearly fixed in the mind, to obviate errors and exaggerations. Our position here was one that called for the exercise of much circumspection. We had to deal with many different kinds of persons ; and certainly we were taken notice of by persons of very diverse temperament. The mere fact that so many members of the Society were engaged in a common enterprise was of a nature to excite attention. In our rela-

tions with those we have to deal with, tact will be found to succeed where other means fail—a point he has so often occasion to observe in the administration of affairs generally. The very reputation, which attaches to Jesuits traditionally, of being adroit in management and deep in purpose, should put them on their guard against taking any step which would seem to lend color or plausibility to the notion.

The history of the Society, which the present researches are intended to serve, has to be of the kind which is called "critical history." This may be described as consisting of two elements. First, it is based on documents—*documentato*. Secondly, it portrays the events, which are its direct subject, in their natural connection with other more general conditions, social and ecclesiastical.

The mere use of documents does not entitle history to be called critical in the modern sense. They must be used in a critical way. This requires a complete examination of them, and a correct judgment in tracing the features of history out of them. Just as a philosophical theory may be dragged in and may cause a writer to produce a travesty of history, so a capricious selection of documents may lend the air of erudition to a book and really produce only a figure that is distorted.

As to the background and foreground of historical narrative, that can best be explained by the subject in hand—our own history. The background is that of the social and religious conditions prevailing, before the Society enters on a certain field as well as after it has taken its place there. Credit is to be given where it is due for all the favorable circumstances and results visible. The foreground is then filled up with the Society and its work; the distinctive characters of those who begin, and the sum total of the work organized; the development and progress of zeal in colleges, apostolic ministries, in literary and scientific industry, in the work of administration. The inner life of observance, like the very soul of the organism, is not only to be felt as animating all that is done, but is to be described for the instruction of others who follow in their generation—poverty, obedience, endurance, etc. In short, a full vibrating body of history consists of such an account as will show in their true light the persons, who in the circumstances of a given epoch and in a given place constitute the Society there; and will show thereby that greater personality which is made up of them all, the Society itself.

A history, so based on documents which are indicated for the purposes of reference and verification, and consisting so largely of living characters who are made visible in their



action, their policy and their motives, will serve other ends than the main one, on which especially His Paternity dwelt. He noted these secondary ends in passing. There is the vindication of our life, present and past, from numberless calumnies. There is the painting of our great men, not in the spirit of vanity and ostentation, but because the glory of God is the good of the world. Objects like these, though not primary, are not excluded. And the manner in which they are attained is unexceptionable to the general world; since it is merely by the use of the selfsame "critical" form of history, which the learned world itself has elaborated and adopted in modern nations, and which our historians are only adopting in their turn.

This leads us now to the main end in view, on which His Paternity enlarged. It is that of presenting regularly, for the instruction of our communities, the Scope and Spirit and Means of our Institute. It is quite obvious that the Institute may not be understood; and it may be misunderstood. Misunderstanding chiefly comes in when there is question of embodying our principles in those practical applications, which are so multitudinous and various in altered conditions and circumstances. The Institute has a wonderful power of self-adjustment; but to discern the right application of principle to circumstance requires an insight into the Institute which only constant study of it can give. He might venture to surmise that no one saw it in its full and exact proportions of adaptability to all the conditions of our life, except perhaps St. Ignatius alone, who had been divinely enlightened, not only to formulate the Constitutions, but to comprehend them in this degree of amplitude.

Nothing being so instructive as seeing principles in active service, it followed that the clear presentation of the life actually led by the Society in history would teach our communities the science and art of our Institute compendiously. History shows how principle has been applied rightly, and wrongly too; it shows where the conception has been just, and where there has been a misconception. There is, indeed, a special time provided for such a study, that is to say, in the third year of probation. But how much more would be gained if there were twenty years, nay, a steady life-time of the agreeable and gradual absorption of this science, as viewed in the series of historical facts; and that, not apart in a class, but in the entire body of our communities?

A special and well-known difficulty makes the matter urgent in our times. Through so many other sources of reading there are imbibed sets of ideas which are foreign to

our life, our principles, our policy, our plan of execution. Even amid notions that are good, it is not everything that suits us; for our Institute was not intended to provide for everything. It is an instrument for developing a certain form of life, which is so far limited as its scope is definite; and, because so well defined, is therefore so efficient. What is outside of its scope does not come within the use of its means. Again, besides notions that may be good enough in themselves, it is possible that a number of ideas drain in through the channels of outside reading, which have little or nothing to do with our manner of life; and many that are quite adverse to it. With the best intentions, Superiors cannot keep all such influences out. An atmosphere will penetrate.

Hence the present plan is projected to open up a domestic source of correct ideas, information, principles of judgment and practical wisdom. Our distinctive spirit can be seen in action, our life observed as actually at work, true in its direction and in the exercise of its powers. The effects of such an historical presentation have been seen before this. It would not be difficult to mention instances in the Society at present, where the greatest uniformity of practical judgment is found to prevail, though the representative men who are found to concur in such judgment belong to different Provinces; and this has been precisely the case in those parts of the Society, where attention has been paid to the study of our history or of the lives of our great men, very much in the way proposed now for all.

We have already the old histories of the Society, which are classical in their style. Their plan, however, was that of their time, which is not ours. Their use among ourselves is limited, as compared with what might be. Still the continuation and completion of that series is looked forward to, but only after the partial histories shall have been written.

Over and over again the question arose in successive General Congregations, how to continue that great series of histories. But nothing was done; because in fact nothing could be done. It would require some thirty large folios to continue and bring down that work to our days; for, with its eight volumes already published, it stops before the end of the first century of our existence. And then there was a proportionate supply of classical Latin writers, like Sacchini, Juventius, Cordara. How proceed now to draw up the remainder, when the field of action to be covered was so much vaster after the first century than before; when documents have been dispersed or lost through the Sup-

pression; and when the supply of classical Latin writers would have to be proportionately greater?

At this juncture, consequently, the basis of the enterprise has been altered. The continuation of the great history is no longer contemplated directly, but only mediately. The first objective point taken has been at the partial histories of either Assistancies or of those integral organic portions of the Society, which constitute a natural whole by themselves. These partial histories are to be written in the vernacular, and then translated from one language into another; so that every Province can have the benefit of all. Their characteristics, critical and otherwise, will render it a comparatively easy task afterwards for a general historian to take up the more comprehensive work.

Here His Paternity passed on to describe the Means adopted, for securing a complete set of partial histories, having the qualifications already described. Some of the means, he noted, were general, belonging to the larger conduct of the enterprise in hand. Others were more particular and technical. As to the latter, he referred to the direction of Father Ehrle. In connection with the former, he touched on the origin and progress of that portion of the plan which concerned the archivists.

He said that, adopting the idea of modern historical writing, they had considered no amount of research would be too much, if anything could be gained in accuracy and amplitude of narration; and that it was not merely edifying accounts, commonly so called, which would exhibit the requisite degree of thoroughness. They had to start with researches in archives. But where could archivists begin; where could they even be gathered together at a time when the Father General himself had scarcely a secure habitation of his own; and how again could suitable direction, with means of consultation and reference be provided? In the face of many difficulties it was decided to begin at Rome with the Vatican Archives.

Such was the substance of Very Rev. Father General's address, in the course of which he threw out many incidental remarks full of significance. For instance, he observed that these histories would place at our immediate disposal the data for solving many difficulties, such as arise internally in the course of administration, or such as have their origin in the ideas of other people about us. With regard to the former, he inquired, what was to be done by Ours with churches founded by them in foreign countries, when the places where the churches had been founded ceased to be any longer strictly missionary districts. Are they to be

handed over to the Ordinary? The answer to such a question affects the work of some 4000 Jesuits, who are at present in parts that are still ranked or were at one time ranked as foreign missions. Now this matter was all discussed and settled long ago. It is to be found in our archives. Sacchini, whom he had consulted, gave the General's decision in a single sentence. As to that other class of difficulties, which fall in the way of Ours because other people do not understand us, he merely remarked that there was no end of them.<sup>3</sup> For his part, he had constantly to be exerting himself, even with high dignitaries of the Church, to try and make them see our work and the purpose of our existence from the correct point of view.

He kindly paid a compliment to the historians who should carry out this plan for the service of Ours. He said, letters of Generals, conveying instructions, giving solutions, etc., were most commonly written to individual Superiors. But the practical instruction which they would impart, under the form of agreeable history, would enter into the general habits of thought and life.

## II. THE WORK OF ARCHIVISTS.

It will now be in order to give some idea of our ways and means, technically considered, which His Paternity treated only *remissive*, referring us to our special direction in that line.

As to the Vatican Archives, the use made of them by the world at large is very extensive. Besides the national institutes or academies, which maintain their archivists in Rome—and these, I believe, are chiefly non-Catholic—other bodies like our own have been actively engaged in the work of research. A Dominican has been at his desk there for some ten years, gathering materials for the annals of his order. In point of indices or catalogues, which might be of substantial service, the Vatican is still an unexplored ground; and it must remain so for a long time to come. You have to begin at the beginning of your tomes, and go through to the end. For us, however, there is the alleviation that our beginning is only at the date which witnessed the foundation of the Society. The world of volumes farther back than that does not concern us. In other libraries of Rome, which are very rich in manuscript documents, there have been ample catalogues drawn up in the course of time. These invite a preliminary inspection, and the drawing up of special directive lists for ourselves, etc.; so that the actual examination of documents can be taken up

with the aid of some discriminative guidance. On the other hand, there was a vast collection of papers in the Corsini library, relating to the restoration of the Society, which had first to be got into order; then the librarian had them bound into about fifty volumes; and only so did they become ready for service.

In all this field of manuscript archives, divers series supplement one another; sometimes parts of the same series supplement other parts; or finally odd documents turn up which fill a vacancy somewhere. Thus the reports of a Nuncio who is on the scene of action give one view of the events; the reports of other Nuncios at the same time furnish an offset; the letters of individuals, who are not officials, come in like a skirmishing element; the minutes of letters, drafted in reply by the Secretary of State, show what it was thought proper to answer at first; the series of letters actually despatched show what was finally said—oftentimes a very different kind of thing; then there are Papal acts, briefs, etc.

As to the Vatican, it is clear that nothing but an exhaustive examination of the whole can extract the treasures which are there. And it is a provoking fact in our history, that Jesuits are everywhere. It is a great pleasure to be catching the documents; but it is provoking that you have to drag your net through every part of the sea, to be sure that no fish escape you. I gave you in my last letter a general list of the series which constitute the collection, called the Archives of the Vatican.<sup>(2)</sup> There are other Papal Archives; but they are distributed among the Sacred Congregations.

A very complete method of recording had to be adopted. But, though complete, it cannot be considered complicated. We had only to employ the means approved by the combined experience of so many historical schools of our time. The technical method is briefly the following, requiring three different forms of paper for the Memoranda and for the copies of the Documents. It may be useful to describe the system for the benefit of those of Ours, who may happen to be engaged in work at all analogous to this.

1. The form of paper, which is richest in the notes and observations consigned to it, is mid-way in size between the other two kinds. It is oblong, one half the size of a large copying quarto paper. It is the same which is now employed in Library Catalogues, having two holes punched in it at the extremity, to be clamped together with screws through them, which screws attach the mass of sheets to a

<sup>(2)</sup> WOODSTOCK LETTERS, May 1895, p. 250.

partly flexible cover. From five hundred to a thousand can go under one cover; and they can be arranged or removed at will by unclamping the screws. Upon this form of paper there is entered a running head-line of the Series, Volume, and the number of folio sheets in the volume. The Memoranda of the documents discovered in the volume run on, page after page, under this head-line, following the order of the folio pages. Each Memorandum is numbered in order; the place of the document in the volume is given; the person who writes and the person addressed; the place whence and the date; the substance of the document, with a special note of the point for which it is entered. If a copy is to be taken, or an extract made, the indication is given: *Descr.*, or *Excerpt.* To provide means for subsequent identification, in case any printed volume has to be consulted, the first and last distinctive words of the document are taken down. For it does not at all suit our purpose to have anything copied out which is already in print. We want only inedited matter. A specimen will present the system to the eye:

Lettere de' Principi, n. 35, ff. 69.

- 1) F. 5: Maximilianus Domino Gregorio XIII.—Vienne, 9 Maii 1573.—(Originalis.—Cum Stas. Sua, per Breve ad Marcum, Joannem, et Hieronymum Fuggeros, dominos in Kirchberg et Weissenhorn, fratres, et Georgium, Achillem et Maximilianum Ilsingos datum, inclinaret ut Monasterium Sanctæ Crucis Augustense unacum templo in usum collegii et scholæ Societatis Jesu converteretur, Maximilianus id ipsum ut fiat postulat.)

Inc.: "Cum non modo . . .;" des.: "... præesse velit." *Descr.*

2. Another form of paper is of ordinary large quarto size, double that of the former. The archivist enters on the top a transcript of the Memorandum already taken down in the other form. The copyist then fills out upon it the entire copy, if marked *Descr.*, or the portion designated, if noted *Excerpt.* These quarto pages are intended to be kept loose; to be re-arranged according to Assistancies; and, when called for, to be sent off to the historians engaged in the history corresponding. Nor, indeed, would it be foreign to the purpose of the medium-sized catalogue to be lent out with due precautions, for the sake of the large number of other observations and notes, which did not enter into the headings transcribed on to the copying paper.

3. A third, much smaller form, the fourth part of a quarto, is used for entering a brief record of those volumes which have been examined, but have not been found to yield anything. Sometimes that is the only thing which occurs to say. At other times a word is added to note that a certain kind of subject preponderates in the volume, as for instance the question of Jansenism. This kind of note may be very useful yet to learned investigators, who may be following out some subject of their own. At all events, any positive information of an historical bearing, which has cost so much trouble to acquire, deserves a word to fix the memory of it. So that the information on this smallest kind of paper, though primarily negative with respect to our immediate purpose, has also a positive side of its own. The following may be given as a specimen :

Nunz. di Francia, n. 22, ff. 1073.

Lettere del Nunzio, Giovanni Francesco Morosini, al Segretario di Stato: 23 luglio 1588—20 Settembre 1589.—Originali.

Hoc volumen totum est de rebus Galliaë, præsertim de Catholica Unione, quam dicunt, adversus Regem Henricum IV., vulgo *La Ligue*.

When a series is finished, it is in order to write a brief critical narrative of its character and contents, and prefix it to the Memoranda of the same in the middle catalogue form. This creates no special difficulty, in view of the intimate knowledge of it which one has acquired from going through the whole, and with the help of the notes he has taken down as each volume passed through his hands. It is not necessary, however, that a single series be pursued without interruption. Circumstances invite an archivist to pass over from one to another, either because the thread of a question recommends immediate examination of the same date in a parallel series, or simply because it is not advisable to make the porters' lives too hard, and ourselves somewhat obnoxious, by getting volume upon volume hauled down of a morning, when we happen to be in an arid region of research. For there are dry spots even in archives. The charm comes when you get to an oasis. But that too is expensive in another way. It takes time to get through. So, one way or another, there is always responsibility enough weighing on you to keep you going.

Every name occurring in the notes or documents is entered in an index, kept by each archivist concurrently with

the progress of his work; and from these partial indices a complete one can be drawn up at the end. As a specimen:

Creswell (Josephus)

Archiv. Vat.: Partolari, *n. 1*, ff. 43, 44, 188,  
189, 207, 244. . .

Archiv. Vat.: Vescovi, *n. 19*, f. 290.

(Collegium) Germanicum.

Archiv. Vat.: Principi, *n. 26*, f. 65; *n. 32*, ff.  
201, 208, 210; *n. 36*, ff. 96, 107,  
119, 120; *n. 38*, f. 228. . .

Archiv. Vat.: Vescovi, *n. 22*, f. 175; *n. 30*, f.  
14; *n. 36*, ff. 358-360. . .

Bibl. Barberini: LXII., *n. 1*, f. 101; *n. 2*, f.  
158; . . .

Such is our manner of working in the Vatican. It furnishes more than experience enough for handling all other kinds of documents elsewhere. The archives of the Society must, of course, be infinitely more abundant in their yield of material than any other reserve. Many documents, besides, are scattered abroad in the world. As to published literature, I will only note that historians can look to that for themselves. Printed books concern archivists only so far as to dispense them from having copies taken of what has been already copied and printed; to inform them whether individuals who are mentioned were Jesuits or not, etc.

Now a very pertinent question may be expected to arise in the mind. One may ask, what have been the gross results of from five to eight months' research on the part of five men? As to a certain rash promise I made you before, that I would give you "a careful analysis" of the work accomplished, I beg to be dispensed from it on every plea in the calendar of mercy. But the question of gross results may be answered readily. I will state numbers as nearly as possible, without professing the strictest accuracy.

¶ First, as to the volumes examined: In the Vatican 1023; elsewhere 150. Sum total, 1173 volumes.

Secondly, as to the documents pertaining to the history of the Society, inedited and discovered in these volumes. I cannot pretend to go about counting them up. I can only give the number of large quarto pages in the copies taken. The handwriting is small; and the pages are counted solid; that is, as if all the documents ran on consecutively, without any breaks. This is necessary for the business aspect of the copyist's work. For the rest, some documents are



only a few lines of an extract, others are scores of pages long. Of these solid quarto pages, there were on hand by the end of June, when the Vatican closed for the season, about 3112. The Barberini and Corsini libraries contributed their share to this sum total of documents copied. Besides all this, there has accumulated a very large quantity of quarto pages, already indited, so to speak, but without having the copies filled in. They are lying over for the new season, God willing.

Thirdly, a satisfactory way of viewing results would be to take a special question, and consider what these have added to the fund of history already available. There is the Council of Trent, for instance—the work and words of our fathers there. Here the archivist, who has followed out that question, has designated for copying some 200 solid quarto pages of inedited matter. However, you must bear in mind that the series on this Council, in the Vatican Archives alone, is no less than 152 volumes.

### III. THE WORK OF HISTORIANS.

Upon the work of archivists follows that of historians. And here the characteristics so well defined in the address of Very Rev. Father General are quite enough to convey a distinct view of what is expected of these writers. The *technique* of their manner of procedure would not be of universal interest enough to describe minutely here. Still an outline of it may help to fix the impression of what is expected in the volumes of this new series. Besides, the first paragraph in the technical instruction before me refers to an apprenticeship in the art of writing history, according to the standards of modern criticism. Hence the following sketch may be of use to those writers of Ours, whose tastes and facilities will lead them in this direction.

1. The first point speaks of the practice that may be had, if a writer will treat some particular questions, regarding colleges or eminent Jesuits, and publish his papers in periodicals. His manner of making researches in archives, and his style of composition, should be in keeping with the canons of the art here laid down. The materials so elaborated will serve ultimately for the history of the province to which the subject belongs.

2. As to the histories of the Society which are in question at present, the limits of each one's subject are to be clearly defined. There is no doubt that the provinces of a single closely-bound monarchy, like Spain or France, should be treated in one history. On the contrary, the northern

provinces of Italy would not fit in with the history of Naples or Sicily. So too Bohemians, Hungarians and Poles would have to treat their own affairs separately.

3. Before any special history is published, the documentary evidence, which is needed in the form of *pièces justificatives*, will have to be printed first, that the references in the body of the historical text may be made accurately, according as the documents stand in their own volume. If the amount of such monumental evidence does not call for a separate volume, it can be inserted as an appendix to the historical-text. The documents to be so reproduced are not only of the "inedited" kind, but likewise such as have up to this been published inaccurately, or such as are to be found only in rare works or in books that have an obnoxious tendency.

4. The introduction should throw into relief the importance of the subject-matter. If possible, the authority and words of persons outside of the Society should be used for this purpose; or, at all events, a sketch should be given of those public and general interests which our history goes to illustrate. The persons for whose benefit the history is written are professedly our own members; the purpose that of advancing them in the spirit of their Institute, by a sincere and frank narration of what their predecessors have done well and nobly, as also of what has been done amiss. But persons likewise who are not members of the Society will find many points of contact between our affairs and those of public and ecclesiastical life; and, whether they be friends or foes, they will be put in a position to judge of us intelligently and with discrimination. Hence it is neither a panegyric nor an apology that is here presented, but a history in its definite and absolute sense, constructed with the aid of all those means and documents which the times have afforded. This necessitates an explanation of the method followed in unearthing facts and arriving at the truth—that method which is commonly called "critical," and is commended now by the experience and practice of all historians of eminence; which gathers together whatever has been written and published on the matter, either in books or periodicals, and in whatever language, comparing these printed statements or documents with their original sources, and rating them accordingly; which extracts from archives all the other documents possible that can be found there; which, finally, weaves the thread of history from all this matter, after it has been accurately estimated at its true value; and for every statement made indicates minutely the sources, and prints them if necessary, allowing the readers

to verify all for themselves. These sources should then be enumerated and described in a summary way. There are, first, general histories, which have already covered the ground, more or less; the documents which their authors used, and the degree of diligence and judgment with which they used them, are to be indicated, by way of determining the weight of authority which attaches to them. Then there are works which have dealt with certain parts of the subject-matter; the same should be done with them as with the former class; but a fuller statement of their merits may be thrown over to the commencement of the part or chapter where they will be used. In the last place, there are the archives. Those from which the greater part of the matter has been drawn should be described, with their series of volumes, their character and history. Other archives too, which would have been of great service to our history, but which have perished, or have not yet been discovered by us, or to which we could not gain access, all require that a special account be given of them. On this basis of the introduction, the division of the work and its other qualifications are announced.

5. The next point concerns the arrangement of matter, and is chiefly technical,—how the division should follow the nature of the subject, avoiding repetitions, and not taxing the patience of the reader by sending him backwards and forwards to find a suspended thread elsewhere. The material arrangement of the volumes is to be uniform according to a plan here laid down.

6. The subject-matter is twofold, principal and secondary. That which is principal comprises our own affairs, and may be ranged under the following heads:—The arrival and labors of the first members in a province. The foundation and history of houses and colleges. The exercise of sacred ministries; viz., preaching and missions, with the method followed; the catechetical instruction of the ignorant and of boys; the spiritual exercises of St. Ignatius, and the manner of giving them; the frequentation of the Sacraments; the services of Divine worship; the sodalities of the Blessed Virgin and other sodalities, with the manner of their organization and their rules; works of mercy, visiting hospitals and prisons, the care taken of the poor; the ministry exercised in convents of nuns, and the amount of it. In the next place there come the qualities of those who were received into the Society, the motives that governed them in applying for admission, the manner of forming them and making them accomplished in piety and in the special spirit of their vocation. The system of studies, as well among

our own members as among our pupils, disputations, exhibitions, plays, etc.; the subsequent career of our students, when they took part in public affairs, either ecclesiastical or civil. The manner of conducting boarding-colleges, the conditions of admission, the daily order prescribed, the principles and means adopted for the formation of character in the young. The zeal shown in converting non-Catholics and in refuting heresy. The manner of dealing with officials in Church and State. The administration of our temporal affairs, the distinguished benefactors of the province, our style of food and clothing, the manner of travelling, etc.; and such other points as may appear in the accounts of our procurators to throw light on the social and economical conditions of the country. The members of the province who have been eminent in virtue, science, administration, etc. The books written by Ours or published; the language used, whether Latin or the vernacular; the conditions of contract with publishers; the manner of securing circulation, etc. The arts cultivated or promoted by Ours; the architecture and arrangement of the colleges, the furniture of rooms, of the refectory, library, offices; the sanitary conditions of the houses; the pictures, ornaments, appointments of the churches, the music, etc.

The subject-matter which is called secondary is whatever goes to set our own affairs in their proper light. The Society has always had relations of some kind with civil affairs, has acted as a corporate body in the Church, and has generally worked on the same ground with other religious orders. Hence a true view of our history can never be taken apart from exact references to these elements of more general history, and a clear account of them, as far as may be necessary for the purpose. Here then come in the civil and ecclesiastical affairs of that portion of the world, the activity and progress of other religious orders, the system of studies in other schools, social and economic conditions at large, etc. The degree of accuracy with which this matter is to be explained, though within restricted limits, is to be no wise inferior to that which characterizes the main subject.

7. The next point regards the technical matter of references in foot-notes and elsewhere, and the manner of drawing up the bibliographical index.

8. There follows an elaborate instruction on the use of sources, both in the tissue of the text, and in the preparatory formation of the historian's mind. There are three classes of such sources; first, authentic and official documents; secondly, the testimony of immediate or eye-wit-

nesses; thirdly, second-hand narrations. I pass over the point as being too professional for this place.

9. The style of composition should not be rhetorical, but that which becomes the sedate and judicial historian, sober, clear, terse, but at the same time elegant and forcible. The narration itself with its propriety and force of diction should produce a true and distinct impression on the mind of the reader, without the help of many words to compensate for vagueness in the picture.

10. Finally, the initial stages are described for getting one's work under weigh.

And with this, Rev. Father, having taken up so much of your space, I have not the heart to trespass on your patience by adding another word; for which I know you will thank me, as I thank you for your courtesy.

Yours humbly in Christ,

THOMAS HUGHES, S. J.

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## A YEAR'S WORK IN THE VATICAN ARCHIVES.

*A Letter from Father Astrain, Archivist of the Spanish Assistancy.*

FIESOLE, July 15, 1895.

DEAR MR. VILARIÑO,<sup>(1)</sup>

P. C.

I may say that I have finished the course, for, as the Vatican archives are closed during the heated term of July, August, and September, when the feast of St. Peter comes around, the studious gentry pack their grips and depart from Rome.

As for ourselves, we have accomplished something during the past eight months, but there remains much to be done, for we have finished only three sections, have begun on some others, while others still remain untouched. The documents which we have unearthed and catalogued will not fall short of four thousand, without counting fifty volumes of documents of the Society relating to its beginnings in this century, which belong to the Corsini library. According to Father Hughes' reckoning, twelve hundred volumes

<sup>(1)</sup> We are indebted for this interesting letter to Mr. Vilariño, a scholastic of the province of Castile who is now studying theology at Oña.

have been examined, the amanuenses have copied three thousand pages, folio, and have about as much still to copy of what has already been discovered.

During the last few months, I have busied myself chiefly with the Nunciatures of Spain, Flanders, and Portugal. I have examined about one hundred volumes of the first, thirty of the second, and twenty of the last. I have also taken an occasional look at the other sections in search of some important document, the existence of which I had learned from the section which I was examining.

As I foretold in my last letter to you, I have come upon some things which haven't the ring of the pure gold of virtue; but, to my great consolation, I have become convinced by degrees that the faults committed in the time of Father Aquaviva, and that schismatical movement which was felt in Spain, were much less grave than I had feared. The verdant credulousness of Philip II., and the earnestness with which he and Clement VIII. interested themselves in the matter, gave it an exaggerated importance, and caused not a few, both within and without, to think that the Society was about to go to pieces. Through the mercy of God, this notion was very far from the truth. In the General Congregation of 1593, the great Father Oliver Manareo inspired the assembled fathers by declaring that the Society was then in a better condition than it had been in the time of St. Ignatius; and he supported his assertion not by hearsay evidence but by his own experience. In the days of our holy Founder he had been rector, and from that time he had always held the most important offices in the Society. "If in some provinces," he added, alluding to Spain, "there are particular tribulations and some rather serious faults are committed, let an efficacious remedy be applied; but do not judge the whole Society by one province, nor all the religious by a few soreheads." I have found out the names of seven of these disgruntled members,—six Spaniards and one Fleming residing in Spain. All are illustrious for their obscurity. It may be, as I myself am inclined to believe, that these names veil personages of importance. I have hit upon some of those memorials to the Pope and to the King, bearing the vague signature, *Ita petit tota Societas*. In the national library of Victor Emmanuel I have ascertained that the memorialists, just before the General Congregation of 1593, numbered twenty-seven, of whom twenty-one were of Jewish extraction. This fact powerfully influenced the Congregation in formulating its severe decree against the admission of people of that race.

We have come upon new trials and afflictions of our fa-

thers, many of which redound greatly to our credit. Some, however, produced at the time very bitter grief, as they do yet, when we reflect that they were precipitated by the faults of some of Ours. Of course, those faults did not threaten to destroy the balance of power in Europe, but it happened then, as it happens now, that while some can say and do a thousand outrageous things without raising a ripple of excitement, if a Jesuit makes a slip the whole world cries out. This seems to come from that apprehension so deeply rooted in the minds of some seculars nowadays, and which was manifest in the sixteenth century, that the Society is a formidable secret power whose effects are feared.

Another thing which has consoled me greatly in the course of my investigations is the part taken by Spain in Catholic affairs towards the close of the sixteenth century. I speak not of the Society but of the nation. It is astonishing to see how Catholics of all countries had recourse to Spain for protection, support, and alms for all kinds of good works. Is there a famine in the States of the Church? The Popes apply to the King for grain at reduced rates. Are the Roman and the German College in need of funds? Philip II. granted them an annual subsidy. Are the French Catholics reduced to extremities in their war for the faith? Agents are sent to Madrid to obtain help from Philip II. Are the Irish Catholics planning an undertaking against Elizabeth? Let men and money come from Philip II. Are seminaries to be founded for the English and Scotch? An appeal is made to the liberality of Philip II. Has a law hostile to the Church been promulgated in the German Empire? Philip II. is petitioned to use his influence with the Emperor for the abrogation of the law. Is there question of printing costly works like that of Villalpanolo on Ezechiel? Philip II. is requested to defray the expenses. Even for the seminary of Wilna, alms were asked from Philip II. Let us not speak of missions, for in those days the only way known to establish them and support the missionaries was the alms of the King.

On the other hand, if we consider the revenues of the country at that time (I have seen the fiscal statement for the year 1578 in the Barberini library), the many wars, and the indispensable expenses of the administration, it is a source of wonderment to see the generosity of our ancestors to the Church and to all kinds of pious works. To be sure some of those almsdeeds had their compensation, for in certain crises of the national exchequer the Popes permitted the King to take a part of the ecclesiastical revenues, but ordinarily they were disinterested, without hope of reim-

bursement. I cannot restrain a smile at the way in which some documents address or refer to Philip II. If foreigners would write the history of this great man in the language which they used in asking him favors, we Spaniards should not have much difficulty in vindicating the memory of the "Prudent King."

In the nunciature of Flanders, I have seen some points belonging to the history of Jansenism. This topic will be fully treated by the historian of the French provinces, but some part of it falls to my lot, for Jansenius, before being known as a heretic, enjoyed some celebrity in Spain as an enemy of the Society and carried on an active propaganda against Ours, first in Salamanca and afterwards in other universities of our country. To him was due in some part the failure of Ours to establish a university in Madrid in 1628, for he egged on as much as he could the two great universities of Salamanca and Alcalá in their opposition to the project. It was fitting that the disciples of Jansenius should fall heirs to his enmity for the Society. How earnestly they strove in Flanders to obtain from the Holy See some condemnation of our doctrines! What an untiring, but secret persecution they waged against Ours! What has agreeably surprised me is that on certain occasions the Spanish government brought the Jansenistic plots to naught. In 1681, if the Jansenists did not obtain full control of the university of Louvain, and therefore of all the teaching in the low countries, it was owing solely to the opposition of our government, which would not consent to have the chairs of theology and other important branches conferred upon heretical professors, who had succeeded so well in insinuating themselves, that the nuncio at Brussels, believing them to be men of irreprehensible doctrine, recommended them for the positions. Such an instance of clear-sightedness and determination was not to be expected in the government of the ill-starred Charles II.

I would like to have done something in other sections, as, for example, in the Register of Briefs, or in the one entitled *Varia Politicorum*, but I have not had time for all, and the magnitude of the work obliges us to apportion it among us. During the past year, I have gathered the little that there is prior to the time of Fr. Aquaviva, and have opened various trenches, so to speak, in the following years, which I can lengthen and widen as occasion may suggest. As I advance with my work, I perceive that the field of our history widens, and that in some directions the horizon is so distant that I do not see well how I can cover the intermedial space. Though the immense amount of work thus pre-



sented to view is at first blush startling, it dilates the heart to contemplate the glorious labors of the Society. Blessed be God who hath called us to such an exalted vocation!

Many kind remembrances to the fathers and scholastics, particularly to the *ordinandi*, who, I presume, will celebrate their first Mass on the feast of St. Ignatius. Towards the end of the month I shall go to Exaeten, Holland, where there are some old documents. In August or September, I shall expect to receive there a letter full of toothsome tidbits of news. In October or November, I shall return to Spain.

Pray for your brother and servant in Christ,

ANTHONY ASTRAIN, S. J.

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### ALASKA.—OUR TRIP FROM ST. MICHAEL'S TO SAN FRANCISCO.

*A Letter from Father Barnum to the Editor.*

REV. AND DEAR FATHER,  
P. C.

Certain circumstances connected with the late Roman decree, which separated the Territory of Alaska from the diocese of Victoria and constituted it a Prefecture Apostolic, rendered it necessary that Rev. Father Tosi should proceed to Portland, Oregon, in order to confer with his Grace Archbishop Gross. As Father Tosi was reluctant to be absent from Alaska for an entire year, the only alternative was to endeavor to settle his business with the Metropolitan, and then reach San Francisco in time to catch the A. C. Company's Steamer "Bertha," which was to make a second voyage to St. Michael's. The opportunity of carrying out this plan was fortunately afforded by the presence of an extra steamer at St. Michael's, which rendered it possible to make connection at Unalaska with the A. C. Company's Steamer "Dora," which carries a monthly mail to Sitka. Another advantage of this plan was, that the "Dora" touched at many points along the route between Unalaska and Sitka. As Father Tosi now has the entire Territory under his charge, it was highly important that he should be able to make a personal investigation of all these points of South-eastern Alaska, which hitherto have been unvisited by him.

Having decided upon the journey, Father Tosi accom-

panied by Father Barnum embarked upon the "Excelsior," which steamed out of the little harbor of St. Michael's on the afternoon of the 5th of July 1895. Just before going on board, Father Tosi determined that Father J. Treca should be added to the party. This latter father was then in an extremely poor condition, his health being undermined by hard work and exposure. It had already been settled, before Father Tosi found himself obliged to leave, that Father Treca was to go down to California, on the second trip of the "Bertha" in order to recruit his health.

The "Excelsior" was a small steam schooner from Seattle which had been chartered by the new Alaskan Trading Co., to bring up their freight. This was the first time her captain had navigated Bering's Sea, and he was very chary about ice. However, hardly had we sighted Cape Derby on the north shore of Norton Sound when we ran straight into the solid ice pack. The weather was unfavorable, as a dense fog hung over the sea, and our first warning of the proximity of the ice was the loud roar of the waves breaking along the edge of the pack. A slight rift in the fog showed us that we were making directly towards the solid pack. Our vessel's speed was immediately reduced, her course was altered, and extra look-outs were stationed on the bow as well as aloft. In a few moments we found ourselves surrounded by vast masses of floating ice which required the greatest vigilance to avoid. During three days, which proved a period of much anxiety to the captain, we ran along this immense icy barrier seeking a passage through which we might gain open water, and it was not until we were down near the island of Nunivak that we were entirely clear of the floes. One afternoon while we were yet in the ice, a sudden commotion occurred in the engine room and in an instant the vessel was enveloped in a dense cloud of steam. An accident had happened to the boiler, but the extent could not be fully discovered until all the steam had been let out and the boiler emptied. Then it was found out that a rivet on a hand-hole plate had been blown off, and the vessel was delayed until the repairs were made, and steam again gotten up.

On the 10th of July the "Excelsior" reached Unalaska and entered Dutch Harbor to coal. Here we took leave of Father Treca who was to continue on to Seattle; we crossed over to the inner harbor where we were made welcome at the Agency of the A. C. Co., while awaiting the "Dora." At the time of our visit Unalaska presented a gay appearance on account of the number of vessels then in port. Three U. S. Revenue Cutters, the "Rush," the "Corwin";

and the "Grant," the "Albatross" of the Fish Commission, the "Pheasant," a British gunboat, along with several whalers and a number of sealing schooners, made up the fleet. Here we had the pleasure of meeting Governor Shakely who was also a guest at the Agency. He was then engaged in visiting the various districts of the Territory. As we happened to have adjoining rooms, we had many conversations upon Yukon topics. He showed a great deal of interest in our missions, and, at his request, a long written statement concerning our work was made for him, from which he wished to make notes to be published in his yearly report. While waiting for the "Dora," we visited the various vessels, and made the acquaintance of the officers. On board the "Rush" we had a pleasant interview with Captain Hooper and Colonel Murray. This latter gentleman had lately met with Fr. J. H. Richards at Georgetown College, and it was the greatest gratification to us to hear from one who has always proved so devoted a friend to our Alaskan missions. Our visit to the "Albatross" was most interesting. Captain Drake very kindly showed us around the ship, and explained the method of deep sea sounding and the manner of using the great dredge which brings up so many curious creations from the lowest depths of the ocean. Mrs. Drake is a member of the Church, and we were invited to dine on board, Governor Shakely and ourselves forming the party. The British Captain returned our visit and spent an hour with us conversing upon the upper country. As he expected to extend his cruise as far as St. Michael's he was very anxious for details about that district.

One evening during our stay there was a marriage at the Russian Church. All the officers of the various vessels, the Governor and ourselves were present. As the Governor had been invited that evening to dine with Capt. Hooper on board the "Rush," the wedding service was delayed until the banquet was ended. Then the steam launches of the various vessels came puffing up the harbor bringing the wedding guests. The Bridegroom was a young half-breed from Kolmakofsky on the Kuskokwin; he had just returned from a long visit to California. He has two brothers in our school at Kozyrevski. According to the Russian ritual, large gilt crowns are held over the heads of the bridal pair. As the marriage ceremony is a very lengthy service, there are always two friends of the party who stand behind the groom and two more behind the bride; these relieve each other from time to time in the arduous duty of holding the crowns. On this occasion, the function of crown-bearers was fulfilled by the officers from the various vessels; they,

as well as the bride and groom, were entirely unfamiliar with the ritual, which requires the bridal party to make several processions around the church. These processions, occurring at unexpected moments, were the cause of amusement among the visitors. For, as the bride and groom were led, or rather lugged, around by the celebrant,—who extended his arm backwards and held their right hands in his,—the poor crown-bearers, being always taken by surprise, were utterly unable to display any gracefulness in their function, and, moreover, during these stampedes around the church, were exposed to a galling fire of critical remarks and advice from their comrades.

On the 15th of July the "Dora" left Unalaska. Her passengers consisted entirely of Alaskans so it proved a regular family party. They were Mr. and Mrs. Washburne, Judge Edwards of Kodiak, and ourselves. Mr. Washburne is the A. C. Company's Agent for the Kodiak district and was then on one of his rounds of inspection. He proved to be a most delightful travelling companion and both he and Capt. Hansen did all in their power to make us feel perfectly at home, so that our whole trip resembled that of honored guests on some private yacht. As we sailed out of the beautiful harbor of Unalaska, we had a parting view of its great volcano Makushin, and hardly had its smoking summit faded from our gaze, when its rival Akutan loomed up ahead. We went out into the Pacific through the Unalga pass and shaped our course to the eastward, this completing the first stage of our long journey.

The next morning found us coasting along the island of Unimak. Here for hours we enjoyed a splendid view of Shishaldin, the most magnificent of all our great Alaskan volcanoes. Shishaldin is a typical volcano, and resembles very much its famous Japanese companion Fusi-yama. This majestic peak rising from the sea towered above the clouds, and dense volumes of smoke from the mighty fires below were pouring forth from its lofty cone; though a brisk southwest breeze was then blowing, at that great elevation the current was in a different direction.

In the afternoon the "Dora" dropped anchor in the harbor of Belkofsky, the last and most western settlement on the great Alaskan peninsula. This is a small village inhabited solely by sea otter hunters. There is a Trading Post of the A. C. Company here and also a church with a resident priest. Service was going on as we landed; after its close we all called on the pastor. He and his wife are native Russians, both speak English well and are very highly esteemed. The Russian clergy who are stationed in South-

eastern Alaska are all much superior to those in the more remote districts, where the behavior of the priests has been a source of constant scandal. From Belkofsky a short run of eight hours brought us to Sand Point, a poor little settlement consisting of two or three houses. The chief object of interest here is the old wreck of the "John Hancock." This vessel was the flag-ship of Commodore Perry during his famous Japan expedition in 1854. Later on the Navy Department sold this ship and her new owner employed her in the cod fishery. During a storm she was blown ashore here and deserted. The hulk, which lies sideways to the beach, has been filled with rocks and utilized as a pier for the little wharf. When it is remembered that it is owing entirely to this vessel that the Japanese have been able to conquer China, it would surely be a graceful act for the Mikado to rescue this old hulk from its degradation, bring it back to Japan, and set it up in one of the pagodas.

From Sand Point to Unga is but a short distance along a beautiful narrow passage. The coast line of Unga is most picturesque, the entrance to the harbor presents a series of natural arches which recall the famous Scotch Isles of Staffa and Iona. Soon after the "Dora" was at anchor, Capt. Hansen took us all up the harbor in a steam launch to visit the gold mine. The bay ends in a little stream which flows between lofty mountains. Leaving the launch at the mouth of this stream we followed a tramway which soon brought us to the works. Here we met Capt. Hague, a former commander of the "Dora," with whom Fr. Tosi made the western trip to Atka and Atton in 1893. He is one of the chief owners of this mine, and gave us a most hearty welcome. He then showed us all through the stamp-mill and the Chlorination works, and explained the method by which the gold was extracted. After lunch we donned miners' costumes, and, being provided with candles, we proceeded to explore the recesses of the mine. When we had traversed the various galleries, and had picked out some pieces of ore from the vein, we returned to the mouth of the main tunnel where the party had their photograph taken, after which we took leave of Capt. Hague and returned to the "Dora."

The following day we stopped at two islands, known as St. Paul and St. James, and here we discharged forty blue foxes which had been brought from Unalaska. Among the thousands of islands forming the great Aleutian chain, many are now being utilized as preserves for various valuable fur-bearing animals particularly the different varieties of foxes. A number of cubs are brought to some suitable island, where they are set free, a white man is put in charge whose

duty it is to watch over the animals and prevent any piracy on the part of the sealers; when the foxes have increased sufficiently, a certain number are taken in traps every season. The "Dora" regularly visits all these stations, bringing supplies and taking away the stock of skins. After landing the foxes we turned and steamed along close to the mainland. The scenery was of the wildest and grandest description, being one long range of snowclad mountains. We were yet in the volcanic region, and passed the great peak of Pauloff and also another, which has shown evidence of activity, since last year, all the snow in its vicinity being blackened with ash.

On Friday July 19 we touched at North Semidi Island where we took on board fourteen pair of blue foxes destined to found a new colony. The wife of the man in charge had lately given birth to an infant, the child was dead and the mother was in a dying condition. As she was a native of Kodiak, Mr. Washburne decided to bring her home. The poor invalid was tenderly carried on board and made as comfortable as possible, although the prospects were very slight that she would survive the journey.

The "Dora" then steamed over to the neighboring island of Chirikoff, where we met the fleet of schooners which are engaged in sea otter hunting. Each schooner carried a large native crew together with a dozen of the Eskimo Skin Kiyaks, all of which were made with three hatches. As soon as the "Dora" was sighted, all these Kiyaks were instantly launched, and, propelled by their vigorous paddlers, came bounding over the waves toward us, so that in a few moments we were surrounded by the whole flotilla. Their occupants climbed on board all laughing and talking at once in their joy at meeting with the Agent, Mr. Washburne. We were glad to observe that among themselves they spoke the same language as our own people up North, while on their part they were much pleased to hear a few familiar words from us. In the early days when the cruel tyrant Baranoff lorded it over Alaska, this island of Chirikoff served as his private Siberia, and many grewsome legends tell of the dark deeds of brutality perpetrated in this lonely spot. Thousands upon thousands of the harmless and inoffensive Aleuts fell victims to Baranoff's atrocious cruelty, and upon this one man rests the awful responsibility of the destruction of this hapless race. Prior to the Russian occupation, all the Aleutian chain which stretches from Cook's Inlet to Atton, embracing no less than 36 degrees of longitude, a distance equal to that from London to Moscow, were

thickly populated, but after a century of Russian despotism they are now left well nigh desolate.

Chirikoff has a great local reputation as the haunted island. The story given was of one of Baranoff's victims who was buried here alive. The ghost still remains around the scene of his torture and makes his presence known by dropping stones through the house of the fox guardian. These stones pass through the ceiling of the room without leaving any trace and fall to the floor. They are regularly gathered up by the occupants, who displayed a large box-full in testimony of the fact. The strangest feature about the affair is that there are no stones like them on the island. Hence the poor ghost must bring them from some other locality; this does not show much sense on his part, unless he has some special reason for it. With a view of being freed from this annoyance, the house was taken down and moved to another location, but the trouble was all in vain, for the ghost moved along too and continues to drop the stones as before.

Our next stop was at Wide Bay where we left some provisions for a camp of sea otter hunters. While here the poor woman, whom we had taken out at the Semidi, died. She became unconscious soon after she had been brought on board and her death was expected at any moment. After leaving Wide Bay we entered Shelikoff Strait which separates the island of Kodiak from the mainland. It was named after Shelikoff the founder of the old Russian fur Company who was a native of Irkutsk. The strait is about thirty miles wide in its narrowest part. On the 21st of July we reached Karluk, which is famous for its extensive salmon canning plants. This industry is rapidly assuming immense proportions in Alaska. We went all through one of the canneries and saw the whole process of putting up the salmon.

From Karluk we went to Kodiak. The approach to this place is probably the most lovely stretch of natural scenery throughout the whole of Alaska, far surpassing any part of the famous inland route to Puget Sound. Throughout this stretch the scenery suddenly loses the wild grandeur which the country has hitherto presented, and assumes a delicate winning aspect which one would not expect to find in so high a latitude. In place of the rugged mountains, there are graceful rounded hills all clothed with evergreens, while hundreds of tiny islands divide the strait into innumerable channels and all so beautiful that one is lost in admiration.

Kodiak is charmingly situated. The Agency consists of

a number of well constructed buildings and everything about the place shows the most perfect order and neatness. As this is the headquarters of the District, the "Dora" remained all day in port. Our fellow passenger, Judge Edwards, who is enthusiastic in his admiration of Kodiak and had been extolling its beauties during the whole trip, now took us all around in order that we might see and admire them. We visited the Russian church in the Ikonostas of which are several paintings which are the work of a native Aleut. Kodiak in old times was the headquarters of the Shelikoff Fur Co., and the most important point of Russian America. Baranoff later on decided upon removing, and selected Sitka as the site for his new headquarters. In the evening we visited the Agency to take leave of Mr. and Mrs. Washburne. Here we had the pleasure of meeting Mrs. Greenfield an old acquaintance. Mr. Greenfield was stationed at St. Michael's when our fathers first went to Alaska and he proved of great service to them during the sad time of the murder of Archbishop Seghers. After bidding farewell to our kind friends, we steamed out of the beautiful harbor and late the following evening we reached the island of Nutchek, which is the site of the trading post for the neighborhood around Prince William Sound. On our way we passed along the shore of Montague Island, the northern extremity of which is known as Sinking Point. The land there is subsiding so rapidly that the trees are submerged ere they have time to wither away.

On our arrival at Nutchek we found the little colony in intense excitement. A raid had been made just the night before and twenty sea otter skins, valued at \$120.00, had been stolen from the fur house. These skins were all packed up in readiness to be shipped on the "Dora" but the pirates had stepped in and made off with the prize. From Nutchek we went to Kiyak and dispatched some parties in pursuit of the robbers. We now passed out of the volcanic district and entered the glacier region, from here, on down to Juneau the coast is dotted with them. We had a fine view of one near the mouth of Copper River. Later in the day we got our first sight of the lofty summit of Mt. St. Elias then 100 miles away.

The next object of interest was the great Malespina Glacier, the largest in Alaska. Capt. Hansen very kindly altered the course of the vessel, and ran along near the glacier so that we might enjoy a better view. This enormous ice flow is over sixty miles in width at its entrance into the ocean, and its glistening expanse stretches far up among the unknown recesses of the Mt. St. Elias Alps.



Our next stop was at Yakutat, the first village of the Thlinket Indians, as we are now away from the Aleut country. The Swedish Evangelical Church has a mission station here, and the missionaries who visited the "Dora" were very glad to hear the news we gave them of their comrades at Unalaklik up on Norton Sound. From Yakutat to Sitka is a run of about twenty hours. The course lies along the Fairweather Range and is considered one of the grandest portions of the journey for mountain scenery. The approach to Sitka is very fine, the harbor is said to have one thousand islands scattered over it, on one directly in front of the town rises the extinct volcano of Mt. Edgcombe. It was early in the afternoon of July 26 when we reached the dock, having enjoyed fair weather and a smooth sea during the entire run from Unalaska, a distance of 1500 miles, thus closing the second and by far the most agreeable stage of our journey.

On our arrival at Sitka we found ourselves obliged to wait a couple of days before the departure of the steamer for Puget Sound. Capt. Hansen insisted that we should remain during this time as his guests on board the "Dora." This proved a very fortunate thing for us as there were no accommodations to be had in the little town. Shortly after we landed, a young man came up and introduced himself as a Catholic; he appeared delighted to meet us, and having procured the key he conducted us to the church. This proved to be a very miserable little structure and was devoid of nearly everything. However, as we had our missionary case with us, we had no difficulty in arranging for Mass for the next day. It had been about two years since Mass was celebrated here and the people were much pleased at the prospect. The following morning we had confessions and two Masses were said. We announced that there would be Benediction in the evening if the necessary arrangements for the music could be had. This was accomplished without trouble, and the wife of the Commissioner, Judge Rogers, volunteered to take charge. This lady is a most talented singer. The Russian priest very kindly loaned a small parlor organ for the occasion, and a Protestant lady friend of Mrs. Rogers played the accompaniment. The news that Mrs. Rogers was to sing attracted quite a crowd, and the poor little church was filled with the nicest residents of Sitka.

Judge Rogers nearly lost his life in the conflagration of the famous building known as Baranoff's castle. This occupied the summit of a little hill in the centre of the settlement, and was one of the chief attractions of Sitka. It had

just been restored by the Governor and was used as the residence of the Federal officers stationed in Alaska.

On the 30th of July the steamer "City of Topeka" left Sitka. She was crowded with passengers having a "Raymond Excursion Party" on board. All of us who got on the "Topeka" at Sitka had to occupy the saloon. Mattresses were spread on the dining tables for us and we had a most uncomfortable time. We left Sitka at 5 A. M. and at 8 in the evening we reached Juneau. Here we met Father Altoff who was anxiously expecting us. From Juneau we kept on to Victoria where we arrived in the evening of Aug. 4. We went to the residence of the bishop, and remained there two days to settle up the affair of the transfer of the Territory. From Victoria we went to Seattle and immediately upon our arrival Father Tosi was taken sick. For ten days he was confined to bed suffering from an attack of cystitis. On the 16th of Aug. we proceeded to Portland in order to meet Archbishop Gross. Here a final clearing up was made of the Prefecture entanglement and on the 19th we arrived in San Francisco.

Your brother in Christ,

F. BARNUM, S. J.

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### MISSIONS IN CHILE AND THE ARGENTINE REPUBLIC.

*A Letter from John M. Homs, S. J. to the Editor.*

BUENOS AYRES,

July 20, 1895.

REV. AND DEAR FATHER,

P. C.

Father Francis Costa, nephew of the well-known Father Firminus, is at present attached to our college at Santiago, as "operarius excurrens." From his letter to the Father Superior of this Mission I take the following:

On the sixth of last May I returned from an apostolic excursion to the great plain of Iquique on the Pacific coast. I gave a mission of twelve days in this city, which, though it has 3000 inhabitants, contains but one church with three priests, who are not over-zealous in hearing confessions. Masonic temples there are as public and plentiful as Catholic associations in other countries. All the newspapers are

masonic, as are also all the colleges, and even the hospital, so that there is, in the city, no religious community, no religious paper, no Catholic college. The people spend their time in eating, drinking, and swimming; in short they live as animals. Notwithstanding all this, the mission was most successful. Every night I had at my sermons an audience of more than two thousand, and three hundred most respectable ladies were present at the morning instructions. Fifteen hundred made their confessions, amongst these there were a thousand who had not approached the sacraments for ten, twenty, forty, and even sixty years, and many of them had not during this time been even inside the church. Twenty-four marriages were blessed and more than a hundred children were baptized. In Visagua, a smaller city, the result was the same. I next went out to the famous nitre-works, situated in a great plain, two hundred leagues in length and fifty leagues in breadth. In this plain there are two hundred furnaces or factories for the manufacture of saltpetre, and the smallest of them has five hundred workmen. How shall I describe their lives? They live as wild savages, without God, priest, or altar; their only God is wine and their chief pleasure lust. As I wished to explore this country throughout its whole extent from north to south, I had to abide in one of these furnaces a whole night. At first, on seeing me, they were filled with amazement, as if I had been some extraordinary being or unexpected phenomenon. After some time I approached them and told them that they had a soul more precious than the body, and other like things. They listened with open mouths and kept their eyes riveted on me. I distributed among them some pious objects as books, rosaries, medals, etc. It is a well known fact that in this plain there are gathered together the very worst people of Peru, Chile, Bolivia, and even of Europe. I was so much impressed with their spiritual misery that I determined to do what I could for them. So as soon as I got back to Iquique, I asked the Vicar Apostolic, if I could return and preach a mission to them. "It is useless," he answered; "you would not have more than twenty old women to listen to you." "Let me try," I replied. "No," he answered, "it would be of no profit." Seeing that the only difficulty was the fear that the work would prove fruitless and entail much hardship, I insisted and at last got his consent. "Which," I then inquired, "is the largest and the worst of all these settlements?" "It is Laganas," I was told; "it has six thousand inmates and the director is a Protestant and a Freemason." Just as soon, then, as I had finished my mission in Iquique, which was

on the Monday after Easter, I set out for Lagunas. On reaching it I was welcomed by all the workmen and even by the directors. In connection with this furnace there are four locomotives to draw the saltpetre from the mines. They carry it to a great tower eight stories in height, divided into four compartments. Here it is refined. In this tower there are four hundred workmen laboring day and night, relieving one another by gangs every five hours. After resting some time, I went through the streets of the town from house to house, giving a medal of the Blessed Virgin to each family and inviting them to come to the mission. "What is a mission," asked some. "Go to the grotto," I replied, "when you hear the bell." On the first day four hundred assembled at the door of the small church; they were ashamed to go inside, nobody dared enter first. I was obliged to take them by the arms and compel them to enter. On the second day I had eight hundred to hear me, and on the third day fifteen hundred entered of their own accord. This was the last day I could spend among them as I had to my great regret to return to Iquique. I heard on the third day alone a hundred and fifty confessions; but what sinners they had been! I blessed four marriages and baptized a good many children. At night when I bid them farewell they crowded around me saying, "Why are you going away? Oh! do not leave us. Return soon." I had to leave them, as eight parish priests were awaiting me at Iquique to give them a retreat of which they stood in great need.

So much for Father Costa's letter. No less interesting is a letter from Father Santandren an *operarius* of the Mendoza residence in the Argentine Republic. The following is an extract from it:

We can say in all truth and humility that the faith is kept among the good people of this vast province by our poor labors alone, so few are the secular priests. Let me tell you of the missions I have given during the first four months of the present year. Having given the Exercises to a very worthy priest, I first went to the province of St. Louis. After three days of hard travelling I reached Merlo, near the mountains of Cordoba, in a most beautiful and fertile country. The mission was most successful, the people came from three, four, and even ten leagues, over rivers, mountains and along precipices, leaving their work and the comforts of home to attend the instructions. Numbers every night wept tears of true repentance and more than a thousand made their confessions, the greater part not having approached the sacraments for three, five, twenty, and thirty years. Many public scandals were suppressed and Sunday

schools were established both in the town and in the country for the children. On the last day of the mission the cross was erected in the presence of a large and enthusiastic congregation, who promised before it to prove themselves a Christian people. They received my last blessing with tears and three hundred of them accompanied me on my journey for some four leagues.

I next opened a mission at Santa Rõsa, in the province of Cordoba. As soon as I began to preach, the people left their work and came in such crowds to hear me that, as all labor was abandoned, the town appeared as on a holiday of obligation. I was obliged to preach three or four times a day, and I was kept busy the rest of the time, from day-break till eleven at night, hearing confessions and pacifying troubled families. More than four hundred young men, some of them twenty years of age, made their first Communion, and more than five hundred men, who had not been to their duty for a long time, received the sacraments. Altogether 2030 confessions were heard. During this time all the shops were closed at night, and all conversation was about the exercises of the mission, many stopping me on the public streets and asking me to hear their confession. The whole town was renovated.

Having finished the mission at Santa Rosa, the following day I opened a mission at Dolores. The principal people of the town came out in their coaches, with fifty men on horseback, to meet me at a league's distance, and at the gates of the town the ladies and children carrying flowers in their hands awaited me. They strewed the flowers before and upon the missionary, crying out "Blessed is God who has sent this father to teach and convert us." It is in this way that I entered the church, which is the finest in the whole province. Though fatigued with my journey and the work of the last mission I preached at once. From the very first day the vast church was filled to overflowing. I established the Apostleship of Prayer and catechism classes to be taught on Sundays and holidays. On the last day of the mission when I planted the holy Cross the poor and simple people wept like children, and crowded around me to kiss my crucifix.

On closing this mission I went at once to St. Paul and to Reuca. These missions were also very successful,—more than eight hundred sinners were converted and very many who were living in a state of sin were united in matrimony. Only one, a lady of prominence, showed herself unwilling to assist at the exercises of the mission. This was a great

scandal; but she suddenly fell ill and died without the sacraments. Everyone said that it was a punishment of God. Another lady who had lived in sin for a long time, on hearing the hymn to the Sacred Heart sung by the members of the holy League, and seeing them approach holy Communion with great devotion, was so impressed that the very same day she went to confession and was married as a Christian. An old man came a distance of fifteen leagues to make his confession, and he told me that he would willingly have gone much farther. You must remember that the country is hilly, that there are no railroads and that travelling of any sort is extremely difficult. Another day just as I was beginning my sermon, I saw a very old man entering the church, leaning upon a long stick such as the Indians use. As he seemed much exhausted I interrupted my discourse and asked some one to give the old man a seat. This was done and he heard the sermon attentively. After I had finished I heard his confession, which was a most distressing history. I gave him holy Communion, for he was fasting. That evening the chief of police came to me and asked me to confess a poor old man who was expiring in the street. I found it was the same old man, who, after a long journey of two days, had entered the church in the morning while I was preaching. I gave him Extreme Unction and he died very piously. Both in St. Paul and in Reuca I established the holy League and catechisms. The parish priest has written to me that they are getting on very well. The people of these countries are very ignorant, as the priests are very few; I had, therefore, to explain the catechism several times a day. On leaving this mission I spent several nights in poor cottages, where I was able to give the sacraments to some country people who had not received them for a long time.

During my missionary tour I passed by St. Louis and I availed myself of the occasion to stir up the principal families of the city to build and found a Catholic college. There is great need of such a college, as all the youth are at present attending the public schools, or secular colleges where they receive no religious instruction. I had before endeavored to have a college founded but there had always been insurmountable difficulties, although these difficulties had not grown less but even increased, I determined to make another effort. Fortunately I met with a young and zealous priest who had been educated in our college of Salvador at Buenos Ayres. He heartily favored my plan so that on the thirtieth of last March some religious sisters opened a Catholic school amid the rejoicings of all the people.

They have already thirty boarders and a hundred and twenty day scholars. Since my return home to Mendoza, I have given three more missions with most consoling results. I have heard more than two thousand confessions and brought many an old sinner back to the fold of the Good Shepherd.

Now, Reverend father, I must bring to a close these extracts from the labors of our missionaries in these vast and solitary regions. Thanking you for your kindness in sending me the WOODSTOCK LETTERS, and commending myself to your prayers and holy Sacrifices I remain

Your humble servant in Christ,

JOHN M HOMS, S. J.

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## OUR AMERICAN FATHERS IN JAMAICA.

EXTRACTS FROM A LETTER OF FATHER COLLINS.

KINGSTON, July 3, 1895.

REV. AND DEAR FATHER,

P. C.

The fathers who have lately arrived are doing very well. Frs. Lynch and Emerick appear delighted with everything. They suffer a bit from the weather, but we all have a little to suffer from that just at this season. Our most dreaded month however is September, as by that time the system is run down. It is perhaps also the hottest month. We do really build up in the cool months, but can do no more than hold our own in the hot ones. I think there is always a proximate danger of one's getting too much sun, and thus being disabled for life by it.

A few words about things here and there. One result of of the heat here is supposed to be a loss of memory. If therefore I forget a thing now and again, you must consider it only as a proof of my true acclimatization. Rev. Fr. Porter, the former Vicar Apostolic of Jamaica, used to say after two years in Jamaica, man loses his memory, and then his understanding. A visitor to Kingston can't be but struck at the habit of the natives in bidding one good morning a few minutes after passing you. They will look and smile at you, and, when they have gone a few paces back of you, they will say "good morning, father;" they generally say good morning at all hours of the day, even after night-fall. They are slow in everything except in burying the

dead. You may sit by the side of a man to-night in a lecture-hall, and next day at five you may be reading the burial service over him. The Mayor of Kingston died at 2.30 A. M. and was followed to his grave at 4.30 P. M. of the same day. Law forbids the keeping of the body more than twenty-four hours. There are men here who are called *mutes* who are sometimes hired to carry the body of the dead to the graveyard. They dress in long black loose robes, resembling a soutane worn by a novice, badly made and dirty. They follow the trade of burying the dead and can be hired for two shillings a day or trip. They are hired by the poor, when their resources will not permit them to get a hearse. They generally come in parties of eight or twelve. They take turns in carrying the coffin, four at a time. The four who are carrying the coffin go in front, and are followed in double file and silence by their companions of the same profession. The chief mourners come next. A funeral cortege of this kind is a sombre and melancholy thing. It is not often seen, but now and again. There is a custom among the lower classes of keeping up a nine nights' watch for the dead. Their relatives and friends gather in the early part of the night and spend the whole night in singing hymns. This is continued for nine nights. I do not know where this custom comes from. It appears to have been approved by our Spanish fathers,—I mean the nine nights' watch. As it has ceased to be looked after by the church, and as it has gone out of practice amongst Catholics, and been adopted by Protestants, it has lost its religious character nearly altogether. But enough about graves.

There are many words here that have a strange meaning in the minds of these people, e. g., the word *woman*. If one wishes to insult one of the fair sex of the lower classes, let him call her a woman. I was near two females, as they are called, the other day, and they got into an altercation about something, which, you will notice, is not peculiar to Jamaica. After one had exhausted her vocabulary of vile words upon the other, she fetched up by calling her a woman. "Female" is the word, and not *woman*. Of course you may call educated people by the name of woman, as in the schools they are taught to respect that name.

Jamaica is an interesting place to be in. The first pleasure one experiences is that he is in a place where it is just possible to understand the social, religious, and political condition of the people. In the States the very thought of compassing anything of the kind sets one's head a-swimming. Here you can read all the dailies in ten minutes and



feel that you know what's in them. Of course you may not know what's in them, but you feel as if you did, which is just about the same. And here too is a remarkable field for the Church. In New York the Church may be doing wonders, but there are so many other wonders that nobody, or at least the public, can't discriminate. The island is small and man is curious, and if anything can satisfy the curious in him, he will look at it. If we can produce the best article of education, or morality, we are almost certain to be noticed by the public. Protestantism will do its little best to obscure us, but its little best can't prevent our light from shining. Unfortunately the whole machinery of education is in the hands of the Protestants. They commenced taking hold of education twenty years ago, and still have the man leading them, who began the movement. These men get influence and honor and hard cash for the interest they take, and have taken in education, and you know, these motives are too overpowering to permit them to relax their grasp. I think however, that there is a splendid future for our college here.

But enough for the present. Do not fail to pray for us, as our success depends upon prayer, and also to thank God for us, as our Lord has been very close to us since our arrival in Jamaica.

Yours in Christ,

JOHN J. COLLINS, S. J.

#### A FEW WORDS FROM FATHER MULRY.

KINGSTON, May 25, 1895.

The Catholic Cadets marched, for the first time, from St. Martin's to Holy Trinity on Sunday the 12th inst. Over ninety received holy Communion. The cadet band played on the march and in the church before and after the blessing. The music was exceptionally good and all agree that the boys have made wonderful progress in their month and a half of training. The closing piece sung in the church was the hymn "I'll sing a hymn to Mary," and the entire congregation joined in the singing of the same. The appearance of the boys at this their first outing was a surprise to all. As there had been hardly any talk of the Catholic cadets in the papers, people had no thought of their existence. It was only the evening before that the uniforms had been issued, so that Kingston woke

up that Sunday morning to find a new band of youthful soldiers fully equipped and as good as even the boasted Protestant brigade. One parson was very angry, but his rage is ever a sign that we have hold of a strong engine wherewith to combat the enemy in this Protestant island. There is much admiration for the Church here; not however so much strength of faith. This strength will come if we only get possession of the young.

One of the newspapers spoke of our cadets, as follows: "On Sunday morning last, May 12, the boys of Fr. Mulry's Catholic Cadet Corps turned out *en masse* for the purpose of taking part in the procession. The boys, who for the first time appeared in their new uniforms, assembled at St. Martin's Hall at 6.30 A. M., and after going through a few exercises marched, preceded by the drum and fife band to Holy Trinity Church. Here they were met by some of the Guild boys, who headed the procession into the church. The Mass was then said by His Lordship Bishop Gordon, after which His Lordship blessed the flag, and delivered an eloquent address. He told the boys that they were soldiers of the Cross, and to be soldiers they must be obedient, punctual and well-behaved. In concluding His Lordship said, that if ever the sound of war was heard (but he thought they would never hear it) they would turn out as soldiers of the Cross to defend their country. One hundred cadets approached the holy Table.

"The boys returned to St. Martin's followed by a large crowd. Quartermaster Flynn, the drill instructor of the corps is to be congratulated for the way in which he has brought the boys forward."

At Spanish Town this morning, I had a May procession of the "Children of Mary" and the "Boys' Guild," not a very pretentious ceremony, perhaps, but one that drew a great many outsiders, and will, I trust be the means of spreading the honor of Mary in that Church of England stronghold. The sisters both there and at Nuns' Pen are helping on the good cause in every way; they are grand workers and we would be badly off, indeed, without them. If Providence would only send us a teaching order of brothers, there's no doubt that our one weak point—care of the boys—would be looked after fully. And to my mind, until we have such a body of religious men as aids, we are crippled in our efforts. With them there's no limit to what may be done to advance the Church in Jamaica.

His Lordship, the bishop, has passed over the direction of the Apostleship of Prayer to me. Fr. McCormick had

it up to his departure. The work is a very important one—that I am fully conscious of—and God will continue to bless it.

In the Sacred Hearts of Jesus and Mary,  
PATRICK F. X. MULRY, S. J.

LEAVES FROM FATHER RAPP'S DIARY.

*Extracts from Letters to Father Socius.*

Well now, shall I go over my field of labor and give you some interesting news? But I am afraid it is the same story over and over again. Anyhow, here are a few items, if they wear upon you, let me know. I can be very short indeed. I generally do my correspondence down here per postal, whenever personality does not require an envelope. Besides being shorter it is also cheaper.

AMITY HALL, April 28, 1895.

I will give you a diary of missionary work beginning with the end of March. I went to Seafordtown on the 30th, on April 2, to Savanna-la-Mar, April 3 to Black River, the 5th to Success; baptized there forty-two babies, and four at Black River. I left my over-worked horse at Savanna-la-Mar and took the Royal Mail coach to Black River. I expected that a certain gentleman would bring me over to Success, but no I remained over night with him. I got my dinner at half-past nine P. M., having taken my coffee at Savanna-la-Mar at seven A. M. A long time between meals! April 4, I hired a buggy to go to Success, price £1. The lady was sick,—a severe cough and a broken leg,—the old fellow as crazy as a cricket, the dog howling the whole night, had rheumatism and lung trouble. There were two little goats also sick in the house and I myself was nearly sick too from all this. I got my breakfast on my arrival, at 2 P. M., and waited for dinner, but no dinner. The old lady did not get my letter which I had sent fourteen days before, otherwise I would have had over 100 baptisms. I returned on Saturday, the sixth, to Black River and thence to Savanna-la-Mar, arrived there at half-past two, and left at five P. M. for Top Hill. I returned to Savanna-la-Mar Monday P. M., and on Tuesday, the eighth, I rose at half-past two A. M., said Mass, and started at a quarter to four for home. On the 11th, Holy Thursday, I went to Montego Bay to baptize a baby and returned home at half-past eleven P. M. On Good Friday I had service at home, that is at Reading

Pen. On Saturday I took the train to Cambridge, arrived there at 12 and had to wait till half-past five p. m. for a horse from Seafordtown. I wanted to hire one, but, as the gentleman charged twelve shillings for eight miles, I told him that I would rather walk it. I started, and after a walk of a mile my horse came, I mounted him and on I went; I had a fair congregation. I returned on Monday after Mass to Cambridge R. R. Station, and took the train for Kingston in order to make my Easter confession. Near Catalupa we had a land-slide and were nearly buried by a heavy rain. After the track was cleared the engine could not climb up the steep grades. It went down, started anew, but no go. Then it took only two freight and two passenger cars, after side-tracking them at the next station, which operation was four times repeated and finally they had to leave the two freight cars behind. I arrived at Kingston at ten p. m. instead of five p. m., and saw Father Collins and the bishop at half-past ten. I left Kingston on the 17th for Alva, arrived the 20th, and on the 22nd I had Inspection of the Schools. I went on mule back, on the 23rd, to Linden Park, where I said Mass and heard confessions, etc. Then to Sommerton in a heavy rain, without overcoat, as I had left it at Cambridge. I got a fever and was sore from the saddle. On the 24th I went to Mt. Pleasant, the 26th to Brownstown, the 27th said Mass at Brampton, am here at All Saints to-day the 28th, to-morrow I go to Falmouth, the 30th to Shawfield and home. Saturday to Lucea. I am played out. "Ora pro me." A. R., S. J.

P. S. There is not the slightest doubt that my work is hard; as long as I am well I do not mind it. Nearly every two or three days in a different quarter. Of course sometimes you fare pretty well, but many times not. I had four jiggers removed from under my toe-nails. A little inflammation of one toe pained me for a day or so. When I arrived at Sommerton I was entirely knocked out,—I was wounded and sore and stiff all over, and I was afraid that I was going to be very sick. I had a high fever the whole night, but after Mass, I felt better and changed the mule for a horse to meet my buggy, it was hard work either to sit or to lie down. "Deo Gratias. Oremus ad invicem." Yours in Christ, A. R., S. J.

One Sunday, it was Feb. 3, 1895, I took a walk with my school teacher, who is a fervent convert. On our way we fell in with a Baptist meeting-house where singing was going on. I stopped a little and waited for a good opportunity to speak to these people, if possible. A black lady soon came out and asked me for some money for their meeting-house.

I told her that I was very sorry I could not help them just now, as I would not like to give less than five pounds for such a cause, and I had not this sum with me. "O," said she, "ten shillings would do." "Well," I rejoined, "you had better wait." Then my schoolmaster asked her if the little boy along side of her was baptized. "No," said she, "too young yet." Then he quoted the text of our divine Lord to Nicodemus, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." She replied by the text "Suffer the little children and forbid them not to come to me; for the kingdom of heaven is for such." Then I had my chance to take part in the conversation. In a moment I was surrounded by all in the meeting-house. One asked me about holy Communion and the Lord's Supper, another about Purgatory, another about our Latin prayers, still another about the Pope, the saints, the Blessed Virgin, etc. I explained it all to them and they were delighted. "Well! our preachers never tell us these things so plainly. If it is so, we see you have the right religion." When I finished speaking about our dear Mother Mary, they said, "We also will now love her." I spoke to them about two hours. Finally everyone—they were about sixty in number—shook hands with me and thanked me very kindly for having explained these matters to them, of which they never heard their preachers speak. They invited me to come and see them again and to speak to them when I should again pass that way. I told them that the next time I came they ought to come to my church. They promised they would, but I am afraid their preachers will prevent them. Anyhow so much has been done. *Deo Gratias.*

On Friday July 5, I went to Top Hill. I got up at two A. M. said Mass and departed, as storms come on now, and the heat is too great to travel in day time. I started for home on Tuesday, the 9th, I rose at one o'clock A. M., said Mass and on reaching home I sent Father Kelly to Kingston by the train. On July 15 I went to Success, where I said Mass the next day, the feast of Our Lady of Mount Carmel. I left the same evening per steamer "Spey" for Black River, which I reached Thursday noon. I went back to Success and stayed there till the following Monday, 22, in order to take the steamer back to Montego Bay. The same old story, crazy man, sick lady,—plenty of rats, cats, dogs, chickens, goats, and pigs constantly in my room. I baptized eighty-two babies. I returned to Black River where I expected to get something to eat, but at 11 o'clock in the morning I was told, "Father, I am sorry I cannot offer you

anything; Mr. L. . . is in St. Agnes and there is no servant here. You will have to go to the town. As I had made some arrangements, I could not well go, so I remained and found four crackers which served as breakfast. I baptized here ten babies. The steamer came at half-past six P. M., I went to the wharf but I did not take the boat which offered to bring me to the steamer; I preferred to wait for the purser's boat which was free of charge. It came about eight o'clock. I met an Irish descendent, by name of David Casey, whom I asked to buy me five cents worth of bread. This he did, but it was not good and had to be given to the fishes. I was in the purser's boat till 11 P. M. I finally got on board the "Spey." This steamer has no cabins, only accommodations for deck passengers; but the captain gave me a bunk. Travelling by this steamer is much cheaper than by the "Holula," which carries cabin passengers. Mr. D. Casey told me that he wished to live a Catholic, but as no priest had said Mass there since old Mrs. Leydin's death, he could not attend to his duties. The truth is I had said Mass at Mr. Leydin's, but as he is a rich man, no one comes to his house for Mass. I got a letter from Casey, stating that his aunt, a Protestant, has offered me her parlors for saying Mass, and wants to know when I shall be able to come. On Tuesday evening, 23, I arrived at Montego Bay and had to hire a buggy to bring me home, as mine was away. Here I found that good Fr. Emerick had left the same morning for Kingston.

I will go to Montego Bay to-morrow to say Mass in a private house. I am also invited for Lucea, where there are some new catechumens who have requested to be received into the Church. If possible, I shall try to get a place of worship at Montego Bay. There are about eighteen Catholics in the town, which is the second in the island. If I could get a baby harmonium for the school and chapel it would do a great deal of good. One would also do good work at Lucea.

August 8, 1895.

I am once more alone, Fathers Emerick and Kelly having left me for Kingston. I fed my visitors on herrings. They said they had never eaten such fine fish, and asked me where I got such nice fresh fish. I told them from the Bay. So I had. I had bought these fine "fresh fish" in cans at a grocery store in the village of Montego Bay. We had a good laugh over these fine canned fish, fresh from the "Bay," and the laugh helped to digest the "fresh fish."

Did I tell you how my horse in Seafordtown took French leave, and thus obliged me to hire another to fetch me

home? When I reached home I found my horse there, quietly grazing, and wondering why I should have worried so much about him. At Seafordtown I received the school-teacher into the Church, and he told me that his mother would also turn over soon. My school there is what is called a private school. It would gladden your heart to hear these little Baptist children sing: "Oh! take me to Thy Heart Divine." I hope the Lord will. They also answer the Catholic catechism. I am afraid things are going on too well; but I leave it to the Sacred Heart. If I could get a baby harmonium for the school and the chapel it would do a great deal of good.

His Lordship, Bishop Gordon invited me to Kingston, while Fr. Emerick was at my end of the island; so I had to sell one of my pigs to get money enough for my car-fare. "Omnia ad Majorem Dei Gloriam."

August 28, 1895.

I said Mass at Montego Bay on the feast of Our Lady's Assumption, and came home to Reading Pen about 1 o'clock in the afternoon. At 2 o'clock I was down with the fever, and it stuck to me for eleven days. Only one day, however, was I obliged to omit the holy sacrifice; but four other days I could scarcely get through. I had made arrangements to go to St. Ann, but as I could not walk I had to give it up. "Homo proponit sed Deus disponit." I intended to go to Pisgah and Seafordtown, but rains overtook me at Belvedere and I had to pass the night near Chester Castle. I was very sick the whole night. The next day I had once more to turn back to my solitary home at Reading Pen. I found it rather hard to get sick, being all alone. But anyhow, "Deo Gratias," I am all right again.

This month we have had heavy rains; a thunderstorm nearly every day. His Lordship the bishop has just telegraphed that I am to meet him at Anchovy on Sept. 2.

My school here is going on well. All the children except two are staunch Baptists; but they learn the Catholic catechism word for word, and sing the hymns to the Sacred Heart as lustily as one could wish. If I had the money, I would get a baby harmonium for the chapel and school combined. I am sure it would help our holy religion a great deal. I have done.

P. S. The rats eat up my coffee, fresh from my own plantation, very rapidly. They seem to like the brand.

## ALPHA COTTAGE.

One of the great works initiated by the Society in Jamaica is Alpha Cottage. It was started some years ago by Father Porter, the Prefect Apostolic, whom Bishop Gordon has succeeded. The following account, from a non-Catholic Jamaica paper, will give our readers some idea of its importance and the good work being done there. Greater than any other good described in this article is, of course, the spiritual good, and the salvation of the souls of these children. Father Mulry has at present spiritual charge of the "Cottage" and takes great interest in the boys' school. The article is from the "Daily Gleaner" of Aug. 26, 1895, under the title: *Alpha Cottage; Its Objects, and Methods*, and reads as follows:—

"In a snug little nook, shaded from the sweltering sun by a bowery of leaves and flowers, stands that tangible token of earthly beneficence—Alpha Cottage. From the main road the cottage might not be visible to the eyes of the stranger, and on entering the barred gate of the "Convent of Mercy" a visitor might be inclined to soliloquize with Carlyle on "the road to anywhere." Tall and stately palms, interlaced with the shrubbery of the tropics in all its profusion, line the avenue leading to the cottage, and even in the height of the day, no sound pierces from the outside world and nothing disturbs the ear, but the interminable hum of a myriad of insects—all is peace and order, a fitting and suggestive entrance to a place where these objects are embodied and combined. At length, after passing through a galaxy of native beauties, the heavy branches separate and, as if by the touch of a magician's wand, the scene is changed, and the fine proportions of the Convent, flanked by the school buildings on one side and by the chapel on the other, burst into view, with the lawn and gardens, in the English style, in the foreground—completing a picture, charming in its simplicity and beautiful by its shading.

"Entering the Convent, we were welcomed by the Superior, who on learning our mission of inspection at once granted the facilities which have inspired the remainder of this sketch. In a few words the Mother Superior explained the working of Alpha Cottage. Sixteen sisters, all of whom have relinquished the pleasures of society for the privilege of training the minds of the coming generation and instilling virtue into their hearts, have come from England to undertake the work of Alpha Cottage. Their labors in the commonwealth of youth, arduous and harassing though



they be, are performed without fee and without price, being the outcome of the holiest of all desires.

“Alpha Cottage, then, is in itself a corporate community, governed by a wise and disinterested senate of which the Mother Superior is the president and the sisters the deputies, sanctioned by the Lord High Commissioner, Bishop Gordon. Under the control of this republic are a boys' industrial school, a girls' industrial school, and an elementary school for the benefit of those belonging to the Catholic faith outside the institution. All the sisters reside at the cottage, while the boys and girls belonging to the industrial schools are also accommodated here, only those who come to the elementary school for the benefit of the superior education to be obtained there, returning to their own homes at night. In all, there are forty-five acres of ground in connection with the cottage much of which has not yet been brought under the axe of the woodsman or the plough of the cultivator.

“Passing from the Convent, whose privacy we respect, it being the home of the Sisters, we stride along through the gardens to a building on the left flank of the Convent, whence a mingled noise is issuing, and on questioning we find that this is the girls' school. On our arrival, the class, at the instigation of the head mistress, rises *en masse*, and in a variety of keys says ‘Good morning, sir.’ In our most dignified style we return the salutation. Sister Agnes comes forward as the head mistress, and informs us of the features of her educational life. All the children attached to the Industrial School are attired in a sort of uniform of red, white, and black, but it may be judged that there are many outsiders among the number, for here and there girls wearing the ordinary diversified habiliments of common life mingle among the uniformed pupils. ‘This is the home of the waif,’ remarked Sister Agnes in answer to our query regarding the character of the inmates. ‘Vice is unknown here. Alpha Cottage is not a reformatory, it is a home—the difference is apparent. The latest comer is Isadora Black, perhaps you have heard about her?’ Well, of course, our mind was so filled with the political questions of Britain, and the Cuban insurrection, that we had forgotten the instance, but a hint recalled the circumstances. Isadora Black is the daughter of William Black; the repeated cruelties of her father culminated one day when he tied the child to a wall and beat her with a cane until she was one mass of weals and blisters. With a forethought uncommon in one so young, the child informed the police of the action of her father. William Black was fittingly punished while Isadora

was sent by the Judge to Alpha Cottage. That incident in itself illustrates the purpose and aim of the Cottage. The child was called forward, and in answer to our query said she was happy now.

The school is open from 9 A. M. to 12 M., and from 1 P. M. to 3 P. M. The industrial children receive three hours' tuition every day, during the remainder they are taught the elements of house-keeping. They make their own dresses, wash their own clothes, keep the gardens, cook the food, and in fact perform everything that is expected to be performed by a housekeeper. It is not astonishing, then, that applications for servants should be received almost daily from those who know how the girls are trained. They are under constant supervision and discipline, thus learning the benefits of order and cleanliness. Specimens of kindergarten and needlework by the girls were produced in the shape of straw mats skilfully interlaced with colored straws, etc. Little can be said of the intellectual results achieved in the schools from a mere visual inspection, but nothing can be more satisfactory than the reports of the Inspector of Schools on the subject; and we cannot do better than quote his words: 'The elementary school is remarkably successful, especially when we consider the mental condition of nearly all the children on admission. . . The progress made by these little waifs and strays in elementary education alone needs to be seen to be fully appreciated. It is one of the best managed institutions in the Island. It should be visited by everyone who has anything to do with similar work elsewhere, and who desires to see what can be done with the most unpromising material.' The education imparted to these girls by the Sisters may be judged from the fact that the school is only expected to reach 'third-class' under the Government code, but has been awarded the first class certificate of efficiency.

"Proceeding to the 'linen room' our notice was attracted by a placard stating the meals for each day of the week. Taking Tuesday as an average day we found that for breakfast the girls had—tea, meat, and fruit; dinner—stew, meat, vegetables, rice, peas, and bread; with tea, bread, and fruit in the evening. Judging from the bill of fare, the diet was appetizing enough. Continuing our journey we enter the work-room, a large, airy apartment in the old original building. The Lady Superior informed us that the Cottage was awarded a Gold Medal at the Jamaica Exhibition and a diploma at the World's Fair for plaiting straw and other native industries. The dining-hall is on the basement floor, a multitude of cups and saucers ranged around the tables

marking the seats of the inmates. Questioned regarding the conduct of the girls, the Lady Superior stated that they never found any difficulty in maintaining order. And as for stealing, which we believe is a common failing with humanity at this end of the globe, our guide said that the girls went into the rooms of the Sisters but it was seldom that they pilfered anything. Money was often lying about, but it was always left untouched. Here we left Sister Agnes to return to her charge in the school room. In the washing department we found five girls glowering into five immense troughs with five heaps of clothes waiting their turn in the tub. These girls had passed through all the earlier stages of cooking, gardening, and sewing, and were now ready to take situations as servants. Some of the girls, it was stated, had been in the Cottage since they were five years of age—they were about thirteen or fourteen years.

“Leaving the building, we were escorted to the chapel of the Cottage, a lofty imposing well-ventilated erection, which in the first stages of its career did duty as the art gallery at the Jamaica Exhibition. Service is held in the chapel on Sundays at 6 A. M., the bishop or one of the ‘fathers’ officiating. Passing along we entered the higher or secondary school in connection with the Cottage, a private enterprise which has no connection with the home proper, but which has been started for the convenience of Catholic scholars desiring a higher education than that provided at the ordinary schools. Among the pupils was the daughter of the ex-President of Hayti, Boisrond Canal.

“Leaving the Convent and the girls’ industrial school behind, we strolled along through thickly wooded glades until we came to the boys’ school, a two-storied building with out-houses in conjunction. The house is surrounded with gardens; we pass through an incipient grape arbor and along past banana trees, mango trees, plots of garden eggs, etc., to the school, from which the hum of voices is proceeding. As we enter the school room, the politeness of the children is again evidenced by their united salutation. A silent mentor glares from the blackboard which informs us that ‘soils are formed by the wearing away of rocks’—whether the subject is geology or physical geography we are not prepared to say; certainly the pupils appear sufficiently intelligent to digest such knowledge. There are forty-four boys in the school, nine less than the number permitted by law. As an indication of the progress of the boys, the school exercises and the copy books are produced and, candidly speaking, we have seldom seen better written exercises even in England; and it was not the work of one

boy or two boys but of the class in general. It was little wonder in these circumstances that the school should take "first-class" at the examinations instead of "third-class" as they are supposed to take. The boys, sturdy little fellows, had an intelligent look which spoke volumes in favor of the teaching staff of the school. In one of the back forms one little boy looked towards us with a merry tricky glance and we were informed by Sister Xavier, the Mistress, that he was one of those boys who are ever full of animal spirits and pranks. At that moment another brown face peeped round the corner of the door and on being called, another tiny chap, the double of the other mentioned, came trooping in—here was the other merry youth, who tormented the teachers with innocent frolics.

"Although we had neglected to enquire what amusements were provided for the girls, we promptly asked how the boys were provided in this respect. 'Well,' said the Mother Superior 'they have an old horse, they have a band, and they are allowed considerable latitude in other respects. Would we like to hear the band?' Well, being a visitor we had no objections, wondering inwardly whether this band would be like the other bands, which violate all delicacy of ear and invite the query—Is life worth living? But for once we were agreeably surprised. The fife band was remarkably free from those crudities of style which were associated with juvenile bands. The concert was opened with the favorite 'Strolling round the Town.' In England such songs as these 'The Man that broke the Bank' etc., have succumbed to violent strangulation but out here they will flourish like the green bay-tree. Then followed 'Juanita,' which we were informed was one of the boys' favorites, and other melodies which were rendered very creditably. The musicians were dressed up in uniforms with caps resembling a Turkish fez; from the vantage of an old spreading tree the scene looked really beautiful.

"Besides this the boys cook, and sweep, clean and wash the building. We were shown the boys' dormitories; these are all on the top story of the buildings and command a beautiful view of the hills and the sea. They are exceptionally clean and sweet in appearance. The children are, plainly being taught one of the essentials of a healthy and happy life. We then proceeded to the dining room, which was situated amidst a clump of trees away from the main building. The band playing in the distance and the cool breeze blowing around, made it delightful, and while we were thus being charmed, the conversation fell into general lines regarding the management of the institution.

“‘When we came here first’ remarked the Mother Superior, ‘all these now beautiful gardens were simply uncultivated wastes. We have gradually made things look more civilized, but we have much more land, which as yet is as wild as the forest. Of course it will be cultivated when we find that we are fit to cope with the demands which its cultivation would require. We have an infirmary, but nobody to go into it.’ An excellent feature of the institution is the supervision which is maintained over the girls and boys who secure employment outside. They can either live where they serve or in the institution, but in the former case they regard the cottage as their home and visit it as frequently as they are able. One or two boys have gone out as apprentice engineers. They come into the cottage in the evening for they cannot maintain themselves yet; their wages are practically nothing. Several girls are in service and others are preparing to follow in their footsteps. ‘Does the cottage maintain itself?’ ‘No, we receive donations from private sources, and indeed it depends upon the subscriptions of our friends whether we can proceed with further developments. It has got its advantages as well as its disadvantages.’

“And, so, at the end of an interesting and instructive object lesson in kindness we left Alpha Cottage. Alpha and Omega we should have called it—the beginning and the end—for here the children begin to live, to realize the glory of life, and here, also, others seek to rest from the whirligig of life. Alpha Cottage is the personification of charity, the embodiment of virtue. If there is an institution in Kingston which deserves the patronage, the assistance, and the consideration of the people it is that institution which is variously known as Alpha Cottage, or the Convent of Mercy, on the South Camp Road.”

In its leading editorial this same newspaper says:—

“Very few people, we believe, are aware of the aims and achievements of the institution, and this account will, therefore, be read with interest. A prejudice exists against the undertaking in some quarters, but the Catholic-minded of all sects will readily admit the usefulness of the work and its practical benefit to the State. Take a broad view of the matter. The subjects dealt with are the irresponsible children of the city—waifs and strays, orphans, the offspring in too many cases of the criminal classes. Whoever takes these children and reclaims them from their state of youthful savagery is performing a distinct service to the community whether he be Roman Catholic, Anglican, or a

member of any other denomination. All that is required is to make them good citizens and if they are brought up in the Roman Catholic faith as a corollary of their training we think no one has a right to object. Roman Catholics, we presume, make as good citizens as the adherents of other Churches. That the Roman Catholics have had the courage and enterprise to attack a problem of the kind says much for the spirit which animates them. The work calls for self-sacrifice of no ordinary nature—work which, under other circumstances, it would be difficult to get accomplished for payment. Herein, perhaps, lies the secret of their success.”

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## BRITISH HONDURAS.

### *Extracts from several Letters to the Father Provincial of Missouri.*

#### FROM A LETTER OF FATHER CHARROPPIN.

“I performed all the ceremonies of Holy Week; but Fr. Molina did all the preaching.” There are two days in the year when the church is crowded; Christmas and Good Friday. Many come on Good Friday who are not seen in the church on Easter Sunday. On Good Friday for the adoration of the cross, the crucifix is placed above the communion steps and a plate on each side. Every adorer drops his mite in the plate, and as a result, I found twenty-five dollars. At 12 o'clock came the three hours sermon—The Seven Words. After each word the choir sang; Fr. Molina preached a very good Passion Sermon. All went to dinner at 3 o'clock. At five the church was again crowded for the procession of the burial of Christ. I forgot to state that after services in the morning, the main altar disappears under a profusion of tropical leaves. The Catholic associations have charge of this decoration. A crucifix, six feet high, stands on the top of a hill of leaves and flowers; this represents Calvary. Two figures, four and a half feet in height, represent St. John and our Lady. At 5 o'clock the procession was formed; first the cross and acolytes, then the boys, next the girls, two by two; then came the dead Christ carried by four men on their shoulders; with

bier and all it was a heavy load. The four strong men were worn out at the end, as the march through the streets of Corozal lasted nearly an hour. Next to the body of Christ came your humble servant with Fr. Molina on his left, then the band playing as they do at a funeral; after the band the Catholic associations, the men next, then the statue of the Blessed Virgin, dressed like a nun, carried by four men; and last of all the women. Returning to the church, I gave an English sermon on the sorrows of Mary. I thought the people were too tired; but they told me that it was the custom, and the Bishop wished me to observe all the customs; in fact I found the audience most attentive.

“Fr. Molina received orders this morning to return to Orange Walk and remain there until further orders. So I am once more all alone with the brother. Fr. Sylvan told us that he left the bishop sick in bed with fever. Fr. Averbeck with Brother Novellas has gone to Punta Gorda. Fr. Piemonte says Fr. Sylvan, will probably take charge of Orange Walk. The bishop is clamoring for laborers in the vineyard of our Lord. Fr. Henry Gillet will pass here tomorrow on his way to Africa. He leaves Belize on the 19th. We have here, a new commander of the fort. He gives to-morrow a grand dinner to the grandees of Corozal. I have the honor of being one of the invited guests; but I have declined the invitation.”

FROM A LETTER OF FATHER LEIB.

I suppose Father Charroppin keeps you quite well posted on Corozal affairs. I have been here now two months. The work of attending the outlying stations is divided between us, and I get a share of baptisms, funerals and sick-calls. There is hardly enough of this to keep one man busy in Corozal, but a second one is needed on Sundays for the stations. One of these is attended only four times a year, when there is a fifth Sunday in the month. Another one is attended during the week. The latter is on the New River and is conveniently reached by the steamer Freddie M. The fifth Sunday one is on the coast between here and Belize, but we must take a small sail boat. As the wind is mostly from the sea, it is slow work getting out of this bay. Fr. Cassian Gillet and Br. Curran, who spent a few days with us, went there on the 31st of Aug., as one father could be spared and the people of Sarteneja had a *fiesta*. It took them over ten hours to get there. They returned in less than four hours. During the week Fr. Charroppin is busy from

early morning till evening with his chickens and his garden. When I have any sick people on my list, I call on them every day. As I have charge of the small hospital, if there are really sick persons there I go to see them daily, otherwise I visit the hospital about every other day. The rest of the time is at my own disposal. I read a good deal of Spanish, and now find no difficulty in attending sick-calls or giving a short (scolding) instruction to the indifferent Catholics of several stations. I praise those that are present, but tell them to carry the scolding home to the men. At one place I sent a boy out, as I was beginning Mass, to tell some men to come into the church. No one came in, whilst several walked by the side of the church, where they could see me at the altar, and went to their homes. This happened both times that I was at Consejo, though on my second visit there were as many as four men present at Mass. There are thirty to forty Catholic families in the place. I had never been in the saddle since I entered the novitiate, nearly thirty years ago, but I found no difficulty on my very first ride of four and a half miles. The horse is very gentle and Fr. Charroppin has a very comfortable English saddle.

My health, excepting occasional diarrhœa for the past four weeks, is very good. Rheumatics, in my right knee especially, bothered me for the first six weeks, but I am free from them at present.

Dysentery is somewhat common in Corozal, especially among children. Several have died of it, a few adults also succumbed to it. Fr. Charroppin had it for a few days and I was not quite free from it.

The weather for summer, is really delightful. We have had once  $91\frac{1}{2}^{\circ}$  and on a few days  $90^{\circ}$ , but generally  $85^{\circ}$  to  $88^{\circ}$ . There is almost constantly a pleasant sea-breeze blowing. Of course, in the sun, it is very hot, and I do not go out, except in cases of sick-calls, during the heat of the day.

FROM A LETTER OF FATHER AVERBECK.

Please excuse me for not writing sooner. Last week I was about to write, when I learnt that the mails close at 3 P. M. on Wednesday; and it was then too late. The week before I visited a mission fifty miles from here, by water,—Sarstoon, the last place in the colony. Many thanks for the magnificent chalice which Your Reverence had the kindness to send for that church.



Well, I have been here alone since April 28, when the bishop took Fr. Piemonte with him to Belize to rest and be cured, as he was suffering from sore feet (jiggers). Fr. Cassian Gillet will soon come to see me and to hear my confession. It is sixty miles from here to the nearest priest, Fr. Antillach, Stann Creek, and a hundred miles from Belize. The bishop had the kindness to send Brother Novellas with me. He is of great assistance to me, as he speaks Spanish perfectly.

"*Terribilis est locus iste!*" Besides Punta Gorda there are ten places to be visited, altogether there are nearly seven hundred families. And of these there are very nearly three hundred persons leading bad lives, either in concubinage or adultery! Two priests could hardly do the work that should be done.

Last week I visited Sarstoon (San Pedro). I had heard that there were many infants to be baptized, many couples to be married, and several sick persons. Mr. Kramer, a wealthy planter, offered me his steamer and I accepted his offer. The trip was a very pleasant one, the Sarstoon being a beautiful and romantic river. But I must close, as it is nearly three o'clock.

Thank God, my health has been excellent, I have not been sick a single day.

Please remember me in your holy sacrifices and prayers.

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## CHICAGO.—THE SILVER JUBILEE OF ST. IGNATIUS COLLEGE.

The end of the month of June witnessed the glory of St. Ignatius College of Chicago. For some time previous, thoughts had been entertained of celebrating the 25th anniversary of the establishment of the college. It was finally decided to do so; because, although most colleges wait until they are fifty years of age before indulging in such legitimate rejoicings, the spirit of Chicago seemed to require that this time-honored period of waiting be abbreviated.

The Alumni Association of St. Ignatius College wishing to show the esteem and affection they preserve for their Alma Mater, passed, some time ago, a resolution to set apart four days for the celebration of this happy event, sparing neither trouble nor expense in providing what might contribute to render the celebration a great success.

The jubilee was inaugurated with a solemn high Mass on the 21st of June, in honor of St. Aloysius the patron of students. The Mass was sung at 9 A. M., exclusively for the children under our tuition, an army of some 4000, and our church, though one of the largest of this city, could hardly afford sufficient accommodation.

At eight o'clock P. M., an oratorical contest between six of our best students took place at the Central Music Hall of this city. In spite of the temperature—the day having been very hot—the night air was most refreshing, and rendered the hall very agreeable to the 4000 people that filled it. Our young orators acquitted themselves admirably. The contest lasted over two hours, and was followed by a solemn distribution of premiums. The premiums, which consisted of gold and silver medals, besides many elegantly bound books, were distributed by our Most Rev. Archbishop Feehan, who at the end addressed the young students, congratulating them on their success, and encouraging them to perseverance in the pursuit of their studies.

On account of the feast of the Sacred Heart coming on the 22nd, and besides, it being Saturday when most of the fathers had to attend their confessionals, this day was passed over in the program. However, it was not passed over without some commemoration. It was chosen for the erec-

tion of a Latin inscription, engraved with golden letters on a large white marble tablet, transmitting to posterity, the memory of an event, of so much interest to us all. The inscription, which has been placed in the vestibule of our college, speaks for itself:—

A · M · D · G  
 SANCTI · IGNATII · ATHENÆI  
 PRÆSVL · MAGISTRI · ET · ALUMNI  
 QUINTUM · LUSTRUM · AB · EXORDIO · LÆTI  
 CELEBRANTES  
 SIBIQUE · OMINE · BONO · FAUSTIORA  
 POLLICENTES  
 IN · GRATI · ANIMI · SIGNUM  
 D · O · M  
 HUNC · TITVLUM · ERIGEBANT  
 IX · CALENDAS · JULII · A · D  
 M · DCCC · XCV

On Sunday, the 23rd, the celebration dearest to the heart of the college took place. The solemn Mass of thanksgiving was celebrated in presence of the Rt. Rev. Edward Joseph Dunne. His Eminence Cardinal Gibbons was prevented from being present owing to his trip to Europe, and the Apostolic Delegate, the Most Rev. Francis Satolli, had already engaged himself for the ordinations at Woodstock. The celebrant, deacon and subdeacon of the Mass, as also the assistant priests, deacons of honor, master of ceremonies, the orator of the day, and the priests present in the sanctuary were all old students of the college, testifying by their presence to their full participation in the joy of their Alma Mater. This celebration was, without doubt, the dearest of all to the college, showing forth as it did, the effect of its work in our line. For, during the last twenty or twenty-five years, St. Ignatius College has given to God almost one hundred priests and religious.

On Monday night, June 24, the Commencement exercises were held in the Auditorium Hall. Only those who have seen this large and gorgeous hall, can realize what is meant by saying that from top to bottom the hall was packed with the enthusiastic friends of the college. Degrees of LL.D., Litt. B., B.S., A.M., A.B., as well as certificates for the completion of the Commercial course—more than 60 in all—were conferred.

The banquet of the Alumni of the college was held on Tuesday night, June 25, in the college hall, which was very beautifully decorated. About 250 of "the old boys" gath-

ered round the festive board to renew the ties of friendly intercourse. Toast and song mingled with the strains of music, and so in the feeling of joy, good-fellowship, and thanksgiving the Silver Jubilee of St. Ignatius' College was over and was now a dear memory of the past.

#### FATHER SHULAK'S GOLDEN JUBILEE.

Jubilees seem to be quite the order of the day. After the silver jubilee of the college comes the golden jubilee of Fr. Francis Shulak. On Friday, Sept. 13, Fr. Shulak celebrated this glad day, granted to so few of our fathers. The students met the Rev. Jubilarian in the college hall and tendered him their tribute of esteem. Besides a few songs and instrumental selections, which were rendered very satisfactorily, there were addresses in various languages,—a delicate tribute to the father's linguistic abilities. An English poem, two English addresses,—one by a senior, the other by a junior student—a Latin address, a German poem, and a Polish address completed the program.

Fr. Shulak then spoke a few earnest words to the students, referring eloquently to his deep desire to see the college and the students of the college rendered glorious in time and in eternity.

On Sunday, the 13th, the jubilee was celebrated in the church by a solemn high Mass, sung by the Rev. Jubilarian. Among the clergy present were the Rev. Nepomucene Jaeger, mitred abbot of the Benedictines, Dr. Fitte, professor of philosophy of Notre Dame University, and Fr. Barzynski, pastor of the Polish Church of St. Stanislaus, whose congregation numbers upwards of 31,000 souls. During the dinner, which followed the Mass, the last of these Rev. gentlemen made some complimentary and pleasant remarks in regard to Fr. Shulak's work among the Poles. He remarked that Fr. Shulak was the father and founder of St. Stanislaus Church, that he was the father of its thirty Polish societies, and could rightly, therefore, be styled the grandfather of the sixty Polish societies now existing in Chicago.

That God might grant many years to the Rev. Father, in which to continue his missionary labors among the Poles and Bohemians, was the heartfelt wish and prayer of all.

The community presented its respects to Fr. Shulak in the evening.

## BOOKS OF INTEREST TO OURS.

### RECENT PUBLICATIONS.

*Christ in Type and Prophecy.* By the Rev. A. J. MAAS, S. J. New York, Benziger Brothers, 1895. Two volumes 12mo, Vol. II. 500 pages; \$2 per vol. net.

The favor with which the first volume of this work has been received by the Catholic and the Protestant press, both in Europe and in America, leads us to expect an equal success for the second volume. It is true that the first part of the work contains a fundamental treatise on the nature and value of prophecy, which may have contributed to a certain extent to the popularity of the book. But apart from this, the matter of the second part ought to elicit more general interest. We have here the prophecies referring to the offices, the public life, the passion, and the glory of the Messiah: we see him announced as prophet, priest, king, mediator of the covenant, and divine avenger; we follow him on his errands as good shepherd, witness his miracles, his solemn entrance into Jerusalem, and his final rejection; we behold the Messianic victim betrayed by Judas, agonizing in Gethsemani, captured by his enemies, accused by false witnesses, scourged, crucified, and tormented with gall and vinegar; finally, the glory of the Christ unfolds itself in the resurrection, his ascension, the descent of the Holy Ghost, the call of the Gentiles, the Messianic kingdom, the conversion of the synagogue, the kingdom of the world, and the prophetic canticle of thanksgiving. This application of the diverse prophecies to one principal feature in Our Lord's life does not exclude their secondary and implied reference to other events connected with the mystery of our redemption, as is indicated either in the commentary on the prophetic text or the corollaries that conclude each chapter. The reader will be much assisted by an analytical Index of the whole work, added to vol. ii.

*Vita Jesu Christi Domini Nostri e textibus quatuor evangeliorum distinctis et quantum fieri potest haud inversis composita.* Pars præmittitur præambula de medio historico vitæ Christi; ad finem vero operis de prædicatione, sermonibus parabolisque Domini disseritur et narratur vita præcipuarum evangelii personarum. Auctore L. MÉCHINEAU, S. J., in Collegio Jerseyensi Sacræ Scripturæ et Hebraicæ linguæ professore. Parisiis, sumptibus P. Lethielleux editor., 10, via dicta "Cassette," 10.

Our readers are no doubt acquainted with Father Cole-ridge's "*Vita Vitæ Nostræ*," Father Méchineau's work, consisting of 215+109 8vo pages, is of the same nature. It differs from the former work in several points in the gospel harmony—a formal discussion of these particulars would expand this notice to a Biblical treatise—and most of all by the addition of the elementary erudition needed for an intelligent reading of the gospels. After a preface, a list of the principal sources and a transliteration of the Hebrew alphabet, the author gives us a chapter on the political state of Judea at the time of Jesus Christ, another chapter on the different religious and judicial institutions of the Jews, a third on the chronology of the life of our Lord, a fourth on the topography of Palestine, and a fifth on the language of Christ and the apostles. Then follows the body of the harmony proper; this is followed by a chapter on the preaching of Christ, a chapter on the principal persons occurring in the gospels, a hint on the use of commentaries and on the meditation on the gospels; finally there are several tables and indices. Though the language of the book prevents its spread among the laity, it will surely find its way into the hands of our clergy, who will be materially aided by its clearness and precision. Printing, paper, and size of the book are all that can be desired.

*A Brief Text-Book of Moral Philosophy* by Rev. CHARLES COPPENS, S. J. New York: Catholic School Book Company, pp. 167.

This book completes the author's series of educational works on Rhetoric and Philosophy. In our review of the "*Brief Text-Book of Logic and Mental Philosophy*," Vol. xxi., p. 420, it was said, "With a companion on Ethics, this little book will be found to be an excellent text-book for a one year's course of philosophy in those institutions in which this science cannot be taught in Latin." Father Coppens, who is at present professor of philosophy in Creighton University, Omaha, writes to us, "I have taken your hint, and the present modest volume is the result." We believe it will be found even more useful than his "*Text-Book of Logic*." For, as he well says, "Questions of Ethics, which in former times were left to the close scientific treatment of specialists, are at the present day freely discussed among all classes of society—in newspapers and popular magazines, in the workshop and in the parlor." One who has taught Ethics for many years, and who is known as an author himself in this branch, sends us his appreciation in the following words:—

"This unpretentious but well written and neatly printed compendium gives the outlines of the system of Ethics usually taught in Catholic institutions. The plan is well defined, the theses are simply and clearly stated, and the proofs, as well as the answers to objections, are easily comprehended. This little work will prove very useful not only to young

students, but to many persons who have not the time nor the necessary preparation to master the works of Mayer or Tapa-relli."

There has been a demand for just such a book and we are confident that those who use this work will find it well answers to the demand.

VARIÉTÉS SINOLOGIQUES No. 8. *Allusions Littéraires*—Première Série par le P. CORENTIN PÉTILLON, S. J. Chang-hai Imprimerie de la Mission Catholique, 1895, pp. 255.

The *Variétés Sinologiques* of the mission of Nankin have reached their eighth number, in the publication of the first part of Fr. Pétillon's *Allusions Littéraires*. Chinese writers are extremely fond of references to their ancient history and literature, and they frequently aim at the happy effect produced by the skilful and half-concealed introduction of phrases from their classics. For the benefit of students, there are several standard works of reference in Chinese, corresponding to our dictionaries of quotations and biographical and mythological dictionaries. Fr. Pétillon's work is based upon a well-known native work, but it is excellently adapted to the requirements of the European student and his plan goes much beyond the scope of the original. The *Allusions Littéraires* will be welcome to all students of Chinese.

The next number of the *Variétés* is to be the second part of the historical and critical study of the tablet of Si-ngan-Fou, by Rev. Fr. Henry Havret, rector of Zi-ka-wei and director of the *Variétés*. It is a work of much interest to the general reader, and particularly so to members of the Society and to all who take an interest in the history of the missionary work of the Church. Si-ngan-fou was the old capital of China, and the stone tablet discovered there by Fr. Semedo, S. J., in the year 1625, bears an inscription relating the propagation of Christianity in China, and the establishment of an episcopal see at the capital, in the seventh century. The stone was erected in 781 and its dimensions are ten feet in height by five in width. Such commemorative tablets are not rare in China; I saw one just a few days ago, in the city of Tsing-poo, and by measurement I found it a trifle larger than the famous christian monument, but of the same shape and proportion.

The inscription on the stone of Si-ngan-fou is partly doctrinal and partly narrative, is composed in a clear and chaste style, and the letters are models of accuracy and grace. A few Syriac characters at the end of the Chinese inscription, give the date and the names of the bishop and missionaries. It is commonly supposed that the missionaries were Nestorians, though the obvious meaning of the text referring to the incarnation is orthodox. It is an obscure point of history, and the forth-coming *Variété* will no doubt elucidate the question.—*W. Hornsby, S. J.*

*The Ignatian Album.* Dedicated by kind permission to Very Rev. P. KEATING, S. J., Provincial. A series of rare and valuable photographic views of various places connected with the Early Life of Saint Ignatius of Loyola, beginning with his birth-place and including views of the Grotto of Manresa and of Barcelona (24 in all); together with a short account of each in English and French, and an appendix—a picture of the birth-place of Saint Francis Xavier and the Apparition of the Sacred Heart to Blessed Margaret Mary (as it actually took place). Guy & Co., 114 George St., Limerick. Benziger Bros., New York. Price 75 cents.

The "Ignatian Album" has been compiled by Fr. Francis H. Daly, S. J., of Mungret College, Ireland, whom our readers will, perhaps, remember as the author of the "Child of Mary before the Altar." The text is in both French and English in parallel columns. The *Letters & Notices* speaks of it as follows:

"We have in this series of 55 Illustrated Reminiscences of St. Ignatius at Manresa and Barcelona, well and neatly printed in the usual album size, and accompanied by descriptions and explanations, both in French and English, a very practical assistance in placing before our eyes the chief events marking St. Ignatius' life in his own country after embracing the counsels of perfection, and the chief objects of interest connected with that period. It shows us at the same time those different memorials in buildings and pictures which Catholic piety has since reared in his honor. We owe this album to Father Francis H. Daly, of Mungret College, who has received from his Paternity a graceful acknowledgment of the copy presented to him."

*Le Père Augustin Laure de la Compagnie de Jésus.* Missionnaire aux Montagnes Rocheuses, Bruxelles. Polleunis et Ceuterick, 1895, pp. 48. "This is a sketch, within some forty-eight pages of pamphlet size, narrating the simple events of the youth and opening missionary career of a father, who, though full of energy, health, apostolic zeal, and tender devotion, was called away ere he had apparently begun his work. Born at Aups, in Provence, and within the diocese of Fréjus, on the 31st of January, 1857, he passed his school days in his native town, during which he showed himself to be of a most lively and even boisterous disposition, yet gifted with great abilities, and attaining, especially at Marseilles, to which he was afterwards moved, brilliant success as a scholar. He soon became very serious-minded and somewhat delicate in health. He combined an ardent thirst for the apostolic life with a strength of filial affection that could scarcely bear the thought of separation from home. About the age of eighteen he joined the Noviceship at Lons-le-Saunier, in September, 1874. Exactly eighteen years afterwards he died at Yakima, among the Rocky Mountains, when only thirty-six



years old, on the threshold, as it had seemed, of a long succession of those heroic and self-sacrificing acts by which he had already begun to prove the fervor of his charity in the cause of others, and the promptness of his obedience in the midst of trials and difficulties. Though belonging to the Province of Lyons, he was at an earlier period not unknown to the members of our own, and the recollection possibly of his name as forming one of the community at Mold in 1881, and during the two successive years, may give special interest in this most edifying life of him to several amongst ourselves."—*Letters & Notices*.

Father Laure was well known at Woodstock for it was here he made his theology from 1884 to 1888, and the sketch gives extracts from his letters describing the college and its surroundings in glowing terms. We still remember how his sudden death fell upon us all, and the ways of God, though we know they were the best, seemed inexplicable. We are able to state that this little sketch was written by his countryman and fellow missionary Père Victor Garrand, S. J., superior of the residence at Seattle.

*Outlines of Dogmatic Theology.* By SYLVESTER JOSEPH HUNTER, S. J. Three Volumes. London: Longmans, Green, and Co. Vol. II. —We are glad to welcome the second volume of Father Hunter's work on popular Dogmatic Theology. Very favorable opinions have been pronounced on the simplicity, clearness, and conciseness of his treatment of his subject in the first volume, and on the need felt for a book of this nature. The several treatises which combine to form vol. ii. may be thus enumerated. The One God. The Blessed Trinity. The Creation; the Angels. Man Created and Fallen. The Incarnation. The Blessed Virgin. It should likewise be well understood that Father Hunter's object has been not to supply theological students with a manual or compendium of a course already attended by them, but to afford to persons living in the world, who have had a good general education, an opportunity of familiarizing themselves with the teaching of the Church on the many theological questions and opinions brought under discussion in society at large, in order that neither they themselves be left in doubt as to the Church's fundamental doctrines, nor feel themselves unable to answer satisfactorily any objection put to them by one who may be seeking to know the truth.—*Letters & Notices*.

*Le Catholicisme: Son Passé, Son Avenir.* Par le Père L. DELPLACE, S. J. P. Desbarax, Éditeur-Libraire. Louvain, 1895.—Father Delplace has published in pamphlet form an article which, under the above title, he contributed to the *Précis Historiques* in 1894, and he dedicates it to his Eminence Cardinal Vaughan. In it he passes in review the measure and the conditions according to which it has pleased our

Lord to extend to different races and classes amongst men the benefits of redemption. This he does by stretching out the growth and the varying vicissitudes of the Church as in a bird's-eye view, and along with these the victorious progress of the Faith. By the use of statistics he shows, on the one hand, an ever-advancing extension of the Church's limits and the increase of her spiritual influence in opposing a barrier to unbelief, immorality, and the antisocial doctrines of the day; and on the other hand, the increasing disintegration of false Churches and their utter inability to stem the tide of the true enemies of Christianity, or promote the real interests and aims of the redemption of mankind. In conclusion, Father Delplace lays down the grounds of his good hope for the future, not only in England, but also throughout Europe, America, and other continents.—*Letters & Notices.*

*Synopsis Aëlorum S. Sedis in causa S. J.* Auctore P. L. DELPLACE, S. J., Professor of Church History at our Theologate in Louvain, has kindly offered us for insertion the following notice, which is in fact the preface of the second volume of his Digest of the Acts of the Holy See, respecting the affairs of the Society. His object is to draw attention to the book itself, and to the favor which the first volume has already received in our several provinces and colleges, and so to obtain equal success for this new volume, and a wider circulation for his whole work.

Interrupta octo annorum spatio, tandem, prodit continuatio *Synopses aëlorum S. Sedis in causa S. J.* Cui enim libro, favente p. m. P. Antonio Anderledy, initium dedi, ex archivo nostro Colligens et compendio exhibens pontificia in rebus nostris documenta (1540-1605), hunc complere et usque ad suppressæ Societatis annum perducere diu non potui, imperfectum tamen relinquere, quantum per me stabat, nolui; et, favente pro suo in continuanda historia S. J. studio A. R. P. nostro Ludovico Martin, opellam, cujus utilitatem plurimi e nostris plane agnoscebant, tandem prosequi Concessum est.

Fontes, e quibus hausi, in priore præfationi indicavi; illis addendus erat, pro sæculo xviii. tomus in 4to cui titulus est: *Bulle, brevia et rescripta ab anno 1671 ad annum 1877*; constat partim foliis separatim, typographia camere apostolicæ tunc cudi solitis, partim rescriptis, recenti manu transumptis; addendi etiam erant centum fere archivi nostri volumina, quibus instrumenta fundationis collegiorum exhibentur, eaque nonnulla pontificia.

Donec alia e ditissimis S. Sedis archivis documenta in lucem prodere libebit. Perspiciet tamen lector fontes domesticos jam post annum 1710 vix quidquam mihi præbuisse: defecit tunc, ut apparet, præfectorum archivi et procuratorum generalium in colligendis actis pontificiis sollicitudo. Verum supplevi ut potui; atque ea quæ post illud tempus compendio exhibui, e variis libris desumpta, id saltem habebunt utilitatis ut nostris, uno quasi conspectu multa S. Sedis erga Societatem, telis adversariorum impetitam, benevolentiæ testimonia complecti liceat.

Restat ut, quod jam in primi tomii præfatione postulabam, iterum enixe rogem: velint scilicet diversarum provinciarum socii huic conatui operam suam addere et e multis libris, varia lingua scriptis, documenta pontificia quæ meam indagacionem subterfugerunt, compendio transumpta, mecum communicare. Ipsemet, ex annalibus ecclesiasticis Raynaldi aliisque libris, qui mihi Fæsulis olim agenti præsto non erant, non parvum ad primam synopsis partem addidi supplementum, suisque numeris chronologicis nova hæc documenta distinxit.

Quoad rationem nomina propria scribendi, existimavi, ut antea monebam,

sequendos esse manuscriptos codices ; sicubi oportuit, nomen verum hodie receptum uncis inclusi ; idem nomen ab amanuensibus vario modo in duobus locis (Cf. Greg. XV. n. 19 Tiberius, n. 25 Tiburtius ; Pauli V. n. 220 et Urbani n. 29, de bonis Collegii Trajectensis, imo in uno eodemque (Cf. Pauli V. n. 220) scriptum non raro deprehendebam.

Priori tomo (pp. x.-226) qui constabat fr. 2-50, subscripserunt provinciæ : *Sicula*, 6 exempl., *Veneta*, 5 ex., *Taurinensis*, 6—*Castellana*, 12, *Lusitanica*, 10—*Hibernica*, 20, *Anglica*, 25, *Neo-Aurelianensis*, 12—*Tolosana*, 12, *Campanensis*, 24, *Lugdunensis*, 40, *Franciæ*, 30—*Austriaca*, 10, *Nederlandica*, 18, *Belgica*, 50, *Germanica*, 40, *Galiciano*, 10—*Coll. germanicum*, 5.

Alteri tomo (pp. 227-600 circiter) jam sub prelum dato, subscripserunt pleræque provinciæ, eundemque atque antea a singulis exemplorum numerum acceptum iri confido.

L. DELPLACE, S. J.

Roehampton, e domo Manresana, Julii, 1895.

—*Letters & Notices.*

*Præfatio in catalogos sociorum Provinciæ Galliæ, S. J., 1819-1836* (in 8vo., 65 pp.).

*Catalogi sociorum et Officiorum Provinciæ Galliæ, S. J., 1828-1836* (in 8vo., pp. 56, 58, 74, 66, 62, 68, 64, 68).

*Appendix ad catalogos sociorum Provinciæ Galliæ, S. J., 1814-1836* (in 8vo., pp. 47, 2).

We are indebted to Father Vivivier, archivist of the province of France, for copies of these catalogues, which are the completion of the work which was begun two years ago and noticed in vol. xxii., p. 126 of the LETTERS. We learn from the "Lettres de Mold" that "the learned and conscientious editor has taken the trouble to verify line by line the text of the old catalogues, and to confirm it by the aid of a number of authentic documents. The references at the bottom of the pages show great research, and what valuable information Père Vivivier has united in these volumes for the history of the Society. The quotations from the correspondence of superiors, especially during the times when the members of this province were scattered by persecution, show us the inner life of Ours and the vigor of soul which animated them. The preface to the catalogues and the appendix indicate the numerous difficulties encountered by the editor and are a model of the exactness and precision demanded for such publications. We could wish that each of the provinces of the Society had a like archivist for the re-editing of their catalogues. The Latin text of Père Vivivier is written in a clear and precise style, which will render it easily understood by Ours of no matter what nationality, while the typography is all that can be desired." Copies of these valuable works may be procured from the author, 35 rue de Sèvres, Paris, at a mere nominal price.

In the February number of 1894, p. 142, we printed a short notice of Father William Becker's work on "Christian Education or The Duties of Parents." These beautiful, practical, and very timely sermons have been received with marked favor in this country and in Europe. B. Herder of

St. Louis has just brought out a second volume of sermons by Father Becker on "The Duties of Children and of Christian Youth." In these two volumes will be found pretty nearly everything that can be said on the all-important subject of Christian education. The twenty sermons contained in this new volume are marked by the same qualities for which the former work is distinguished: clearness and fulness of doctrine; a strong, vivid style; a wealth of illustrations drawn chiefly from the Scriptures, but also from the author's great experience and knowledge of human nature; and lastly, ardent zeal for souls and love of children. The book will be found useful in preparing Sunday school and sodality instructions; the beautiful sermons on "The Pearl among Virtues" are very appropriate for the six Sundays of St. Aloysius.

*The New Edition of the Institute* prepared by Father Rodeles has been issued. It consists of three vols., same size and type as the former edition printed by the "Civiltà." The first volume contains the "Bullarium" and "Compendium Privilegiorum;" the second, the "Examen, Constitutiones, Congregationes, Formulæ," the third, the "Regulæ, Ratio Studiorum, Ordinationes, Exercitia, etc." Divers critical readings of the Institute have been attended to, and the Index has been recast on the most complete plan.

We are glad to announce that a second edition of Father OSWALD'S *Commentarium in Decem Partes Constitutionum* has appeared. Besides the correction of misprints, the author tells us in his preface, "Hæc secunda Commentarii editio aucta est novissimis documentis, quæ vel ex Actis et Decretis ultimæ Congregationis XXIV. desumpta, vel aliunde ex fontibus authenticis deprompta sunt."

*Duployan Shorthand, Adapted to English* by C. BRANDT, S. J., Paris: E. Duployé, 36, rue de Rivoli. This adaptation has been made by a father of the German Province, who explains his object in his preface, as follows:—

In adapting to English the *Méthode de Sténographie Duployé* I have endeavored to retain the admirable simplicity which characterizes both its principles and outlines.

Duployan shorthand being in such general use upon the Continent, an adaptation of it to English, such, that every sound common to the two languages is represented by the same sign, will at once commend itself to those engaged in commercial correspondence. To a student, the Duployan system offers a unique advantage since it puts within his reach reading matter stenographically represented and therefore with true sound values, in at least ten languages, *inter alia*, German, Italian, French, Portuguese, Turkish, etc.

The system has a large and varied literature and also several newspapers and journals. It has met with remarkable

success as an educational factor in elementary schools, which is owing in part, to the fact that it is not burdensome to the memory, as it does not call into its service any of the multitude of bewildering devices such as thickening, lengthening, raising above the line, etc., to add new sounds, or disconnected vowels, or worse still the discarding of vowels. In this system every sound is represented so clearly that the transcribing, and even fluent reading of it, is an easy matter.

1. *Konkni Ranantlo Sobit Sundor Talo ; or A Sweet Voice from the Desert.*

2. *The Confessor's Vade-Mecum.*

3. *Kristauñ Segunaça Tsalicea Viseant ; or The Practice of Christian Virtues*, by St. Alphonsus Liguori.

These three works are composed by Father A. F. X. MAFFEI, S. J., Rector of the College of St. Aloysius, Mangalore. The first is a Grammar of the Konkani with English text. This language takes its name from the great Konkani plain, on the Western Coast of India, stretching from Bombay to Goa. It is allied to the Sanscrit. The author tells us that this Grammar has been composed, not from other grammars—for they do not exist,—but from a careful analysis of the commonly spoken uncultivated language, a most difficult task. As to the title, "A Sweet Voice from the Konkani Desert," we are told that "it does not quite disagree from the contents; for, Kankani, to those who are strangers to it appears to be a desolate desert, where only the howls of wild beasts resound. This book aims at showing that the Konkani language can emit sweet sounds as many other languages. In fact, Konkani is a really beautiful, graceful, and, so to say, a smiling language, but, being uncultivated, its beauty is hidden."

The "Confessor's Vade-Mecum" is a valuable work for those having to hear confessions in Konkani; it contains the usual questions both in that language and in English.

The "Kristauñ," etc., is St. Liguori's well known "Practice of the Christian Virtues" in Konkani. We are indebted for these works to D. Fernandez, S. J., a scholastic of St. Aloysius College, Mangalore.

PROVINCE CATALOGUES. The following letter, from the Father Socius of the Missouri Province, explains the discrepancy in the total number of members in the different province-catalogues referred to in our last number. It suggests also that something should be done to preclude this confusion in the future. We print it here that it may be brought to the knowledge of those whose business it is to compile these catalogues.

ST. LOUIS UNIVERSITY,

Sept. 20, 1895.

X  
 REV. DEAR FATHER IN X<sup>t</sup>.,  
 P. C.

In the last number of the LETTERS, attention was called to the discrepancy in the *Total* attributed to the Society by the Catalogues of '95. By investigation, evidence of clerical blundering, and, consequently, of some carelessness, which is greatly to be regretted, appears. The more common discrepancy exists in the difference put down between the *total* for '93 and the *total* for '94, some catalogues giving 221 and others 222; the former is given in those Catalogues which, put as the *total* for '93, 13,547, the latter in those which put down 13,546. Now whence this discrepancy of totals? Simply from a clerical error in the *Mexican Catalogue* for '93. There the number of Coadjutors living in the Province is given as 41; from these are subtracted 5 belonging to other Provinces, and the remainder is set down as 35 (!!!). This number was copied into the Missouri and twelve other Catalogues for '94, bringing out, consequently, a *total* of 13,546 for '93. The correct number (36) was given in the Maryland and nine other Catalogues, making a *total* of 13,547 for '93. Hence the difference between the total for '93 and the total for '94 is 221. The difference 220, given in some, is due to a blunder in the *Irish Catalogue* for '94, which puts the number of Irish Prov. Schol. as 103, instead of 104, correctly set down in that Catalogue for '95. By the by, please note the blunders in *addition* on this point and one other, lower down in the table, for the whole Society, which occur in the *Maryl.-N. Y. Catalogue* for '95. The larger differences (258, 268, etc.) between '93 and '94, given in some Catalogues, are attributable either to counting the numbers in the Zambesi Mission *twice* (i. e. both as included in English Province and as independent), as the *Irish Catalogue* does; or to crediting this (Missouri) Province with a total that includes those living here but belonging to other Provinces, as e. g. the *Castilian*, the *Turin* and other Catalogues do.

I hope there will be uniformity and no confusion hereafter; I'll try myself to be careful and exact. But I am afraid that an oversight in your *Md.-N. Y. Catalogue* for '95, by which FF. Sherman and Reade (Tertians at Frederick) were not credited among the *Socii ex aliis Prov.* to this (Mo. Prov.), thus making the total of your Province 581 instead of 579, will be copied into a number of the Catalogues for '96, and thus again confusion and discrepancy in the *general total* be found. The danger suggests that something should be done to preclude the confusion.

With best regards, I remain,

Yours sincerely in X<sup>t</sup>.,

M. W. O'NEIL, S. J.

LIBRARY NOTES. Our Library thankfully acknowledges the following generous contributions. Father Morgan, the Rector of Loyola College, Baltimore, sent us an old manuscript, in small folio, belonging to the fifteenth century. The handwriting is noted for its beauty and clearness; the pages are arranged in double columns. The contents of the MS. are taken from the lives of St. John, St. Apollinaris, St. Helena, St. Anthony (according to Athanasius), St. Paul, St. Hilarion, St. Abraham, St. Simeon, St. Euphrosina, St. Marina, St. Pelagia, St. Mary of Egypt, St. Pachomius, St. Frontinus, St. Jerome. At the end is a treatise entitled: "In hoc opere continentur libri xix., de verbis seniorum patrum quos de græco in latinum transtulit Pelagius, Dyaconus ecclesiæ Romanæ. Extremam vero partem Johannes subdiaconus transtulit."

Rev. Father Scully, of St. Joseph's Church, Philadelphia, presented us with a box of mostly theological and philosophical books. Not to mention other works, which are either so common that most of our readers know them, or so uncommon that few would care to hear of them, we draw attention to a facsimile of a manuscript letter written by St. Thomas to a certain Abbot Bernard. It is true that one reads the neatly printed editions of the saint with greater ease and satisfaction; still one cannot resist a feeling of reverence and love as one laboriously picks out one's way through his seemingly hieroglyphic handwriting. The letter endeavors to solve certain difficulties concerning the foreknowledge of God, which had arisen in the minds of several brethren on account of a passage in St. Gregory's writings.

The observatories of Cuba and Manilla sent us their respective publications in due time; they have received their wonted appreciation on the part of our scientific department.

ACKNOWLEDGMENTS.—From Padre Cagnacci, Milan, *Ode a S. Antonio di Padova*. From Padre Fiter, Barcelona, *Documentos y Años de la Congregación Immaculada Virgen Maria y de su Academia, correspondantes al ano de 1894*. *Souvenir of the Golden Jubilee of St. Joseph's College, Trichinopoly*. From St. Mary's College, Kansas, *The Dial*, from Sept. 1894 to June 1895. From St. Xavier's College, Calcutta, *Calendar for 1895*. *Moniteur Bibliographique*, Fasc. xi. et xii. *The Irish Monthly*. From Fr. C. Coppens, Creighton University, *A Brief Text Book of Moral Philosophy*. *Our Alma Mater*, Vol. 1, No. 2. *Australian Missions*, No. 2, July 1895.

OUR USUAL EXCHANGES.

PROVINCE CATALOGUES.—From St. Andrew's College, Charlottenlund, Denmark, "Catalogus Prov. Germaniæ;" Catalogus Missiones Bengalæ Occidentales, Mission de la Compañia de Jesús en las istas Filipinas, estado general en 1895; Status Missionis Mangalorensis, ineunte Aprili 1895.

## ANSWERS TO QUERIES.

XXXIII. A few days after our last issue a printed copy of "Deceptores Decepti" was found by Fr. Barrett in our library. Here is the title:—

*Caroli Mariæ Rossinii Antistitis Puteolani*

*ἸΑΤΑΝΤΑΙΑΤΩΜΕΝΟΙ*

seu DECEPTORES DECEPTI, ab Aloisio Palumbo auctoris alumno retractata, in justos numeros redacta, actione scenica subsignata, et nunc primum edita Neapoli, excudebatur Typis Fibrenianis 1866.

There is a dedicatory epistle with the following heading: Aloisius Palumbus, Carolo Aloisia Morichinio, Patri Cardinali Antistiti Aesino. S. P. D.

A comparison of our manuscript copy (now in the hands of Mr. Elder Mullan, the translator) with the printed original, shows that the arrangement made by the late Father Ward was done with considerable skill. It may be interesting to know that the original contains two minor characters discarded by Fr. Ward: Calidorus, Charini amicus; and Chremilus, Stratippoclis comes.

We have also received the following answer from a far distant land, first evangelized by St. Francis Xavier, and now under the direction of the Fathers of the Venetian Province.

*St. Joseph's Seminary, Mangalore, India,*

August 19, 1895.

*Rev. and Dear Father, P. C.*

In answer to the XXXIII. Query of the last number of the LETTERS I send you the following information which in lack of better might do for an answer:

The author of the "ἀπατωνταπατωμενοι," or "Deceptores Decepti" is Carlo Maria Rossini, professor of rhetoric in the Seminary and afterwards Bishop of Pozzuolo (a little town at the west of Naples). The copy we have here in the library, printed "Neapoli Typis Fibrenianis," is of 1866, *ab Aloisio Palumbo, S. J.* (who died at Naples in 1868), *retractata et in justos numeros redacta.* Fr. Palumbo was a pupil of Rossini.

Thirty closely printed pages with the music at the end for the stanza of Horace in the 2d sc. act i., and for the "Jam placamini pro me" of the 3d sc. act iii. (composed by Januario Pesce, Canon of the Cathedral of Pozzuolo), make up the book. In the Personæ I find here two more than those given



in the characters of page 295, viz: Calidonis, Charini amicus; Chremilus, Stratippoelis comes. The part of the first, especially in act. i., is considerably long.

Other comedies written by the same author are:

1. *Φασματονίχης* seu Larvarum Victor, ab Aloysio Palumbo retractata. Turin 1865. Salesian Fathers' press.
2. Brutii, 1870. 3. *Ægyptii*, 1870. 4. Philosophus, 1871. 5. Thesaurus, 1871, Neapoli Typis Fibrenianis.

Each of these is in three acts.

If you would write to some father in Naples, I think you might get a copy of them.

Our Father Palumbo has printed in Rome, Typis Aurelianis: Minerval, Comædia in 5 acts of 51 pages; Alearia, Comædia in 5 acts of 65 pages. These have been composed by himself.

I was very glad to see that your appreciation of the author corresponded with that which Fr. Palumbo made of him in the dedication of the *Φασματονίχης* to T. Vallauri which begins:

Habes, mi docte Vallauri, unam ex fabulis  
 Agendas quas olim dabat Rosinius  
 In scena alumnis per bacchanales dies,  
 Qui vir sollers et navus ludum scenicum  
 In ludum illis latinitatis verteret.  
 O felix ætas, o beata tempora  
 Quibus nostrum voluptas adolescentium  
 Dulces erant veneres Plauti ac Terentii!

.....  
 { Jam qui Rosinii stylus, quæ imitatio  
 Plauti, qui lepor in salibus, et quæ urbanitas,  
 Ex *Φασματονίχης* quam mitto fabulam  
 Tumet noscere poteris, imo et pernoscere.

.....  
 I am yours in Xto.

M. CHIAPPI, S. J.

QUERIES.

XXXIV. Who composed the formula for the "Toni?"  
 When and where was the custom introduced?

## OBITUARY.

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### BROTHER JOHN McELROY.

Brother McElroy, who is said to have been a relative of the well known Father McElroy, was born in the town of Clogher, County Tyrone, Ireland, on May 1, 1812. He entered the novitiate, which was then under the charge of Father Dzierozynski, on Oct. 1, 1840. On the completion of his noviceship Br. McElroy was sent to Georgetown to be assistant cook, there he remained till 1848, when he was sent to St. Mary's Church, Boston. Here he remained for forty-five years,—as cook and janitor, till his health gave way in 1887, and for the rest of the time janitor. As cook he was noted, for his remarkable neatness. He devoted his free time to making beads, and this occupation of more than forty years brought in quite a little revenue for the house. When acting as janitor, about 1850, the fathers were much annoyed by a poor demented man coming continually to be exorcised, for he said he had a devil in him. Br. McElroy, in order to rid the fathers of the annoyance, said he would drive the devil out. So one afternoon, when he had his kitchen cleaned up, he called the man down and placed him on a chair in the middle of the room, then he walked round him three times and patting him on the head, stamped hard on the floor. There followed a loud report with smoke, and the man was raised off his seat, while Br. McElroy cried out: "Begone evil spirit." The poor man went away cured of his hallucinations; the means used was a large torpedo. Br. McElroy was noted for his industry; and when in his last years he was unable to do active work, he still occupied himself with his beads. At last worn out with old age, he met his end peacefully and full of hope on Jan. 15, 1894.—R. I. P.

### BROTHER PATRICK GALLAGHER.

Brother Gallagher was born in Donegal, Ireland, May 15, 1845. After being a postulant at Conewago, he entered the Novitiate at Frederick, Aug. 1, 1865. Here he was cook till 1868, when he was sent to Georgetown where he remained, in the same office till 1876. Then he passed four years more at Frederick, one year at Woodstock, when, in 1881, he was

sent to Holy Cross, Worcester, where he remained for some fourteen years. During these years he suffered much from asthma, and finally his health gave way. He was sent to Troy, for a change, thence to Frederick, and here was developed a rotting away of the jaw bone in consequence of which he was sent to the hospital in Baltimore for surgical treatment. There he displayed wonderful patience and courage in undergoing a severe operation without the use of ether. After five weeks of confinement there, he asked as a favor to come to Woodstock to recover or die as the Lord should judge best. For a day or two he seemed to recover, but before long it became evident the end was approaching. He received the last sacraments with most edifying sentiments of resignation, and when told to prepare for the worst, he replied, that he was ready to receive willingly all the Lord should please to send him, as it would not be more than his sins deserved. He died on May 13, 1894, and was buried in the Woodstock cemetery. One who was his superior for some years testified to his being a laborious worker, a faithful and edifying religious—one who never gave cause for reproof, as he was all the while a faithful observer of his rules.

The following fact, which occurred at Georgetown, illustrates the good brother's courage and charity: Shortly after the war, while the old slavery spirit was still alive, some of the Southern students seemed to think they had received an indignity from one of the colored servants at the college. Having induced a good number of their fellow students to arm themselves and being provided with a rope, they secretly prepared to lynch the offender. When almost within reach of him, Br. Gallagher, suspecting their design, got between him and them and declared, that before they should lay a hand on him they would first have to trample over his dead body. Be it said to their honor, they were not prepared to lay hands on the person of a religious, even though they were humiliated at being thus thwarted in executing their evil design. The colored man still lives, and holds in grateful remembrance the self-sacrifice this good brother was ready to make of his life to save him from a sudden death.—R. I. P.

#### BROTHER PAUL VIBOUX.

On the eve of his feast day, June 28, 1894, Brother Paul Viboux went to his reward. He was a native of Savoy, being born on March the 17th, 1819. Eighteen years later he entered the Society in the Province of Lyons, and in 1848 came over to this country in company with his life long friend Brother Suazéat, who was called from this life a few months earlier. Brother Viboux spent the greater part of his religious life in Spring Hill College, Alabama. His death occurred in St. Charles College, Grand, Coteau, La., where he had

been stationed since October, 1886, At different times he held the office of clothes-keeper in both institutions, and those who lived with him speak in the highest terms of his industry and faithfulness to duty. For over two years he had to look after the linen of over 200 boys, and, though he had but one assistant, he was scarcely ever behind in his work, so the boys seldom missed any articles from their accustomed weekly change. He had an excellent memory, was exact and systematic in his methods, and was gifted with clear foresight and sound judgment, so that he could always be relied upon in an emergency.<sup>3</sup> He knew just what to do and how to do it. He was ever ready for any occupation obedience might assign him, but displayed a decided preference for works of charity. He took a special delight in caring for the sick and infirm, and, even when weak from age and almost helpless, he did not desist in his attentions towards them. But in speaking of the good brother's fondness for work, we must not overlook his love for prayer. With him both went hand in hand, and, as those who knew him testify, whenever he was not working he was surely praying. In his old age, when his eyesight failed him and his days of activity were over, he was wont to say: "Well, God's will be done! Since I myself can no longer toil I must at least pray for those who can." And so from morn till night he told his beads for those who, more favored than himself, were actively engaged in, or preparing for, the harvest work of souls. This holy practice he kept up till the death angel summoned him at the advanced age of seventy six.—R. I. P.

#### FATHER ANSELM USANNAZ.

Father Anselm Usannaz was born at Aimé in Savoy on the 2nd of April, 1819. He entered the Society in October, 1837, and made his novitiate at Cheri under Father Pellico of the Province of Turin. In 1848 he came to America, being one of a band of fathers and brothers sent from France to labor in the Southern Mission. He had just been ordained, and was ordered to Spring Hill College, Alabama, to prepare for his fourth year examination. This over, he entered upon his active career which was to extend over a period of more than forty years. During this time, he was engaged in various occupations both in our houses and on the missions. In 1858, he was minister in St. Charles College, Grand Coteau, La. Some time previous, he had filled the same position in Spring Hill College. On October 26, 1859, he was appointed rector of the former college, which office he retained until the beginning of February, 1861. For a time during the war he was stationed at the military post of Andersonville, Georgia, where the soldiers and prisoners suffered greatly from bad accommodations and the lack of provisions. Fr. Usannaz' principal work was accomplished as a missionary and spir-

itual director. He labored for many years in the vicinity of Mobile, and throughout South Louisiana. In his best days he was accounted an effective preacher, and was looked upon as a learned and accurate theologian. As a director of souls he was unequalled. He was a man who inspired his penitents with unbounded confidence, always mingled, however, with respect and reverence. He was extremely prudent, and never gave a decision in difficult matters without first spending some time in careful reflection. But when once he spoke, his verdict could be implicitly relied upon. As a confessor, he was a univereal favorite, and those who enjoyed the benefit of his direction praise his fatherly kindness and tender compassion in the sacred tribunal. Among his many virtuous qualities must be mentioned his spirit of meekness and humility, his love for his rules and his simple, earnest piety.

Fr. Usannaz' last days were passed in St. Charles College. About two years before his death, his mind, which had been so active in times gone by, gradually lost its vigor and strength and he entered upon his second childhood. It is remarkable that during this period of mental weakness he always retained his knowledge, respect and love for the Blessed Sacrament. He frequently received holy Communion, and almost every morning he could be seen wending his way from the infirmary to the church to assist at Mass. This holy reverence, which stood with him when nearly all his faculties had forsaken him, was doubtless a special blessing from his Eucharistic Lord to whom he had been so faithful in life. On Thursday, February 28 of this year, he called the spiritual father and made a most minute confession of his life. Three days afterwards, his left side was stricken with paralysis and early in the morning he was found lying on the floor in a semi-conscious state. He was taken to his bed, and on Tuesday, March 5, received the last Sacraments. He lingered on with very little change in his condition until his death, which occurred shortly after midnight of the 6th. Fr. Minister was present at his last moments, and administered the final absolution as his soul was taking its flight from earth. - R. I. P.

#### FATHER ANDREW P. KEATING.

Father Andrew P. Keating was born in County Wexford, Ireland, on the 25th day of March, 1843. His mother landed in St. John, New Brunswick, in 1846, when the little Andrew was only three years old. Remaining only a short time in St. John, they came to Boston where Andrew went to school. Hearing that Fr. Wiget, S. J., had opened a Latin school, Andrew followed the Latin course, and at the age of seventeen years, he entered the novitiate at Frederick. After his novitiate he filled the office of teacher in several of our colleges, — Baltimore, Gonzaga, Georgetown, and exercised

the ministry in Alexandria, St. Thomas, Leonardtown, St. Inigos, Providence, and Washington. He took his last vows when he was *Operarius* at St. Thomas', Aug. 15, 1882.

In Sept. 1894, he was sent to St. Peter's College, Jersey City, as professor, and was given charge of the married men and women's sodality. Fr. Keating was a sick man when he came to St. Peter's. On Ash Wednesday, Feb. 27, he could barely go through the exercises of his sodality. He remained in the college, sick in bed, till March 7, when Fr. Rector sent him to St. Francis' Hospital for a better treatment. It was too late; three diseases gave no hope of his recovery, and knowing-it he prepared for death, made a general confession to one of Ours, received holy Viaticum on March 12, and on the 16th Rev. Fr. Rector gave him extreme unction and the plenary indulgence in *articulo mortis*.

During his sickness at the hospital he was daily visited by some of Ours. On St. Patrick's day he was highly pleased to receive a bunch of Irish shamrocks sent to him by one of our fathers. Now and then he had suffocating spells which increased his weakness. He died at 12 o'clock on Friday, March 22. The same day the body was brought to the college where it remained in state, visited by many of our parishioners, till Monday morning when the usual funeral services of the Society took place in the church; the interment took place at Fordham.

Fr. Keating was good-hearted, jovial, and charitable. He was, perhaps, too easy with children, who sometimes took advantage of his good nature. Humble and kind, he was always ready to oblige others, though somewhat timid and nervous when he had to appear in public and preach. As a religious he lived an exemplary life and was beloved by all.

He loved the Society with his whole heart. At home some of his relatives attacked the Society in his presence; he answered with love and fire, "I would be nothing if I were not a Jesuit."—R. I. P.

#### BROTHER JAMES CANTWELL.

Brother James Cantwell was born in Ireland, July 23, 1825. After coming to America, he for some years worked at his trade, as a marble polisher, in Cincinnati. Feeling himself drawn to the religious life, he applied for admission into the Society, was sent to St. Joseph's College, Bardstown, as a postulant, and, after two months of probation, entered the novitiate at Florissant, Sept. 14, 1853. Shortly after taking his vows, Brother Cantwell went to Cincinnati, where he was refectorian for seven years. In 1863 he went to Leavenworth, and became the attendant and constant companion of the saintly Bishop Miege.

Brother Cantwell taught at Osage Mission in 1870, and

was then called to St. Louis, where he spent the remaining twenty-four years of his life. To one who has not meditated upon the hidden life of our Divine Model, there would be but little worthy of record in those long years of humble labor,—neither would there be in the life of St. Alphonsus Rodriguez, nor in the heroism of the poorly-clad religious, who wandered amidst insults through the streets of his native Assisi—not so, however, to the one who has studied the lessons which Christ taught us by his humble and laborious life at Nazareth, and who has understood the exalted dignity of the counsels. In glancing over the catalogue of the province, the words, *Ad Dom.*, after Brother Cantwell's name for fifteen years, give us the nature of the work he was called upon to do. His duties were many and of the most menial kind; yet he never shrank from them, and, even at the age of seventy, fulfilled them with the alacrity of the youngest brother.

On the feast of St. Patrick, while working in the refectory, he was seized with a fainting spell, and with difficulty succeeded in reaching his room. When, after his illness became serious, he was informed that the last sacraments would be administered to him, he replied: "Thanks to God, I have been praying every day that I might not die without receiving the last sacraments." After two months of patient suffering, he expired on the 27th of May, 1895.

Brother Cantwell was remarkable for his promptness and fidelity in attending to his spiritual exercises, and even at his advanced age was among the first at the morning visit in the chapel. His characteristic devotion was his love for our Lord in the Blessed Sacrament, and when his work was finished he spent his time in humble prayer before the altar.  
—R. I. P.

#### BROTHER THOMAS O'NEILL.

On Tuesday Sept. 10, just before the sound of the Angelus bell, at noonday, Br. Thomas O'Neill passed to his eternal reward, in the seventieth year of his age. He had been confined to his room for nearly ten months past seemingly suffering little pain, but slowly wasting away after his life of hard labor for God and man. During his sickness he was a model of patience and resignation to all, showing what a stock of solid virtue he had acquired by his earnest and continued endeavors.

Through the whole course of his life his devotion to exactness in community exercises had been remarked by all. The punctuality with which he performed his every duty was especially edifying, the more so as his age and infirmities rendered this more difficult.

His love for the Blessed Sacrament was tender and devoted. He was often seen,—and that too, after death had marked him

for its own,—walking painfully from his room to attend Mass and receive the consolers of hearts in the chapel, whereas a less brave soul would have waited for our Lord to visit him.

Br. O'Neill was born in Co. Wicklow, Ireland, in 1825. He came to this country in 1847 in the prime of youth, and in 1849 joined the Society. His life was, in great measure, spent in school work; for he was in his earlier years connected with the schools at Bardstown, Louisville, Ky., and later with that of St. Charles, Mo. In 1861 he was sent to Chicago, where he remained until death called him away. Here, too, he was engaged in school work and thousands of boys came under his control, nor can their affection for their friend and father—for such he was—be easily expressed. He was twenty-seven years treasurer of the Sunday School Association.

The funeral of Br. O'Neill was a grand tribute to his memory. The large church was crowded to its utmost capacity with the throng of his friends and admirers, who bewailed his loss. The fife and drum corps and the cadets, who were organized principally by Bro. O'Neill, and who were his chief pride, were prominent in the line of the funeral train.

Our departed was called by God through his superiors to have an active part in the care of schools and the education of the young,—and well and faithfully did he fulfil his task. His many years of faithful service must certainly give him assurance of participation in God's promise that "those, who instruct many unto justice, shall shine as stars for all eternity."—R. I. P.

#### LIST OF OUR DEAD IN NORTH AMERICA

From April 15 to October 15, 1895.

	Age	Time	Place
Br. Joseph Garbely.....	73	May 16	Spring Hill, Ala.
Br. James Cantwell.....	70	May 27	St. Louis, Mo.
Mr. John N. Weisse.....	30	June 4	Spokane, Washington.
Mr. William F. X. Sullivan	25	June 29	Boston College.
Fr. Livius Vigilante.....	77	July 8	Frederick, Md.
Br. Onesimus Collette.....	22	July 19	Sault-au-Recollet, Canada.
Fr. Hugo D. Langlois.....	58	Aug. 8	St. Mary's, Montreal.
Fr. Isidore Daubresse.....	85	Aug. 17	Frederick, Md.
Mr. George E. Storck.....	19	Aug. 22	Frederick, Md.
Fr. Peter Müller.....	63	Aug. 24	Buffalo, N. Y.
Fr. Martin M. Harts.....	54	Sep. 3	St. Louis, Mo.
Fr. Robert Fulton.....	69	Sep. 4	Santa Clara, Cal.
Fr. Michael Nash.....	70	Sep. 6	Troy, N. Y.
Br. Thomas O'Neill.....	70	Sep. 10	St. Ignatius College, Chicago.
Mr. Thomas Kennelly.....	20	Sep. 30	Grand Coteau, La.
Mr. Francis Suter.....	32	Oct. 9	Pueblo, Colorado.

Requiescant in Pace.



## VARIA.

*Alaska.*—The entire Territory is now under the charge of Ours and is a Prefecture Apostolic, Fr. René has been sent to Juneau. This is the great mining camp of Alaska, and the largest stamp mill in the world is opposite this town. There is here a neat church, a pastor's residence, a school and a hospital of which the Sisters of St. Anne have charge. Juneau has a population of 2000 and may be called the upper gate of the Yukon country; for, though it is 643 miles from Juneau to the Yukon gold fields on Forty Mile Creek, the prospectors go by this route. Last year Fr. Judge was on the Shageluk River where there are five or six little villages of Ingaliks. Fr. Crimont spent the year in charge of the school at Holy Cross. There are now about fifty children with the Sisters. Frs. Monroe and Ragaru were at Nulato. Fr. Robaut was stationed on the Kuskokwim River. Frs. Treca, Parodi and Barnum passed the year in the Yukon Delta at the Akularak house. A school was started there with five Sisters in charges. There were only two girls, and these were brought down from Holy Cross. In the Spring four more girls were admitted. About Christmas Fr. Treca broke down. The privations which this Father has undergone during his stay in Alaska proved too great for his constitution, and he has been sent to California for rest. In March Fr. Tosi made a sled journey up to the region around Selawik Lake. On his return He passed by the Akularak house. Fr. Barnum accompanied him on his return as far as the Russian Mission. Here Fr. Barnum remained for a month, in order to work on the catechism, and grammar of the Innuvit Eskimo with the aid of a nephew of the Russian priest. This young man had been for several years in San Francisco and speaks English fairly well. Fr. John Post and Br. O'Hare who arrived this year at St. Michael's were great victims to sea-sickness during their long journey. Fr. Post was sent to the Akularak house and Br. O'Hare will assist Fr. Crimont at Holy Cross.

Father Barnum, to whom we are indebted for the above information has returned to this country. He writes to us that he has been sent down by the direct order of Very Rev. Father General to collect for Alaska; His Paternity most kindly wrote to him, authorizing him to collect. He will make Georgetown College his headquarters. Father Tosi who came with him as far as San Francisco, returned to Alaska on September 26. Father Barnum has also given us the true spelling of the word "Casine." He wrote: I see in the "Messenger" that the word *Casino* which Fr. Judge introduced, appears all through its article. It is strange how such a queer mistake will survive. The native Innuvit word is Kazhga, and Dall and all other Alaskan writers transcribe Kazhine or Casine but never use the Italian word *Casino*.

*Australia.*—On September 29, 1894 Fr. Patrick Keating, who had been Superior of the Australian Mission in Victoria and New South Wales since April 7, 1890, left Melbourne for Europe. His friends in Sydney, where he had lived since his arrival in Australia, were very sorry to part with him, and by way of keeping his memory green, purposed to found a "Keating prize" in connection with Riverview College. When he landed in Dublin he was made Provincial, and received a hearty welcome from our Irish Fathers.—On Easter Monday, April the 15th, 1895, Father Timothy Kenney, to whom Father Keating has succeeded as Provincial, arrived in Adelaide from Ireland. Father John Ryan, who was acting-Superior after Father Keating's departure, met him and accompanied him to Melbourne, which was reached on April 17. Father Kenny is now Superior of our Melbourne and Sydney Missions.

*Riverview College, Sydney* was singularly successful at the recent University Examinations. The following extract from the Sydney "Freeman's Journal" gives the particulars:—"St. Ignatius' college, Riverview, sent up 14 students—in fact the whole Junior class—and all passed. The Jesuit Fathers, with all their success, have rarely had such a record of all-round excellence placed to their credit. All their pupils passed in the most difficult subjects; viz, Latin, Greek, French, and English. Seven were awarded matriculation passes; one (P. P. Power) secured the University medal for Greek, and another (M. O'Farrell) took the University medal for Latin. Each boy from Riverview took up seven subjects (the highest number allowed to candidates). Ninety-eight subjects were presented in all, and passes were obtained in no less than 90, and 34 of these passes were of the highest quality; i. e., A. In Latin 13 A passes were obtained and one B; and in Greek 9 A passes out of a total of 13 awarded, and 5 B. In thus passing all candidates at this examination the Jesuit Fathers at Riverview have repeated the success upon which we congratulated them on the occasion of the Matriculation Examination held last March." In French only seven per cent of all candidates obtained A passes, whereas A passes were won by over thirty-five per cent, of the Riverview boys.

*The Spiritual Exercises.*—The Fathers in Sydney and Melbourne gave 60 Retreats and Triduum during 1894 to Priests, Nuns and the laity, chiefly during the school holidays.

*South Australian Mission, 1894* (Under the care of the Austrian Fathers)—In 10 Parish schools 312 boys (about 50 others attended the Christian Brothers' schools) and 430 girls; Retreats to Nuns, 11; to Priests 6; Missions, 17; Baptisms, 325; Conversions to the Faith 41; Confessions 37,695; Communions, 45,944; Marriages 35; Extreme Unction, 100; Burials 49; Catechetical Instructions, 1214; Sermons, 1420; Sick visited, 846.—From "*Our Australian Missions.*"

*Belgium, Honors conferred on the Bollandist, Fr. De Smedt.*—In its meeting of Dec. 28, 1894, the Institute of France elected Rev. Father De Smedt,

Superior of the Bollandist, a member of the Academy of Inscriptions and Belles Lettres. The scholarly men of Belgium, without distinction of creed or opinion, were delighted at the rare distinction conferred on one of their most deserving co-workers; so they resolved not to let it pass without recognition. A committee was formed under the leadership of Prof. Kuntz, of the University of Leige, and a subscription list was opened, not for a big dinner, but to purchase some lasting testimonial that would preserve for time to come the memory of the high honor conferred on Father DeSmedt, and show the deep esteem in which he is held by the scientific men of this country.

Sixty of the best known scholars of Belgium sent in their names each contributing five francs. With this sum a magnificent work was bought to be placed in the Bollandist library, entitled "Inscriptiones Græcæ, Italiæ, et Siciliæ," by Kaibel. It is handsomely bound, and on the cover, engraved in gold is the following inscription:—

R · P · CAROLO · DE SMEDT · S · I  
 RERV · ECCLESIASTICARVM · INVESTIGATORI  
 PRAECLARO  
 PRAESTANTISSIMO · OPERIS · BOLANDIANI · SVCESSORI  
 ET · INSTAVEATORI  
 QVOD · INSTITVTO · FRANCIÆ · SOCIVS  
 COOPTATVS · EST  
 AMICI · ET · ADMIRATORES · EIVS  
 LAETI · LIBENTES · GRATVLANTVR

The presentation of this gift took place on April 1st in library of the Bollandists. It was simple, sincere, and familiar; quite an at home affair. About 30 Scholars were present from Louvain, Ghent, Liege, Brussels and elsewhere. Many could not attend, but sent letters or telegrams. Professor Kuntz, a staunch Catholic, wrote a superb address, praising like a true critic the work of the Bollandists. Father DeSmedt gave an excellent reply. In 40 minutes all was over. Father De Smedt, during the ceremony wore his decoration of the order of Leopold. The government could not let itself be outdone by France. So a few days before the meeting took place in Brussels, it sent to Father DeSmedt, this new honor.

*Retreats at Tronchiennes.*—As I write this a retreat is going on here in Tronchiennes. It is the sixth since the beginning of the scholastic year. I wish you could see it. Seventy of the best Catholic gentlemen of Belgium going about the house and grounds, looking almost like veteran religious, they are so recollected and earnest. There is no talking except after dinner and supper. I should say that over 400 gentlemen, fathers of families, merchants, lawyers, colonels, even counts, and many young students, have made the retreat since I have been here. The number will easily reach over 500 before the end of July, as two more retreats are to be given. Of course they are under the management of the veteran Father Petit. He celebrated his golden jubilee three years ago, but is still young, and the adored Jesuit of Belgium. He is a man of God, and a religious after the heart of St. Ignatius, and this is the secret of his success.—*From a Tertian Father.*

*Golden Jubilee of the College of Turnhout.*—On the 23rd, and 24th of last April took place the celebration of the fiftieth year since this well known Apostolic School came under the control of the Society. The college is, indeed, much older, as its founder, Pierre De Nef, as early as 1807 opened it in his own house, and, — what should make it dear to Americans,— of the first four pupils two came to this country as missionaries, where they labored both in this province and Missouri. From 1811 to 1829 nine bands of missionaries left it for Missouri, and De Nef, though only a layman, showed such discretion in the choice of those he sent, that Very Rev. Fr. Roothaan gave him the authorization—probably unique in the history of the Society—of receiving by his own authority as novices for the province of Missouri, the young men who should offer themselves for the mission. This privilege he exercised till 1832, when the Jesuits having re-entered Belgium, De Nef went to the Father Provincial and relinquished it into his hands. On account of his sending so many men, De Nef has been called the founder of the Missouri province. Among those whom he sent was the well-known Father De Smedt, who in remembrance of his benefactor named one of his discoveries Lake De Nef, a name it still preserves. Still the work of De Nef would hardly have lasted had it not been transferred to some religious order. This he saw clearly himself, and during the last years of his life he offered his college to the Society, but through want of subjects, it was not accepted. Shortly after his death, and after several refusals on the part of the Father Provincial, the case was laid before Father Roothaan, who ordered the Provincial in February, 1845, to accept it. The apostolic plan of De Nef was not fully realized, however, till 1872, when the Apostolic School was founded, and Turnhout made known throughout the world. Since its foundation 275 missionaries have been sent forth to all parts of the world, and to nearly every apostolic order and congregation. The work of Turnhout has thus become eminently apostolic, and, though the smallest of all our Belgian colleges, it is the most widely known. The celebration of its existence as a Jesuit college was celebrated with much enthusiasm on April 24. A Requiem Mass was celebrated at 7.30 A. M., for the repose of the souls of the professors and students who had gone to their reward, and at 10 there was a pontifical high Mass, sung by a former student. This was followed at 11.30 by a meeting and an historical address by Fr. Van Tricht of the Society. The whole concluded by a banquet, with speeches, etc. With all the alumni we join our best wishes for a college which has done so much for Catholicity in this country. *Vivat! Floreat! Crescat!*

*The new Mission of Ceylon.*—Monseigneur Van Reeth, with four Belgian Jesuits, amongst whom was our correspondent, Fr. Cooreman, sailed from Marseilles for their new mission on September 29. They expect to reach Colombo, the principal seaport town and capital of Ceylon, on October 17. Fr. Cooreman has spent the last three months in collecting money in Belgium and writes to us that, “though poor little Belgium has many calls on her generosity, she is always ready to give both men and money when the Holy Fa-

ther asks for them." He has promised to send us an account of his voyage and of this new mission of the Society.

*Boston, Renovation of the Church of the Immaculate Conception.*—"After a period of ten weeks, during which the upper church was given into the hands of experienced workmen, it was re-opened on September 15, with solemn services. His Grace, the Most Reverend Archbishop, presided and afterward gave the solemn Benediction. Reverend Wm. O'B. Pardow, S. J., Provincial of the Maryland-New York Province preached on 'Christ, the Light of the World.' As regards the church itself, not since it was erected has such a thorough renovation taken place in its interior. There is literally nothing, from roof to floor, that has not been cleaned, repaired, and renewed, and that so carefully and with such harmony in the general effect, that its present aspect confessedly exceeds the lustre of its first opening. The remaining improvements are in the nature of new constructions rather than in the refurbishing of old material. In these, of course, public interest will be especially centred. There are, in the first place, the aisles done in Venetian mosaic, otherwise called *Tarazzo*, a blending of white marble with Sienna, in irregular chips, on a base of Portland cement. This species of inlaid work, besides being very firm and durable and almost without echo under the foot-fall, offers a mottled surface in elegant semitones, which extends as one unbroken pavement from vestibule to chancel.

"Next comes the altar rail, stretching from wall to wall in the breadth of the church and composed throughout of marble and onyx. Into upper and lower bases of Italian white marble is fitted a series of eighty columns of Mexican onyx adorned with Ionic capitals and bases of gold bronze. Upon the upper layer of marble, into which the onyx columns are set, rests a cap of the same translucent material. Three massive gates of gold bronze, decorated with emblematical figures and Scriptural devices in high relief, break the length of the railing at the centre and ends.

"Of the electric lighting, which is among the improvements introduced into the church, only one who has seen the actual vision can form a just idea of its extent and marvellous brilliancy. The lighting is so arranged as to give the most brilliant illumination and yet incommode no one. Four hundred and ninety invisible bulbs symmetrically distributed radiate from the central vault; one hundred and sixty-eight from each of the side vaults of the nave. The sanctuary is illumined from the dome area of the skylight and from behind the projection of the sanctuary arches. The three paintings within the compass of the high altar as well as the two other more modern pieces of Gagliari, which, in the course of the improvements were inserted in the north and south walls, receive additional light from recesses behind their frames. The same is true of the pictures on the altars of St. Joseph and St. Aloysius.

Finally, the entire circuit of electric light is controlled by a perfect system of switches in the sacristy on the epistle side."—*From Church Calendar.*

*St. Mary's, Fr. Hamilton's brief account of his work on the Islands in Boston harbor.*—The three Islands that are attended by our fathers are named respectively "Deer," "Long," and "Rainsford." On these islands there are men and women of all grades in society, the majority however, are in the lowest grade. Tramps manage to get "pulled in" for some slight offence at the approach of the winter season; the rest of the year, they beg or steal, and take their night's rest in an alley-way or some old barn. The women are arrested for night-walking and intemperance. As a rule, they are harder to manage than the men. If you are anxious to review the language of Billingsgate, just get in a row with one of these dames. I find it hard to get them to confession on account of the spite they hold against the officers for interfering, as they say, with the innocent recreation they were enjoying outside. Whilst nearly every man will acknowledge his fault, almost every woman will cry out "not guilty." In Summer there are about 1200 men and 400 women. About 300 more men and 150 more women come to take up their winter quarters.

The men are engaged in the stone yard, the paint shop, the tailor shop, the kitchen, the cane-chair shop, and the fields. The women are engaged in separate tailor shops, laundry, kitchen, etc. Every Sunday morning and every holyday I say Mass about 9 o'clock, or as soon as the tug boat with a posse of Catholic teachers arrives from Boston. These teachers come down every Sunday morning to teach the reformatory boys at Rainsford, and return to Boston by 12.30 P. M. We have a lady organist for Deer Island with a salary of \$300 per annum. The Protestant minister holds his service every Sabbath at 3 P. M. for one hour.

Deer Island contains about 134 acres of upland and about 50 acres of flats, on which is the large brick building known as the House of Industry also a frame hospital for men and women (prisoners) and for intoxication cases. There is also a brick school house for truant boys, but now about to be used for women and girls who have been sent here for night walking, intoxication, etc. Besides, there are the farm house, work-shop, receiving house, bakery, two large barns, and steamboat wharf.

In the institution proper, there are over 800 cells for men, 376 having been lately added at a cost of \$60,000. Out of every 500 inmates of the island, 400 are Catholics. Nearly all these are from Ireland, a few from Scotland and from Italy, with a Swede now and then. It is important, however, to note the difference in the kinds of crime or misdemeanor for which our Catholics are punished and those for which Protestants are punished. While most of our prisoners are sentenced for intemperance and quarrelling amongst themselves—without however any serious results—as well as for minor thefts committed principally whilst under the influence of liquor, in the Elmira, New York, State Reformatory, ninety out of every hundred are booked for burglary,

about twenty per cent for intemperance, about five per cent for unnatural crimes, and the receiving of stolen goods, assault and forgery. In the same Elmira Institution over seventy per cent are of German and English parentage and *Protestants*, and about ninety out of every hundred have been provided with a good public school education. Most of them too, are under twenty-five years of age; some as young as sixteen. The above is not from mere supposition but from the statistics of the institution.

Rainsford Island is the gem of the islands and contains 11 acres. It was purchased from the Commonwealth in 1871 at a cost of \$40,000, buildings included. The residence (a Queen Ann mansion) is situated on the highest point of the island and commands a magnificent view of the harbor and the ocean; on the left we have Fort Warren on George's Island, Hull, Pemberton, and Nantasket Beach; on the right Gallops Island, and Deer, Long, Moon, and Thompson's Islands; in front of us, Apple Island, and Forts Independence and Winthrop. Rainsford Institution is used as a reformatory for boys.

Long Island contains about 182 acres. A building to accommodate about 600 persons was erected on this island in 1886-87, and is now occupied by male paupers. The easterly wing of the hospital has been completed and also a new building for female paupers, who were until recently kept at Rainsford. Both buildings are now occupied. The cost to erect said wing and dormitory was \$78,000. The largest hall in the old building at Long Island is used as a chapel, but an appropriation of \$10,000 has been made for the erection of a handsome chapel. The wards in the hospital are kept scrupulously clean and neat, and the sick are very well cared for by the superintendent, Dr. Coggs-well, his assistant physician, and by the matrons. There are ten wards, forty beds in each ward, and side rooms for the worst cases. I visit each of these three islands at least every other day, and manage to get home to St. Mary's Friday afternoons as I have charge of the Sacred Heart devotions. All of the poor people at Long Island belong to the League. Every evening they collect in the chapel for prayers; they make novenas frequently. They have such a love for St. Patrick that they make not only one novena but three in succession, in his honor.

*Brazil, Rio Grande du Sul, São Leopoldo, July 18, 1895.*—Our college here is a large new building, built in form of an H, each of the three wings having three stories and measuring about 50 meters in length. The number of students, however, is comparatively speaking rather small; viz., 170, while we have accommodations for more than 300. The reason of the small number is the Revolution and the constant disturbances and robberies and even murders perpetrated by the so-called federalists or "maragatos," who hide themselves in the primeval forests up in the country and on a sudden sally forth to make attacks, or in larger numbers openly defy the troops of the govern-

ment. Now matters are on the way to be settled, the government offering its adversaries an amnesty and security for life and property.

In Porto Alegre, the capital of this state, our fathers are teaching and educating, in the Episcopal Seminary, about 50 boys and theologians. Lately we have been in this state the object of attacks and calumnies from the freemasons. Their newspaper, in different words and keys keep ever repeating, "the fathers are using the confessional and their education to rob the innocent of their integrity; they are only trying to enrich themselves, etc." Nevertheless, confessions do not diminish, nor does the Apostleship of Prayer cease to flourish; in fact it is doing a great deal towards bringing the negligent to confession.—*From Fr. Joseph Heeb, S. J.*

**Buffalo Mission.** — *Canisius College* flourishes, there being in attendance, Oct. 1, 312 students,—24 more than last year at this time, and this though one of the commercial classes has been discontinued. Father Heinzle writes: "Last year we dropped the Fourth Commercial Class, and this year the Third Commercial Class. In the First and Second Commercial Classes, which are still kept, there are 23 and 26 students respectively. The new comers were, with very few exceptions, sent either into the Academic Department or into the Preparatory. The dropping of the Commercial Course has proved a decided gain in every respect. With a little rhetoric it is easy to persuade the parents that their boys get a better education in the classical course. The numbers for the post-graduate course cannot yet be given."

**Canada, The Novitiate at the Sault.**—During the past scholastic year we have had 209 to make retreats. Of these 124 came to decide their state of life; 43 were for the religious life and 16 for the secular clergy. The number of our novices is increasing. We have eleven tertians under the care of Father Charaux, 4 from this mission and 7 from New Orleans.

*Father Devine's Automatic Electric Train Signal* was patented on June 18 and is now being introduced on the different Canadian Railways. He has published a circular from which we extract the following:—

The Automatic Electric train-signal meant to replace air-signals, consists of three small insulated wires running through the whole train of cars, connecting with bells and open-circuit batteries in the engine cab and van. The wires are coupled between the cars by tube-covered insulated couplers, so arranged that the front and rear trainmen may, by pressing buttons, give signals to one another while trains are moving. Besides, when any two cars draw apart, by accident or otherwise, interlocking metallic plates in the coupling tubes cause short circuits to close automatically in front and rear of point of separation. Alarm bells are set a-ringing immediately in the van and engine to warn trainmen. The frequent accidents that occur on railroads through broken wheels, hot boxes and similar causes, and yearly losses in freight and rolling stock, should be a sufficient motive to induce railway companies to



consult their own interest and adopt most any means that will insure safety to life and property.

Father Devine informs us that it is not the intention of the Patentee to engage in the manufacture of this *Automatic Train Signal*, for which he has secured Letters Patent. Professional duties put him under the obligation of disposing of his rights as soon as possible. Any reasonable offer to purchase, in full or partially, by responsible firms, will be taken seriously into consideration. All communications referring to this matter should be addressed to him at St. Mary's College, Montreal.

*St. Boniface College, Manitoba*, has held its own this year in the University of Manitoba. In the classes of honor lists the only graduate this year of the college stood second in Statics out of 39 on the list, thus keeping up St. Boniface's traditional thoroughness in the Pass subjects.

*Quebec*.—Père Désy has compiled a booklet of 81 pages entitled "Notre Dame du Chemin à Rome et à Québec." It contains a history of the picture "De la Strada" at Rome, with prayers for a triduum, novena, and for visits to the shrine. Our readers will recollect that "Notre Dame du Chemin" is the name of the chapel adjoining the "Villa Manrese," the house of retreats opened a few years ago. It is completed exteriorly except the steeple; the interior of the crypt is also finished and is now in use.

*China, The past year*.—Under the date of Aug. 25, Mr. Hornsby writes from Shanghai: This year has been rather an unfortunate one in China. I shall tell you of some of the unpleasant events. First there was the unfortunate issue of the war. I have my papers constituting me a Portuguese by law, but I am much of a Chinese at heart, and I feel the humiliation and the serious loss of China. Then came the death of Fr. Graça, who was my companion here from Macao: "Duo erunt in agro; unus assumetur et unus relinquetur." Fr. Graça returned to Macao after his points; he encountered a plague there by which he was attacked and carried off ten days after his arrival. Next came the disturbances in China; the serious riots in the interior, in which a great deal of missionary property was destroyed but no lives lost, and the horrible massacre down the coast, of which you have perhaps heard. There is also trouble in the province of my friends the Cantonese. Then the cholera has been rather bad here this summer. In the orphan asylum just across from our residence at Zi-ka-wei, four sisters died within twenty-four hours about two weeks ago. At first it was said that they died of the cholera, and we were not free from apprehensions lest the fatal disease might cross the canal. It was afterwards said that the death of the sisters and the serious illness of others had been caused by a dish of tainted meat served at table.

Isn't that an unpleasant list of misfortunes? See what it is to have one's interests in a place like China. Our mission has suffered another temporary misfortune by the recall to Portugal of one of our fathers of Macao. There are left in Macao only four fathers and one delicate scholastic. The father

recalled was the most useful of the mission, and his absence will be much felt for the time. However, it is supposed that he will either return soon to the mission with one or two companions, or be in a position in Portugal to promote the interests of the mission.

I have had a great consolation this summer in the arrival here of a most amiable scholastic from Macao, who is to begin theology this year, after a little *magisterium* of seven years, four and a half in Portugal and two and a half in Macao. I am getting to be very much of a Portuguese; I like and admire the Portuguese character and the Portuguese language and the Portuguese literature as far as I am acquainted with them. The amiable companionship of my brother from Macao is more potent in making me a Portuguese, than my naturalization papers. We are spending vacation at Zo-se, the hill of the pilgrimage chapel of our Lady, about twenty miles from Zi-ka-wei. Every afternoon, when the clock strikes six, we two representatives of Macao mount the hill and take a seat on the shady side, to chat as we watch the lengthening shadow of the hill and of the solitary ruined pagoda. It is a pretty view from our hill; perfectly level rice fields as far as the eye can reach, with numerous villages in clumps of trees and silvery canals running in every direction.

The plague which visited Macao this summer is called the bubonic pest, but the doctors do not seem to know much about it. It was in Hong Kong last year, where it broke out about a month after I had sailed from that port. It attacks the Chinese principally, but it did not spare other members of the community in Macao. One or two of my former pupils died of it this summer. The Chinese dread it, and they say that thirty or forty thousand fled from Macao upon its appearance there. The streets, usually so crowded, were deserted and the shops closed, so that the appearance of the city produced a sad impression upon any one who ventured out.

*The Observatory at Zi-Ka-Wei*, near Shanghai, under the direction of our fathers, has since 1873 been provided with all instruments necessary for the study of Meteorology and Terrestrial Magnetism. Important observations in these branches have been made and published from time to time. Up to the present, however, no astronomical observations have been made. It is now proposed to purchase a large equatorial of twenty inches aperture. The city of Shanghai has contributed \$2000, the French Municipal Council another \$2000 and others a like amount, so that some \$6000 are now available for this purpose. This, however, is little for a complete astronomical observatory, so Père Chevalier, who has charge of the observatory, has issued a circular asking for help from "all those to whom the Lord has distributed, together with fortune, the love of sciences and the desire of utilizing for its advance the fortune they possess."

*Jesuit Maps of China*.—My attention has been recently drawn in connection with the Chinese-Japanese war, to the enthusiastic verdict of the great German geographers of to-day on the maps of the Chinese Empire made in

the 17th century by our fathers for the Chinese government. These modern geographical authorities declare that the knowledge we possess to-day of the geography of China is substantially that which is supplied by the Jesuit maps, which are admirable; and that scarcely any progress has been made since the days of the Jesuit missionaries in the knowledge of China.—I may add that our French fathers are now continuing this work in China; and that the French army now trying to conquer Madagascar uses the maps and surveys lately made there by our fathers.—*Fr. Guldner.*

*Cuba.*—From Padre Varona, who spent several years in Cuba and has been there lately we learn that our college of Belen, Havana, has not been much affected up to the present by the war. It has about 200 boarders and 100 day scholars. The fathers give missions in the college church and cathedral of Havana, and in many parishes, outside the city. The bishop is a good friend of Ours and presides at the public entertainments of the college, except at the distribution of prizes when the captain-general of the Island presides. There is another college at Cienfuegos, in the province of Santa Clara. This college has about 120 students in all. The buildings are not complete, one wing of the college has recently been finished, with new dormitories, large court-yards, and a large shed to serve as a public hall. Being in a province which is now in revolution this college must suffer from the war, it has never been as flourishing as that of Belen.

*The Dominican Fathers.*—The Very Rev. A. V. Higgins, provincial of the Dominicans, and Rev. P. V. Hartigan, the prior of the Dominican Convent in New York, called on Rev. Father Provincial to invite him to preach in their church of St. Vincent Ferrer, on the feast of St. Dominick. Father Provincial could not give an immediate answer as he was afraid he would be too busy to accept. A few days later he wrote to the Rev. Provincial of the Dominicans stating that it would be impossible, owing to pressing business to accept his kind invitation. The Dominican provincial answered as follows :—

June 22, 1895.

*Very Rev. Dear Father Pardow,*

Your promise for the 4th of August next year, makes up for the disappointment, that we must suffer this year. Your explanation is such that I understand quite well how impossible it would be for you to preach for us the coming fourth of August. I shall anticipate that pleasure and with your kind permission hold you under obligation to fulfil it the fourth of August 1896.

I have long had it at heart to be on closer and more intimate terms of acquaintance and friendship with you and the members of your great Order. Whatever controversies may have agitated Jesuit and Dominican schools of philosophy and theology have had no more influence on my appreciation for the order of St. Ignatius, than if those controversies had been mere school-boy exercises of the school room. I experience a little sense of humiliation that

it should seem to be proper to give any assurance that such things have never clouded or weakened my reverence and affection and admiration for an Order, which has ever rendered, and is still rendering, such unspeakable services to the Church and to religion. Not a son of St. Ignatius recognizes these services more gladly or is more proud of them than I.

May your provincialate teem with such fruitful services A. M. D. G. as well as some encouragement and consolation to yourself for the anxieties and sorrows, that, I know, it must involve too.

Sincerely yours,

A. V. Higgins, O. P.

*England, Wimbledon College, London.*—The College may now be fairly said to have emerged from the state of infancy. The distribution of offices has been effected in a way which ensures regularity and discipline; the studies have been placed on a satisfactory footing, and the increasing number of pupils gives every hope for the future. The total is now close upon a hundred, and it is expected that the new scholastic year will open leaving the century well behind.—*Letters & Notices.*

*A new College and Church in the North of London.*—In the spring of 1894, our fathers secured property at Stamford Hill, on the high road to Tottenham, and very easy of access from all parts of London. A building has been erected with accommodation for about three hundred. The congregation is composed of poor people, who rejoice at our coming and testify their joy by the liberality of their offerings. The college was opened for students September a year ago with 46 boys and at Easter the number increased to 72. The programme of studies is the same as in our colleges with the exception that Greek is optional. A special attention is given to modern languages and physical sciences. This is, we understand at the request of Cardinal Vaughan. Students are already studying there in preparation for the Cambridge local examination, and several classes have been started in connection with the Science and Art Department of Kensington.—*Letters & Notices.*

*Frederick, The Novitiate.*—The juniors passed their vacation very pleasantly at Woodstock.—As Mt. St. Joseph, our new villa, was not ready for occupancy by July 1, the novices enjoyed a camping out life, having dinner and supper in the woods near the villa and returning home each evening, but toward the close of the month they were able to live in the house and so spent two weeks there most pleasantly.—A new statue has been ordered from Munich by Rev. Fr. Flood, pastor of St. John the Evangelist, N. Y., and will be placed at the villa. This gift was offered on the occasion of a visit made to the novitiate by Fr. Flood and Mgr. Farley; the latter, too, gave us a generous donation for our country house.—Recently a lady presented Fr. Rector with \$500 for a chapel at the villa, the only condition being that the chapel

be called after her patron, St. Anthony. A gentleman has also contributed \$200 towards finishing the villa refectory.—At a meeting of the Frederick Historical Society Rev. Fr. Rector read by request of the Society a history of St. John's Church and the Novitiate. This society is very exclusive; Fr. Rector is the only clergyman belonging to it and of its 45 members only 4 are Catholic.—On August 15 twenty-seven had the happiness of pronouncing their first vows, but on the octave of the Assumption it pleased Almighty God to answer the *Suscipe* of Mr. E. George Storck and to place him among the Society triumphant.—Our Tertians number 11; 6 from our province, 1 from New Orleans, 3 from Mexico, and 1 from Castile. Our Novices and Juniors have come from the following colleges:—

	—Novices—		—Juniors—			total
	1st yr	2d yr	1st yr	2d yr	3d yr	
St. Francis Xavier's.....	6	4	1	4	9	24
Boston College.....	4	3	5	2	3	17
Holy Cross.....	2	3	2	2	0	9
St. John's, Fordham.....	3	1	0	4	0	8
Loyola.....	0	1	4	2	0	7
St. Joseph's, Phila.....	0	0	1	3	2	6
Gonzaga.....	1	0	2	0	0	3
Georgetown.....	0	0	0	1	0	1
St. Mary's, Montreal.....	0	0	0	1	0	1
Stonyhurst.....	0	0	0	1	0	1
Mungret.....	1	0	0	0	0	1
Plymouth, England.....	0	0	1	0	0	1
Manhattan.....	0	1	0	0	0	1
Nashua.....	0	0	1	0	0	1
Kansas.....	0	0	0	0	1	1
Boston (not from college)	0	0	0	0	1	1
Springfield.....	0	1	0	0	0	1
St. Peter's, Jersey City...	1	0	0	0	0	1
Scranton, Pa.....	1	0	0	0	0	1
Italy.....	1	0	0	0	0	1
	—	—	—	—	—	—
Total,	20	14	17	20	16	87

*Georgetown, The University.*—The whole number of students in actual attendance at the university on October 15 was as follows:—

College Classes . . . . .	138
Preparatory Department . . . . .	117
	— 255
Boarders . . . . .	204
Day scholars . . . . .	51
	—
	255
Law School . . . . .	238
Medical School . . . . .	90
	— 328
	—
Total . . . . .	583

*The Observatory.*—The new nine-inch photographic Transit Instrument is finished and is being mounted in place of the old Meridian Circle. The huge piers, that carried the eight microscopes of that instrument, had to be cut

down to a convenient height, and collimator piers had to be built from the cellar up to the same height. Bay windows, north and south of the instrument, make the access to the collimators more convenient. The appearance of the new Transit instrument, with its short focus of four and one half feet, and its large aperture of nine inches, is quite novel, and will attract the attention of astronomers that happen to pass through the National Capital. In delivering the new instrument, the maker, Mr. Saegmüller, has made us a present of a new astronomical clock with gravity escapement, which is hung up in the same room. Another new clock will be built and mounted in the cellar, as a standard clock. It will take some time before this instrument can be used for regular work.—At present Rev. W. F. Rigge, of the Missouri Province, is in charge of the photographic zenith telescope, and Mr. Joseph Hisgen, of the German Province, is studying the science of variable stars in the small dome. No change has been made in the work of the large equatorial.—Of the various publications, now in course of preparation, notice will be given as soon as they appear.

*German Province, Exaeten.*—Every year the number of German students who come to our different houses in Holland to make their retreat is increasing. They come from all the different parts of Germany, and it is very consoling to see their fervor. Moreover many of them decide their vocation and enter the novitiate. Here in Exaeten alone the number of students making retreats during the month of August was 150; 40 more will come during September.

*Valkenburg.*—Our theologians arrived here from Ditton Hall (England) on August 16. There is a great community of 250 altogether; 115 philosophers, 60 theologians, the rest fathers and brothers. Some of the American scholastics there will most probably send you a description and some details of the new building. The two weeks vacation are spent now in Albeck, a fine place in the neighborhood of Valkenburg, by the philosophers, the juniors, and theologians successively. The novices from Blyenbeck spend their vacations at our villa "Marienbosch" near Exaeten.

*Luxemburg.*—After a successful mission our fathers have been invited to found a residence in this city. Fr. Nilkes is Superior, Fr. Engler, Minister, Fr. Stellbrink Spiritual Father in the Seminary. Three brothers attend to the domestic work. From this point a mission band goes out into Alsace-Lorraine.

In *Feldkirch* the German province is building a new house, which is intended for retreats of externs and for a second novitiate (South Germany). The building will be over 200 feet long and will have two additional wings like Valkenburg. It is situated close to the villa "Garina," on a very picturesque place, encircled by the mountains of Tyrol and Switzerland.

*India, St. Joseph's College, Darjeeling.*—Darjeeling is the Capital of British Sikkim and the Sanatorium of Bengal. It is beautifully situated on a spur of the Himalayas at the height of seven thousand feet and faces the immense mass of Kanchinjunga whose snow-clad peaks rise to a height of more than 28,000 feet. The district of Darjeeling, which till 1888 belonged to the diocese of Portua, was at that time transferred to our mission in order to enable the fathers to open a college there. Fr. Depelchin, the veteran African missionary, undertook to build the college, and, having obtained from the Government an excellently situated plot of ground, he erected St. Joseph's College, whose noble pile of buildings deservedly win the admiration of the numerous visitors to Darjeeling. At the beginning of 1892 classes opened in the new building under the rectorship of the Rev. Alfred Neut, S. J., fellow of the Calcutta University, who had just completed a term of six years as rector of St. Xavier's College. Under his direction, St. Joseph's College has advanced with giant strides, and a visitor to the college on seeing its one hundred and fifty boarders would hardly believe that it is a child but three years old, as the Rev. Fr. Rector modestly styles it in his report. A novel feature of the college is what is called its "Special Department." While nearly all the other schools and colleges merely prepare students for the various examinations of the Calcutta University, St. Joseph's College gives a special training to enable students to obtain special and honorable positions in life. Thus some of the examinations for which its "Special Department" actually prepares, are the entrance into the engineering classes of Roorkee, and the Imperial Forest School; the superior service of the Accounts Branch in the Public Works Department; the Provincial Civil Service; the Indian Police force; the Secretariat, etc. In addition to these, the college prepares also for the examinations of the London University which can now be passed in India. That this special department is appreciated by the students is clearly seen from the rapid increase of their number. It was opened in 1892 with three students and counted eight at the end of the year, in 1893 the number reached was fifteen and in 1894, thirty-one. During this short period of three years, several students of St. Joseph's College have already successfully competed in various examinations. Thus, four have passed into the Roorkee Civil Engineering College, two of them standing respectively first and second on the list, one has passed into the Imperial Forest School, two have been admitted into the Indian Police force and been appointed District Superintendents of Police. Besides these ten have passed the Matriculation Examination of the Calcutta University, and five the Government High School Examination. I think the Rev. Fr. Rector is well entitled to say in his report that this record of three years is quite in proportion with the age of the school, and gives well-grounded hopes that a bright future is opening for St. Joseph's.

One of the boys of St. Joseph's College, who had just seen his name among those who secured a first class pass at the Government High School Exami-

nation, in a letter to his mother, although belonging to a Protestant family and a Protestant himself, makes this characteristic remark: "Of course the Catholic schools and colleges again head the list in all the examinations and obtain the best results. Besides, it is known to all, that to get a good education you must go to a Catholic school." This explains how, notwithstanding the active propaganda of the Protestant clergy in favor of the Protestant schools, St. Joseph's counted last year thirty-four Protestant boys out of a total of 159, and St. Xavier's College, 115 Protestants out of a total of 756 pupils.

As I have mentioned the name of Fr. H. Depelchin in my letter, it may interest your readers to know that this veteran African missionary and first superior of the Zambesi mission, who is also well known in India as the founder of three great colleges, viz., St. Xavier's, Calcutta, St. Xavier's, Bombay, and St. Joseph's, Darjeeling, is at present "Instructor PP. tertie probationis" in our house of probation at Ranchi. He celebrated two years ago his jubilee of 50 years in the Society.—From *Fr. Van der Scheuren, S. J.*

*Ireland, Our Colleges and the University Examinations.*—To us who have watched with special interest the great progress made by the Catholic colleges of Ireland, within the past few years, since the government by a half-hearted concession gave Catholics a share in her educational grants, the results of the last examinations both under the Royal University and the Intermediate Boards, have been specially gratifying. It has been a struggle of Catholic energy and scholarship with limited resources and no patronage, against Protestant privilege and endowment. Year by year the Catholic colleges have been making headway and have long since routed from the field the Queen's Colleges of Cork and Galway, and other smaller Protestant foundations. One great rival remained—perhaps, one of the best equipped institutions of learning under her Majesty's patronage—we refer to the Queen's College of Belfast. It made a noble fight, but for years was gradually giving way to our University College of Stephen's Green, Dublin. These two disputed the honors of the Royal University. In the last examination the triumph of University College is complete. The quality of her honors is no less remarkable than their number. In the two University examinations proper she won 67 distinctions while her northern rival gained a total of 57.

In mathematics she bore off all the first places. In classics she won the first place in First Arts and the first and second places in Second Arts. In English the first two places were won by her. The solitary honors in Celtic have been also given to a student of University College. And among other victories in these two examinations she carried off the first honors in mathematical physics and chemistry. But the success of University College in medical science is still more brilliant. The First Medical Examination of the Royal University is a purely scientific one and University College prepares students for this examination. Despite her many disadvantages through the lack of laboratories and museums, which the Government at lavish ex-



pense has provided for her Protestant rival, and even for those anomalous institutions of Cork and Galway, nevertheless, in this medical examination she fairly swept the field. Of the sixteen honors awarded, University College secured 9, the remaining 7 were divided up among her Majesty's privileged institutions.

That such glorious results are likely to follow the examinations next summer—the great success of University College in the last Matriculation Examination gives us every reason to hope. The record runs: first class honors 12; second class honors 22; first class exhibitions 4; second class exhibitions 5—Total number of honors 43. Three out of the first four exhibitions, four out of the first six, have been won by University College students. Here again she leads in Classics and Mathematics, as well as in English, German, and Natural Philosophy. Surely, these are brilliant results for University College—results in a competition which embraces all the colleges of Ireland and in a university of the highest standard. Triumph in the classics would not have surprised us; notwithstanding the advantages of some of her Protestant rivals—but triumph in mathematics and science could hardly have been hoped for, at least so early in the struggle, by the most sanguine among us.

But the success and glory of our colleges in Ireland do not end here. What University College was in the Royal University examinations, the venerable and renowned college of Clongowes proved herself to be in the Intermediate Examinations. For the fourth time in succession she holds the premier place, winning the "blue ribbon" of the examinations—the large gold medal for first place in the Senior Grade. Two Clongowes students carried off the gold medals for English in the Middle and Junior Grades. In the Senior Grade she won 4 exhibitions; in the Middle Grade 10 exhibitions and in the Junior 5 exhibitions, making a total of 19 exhibitions, besides many distinctions and prizes.

When we remember that these honors were won in examinations in which 6267 students from the different colleges of Ireland competed, and in examinations, moreover, of such a standard and test as the Intermediate examinations, we have every reason to congratulate old Clongowes on her noble work.

We should like to dwell on the good work done by our other colleges in Ireland, which in their own relative way have similar success to record. The Apostolic College of Mungret, Limerick, merits in a special manner our warmest congratulations. Not only does she hold an honorable place in the Royal University, but her sons in the theological colleges at home and abroad have already, within the few years of her existence, brought her much distinction and glory.

Of the Apostolic College of Mungret, one of Ireland's greatest scholars and most distinguished ecclesiastics, Dr. Healy, the Coadjutor Bishop of Clonfert, writes in terms of high praise. In his work on "Ireland's Ancient Schools and Scholars" he says, after speaking of the ancient monastic glories of Mun-

gret Abbey, with its fifteen hundred Monks:—"Once more bands of students roam through its meadows, and in statelier halls than St. Nessan built, the languages and philosophy of Greece and Rome are taught to eager disciples. There is once more a College at Mungret; once more its students come from afar to seek sanctity and learning under the shadow of the ancient Church of St. Nessan. The Jesuits have there established since 1884 a college which has achieved wonderful success during the brief period of her existence. May St. Nessan and all the other Saints of Mungret help them to revive the ancient glories of their own monastic school, and to send to foreign lands missionaries of the Celtic race as zealous and as learned as the men who in the olden days carried the faith and fame of Erin from the Shannon's banks through so many distant lands, even to the utmost shores of Calabria."

*Appointments.*—Rev. Fr. Sutton former Novice Master is appointed Rector of Miltown Park. Rev. Fr. Murphy, who taught evening dogma in Miltown Park, takes his place as Novice Master. The evening dogma is now taught by Rev. Fr. Sutton. — We were happy to see that Rev. Fr. Carbery, Rector of University College, and Rev. Fr. Walsh took such an active part in the grand celebrations of the Maynooth centennial.

✓ *Jamaica, Jamaica as seen by an American.*—The "Jamaica Post," one of the leading newspapers of Kingston, publishes in the issue of August 8 the following: "Jamaica as seen by an American." A distinguished Protestant gentleman from New York, who has travelled in many countries thus speaks about our climate. "From first to last," says Dr. W. . . , "the most noteworthy thing in Jamaica is the climate. Preconceived notions of perspiring, sweltering humanity, of red hot paving stones, of blistering heat only endurable by persons long resident and the natives, have failed to materialize. Right in Kingston, said to be the hottest place in the Island, it is cooler by several degrees, than in New York City. Kingston would not be a bad summer resort for New Yorkers. We have not found a single night, so far, too hot for comfortable sleep. The alternating breezes, from land and sea, night and day, are very grateful. The equability of temperature—no sudden or extreme changes, as we have in the United States—is remarkable. And then, the advantage of finding within easy distance, by going into the mountains, any temperature one may desire, renders the climate of Jamaica simply ideal.

"This must, in time, be a popular winter resort, especially for Americans. No wonder winter tourists are multiplying. If attention be given to better and faster transportation, to the erection of commodious hotels—making their cuisine more Jamaican than foreign—not imitating the work of English and French *chefs*; to the cheapening of horse and carriage hire for long distances and so on, Jamaica will be the most extensively patronized winter resort within easy reach of the United States.

"It is a shame that this island should be set down in the mind of the public as a 'pestilential country' while there are no facts to justify such an

estimate. The foreigner who comes here, drinks rum, neglects all precautions for health which any fool ought to observe in a tropical country, and then goes home reporting this to be a 'beastly' country, is himself 'beastly.' That this should ever be done by British subjects, is most unaccountable, unless there is a pension in prospect; then one may safely suspect the true animus. It is a pity that it should be for the interest of anyone to give the country a black eye."

*Refutation of Father Pardow.*—The "Jamaica Advocate" of May 18, had the following: "Our plant having been arranged, we are now engaged in getting out our pamphlet '*Refutation of Father Pardow.*' We intend to prepare at least 2000 copies, about 600 of which have been already engaged. Clergymen, school teachers, and others are requested to send in their orders at once, so that we may know approximately how many copies we will be justified in issuing."

The editor of the "Advocate" is a black minister named Dr. Love. *Lucus a non lucendo.*

↳ *Japan, Probability of the Society entering Japan.*—Your Reverence will be interested to know that there is some talk of the possibility of our fathers having colleges in Japan. It was spoken of in a council of the Bishops of Japan, and the idea was favored, if I mistake not, by the majority. I think there would be no hesitation on the part of Ours; the Japanese character seems to have a great charm for some Europeans, a charm which I do not feel at all myself. If the scheme should be realized, professors of English would certainly be in demand; perhaps Missouri may send another representative to the East, though I am sure, if any one should think of crossing the Pacific it would rather be to embrace a missionary life in Hainan, for instance, than to teach a little English in a Japanese college. The official language between Japan and China in the recent negotiations was English; it was a piece of impertinence on the part of Japan to cast aside the venerable Chinese language, which was for ages the only written and official language of Japan.

Rev. Fr. Superior of Macao told me that when, about to sail for China, he visited V. Rev. Fr. Anderledy, his Paternity spoke of the possibility of our fathers getting into Japan, and mentioned his desire to send American fathers there, as he seemed to think that Americans would take well in the East. I understand that Fr. Provincial of France has stated that, if there should be an opportunity of opening a university in Japan, or here in Shanghai, there would be no difficulty in supplying professors. Their province, it seems, is well provided with young fathers and scholastics who have taken literary and scientific degrees or have had a thorough course at the Polytechnic School of Paris, and they say that there would be no lack of vocations if there were question of going to Japan. China is not so attractive. I should be delighted if such an opening should be offered our fathers here in the East.

Japan, as Your Reverence is aware, has an established hierarchy consisting

of an archbishop and several suffragans; this mission of our fathers has a simple vicar-apostolic, and it is interesting to compare numbers, as given in the official report of the Propaganda.

Total population of Japan . . . . .	40,000,000
Total population of Kiang-nan (this Mission) . . . . .	50,000,000
Catholics of Japan . . . . .	44,505
Catholics of Kiang-nan . . . . .	107,000

And it must be remembered that this mission comprises only two of China's twenty-three provinces.

As samples in statistics let me give some more, from a non-Catholic source, for the year 1893.

Catholic missionaries in China . . . . .	530
Catholics (natives) in China . . . . .	525,000
Protestant missionaries in China, Men . . . . .	589
Protestant missionaries in China, Married Women . . . . .	391
Protestant missionaries in China, Single . . . . .	516
<hr/>	
Protestant missionaries in China, Total . . . . .	1496
Native Protestants (converts) . . . . .	37287

I had not intended making this last part so prosaic, but perhaps the above figures will be found more eloquent than anything that I could have written.

—From Mr. Wm. Hornsby.

*Mexico.*—An event worthy of notice is the restoration to Catholic worship of the magnificent church of San Francisco, for many years in the hands of Protestants and now under the care of Ours. The opening took place on the feast of the Sacred Heart, to whom the church has been dedicated and whose name it now bears. The ceremony of consecration was held on the 19th by the Most Rev. Archbishop of Mexico; a good number of the most distinguished people from the city of Mexico, among whom can be mentioned the wife of the President Diaz, were the patrons at that solemn act. On the 21st, the day appointed for the celebration of the first religious services, pontifical high Mass was celebrated by his lordship the bishop of Cuernavaca and the sermon was preached by the bishop of Chilapa. A place of honor was kept for the Most Rev. Archbishops of Mexico and Oaxaca, who were also present.

*Missouri Province, St. Louis, The University.*—At the close of the school year, the University Cadets were honored by the St. Louis Fair Association with a special invitation to take part in an Inter-State encampment of National Guards and Militia Companies, to be held on the fair grounds during the first week of July. The invitation was cordially accepted, and about 60 of the cadets under the command of Major Ferd. Garesché were detailed to engage in a sham battle and give exhibition drills. So well did they acquit themselves as to win from the enthusiastic spectators unstinted encom-

iums, while their gentlemanly behavior throughout reflected credit on the institution which they represented. It was in appreciation of their merits, therefore, that on the occasion of the awarding of prizes the cadets were presented with a beautiful souvenir banner.—On the 20th of September special devotions and sermons were held in the chapel, in atonement for the commemoration of the sacrilegious taking of Rome twenty-five years ago. Similar services of reparation and of sympathy with our Holy Father were held on a larger scale in our churches of St. F. Xavier and St. Joseph. Signatures of over 4000 sodalists and associates of the League to resolutions of protest and sympathy were a conspicuous feature of the expression given in the college and St. Xavier's Church.—The class of Philosophy this year numbers 17, the greatest number on record in the history of the college. Of the two remaining members of last year's rhetoric class, one has entered the novitiate at Florissant and the other is expected to enter shortly.

*The Scholasticate.*—The following changes in the staff of professors have been made. Fr. J. Sullivan, professor of ethics in place of the late Fr. M. Harts, Fr. H. De Laak, professor of physics and mechanics, and Fr. J. Becker, professor of mathematics and astronomy, who have respectively succeeded Fr. W. Rigge, called to assist in the Georgetown Observatory, and Fr. T. Treacy, sent for his tertianship to the novitiate.—Beulah sustained its reputation this year as an ideal villa-spot. The weather was pleasant, and the philosophers returned from their vacation satisfied that no circumstance had been lacking which might assist recuperation of strength for the ensuing year. The events of the outing season were the evening celebration of the "glorious Fourth" and the annual illuminated boat parade on St. Ignatius' night. In the latter there were fourteen floats of almost entirely original designs. As the long flotilla moved slowly across the lake the admiring spectators could see a gothic cathedral, in miniature, of approved architectural style and gorgeously lit up within; a castle upon a mountain with the cave of Montserrat, the whole showing up against the night by the aid of flaring torches. Besides these there was a tall, graceful yacht hung with swinging lanterns and flying streamers, and, interspersed here and there along the line, fantastic scrolls bearing appropriate mottoes. On the return to the island a bonfire, kindled on a raft at some distance from the shore, threw a sudden light over the whole scene and gave an agreeable finish to the evening's festivities. Besides the preparations necessary for these occasions, opportunities were offered to the industrious in the digging of canals and the erection of a strong dock which may be able to withstand the assaults of the winter ice-floes.

*Chicago, Holy Family Church.*—The numerous sodalities connected with this church have been increased lately by the establishment of one for girls over the age of fifteen, whose circumstances have prevented them from becoming members of any of the sodalities already existing. The grand total

of sodalists, who are under the direction of our fathers engaged either in college or in church work, exceeds 6000.

*St. Ignatius' College.*—Fr. M. McMenamy, lately returned from Woodstock, has succeeded Fr. G. Hoefler as prefect of studies and discipline. His task will be no light one, as the present large number of students on the roll, amounting to over 450, with others in prospect to swell the total, sufficiently indicates.

*Sacred Heart Church.*—Fr. J. A. Dowling has been appointed prefect of this church and superior of the Residence in succession to Fr. M. J. Corbett, who has been sent as Spiritual Father to Detroit College.

*Florissant, Novitiate.*—This year's register of Juniors and Novices will be found duly entered on another page. The Tertian Fathers number 11; 7 from Missouri, 3 from Rocky Mountains, and 1 from California. Fr. M. Eicher now discharges the duties of socius of the master of novices, without let or interference arising from attention to other offices or occupations. Fr. J. Mathery has replaced Fr. F. O'Neil as minister and procurator, the latter having been appointed to the office of procurator of St. Mary's College, made vacant by the transfer of Fr. J. Tehan to St. Xavier College, Cincinnati.

*St. Ferdinand's Church.*—Fr. J. Real has been appointed pastor of this church, relieving Fr. J. De Smedt who has succeeded Fr. M. J. Boarman as pastor of SS. Peter and Paul's Church in Detroit.

*Kansas City.*—Fr. F. Hillman, who has been replaced by Fr. C. Lagae as superior and pastor of the Holy Family Church in Omaha, is the present incumbent of the office of superior and pastor of St. Aloysius' Church.

*Omaha, Creighton University.*—Fr. W. Kinsella, for the past two years professor of philosophy in Detroit College, has succeeded Fr. H. Erley as minister of the college and prefect of St. John's Collegiate Church.—The return of better or, at least, less hard times is manifest in the large increase of students in the college, the present attendance being in excess of the total number registered last year.

It has long been the cherished wish of the Hon. John A. Creighton—recently created by His Holiness a Roman Count—to build a permanent home for the Medical College, and thus forever unite the Creighton Memorial (St. Joseph's Hospital) and the Creighton University. The new building is now an assured fact. A valuable business lot has been set apart for it, and an architect is busily at work preparing the plans, specifications and detail-drawings. The design of the exterior of the building, being a modern adaptation of the Italian Renaissance, deals with the basement as the base, the first story as the pedestal, the second story as the shaft and the third story as the frieze of the monument, the whole being crowned with a cornice, which in turn is ornamented with dentals and consoles. This building when completed will be the best, by far of its kind, in the West, and will be, in every respect, a model of what is needed for a medical school and medical teaching. The la-

laboratories, lecture rooms and dissecting room are to be large and commodious, and will be furnished, in recent style, with everything necessary for the proper teaching of modern medicine. There will be ample room for the accommodation of from 300 to 400 students, and it is the hope of the faculty that the building will be completed and ready for occupancy by the middle of the present session.

This Medical College is not a mere nominal attachment to the university, but is under our entire control. The lectures on medical jurisprudence are an integral portion of the course and are to be given this year by Fr. Charles Coppens, S. J.

*Posen, Neb.*—As stated in the last number of the LETTERS, the pastor of this church, Fr. L. Sebstyanski, was pressingly invited by the Rt. Rev. Bishop Horstman, of Cleveland, and the Rev. Fr. Rosinski, pastor of St. Stanislaus' Church in that city, to give a mission in the church for the reclaiming of the misguided Poles, who had followed the former pastor, the apostate Kolasewski, into open rebellion. It was not without misgivings, but, rather, in the face of vile calumnies and determined opposition that the good father set about the work of conversion and reconciliation. Thanks to Divine Providence, in whom he had placed his trust and who hearkened to the fervent prayers poured out by faithful souls, the father's zeal and labors were rewarded with the most gratifying results, even though the success fell short of being complete. In a letter to Rev. Fr. Provincial he thus reports the work done: "Infinite thanks be to Almighty God! Yesterday I returned safe to Posen from the mission in Cleveland. In accordance with the wishes of Bishop Horstman, the mission lasted from April 30 to May 6. During this time I had to preach about forty times. The pastor of the church, Rev. Rosinski, has reckoned the number of conversions from schism at sixty families, besides about 200 individuals, in all about 500 souls. Over 3000 confessions, about 1200 of which were general, were heard, and five sodalities were established. The libellous pamphlet, in which Kolasewski endeavored to asperse my good name, gave extreme displeasure to even his own adherents, the majority of whom abandoned him in consequence." These consoling facts augur badly for the future of the new-fangled sect, named "The Independent Catholic Church" and made up of the obstinate remnants of the unfortunate apostate's followers.

*St. Mary's College.*—Of last year's students three have entered the Society; two philosophers, four rhetoricians, and ten poets have entered the seminary. The piety and devotion of our students is as remarkable this year as ever before. A very large number of them go to weekly Communion and many offer a Communion of Reparation on every Friday. It is consoling to notice the large number from every class who visit the Blessed Sacrament after meals. The prayers, too, after Mass and the Act of Reparation on Friday are recited aloud by all. Congregational singing has become a permanent feature

of worship among the students. It is inspiring to hear the praises of the Blessed Sacrament and of the Blessed Virgin sung by 200 devout worshippers, and the earnestness and devotion with which they sing, every Saturday, the litanies of our Lady would impress the hardest heart. On Friday, Sept. 20, all the students offered holy Communion in reparation for the crime of Italy in seizing the patrimony of the Church.

RETREATS GIVEN BY FATHERS OF THE MISSOURI PROVINCE  
FROM JUNE 25 TO OCTOBER 15, 1895.

RETREATS TO PRIESTS AND TO SEMINARIANS.

<i>Diocese</i>	<i>Retreats</i>	<i>Diocese</i>	<i>Retreats</i>
Chicago	1	Vincennes	2
Dubuque	1	Cincinnati, Semin. Ordinandi	1
Lincoln	1		

RETREATS TO RELIGIOUS COMMUNITIES (Male).

<i>Diocese</i>	<i>Retreats</i>
Chicago, Community of St. Viateur, Kankakee, Ill.	1
Nashville, Christian Brothers, Memphis, Tenn.	1
St. Joseph, Christian Brothers, St. Joseph Mo.	1

RETREATS TO RELIGIOUS COMMUNITIES (Female).

<i>Sisters of</i>	<i>Sisters of</i>
Charity, Mt. St. Joseph, O.....2	Loretto, St. Louis, Mo.....1
“ B.V.M., Chicago, Ill.....4	“ Springfield, Mo.....1
“ “ Council Bluffs, Ia. 1	“ (Toronto), Joliet, Ill.....1
“ “ Davenport, Ia.....1	Mercy, Big Rapids, Mich.....1
“ “ Dubuque, Ia.....2	“ Catawissa, Mo. .... 1
“ “ Lyons, Ia.....1	“ Cedar Rapids, Ia.....1
“ “ Milwaukee, Wis. 1	“ Chicago, Ill.....3
“ “ Sioux City, Ia.....1	“ Cincinnati, O.....1
“ of Nazareth, Helena, Ark. 1	“ Ft. Smith, Ark.....1
“ “ “ Lexington,	“ Independence, Mo.....1
Ky.....1	“ Manistee, Mich.....1
Charity of Nazareth, Martins Ferry,	“ Nashville, Tenn.....1
O.....1	“ Omaha, Neb.....2
Charity of Nazareth, Mt. Vernon, O. 1	“ Ottawa, Ill.....1
“ “ “ Nazareth, Ky 2	Notre Dame, Cincinnati, O.....2
“ “ “ St. Vincent,	“ “ Columbus, O.....1
Ky.....1	“ “ Reading, O.....1
Christian Charity, St. Louis, Mo.....1	School SS. of Notre Dame, Chicago,
Good Shepherd, Carthage, O.....2	Ill.....1
“ “ Chicago, Ill.....2	School SS. of Notre Dame, St. Louis,
“ “ Cincinnati, O.....1	Mo.....1
“ “ Columbus, O.....1	Providence, St. Mary of the Woods,
“ “ Kansas City, Mo.....1	Ind. .... 2
“ “ Louisville, Ky.....2	Providence (Colored), St. Louis, Mo. 1
“ “ Memphis, Tenn.....1	Sacred Heart, Chicago, Ill. . . . 2
“ “ Milwaukee, Wis.....2	“ “ Cincinnati, O. . . . 1
“ “ Newport, Ky.....1	“ “ Grosse Pointe, Mich. 1
“ “ Omaha, Neb.....1	“ “ Omaha, Neb. . . . 2
“ “ Peoria, Ill .....1	“ “ St. Charles, Mo. . . . 1
“ “ St. Louis, Mo.....2	“ “ St. Joseph, Mo. . . . 1
Humility of Mary, Ottumwa, Ia.....1	“ “ St. Louis, Mo. . . . 2
Imm. Heart of Mary, Chicago, Ill.1	St. Benedict, Nauvoo, Ill. . . . 1
Little Company of Mary, Chicago,	St. Clare (Poor Clares), Omaha, Neb. 1
Ill.....1	III. Order of St. Dominic, Memphis,
Loretto, Florissant, Mo.....1	Tenn. . . . . 1
“ Loretto, Ky.....2	



<i>Sisters of</i>	<i>Sisters of</i>
III. Order of St. Dominic, Nashville, Tenn. . . . . 1	St. Joseph, Chicago, Ill. . . . . 1
III. Ord. of St. Dominic, Springfield, Ill. . . . . 1	“ “ Kansas City, Mo. . . . . 1
III. Order of St. Dominic, Traverse City, Mich. . . . . 1	“ “ St. Paul, Minn. . . . . 2
St. Francis, Clinton, Ia. . . . . 1	“ “ St. Louis, Mo. . . . . 2
“ “ Gray Horse, Okl. Terr. 1	Ursuline Sisters, St. Martin's, O. . . . 1
“ “ La Crosse, Wis. . . . . 2	“ “ Springfield, Ill. . . . . 1
“ “ Polander, Neb. . . . . 1	Visitation B. V. M., Dubuque, Ia. . . . 1
“ “ Purcell, Okl. Terr. . . . . 1	“ “ Maysville, Ky. . . . . 1
	“ “ St. Paul, Minn. . . . . 1
	“ “ St. Louis, Mo. . . . . 2

RETREATS TO LAY PERSONS.

College Graduates . . . . .	3
Children of Mary Sodality, S. Heart Convent, St. Joseph, Mo. . . . .	1
Married Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo. . . . .	1
Young “ “ Cathedral, Belleville, Ill. . . . .	1
Inmates of Home for the Aged, Milwaukee, Wis. . . . .	1
“ “ “ “ St. Louis, Mo. . . . .	1
Children at Convent of Good Shepherd, Newport, Ky. . . . .	1
Penitents “ “ “ “ “ Chicago, Ill. . . . .	1
“ “ “ “ “ “ Memphis, Tenn. . . . .	1
“ “ “ “ “ “ Milwaukee, Wis. . . . .	1
“ “ “ “ “ “ Newport, Ky. . . . .	1
“ “ “ “ “ “ Omaha, Neb. . . . .	1
“ “ “ “ “ “ Peoria, Ill. . . . .	1
“ “ “ “ “ “ St. Louis, Mo. . . . .	1

SUMMARY OF THE RETREATS.

To Priests and to Seminarians . . . . .	6
“ Religious Communities (Male) . . . . .	3
“ “ “ (Female) . . . . .	105
“ Lay Persons . . . . .	16

Total, 130

✓ *Honors to Father Marquette.*—Besides the statue of this father to be erected in the National Capital at Washington, our oldest university has honored his memory with a magnificent window in Memorial Hall. It is a custom for various classes and graduates of Harvard to give the windows in the large university hall. The latest window has just been put up by the class of 1875. The subject is the exploration of the Mississippi valley and the great central portion of the country, the figures being of La Salle and Père Marquette. These figures are both in dark colors and stand out distinctly and prominently against the bright background. They are pretty nearly of life size. In the figures of the noble missionary father, Marquette, is seen the self-devoted missionary and pioneer of the 17th century—an inefaceable figure in the history of our continent. He is dressed in the garb of the Jesuits and uplifts a cross in his right hand. In the small panel beneath the figure is the seal of the Society of Jesus. The window is one of the most elaborate and costly in the hall. It has been in construction for over a year. The glass is entirely English and Venetian.

Chicago is not to be behind in honoring the Jesuit missionary. A handsome historic frieze in favrile glass has been recently completed by Tiffany and Co.,

of New York. The frieze represents scenes in the travels of Père Marquette and Joliet, the French voyageurs who descended the Mississippi about 1673. There are 200,000 pieces of glass and 10,000 pieces of pearl used in the work. The work is intended to form panels in the rotunda of the new Marquette building in Chicago. It covers a space 4 feet high and 112 feet long. In three of the larger panels there is portrayed the departure of Père Marquette and Joliet from St. Ignace. Another scene is the meeting between Joliet and the chief of the Illinois Indians, the latter holding out the pipe of peace. Another panel represents the death of Marquette. There are portrayed implements of war and of the chase of the seventeenth century and full-sized figures of Indians, Canadian voyageurs, and gentlemen of France. Running along the top of the panels there are inscriptions consisting of sentences spoken by the characters represented. The work took a year to complete.

*New Mexico Mission.*—The number in our college at Denver, though increased, is less than in the past, owing to the depression under which Colorado and the neighboring states have been laboring since the repeal of the Silver Bill. Ours are confident, however, that with the revival of business the number of students will soon surpass all former numbers. The spirit among the boys at present is excellent, far better than it was formerly.—From the other houses of the Mission all the reports which have come to us are good; plenty of work is being done by Ours in Colorado, New Mexico, and Texas, where some of the parishes are as extensive as a couple of the Eastern dioceses. Father Bueno has been giving missions with consoling results in Southeastern Colorado to the Spanish-speaking residents. He heard confessions of some who had not approached the sacraments for 20, 50, and even 60 years. Some apostates were also reclaimed, among them two who were assistant ministers, and another who was sexton of a Presbyterian church. More than 18 Catholic families who were attending Protestant churches have been brought back to the true fold and their children taken from the Protestant ministers and sent to the Catholic Sunday school. At the end of each mission all the men came up to the altar and, after renewing their vows, promised not to attend any more Protestant meetings. That this fruit may be preserved, a missionary has been secured who will visit these towns every month, give the people an opportunity of approaching the sacraments, and keep up the Sunday school for the children. In Trinidad, Colorado, we learn that Father Modestus (Izaguirre) is doing wonders both among the Americans and the Mexicans.

*New Orleans Mission, Spring Hill.*—There has been a falling off in our numbers as compared with last year. More than two-thirds of our boys come from Louisiana, and, as the crops have been bad, many were unable to return. Again, owing to the depreciation of Mexican money, no Mexican

boys have come to us this year, whereas formerly there were from twelve to fifteen.

*Grand Coteau.*—Our vacations this year were again spent at Lake Charles on the Calcasieu River. Fr. Whitney was our vacation minister, and he did all in his power to enable us to spend a happy time. We returned home well satisfied with our stay on the lovely banks of the Calcasieu and feeling much improved in health and strength. Our retreat this year was given by Fr. Power. It finished on the feast of St. Ignatius. On this day our new rector, Rev. Fr. De Stockalper, was installed, succeeding Fr. Butler, who is "Magister Juniorum" at Macon, Ga. Fr. Rector teaches ethics and metaphysics; Fr. De Potter, just returned from his tertianship at Tronchiennes, Belgium, is minister, prefect of studies and professor of 1st year; Fr. Maring teaches the sciences; Fr. Wolfe has charge of the mathematics; Fr. O'Connor is to have his headquarters here, but his field of labor will include the whole of Southern Louisiana.

*Macon, The Novitiate.*—In the general reorganization of the plan of studies in our colleges this summer, the juniorate also has fallen in for its share. As a rule it is hereafter to last three years. One of the most important changes made in the curriculum concerns mathematics. This has been placed on an equal footing with Latin and Greek as regards the time to be devoted to it. arithmetic, algebra, and geometry are to be studied thoroughly in the juniorate, so that in philosophy the scholastics may be able to begin trigonometry the first year. Wentworth's mathematical series is to be used throughout. The juniors' library has by the kindness of Fr. Visitor been enriched with a number of reference books which were badly needed.

*Novitiates.*—The number of Juniors and Novices in the different Novitiates on Oct. 1 was as follows:—

	NOVICES						JUNIORS			
	Scholastics			Brothers			1st yr	2d yr	3d yr	Tot.
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.				
Maryl.-New York	20	14	34	7	4	11	17	20	16	53
Missouri .....	14	9	23	4	2	6	14	16	...	30
Canada .....	4	12	16	4	...	4	5	6	...	11
New Orleans.....	4	11	15	1	2	3	11	7	...	18
Rocky Mountains	4	15	19	1	5	6	4	...	...	4
California .....	15	14	29	6	1	7	10	14	...	24
Buffalo Mission..	5	7	12	...	2	2	6	7	...	13
New Mexico*.....	...	2	2	...	...	...	1	3	...	4
Total,	66	84	150	23	16	39	68	73	16	157

\* The novices and juniors of the Mission of New Mexico are at Florissant.

*Philadelphia, St. Joseph's College.*—The chief item of interest this year regarding St. Joseph's College is that we have opened our class of philosophy, so that our college course has thus received its legitimate completion and

reached its crowning point. From the number of students in the classes leading up to philosophy, we have good reason to hope that the full course now started will be kept up without interruption.

*St. Joseph's Parochial School.*—There is a very gratifying increase in the attendance at our parochial school; we have at present 619 boys and girls, which is 50 more than at this time last year, and last year's attendance was the highest in the history of the school.

*Portugal, A Mission to the Portuguese in New Bedford and Fall River.*—Two Portuguese fathers of the Society came to this country in the beginning of September, upon the invitation of the parish priest of the Portuguese church in New Bedford, Fr. Anthony Neves. These fathers are Father Emmanuel Villela, *Miss. excur.* from the Novitiate at Barro, and Father John Justino, *trad. exercit.* from the House for Retreats at Braga. They are to remain three months in order to give missions to the Portuguese in the diocese of Providence, especially at Fall River and New Bedford, where there are about 6000 of their countrymen. They have begun their work at Fall River, where there are some 2500 Portuguese. As the Portuguese church is not large enough to hold them all, the French church of St. Matthew—where the Portuguese have a Mass every Sunday by one of their own priests—is also used for the mission. Each father thus has his own church and congregation. The opening of the mission was announced by the fathers on Sunday Sept. 15, to begin on the following Sunday. The intervening week was employed in a mission to the children, instructing them especially in the catechism, since not having been sent to the church during the year these children were found to be very ignorant. Both churches were employed for this purpose; Fr. Villela teaching in the French church from 2 to 5 in the afternoon, and from 7.30 to 8.30 in the evening, while Fr. Justino taught in the Portuguese church from 6 to 7 in the morning and from 5 to 6 and from 7.30 to 8.30 in the afternoon and evening. They also taught the children and the people some simple hymns, of which the Portuguese are very fond. Some 400 people, most of whom were men, attended the evening instruction at the Portuguese church and about the same number at the French church. Fr. Villela writes us: "The order we follow is to intersperse the teaching with hymns; while in the evening the rosary is said and a little procession is made with the mission banner and the statues of the child Jesus and the Blessed Virgin which we brought with us. During the mission we will have an instruction at 6 o'clock in the morning, immediately after Mass, from 5 to 6 in the evening we will teach the catechism to the children, at 7.15 the rosary and hymns followed by the sermon, to be concluded by the act of contrition sung by the father who preaches, and the people. The rest of the time is for confessions. We shall have Communion for the children on Sept. 29 and general Communion on October 6. We expect much fruit from the mission, as these people have

great faith." These fathers have promised to send us a full account of their work, and have also put us in communication with some of their province in Portugal, who will give us an account of the progress of the Society in that country.

P. S. We learn just as we are going to press that the mission at Fall River was successful and that on Oct. 13 the two fathers opened a mission at New Bedford.

*Rocky Mountain Mission, A New Scholasticate.* — In the heart of the Rockies, like an oasis in the desert flourishes St. Ignatius' Mission, the grand centre of all the missions in the Northwest. To this retired though picturesque abode, twenty-one young men, five of whom are theologians the rest philosophers, have come from the various Indian Missions 1000 miles around, to prepare themselves to follow in the path of Father De Smet, and his saintly companions. There could scarcely be found a more jovial number of young scholastics. Their four, five, and six years of prefecting and teaching is over, and now, in spite of the hard studies they have entered upon, they think, and justly so, that they have come to a paradise. Faces that did not behold each other since their years of novice life, now smile as they pass each other again. Scenes of former times are recalled to mind, and many a merry laugh fills the recreation room. That they may spend their time of philosophy and theology together, is the wish and prayer of all alike. St. Ignatius is admirably adapted for a scholasticate, plenty of pure dry mountain air, good water, beautiful and picturesque surroundings. The building is large, roomy and well lighted, with all the modern improvements, steam heating, etc. Most of the rooms are small but very cosy and comfortable, and sufficiently large enough for one person. Fr. De La Motte is professor of theology, Fr. Chianale of philosophy, and Mr. Cardon of mathematics, while Fr. Neate, recently ordained, takes Fr. Chianale's place at Umatilla.

*Seattle.*—In Seattle we have a magnificent field; a large parish with the people extremely well disposed towards us. The city is a place of great importance, and, though only fifteen years old, it has a population of seventy thousand. Its resources and its ready communication with the Orient give well founded hopes that it will before long vie with the metropolis of the Pacific Coast for the trade of India, China, Australia, etc. We are, consequently, trying to keep pace with the progress of the place, and have a well-appointed parish, and a fine building with good accommodations for our "Collegium Inchoatum," which will be continued this year with renewed vigor. Fr. Garrand is rector of the parish and president of the college, Fr. Nicholson and Mr. Brusten are teaching, while Fr. Trivelli has a class of Latin in addition to helping in the parish.

Fr. Bougis, Fr. Vasta, and Fr. Sansone are making their tertianship at

Florissant; Fr. Brounts is among the Cheyennes. Fr. Van Ree is at Prairie du Chien. Fr. Guidi is in charge of Missoula. Fr. Dethoor is at Arlee.

✓ *Rome.*—V. Rev. Father General with all the Curia moved to Fiesole at the beginning of July, to spend the dangerous season of the summer months out of reach of the Roman fevers. The Rev. Fr. Freddi, Assistant for Italy, who had been prostrated by fever, was speedily restored by the change of air. Several other fathers, on business of various kinds, have been spending these months here. A beautiful place Fiesole is. To the eye still new to Italian scenes it is an ideal spot. The height on which it stands presents the boldest front of all the hills round the valley of the Arno. The villas seem to hang precipitously upon it, up to San Girolamo, which just nestles under the old Franciscan monastery, standing above us, and covering the site of the ancient acropolis of Fiesole. Away beneath us lies Florence, which has been poetically likened to a water-lily resting on the bosom of a lake; and villas and hills rise and roll away all round; and a spur of the Apennines just reaches down thus far. From Fiesole may be seen Monte Senario, the cradle of the Servite Order, crowning a neighboring height to the north. Vallombrosa with its forests is enconced in a hollow of the Apennines to the East. We do not see Camaldoli from here; but it is on the other side of that range, whence the Arno flows round to Florence. Alvernia too is somewhere about those parts. The fathers of the Civiltà Cattolica, who take their summer rest on the far side of this spur of the Apennines, are in the midst of a similar set of religious associations.

The Brief of His Holiness to our Father General, on the mission to the Copts, was dated on the Feast of our Holy Father St. Ignatius, and was signed by the Pope himself. It was a delicate way of conveying his felicitations. The Brief, which has been published in various papers, accompanied a contribution from His Holiness for the aid of our fathers who are engaged on that promising mission.

Our fathers in Florence, after many years of uncertainty as to their position and prospects, have now settled down with a new little church of their own and a fair piece of property, in one of the suburbs lying in the direction of Fiesole. Time and prudence are shaping their future policy. In the midst of so many shifting conditions about them, with so much temporizing on the part of Catholics in dealing with the new *regime*; with little to back our efforts, no means in the country, Florence itself subsisting largely on its vast colony of English-speaking residents, it will take time and perhaps some more Revolutions before our fathers or any one else can find a fixed state of affairs to rely on. It is probable that some more severe lessons will have to be inculcated by main force on the slow minds of so many time-servers, whose half-and-half service is neither one thing nor the other. A fair portion of Italian Catholicity has already become one thing; that is to say, it has become indifferent and worse, as the result of forty years of unscrupulous and anti-

Christian revolution. It remains yet that a good portion becomes genuinely Christian, and drops the half of its time-serving policy which has served the cause neither of God nor mammon. An awakening has already taken place in northern Italy. Towards the south it has scarcely begun. Florence, though it lies towards the north, ranks with things southern in this respect.

As is already well known, Father Franz Ehrle has been constrained, in spite of his own efforts and those of Superiors, to accept the prefecture of the Vatican Library, with apartments in the Vatican, and the full responsibility of that department resting on himself alone. However, he has had things tempered down so far, that he can spend his time somewhat at our residence on the Borgo Santo Spirito close by, where he has lived up to this.—Father Sarramagna, the substitute secretary for France from the Province of Toulouse, has suffered recently from a very severe attack in the lungs. He is convalescent. His duties in the Curia have been assumed by Fr. Charrier of the province of Lyons.

It is now generally known that Fr. J. Pollen from England, Fr. Edmund Hogan from Ireland and Fr. Achille Schmidt of the Venetian Province will soon be in Rome to join the band of archivists. This will make the number engaged there in active work just the same as last year—five in all. Fr. Ant. Astrain is either already back in Spain, or is on his way thither, making researches as he goes. Fr. Pizzolari has returned to active life in the Venetian Province.—Fr. Hœvelman of the German Province has arrived in Fiesole to pursue some special researches. On Sept. 28, the last party of the Curia departed for Rome, leaving only Father Gerste and Father Hughes at Fiesole with Fr. Rosa, Superior. Fr. Hœvelman, a young father, who finished his studies at Ditton Hall only two or three years ago, has gone on for a month to Rome, to see Fr. Ehrle; then he will return to pursue some special researches. Father Hughes will remain at Fiesole for an indefinite period.

*The Collegio Germanico, A correction.*—On page 342 of the April number of the LETTERS you print some notes on the Collegio Germanico which are rather inaccurate. I am sorry that you were not aware of the lengthy review of Card. Steinhuber's history, in the March number of the "Stimmen." The review is written by Fr. Granderath who lives at the Germanico, and it is very interesting. The Society of Jesus saved the Church in Germany and the German College was one of its main instruments. It is one of the great works of our holy Father, who, when all resources seemed to fail, said: "I shall keep it up alone, should I have to sell myself into slavery." Under the generalship of Fr. Laynez the difficulties became so great, that, at the advice of the cardinals, he admitted paying students (especially *nobles*) from all nationalities. Thus it ceased to be the "German" College. This state of affairs continued till the accession of Gregory XIII., the great friend of the Society, who became its second founder. I should have mentioned above that St. Ignatius himself drew up the Statutes or Constitutions of the college which have become the pattern of the Statutes of many seminaries since.

Your correspondent says the college was suppressed with the Society. This is not true. The management of the college was entrusted to secular priests, and the teaching to—Dominicans! But there was nothing but trouble, see "Stimmen" pp. 324-325. When the French took Rome in 1798, the college was suppressed. He says further that it was re-established in 1814. It was restored in 1817 and the first two students appeared in 1818. He says it found a home in the Professed House till 1848—they left the Professed House in 1851. He asserts that it counts *two or three* cardinals. From the year of its foundation 1552 to 1894 there entered 5748 students. Among its alumni are 28 cardinals, 47 archbishops (5 prince-bishop electors and 21 primates), 280 bishops, 31 administrators of dioceses, 70 abbots and provosts of cathedrals, and a great number of vicars-general and cathedral dignitaries. In short the German College is one of the glories of the Society.—*From Fr. Guldner.*

*Appreciation of Our Fathers at Rome—A Letter from Father Heuser, editor of the "American Ecclesiastical Review," to Father Provincial.*—I meant to call on you when passing through New York on my way home, for if my best feelings have always been mingled with the sense of affectionate admiration for the sons of St. Ignatius, that sense has been deepened and intensified during the two months I was allowed to spend in the holy City. No doubt the kindness of individual friends, such as Fathers Brandi, Hughes and others whom I met there habitually, has done much to rouse in me a grateful spirit of acknowledgment; but I have tried to abstract from this when judging of the things I saw, and my conviction, seconded by many observant men to whom I spoke on the subject, is that the sons of St. Ignatius are in our mother City, as in most other places, the truest salt of the earth. May it ever be thus! A young American priest who attended the Holy Week services at the Gesù, where the students of the Collegio Germanico were this year performing the functions, said to me: If I had come to Rome to see nothing else but the deportment of these students at the sacred offices, I should return satisfied that all the marvels of Christian Rome could not make a deeper impression on me. So it is with the preachers, the professors, the literature. Father Hughes is hard at work in the archives, from early morning, and never looks up from his paleography until you tap him on the shoulder. His example has made me vow to do better work hereafter. His Eminence Cardinal Mazzella, whom I saw repeatedly, is also, I fear, being overworked by our dear Holy Father who never spares any good power for bettering the conditions around him. He has asked several times for a little vacation, but the Holy Father always smiles and says: "I cannot spare you just now." But I must not weary you with too long an epistle. I wanted only to say all this and more to you.



*The Scholasticates* had on Oct. 1 the following number of students:—

	THEOLOGIANs			PHILOSOPHERs			
	Long course	Short course	Total	1st year	2d year	3d year	Total
Woodstock .....	60	20	80	14	9	11	34
St. Louis .....	...	...	...	13	19	22	54
Montreal.....	22	5	27	15	...	8	23
Grand Coteau.....	1	...	1	16	11	7	34
St. Ignatius (R'y Mts.)	...	5	5	16	...	...	16
Total,	83	30	113	74	41	46	161

*Spain.*—Mrs. Justa Lopez Martinez foundress of the college of Valladolid has left Ours twenty-one millions *en papel del Estado* (Bonds?). Fr. Mendive's first volume is already out, it has 350 pages. The rest of the volumes will be just as big, but the important matter will be printed in large type and the others in small.

*Troy, The Boys' Sodality.*—On Sept. 1 the Boys' Sodality resumed meetings after summer vacation with 303 active members, and 62 boys on the waiting list ready to fill vacancies. This is an excellent figure when it is remembered, that the expedient of measuring candidates excludes the younger boys, so that all of the above sodality members can pass for 13 years of age at least. The grand rally for fall operations has been perfected by arrangements for a torch light parade to occur in a couple of weeks. This event is to be followed by the annual field day. Pious exercises are skilfully sandwiched in between these engrossing affairs. In as much as our Boys' Sodality has from the beginning included all of the lads of the locality, good, bad, and indifferent, it must stand as a sort of an experiment. As such it seems successful. Not only the enthusiasm of the younger element is unabated, but the effect of early training is clearly visible in the young men. Nearly all of them on outgrowing the boys' organization enter as a matter of course the Young Men's Sodality, which at present has a membership of 380. It is a most encouraging fact that the total abstinence pledge taken in the boys' sodality is being kept almost universally by the young men who have graduated from that organization. A few more years of fidelity in this respect will remove our local besetting sin of intoxication. While so much is being done for boys of 13 and above, a more select organization forms younger lads to piety. It is the St. John Berchman's Sanctuary Society formed 18 months ago and under the direction of Brother Benedict of the Christian Brothers. This Society numbers 83 professed members, 8 novices and 15 postulants, and is probably one of the largest and best disciplined associations of the kind in existence. Besides attendance in the sanctuary, meetings are held every Sunday, and a triduum is conducted before the feast of the holy patron. Receptions are held twice in the year and are most interesting. When the eighty or

so professed arise in the sanctuary, and, in resonant tones, proclaim that the novices are worthy of the holy habit, one might imagine that a revival of ancient monastic glory is imminent. The monthly Communion is of course well cared for. The sodality boys receive with the young men on the second Sunday of the month, the sanctuary boys on the fourth Sunday. To sum up it may be asserted, that our youth of the male sex give a very generous and encouraging response to the efforts made in their behalf. Visiting fathers remark the unusual number of young men and boys to be found at the church, and in all probability the future will find them a still more prominent factor in the congregation. Such results are certainly desirable, for as the late good Fr. Fulton used to say, "the condition of affairs in most sodalities encourages the idea that Heaven is strictly a female institution."

✓ *Zambesi, A few words from Fr. Daignault. Bulawayo, Matabeleland, June 11, 1895.*—You must forgive me for not writing sooner, as you see I have shifted my tent from Keilands to Bulawayo. I arrived here a few weeks ago. I had before me a journey of some 1200 miles; it took our first fathers four months in an ox-wagon to do it and now it is easily made in seven days, partly by train, partly by post cart. As it is, it is a hard trip, which I would not advise anybody to take for pleasure sake. One has to travel day and night; the accommodation on the road has not yet reached the American standard, and it will take a few years more before the roads are macadamized! If the change in travelling has been very great, the transformation of the country itself has not been less wonderful. The tyrannical system of government under which blacks and whites formerly groaned has completely disappeared. Two years ago nobody could travel anywhere in the whole length and breadth of the land, but with the expressed permission of Lo Bengula; when after delays of months the permission had been obtained, one was always exposed to be stopped anywhere by rascal savages out of temper, had to submit to all kinds of impertinence and insults, was robbed or abandoned by his natives servants, as they chose. The white man was considered and treated as a dog and called so to his face. Now freedom and security exist all over the country, which is rapidly becoming civilized.

Bulawayo, which on the 4th of June was just one year old, numbers some fifteen hundred inhabitants, the streets are well laid out, the houses fairly well built in brick, and are improving every day. Though it may never become another Johannesburg, there is no doubt that it is destined to become an important centre. There are already some 125 Catholics in Bulawayo all of them with a big fortune in prospect, but for the moment not much richer than their penniless pastor. Our church is a small corrugated iron building, just one room 11 feet by 26. It is also my dwelling room and consequently we cannot yet keep the Blessed Sacrament. We are talking of building a brick chapel, but till now funds are wanting. There are five Dominican Sisters

here in charge of the hospital. You ought to see what kind of a place it is. A few ragged tents and some mud huts with the bare ground as a floor. For nine long months the sisters had no other dwelling than a wretched marquee, which left them exposed to the bitter cold winds of the winter and the rains of the summer months. The Superioress, Mother Jacoba, has in consequence contracted a painful illness which may last for years. The good which these devoted sisters do is really very great, and the gratitude of their patients is unbounded. They hope soon to open a school. We had the land but we want the money to put up a decent building and the sisters are too few for the work. I am now quite alone in this place, but as soon as we can see our way we shall try to open a boys' school. I hope to get an assistant. I would not mind the work of the ministry, the more there is the better; but what I dread is to undertake building without means.

*Home News.*—The ordinations took place on June 24, 25, and 26. As his Eminence Cardinal Gibbons was absent in Europe, the Apostolic Delegate, Archbishop Satolli, kindly consented to ordain our scholastics. He spent the three days with us and edified us all. His words to the new priests were so earnest and devoted as to give them a high idea of his sincere piety and devotedness. The following are the names of those ordained for the Maryland-New York Province: Thomas Cryan, Owen A. Hill, John S. Hollohan, David W. Hearn, George A. Pettit, Henry A. Judge, James I. Deck, Charles B. Macksey, Edward Corbett, Edmund I. Burke, James A. Gillespie, Albert A. Ulrich, Joseph H. Rockwell; for the Missouri Province: John B. Hemann, Edward P. Coppinger, Francis X. Mara, Charles B. Moulinier, John I. Sennhauser, Arthur P. Van Antwerp, James I. Meloy; for the New Orleans Mission: Daniel P. Lawton, John H. Meyer; for the Rocky Mountain Mission: Hubert A. Post, John Van der Pol; for the Mexico Province: Casimir Alvarez, Victor Gerbolés.

*Our Vacations* were spent at St. Inigos, as usual, but for the first time since the accident of 1891, the philosophers joined the theologians. We left Woodstock by the 4 o'clock train and reached Baltimore in time to sail on the "Lancaster" which had been chartered especially for the occasion. The evening sail down the Chesapeake was delightful. We reached St. Inigos about two o'clock A. M. Everything conspired to make the vacation all that could be desired. All day excursions were made to Smith's Creek, Piny Point, and, for the first time in several years, to Howgate Island. A new feature was the German picnic held on our grounds under the big tent. We returned by night and reached Baltimore in time to take the four A. M. train, which was a great convenience to our priests who were thus enabled to say Mass at an early hour. All agreed that it was one of the happiest vacations they had spent at St. Inigos and that the presence of the philosophers added much to the enjoyment of all.

*Faculty Changes.*—Fr. Brett is teaching De Religione et Ecclesia; Fr. Casey De Deo Uno et Trino; Fr. Sabetti is explaining the first part of Moral and is still Prefect of Studies; Fr. Mass is explaining Genesis and the Psalms; Fr. James Smith has the Short Course and is explaining the first volume of Hurter; Fr. Aloysius Brosnan is teaching Metaphysics; Fr. John Brosnan, Mathematics and Chemistry; Fr. McAtee has charge of the parish; Fr. Joseph Renaud is procurator as well as minister. The rest are as last year,

The following items have reached us too late to be put in their proper place:—

*France.*—The “loi d’abonnement,” which by excessive taxation threatens to ruin the Religious Congregations, does not affect the Society for two reasons: (1) We are not recognized by law; (2) All our property is held by private individuals. It is not clear yet what will become of the congregations which are subject to the law. By far the majority will resist; if all did there is no doubt that the government would fail, but, as in many former cases, the want of union among the Catholics may prove to be a great misfortune.

*Province of Lyons.*—Our new college at Lyons, aux Brotteaux, was opened on Oct. 5. This year there will be only the three lower classes. This college, which is a day school, has been erected with all modern improvements in ventilation, light and heat. It is called the College of the Holy Trinity, the title of the college of the old Society at Lyons, now the “Lycée National.” Towards the end of August a fire destroyed a part of this new college, but it is being rebuilt.—In general our colleges and residences throughout France remain in the same state. Superiors hesitate to remove the scholasticates and novitiates back to France as there is no assurance of peace for the future.

FR. HENRY BEHRENS, for many years superior of the Buffalo Mission, died at Canisius College, Buffalo, on Oct. 17, aged 80 years.—R. I. P.

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#### OFFICE OF THE LETTERS.

*The contribution of the “Woodstock Academy of the Ratio” has been held for our next number, on account of matter which could not be well kept without losing its interest. Our next number will be issued in February. Contributions should reach us before February 1. We again remind our foreign readers that they should send us a copy of their province catalogue, or notify us in some way, if they wish us to continue sending them the LETTERS.*

## Students in our Colleges in the U. States and Canada, 1894-'95

PLACE	COLLEGE	PROVINCE	1894-'95									'93-'94		
			Number of students	in course		College course	Grammar	Latin Rudiments	B. S.	Commercial course	Preparatory	Number of students	A. M.	
				2 A. M.	2 A. B.								A. M.	A. B.
<i>Classical Course</i>														
New York.....	St. Francis Xav.*	Md. N. Y.....	766	15	20	157	267	164	.....	.....	178	729	13	16
San Francisco, Cal.	St. Ignatius*	Turin.....	496	.....	41	121	61	.....	.....	273	561	.....	.....	.....
Montreal, Can. ....	St. Mary's.....	Miss. of Can.	524	.....	5	173	142	147	.....	62	461	.....	.....	.....
Worcester, Mass....	Holy Cross.....	Md. N. Y.....	250	.....	42	173	65	12	.....	.....	298	4	32	.....
Georgetown, D.C....	Georget'n Univ. †	" ".....	296	8	22	141	115	40	.....	.....	287	9	14	.....
Fordham, N. Y.....	St. John's.....	" ".....	254	.....	13	92	80	82	.....	.....	280	.....	11	.....
Baltimore, Md.....	Loyola*.....	" ".....	244	3	4	56	143	45	.....	.....	213	13	.....	.....
Philadelphia, Pa....	St. Joseph's*.....	" ".....	194	.....	.....	40	110	44	.....	.....	168	.....	.....	.....
Jersey City, N. J....	St. Peter's*.....	" ".....	240	.....	.....	51	87	102	.....	.....	157	.....	.....	.....
Omaha, Neb.....	Creighton*.....	Missouri.....	164	2	6	47	117	.....	.....	.....	148	4	6	.....
Galveston, Texas....	St. Mary's Univ.*	N. O. Miss....	126	.....	4	28	49	27	.....	22	107	.....	.....	.....
Denver, Col.....	Sacred Heart.....	Naples.....	117	.....	.....	22	59	7	.....	29	111	9	5	.....
Spokane, Wash.....	Gonzaga.....	Turin.....	87	.....	3	28	47	.....	.....	12	69	.....	.....	.....
<i>Classical and Commercial</i>														
Chicago, Ill.....	St. Ignatius*	Missouri.....	494	.....	12	101	168	93	.....	89	43	446	1	6
New Orleans, La....	Immac. Conc.*	N. O. Miss....	346	9	11	63	68	.....	2	64	151	397	6	8
Cincinnati, O.....	St. Xavier*	Missouri.....	383	.....	8	95	188	.....	.....	83	17	397	.....	9
Boston, Mass.....	Boston*.....	Md. N. Y.....	404	.....	17	139	124	99	.....	18	24	393	.....	24
Detroit, Mich.....	Detroit*	Missouri.....	300	.....	9	82	181	.....	.....	37	.....	308	.....	10
Buffalo, N. Y.....	Canisius.....	German.....	288	5	5	57	118	29	.....	77	7	296	3	.....
St. Louis, Mo.....	St. Louis Univ.*	Missouri.....	304	.....	6	75	138	.....	.....	61	30	286	2	12
Milwaukee, Wis....	Marquette*	" ".....	232	4	11	74	99	.....	.....	59	.....	236	.....	8
Kansas.....	St. Mary's.....	" ".....	209	2	4	65	64	.....	.....	80	.....	222	.....	9
Santa Clara, Cal....	Santa Clara.....	Turin.....	240	1	2	119	43	.....	.....	50	28	184	.....	.....
Cleveland, O.....	St. Ignatius*	German.....	230	2	1	55	92	.....	.....	71	12	173	.....	2
San José, Cal.....	St. Joseph's*.....	Turin.....	127	.....	.....	4	40	15	.....	16	52	163	.....	.....
Spring Hill, Ala....	Spring Hill.....	N. O. Miss....	156	3	8	53	40	.....	12	63	.....	161	1	6
Washington, D. C..	Gonzaga*.....	Md. N. Y.....	138	.....	.....	15	31	47	.....	20	25	150	.....	.....
Manitoba.....	St. Boniface.....	Miss. of Can.	78	.....	2	16	28	.....	.....	28	6	86	.....	1
<b>TOTAL</b>			<b>7867</b>	<b>54</b>	<b>215</b>	<b>2052</b>	<b>2834</b>	<b>1014</b>	<b>14</b>	<b>816</b>	<b>971</b>	<b>7487</b>	<b>65</b>	<b>179</b>

\* Day College. † School of Law, 304; School of Medicine, 125; School of Arts, 296; Total, 725.

‡ Exclusive—except the A. M.'s—of the Post-Graduate course.

§ N. B. The A. M.'s and A. B.'s are counted in the College course.

# Students in our Colleges in the U. States and Canada, Oct. 1, 1895

PLACE	COLLEGE	PROVINCE	1895										1894					
			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			
<i>Classical Course</i>																		
New York.....	St. Francis Xav.*	Md. N. Y.....	666			666		161	235	165		105		692	1692			
San Francisco, Cal.	St. Ignatius*	Turin.....	524			524		67	110	56		291		574	574			
Montreal, Can.....	St. Mary's.....	Miss. of Can.	452	156	43	253		144	179	92		37	161	348	509			
Georgetown, D.C.....	Georget'n Univ. †	Md. N. Y.....	255	204	6	45	17	121	92	25			206	57	263			
Jersey City, N. J.....	St. Peter's*	" "	250			250		69	89	92				227	227			
Baltimore, Md.....	Loyola *	" "	181			181		57	124					224	224			
Denver, Col.....	Sacred Heart.....	Naples.....	100	48	9	43		25	23	37		15	50	52	102			
Fordham, N. Y.....	St. John's.....	Md. N. Y.....	200	151		49		74	46	80			171	65	236			
Worcester, Mass.....	Holy Cross.....	" "	253	201		52		159	82	12			159	62	221			
Philadelphia, Pa.....	St. Joseph's*	" "	166			166		51	85	30				187	187			
Omaha, Neb.....	Creighton *	Missouri.....	174			174		56	118					168	168			
Galveston, Texas.....	St. Mary's Univ.*	N. O. Miss.....	103			103		30	55			18		102	102			
Spokane, Wash.....	Gonzaga.....	Turin.....	72	33	1	38		29	35	8			31	41	72			
<i>Classical and Commercial</i>																		
Chicago, Ill.....	St. Ignatius*	Missouri.....	454			454		109	179	62	75	29		438	438			
Boston, Mass.....	Boston*	Md. N. Y.....	386			386		126	120	109	8	23		375	375			
Cincinnati, O.....	St. Xavier*	Missouri.....	378			378		101	196		62	19		304	304			
New Orleans, La.....	Inmac. Conc.*	N. O. Miss.....	298			298	20	55	79	31	59	54		301	301			
Buffalo, N. Y.....	Canisius.....	German.....	312	98		214		55	163	11	49	34	115	173	288			
St. Louis, Mo.....	St. Louis Univ.*	Missouri.....	304			304		70	154		51	29		286	286			
Detroit, Mich.....	Detroit*	" "	271			271		100	136		35			283	283			
Cleveland, O.....	St. Ignatius*	German.....	211			211		64	81		44	22		228	228			
Milwaukee, Wis.....	Marquette*	Missouri.....	220			220		68	107		45			220	220			
Kansas.....	St. Mary's.....	" "	210	190		20		75	69		66		170	18	188			
Santa Clara, Cal.....	Santa Clara.....	Turin.....	216	139	13	64		124	28	10	42	12	118	69	187			
Spring Hill, Ala.....	Spring Hill.....	N. O. Miss.....	103	103				43	28		32		135		135			
Washington, D.C.....	Gonzaga*	Md. N. Y.....	130			130		14	50	40	12	14		126	126			
Manitoba.....	St. Boniface.....	Miss. of Can.	59	15	4	40		17	18		21	3	29	46	75			
San José, Cal.....	St. Joseph's*	Turin.....	110			110		3	27	17	6	57		110	110			
<b>TOTAL</b>			<b>7058</b>	<b>1338</b>	<b>76</b>	<b>5644</b>	<b>37</b>	<b>2067</b>	<b>2708</b>	<b>877</b>	<b>607</b>	<b>762</b>	<b>1345</b>	<b>5836</b>	<b>7181</b>			

\* Day College. † School of Law, 238; School of Medicine, 90; School of Arts, 255; Total, 583.  
 ‡ Exclusive—except the 18 A. M.'s—of the Post-Graduate Course.