

# WOODSTOCK LETTERS

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## THE JESUIT MISSIONS IN THE UNITED STATES.

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*This valuable historical article was written by Father J. F. X. O'Conor for the Catholic Club of New York, on the occasion of the Catholic celebration at Carnegie Hall in honor of Columbus, which took place the second of the three days devoted to the national celebration in October, 1892. The article was intended to briefly review the work of the Society of Jesus within the limits of the United States. It will be published in the Memorial Volume of the Catholic Club and will be called the "Jesuit Paper," as there is a Dominican and Franciscan Paper written for the same occasion. The authorities on the Memorial Volume consider it the best paper contributed. It will not appear in print for some time, and, even then, will hardly be apt to fall into the hands of our readers. It contains so much valuable historical information of the greatest interest to Ours, that by the kindness of the author we publish it in the LETTERS for present reading and for future reference. It will be considered a favor, if our readers will send any suggestions or corrections that may be made use of in a more extended article later on.—EDITOR W. LETTERS.*

In this necessarily brief account of the Jesuit Missions in the United States, it is intended to recall the fact that the Fathers of the Society of Jesus during the past two hundred and fifty years have visited or established missions in nearly

every state of the Union. In almost every one of these states the Jesuit Fathers were the pioneer missionaries, explorers or settlers.

In the first hundred years from 1613, when Father Biard entered Maine, to 1776, they had traversed the states on the Atlantic Coast, from Maine to Florida, as well as those on the slope of the Pacific, while from 1776 to 1893 their missions have embraced every state of the interior, comprising the missions of Fr. De Smet in the Rocky Mountains, the Indian Territories, Oregon, Idaho, Montana, and beyond, even to the remote regions of Alaska.

In the century before the Declaration of Independence they had visited the following states: Maine, and the region then under the jurisdiction of that State, Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, North Carolina, South Carolina, Virginia, Georgia, Florida, Texas, Mexico, California, Michigan, Wisconsin, Mississippi, Ohio, Louisiana, Illinois, and Missouri.

In the subsequent century from 1776 to 1892 the missions of the Society of Jesus under De Smet, Weninger, and Cataldo included the Pacific Slope and the states of the interior, Washington Territory and Oregon, Idaho, Colorado and Arizona, Dakota, Nebraska, Montana, and Alaska. It may be said, therefore, that there is not an extended portion of these United States on the Atlantic Coast or the territories of the Pacific, whether among the recesses of the Rocky Mountains, in the region of the Mexican Gulf, the frozen plains of Alaska or the great Northern Lakes, that has not been a witness to the labors and sufferings of the missionaries of the Society of Jesus.

The first missions of which we have a record in those invaluable documents of early American history, the "Jesuit Relations"<sup>(1)</sup> and the "Lettres Edifiantes,"<sup>(2)</sup> are the mis-

<sup>(1)</sup> The chief source of information in regard to the earlier days of the Jesuit Missions in America is the series of detailed reports written by the Fathers to their Superiors, and are known as the "Jesuit Relations." "In regard to the condition and primitive character of the inhabitants of North America it is impossible," says Parkman, "to exaggerate their value as an authority. The 'Relations' hold a high place as authentic and trustworthy historical documents." These invaluable documents of the early history of North America, reports sent by the Jesuit missionaries each year to their superiors, comprise the years 1632 to 1671-72 in the volumes in this country. In that period 1632-1671, there are 45 volumes. Harvard Library has 40; 1632, 1654, 1658, 1659, 1665 are missing. J. C. Brown, Providence, R. I., has 38 vols.; Hon. H. C. Murphy, Brooklyn, has 29; Hon. N. C. Gallatin, N. C., has 22; Rev. M. Plante, Quebec, has 20; State Library, Albany, has 8. Other volumes are found in various institutions and private libraries. The new series published in 1858 in Quebec under the auspices of the Canadian Government and at its expense, besides the period beginning 1632, includes the "Relations" of 1611-1626 (Quebec, 1858), 1672-1679 (Paris, 1891).

<sup>(2)</sup> Lockman, the Protestant writer, in his extracts from the "Lettres Edifiantes et Curieuses," written by the Jesuit Missionaries, says: "I believe it

sions of Maine. The missions in the North of the United States besides those in Maine among the Abnakis, were in Michigan and Ohio, as well as in Canada among the Hurons, in New York among the Iroquois, in Wisconsin and Michigan among the Ottawas, in Illinois among the Illinois Indians, and in the South, the missions of Louisiana.

The first missionaries on American soil were those sent to Port Royal, the present Annapolis of Nova Scotia.<sup>(3)</sup> They were Fr. Peter Biard and Fr. Enemond Massé, who founded in the year 1612 the mission of St. Saviour on Mt. Desert Island, within the jurisdiction of Maine. To accomplish their mission they were furnished with a share in the cargo and vessel, the only conditions by which they could make their way to the colony. The gift of the vessel and the means was made by Madame Guercheville. During their stay they met with violent and unjust treatment from Biencourt, the commander of the Colony.

This colony at St. Saviour was surprised and broken up by Argal,<sup>(4)</sup> an Englishman, famous for fraud and injustice in Virginia. The two missionaries were carried to Virginia and finally sent back to France, where Fr. Biard died, while Fr. Massé returned and died in the Canadian missions of the Algonquins, on May 12th, 1646. The first Abnaki mission in Maine was thus destroyed through the malice of men who called themselves Christians. In the same year, 1646, Fr. Druillets<sup>(5)</sup> was sent to the Kennebec, while Fr. Jogues went to the Mohawk mission.

The Abnakis received the missionary with joy. They mourned his departure when upon the order of his superiors in the following May he returned to Quebec. In 1650 Fr. Jogues again returned as the envoy of the Governor of Canada. At Roxbury he met Elliot,<sup>(6)</sup> who had devoted himself to the conversion of the Indians, and who invited him to pass the winter under his hospitable roof; but rest was not part of the Jesuit's life. In February he was again with his Indians. After the first year's labor among the Indians, Fr. Druillets died in Quebec, at the age of eighty-eight on April 8th, 1681.

will be granted that no men are better qualified to describe nations and countries than the Jesuits. Their education, their extensive learning, the pains they take to acquire the languages of the several nations they visit, the opportunities they have by their skill in the arts and sciences, . . . the familiarity with the inhabitants, their mixing with and very often long abode amongst them—these, I say, must necessarily give our Jesuits a much more perfect insight into the genius and character of a nation than others who visit coasts only and that merely on account of traffic or other lucrative motives." ("Jesuit Travels," *Introd.*)

<sup>(3)</sup> "Relation of Fr. Biard, 1611." <sup>(4)</sup> Charlevoix, "Hist. Canada," vol. i. p. 214. <sup>(5)</sup> "Relation of 1646," p. 19. <sup>(6)</sup> Letter of Fr. Druillets, "Hist. Canada," Ferland, i. 393.

The work of Fr. Druillets was carried on chiefly by Fathers Bigot and Rale.<sup>(7)</sup>

In 1703 the later missions of Maine were transferred to the Jesuits, having been under the Fathers of Foreign Missions, Frs. Henry Gaulin and Rageot. New England had condemned the Catholic Missionaries to imprisonment for life, and yet sought their aid with the Abnakis to obtain neutrality in the war of 1703 between England and France. The Governor, wishing to gain over the Abnakis, offered to build them a church if they would send away the missionaries. The indignant Indian chief replied: "When you first came here, you saw me, long before the French Governors, but neither you, nor your ministers ever spoke to me of prayer or of the Great Spirit. They saw my furs, my beaver skins, and about these alone they were anxious, these alone they sought, and so eagerly that I have not been able to supply them enough. Though I were loaded with furs, the black gown of France disdained to look at them. He spoke to me of the Great Spirit, of heaven, of hell, of prayer, which is the only way to reach heaven. Keep your gold and your minister," he concluded, "I will go to my French Father." And the Indian asked the black gown for baptism.

The English had determined on the death of Fr. Rale.<sup>(8)</sup> In August, 1724, English and Mohawks burst upon his mission. The missionary was the first to appear at the sound of the alarm. He had been warned of the enemy's design—but now came forward to sacrifice his own life to save his flock. No sooner had he reached the mission cross than a shout arose, and a volley of bullets laid him dead at the foot of the symbol of Redemption.<sup>(9)</sup> His Abnakis buried the body of their beloved missionary amid the ruins of the church where he had so often stood at the altar.

Among the missionaries, Fr. Rale will rank as one of the greatest. He was learned, zealous, laborious, careful of his flock, desirous of martyrdom. His Abnaki<sup>(10)</sup> dictionary, written in 1691, is preserved as a treasure at Harvard Library, and was published in the memoirs of the American Academy in 1833.

It was the faith and zeal of the Marchioness of Guercheville, as we have seen, that aided the Jesuits in founding their mission in 1612 at St. Saviour on Mt. Desert Island off the coast of Maine. At the same period other missions

(7) "Relation of Fr. James Bigot, 1684," p. 28.

(8) Bancroft, "Hist. U. S.," ii. 941. (9) Bancroft, "Hist. U. S.," ii. 944.

(10) Bancroft, "Hist. U. S.," ii. 940. Fr. Rale died at the village of Norridgewock (Charlevoix, "Hist. of Canada," iv. 120, 121). He was sixty-seven years of age; he spent thirty-seven years among the Indians, and of these twenty-eight were passed at Norridgewock. (Bonial, Charlevoix, vol. iv. 122.)

were founded in the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

Bancroft, speaking of the magnificent labors of the Fathers, says: "Thus did the religious zeal of the French bear the cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Elliot had addressed the tribe of Indians that dwelt within six miles of Boston Harbor."

The organizing of missionary work among the Indians of Maine had not been unnoticed by the authorities of Massachusetts, who claimed jurisdiction over Maine. In 1698 the commissioners of the Bay Colony wished the Indians of Norridgewock and Androscoggin to dismiss the missionaries, but the Indians replied: "The good missionaries must not be driven away."

In 1699 Fr. Vincent Bigot, who had been stationed in Maine on the Kennebec at Narantsouac,<sup>(1)</sup> through illness, was obliged to go to Quebec, but his brother, James, immediately took his place. The Chapel at Narantsouac had been erected in 1698 at Indian Old Point.

The New England authorities treating with the Abnakis, ordered them to send away the three Jesuit Fathers and receive Protestant ministers from New England. The Indians would not listen to such a proposal, and said to the English envoy: "You are too late in undertaking to instruct us in prayer after all the years we have been known to you. The Frenchman was wiser than you. As soon as we knew him he taught us to pray to God properly, and now we pray better than you."

Massachusetts claimed all Maine as English territory, but the settlement of New England on Indian ground without regard to the claims of the Abnakis was resented by the Indians, who were encouraged by the French government to prevent English settlement on their lands. In 1704-5 Massachusetts sent out two expeditions. One devastated the Penobscot. The other, under Colonel Hilton, destroyed the Indian wigwams, burnt the church, vestry, and residence of the missionary, pillaged and profaned everything that Catholics revere.

Father Laverjat was in charge of the Indians at Panawamske in 1727. After a time Frs. Laverjat and Syresme retired from the mission, but Fr. Charles Germain, whose mission was on the St. John's River, still said Mass for the Indians on the Kennebec and Penobscot, and he may be considered the last of the missionaries who planted the faith

<sup>(1)</sup> "Jesuit Relations," 1652, p. 54.

so firmly in the hearts of the Algonquins that the privations of priest and altar as well as the enticements of prosperity and error could not lure them from it.

The first missions in Maine began in 1613, and were carried on at every sacrifice until 1727.

Fr. Gabriel Druillets, who had already founded a mission among the Abnakis, returned to them in 1650. He was sent thence in a new character with letters from the Canadian Governor to the authorities in New England, to offer free intercolonial trade and to insure mutual protection against the Iroquois.

At Norridgewock he was received with rapture by the Indians. The chief cried out: "I see well that the Great Spirit who rules in the heavens vouchsafes to look on us with favor, since he sends our patriarch back to us." Forwarding letters from the English port to announce the nature of his commission, in November he set out for Boston with Noel Negataurat, chief of Sillery, and John Winslow, whom the missionary calls his Pereira, alluding to the friend of St. Francis Xavier.

At Boston Major-General Gibbons received him with courtesy. Fr. Druillets says: "He gave me the key of a room in his house where I could, in all liberty, say my prayers and perform the exercises of my religion."<sup>(12)</sup> As he naturally had his chapel service, it may reasonably be inferred that Fr. Druillets said Mass in Boston in December, 1650. After a reply from the Governor, and presenting his case to the leading men, he returned to his labors.

The commissioners of New England met at New Haven,<sup>(13)</sup> Conn., and Fr. Druillets was sent formally as an envoy from Canada with Mr. Godfrey. It is a curious episode that a priest should visit New England in an official capacity where Christian civilization had made a law expelling every Jesuit, and dooming him to the gallows if he returned. After his diplomatic functions at Boston and New Haven, Fr. Druillets returned to his flock on the Kennebec, and some time later went to Quebec.

From Connecticut we follow the work of the missionaries to New York.

The first priest to enter the borders of the State of New York, and the first priest that came to the Island of Manhattan, was Father Isaac Jogues. In 1642 he was taken prisoner by the Iroquois. In his captivity he was beaten with clubs and stones, his finger nails were pulled out, and the index finger of both hands eaten off. He was forced to

<sup>(12)</sup> "Hist. Canada," Ferland, i. p. 392. <sup>(13)</sup> Connecticut is called "Kunateguk," (Letter of Fr. Druillets, "Hist. Canada," Ferland, i. 393.)

carry heavy burdens in a march of five weeks, and then his right thumb was cut off by an Algonquin woman, a Christian, at the order of the Iroquois, and René Goupil, a lay brother, who accompanied Father Jogues, was killed by a blow from a hatchet.

Arendt Van Cuyder aided Father Jogues to escape from the enraged Mohawks, and the Dutch protected him.

After a long and terrible captivity Father Jogues escaped and was taken to the foot of Manhattan Island, where there were a few cabins, the beginning of the great city of New York. In New Amsterdam he met with the greatest sympathy for his sufferings from the Director, William Kuyf, and from the minister, Dominic Megapolensis. His passage was secured by Hoyt to Holland, but trials were in store for him. In the storm the vessel met with on the way, it was driven on the English coast. Father Jogues arrived home in time to celebrate Christmas. The future State of New York had been traversed by a great and heroic priest, and another was soon to follow the same line of suffering.

Father Jogues, after his tortures, arrived in France, where he was honored as a martyr. On asking permission of the Sovereign Pontiff to say Mass with his mutilated hands, it was given in words ever to be remembered: "*Indignum esset Christi martyrem, Christi non bibere sanguinem*" (It were not fitting that Christ's martyr should not drink the blood of Christ).

Queen Anne of Austria wished to see him, and when conducted to her presence she kissed his mutilated hands, while the ladies of the court crowded around to do him homage.

He returned to Montreal in the spring of 1644, and in 1646, passing through the Mohawk country, came to Lake George, which he named Lac du St. Sacrament, because he reached it on the eve of Corpus Christi. In the same year, 1644, Fr. Bressani was taken captive. His hands were cut open, he was stabbed and burned no fewer than eighteen times. A stake was driven through his foot, and his hair and beard torn out by the roots. He escaped, and reached Europe November 16, 1644.

In his mission of peace to the Mohawks, Father Jogues, who once more renewed his labors among his loved Indians, in company with John De Lande, fell into the hands of a band of warriors, and they were led as prisoners to Osserenon in October, 1646. An Indian summoned him to a session of the Council. As he entered a cabin he was struck lifeless by a blow from a tomahawk. His body was thrown into the Mohawk, and his head set on one of the palisades

of Ossernenon. The next morning the river bore away the bodies of his companions, De Lande and the Huron guide. This was the first attempt to evangelize in the State of New York. In the minds of all Father Jogues was honored as a martyr. In the devotion to him that has become general, the Third Plenary Council of Baltimore petitioned that the cause of his canonization should be introduced. There is now a chapel at Auriesville, the site of Ossernenon, and this shrine has already become a place of pilgrimage.

From the year 1632 to 1642 the Huron Missions were evangelized by Frs. Le Jeune, Breboeuf, Daniel, and Daust. Chief among them was Breboeuf. "He was," as Parkman pictures him, "the masculine apostle of the faith—the Ajax of the mission. Nature had given him all the passions of a vigorous manhood, and religion had crushed them, curbed them or tamed them to do her work—like a dammed up torrent sluiced and guided to grind and saw and weave for the good of man." Fr. Breboeuf visited the Neutral nation, whose settlement was in the western part of New York.<sup>(14)</sup>

On the 16th of March, being captured by the Iroquois, Fr. Breboeuf and his companions were led to torture. Fr. Breboeuf was bound to a stake, but seemed more anxious for the captive converts than for himself, and exhorted them in a loud voice to suffer patiently for heaven.

The enraged Iroquois burned him with fire from head to foot, cut away his lower lip and jaw, and thrust a red-hot iron down his throat. He gave no sign or sound of pain.

They placed Father Lalemant where Breboeuf could see him, with a strip of bark around his naked body. When Lalemant<sup>(15)</sup> saw the condition of his superior, he cried out: "We are made a spectacle to the world, to angels, and to men," and threw himself at Breboeuf's feet. The Indians then seized him, fastened him to a stake and set fire to the bark. On Father Breboeuf they placed a collar of red-hot hatchets, but he moved not an inch. They baptized him with hot water in mockery, and cut strips of flesh from his limbs and devoured them before his eyes. They said in mockery: "You told us that sufferings on earth make one happy in heaven; we wish to make you happy; we torment you because we love you; you ought to thank us for it."

<sup>(14)</sup> "Jesuit Relation 1641," p. 71. Breboeuf visits the Neuter nation east of the Niagara River, N. Y. State, with Father Chaumonot. Founding of the mission of the Angels.—Relation of Father Jerome Lalemant, who was sent from the residence of St. Mary among the Hurons, May 19, 1641, to Sonnon-touon. The nation of the Iroquois was one day's journey from the last village of the Neuter nation in the East named Onguiaohra (Niagara), the same name as the river.—"Relation 1641," p. 75.

<sup>(15)</sup> "Relation 1648," p. 49. Bressani, "Abridged Relation."



After revolting tortures they laid open his breast, drank his blood, and the chief tore out his heart and devoured it. Thus died Jean De Breboeuf, the founder of the Huron mission. Lalemant was tortured all night, and the Indians, weary of their cruel sport, in the morning killed him with a blow of their hatchet. Breboeuf had lived four hours under torture; Lalemant seventeen.

New York had been visited by the French Jesuits in 1642. About forty years later it was again visited by the English Jesuits, in 1683, who bravely followed in the footsteps of their French brethren. Father Thomas Hervey, one of the English Fathers, embarked with Governor Dongan in the gunboat Warrick, and arrived at Nantasket in August, 1683, and journeying overland with the Governor, reached New York before the end of August. There is good ground for believing that Father Forster Gulick, Superior of the Maryland Jesuits, was then ready to receive him, as a baptism at Woodbridge, N. J., in 1683, is recorded, showing the presence of a priest. Concerning this mission of the English Fathers we have an interesting record.

The English Provincial, Fr. Warner, writing to the General of the Order, says, Feb. 26th, 1683: "Father Thomas Hervey,<sup>(16)</sup> the missionary passes to New York by consent of the Governor of the colony. In that colony is a respectable city (*i. e.*, N. Y.) fit for the foundation of a college, if faculties are given, to which college those who are scattered throughout Maryland may betake themselves and make excursions thence into Maryland. The Duke of York, the lord of that colony, greatly encourages the undertaking of a new mission. He did not consent to Father Thomas Hervey's sailing, until he had advised with the provincial, the consultors and other grave Fathers." Fr. Henry Harrison and Fr. Charles Gage, with two lay brothers, joined Fr. Hervey in New York. Fr. Henry Harrison, although of an English family, was born in the Netherlands, and it was considered on that account he would be able to do more good among the Dutch. The Catholic chapel was in Fort James, south of Bowling Green, and this may be considered the place where Mass was first regularly said in New York. The first Latin school in New York was established by the Jesuit Fathers in 1683 on the property leased by Governor Fletcher to Trinity Church.<sup>(17)</sup>

In 1683 the Latin school was attended by the sons of Judges Palmer and Graham, Captain Tudor and others. The bell that summoned the pupils to the Jesuit school was the

<sup>(16)</sup> "Foley Records of the English Province," vii. p. 343.

<sup>(17)</sup> "New York Colonial Documents," iv. p. 490.

bell of the Dutch Church<sup>(18)</sup> in the Fort. In 1809 there was founded another school. It was called the "New York Literary Institute" and occupied the site where the New York Cathedral now stands.

The first legislative assembly convened in New York was that called by the Catholic Governor Dongan on October 17th, 1683. The Bill of Rights was passed on the 30th. The spirit of this bill was probably suggested by the spiritual adviser of the Governor, the Jesuit Fr. Henry Harrison. Like the bill of Religious Rights and Freedom under Lord Baltimore, in Maryland, when the Jesuit Fr. Andrew White was one of his counsellors, it declared that religious freedom is recognized, and "no person or persons who profess faith in God by Jesus Christ, shall at any time be any ways molested, punished, disquieted or called in question for any difference of opinion or matter of religious concernment, who do not actually disturb the civil peace of the province." "The Christian churches of the province (the Catholic Church was one) are held and reputed as privileged churches and enjoy all their former freedom of their religion in divine worship and church discipline." These paragraphs embodied in the United States Constitution are indirectly traceable to the Fathers.

During the brief reign of James II. no favorable movement for the Church took place. The fanatic Governor Leisler persecuted the Catholics, and in particular the Jesuits Hervey and Harrison. Fr. Hervey was obliged to abandon the mission of New York for a time. He returned to New York on foot with another Father and remained in the New York mission for some years, and died in Maryland. Fr. Harrison returned to Ireland by way of France.

The first Vicar General of the Church of the United States was the Jesuit Father Jerome Lalemant. In 1647 Fr. Jerome Lalemant, S. J., the Jesuit Missionary, was made Vicar General to the Most Rev. Francis De Harlay, Archbishop of Rouen, who had jurisdiction over the French Missions, which starting in Canada spread through the United States. As the Church increased throughout Maine, New York, Michigan and Wisconsin, the see of Rouen was recognized until the formation of a colony into a Vicariate.<sup>(19)</sup>

About this time the Iroquois were making negotiations for peace. The Onondagas proposed conditions which were received by the Oneidas, Cayugas, and Mohawks, so that all but the Senecas were in accord. When the treaty was concluded it was necessary to have it ratified, according to

<sup>(18)</sup> Brodhead, ii. p. 487.

<sup>(19)</sup> Faillon, "Hist. de la Colonie Fése," i. p. 280.

the Iroquois custom. The envoy was to undertake the task which cost Fr. Jogues his life. A Jesuit was ready for the post of danger, and Fr. Simon Le Moyne, who had succeeded to the Indian name of Isaac Jogues, set out in July, 1654, and, sailing along the southern shore of Lake Ontario, baptized several Hurons, heard many confessions, and reached the Onondaga fort, where he was warmly welcomed. Fr. Le Moyne opened the solemn council with prayer in the Huron tongue, intelligible to the Iroquois. He delivered nineteen presents, symbolic of so many propositions.

In reply, the Onondaga sachems urged him to settle on the banks of the lake, and they confirmed the peace. Fr. Le Moyne returned with two precious relics, the New Testament that had belonged to Fr. Breboeuf and the prayer-book of Fr. Charles Garnier, both put to death by the Iroquois. His favorable report filled the colony with joy.

The next step was to plant Christianity and civilization at Onondaga, and Frs. Joseph Chaumonot and Claude Dablon were received in pomp on the 5th of November by the sachems of the Onondagas and conducted to the cabin prepared for them. As it was Friday, they would not eat meat, but it was replaced by beaver and fish. The Indians told Fr. Chaumonot that the most pleasing news they could send to the Governor of Canada was, that they would provide as soon as possible for the chapel of the believers. The Fathers remained for some time caring for the sick, and they also visited the Salt Springs near Lake Ganentaa, near the present city of Syracuse, which had been selected as the site of the settlement.

St. Mary's of Ganentaa was on the north side of Lake Onondaga in Onondaga County. The Onondaga village, where the chapel was erected, was twelve miles distant, two miles south of the present village of Manlius, south of Oneida Lake and east of Syracuse. Fr. Le Moyne's account of the discovery of the Salt Springs was dubbed by the colonists a "Jesuit's lie." The profitable salt mines of Syracuse to-day prove the absolute truth of that Jesuit lie.<sup>(20)</sup>

Fr. Chaumonot's eloquent address on faith was the first presentation of the Christian religion to the Five Nations at their council fire. It was listened to with great attention, interrupted only by the applauding cries of the sachems and chiefs. How favorably it impressed them is seen by the fact that the very wampum belt of Fr. Chaumonot is still preserved among the treasures of the Iroquois League at Onondaga. In its picture writing, it symbolizes in wampum—man, led to the cross of Christ.

<sup>(20)</sup> Dablon, "Circular Letter, 1693;" Creuxis, "Relations, 1639-1697."

On the 17th of March, 1656, Fr. Le Moyne<sup>(21)</sup> established peace with the Mohawks, conferred baptism on captive Christians and visited the Dutch settlement, and although received with courtesy, his account of the Salt Springs was doubted by the minister. When the church was dedicating the grand Temple of St. Peter's at Rome a bark chapel arose in the wilderness of Onondaga, consecrated to the patron of the missions, doubtless St. John the Baptist, the first chapel on the soil of New York. The chapel was too small. Reinforcements came with fifty Frenchmen under Mr. Dupuis with Fr. Dablon, Frs. René Ménard and James Fremin, priests of the Society of Jesus, and two lay brothers. Setting out on the 11th of July, by the end of August they had reared a regular chapel in the village of Onondaga more solid and larger than the chapel built the year before. In August, 1656, Frs. Chaumonot and Ménard visited Cayuga, Gandagan, a Seneca town, and in spite of the foretold danger, preached to the people at Oneida.

The Onondaga mission was so flourishing that they had three Sodalities of the Blessed Virgin, one Onondaga, one Huron and one of the Neutral Nation.

All this time the lives of the missionaries hung by a thread. While Fr. Chaumonot was coming from Canada to Onondaga with a party of Hurons, nearly all were slain by the Onondagas, and although the missionary and lay brother reached Onondaga alive, they felt they were prisoners. The Mohawks and Oneidas roused the Onondagas to hostility against the French, and while Fr. Le Moyne was on the Mohawk, and the French and missionaries at Onondaga, the Oneidas slew and scalped three of the colony near Montreal. The French settlers now thought only of escaping from their perilous position. They gave a great banquet, and when the sated Indians were asleep made their way down the Oswego to the lake and finally reached Quebec. This was the first Catholic settlement in New York, lasting from 1655 to 1658, which had built chapels in the Onondaga towns and among the Cayugas. In 1661 there were Catholics in Maine, on the Kennebec and Penobscot, by the shore of Lake Onondaga in New York, and in wigwams of the Senecas, south of Lake Ontario and east of Lake Erie.

At the Synod of the clergy of New York held at Onondaga August 26th, 1670, were assembled Frs. Fremin from Seneca, Carheil from Cayuga, Fr. Bruyas from Oneida, and Fr. Pierron from the Mohawk.

It was Fr. James de Lamberville<sup>(22)</sup> who had the consola-

<sup>(21)</sup> 1656-7, "Journal des Jesuites."

<sup>(22)</sup> Chauchetière, "Vie de Catherine Tega Kouita," N. Y., 1886.

tion of finding at Gandagan the flower of Indian sanctity, Catherine Tega Kouita, niece of an hostile chieftain, and daughter of a Christian Algonquin woman. She was a lily of purity, and longed to be a Christian, but her shyness prevented her from addressing the missionary. But he, seeing the gifts with which she was endowed, invited her to the instructions at the chapel. Learning the catechism and attending faithfully to the exercise she was solemnly baptized on Easter, 1675, receiving the name of Catherine. "The Holy Ghost," says Fr. Chauchetière, "directed her interiorly in all things, so that she pleased God and man, for the most wicked admired her, and the good found matter for imitation in her."

In the years from 1668 to 1678 the labors of the Fathers among the Five Nations resulted in 2221 baptisms.

The most important missions besides those in Maine and New York State were those in the State of Maryland. It was in 1634 that the Jesuits began their first mission in Maryland when the Ark and the Dove<sup>(23)</sup> with the memorable colony of Lord Baltimore, accompanied by Fr. Andrew White, entered the Chesapeake, and where on the Feast of the Annunciation, 1634, Mass was said at St. Clement's Island, Maryland. At the town of St. Mary's an Indian village was taken possession of and one of the houses of bark was transferred into a Jesuit chapel.

Thus began the city of St. Mary's, March 27th, 1634. "St. Mary's," says Davis, "was the home, the chosen home of the disciples of the Roman Church. The fact has been generally received. It has been sustained by the traditions of two hundred years and by volumes of written testimony, by the records of the courts, by the proceedings of the privy council, by the trial of law cases, by the wills and inventories, by the land records and rent rolls, and by the very names originally given to the towns and hamlets, to the creeks and rivulets, to the tracts and manors of the country. We mention St. Mary's City, St. Gregory's Point, St. Michael's Point, St. Thomas's, St. Inigoes."

In 1632, Cecil, Lord Baltimore, having received a charter for the colonization of Maryland, began to gather round him those who were to form the new province. As the colonists were both Catholics and Protestants, each was left free to take his own clergymen. The Protestant colonists took no minister with them for several years after the colonists began. Lord Baltimore applied to the Jesuit General for Fathers for the English Catholics, but could offer the clergy no

<sup>(23)</sup> "Relatio Itineris" of Father Andrew White.

support, either from the non-Catholics, or from the Catholics or from the savages.

The Jesuits did not shrink from a mission that presented such hardships. Other missionaries continued their labors, Fr. John Brock at St. Inigoes, Fr. Altham at Kent Island and Fr. Philip Fisher at the chapel of St. Mary's. Fr. Andrew White after his first labors moved to the new field one hundred and twenty miles from St. Mary's, and planted the cross at Kittamigundi, about fifteen miles south of Washington. Father Altham died of fever in 1640, and Father Brock followed him, after teaching the faith to the tribe of Indians destined to be brought into the true fold by the heroic trials of his life. A letter written by him shortly before his death shows the spirit of these missionaries. When there was question of their recall, or of not receiving new help on the missions, he said: "In whatever manner it may seem good to his Divine Majesty to dispose of us, may His holy will be done. But as far as in me lies, I would rather labor in the conversion of the Indians, expiring on the bare ground deprived of all human succor and perishing with hunger, than think of abandoning this holy work of God from the fear of want. May God grant me the grace to render Him some service, and all the rest I leave to Divine Providence."

Ingle, a pirate, having become a zealous Puritan, began the persecution of the Catholics, and Frs. White and Copley were sent loaded with irons as criminals to England. Fr. Hartwell escaped the persecutors, and Fr. Roger Rigby and John Cooper escaped to Virginia. This was the first period of the Maryland mission. Catholicity had been planted in the colony, they had cared for the Indians along the Potomac, so that nearly all the Indians of these two peninsulas from the Potomac to the Piscataway, and from the Patuxent to the Mattapony were thoroughly instructed in the fundamental doctrines of Christianity. Five of the priests had laid down their lives in the short space of two years, and two were sent to trial in chains. These splendid missions of Maryland have been so frequently written about that it would be needless to recount the details of the works that have given material for volumes. It will be sufficient to refer to one more fact, that the first bishops of the United States were Jesuit Fathers. Fr. Carroll's friendship with the framers of the Declaration of Independence as well as his diplomatic mission to Canada with Franklin and Chase in the interest of the colonies are worth noting in the history of the Church in connection with the Government of our country.

From New York and Maryland, the course of events brings us to the States of New Jersey and Pennsylvania.

In 1743 Fr. Schneider crossed into New Jersey and administered baptism there near Salem. Before the end of the summer of that year he was giving missions near Bound Brook.

It is probable that some Jesuit visited Pennsylvania in the early days of the colony. This visit would explain the absurd report that "William Penn was dead and died a Jesuit." In August, 1683, Penn writes: "I find some persons have had so little wisdom and so much malice as to report my death, and to mend the matter, dead, and a Jesuit, too. I am still alive, and no Jesuit." The visit of a reputed priest to Penn when ill, would give rise to such stories.

During the last part of the reign of Charles II., Fr. Michael Forster continued the work of the mission. He had with him Fr. Francis Pennington. The first permanent mission was in 1733 when Rev. Mr. Crayton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut and Willing's Alley, and erected thereon a small chapel dedicated to St. Joseph, which has since been enlarged, the now famous St. Joseph's Church of Willing's Alley. In 1757, under the care of four Fathers, Robert Harding, Theodore Schneider, Ferdinand Farmer and Matthias Manners, there were in all 1365 Catholics. The mission stations attended from this centre were several stations in Maryland, among them Frederick, and St. Joseph's, Philadelphia; Goshenhoppen, Lancaster, and Conewago in the state itself.

After glancing at the three great periods of the missions in Maine, New York, and Maryland, we resume our tracing of the progress of the missions in Virginia, down the coast to Georgia, South Carolina, and Florida.

Although the French missionary, Fr. Pierron, had visited Virginia in 1674, missionaries to Virginia had been sent from the Spanish mission of Florida as early as 1568. Philip II. had asked St. Francis Borgia, the general of the Jesuits, to send twenty-four of his religious to found this Florida mission. He chose Fr. Peter Martinez, Fr. John Rogel, and Brother Francis de Vilareal. On the way to Havana Fr. Martinez landed, and while journeying to the Spanish port was slain by the Indians at Tacatacurn, New Cumberland, not far from the mouth of the St. John's River. Fr. Rogel<sup>(24)</sup> remained at Havana and studied the language of the Indians of Southern Florida. He remained as Chaplain until 1568,

<sup>(24)</sup> Tanner, "Societas militans," p. 445.

when Fr. John Baptist Segura, S. J.,<sup>(25)</sup> came with nine missionaries to Florida. Fr. Ledeno with Brother Baez went to Guale, now Amelia Island, and he may be regarded as the pioneer priest of Georgia. Here Fr. Baez prepared a grammar and a catechism for the instruction of Indian neophytes. Fr. Rogel in 1569 repaired to the port of St. Helena, or Port Royal Harbor, and thus became the first resident priest in South Carolina.

In spite of meagre results from their labors, the missionaries continued their toil in Florida. In 1570 Fr. Segura resolved to found a new mission with Fr. Luis de Quiros and Brothers Solis, Mendez, Redorido, Linares, Gabriel Gomez and Sanchez Zerrallos. They sailed from St. Helena August 5th, 1750, to St. Mary's Bay, and ascended the Potomac. On the 12th of August they were on the Rappahannock and settled there until February. Deserted by the vessel and by the Indian guide, Don Luis de Velasco, Fr. Quiros with Solis and Mendez set out to urge Velasco to return. Instead of returning according to their wishes, Velasco with a number of Indians attacked the party and slew them with arrows. The traitors then attacked the settlement and slew Fr. Segura with the implements that had been surrendered. The first martyrs on the soil of Virginia were the Jesuit missionaries.

In 1743, other Spanish missionaries, among them the Jesuit Fathers Joseph Mary Umaco and Joseph Xavier de Mana, sailed from Havana to found a mission in Southern Florida. A Catholic mission was founded, and the Indians kept their faith till the Seminole War, when they were transported to Indian territory.

While the tide of time was carrying his Jesuit brethren along the shores of the Atlantic, by the Gulf of Mexico, and along the Pacific Ocean, the tide of the great inland rivers brought the illustrious Fr. Marquette out on the broad bosom of the Mississippi, and crowned him with the glory of being its discoverer.

In the "Jesuit Relations" sent by Fr. Dablon, Superior of the missions of the Jesuits, from Quebec in 1673-1674, we read the following account of the discovery :

"At Ouatouiais,<sup>(26)</sup> M. Jolliet joined Fr. Marquette,<sup>(27)</sup> who was awaiting him there, and who had contemplated the enterprise for some time, as they had planned together about it. They started with five other Frenchmen in June, 1613, to enter a country where no other Europeans had ever set foot.

<sup>(25)</sup> Tanner, "Societas militans," p. 447.

<sup>(26)</sup> Ouatouias-Ottawa. <sup>(27)</sup> "Jesuit Relations, 1673-1674," "Relations Inédites," i. pp. 193-204, ii. p. 239-329.



Starting from the Bay of "Puants," 43° 40' they sailed one hundred and eighty miles on a little river, very sweet and very pleasant towards the west and southwest. They found the portage they wished, about a mile and a half in width, by which they passed to another river coming from the northwest, and having travelled one hundred and twenty miles to the southwest, on the 15th of June they found themselves at latitude forty-two degrees and a half, and entered happily the famous river which the Iroquois called the Mississippi, which means "great river." It comes, according to the Iroquois, from the very far north. It is beautiful, and for the most part a quarter of a league wide. It is much larger in those places where it is cut by islands, which, however, are rare."

The dream of Fr. Marquette's life was accomplished. He had reached the greatest of the western rivers, and named it the Immaculate Conception. He sailed down it for one week, until he came upon Indian trails, which along the shore he followed till he came to the village. Fr. Marquette greeted the inhabitants, and asked who they were. "We are the Illinois," they replied. He was escorted to a cabin where an aged Indian welcomed them, saying, "How beautiful is the sun, O Frenchmen, when thou comest to visit us! All our town awaits thee, and thou shalt enter all our cabins in peace."

Warned of the danger of going on in their perilous journey, they were not deterred. On they sailed, passing the Ohio River, the Missouri, on into the land of the Senecas. Near the Arkansas River they were surrounded by the Metchigenicas. When their mission was made known, they were kindly received, and referred to the Arkansas Indians. The great question was here solved, and it was made certain that the Mississippi emptied into the Gulf of Mexico.

On the 17th of July they paddled back to the Illinois River, and, ascending it, they reached Lake Michigan, and arrived at Green Bay in September.

In 1674 Fr. Marquette started for a mission among the Kaskaskias, and founded a mission among the Illinois in 1675. Here, growing seriously ill, he started for Lake Michigan, but perceiving that he could not reach the mission, he landed and prepared for death. Calling around him his attendants, with the names of Jesus and Mary on his lips, he expired about midnight, May 19th, 1675. His remains, which had been placed in the church at Michil Mackinac, were discovered by Fr. Edward Jacker, in 1877, at Point St. Ignace.

Not only in the Northwest and Central States, but in the far western plains of Arizona we find the great work of the missions flourishing, and extraordinary as were the labors of Frs. Marquette, White, Fremin, Bruyas and Druilletts, the name of Fr. Eusebius Kuhn or Kino stands with that of the Franciscan missionary, Ven. Anthony Margil, as the greatest among those who have labored in this country.<sup>(28)</sup>

Clavigero, in his history, tells us that Fr. Kino travelled more than twenty thousand miles, and baptized more than forty-eight thousand infants and adults. He learned the Indian languages, translated their catechism, formed vocabularies for his successors, built houses and chapels, founded missions and towns, and reconciled natives. In Upper Pimeria he had 176 houses. After untold labors, he died in 1711. In 1731, three Jesuit Fathers came to the mission of San Xavier del Bac, Ignatius X. Keler, Fr. John Bap. Grashofer and Fr. Philip Segener. In 1744, Fr. Keler had baptized more than two thousand, and had one thousand brave, industrious Pimas, who possessed well-tilled fields with herds and flocks. It was the revival in the territory of the United States of the great achievements of the Reductions of Paraguay in South America.

These missions of Arizona and lower California were begun by the Spanish Jesuit Fathers, and only when they were recalled by the Spanish government did they leave their work to be carried on by Fr. Junipero Serra, O.S.F., in upper California, who, by the systematic provision of the Fathers, was enabled to continue with marvellous success those great missions that have been productive of such glory to God.

Ascending the Pacific Slope from the Spanish missions we reach the territory that is now lower California. The Jesuits first entered California on February 5th, 1697. There Fr. John Maria Salvatierra began the famous missions of lower California, and with the co-operation of the glorious co-worker, Frs. Kino, Ugarte, and Brau, pushed their work northward to the southern boundary of the present State of California.

Nearly one hundred years later, in 1768, Fr. Junipero Serra, the great Franciscan missionary, celebrated for his heroic labors in California, succeeded to the work, when the Society of Jesus, extinguished in the Spanish Dominions, was forced to withdraw from the fields of their labors which they had undertaken with such hardships and toil, and carried forward with such marvellous success.

<sup>(28)</sup> Verregas, "Hist. California," i. 188; Clavigero, "Hist. of California," ii. 176.

The missions in California were again resumed by the Jesuit Fathers in 1850. The founders of this new mission were Frs. Accolti and Nobili, who had been Indian missionaries with Fr. De Smedt in the Rocky Mountains and in Oregon and among the Indians on the Columbia River.

The first council of Baltimore in 1829 in its fifth decree asked the Holy See that the Indians dwelling beyond the limits of fixed dioceses in the United States should be confided to the care of the Society of Jesus.

The Propaganda solemnly approved this decree, and this homage of the American hierarchy to the Society of Jesus was a new tribute to their zeal, and a testimony that the work of the Jesuits was not confined to the glorious missions of China, Japan, India, and South America, but that their zeal had borne fruit worthy of their ancestors among the native tribes of the United States. It would take too long to follow these Indian missions of the interior of the United States. The memory of the Apostolic work of Fr. De Smedt among the Indians on the reservations, his travels through the whole of the interior, his dwelling among the red-men, his influence in peace and war; their veneration and love for the black gown—these details have filled volumes, and are fresh in the minds of all. The testimony of travellers and statesmen alike unite in giving evidence of the unparalleled work of the Jesuits among the Indians. The work of Fr. De Smedt in the interior has been nobly imitated by the Rocky Mountain missionaries as well as by the newly founded mission of Alaska. All these works carried on up to our own days, and going back more than two centuries, show the untiring zeal that has been exercised on these missions.

To take at random some of the work of recent years we need only mention that in 1842 in Montana, there were among the Indians 16,500 confessions, 15,000 communions, 125 baptisms; and in Idaho and Washington Territory, 15,500 confessions, 12,800 communions, and 166 baptisms.

During this period of two centuries of the Jesuit missions, the history of which reads as a page of thrilling interest, many laid down their lives for their work. The Jesuits who were put to death within the present limits of the United States were nineteen in number. The list is as follows:

Fr. Peter Martinez, who was killed by the Indians near St. Austine, Fla., on Sept. 28, 1566. He was born at Calda in Spain, on Oct. 15, 1533.

Fr. Louis de Quiros, a Spaniard, Bros. Gabriel de Solis, John Baptist Mendez, an Indian novice, were massacred by the Indians near the Rappahannock, Virginia, Feb. 3, 1571.

Fr. John Baptist de Segura, of Toledo, Bros. Gabriel Gomez, Peter de Linares, Sancho Zevallos, Spaniards, and Christopher Rodundo, an Indian novice, were massacred by the Indians on the banks of the Rappahannock, Virginia, February 8, 1571.

Brother Gilbert du Thet, killed by the English, who were making an attack on Fort St. Saviour, Mt. Desert Island, Maine, December, 1613.

Bro. René Goupil, born in Augin, put to death by the Iroquois in the Mohawk Valley near Albany, N. Y., Sept. 29, 1642.

Fr. Isaac Jogues, put to death by the Iroquois near Auriesville station, on the West Shore Railroad, not far from Albany, N. Y., October 16, 1646.

Fr. Sebastian Rale, put to death by the English colonists at Norridgewock, Maine, August 23, 1724.

Fr. Paul du Poisson, of Champagne, killed by the Natchez tribe, Mississippi, November 28, 1729, at Natchez.

Fr. John De Smedt, Province of Champagne, killed by the Yazoo tribe, Mississippi, not far from Vicksburg, December 11, 1729.

Fr. Peter Aulneau, Province of France, killed by the Sioux, at Lake of the Woods, Minnesota, June 6, 1763.

Fr. Anthony Henat, Province of France, put to death by the Chicksaws, Mississippi, Pentotoc County, March 26th, 1736.

Fr. John Deguerre, killed by the Illinois Indians, date unknown.

Fr. Claude Virot, killed by the Iroquois in the Genesee Valley, New York, July, 1759.

Thus by their blood have the members of the Society of Jesus proved their love for their country, that for nearly two centuries and a half has been the witness of their noble lives, their unceasing labors and their heroic deaths. Not only by toil in the forest and by the sea, on the river and on the prairie, but in the heart of our great cities, where disease and misery and woe have found a dwelling, there will be found the Jesuit missionary leading a life scarcely less heroic than his historic brethren. The Insane Asylum on Blackwell's Island, New York, the Penitentiary, the Charity Hospital, Ward's Island, Randall's Island, North Brother Island, the hospital for infectious diseases, each of these is the chosen place of labor for the Jesuit Father of to-day, no less than the city prisons, with which the name of the Jesuit Fr. Duranquet, as the friend of the friendless criminal at the gal-lows, will ever be inseparably linked.

The work of the Society of Jesus in the United States has

not been confined to the Indian missions. In nearly every chief city in the United States there is a church or college of the Fathers of the Society of Jesus that wields an influence on higher education, and whose spiritual life is felt pulsating through the whole city. These colleges and churches we find in Boston, Worcester, New York and Philadelphia, in Baltimore, Washington and Cincinnati, in Cleveland, St. Louis, Chicago and Milwaukee, in Omaha, Kansas City and Denver, in Mobile, New Orleans and Galveston, in Spokane, Santa Clara, and San Francisco, as well as in the northeast in Detroit and Buffalo.

The number of students in the Jesuit colleges of the United States in 1882-3 was 5,794, and may safely average now some two thousand more, with a standard of scholarship inferior to no college or university in the country.

To complete the picture already drawn in outline of the missionary labors, we have to refer to the new missionary fields of the Fathers of the Society of Jesus in Alaska. The missions in Alaska cover an immense field. The area is one-sixth of the whole United States. Over this district are scattered a number of devoted missionaries, assisted by lay brothers of the Society of Jesus under the care of Rev. Fr. Tosi, S. J., recently appointed Vicar Apostolic. They have taken up the work for which the devoted Bishop Seghers, who had intended to join the Society of Jesus, had laid down his life. Their missions do not lie merely along the route of tourists, but are in the remote solitude of the desolate, untravelled interior. Communication with the civilized world is had but once a year, and the life of the missionary is almost one unbroken journey.

Their courage, amid terrible hardships, with frozen fish and seal oil for food, intense cold, and many privations, is kept alive by the remembrance of the tireless labors of their heroic brethren: Jogues, Breboeuf, Lalemant, Segura, White, and De Smet, who lived and toiled that their fellow men in the missions of America might learn the knowledge and love of Jesus Christ.

Even from a utilitarian point of view, the only one that sends out its convictions to the minds of many men, the United States is not without its debt of gratitude. For, as in the missions of South America, the Jesuits made known the medical properties of quinine, discovered the properties of India rubber and vanilla; brought from Tartary to Europe the rhubarb plant, and from China the turkey; introduced into Europe the camelia flower and the art of dyeing and printing cotton; so not less remarkable in North America and the United States were their contributions to science

and civilization. They were the first to call attention to the great Falls of Niagara as far back as 1647. The first explorers of the northern lakes and rivers, they prepared the way for subsequent discoveries, and Fr. Albnel succeeded in accomplishing what soldiers and explorers had not the courage to undertake—the making of a road from Quebec to Hudson Bay. They were the first to make candles from the wild laurel, wine from the native grape, incense from the gum tree. They drew attention to the cotton plant and mulberry tree of the Mississippi. They brought the sugar cane from New Orleans; first planted the peach in Illinois and the wheat upon the prairies. They were the first to open the copper mines, as well as to make New York acquainted with her valuable salt springs. But all these things were but on their way to bring to the souls of men the knowledge of the greater glory of God.

We have been able to take only a brief glance at a work of heroism that is coeval with the infancy of our Republic. But the remembrance of these names, and the briefest idea of some of their labors, sufferings and achievements, which it would take volumes to worthily relate, will be sufficient to arouse a thrill of enthusiasm and gratitude that our land has been blessed by the presence of men of such noble courage.

We have but to recall New York, and the Jesuit names Jogues and Le Moyne are indelibly written, in martyrs' blood, upon the pages of her early history. Michigan sends out the name of Marquette, the waters of Lake Superior will ever murmur the name of Allouez, and those of the Illinois River that of Charles Garnier. Wisconsin speaks of Fr. Seigus, while the Miami Indians, the Choctaws, the Alabamas, the Susquehannas, the Abnakis and the Hurons have treasured up with the history of their tribes, the memory of the black gown, Fathers Stradis, Boullanger, de Syresme, White, Rale and Lalemant, the heroes of the early missions.

While we recall the memory of Columbus at this centennial celebration, as we turn over the pages of history of the last two hundred and fifty years, we find on almost every page the names of the Fathers of the Society of Jesus, as missionaries, martyrs, explorers and educators, impressed indelibly upon the annals of the History of the United States of America.

# SKETCHES OF MODERN INDIAN LIFE.

BY FATHER A. DIOMEDI.

## CHAPTER IV.

THE CŒUR D'ALENE. — A PICTURE OF THE TRIBE WHICH HAS NOW MADE THE GREATEST ADVANCES IN CIVILIZATION.

The Cœur d'Alene, whose progress in civilization I am about to describe, were formerly considered very wild Indians, and very difficult to be managed. The traders of the Hudson Bay Company called them Cœur d'Alene, or "pointed hearts," on account of their savage disposition and excitable nature. They did not dare attempt to live among these Indians, and no white man could go through their country unmolested. Their boast was that they had fought with all the neighboring tribes and conquered them. The missionaries had a hard time among them in the beginning, for the duplicity of their character presented great obstacles in the way of religion. At first they were tamed a little by the distribution of a large alms; by giving them dinners two or three times a year; by furnishing medicine for the sick and taking care of the aged and helpless. Having gained them over in this way, so that it became safe for the missionary to remain among them, he began to give them instruction in the Christian religion, and after a while a few were baptized. Religious principles repeated to them morning and evening began slowly to work their way, the fathers grew to be respected, and conversions were made.

In the year 1876, I was sent among them and when, towards the middle of August I reached the mission, I could see how much our missionaries had already obtained. They had collected the people upon a hillside, which comprised about a hundred acres, at the foot of which ran the Cœur d'Alene River, surrounding it by a graceful bend from east to west, and copiously supplied with mountain trout. To the south, east and north lay mountain ranges, some bare and rocky but most of them covered with thick and extensive woods; pine, tamarack, cedar, birch and red fir grew plentifully in that wild region, the home of the bear and the

wolf. To the eastward of the hill was a small patch of land, something like eighty or a hundred acres, where the soil was very rich and well adapted to cultivation, producing year after year an abundant crop of timothy and some grain, and to the north of the hill extended a piece of land which also contained some good soil. The climate generally was not extremely cold, although in winter the snow was quite deep and remained upon the ground from the end of November until the end of March or the beginning of April. The prairie along the river was under water to a considerable extent during the entire spring, and often in summer was swampy in places, and could not be cultivated, although the soil was very fertile and productive, and, in its natural condition, yielded an abundant crop of timothy; while in the autumn it became the home of the deer. Such was the spot upon which God's providence had selected to bestow a knowledge of the Christian religion and with it, the rudiments of civilization upon those poor creatures.

The first step, and also the most difficult one, but which proved to be the source of all their future advancement, was to induce them to abandon their roving habits, and to accomplish this, there was no real and efficacious means, save religion. It was, therefore, deemed necessary to build a large church in a place where the Indians could put up their log-houses around it and at the same time find in the neighborhood a supply of game and fish, so that they should not give as a pretext for roving about, the need of providing themselves with the means of living. And so, gently but surely they were influenced to adopt a more civilized manner of life. A church capable of containing five hundred people was built in a very pretty locality in the centre of a narrow level spot crowning the hill. The Indians were allowed to assist in building it as a reward of good moral conduct and were prevented from doing so as a punishment of any misdeeds. Their co-operation increased their interest, and after the church was finished, by the advice of the missionaries and under their direction they built some houses for themselves, about twenty in number, forming a nice square in front of the church. All this was a great step forward, but the next thing was to get them to live in these houses; religious duties and instruction were the very means to secure this end. They were exhorted to be present at instructions twice a day, the children also were requested to attend catechism daily, and every effort was made by the missionaries that all should attend faithfully on these occasions. These repeated services kept them constantly around the church and consequently at home. Such was their fer-



vor that they would not absent themselves without permission both of the chief and of the priest. So, when they were going hunting, they would leave their wives and children at home for continued instruction while they were gone, and, for the same reason, they would seldom absent themselves for more than a few weeks at a time. These methods, followed for several years, had gradually accustomed them without their perceiving it, to live under a roof, to remain in one place for the greater part of the year, and taught them to begin to appreciate the comforts of home. There was one thing more for them to give up, and that was going off in the winter to hunt buffalo with the Blackfeet Indians. Every year quite a number of the young men had the hunting fever and must go after buffalo, which was endangering the plan of civilization. I took up the subject in a religious point of view, exposing the immoralities of which they were guilty while passing the winter among the Blackfeet, the danger of dying without confession and the reception of the last sacraments, as well as the loss which their souls incurred by remaining half a year without the help of religion. This made a great impression upon them, and the chiefs came to me saying that the whole tribe had already determined that the year 1876 should be the last in which they would join a buffalo hunt.

The success of their first efforts had so greatly encouraged our fathers that they frequently consulted together as to what more was to be done in order to bring these Indians into complete civilization. The people, generally, were made to work now and then for a few hours at a time or to do a short day's labor, and this was considered as a part of their duty of helping the church, although at the same time they were liberally rewarded for it with vegetables, flour, potatoes and meat. For heavier work blankets, plows, harness or work-horses were given to them according to the condition of the persons and the hope they gave of using farming implements. Young men, under pretext of teaching them to read and write, were taken into a house called a college where they were mainly employed in manual labor, such as would fit them to manage a farm of their own at some future day. In this way, progress, if slow, was general, and so our missionaries had gone on for many years, chiefly directing their attention to these two points; to destroy the habit of roving, and to induce the whole tribe to labor, and this without any diminution in their numbers, but rather with a slow but constant increase of population.

Up to the year 1876 it had been deemed by many an impossibility to make the whole tribe take up land and settle

down as farmers, although others, well acquainted with them, were of a different opinion, provided that the thing could be properly managed. But the place they then occupied and where so much had already been accomplished, seemed now to be unsuitable for a permanent Indian settlement, partly because there was not land enough for each to have his own farm and become, in time, self-supporting, and partly because it was liable to be occupied by the whites at no very distant day. They, therefore, were in favor of transferring the whole tribe to a place about sixty miles below, called Nilgoalko. This was a beautiful and fertile prairie, lying partly within their own reservation and then stretching away miles and miles beyond it, to the north and west, while, on the south and east it was surrounded by ranges of mountains well supplied with timber, pine, tamarack and fir. This land was beautiful, well watered, very productive and covered with tall bunch-grass. It held the moisture well during the dry season and, as it was all a rolling country, it was not much affected by rainy weather. In this prairie, which was their own land, because a part of their reservation, all the different camps of the Cœur d'Alene, as well as people from the surrounding tribes, had been accustomed to assemble during the summer season to dig camos. They had built themselves a small, rather rough chapel for the temporary use of the missionary, who was in the habit of coming to pass a few weeks with them during the camos season. It was now proposed to make, around this spot, the chief and permanent settlement of the whole tribe. Many and grave difficulties were to be met with in carrying out this plan.

The Indians of this tribe were now located in camps scattered over a radius of fifty miles. The larger portion was settled over at the old mission, where about twenty-five families were living in good substantial houses, built by themselves under the direction of two chiefs. Another camp was located on the St. Joe, about fifteen miles from the mission, and a third at Spokane Bridge, where from ten to twelve families were living under the direction of a chief. Besides these, there were many small camps dispersed all through the country. It was apparently a very difficult task to induce these Indians to leave their houses, which constituted almost their entire property, and the land of their homes, to go and live on a prairie where only very hard work would procure them the means of living. Most of them would naturally prefer to remain where they were, and the few who would be willing to move, would only render the tribe still more scattered, and therefore the management and government of the whole yet more complicated than it

already was. Moreover, the missionaries would have their work to begin over again, build a new church, a new residence, a school for girls, and another for boys; and all this without the least prospect of the means to undertake and carry on such a work. Their numbers, too, would be quite insufficient, since they would be obliged to reside in both places; the old mission, which could not be abandoned, and the new mission, where the spiritual welfare of the Indians would require their attention. So the plan of transferring the tribe to its present location, presented so many difficulties and dangers that many thought it more prudent to abandon the project altogether, than to run the risk of losing the fruit of so many years' labor.

However, the reasons which actuated the move were no less weighty, on the part of both missionaries and Indians. First, the present mission was situated in a very isolated place, most difficult of access. This, besides the inconvenience of communication with the outside world, made it a heavy burden to attend to sick calls, and to provide for the spiritual wants of the Indians. Again, it was too far from market, three months being required to make the round trip with loaded teams to Walla Walla, the nearest trading place, that the missionaries might be provided with the necessaries of life. Two of the fathers and one brother were now far advanced in years and worn out by hard labor and might at any time require the assistance of a doctor, which it would be absolutely impossible to procure in case of need. So far as the Indians were concerned, it was not simply a question of improving their condition, but of preserving their very existence, because if this part of the country should come to be settled by the whites, the only chance for the Indian to subsist, would be in becoming self-supporting and living upon the fruits of his own labor. It is true that, at the time, the idea of the settlement of that part of the country did not seem very probable, and yet it actually took place within a few years, growing with astonishing rapidity and attracting the attention of many a new comer. Allow me to insert a few lines, written some time ago for the *Spokane Chronicle*: "Among the new towns called into existence and prominence by the discovery of gold mines in the mountains of northern Idaho, none has a brighter prospect before it for steady growth and permanent prosperity than Mission City. It lies almost under the shadow of the old mission church, built half a century ago, upon a level plateau overlooking the river. It is the natural entry port to the mines, and the head of present navigation, the old Mullan road from Fort Cœur d'Alene to Fort Missoula also

crosses the town, making it the centre of travel for all routes to the mines and the upper Cœur d'Alene country. Lots have been engaged and arrangements made for erecting a large two-story hotel. A saw mill will be erected at once and other branches of business follow as soon as the buildings can be put up. It is proverbial that the foresight of the Catholic fathers has invariably been correct, and the sites selected in those early days for their missions have almost in every instance proved to be the natural points at which commerce centres, and necessitates a commercial city to accommodate the business centering around the points chosen years ago by those who built better than they knew." We have been led into this digression to show that the subsequent course of events proved not only the wisdom but the necessity of this move.

It looked also probable, that the difficulties to be met with in moving would be overcome by proper management. One of the missionaries made several remarks on this subject. "As these Indians," he said, "are now so respectful and so religious, they probably would not be stubborn about remaining where they are, especially if they see the fathers moving and the church transferred. This seems the more likely, because a few of their influential men have gone away already for the very reason that they could not make a living here. In regard to the church, mission buildings and fields, these improvements have served their purpose, which was to keep the Indians together, and make them relinquish their roving habits, but they are not adapted for further progress. They shall not be abandoned, but will remain in their present condition. With regard to our own support, the expenses of going to Walla Walla from this place are such as to consume nearly all our means; by moving below, near Colfax, we should save a good deal which we could turn to our advantage. This will compensate in part for the loss we shall meet with by moving, which will deprive us of the produce of a well established farm, but in the course of time we could start a new one and improve our condition." Whilst this discussion was going on things took such a turn as to decide in favor of moving the Indians to Camos prairie. It happened in this way. The newspapers began to speak of the North Pacific Railway as an undertaking to be accomplished in the near future, and much was said about passing by the Cœur d'Alene divide. Moreover, some new settlers had come in, past the boundary line of the Cœur d'Alene reservation, taken up land and improved it. The consequence (well understood by all the fathers without difference of opinion) then was, that no effort should be

spared to save those Indians by inducing them to take up land and live as farmers. This plan and these conditions were accepted, and moving decided upon; instructions were given me to prepare the people for it during the winter. My superior, Father Giorda, told me to be careful not to hurt the feelings of the Indians, but by slow persuasion and steady determination to strive to bring about the desired result. I told him that, as I had not been long among them, I was not so well acquainted with their character, still, I would do what I could. I began, now, to realize that the task imposed upon me was no easy one. The difficulties encountered by the U. S. Government in attempting to remove Indian tribes from spots dear to them of its own selection, will give an idea of those involved in my undertaking. I was satisfied that, so soon as I began to speak to them on the subject, I should incur their displeasure and indignation; that they would turn away from me, and yet without their co-operation there was no hope of carrying out the plan. Still, I had only to obey orders, which I did, fully convinced that, if I could succeed, I should secure the future existence and prosperity of the Cœur d'Alene, committed to my care. So, I made up my mind to omit nothing that success might crown my efforts.

I then began to study my plans, in which I was greatly assisted by some existing circumstances, especially the following:—The Cœur d'Alene Indians had seen the schools which had been established among the Sgoielpi and the Pend Oreilles, and being greatly attached to their children, had come to me officially to ask if they also could not have the Sisters to teach their children. I told them that such was undoubtedly my own desire, but that I did not see how it was possible to have them in the place where we were then living. "They are very far away from here," said I, "and do not know how to ride; and nobody can come here in a wagon because there are no roads. Besides, where can we build a schoolhouse? The ground is all occupied by our present buildings; on one side, there is the river and then swamps and mountains, on the other, the prairie is for many weeks in the spring covered with water so that it is impossible to build a house there. If we were in another place the thing would be quite easy, but I am afraid we cannot do it here." They thought I did not like them because I had answered in that way. When I discovered this, I called them together again a few days later, and told them they must dictate to me a letter to be sent to the Sisters. The chief Seltis composed a very touching letter, in substance as follows: "We are poor ignorant people and we do

not see (know nothing); we wish that you would have pity on us and on our children. We love them very much and we are grieved to see that they are ignorant, that their hands are dead (do not know how to work), that their clothing is shabby. Have pity on us; come to teach our children and bring them up well instructed, that they may be a help to us in our old age." I sent this letter, with some remarks of my own, and told them they must wait for the answer. While waiting, their desires increased and almost every week they inquired whether it had come. Seeing this, I assembled them again, and told them that if the Sisters came, they would need something to live upon, and could not be expected to come unless they knew how they were to be supported. Then I proposed the way in which they should do this, telling them they ought to give the Sisters a mile square of good tillable land and promise to work, or have it worked, as much as was necessary to provide for the maintenance of the children. Besides this, they had better have a collection now and see what they could do. "Go now," said I, "and have a long talk together and then tomorrow we will have the collection, after which we will write again to the Sisters of Providence in Canada.

So they did have a long talk over the matter and the next afternoon I went with Father Joset to the chief's house and there addressed the people, saying: "This is a serious matter, and being a bargain which binds in conscience, it cannot be broken without sin, therefore, no one must promise what he cannot in future fulfil. You know my poverty," continued I, "still, to help you and your children, I will head the list by contributing two work horses and two good milch cows and calf." The Indians then subscribed twelve milch cows and a bull; they also bound themselves to supply beef, flour, groceries and clothing as they should be required by the Sisters. "And what about the farm?" said I. No answer was made. "Very well," said I, "have a talk among yourselves and see what you can do in this respect." After a while they said they would put up a fence of something like six thousand rails; that they would plough and sow the ground and harvest it for two years; and besides, they would build a house according to my directions. This concluded, I wrote the letter for them, reading distinctly twice over, all the items, as above described, and then with great solemnity it was signed by five chiefs in presence of the council. Again and again I repeated to them the obligations contained in that letter and reminded them that, when once mailed, there would be no possibility of changing or destroying the contents. I closed it in their presence, and

then gave it to them to think over better and better, telling them, that if they once sent it, they would certainly have the school. The next day they despatched a carrier to Spokane Bridge, and I congratulated myself that a great step towards moving had been successfully taken without the Indians perceiving it.

A few days after, the chiefs came to me complaining that two white settlers had passed the boundary line and ought to be sent away. "Yes," said I, "I know that, but I know a little more too, which I think I had better tell you as soon as you are ready to come in a body and hold council in my house." This excited them a little, so after prayers the chief called a meeting and they all came in. Then I began to tell them. "Far away, there are as many whites as there are grains of sand upon the hill, or blades of grass on this prairie; they are making a road to come through here and occupy all the land you can see from here to Yakima and from here to the Crows. They go as swiftly as the wind, and travel as far in one day as you can in a week, even going on a race horse. I have had news that they are coming; that they will take up all the land which has not been cut by the plough; that they will mow all the grass as I have mowed my field. If you are wise, and listen to my words, you will become a great people; the whites will eat with you and they will give you money; they will buy your wood and you will be supported. But if you do not heed me, your children will starve, your wives and daughters will be unsafe; you, yourselves, will disappear. Do you wish to die? Then remain here; live by hunting and fishing; spend your time in smoking and idle talk, and, in a few years, the church will be in mourning, she will look for her children and have no comfort because they are gone. Do you wish to be a great people? Go to the beautiful land, break the sod, sow grain, plant vegetables, and your children will live, your wives will be safe and well dressed, and you will have plenty. Before you lies the road; make your choice now, and do not say afterwards that I was good for nothing, and kept from you what I should have told you." A long silence ensued; the Indians as if thunderstruck did not know what to say. At last Augustine, a good man, but over fond of his native place, said: "You are our father, but your words sound strangely to-day. Have we to leave this beautiful church which we have built with our own hands, and which has given us the knowledge of God; where we have been taught how to live morally; where the hungry have received food, the sick medicine and the poor clothing? Must we leave this land, where the bones of our

fathers mingle with those of our children? these woods which have supplied us with fuel and game? this prairie which has fed our horses? this river which has given us trout and beaver? We are healthy; our children are fat; our wives comfortable in our log-houses. We are not like you; you need bread, we have camos; you require good clothing, we are satisfied with deer skins and buffalo robes. We can live comfortably on what you would think poor and wretched."

After such an answer as this they left, and I began to realize the difficulty of the task imposed upon me. Still, I knew that I must carry my point, so I took up the matter in church and made it a point of conscience to move. The subject of my morning and evening instructions was this. They were bound to move, first, for self-preservation; secondly, for the education of their children; thirdly, for the preservation of their religion and especially for the morality of the women. These headings, expounded daily in one way or another, began to open the eyes of many of the Indians; moreover, all the objections made in the various councils were answered one by one. I told them we were not leaving our land, because the prairie to which we were going did not belong to strangers, but to us; that we were going to occupy that portion of our land upon which, as they themselves had told me, strangers were already encroaching; that we were not giving up either farm, or church, or graveyard; they would still be ours, a guardian would be placed there to remain and to keep everything in good order and to carry on the work of the farm. Every year we would come in a body on All Souls' day to pray for our dead, and to pray in the church, which will be for us a place of pilgrimage. I told them, moreover, that they must not rely upon their woods, the great settlement which was to be made would soon cause the game to disappear. Neither should they depend upon the river, which would soon be filled with boats and rafts and logs for fuel which would cause the fish to migrate to safer and quieter places. This discussion went on from November until the following February, and little by little they were coming to reason. Some of the Indians who left the mission for their homes, were well disposed to move, seeing which, I was anxious to test their dispositions and wind up the matter as soon as possible by binding the majority of the tribe to settle in the spot designated.

I therefore agreed with two or three of the chiefs that on Ash-Wednesday we should begin to pray in the new place. "Ask God," said I, "to be propitious to us, and to touch



the hearts of the people, that they may be awakened to a sense of self-preservation." It was then the end of February or the beginning of March; the place in question was not accessible by the old Mullan Road, but by the new one which was longer and very rough. Still, I started undeterred by difficulties. My object was to see Seltis, chief of one of the camps, who was not altogether unfriendly to my plan, and try, if possible, to induce him to accompany me to the new site. The prairie, between the mission and the north range of mountains, was under water, which in some places was frozen and in others quite deep. Travelling was very bad, on account of the half-melted ice, often not strong enough to bear the weight of the horse, and the snow upon the mountains was still very deep. By pushing on the whole day, I reached Wolf Lodge, where I camped very poorly and uncomfortably indeed. My guide had thought that we could easily reach the Spokane Bridge in one day, so I had taken with me neither tent, nor axe, nor provisions, except a piece of bread which was to serve for my lunch along the road. But I had not thought about eating during the day, having been too much occupied with trying to extricate myself and my horse from either the deep snow or the half-melted ice, so in the evening I shared the bread with my guide under a tree. Then we made a good fire to dry our clothes which were becoming very stiff, for the cold towards dark had grown very intense and we did what we could to protect ourselves during the night.

We left Wolf Lodge early the next morning and, by riding as fast as we could, reached Spokane Bridge at about 3 P. M. Going into the store, I found an Indian from Seltis' camp, who was just going home, so I sent word by him, to Seltis, to send me a fresh horse and a guide that I might come to spend the night among his people. The guide and the horses reached me at about nightfall, and then I took leave of the Indian from the mission, who had so far accompanied me. He then discovered the object of my journey, and being much opposed to the moving of the tribe, said to me: "If I had suspected that you were going to Camos Prairie to work out your plan of moving, I would never have accompanied you." "Never mind," said I, "there is no use talking about that now," and so we parted. I told my guide that I wished to reach Seltis' camp before it grew entirely dark, but to do this we had to go so fast that there was no time to look out for the icy places, and after a few miles, my horse fell and threw me. I was not hurt; but we had hard work to pull the horse up, which was helpless

on account of not being shod. At last we reached Seltis' camp, and the chief and the people came out to welcome me. They had prepared a good meal, which made me forget the poor one of the preceding night. After the repast, in spite of my fatigue, we had a long talk. I was not too tired to repeat my old saying: "Either work and live, or remain here and starve." I told the chief that I wanted him and his people to come with me the next day to Camos Prairie. In a day and a half we could reach *Nilgoalko*, where we would begin our Lent, and during its course labor to put up a schoolhouse for the girls. He answered, "the weather is bad and the road dangerous." "Is it any worse than the one I came over yesterday?" said I. "Be not as delicate as a woman." He understood the sarcasm but still hesitated. "My children are very small and my wife is nursing; how can I leave?" "Take them along with you, for you have plenty of good horses." "Very well," said he, at last, "we will go." We reached *Nilgoalko* at about noon on the day before Ash-Wednesday; and going into the church I heard many confessions, and the next morning gave communion to about a hundred. I praised the people, not only for their presence there in such bad weather, but still more for their good sense in having understood the necessity for moving, and I told them that I hoped all the people of the Skutloti, of the Bridge and of St. Joe would soon join us, if we only showed that we were in earnest about working for the welfare of our children. In the afternoon, with the chief and several good men, I went around to select a good location for our school, and then in the evening we had a meeting, after church. About fifteen able-bodied men were present and I told them that the next morning, after Mass, they were to come each with an axe, and the chief, they and I would all go to the woods and cut down as many trees as should be required for the erection of the schoolhouse. "How big will it be?" inquired one Indian. "I will give you the dimensions," I replied, "it will be sixty feet long, thirty wide and twenty-two high." The next morning we went as had been agreed upon, and the people worked hard and with such good will that many a fine tree fell that day. As soon as one came down, four or five men attacked it to cut away the branches, sawed it the right length and trimmed it off. The work went on for four or five days splendidly, and seeing such earnestness, I concluded that my presence there was no longer required, so I returned to the mission.

The process of moving had now advanced so far, that I thought the greatest difficulties had been overcome. Still,

I determined to stop at Spokane Bridge again on my way back, to see the chief of that camp and try to persuade him to let his people move. This man, who was, by right, the head chief of the entire tribe, had been doing my work much injury, for political purposes. He had a comfortable home and did not want to leave it; nor did he want the people so far away from him lest he might lose his influence with the tribe and be superseded by Seltis. So, the previous Christmas he had sent his son to the mission, to get up a strong party against moving and, together with the Skutloti chiefs, was causing a great deal of trouble. He was a good business man, of mild disposition, shrewd and generous too, especially when he could make a display of his wealth. His great ambition was to have a large farm of his own, and the spot he had chosen did not satisfy his desires. He had about five or six families under him, each claiming a certain land as its own, and he was frequently getting into trouble with these families on account of damages done by their stock in his fields. I determined that it would be best to leave him where he was, because, as he had already advanced further in civilization than any of the others, it seemed likely that he would prosper. But this would make no difference with regard to moving the other families. The journey that I made for this object, was one of the hardest I had yet attempted.

I left Nilgoalko very early in the morning, and at about nine o'clock it began to rain heavily and the road was so slushy and slippery, that we had great difficulty in making the fifteen miles to reach what is now Rock Creek. There we found a very old couple in a lodge. The creek had already passed its banks, and the water was rising so rapidly that the prairie was flooded, up to within a few rods of the lodge. It was still raining very hard. Our road lay across a torrent that came roaring down a gulch into the creek. I told my friends in the lodge that I would like to have something to eat. They gave me a few potatoes and some trout; then I put up my tent and retired. The next day it was still raining and the torrent in the gulch was so swollen, that my guide, Felicien, told me that it would be impossible to cross, for the current was running so swiftly that it would carry away the horses. I did not know the place, but said I thought that if the horse could get a footing on the bottom, we should be able to cross in safety. "No," said he, "the landing-place is very narrow and, if the horse should be carried down the stream a few feet, he would not succeed in getting up the bank." "Well," said I, "consult with the old man; this is his land; he ought to know all about it."

The old Indian said: "It is very dangerous, but, if you must go, it is better to do so now than later, when it will be worse on account of the thaw." So we had our breakfast of camos and dried fish, at the Indian's lodge and then the old man told us to wait and he would come and help us. He came out attired in his blanket. Reaching the place, he said to the other Indian: "You take the horses across, trying to keep against the current. Leave the father here." Felicien told me to take off my boots and stockings, tie them to the pommel of the saddle and then dismount. I did as I was bid and there I stood in about a foot of cold water. The horse, the one Seltis had given me, was very tall. Felicien mounted him, fastened his own pony to the saddle, and so crossed safely, although with difficulty. The large horse was just suited to the occasion, because being so tall, his feet always touched bottom, while the pony was obliged to swim part of the way. A few yards below the crossing, a majestic pine tree, which had been uprooted by the storm of the preceding night, had fallen across the stream, reaching from bank to bank. It would seem as if a kind Providence had prepared for us a means of crossing that stream. Felicien returned upon the fallen tree, and called to me to cross back with him. I answered, "It is too dangerous; the tree is not steady; the water keeps moving it up and down in such a way that I should not be able to stand upon it." "Wait," said the old man. Then taking off his blanket and hanging it on the branch of a tree, he advanced into the water at about fifteen or twenty yards below the fallen pine, saying; "Now, I am ready; go over upon the tree; if you should fall, I will catch you and save your life." Then Felicien said: "put your arms around me and hold fast; dont be afraid, look at the opposite shore and follow me." We said a prayer and then started to walk over upon the tree; and as we advanced, I felt the motion more and more, and forgetting myself began to look at the water which was running so swiftly as to make my head dizzy at once. It seemed to me that I was being carried away by the current, which frightened me so that I called out to Felicien. He stopped, saying; "close your eyes, don't be afraid; we are safe." I did as he told me, and after a few seconds, was all right again and told him to go on. When we reached a little stump coming out of the water, the old man cried out; "I am glad; you have crossed safely." Such was my first experience in crossing torrents after this fashion, and the remembrance of my success encouraged me, two years after, to try the same thing in another place, where I tumbled in, as I have already related.

We travelled that day forty-five miles, reaching the place where the chief, whom I wanted to see, lived. He received me kindly and treated me well. I told him I should have church that evening and the next morning; but before then I had a talk with him privately, and said; "It is true you are by right the first chief, but you must use your authority only for the welfare of your people. If you do anything (as you have done) for your own private interest which might result in the destruction of the tribe, you will commit a sin. Now, by opposing the moving of the Indians and preventing them from becoming civilized and self-supporting, you are doing what will surely destroy them, and you will be no better than a murderer and will be deservedly punished by God hereafter. You think this opposition will increase your authority and do not see that it will cause you to lose it entirely; for all these people have relatives among those who are moving, and their influence will persuade them to do the same and thus you will lose all control over them. You are injuring your own interests, because, if these people move away from here, you can buy out their improvements for little or nothing, enlarge your farm, use their houses for granaries, etc., and you will have twice as much for the reward of your labors as you have now." The man was shrewd enough to understand at once the force of this last reasoning; and looking at me keenly to see whether I was in earnest, he then said, "I do not object to their moving." "Very well, then," said I, "after my instruction you will speak to the people; tell them to take up land, and become civilized and live comfortably in Nilgoalko. He promised me to do so and he kept his word. So, when the people saw that the chief and the priest agreed upon the subject of moving, a meeting was held and the most influential man of that little tribe promised me that he would move in two or three weeks' time, which he accordingly did. I thought this a great gain, because it would leave the Skutloti Indians alone, who, although stubborn, would hardly stand the loss of their fellow tribesmen, but many would change their minds and move.

The next day, by travelling forty-five miles I reached the mission. I had well instructed my Indian guide, a good reliable man, that he should talk to the people of what had happened at Nilgoalko; the work done there for the school; the promise of moving given by Seltis, and the encouragement to do so which the chief at the Spokane Bridge had given his people. Felicien did as I had told him and had matter of conversation for several evenings. Meanwhile, I was keeping as quiet as possible, apparently attending to

the temporal concerns of the mission, but in reality keeping a close watch how they would act in such a position. The two chiefs of the Skutloti (the people around the old mission) held several meetings, and determined to send some of their best men around to persuade the Indians to remain in their places. Discovering this, I was afraid that they might succeed in inducing some, who had promised, to change their minds, so I sent Fr. Joset, a venerable old missionary, who had spent thirty-eight years among the Cœur d'Alene, to the new place, and told him to encourage the people to take up land not so very near the church but scattered around in the prairie, so that each family could, in time, take up a large tract and be independent. Fr. Joset's presence there not only neutralized the influence of the Skutloti agents, but was most disastrous to it, for the people, seeing that the priest began to reside there, and that it was a good deal easier to get to the new place than to come to the old one, began to frequent that chapel in preference to the other. They dispersed around and took up land in various directions upon the prairie, and thus the settlement was fairly begun. Then the Skutloti Indians, seeing that they could not succeed in dissuading me from moving, and that all their plans had been frustrated, had recourse to another means. They plotted together to refuse the mission any help, and as we were far away from any other Indians, they thought we should not be able to do our work and make preparations to leave. Besides, they knew that an Indian from any other place would not dare to work there, where all the people would be against him. Moreover, they knew that the fathers sometimes yielded to their wishes for the sake of preventing greater evils and now, they said, the fathers will abandon this idea of moving so as not to give such dissatisfaction to that large part of the tribe.

This plan caused me a great deal of trouble, and would have succeeded, had it been devised six or seven months sooner. I was obliged to work in the field myself; to help load and unload the hay, drive the mower and the reaper, in a word, to become all at once a farmer; and when, tired out and exhausted, I begged assistance from anyone, for some pretext or another, it was denied me. The only persons to help me were two brothers and the guide that I had brought with me from Nilgoalko; the Skutloti Indians did not molest him, because they respected the bargain he had made to work for the mission till after harvest. To disabuse them of the idea that I could be induced to yield, I took the two statues of the Blessed Virgin and St. Joseph, as well as the church ornaments, and putting them in two Indian

canoes, which had been fastened together by planks nailed to the sides, the brother, the guide and myself, took them to the new mission, rowing for two days down the Cœur d'Alene River and across the Cœur d'Alene Lake. The extreme irksomeness of this journey was somewhat relieved by the great beauty of the scenery which the Cœur d'Alene River for the first time presented to my gaze; the many windings and turns afforded an endless variety of charming pictures, now of one deep mountain, rising abruptly from the water's edge, rocky and barren, and again of another whose gentler slopes were thickly clothed with pine and red fir. On our right, as we went down, lay a beautiful prairie, covered, even during the hot summer, with long green grass, and on our left a more elevated plateau, yielding a plentiful crop of wheat, oats and vegetables, so that many things as we passed along, beguiled my attention from the very fatiguing, and to me, most unusual labor of rowing.

At length we reached a point where, in low water season, the current runs so very slowly, that its direction is scarcely perceptible. "Here," said Felicien, "we must pay our taxes." "What do you mean by that?" I inquired, "have you an old story to tell me?" He blushed, being now somewhat ashamed of the old Indian tales, since he had come to be so fully persuaded of their foolishness. However, I encouraged him to tell me the story for a little diversion of mind. "Here," said he, "is the home of the spirit that rules over the waters. Formerly, whenever an Indian passed here, he would take something, either camos, or dried meat, or the skin of an animal, and throw it into the water, thinking thus to propitiate the spirit, by paying toll. Their fear of passing through here by night was so great, that no one dared to do so without paying well." "Whose spirit is it?" I inquired, "that of an animal, or of some man?" "The spirit of Amotkan," said he. "What!" said I, "do you suppose the spirit of the President of the United States is here?" I had misunderstood, because they used to apply that word Amotkan—meaning one who stays in a place and does not roam around—to the president. "Oh! no," said he, "the Indians had their Amotkan; he was a monstrous being, like a man, stationed at the head of the river and ruling over the waters. Once he denied water to the people, because he was angry with them, and they died of thirst, and there were no more men left upon the earth. One day a little wolf (the favorite hero of Indian stories) was going around in search of water, and seeing a little bird carrying a drop to his young ones, asked him where he found it. The little bird answered, 'I found it where Amotkan dwells, but I had

to wait until he was asleep to take away this little drop, because he is so angry with the people that he has refused to give them any.' 'Then,' said the little wolf, 'show me the way and I will go and kill him, because otherwise all creatures will be destroyed.' So they went, and the little wolf killed Amotkan while he was asleep, and then the water began to flow and kept on so powerfully that it flooded the whole country and covered everything." "But," said I, "how does it happen that there are any men on earth now, if they were all destroyed, either by thirst or by water?" "Well," said he, "the Indians thought that Amokan's body was carried down by the waters and when they dried up, the little wolf, which was always strolling around, discovered it on the shore in this very place. Then he cut it into pieces, and threw the heart into our land and from this sprung our people called 'pointed hearts', or *Cœur d'Alene*; from the other parts sprang other people such as the *Nez Percés* and the *Sgoielpi*. The *Spokane*, however, came into existence in this way. After the little wolf had finished this work, he cleaned his paws with some straw, which he then threw into the *Spokane* land, and from this came those people whom we call derisively 'Men of Straw.'" "What nonsense," said I, "aren't you ashamed of it?" "We were a poor ignorant people," said he, "before the priest came here." "Well, now," said I, "tell me, did you believe that man's soul lived after death?" "We had very little knowledge about that, but still we thought that it did live, and now and then some of the old people would say; 'I saw such and such a one, some one who had been dead a long time.'" "How did they see them?" "I do not know, perhaps in a dream." "Did you believe in a supreme spirit?" "Our people believed in spirits a good deal, and thought they dwelt in everything, trees, stones, mountains and animals. When anyone went out hunting, he would embrace whatever he met in his way, praying to the spirit and saying; 'let me find game.' Also each one tried to make friends with some spirit." "How could you do that, if you did not see, or hear them?" said I. "We would do it in this way. A girl, when she reached the age of about twelve years, would leave her home and go into the woods; boys would do the same at about fourteen years of age; they would walk on in search of the spirit and not drink water, nor taste fruit and roots until they found him. After a day or two they would fall asleep and then they would see the spirit who taught them a song and gave them something to keep sacred; then they would come home persuaded that they had found a friend who would always protect them during life." "What would the



spirit give to be kept in remembrance of him?" "Various things according to the different ways in which he presented himself. Sometimes we would see a bear, and then he would give us one of his claws to keep; sometimes a deer, and then he would give a hoof; again a bird, and then we would kill another just like it and keep either its feathers, or its head, or even the whole bird; sometimes a snake, and then we would keep a snake skin or rattle always with us. Wherever we went, we always kept our 'Somesh' (as they called it) but never showed it." "Did the people never get mad with the spirit and throw the Somesh away?" "Before the priest came, the Somesh was considered the most sacred gift, and an unfailing means of assistance in any distress or difficulty; the people believed that if they parted with it the spirit would be offended and kill them." Such was all their religious code. Does it not seem almost incredible that human beings could be degraded to such a state of ignorance and superstition?

But while this conversation was going on we were rowing down towards the Cœur d'Alene Lake which we at last reached and crossed to Priest's Landing. There we unloaded our church goods, and by the help of the Indians who had come from Nilgoalko, we brought this first trip to a successful conclusion. When this was done, the moving went on peacefully, so far as the Indians were concerned, and the settlement increased and improved very rapidly. The only difficulty remaining to be overcome, was the resistance of the Skutloti people settled around the old mission. I saw that it would be impossible to conquer the stubbornness of the two chiefs and the old people, so I turned my attention to the young men who were their help and support. I assembled them three times in my house, but secretly, so as not to arouse the suspicions of the others, and I said to them: "The priest, your father, is abandoned by his people; they wish to live poorly and miserably and run to their own destruction, so they left me, and now I have recourse to you. From this day forward you will be my hands; you will be the saviours of your people. Look at your brethren; their land is large, the grass is high, their horses are fat, and their cattle increasing. Next year they will have an abundant crop; they will trade it to the whites and have plenty, because they have listened to me. You are young and able to do as much as they, and see your children well educated at the school, and your house well supplied with comforts, if you will go to Nilgoalko and join your brethren." At first, I spoke to very little purpose, but after calling each one in particular, and promising help and

support in as much as I could, I, at last, succeeded in sending them down to the prairie, where they marked out their future homes. This done, the old people found themselves left alone, and they had either to follow the young men, who were their support, or else starve. So, although they talked about me, and had some hard feelings about what I was doing, still, in November of 1877 the whole tribe, with the exception of three old men, had gathered in the camas prairie of Nilgoalko, and I saw the beginning of their civilization.

In justice to these Indians, I must here state that their feelings towards me are now entirely changed; in the beginning, they could not understand my reasons for moving, and hence their opposition and dislike. Not long after the change was made, I was sent to another mission, but after three years' absence I came back to pay a visit to De Smedtville, as it is now called. One of the most influential chiefs, beloved by everyone on account of his uprightness and good behavior, but who had for a time opposed me, came to see me. He knocked at the door, and hearing the usual "come in" (Zuelgush), he opened it, knelt down and without any prelude began: "Father, we have been very bad, and acted wrongly towards you. But, because you were so determined, our children are now fleshy, our cattle in good condition, our wives well dressed, and we have plenty. We should, indeed, have starved and died out, if you had done as we wanted. Forgive us, we are poor Indians." Is not this a fine trait of character, such a readiness to acknowledge a mistake and apologize for misbehavior?

This change of location was, for those Indians, the beginning of a new life, and our hopes have been realized by beholding them, to-day, a well behaved and wealthy people. Their soil is fertile, they cultivate it successfully; the low land yields a beautiful timothy crop, while the hillside seldom produces less than thirty-five or forty bushels of wheat to the acre and fifty or more of oats. Looking over the prairie from a hill near the mission, you will see many fine farms well fenced and containing from eighty to a hundred or more acres; four especially will attract your attention, having within fences from a half to a full section of land. If you feel inclined to make a tour of inspection, you will come across some picturesque spots, and just at the foot of the hill a good substantial house with barn, stable, chicken-house and everything requisite for a well established farm. If you take the trouble to go into the barns, you will find most of them provided with the best machinery, self-binders and mowers, and both walking and sulky ploughs. There

are but very few who have not either reaper or mower, but, generally, with the exception of a threshing-machine, they have all kinds of farming implements. In a word, with the exception of one or two families, all the rest farm extensively.

In 1881, I think it was, that little tribe raised fifty thousand bushels of wheat and sixty thousand of oats, besides poultry, vegetables, and swine. They hire white labor; frequently during harvest time several whites may be seen working for Indians at monthly wages. They hired a saw-mill to provide the lumber for building their frame houses, and they sawed over one million feet of it. Their roads are good, and over Hangman's Creek they have built two substantial bridges. One piece of swampy ground has been drained, and bridged in several places, with a corduroy road between, and all this is the fruit of their own labor without assistance from anyone. They began the work of educating their children by building a schoolhouse themselves for this purpose. Within the last few years, however, the government, seeing their spirit of enterprise, has given them some means for educating a limited number of their children in boarding schools. In a word, these Indians have reached this point of civilization by their own unaided efforts, for, with the exception of the school, the help they have had from anybody is not worth mentioning.

Until the year 1876, they neither knew they had an agent nor that the government had made any provision in their behalf, and Father Giorda informed me that, in 1877, Seltis told the commissioner of the government not to give him an agent, nor an annuity, so as to avoid all kind of trouble. As soon, however, as they were established in Camos Prairie, and it became possible for the agent to do them justice, he has taken a great interest in them and has co-operated with the fathers to their further civilization and improvement, and this very successfully. Their habits are completely changed; hunting and fishing are no longer looked upon as business but pleasure; and in the fall, when they have a little time, some of them will hunt for at most a couple of weeks, before the winter sets in. They no longer allow their stock to roam at large, but during the winter take care of it and feed it. The women work, but not as slaves, they help their husbands in the field, and sometimes, during harvest, with machinery, but the heavier work, such as ploughing, chopping wood, etc., is done by men only. Three years after the change had been made, I once spoke to the chief and told him that it was not proper for him to make his wife run the self-binder; he ought to do that him-

self and let her work in the kitchen. He replied; "I began to do it, but I very soon broke a piece and had to lose two days going to Colfax to replace it. My wife is a good deal smarter about that than I am, she can do it very well; I do not think it is too heavy work for her, nor does she complain of it."

Their government also has improved a good deal with their habits; they have unity and power. A little body of policemen prevent crime or punish it when it happens. Their morals are excellent; cases of drunkenness are rare and punished when discovered. Marriages are all based upon the Catholic doctrine and are so much respected and thought of, that a single case of concubinage which happened some years ago, was so much talked of and discountenanced, that the man, to escape it, left his tribe and went to live with the Protestant Spokane. Parents attend very carefully to the education of their children, not only sending them to school, but watching over their morals with a keen eye when they are at home.

Americans in that part of the country have a high opinion of the honesty of these Indians in trading. Stealing has become so shameful an action that I can truly say it has been banished altogether from the tribe. Mechanics, working at the mission, were surprised to find that they could leave their tool boxes open out of doors and nothing ever disappeared. In trading, they are not only well behaved, but very business-like in their ways; they are careful to avoid credit, or if they take it, will always pay on the appointed day, no matter if they lose by it. I have many a time seen an Indian sell stock or produce at half-price, just to liquidate a cash debt when it fell due. Dealers were so pleased with such trading that competition arose between the largest firms of Colfax, Spokane Falls, and Farmington, each holding out special inducements to the Indians to trade with them. When I asked why this was, they answered, "The Indian trade is a ready cash trade, and no chances are taken in their small credits." Other traders told me, "I have lost several hundred dollars with other people, but not half a dollar yet with the Indians."

Another fact, highly creditable to this tribe and showing the refinement of their feelings, is this. In the year 1877 there was a war between the U. S. Government and Joseph's tribe of the Nez Percès. The Palouse Indians, who were allies of Joseph, were with the Nez Percès, in the Cœur d'Alene reservation, digging camos, and tried to induce the Cœur d'Alene to take part in the war. Seltis, however, told them repeatedly that he would never do so, as he had

no motive for injuring the whites, who had done him no harm. While these things were going on the war broke out, and news of it reached the Indians early the next day. Then Seltis was roused to action, and after a meeting of his people, sent a message to the Palouse and the Nez Percès to leave his reservation immediately, or else he would force them to do so. They had to obey and the next morning were out of Seltis' land. They went into the land of the whites, made raids upon them, killed some persons, pillaged the houses of the farmers, broke down the fences around the fields, which let the strolling stock in to destroy the crop, and even burned some fields and barns. The whites fled, to save their lives and their families, leaving their crops and stock entirely unprotected. News of all this soon reached Seltis, and without loss of time, he collected such men as were at hand and hastened to the scene of destruction; he found, however, that the mischievous warriors had disappeared to join the main body on the Clear Water Mountains. He then distributed his men to put up the fences, so as to protect the crops from the stock, and to keep the houses of the poor sufferers from further invasion. Then he sent expressmen to the neighboring towns, to call back the farmers who had disappeared, assuring them not only of his friendship, but even of his protection. The people, trusting to his good reputation, came back to their homes, and with the exception of the damage done by the enemy, found everything in good order. The whites did not fail to show their gratitude to these Indians. At first they prepared a great feast and banquet in one of their towns, and invited the whole tribe to come and make merry. This invitation, however, was declined by the Indians, on the ground that they had exposed their lives only for the sake of justice and the protection of their friends. They asked of the whites, instead, this favor; that as the Indians had so effectually protected their land, they too would extend them mutual protection in return, and sign a petition to the government not to move them from their present reservation. I heard that this was done, so that their land may be called at present also the fruit of their generosity in protecting these white settlers.

The conduct of these Indians on this last occasion shows a refinement of civilization, not easy to be found even among superior classes. These may expose their lives for the protection of their own people, but I do not think they would spontaneously, and without hope of compensation, help those who for years had been an obstacle to the peaceful possession of their land. And this is what these Indians did,

thus showing how deeply the principles of christian charity have taken root in their hearts.

This last trait of friendly feeling towards the whites is not uncommon among the Catholic Indians of that family, whether partly or wholly civilized. There is no instance of an entire tribe, altogether Catholic, of the Calispelem family, having declared war against the government. The case which happened in 1857, if I recollect well the year, when the Cœur d'Alene surrounded a small body of soldiers commanded by Stepto, was neither the doing of the whole tribe, nor mainly of Catholics, but only of some wild young Indians who joined the Palouse and the Nez Percès, as I have been told by those who were at the mission at the time, and who succeeded in keeping two-thirds of the whole tribe at home, and out of the battlefield. Nay, more, so thoroughly have Christian principles been instilled throughout our missions, that they have been strong enough to control these Indians, even in presence of facts urging them imperatively to war. Joseph's success in his warfare was rather surprising. Having, as we have seen, failed to gain the Cœur d'Alene, he next tried the Flat Heads, and called on Sharlo, that is Charles Louis; but this noble hearted Indian refused to shake hands with him, saying: "I do not take a hand which is stained with the blood of the whites." The council terminated, as I have been told, with these words: "If you fight the whites within the limits of my land, I am bound to protect them against you." Many lives have been spared to our citizens and many millions to our treasury by the christian conduct of the Catholic Indians. Nay, more, no Indian of the Catholic portion of the Nez Percès tribe of which Web is chief, took any part in the war but, on the other hand, many rendered service to the government as scouts, mail-carriers, etc. And, yet, before they became Christians, they formed a portion of Joseph's tribe, where they had still many friends and relatives who did their best to induce them to join in the fight.

I have now endeavored to describe the beautiful fruits produced by Christian civilization among the Cœur d'Alene, but which, however, are not by any means confined to them. In other tribes similar results have been obtained as the following extract from the Munich Allgemeine Zeitung, written by a German Protestant, giving an account of the Flat Head Mission, will sufficiently prove:—

"From the church we were escorted to the boys' school, where fifty little Indians are taught reading and cyphering in the Indian and the English tongues. We were exceedingly interested in the youngsters, and could not help seeing

that teaching them the language was no mere rote exercise, but a work which showed very careful and zealous training. All of the children read well, although with a slight accent approaching somewhat to the Italian. They are surpassingly quick at figures, particularly the children of mixed blood. We were then invited to dinner with two fathers, and the two Bandini brothers, who spoke English rather indifferently, whilst the Father Superior conversed elegantly in French, English and German. After dinner the brother accompanied us to the garden, which is his special department, and whilst he entertained us with his dear Indians, we were greatly pleased with the simple honest pride he took in pointing out his massive thickly set cabbages, lovely cauliflowers and rich Indian corn. These Indians are peaceable, harmless and amiable, avoiding the very shadow of a quarrel with the whites. All the young lads in the mission are required to learn a trade; some are carpenters, others shoemakers, others again millers; all, however, have to take a turn at the plough, that they may turn out good useful citizens and their inclination to roam about is kept down. Farming is certainly a big job here, where the process of irrigation is a daily necessity. But the example of the Jesuit Fathers is powerful and always finds imitators. In the afternoon we visited the girls' school, which numbers forty-five pupils, under the charge of seven Sisters of the Congregation of Providence (mostly Canadians). Here, too, good results are shown, more satisfactory, even, than those we witnessed in the boys' school, whilst we noticed, here, as elsewhere, the superiority of the mixed bloods over those of the pure Indian type. Returning at about sunset we passed through the numerous Indian estates, with their beautiful fields, and the old Indian thatch replaced by dwellings of solid beam. As we went along, we were courteously greeted by the natives, who conversed and answered all our questions, leaving us most favorably impressed. Losing sight at last of our interesting Indians, we came away with the picture of a noble Christian work present to our minds, fondly hoping that the civilization as carried on by the Jesuits in St. Ignatius Mission, may be crowned with the happiest and most successful results."

From what has been said, it may be seen that, although the Indians of this family in their native state have but a low grade of morals and feelings, still they possess natural qualities which, under a careful and judicious training, may be developed and cultivated until they are transformed into good citizens and excellent Christians, virtuous, honest and well behaved, as the members of any other community.

All this should be sufficient to convince any reflecting mind, how great is the work which the Catholic religion has accomplished among these poor children of the forest, and especially may the people of the North-West congratulate themselves upon the trouble spared them by the toils of the missionary. If more has not been done, it is because of want of means and of laborers in this portion of the vineyard, together with outside difficulties, of which every American must be aware. Also, the methods adopted by us have been successful without tending to decrease the Indian population. We made them first our friends, and then Christians; next, after inducing them to labor, we transferred them to good lands, where we made them practical farmers. We, then, with some help from the government, gave them schools, and so gradually trained them to the habits of civilized life. In this way have we carried on the work intrusted to us; may God, who has hitherto blessed our undertaking, continue to prosper it forever.

I now understand that a new line of policy with regard to the Indians is under consideration, which consists in binding them to take up their land in severalty, become citizens and be protected by the laws of the state; this plan is thought to ensure their civilization. Judging from my ten years' experience, during which I have lived alternately among the wildest and the most civilized tribes, with those as yet remote from all contact with the whites, as well as those intermingled with white settlers, I think that this plan will not obtain the desired effect. 1st, Because the Indians look upon the land as their own, both by treaty and by the peaceful occupation of generations; consequently they look upon this plan as a flagrant injustice, and they will struggle and die for the preservation of their rights. 2nd, An Indian has not been brought up with the manners and customs of the whites; he is ignorant of their laws; and while in his native condition is incapable, all at once, of providing for the necessaries of life by tilling the soil or working for wages. He would be like a fish out of water, which, after a few useless struggles, dies. 3rd, Taxes are something which he looks upon as an unbearable imposition, savoring of slavery, rather than a necessary means for the support of society. Even civilized Indians consider them an intolerable burden, especially when they are at all heavy, and when they will be bound to pay taxes, no wonder if they will give trouble. 4th, They believe that there has never been an instance of an Indian gaining a suit in court over a white man, but that he must always be guilty, even when in the right. 5th, The Indians are fully persuaded that their white neighbors aim



only at grasping their land and property, and that they can be good Indians, only by allowing the stronger to take with impunity whatever they possess. Hence, they have a saying that to the whites "a good Indian is a dead Indian." The result, therefore, of such a law would naturally be to drive them to despair, and if they find no other place to go to, they will be inevitably destroyed.

It seems to me that the management of the Indians would be improved, if the result of the labors of those who have been more successful in the civilization and preservation of the race, would only be considered without prejudice, and their efforts encouraged and seconded by at least sufficient means. I have shown, if I mistake not, that an Indian is capable of civilization; that some tribes have been actually civilized, whilst others are well advanced towards it, and in no distant future may be brought to the desired end, and become gradually American citizens. Would it not, therefore, seem advisable to help those who have already volunteered to labor for the welfare of the race, and who have purchased the knowledge of the best manner of doing this at the sometimes dear price of painful experience? To urge the Indian too far is like applying a tension of a hundred weight to a string strong enough to bear only ten.

It is said that the constantly increasing pressure of our population in that direction is so great that it is necessary the road should be opened. But what if this were in regard to the people of the United States; would they be protected by the authorities, or would the weaker be left in the hands of the stronger? Is it, moreover, a pressure for the prosecution of right, or is it not rather one which looks arbitrary and even against those feelings which the hand of nature has implanted in every human breast? Should the policy now talked of be carried out, time, I think, will show a different result from the one intended. Are the Indians subjects? Then, why not protect them? Are they independent? Then, why disturb them? I think, however, that the best remedy to be applied in these circumstances is to leave to the Indians as much land as it is necessary for their own use and their stock, and let them have sufficient time to acquire the habits of civilization, without compelling them to have land in severalty. So, the whites will stop their clamors, and the Indians may have a chance to survive.

## REVEREND FATHER GENERAL

TO OUR ALASKAN MISSIONARIES.

*For the following letter, which was sent to Rev. Fr. Tosi just before he left Europe to return to Alaska, we are indebted to Rev. John Morgan, of Loyola College, Baltimore, who had it copied from the original and sent to us for publication in the LETTERS.—Ed. W. LETTERS.*

FESULIS, 14 Martii, 1893.

REVERENDE IN CHRISTO PATER,

P. C.

Priusquam Rev. Vra ex Europa discedat, hæc animi mei sensa committere tibi volui, carissimis filiis meis, quotquot in Alaskensi regione commorantur, referenda.

Quum primum arcana Dei voluntas gravissimum hoc onus ex inopinato meis humeris imposuit, toto animo carissimos meos fratres omnes, ubique terrarum degentes, at illos singulari omnino benevolentia amplexatus sum, qui in sacris expeditionibus præ ceteris omnibus "portant pondus diei et æstus." Ex his vero Alaskenses Patres et Fratres vel facile primas habent, quorum assidua et suavissima recordatio, si semper mihi magnæ fuit admirationi, nunc potissimum me rapit et commovet. Qui enim penita viscera commoveri non sentiam, quum conspicio tot generosos Societatis filios, qui, ut Dei gloriæ et animarum saluti se totos et omnem vitæ suæ rationem devoverent, patria regione, omnibus quæ fuerant illis carissima, commodis omnibus posthabitis, arduo maximè itinere instituto, in remotissimis oris sese abdere voluerunt, ubi omnia desunt commoda, omnia adsunt incommoda, quæ inops insula ac jejuna illis affatim subministrat? Habitare in mapalibus, in tuguriis, in latibulis, ubi verius humatos dixeris. Victus aridus, et reliqua infausto hospitio consentanea. Mille vero fracti laboribus, mille attriti ærumnis, mille incommodis afflictati, vix partem ullam quietis capere, assidue discurrere hac illac, alacres ad omnem viæ asperitatem ac ad omnia prompti, quæ postulet Dei gloria et salus animarum. Præclarum hoc spectaculum, dignum Deo et angelis et hominibus, quod præbent tot homines vere "mundo crucifixi, et quibus mundus ipse est crucifixus," ex quo facile intelligo, pristinam Majorum nostrorum

virtutem non defecisse, me mirifice recreat, et summum mihi affert in difficillimo gubernaculo solatium. Ex illis enim tenebrososis gurgustiiis virtutum omnium splendidissima lux erumpit, quæ omnium perstringit oculos, animos ad sui admirationem adigit, et maximam simul spem præbet in luētuosissimis hisce temporibus, Societatem a Deo non destitutum iri, cui pro sua singulari clementia tot impertit et documenta et incitamenta virtutum.

His ergo genuinis Societatis filiis ex animo gratulor, et maximas, quas possum, gratias habeo, nomine universæ Societatis, quæ de illis jure merito gloriatur; et sibi ominatur, fore ut ex eorum semine majus sibi in dies incrementum accedat. Atque utinam opportunum illis et hominum et rerum subsidium mittere contingeret, quo et immodicos eorum labores imminuere, et inopiam levare possem! Hoc opto; hoc enixe precor; hoc, quam primum per tempora et secundiores Societatis vices licuerit, perficiendum curabo. Pro certo enim habeant, se præcipuam esse et potioem curarum mearum partem; et quidquid auctoritate et benevolentia mea præstare unquam potuero, me in illos libentissime impensurum. Interim vero animos ad Deum erigant, in cujus honorem hæc omnia susceperunt; illique fidant, qui omnia eorum opera aureo notat lapillo, uberrimam illis mercedem collaturus.

Rev. Vræ, et singulis Alaskensis Missionis Patribus et Fratibus peramanter benedico, et commendo me SS. SS. et OO.

Rev. Vræ

Servus in Christo,

L. MARTIN, S. J.

P. S. Velit, quæso, R. V. harum litterarum exemplar ad omnes Alaskensis Missionis stationes mittere.

## AN AMERICAN MISSIONARY IN BOMBAY.

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

*We are indebted to Father A. Huonder of Exacten for the following interesting letters from the German Mission of Bombay. The writer is from America, having been brought up in Boston, but belongs to the German Province.—Editor W. L.*

### FIRST LETTER.

#### ARRIVAL—DESCRIPTION OF BOMBAY— THE PADROADA INTERESTS.

Here, then, is my first letter from my own dear land of the Hindoos. Written, as it is, only a few months after my arrival, it cannot give evidence of any sagacious observations or far-reaching reflections. Nevertheless, even a short stay here is like being in a fairy land; it is all one grand collection of curiosities to a new-comer, call it a circus, or a panorama, and it is nearer the truth. Every turn through the native towns and cities, and even through the open country, brings before you views never seen before, and you return home sure to be treated to the same sights, and many more besides, as often as you choose to go out. If some such casual observations of a new-comer please you, you shall have them.

After a long and trying voyage we entered Bombay Harbor, with feelings of relief and great thankfulness to God, about five o'clock one Sunday evening. At six o'clock, the same evening, soon after the steamer had cast anchor far out in the Roads, leaving all our luggage on board, we crossed over to the Apollo Docks on a steam-launch along with two officers. There we took a cab and before seven o'clock we were safe and sound at St. Francis Xavier's College. After the usual hearty welcome, Father Rector was not long in telling me that much work was awaiting me at St. Mary's College. So the next day saw me and my luggage at St. Mary's. And there was no mistake about it; there was work there for me, and plenty of it, and there is

still, and there will be for some little while to come if I read the signs rightly. The rector of St. Mary's, F. F., has all along been teaching English in the 7th and 8th standards. This was the first work I took out of his hands after a rest of two weeks; during which time, however, I gave a retreat to the inmates of the St. Elizabeth's Widow Home. In fact, besides our regular school work, there is plenty of extra work in the spiritual line for all our fathers here, in the Jail, the Foundling Home, and in the two convents which are attended from this college, not to speak of the claims to our labors that the native priests in the neighboring churches seem so largely to possess, at least so largely to exercise. Thus, up to January there were only two or three Sundays on which I did not preach in some church or chapel. In the public churches and chapels of our jurisdiction the sermon is in English, which is in fact the principal language, excepting in the little church of Mandoi, a Marathi Congregation, and one of the oldest of the city, now attended to by Fr. Hegglin. But in most churches there are a number of separate colonies, speaking their own language, such as the Concanee in the case of many of the Goanese, the Canause, and the Madrasee. It is particularly the women among them that do not understand English. They, indeed, profess to understand Hindostanee; but this language, at least in this part of the western coast, is the vernacular of the Mahometans only who generally speak it pure (i. e. the Urdu language as it is spoken in the Ganges Provinces), whereas the common run of people, especially of our native christian, speak only what is known as low Hindostanee, and their knowledge of it does not extend much further than the few set phrases used in the Bazaars.

It is many a time lost labor for the priest to preach Hindostanee to those that do not know English. It is, however, very interesting to see how extensively and still how deficiently, the Hindostanee language is used in these parts. Almost everyone speaks it — officers, soldiers, merchants, shopkeepers, and even Jesuits; but it seems to be a common understanding among them all to keep within the limits of a very few words, for what lies beyond that, is all Greek to most of them. Still, Hindostanee is of very great importance in the large centres like Bombay, also in the sacred ministry, because it always serves as an easy means of communication, for the confessional, for instance, in case two persons do not understand each other in the vernacular.

Now, to return to our College of St. Mary. We had 492 pupils in 1892, 210 being boarders; in 1893 we had 557. As distinguished from St. Francis Xavier's, this is the college

for Europeans and Christians; the boarding department admits none but Christians. At the end of this school year I had the good fortune to accompany Mr. Giles, the Bombay Government Inspector, on his visit of examination and inspection through our schools here. Instead of giving you the result of my own observations, which you might suspect as partial, I will put down for you the official report of the inspector himself. It concludes thus: "There was every indication that the pupils are well taught, and well cared for in every respect. I consider that the arrangements for the boarders are admirably complete, and I was struck by the generally healthy look of the children who board at the school. This is due, no doubt, to the good food (I having inspected the food being prepared for the daily dinner), well ventilated rooms, and the scrupulous cleanliness which is so strikingly manifest throughout the Institution. A very striking feature of the schools is the extremely high percentage of the average daily attendance, over 90 per cent in both schools. This is in itself a very strong testimony to their efficiency and popularity." Such government approval is all the more welcome to us since it forms the "premises" from which there flows to us an "inference," (if not logical, at least very substantial) in the shape of several thousand rupees as Government grant.

But as regards Inspection Reports, we have lately received one here which is far more valuable and encouraging than that of the Government. It is the assurance which our Rev. Fr. General gives us of his satisfaction with the work that is being done in our two colleges. The following is a passage to our Rev. Fr. Superior, Fr. Jürgens, dated last November: "In duobus collegiis Bombayensibus tota virium contentione laboratur, et fructus solidus et copiosus refertur. Hæc res magno solatio mihi est, et quamvis suam Patres et Fratres non quærere laudem, sed Deum testem et remuneratorem adspicere, tamen non possum quin faciam quod meum est et Patribus illis approbationem meam quam plurimam significem, quam Rev. Vestra illis in communi nuntiare potest." Now, that is certainly good enough authority for saying that St. Francis Xavier's and St. Mary's are the right institutions in the right place. Of course, we do not wish at all to underrate the importance of the Pagan missions,—*"unum facere et aliud non omittere."*

You must know that Bombay is the first city of India in commerce and population, with twelve Catholic Churches, two of these being under Goanese jurisdiction, exclusive of the Convent and College chapels. It was certainly the first and most pressing duty of our fathers to take care of this

charge; but the pastoral care under these circumstances must necessarily include the entire work of higher education. Moreover, by our extensive educational work, we not only supplied an actual want in the Catholic community in its present state, but we also laid a solid foundation for the success of the Pagan missions proper. For, the thousands of Hindoos and Mahometans who have passed through our schools have learned to esteem us and our religion. In consequence we gain a more ready and considerate hearing among their countrymen. In a word, the colleges have had the chief share in establishing the present good public opinion in favor of the Church, and, at least in the English world, public opinion is one of the conditions *sine qua non* for successful religious movements, unless you are so heretical as to believe that God is going to do all the work without our co-operating in using human means. In proof of what a happy and thorough change has come about in public opinion and the public status of Catholics, I will quote a few lines from a speech made at the newly established "Catholic Union" by a leading Catholic Government official, Mr. D'Agniar. He said he landed in this country when the episcopal see of Bombay was vacant by the departure of that holy prelate, Bishop Whelan, who tendered his resignation in sheer disgust at his impotence to bring order and light from chaos, and who embarked at the pier literally shaking the dust off his feet, as St. Francis Xavier, under similar circumstances, did on leaving Mozambique. "Gentlemen," the speaker then continued, "especially you of the younger generation, who have experienced and are witnessing the effects of the secular and the religious education that you have received, can you form an idea of what was the state of society i. e., of our christian community, as regards education and religion in those days? I found the Catholic community steeped in deep ignorance, I found society torn to pieces through religious dissensions, fathers against fathers, brothers against sisters. The people were ignorant, as I said, but the Masonic Fraternity were intelligent, active and indefatigable in their efforts to foment and encourage these dissensions, in destroying the little faith and respect that then existed for the clergy, and doing their best to break that unity which is the pride, the glory, and symbol of every true Catholic. Our community had fallen to the lowest degradation in the social scale, and, as a community, we were held in contempt. The churches were neglected, religious services were conducted with an indecorum of which you have no conception in these days. As regards the education of our community, I have said there was

none, with, of course, a few individual exceptions. But for an appreciation of my meaning, the young men who surround me can give an answer themselves, when I ask those here present who have had the good fortune of being educated in the colleges of the Society of Jesus, now happily existing here, and who have passed their matriculation, their B. A. examination, and have obtained their university diplomas. I ask these, what is their own present knowledge, compared with that of either their father, or grandfather, as the case may be? This is one of the many blessings which resulted from the introduction into Bombay of those good and great men to whom religious education and society were indebted all the world over—the Fathers of the Society of Jesus—and to whom we, Catholics and inhabitants of Bombay, owe an eternal debt of gratitude.”

Such is the tone of many speeches held in the “Catholic Union,” which I just mentioned. My letter would be incomplete if I did not give you an idea of this newest feature in the development of Catholic public life in Bombay. The “Catholic Union” sprung, so to say, from the ashes of the late Archbishop Porter. Maybe, it is the fruit of the heroism of his obedience towards the Sovereign Pontiff in remaining at his post till death. It is the nucleus of one great general union of all the Catholics of India who have the interests of the Roman Catholic Church more at heart than the glory of any particular nation. Its object is to make Catholics acquainted with one another, to draw especially the influential together for combined action in support of public opinion, in support of the Church, and—in particular—to give public expression to and proof of true and unswerving fidelity towards the Holy Father. The “Union” has already branches affiliated in other towns. It is intended to unite in this way all the Catholics of good will into one body, who, probably before long, will give the English Government of India the practical assurance which the latter has long been waiting for, that the true sentiments of Catholics go with the Propaganda of Rome, and that the real Catholic interests which the government has to respect, are not those which a handful of noisy hot heads of Goa call the Portuguese “Padroada” interests.

As this letter is drawing to a close, it is impossible for me to tell you all I should otherwise wish on this interesting question of the “Padroada.” Suffice it to say, that competent judges here entertain hopeful views of its future course, or rather of its impending collapse. God speed it! In the large island of Salsette (at least fifteen miles long and eight broad) there are not less than twenty Catholic Churches; in fact,



the whole of the large island was once Catholic. These churches are in the charge of priests from Goa, who do not know English or Marathi, the language of the people. In my trip across the whole island in different directions, I saw a very sad state of things. There is hardly ever a sermon on Sundays, and confessions are heard in Lent only. The Blessed Sacrament is never in the church during the week; the sanctuary lamp would be too expensive for some of these priests, who must thank Great Britain for what may be their chief revenue, viz., a monthly salary from the Bombay Government. In Bassein, on this island, it is said that before the present (Goanese) Bishop of Daman visited it lately, there had not been a bishop there for a hundred years. In a word, many Catholic natives there are simply relapsing into Paganism from want of pastoral care. What a field of work for a couple of dozen of our fathers, knowing Marathi, would be opened to their zeal in this island at our very door, if these "Padroada" interests could be done away with!

#### SECOND LETTER.

#### CHOLERA AND LEPROSY—THE CLIMATE—HABITS OF THE PEOPLE—THE HOLY COWS.

You may like to hear of the health of Bombay. We have heard of the influenza in Europe, but you must not think for a moment, that we Asiatics make much account, otherwise, of such a trifle as "European influenza." If it is not genuine cholera, and that in your neighbor's house, or in the story next to yours in your own tenement, it is nothing, and there is no reason for anyone to get excited over it. Out here in the native parts all the sanitary, or rather un-sanitary, conditions for epidemic are so plentifully at hand, that the outbreak of some deadly contagion never takes wide-awake minds by surprise. In calling a priest to a dying person, the natives never give you the slightest notice of what nature his sickness may be. In this way the late Fr. Haas, of our Province, was carried off by Asiatic cholera. Then there is leprosy, that other scourge. By the way I must tell you, what a shock the first sight of one of these "white" lepers gave me. I was passing along the street one day, when I beheld three Mohametan men squatted on the ground talking leisurely together. The middle one at once struck my attention. His face was altogether milky white; only his eyes had a natural appearance, but this very circumstance made the whole appearance of the milk-white face look all the more ghastly and inhu-

man. I went on a couple of steps, asking myself whether the man had a mask on; and then, what I hardly do once a year, I turned round sharply and looked at that face again with an inquisitiveness, which I now hardly pardon myself for, and at once, with a feeling of horror and disgust, the thought struck me, that is leprosy, that is the "whiteness of snow," which holy writ says covered the face of Mary, the sister of Moses. It is no exaggeration to say, that the skin consumed by this dreadful scourge is exactly of the color of a board freshly painted white. Now this sort of leprosy is not so common here; but the other, and worse kind of leprosy, which causes the whole body to decay limb by limb, while alive, is very common. There are several hospitals in Bombay to receive its wretched victims, and if the unfortunates would only agree to seek refuge there, it would be well; but they want their freedom, and they drag their decaying and dying bodies about the public places of the city wherever they choose. At the crossing of streets, where the tram-cars stop, they come two or three at a time, begging for alms, while they stretch forth their disfigured limbs to move the people to pity and charity. They will hang about the church doors, and before our Catholic churches they can be seen in a line begging the faithful for money. And if the police do not interfere and force them into the asylum, they will visit the places of public resort and occupy the benches and chairs, and leave there perhaps the germ of the deadly disease for the healthy person, who next occupies the same place. So you can see that leprosy is nothing at all alarming among the Bombayites.

But let this be enough on the subject of health statistics. I must change the subject, for, as I imagine, when you get this letter, you will be in the long retreat and have plenty of dreadful things to think of besides cholera and leprosy. So let me give you something more cheery, say, about the seasons of the year in our quarter of the globe. Now, when I speak of seasons in the plural, you must not think of such a range of variety among them as would include American blizzards or European snow-storms. Not that exactly. But there is a variety and what it is, I shall try to make you understand. You see the year with us, as with most civilized people, is divided into twelve months. The first twelve of these are the only ones we can call really hot, and they constitute what we may poetically call the "queen of our seasons," i. e. summer. The remaining months of the year are about equally divided among the other seasons, to which you may give any name or number you please; for, as far

as we are concerned, we never break our heads about that. This, then, would be the grand division of the year. Now, as regards the single days, there are only twenty-four hours of the day which are really hot; the rest seldom cause you any inconvenience, but leave you very cool. Furthermore, for our greater comfort, kind mother nature has ordained in this Indian department of her household, that those short twenty-four hours should be about equally assigned to the different parts of the day, that is, twelve of them fall in the daytime, and twelve in the night. We, therefore, never have the whole heat of the day to bear at once. And, in fact, it is hard to conceive where, outside of India, summer brings with it a more æsthetically delightful variety in its essential feature of heat, as we can always reckon upon a change from hot to hotter, from hotter to hottest, and from this to heat without end.

And mind you, dear father, all this is only the delight which nature provides for the one sense of feeling. There are also the four other senses, which we have in common with the non-Asiatics. None of them is forgotten, none of them escapes without a special treat administered by nature or the industry of man in truly oriental lavishness. There is, for instance, the sense of smell. Go with me through that part of the "native city," which is called "the region of smells," observe how the gutter, or pool, before each house serves the inmates, at once, as lavatory, wash-house, bathing-place, and sewer; then, as you hurry with quicker steps through the lane, take only a passing sniff of the crystal streams forcing their way in the gutters, as well as they can, through the unmentionable obstacles lying in their path; do this bravely, and if you do not faint over it, I will say your organs of smell have done their duty in the school of mortification, and that at least this part of your worthy self is well qualified for the usual rounds of duties of a European missionary. If, besides yourself, there should be any others at Portico and Ditton, who think of coming out here, let them come with a pair of well-organized ears, prepared to hear sounds never heard before. In one of the streets of Bombay, one day, my ears caught the sound of what I took to be a cavalry officer clinking his sword and spurs along the sidewalk behind me. I slackened my speed to see him march past, but to my great surprise it was not a British cavalry officer, nor any other soldier, nor any man at all, but only a common Hindoo woman armed to the teeth with rings and bracelets, a big ring hanging from her nose, several bracelets around her wrists, others around her upper arm at the elbows, others, again, about her ankles, and, to

crown her armor, she wore several rings even on her very toes.

A sight that strikes new comers very much here, is the veneration, that is paid publicly to the so called "holy cows." Some of these creatures are left to stray at option all over the city, without any guide whatever. You can see them trudging along the busiest streets. And, as they come along, you will see the poor Hindoos of all classes step or drive out of their way, or bow low as the cows pass them, or even go and touch them with their hand, and then kiss their hand and move it reverently to the forehead. These cows are freely fed from the shops and Hindoo houses, before which they happen to stop on their way. One day I saw one of them stop before a respectable Hindoo house, and at once there came out of the house a well dressed woman with a big dish of boiled greens, who offered it to the sacred cow by way of religious ceremony; an offering which the good creature (as having more sense than the old lady) had no scruple in taking, no doubt much to the spiritual comfort of the virtuous landlady.

### THIRD LETTER.

#### DIFFERENT NATIONALITIES—A CLASS IN A BOMBAY COLLEGE.

Your welcome letter came duly to hand and soon made the round of our American circle of fathers<sup>(1)</sup> in this hot neighborhood. I read it and re-read it, and we all look forward longingly to those that are to follow it. You have hardly any idea how thankful we, outcasts here, are for news from home; it is as rare as white crows.

You will naturally like to hear something about our present doings. If one has been in a foreign country like India for even a year he has material enough to write a volume. I have been here now two and a half years and on every walk, at every turn, I meet with new sights. In this respect our life is a treat all the year round. Bombay is one of the most remarkable gathering places for representatives of many different nationalities and races. It is a striking feature of the city that there are three large sections of different nationalities making up its stationary population (800,000), which are the Marathas, the Mohametans and the Parsees. Among the floating population may be seen Negroes, Chinese, Persians, Greeks, Aborigines, Zanzibarees, Pathans from Afghanistan (the Afghans are a strong beau-

(1) Some of the fathers now in India, who had been in the German Mission in the U. S. (Ed.)

tiful type of men), etc. I do not trust my knowledge of ethnography enough to venture a classification of all the shapes of human beings that I chance to meet on our walks through the city. When I see them along the docks, or in the native business parts of the city, some contenting themselves with very little clothing, others again bundled up most outlandishly, even for this place, in every sort of preter-human garment, and I were pressed to account for their origin, I am inclined to believe that they have dropped from some land or other in the moon. From our Archbishop's veranda you can look down across an adjoining court-yard into a small Armenian church. So there are Armenians here too. And as for the Arabs, they occupy a large quarter, where they keep livery-stables and auction-places for their beautiful Arab horses. When we go from St. Francis Xavier's to St. Mary's College by tram, we ride through a portion of this Arab quarter, past a long row of coffee-restaurants, where can be seen every day hundreds of these grim and sturdy-looking sons of the desert quaffing their favorite moccha from thimble-cups, and filling the air with the rugged gutterals of the language of their father Ismael. In St. Mary's College I know several Catholic boys of Arab descent, at least in part, coming from Bosra in Mesopotamia, and there are also a few Catholics among the Arab residents of Bombay.

I remember once meeting a beggar boy in the street. I tried him in English, but it was in vain; so I had to make the most of the Hindostanee that he muttered. But the only Hindostanee of his conversation that I could make out, were the words: "Beni Israel." These Hebrew words caught my ear, and I at once took them up and asked him whether he was a little Jew. "Yes," he said, "ham" (I) "Beni Israel" hai (am);" "Yes, a little son of Israel;" so they call themselves here. And they have a large, fine synagogue and a large school of their own too, kept up by the munificence of Sir . . . Sassoon, their countryman of Bombay, who owns a palace in London and has been knighted by Her Majesty, Queen Victoria. These Jews are rightly believed to be the offspring of the tribes of Israel scattered about in the world during the Babylonian captivity.

To return to St. Mary's again, I would add that our boys there hail from Zanzibar, Aden, Burma, Goa, and Mesopotamia. I remember one, in particular, who passed several years of his childhood in Jerusalem, not any of our American Jerusalems, Syracuses, Ithacas, or Athensens this time, but the one only true Jerusalem. So I might go on with the list of nationalities, but let me now single out a few of

those already mentioned and call your attention to these few. As you have led me, in your letter, to our class-room of old, so I would now invite you to a visit to my present boys. I will introduce you to my matriculation class, numbering from fifty to sixty boys, all between fifteen and nineteen years of age. The first thing you will remark is the variety of shades of color, from the white of a thin scattering of European boys, to the pale of the Parsees, the yellowish and the decidedly dark of the others. In the large classes of St. Francis Xavier's, where we count over 1400 pupils, they of their own accord divide themselves into groups of their respective races, the christians in the centre. All the pagans keep their caps on in class; the contrary custom would show disrespect, and, with most of them, even sin, for it is a religious precept for them. From the value of these caps you can judge their state of fortune. Not a few of these glittering caps are richly embroidered with silver and gold, some even jewelled and worth a neat little sum. The Mahometans have their fezes on.

But what surprises the teacher more, at first, than the sight of their gaudy caps, is the fact that a good number of the lads are married. Boys of sixteen, who have hardly mastered their declensions in Latin, will notify the Prefect of Studies in the coolest possible way that they shall have to be absent for a week as they are going to marry next week. So there are several in my matriculation class who are known by all their comrades to be married, though, as a rule, they do not live with their wives till after graduating. But whatever degree of matrimonial authority they exercise at home, in school they submit to reprimands and punishments like the youngest of their celibate school-mates. There they sit, then, in class before you, with earrings hanging from the top end of their ears sometimes, and with the marks of their Hindoo caste painted with colored earth on their foreheads, a queer slipper or sandal on the foot, no stockings, but a great display of brown shins under the benches. The sandals are put off sometimes in class even by the wealthiest. The long roll of cloth, which is wrapped in wonderful, and to the uninitiated inexplicable, folds around the body and upper legs, dangles clumsily down hardly as far as the knees. These students all know several languages. The Hindoo hereabouts knows his Marathi, the Parsee, his Jugerati, the Mahometan, Persian or Arabic; then they all have at least a smattering of Hindostanee (the French of India), besides speaking and writing English as the language of intercourse in our schools and in the college (University Division of St. Francis Xavier's). If they call at your room and want to

do you special honor, they will put off their sandals before the door, come in barefoot, and of course keep their hat or cap on all the while they are in conversation with you. Lately I saw a school-boy, on presenting himself to me the first time, touch his hand to his forehead and then to the floor, in token that out of respect he should have to prostrate his face to the ground before the "Dispenser of Wisdom." That is more than my promising boys in America were ever accustomed to do out of respect for their teacher! Here it is looked upon as a point of oriental etiquette.

A real botheration are their names, defying all Websterian or Worcesterian pronunciation, numerous and hard to remember at the same time. They all have at least three names, in which there is nothing at all resembling the name of any person, animal, or thing in God's creation as far as known to a European or American mind. This refers to the Hindoos especially. The Mahometans have at least an occasional Jakóob (James), or a Jesóof (Joseph) among the flock of their faithful. On scientific investigation you find some few other ancient names, less venerable, disguised in modern garb, for instance, the Parsee (coming originally from Persia) name Shapoorji is none other than Sapor Rex of evil note in the Roman Martyrology, and the Parsee Firozeshah, the scriptural Pherezaeus. The family name usually comes first or last; the central name is always the name of the father of the boy, and the third, the name corresponding to our christian name, e. g., Shápurgi Dorábgi *Sáklatvala*, (Gujarati) name of a Parsee boy, Géhantrix Máncherji *Dasur*, name of a Parsee boy, Tuttehálly Máhmed Nuzzer *Humsa*, (Arabic) Mahommedan, *Meisheri* Lakhimsey Hirji, Marathi boy, *Agaskar* Wasudio Genpatrao, Marathi boy. Of such names I have to keep over fifty for the matriculation class. But the number is just doubled in my other class, if I may call it so, in the college (University Division).

To this class, which now actually numbers 110, it has fallen to my lot by obedience to lecture on English Literature. You see we are blessed with plenty of work. Apart from our nearly 1500 students here at St. Francis Xavier's, we have upwards of 500 in St. Mary's, and in Bándora another 500, so that in this one city with its suburb Bándora there are 2500 boys in our charge. Then come the colleges of Poona and Kurrachee, the parishes, the military chaplaincies, the convents, our Catholic newspaper (Bombay Catholic Examiner) and the only Pastoral Gazette in Latin in the Presidency, then the Pagan mission at Wallon, which is well advancing—and all this work would, as a whole, be left un-

done if we were not here. We confidently hope that our ranks will continue to be generously reinforced.

But I hasten to close, only adding that I have never been in better health than I am here in India, thanks to God. Think of us in your prayers and pray too for your least brother in Christ.

#### FOURTH LETTER.

#### EDUCATION—THE GODLESS SCHOOL IN INDIA—CONVERSIONS.

Teaching is one feature of the grand work which must necessarily be done in India, and which would likely not be done if the Society were not established here. We have it from the Apostolic Delegate, that the Holy Father would have colleges like ours sown all over India. And there are reasons why he entertains this desire especially in regard to this pagan country. One reason is this. European civilization is at present more than ever being spread throughout India. Not that the ice is broken with the great masses of the people, but there are millions who eagerly avail themselves of the advantages of western culture, while other millions are looking on to see what this great stir means and what it will lead to. Now the fact is, that the agencies employed to spread civilization in India have been for the most part indifferent if not hostile to Christianity. Among these must be reckoned the wide-spread and omnipresent State Education System, which turns yearly 15,000 native graduates into the world with an English education based on godless principles. Add to this the deplorable circumstance that even Catholics are divided among themselves, the double and treble jurisdictions, and you will understand what little account the educated natives make of the Church, or the ideals of Christianity, as a factor for the promotion of culture and civilization. The natives will readily and thankfully admit, that in commercial, educational, industrial, and other material respects, they are under very great obligations to Europe; but all this progress has nothing to do with the religion of Europe. The statesmen, savants, engineers, and great men of Europe are all indifferent to, or have fallen away from the Christian and especially from the Catholic Church. And this opinion takes all the deeper root, as the Freemasons are very numerous (especially among the Parsees) and very influential, and much respected generally.

From this can be seen upon what basis the natives intend to build up their reform and prosperity. They calculate, so



to say, this way. For the little religion that is wanted, and to be rich, powerful, and cultured, our old religions will do; as for the schooling and instruction, the state will give us that, so we don't need an antiquated Church. Where, then, is there room for the Church in a system like that, unless the Church wins a place for herself? What native will ever trust to us for education (not to speak of religion) unless we force ourselves upon his notice? The English Government of India is truly generous to the Catholic school, and regards our influence among the natives as a main-stay of their loyalty to the crown. Nevertheless, the poor Catholic schools have to run a bitter race against all the others, and with most unequal odds. But in spite of all the odds, we owe it to the honor of the Church to continue this noble work, to hold as high as possible the torch of learning before the eyes of this heathen population, to convince them practically that, at home, European culture is not at all exclusively in the hands of the godless, that the Church can spare even a learned priesthood for all her missionary lands, and that the noble line of ancient Jesuit teachers, whom they read of in their own native chronicles, still lives on in their brethren of the present day.

From all this can be seen that our work is an up-hill work, it is more of a preparatory nature. Our ultimate aim is, of course, the conversion of the cultured masses of pagans; but that necessarily is in our present circumstances only an ultimate object. Our immediate object must be to dispel their prejudices, to command their respect for the Catholic Church as a guardian of learning, to win their confidence and good will, and so gradually to smooth the way towards their giving us an impartial hearing in matters of religion. Those of the fathers, who have been here longest, considered it, therefore, a question quite misplaced to ask: how many pagans have been actually converted by St. Xavier's College? have the educated already begun to come over in masses? Let all those, who put these questions, know, that the conversion of the educated classes in India is far off. It is another thing with the lowest classes if they live in secluded districts, away from the many evidences of European vice, and above all from the deplorable scandal of religious discord, and antagonism, and downright hostility among the Europeans in this country. We are not living in the days of St. Francis Xavier. He had the whole power and influence of the first nation of colonizers at his back. Again, the Catholic missionaries in their respective countries

were alone in the field, and they had before them not a united India, but numberless small kingdoms, which sympathized little with each other, and which felt themselves isolated, and could offer relatively little resistance to a foreign invasion of arms, of ideas, or of religion. Nowadays, however, by the universal and rapid inter-communication of knowledge and mutual support, all the leading classes of India (chiefly in the towns and cities) are in touch with each other. They are in sympathy with each other, and their union makes them strong. To attack one of them, means to attack them all. It is simply preposterous to believe that in one quarter of India, they will flock in masses, or even in considerable numbers, into the church, while in another they remain in the dark. I do not mean to say that they are not reached or not at all impressed. On the contrary, they are gradually admitting the folly of polytheism and of other absurdities and immoralities in their creeds, and that is a negative gain for us; but in positive respects the bulk of them are distrustful of Christianity, and they will continue to stand aloof from it as long as, by the force of the present unhappy circumstances, they are kept in the belief that religion in general is a lost cause in Europe itself and that Christianity, especially Catholicism, has served its time, and is discredited by so many of the best individuals and nations in Europe. Besides the pagans, we have the native Christians and the Europeans in charge in our schools. With them, of course, things are in a more normal condition. But I will put off this subject for another time.

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## A PILGRIMAGE TO JERUSALEM.

(*Concluded.*)

A VISIT TO MOUNT MORIAH—THE SITE OF THE TEMPLE.

JERUSALEM, Jan. 14, 1893.

REV. DEAR FATHER IN CHRIST,

P. C.

You may, perhaps, be surprised to learn that I visited Mount Moriah, the Turkish mosques of Omar and El-Aksa, with all the sacred places they contain. I say you may be surprised, for formerly any Christian who dared to put his foot there was punished with death. Since the Crimean war, however, Mahometan fanaticism has abated somewhat, so that permission to visit these place may be obtained from the Pasha through the mediation of the consul. A sufficient escort, an officer or two, is also granted for protection. In this visit, you must not forget to bring along with you, money for an occasional backshish and a pair of slippers; for no one is allowed to enter with shoes, they must be taken off and replaced by slippers. As I had no slippers with me and I was not inclined to take off my shoes, the Mahometan guide came to me and pointed with his finger to my feet. I shook my head, as I could not speak the Arabic language, and because I had noticed that he had under his arm at least three pairs of slippers of various sizes made of carpet. He at once offered to put them over my big shoes, for which operation there was an extra backshish. He tried one pair, it was too small; then another, it would not fit; with the third pair he succeeded to a certain degree, and whether it would stick or not, I did not care, for I had no scruple of conscience about it, and even the Moslem looked as if he had more scruple of conscience about getting the backshish than about the slipper itself. The fact is, after walking for some time, one of the slippers dropped off. The officer said to me, in French, that the slipper was gone. I did not mind it. So he called the guide, who, on seeing it, seemed to lose his patience and uttered a word that sounded like the word "thump." However, he put the slipper over my shoe again, and all was right for the rest of the journey.

We are now ready for our visit to the mosque, but let us first look at its situation.

Moriah is in the eastern part of Jerusalem, and consists of an elevation, the top of which is an irregular platform of rock, about 60 feet by 55 feet; it slopes down on all sides except on the north, to a great depth. When Solomon wished to build his magnificent temple there, he prepared first a platform, large enough to contain the temple, and this he constructed as follows: From the depth of the valleys all around he built enormous walls of long, broad and high stones which ascend in a scarcely perceptible incline, between these walls and the mountain square piers were put up, to support, by means of stone arches, the area or platform on which the temple was to stand. This platform is at present 1500 feet long from north to south, and 900 feet broad, with a gentle inclination southward that the rain-water may be more easily gathered into subterranean cisterns. On the four sides of the platform porticos, or covered halls, were constructed, supported by four rows of high marble columns, all intended as a protection in time of rain and great heat. This part of the temple-platform was open, without a roof, and was called the Court of the Gentiles; it was large enough to contain more than a hundred thousand people. At present, it is a uniform, empty place extending on all sides around the elevated platform on which the great mosque stands. On the southern side cypress trees afford shade to the visitor, whilst the north-western side shows the broad flattened rock where the fortress stood; it extends about 300 feet eastward and served as foundation to the castle Antonia. It was just here that I entered on the platform, and walked southward on a path paved with large white flagstones. Passing on my left a fountain-basin without water, I came to the elevated platform of the second court, the court of the Israelites. Six long steps lead up to this court through a portico. Similar staircases and porticos may be seen on the four sides of the temple corresponding to the four entrances with an increased number of steps. It was on this platform that our Saviour, being 12 years old, was found by His parents among the priests and scribes. From this platform Christ drove the merchants and money-changers who had made of it a den of thieves. Here, too, our Saviour absolved the woman taken in adultery, after writing on the ground, as some think, the secret sins of the accusers, who, looking down over his shoulders and seeing their crimes marked on the ground, went away one after another, leaving him alone with the weeping and repentant woman. On this platform stood also the treasury

of the temple where Christ praised the widow's mite. Here He preached his doctrine of salvation to those who wished to hear it. Here the Jews picked up stones to kill him as a blasphemer; but he rendered himself invisible and went out of the temple. Here he predicted the destruction of the temple.—Matth. xxiv. 1, 2. On this platform the Jews who had no legal impediment assembled; but a separate place was destined for men and women; pagans were forbidden to enter here under penalty of death. This platform is in some places six feet above the lower court, from ten to fifteen feet in other localities according to the amount of inclination of the lower court. The surface is in some places artistically chiselled, in other places brought up to the same level by filling in; and looking around you see here and there little Mahometan oratories, some of which are square, some round, and some octagonal with flattened cupolas.

Between the arcades and the temple, that is, between the court of the priests and the Jews, stood the two treasuries, where Heliodorus being about to rob the treasures, was scourged by angels and left senseless; he recovered only by the prayers of the High Priest Onias. The court of the priests was the inmost one, and was also open and next to the Sanetum, corresponding with the place immediately before the eastern entrance into the present mosque of Omar. This mosque is built over the rock of Moriah; the rock itself protrudes about five feet, and is surrounded with an ornamented iron railing. It occupies the Holy of Holies, and is an octagon in shape, each side 60 feet in length and 90 feet high, with a cupola 75 feet in diameter covered with lead, and overtopped by a half-moon or crescent. The walls are covered on the outside with variegated arabesque tiles; on the four sides which correspond to the four regions of the earth, there is an entrance with marble columns. Each of these four sides has four windows, the others each eight windows with beautifully colored and clear glass. The interior of the mosque overwhelms one with its richness of decoration, its light and elegant form, artistic mosaics, and magnificent carvings and paintings.

The walls are lined with marble, so is the floor. The diameter of the mosque is 55 meters, having two rows of piers and columns and the centre part of the cupola over the sacred rock. The first row next to the octagon, has light piers, sixteen columns with marble mosaics supporting semi-circular arches and its nave 12 feet wide, the second row has towards the inside four piers and twelve columns of exquisite beauty and gilded caps, its nave is 30 feet wide. The impression made on the spectator in this place where the

glory of God was so often miraculously manifested, is indescribable; one is awed and stands amazed as if in God's very presence. Here under the cupola 75 feet in width on this rock before us, Abraham was bidden to sacrifice his son Isaac; here was the threshing floor of Ornan, where David erected an altar for sacrifice which was consumed by fire from above as a sign of expiation; here the most holy stood with the ark of the covenant, the seat of propitiation and the two protecting cherubim. On the south-east side of the rock we go down a staircase of fifteen steps to a crypt containing places for praying; first, to the right, that of Solomon; to the left, that of David, and of Abraham; to the north, that of Elias, and to the north-east, that of Mohammed. In the middle of the crypt is the so called Fountain of the Souls; we struck the floor with our feet and heard a hollow resounding below, and judged that there was a great cave underneath; the Moslems say that on certain days in the week the souls of the just assemble there for prayer. Opposite the south gate of the mosque is a portico of four arcades; to the west of it, the fine pulpit of marble where they preach every Friday of Ramadan or fasting month. From the arcade we descend by 25 steps to the shade of old cypresses where there is a fine spring, the waters of which come from the sealed fountain three miles beyond Bethlehem. Ninety feet more to the south we descend into subterranean vaults or naves formed and supported by piers; further on eight degrees deeper you find a gigantic column of one stone.

Coming up again, we visited the mosques, El-Aksa, built by Christians on the spot where the Blessed Virgin lived from her third to her fifteenth year; her room is said to have been under the cupola of this church. Omar made a mosque of it. Here lived also Anna the prophetess spoken of on the day of the Purification. This mosque was one of the finest churches in the east; it measures 280 feet in length, 180 feet in width, and has seven naves with 40 columns and several piers. Six naves proceed from the cupola, three eastward and three westward; the two nearest columns in the centre nave westward are columns of probation. For the Moslem says, "Blessed is the man that can pass between those two columns, because he shall go direct to heaven after his death." What has a man to expect when he is of a certain corpulency? There is no answer to this question. Two years ago, a certain man of corpulency tried to get through between the columns, but he died in the attempt; since then the government put up on both sides iron work preventing people from such exercise; hence the Mahometans

must try to go to heaven some other way. I noticed, however, that the millions of people who passed there have scraped some three inches off the columns and thereby made salvation three inches easier. At the western end of this temple is a well preserved hall of the Knights Templars where they deposited their arms. After leaving the mosque, we put off our slippers and went directly to the south-east corner of the temple-platform where we descended into a chamber, called the cradle of Christ. The holy priest Simeon requested the holy family after the presentation of the Infant Saviour to stay in his dwelling which was there. The request was granted; hence the name. The Moslems have it in great honor; a stone niche excavated on the top like a shelf, and placed horizontally under a kind of baldachin, is said by the Mahometans to be the true cradle. On the northern side of this room we descend into the subterranean vaults made by Solomon, where his horses were kept tied by ropes passed through openings made in the corners of the square stone piers. There are here rows upon rows under the temple-platform; I believe I counted 88. At the south end of the eastern wall of the city are found stones for balconies and window-sills that must have belonged to Solomon's palace which stood here.

Upon our coming again to the surface of the platform, we go north along the eastern wall to a platform with a *Mih-râb* and a horizontal column which passes through the wall and is directed like a gun towards Mount Olivet. Walking on still to the north we come to the Golden Gate which looks like a fortress; our Saviour passed through it on Palm Sunday. At present it is walled upon the eastern side; in the interior it is about 90 feet long and about 45 feet wide, with enormous columns of one stone dividing it into two naves, with pilasters along the walls supporting an elegant cornice. The light enters by two cupolas. A few steps more to the north we pass the throne of Solomon, on our right. I looked into the interior of the little building with its two cupolas and saw the throne on which Solomon is said to have been found dead; it consists of a cenotaph with a roof-like top, covered with green tapestry and occupies the whole width of the chamber. We pass out by the gate before us which is called the Gate of the Tribes, and after more than a hundred steps to the north we come to St. Stephen's gate; passing out through it and descending into the valley of Jehoshaphat, and taking the road which leads from the garden directly south, we come to the monument of Absalom which he built in his lifetime. Absalom was killed in his insurrection against his father by Joab beyond the Jordan

and thrown into a ditch with a heap of stones upon him. This monument is set up of a single stone, having four half-columns on each side, and a top of masonry drawing to a point of flowers. Back of this monument is the tomb of King Josaphat, or his son, having several chambers cut out in the rock.

A little below this monument in the depth of the valley is the lower bridge over the Cedron, from which the Jews after they had bound our Saviour threw him into the bed of the river where, nine feet from the arch the impress of his feet, knees, and hands are seen, although no longer very distinct. Ninety steps north from Absalom's monument is the place where our Lord said to his disciples, "Stay you here whilst I go yonder and pray." Forty-five meters south of the same monument is the tomb of St. James the Less; here he stayed concealed till the resurrection of Christ, neither eating nor drinking; and here our Lord appeared to him; he was the first Bishop of Jerusalem, and after his martyrdom, A. D. 62, was buried here, as were also Zebedæus, Cleophas, Simon, and Zacharias. This place is at present totally neglected. In front are two columns before an ante-chamber, in the rear there are three chambers. A little further south is the tomb of Zacharias the son of Barachias; it is a square monolith, having two pilasters and half-piers, with caps and cornice for its decoration. One and fifty steps south of this place, on the slope of the Hill of Offence, stood the tree on which Judas hanged himself. Further south is the village of Siloë, on the western declivity of the Hill of Offence, built terrace-like one house on the rear top of the other, with 3000 inhabitants in great poverty; and yet they ask whether the people in Paris live as comfortably as they do. From the lowest house there is a very difficult ascent called the rock of Zohelath; here I saw women and other people coming down to draw water from the fountain of Siloë. At this rock Adonias gave a feast to his friends that they might call him out as king, whilst David his father had on the same day his son Solomon anointed king.

Opposite the northern side of Siloam, on the slope of the hill of Ophel, is the fountain of Siloë or the fountain of the Blessed Virgin, who on the occasion of her Purification, while staying in the house of holy Simeon, came to this well to wash the swaddling-clothes of our Saviour. It was from this fountain that water was brought to the temple for sprinkling the sacrifices, as a sign of the overflowing graces to be given at the coming of the Messiah. This fountain is properly speaking the source of En Rogel in olden times, situated on the confines of Judah and Benja-



min. We descended some 17 steps to a vaulted place, and then 15 steps more to the real source, which issues from beneath the lowest steps at irregular intervals; the water flows off through an underground canal for 500 meters till it arrives in the pond of Siloë. Passing along the foot of Ophel downwards on the left is the king's gardens; I saw there at the end of December cauliflower and other fine vegetables, more than a foot in height; the water for irrigation comes from the pond of Siloë. The pond is 87 meters north-west from these gardens, on the south-west point of Ophel. This pond will be forever remarkable on account of the astonishing miracle of the man born blind. John ix. 1-34. This man, after the Resurrection of Christ and the days of Pentecost went with the family of Lazarus, and two pious men, Trophimus and Maximin, to France, where as a bishop under the name of Sidonius he labored and was buried in the crypt of St. Maximin in the Department Var. Near this pond was the tower of Siloë which falling killed 18 men and wounded many more (Luc. xiii. 1-5). The pond of Siloë is open, 45 feet long and 12 feet wide. On the north side can be seen an arch from which by a decaying staircase you come to a small basin into which the fountain of the Virgin pours its water; the channel here is 15 feet deep. About 150 feet further south is the place of the martyrdom of the Prophet Isaias in the year 696 B. C.; it is on a little hill near a large old mulberry tree, one of its huge limbs being supported by a rough pier of stones. From this place there is a fine view down to the spot where the valley of Cedron coming from the north, and the valley of Hinnom coming from the west meet, at a distance of 600 steps; a short distance below this point two rough stone buildings are seen; one serves as a mosque; the other covers the fountain of Job, 120 feet deep, having at times 80 feet of water and more so as to overflow, at other times, perfectly dry. The prophet Jeremias ordered the Israelites before they were conducted into the Babylonian captivity, to conceal here the holy fire; after their return, 70 years later, they found only thick, heavy slimy water. Nehemias gave orders to bring that water and sprinkle it over the sacrifices and stones on which they were lying, and as soon as the rays of the sun fell on them, an immense flame of fire arose consuming them to the astonishment of the worshipping people. The well is at present only 90 feet deep. If from this place you look up to the sloping and exceedingly stony Hill of Offence, eastwardly you see a long row of new stone buildings in the European style, all tenanted by immigrant Jews who came to live and die here. At a short distance from them to the

south there is a very large establishment built recently and intended for the accommodation of lepers. Returning from here 230 steps to the north we see the slope of Ophel and on its height, the southern city wall with the mosque El-Aksa; but on our left towards the west ascends the valley of Hinnom, the line of separation between the tribes of Judah and Benjamin; it is also called the valley of Moloch, because of the human sacrifices of children offered here at one time to that idol; it is also called the valley of blood and was cursed by the prophet Jeremias. The precipitous sides of this valley form a deep chasm; yet a great number of olive and fig trees grow upon it. On the southern side of this valley we ascend westward and soon come to a cave where eight of the apostles concealed themselves after Christ was taken captive. On two higher terraces, westward, we see Hacedama, bought with the money of Judas's treason which he flung about the floor of the temple when the priests with contempt refused to take it. There are still many bones seen here, especially in the south-east corner of the cave, the whole is in a ruinous condition. On the top of the hill is the place of Evil Counsel where Caiphas had his country seat, now all in scattered ruins, where too he had a consultation with the Sanhedrim, after the resuscitation of Lazarus and the triumphal entry of Christ into Jerusalem. Here they determined to kill the Messiah in order to save themselves and their nation, and in doing so, they effectually lost both.

On the south-western part of the temple-platform, one can look down to the place of the wailing of the Jews. I descended to this deep place from the north-western part of the city by narrow streets and short lanes running zig-zag. The place is about 150 feet long by fifteen feet wide, having on the east side a portion of the ancient wall constructed for the purpose of giving a large surface for the temple. The wall itself, built by Solomon, shows well trimmed stones from 9 to 10 feet in length and great width, the upper ones insensibly receding from the lower ones; here and there can be seen large crevices between the stones. To this place many Jews, men, women and children, come every Friday, and sometimes on other days, to weep and lament over their sins and the dispersion of their nation; they prostrate themselves on the pavement, lean against the walls, read psalms and lamentations from the prophet Jeremias, they weep and kiss the stones and sometimes strike them, repeating with sobs and grief such exclamations as these: "O Lord, how long yet! here we are solitary and in lamentation for the temple which is destroyed, for the walls that are torn down,—for the great men that perished,—here

we are sitting solitary and lamenting and weeping." It is heartrending to see the obstinate wilful blindness of these people. Since the mosque of Omar has been built over the Jewish Sanctuary, the Israelites are permitted to approach only the substructures of Mount Moriah; of the ancient temple that stood on the platform above, not a stone was left standing. O how terrible are the effects of that revolting cry of the Deicidal Jews: "His blood come upon us and our children!" Their fulfilment is seen and felt in the most striking manner.

I cannot possibly describe all I have seen and noticed in this remarkable city, so interesting to the whole world. I shall only add a little excursion to Hebron, 18 miles to the south. It is the highest point of Palestine proper; for as Bethlehem is 100 feet higher than Jerusalem, so is Hebron 200 feet above the holy city. The road that has been lately finished to that city, is very fine and forms an excellent carriage drive; formerly you had to reach it on horseback, as many do even at present. On arriving at the tomb of Rachel, one mile north of Bethlehem, we passed this tomb on the left, and the town of Beit Djallah on the right at a distance of 15 minutes' walk. Going on for three miles we traversed a valley fertile in trees and vineyards containing a Schismatic Convent of St. George with an hospital for the insane; next on our right up the hill, about 150 steps, is the sealed well, the *fons signatus* of the Scriptures. We go down 16 steps into the first vaulted chamber where the waters are gathered together, a place 40 by 12 feet; the basin is full of excellent water. Through a door we entered a second chamber, rectangular like the first, with a rounded vault in which there is an opening; in a niche to the west we see the spring, or *fons signatus*, from which the water flows and runs into the first chamber; from here through a covered channel cut into the rock it runs down eastward to a fortress which is badly neglected though it has towers and protecting walls built in the shape of a rectangle. Two policemen keep watch here to secure the roads, and the three enormous water tanks of Solomon, each of them 300 feet long and 150 feet wide, and about 50 feet deep, so arranged in an easterly line, between two hills which are formed by parallel layers of stones, that the bottom of the highest is at the level of the top of the lower tank; and this tank similarly constructed and laid out as the third and lowest tank; they are partly cut out of the rock, partly built with masonry. On the northern side of the tanks runs the aqueduct carrying water around Bethlehem to the platform of the temple on Mount Moriah in Jerusalem. From these tanks the

water was used to irrigate the magnificent gardens of Solomon which were near by in the Valley Urtas running to the south-east. Even at present that valley is so fertile that the few inhabitants there raise five excellent crops a year.

From here till near Hebron there are barren hills and stony valleys, and ruins of ancient cities; and generally not a living human being is to be seen; a few birds are noticed and some creeping animals. When you come within two miles of Hebron, into the Valley Habrûn or Mambre, as well as to the Valley of Nehel-Escol, the aspect changes. Olive and fig trees are seen, beautiful gardens and shade trees, and above all vineyards of astonishing growth; the vines climbing up the walls of the houses and bearing luscious grapes. Even in our days these vines produce bunches of grapes two feet in length, and that without cultivation. What must it have been in olden times, when industry accompanied the extraordinary fertility? You can still see the stone walls surrounding the vineyards, the watch-towers in every direction, and hear the sound of the musket discharged by the overseers, to caution the greedy traveller. Twenty-five minutes' walk nearly north of Hebron is Abraham's oak, near which he received the heavenly visitors. This oak is of course of a later period, but it reminds us of the touching events recounted in the book of Genesis which occurred here. It is more than 30 feet in its circumference and its branches extend 92 feet, some of them descend so low that you can easily gather acorns from them. A wall has been put around it and the space within has been filled up with earth. Also a house has been built near by for a watchman to take care of the tree. A few hundred steps further on, there is another tree but not so well preserved.

Now, let us go to Hebron. Hebron at present has 10,000 inhabitants, amongst them there are 650 Jews, the rest are Mahometans who have the greatest hatred and contempt for Christians. Men, women, and even children will come around you and spit at you, and if you are not well protected by reliable guides you are in danger of being robbed and even murdered. Hebron is one of the oldest cities in the world, having been built seven years before Tanis in Egypt. To the south-west of this city, about a stone's throw, is a very large field of exquisitely fine red earth, called "The Damascene Field." An ancient tradition states that Adam, which word means *red earth*, was created here by Almighty God, and transported into Paradise. Eve was created in Paradise. Also an old tradition declares that Adam after his sin was brought back here with Eve, and here, after the deluge, the first descendents of Noah settled. The explorers sent

by Moses in 1480 B. C., came here and found a city with walls and the giants of Enacim living there; coming back they said they were only like locusts in comparison with these giants. In the 23rd chapter of Genesis it is stated that Abraham bought of Epron a field with a double cave as a family burial place for 400 shekels of silver. Sarah died and was buried there; Abraham, Isaac, Jacob, Rebecca, Lia and Sara were also buried there; as well as a multitude of remains of Jews who died in Egypt. Joseph was buried at Sichar, the land which his father had given him. Solomon built a large wall with great stones around these tombs on the highest point of the city to the north-east. St. Helena built a church here; the Moslems taking possession of it made a mosque of it. The crusaders arranged it so as to serve as a cathedral for 20 years, when it fell again into the hands of Mahometans; since then no Christian is allowed to enter. In the northern part of the city is a pool of water, 85 feet long and 55 feet wide and 19 feet deep. In the lowest part of the city before the southern door is another pond of 123 feet in length and width, and 23 feet deep; in two of its corners you descend 54 steps to conveniently draw water. These ponds are fed by rain water. At this lower pool David ordered the two murderers of Isboseth to be killed. Abraham's mosque is built like the mosque of Omar in Jerusalem, on a platform 210 feet long and 150 feet broad running from north to south; it has three naves; the centre nave overtops those on the side by 20 feet; the walls are covered with marble, and the pavement with rich carpets.

David was king in Hebron more than seven years over two tribes. After the death of Isboseth he was here anointed king over all the tribes of Israel. All around Hebron are excellent vineyards and olive orchards surrounded with walls. On the south side of the city, at the foot of a hill, is the ordinary place where the tents of the travellers are put up. The Dragoman generally procures from some Jew or others in Hebron some bottles of boiled dark wine, similar to our To-kay, which taken moderately is excellent for repairing one's strength. Oriental people like to make strange inebriating drinks from honey, myrrh, mandragora, various roots and good grapes. Surely, in this, they do not seem to have a bad taste. In spite of all my endeavors to be short, I miss the point and fatigue the reader; still, I regret to omit many things of interest, to some readers at least.

Your Reverence's servant in Christ,

B. VILLIGER.

NOTES FROM OUR CHAPLAINS ON THE  
ISLANDS ABOUT NEW YORK.

BLACKWELL'S ISLAND.

*A Letter from the Alms-House Chaplain.*

BLACKWELL'S ISLAND,  
Sept. 26, 1893.

REV. DEAR FATHER,  
P. C.

You ask me for a description of Blackwell's Island and an account of the work our fathers are doing there. Let me tell you just where the island is situated. Blackwell's Island is a narrow strip of land, two miles in length, between the shores of New York and the eastern district of Brooklyn. It is covered with five city institutions, two of them with their many buildings looking like villages. These five institutions comprise the Female Lunatic Asylum having about 2000 inmates, the Work-House with 1500, the Alms-House with 2200, the Penitentiary with 1200, and, lastly, the City Hospital with 1000. Each of these institutions has a chapel. In each of them there is divine service on Sunday, in some also on week-days. The Catholic inmates of the first three are in number, three-fourths of the total. Obedience has placed under my spiritual care this great work, besides the regular service of attending to the sick and the dying. The poor and the disorderly classes of New York are mostly very indifferent Christians, and many, compelled by misery or misdemeanor, drift to the island, to find there the priceless gift of reconciliation with their God. As a rule, the chaplain's life is one of steady occupation. The inmates indeed change, hundreds go, hundreds come, but the work remains the same. One week finished, its successor brings along the same trouble of reclaiming the unfortunate and the wicked. Looking back on past years, there are but few mark-stones for memory. The last year, though, has not been so uneventful as its predecessors. At various times I had to leave the island for other duties, and our religious service here has been much interrupted by accidents and sickness. One of these accidents affected our chapel at the Alms-House. This chapel, a hall seating 950

persons, is in a massive building of hewn stone capped by an English roof. We have there three neat altars which can be shut up from view by folding doors, for the hall is also used by Protestants. There are also large stations of the cross and pictures. All the services of the church are carried on here throughout the year.

On the eve of last Christmas a year ago (1892), we were visited by a great gale. Among other things it damaged our English roof tearing away a part of it measuring twenty by forty feet, right over our vestry. The chapel itself had been prepared for the following day. Our crib was up and it was worth seeing, all our finery was displayed upon the altar, when the crash came. A chimney, running up the wall behind the altar and towering high above the roof, fell down, its bricks and heavy capping stones passing through the gap made by the storm, broke the beam and ceiling, laid the ornaments before St. Joseph's altar in the dust and smashed some of the steps of the latter. Providentially the beams gave a diagonal direction to the falling debris, otherwise our altars would be ruined. One beam, indeed, shot through perpendicularly, right upon the middle of the thin box that surrounds the main altar, but without doing any harm whatsoever. Well, there we were on the eve of a great feast. What was to be done? Should a thousand of those poor people go without Mass? Immediately a gang of men was set to work, the rubbish was cleared away, a canvas roof spread over the opening and we had Mass. Indeed we have had it every day since, though during three months there was a big scaffolding throughout the chapel. It was no pleasant service; fierce winter weather set in, snow, and later on, rain poured into the chapel, but the poor people did not appear to mind it. Provided they are allowed to attend divine service, they do not complain about their many miseries. They walk listlessly to their grave, for it is their only hope and even the desire of many. Often do I hear, "Father, I wish to die." And this certainly they mean. Of these poor people 598 died during the last year; yet they are not missed, the crowd remains ever the same. I often wonder where they come from. State charity! Every employee looks out for his own rights and improvements, no one looks out for the rights of the poor, kind words are quite often wanting. I said before, that the poor came to Mass, when they were allowed, for, during three weeks last year they were not allowed. In the beginning of January the typhus scare broke out in the city. The island also was declared to be infected. Quarantine was established, no one was allowed to come or go, and all intercourse between the

various institutions was interrupted. Next, the physicians declared attendance at divine service to be a source of danger, and it was forbidden. I thought that times of danger and approaching death were also times of religious revival, but the Board of Health thought differently in regard to the poor. However, there proved to be no real case of fever in the Alms-House, therefore, after three weeks everything went on again in the usual groove.

But it was far different for the Work-House. This the physicians declared to be infected. Fourteen tents, each able to accommodate eight patients, were put up in the rear of the building. Forty patients were put into them, extra nurses were engaged, and two physicians were exiled from the house to live with their dreaded patients under a canvas roof. There is a large hall in the main building, having a seating capacity for 700 persons, given up to religious purposes. There, as at the Alms-House, we have three altars that can be shut up, and Mass, followed by sermon and benediction, is generally celebrated there every Sunday. But, on account of the contagious disease, the men were not allowed to assist during four months, nor the women during one month. Thus our service was much interrupted. This was greatly to be regretted. Men and women do not come to the Work-House for virtue's sake; they are in sore need of some encouraging words, in fact, some have told me, that the only time in their life that they have heard a sermon was here on the island. You may ask, was there really much danger? For, besides those under the tents, 120 more men, suspected of the disease, were isolated in the Work-House proper. Well, many people did not think so. I went, properly protected of course, to see all the sick, but I have seen few real typhus cases, most of the deaths were from pneumonia. Many think, that there was a good deal of exaggeration in the supposed danger, some even uncharitably suggested that the young physicians who usually serve without any salary, but during that time received \$100 a month, might continue the quarantine so long as the pay would last.

As to the third institution under my care, the Lunatic Asylum, I was not allowed to go there from January up to June. The Catholics have there a fine chapel which is the result of the steady endeavors of the several chaplains who have been in charge. The seating capacity is 540. The holy sacrifice is offered there every Friday and Sunday, and on Sunday afternoons there is benediction. Fully 500 of the patients attend these religious services. Many have been astonished at their good behavior and eager attention



to kind words. Poor creatures, as a rule, they are lost for this world. On the eve of the Epiphany all had been prepared for a fine celebration, many confessions were heard and coming home late in the evening at 10 o'clock, we were expecting a large attendance for the next day. There was that evening a blinding snow-storm. Having come home I went on a sick call to one of the wards of the Alms-House and on returning from there I got word by telephone, that the Board of Health had forbidden all divine service for a time. Also by the same order no one was allowed to go from the Work-House to the Lunatic Asylum. Thus my services in that institution were stopped till the month of June. As there are three Masses in my parish every Sunday, a father is sent from St. Francis Xavier's College to say the Mass at the Lunatic Asylum. He was allowed to come again after the lapse of one month and Fr. Gelinas was appointed to attend to the sick. During the month of February an epidemic of "La Grippe" broke out there. A hundred died in one month. Fr. Gelinas came across the river faithfully nearly every day, notwithstanding the rough winter weather, and he anointed as many as twenty-four in one day.

Though I lost all this work, yet I was kept pretty busy. The mortality in the Alms-House was very great during the severe March weather. There are the wards to be visited now and then, of which there are 60 in the Alms-House alone. The cripples and the helpless, of which there are about 500 in the same institution, must receive Holy Communion at set times and thus time is not heavy on one's hand. Thanks be to the Lord, those troubled times are past now since June, all is again *de more*.

There are 1600 more insane women in Hart's Island. Fr. De Wolf takes care of them. He has built a chapel on that island with a seating capacity for 350 persons and he, a stranger, has in his leisure hours collected about \$7000 for that purpose in the city. The typhus broke out also among his people; two nurses died of it. His service was for a time interrupted, but he made up for it by increased zeal; for when he was allowed to go back he gave a three days' mission to bring them up to his standard. Fr. Gelinas has been appointed for Ward's Island. A law has been passed at Albany to have all the lunatics, male and female, on that island. They have bought the old immigration buildings where Fr. Prachensky used to be. The moving has already begun, and inside of one year there will be about five or six thousand people in this parish. Fr. Gaffney has been very

successful on Randall's Island. The House of Refuge, that bone of contention, has been opened to him by law. He is treated civilly, has Mass there every Sunday, and catechism in the afternoon, nay more, he has had the archbishop to give confirmation in that presbyterian institution. Fr. Schleuter is steadily employed in the Penitentiary and the City Hospital, spreading the kingdom of God.

Well, Rev. Father, this is about all I can tell you about the islands. When you pass down in a boat along Blackwell's Island and see its greensward and leafy trees, and massive monumental buildings, perhaps you may think it a fine place to live in, but under those roofs a great amount of misery, sin and shame is hidden, from which in many instances death is the only relief. And years come and years go, but that misery ever remains the same. Many a one who started in life with bright hopes, is carried away from here to an unknown grave in Potter's Field. Many of those sent to the island want to die as good Catholics, but they do not want to live as such. Some of Ours call the island "the drag-net of God" and it is true; for many of its inhabitants would never receive the sacraments, had they remained in their own abodes in the slums of the city, whilst here they find peace with their God. Sometimes little incidents illustrate this. A Lutheran, a very prayerful man, compelled by old age and blindness, had drifted to the Alms-House. Here he became a convert. After a while he fell into a lingering disease and one day, when I visited him in the hospital, he said to me, "Father, yesterday I complained the whole day to the Lord, asking why He has allowed me to end my days in such misery. I told him that I have kept his commandments all my life and that I have prayed much. Last night, I had a dream, an angel came to see me and he said: 'Just because you have prayed so much, you have come here.'" It was a dream, it is true, but it has a good point and that point is true for many who come here. The harvest here is daily ready. May those that read these lines remember in their prayers your humble servant and his humble flock.

H. BLUMENSAAT.

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RANDALL'S ISLAND.

REV. AND DEAR FATHER,

P. C.

Randall's Island is one of the many beautiful neighborhoods, chosen by New York City for the location of its

charitable and reformatory institutions. It lies at the confluence of the East and Harlem Rivers and comprises one hundred acres, laid out into lawns, vegetable gardens, building sites, yards and farm land. There may be found some of the charities which the city provides for its destitute and delinquent children, the Insane Asylum for Men, the Nursery, the Children's and Infants' Hospitals, and the House of Refuge.

Somewhat more than one third of the whole island is occupied by the House of Refuge, a school for the reformation of juvenile delinquents, who are committed to its keeping by the judges and police magistrates of New York City and State. Although the funds for its support are derived principally from state appropriations, still the institution is a private enterprise under the control of a corporation known as "The Society for the Reformation of Juvenile Delinquents." A board of managers, consisting of thirty members chosen periodically by the society, makes all the rules for the government of the Refuge, appoints all the officers, and determines their salaries. The children, who must be under sixteen years at the date of their commitment, spend four hours of the day in the school-room, and six hours in the trades or industrial department.

The general effects of the discipline are very praiseworthy, and there would be little to complain of were it not for the outrage to law and conscience in the rule, strictly maintained up to within four months ago, that on Sundays all the children, irrespective of creed and regardless of the wishes of parents or guardians, were obliged to attend the Protestant services, and undergo instruction in the Protestant Sunday School. This rule operated most perniciously against the large number of Catholic inmates, who were thus debarred from the ministrations of the priest, and rigidly secluded from all incentives to Catholic devotion.

During the existence of this Protestant society, which was founded in 1824, as appears from its records, not less than 24,500 children have been committed to its charge, and, it may be added, subjected to its proselytizing influence, of which number it is estimated that from forty to fifty per cent were of Catholic antecedents. At present the Refuge numbers 543 inmates, of whom 250 are known to be Catholics. It can be easily imagined with what anguish and dismay our Mother the Church beheld this vast number of her little ones, wayward to be sure, but for that very reason all the dearer to her solicitude, hidden from her, estranged by wily blandishments or insidious representations, and oftentimes lost to her forever. Thousands, it is said, were sent to

Protestant settlements in the far West, where they would never again experience the saving ministrations of their early faith. Meanwhile, keenly aware of the tendency of this course of affairs, the ecclesiastics and Catholic societies, notably the St. Vincent de Paul Society, were persistent and untiring by all the fair means known to agitators, in efforts to abolish the evil by legislation, or at least mitigate it by turning the current of commitments to proper channels. To other and higher sources must be attributed their final victory over the superior wealth and political influence, so long and forcibly wielded by the enemy.

On April 30, 1892, Gov. Flower signed the Freedom of Worship Act, which provides that the rules and regulations governing institutions, to which it applies, shall recognize the right of the inmates to the free exercise of their religious belief, and the ministrations of some recognized clergyman of their church, etc. Owing principally to the summer adjournment of the board of managers, and the unwillingness on the part of the archbishop to prejudice our cause by a show of impatience, entrance into the Refuge was not effected till the autumn, and on Nov. 23, 1892, for the first time in the sixty-eight years' history of this organization, the Holy Sacrifice was celebrated for its Catholic inmates.

As the other institutions on the island have been for a long time under the care of our fathers, the long coveted post was given to the Society, and the summer before last Fr. Gaffney was assigned by superiors to begin the precious undertaking. Although he celebrated the first Mass, an accident to his leg prevented him from assuming full charge of affairs, and Father Lynch was sent to his aid and discharged the burden of the duties with very great success, as may be judged from the alarm excited amongst the enemy as expressed in their daily newspapers, and on the other hand from the efforts of the Catholics to retain him permanently with them on the island. Father Gaffney, having recovered from his mishap, has resumed his station, and making himself all to all, has won the affection and reverence of the children, and allayed the old-time prejudice of the Protestant authorities. Privileges have been reluctantly accorded, but as some indication of a bright future it may be stated that the new superintendent cheerfully attends the Catholic services, and the Protestant organist, Mrs. Field, puts herself to no little inconvenience to be present and furnish the music.

It is gratifying to add that since the beneficial effects of our system on the children have been observed, the old spirit of suspicion and hostility has yielded to manifestations of cordial co-operation. Something, however, may be

attributed to the fact that some in the institution who were bitterly opposed to our advent have since gone out of authority. The present officers have assured Father Gaffney that they wish to act in perfect harmony with him, and have lately passed a resolution allowing an hour and a half on Sundays for hearing confessions. Father Kayser gladly assisted in this division of the work till his removal to Woodstock. Up to the present time the boys have had no opportunity to receive communion in the House of Refuge. They cannot be heard on Saturday nor on Sunday morning as only one hour is allowed to Father Gaffney on Sunday morning. On Monday the boys cannot go as that would interfere with the order of the house.\* Father Gaffney asked for Monday morning. He was refused for the present, by the board of managers. Last June about 130 inmates, ranging between 12 and 18 years, were confirmed. Eight or ten of these were girls. For the first time in the history of the house a bishop was admitted into the House of Refuge.

Servus tuus in Xto,  
M. McCARTHY.

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## SETTLING IN THE ZAMBESI.

*(A Letter from Father Richartz to Father Daignault.)*

CHISHAWASHA FARM,  
Sept. 14, 1893:

REV. AND DEAR FATHER,  
P. C.

I am very sorry to have left your letters so long without an answer. Believe me there is no negligence nor want of gratitude on our part, but the want of time alone prevents us from writing many letters. We often said that our Lord seems not to like that we should speak of our work too much, because it happened very often that on account of some unforeseen event, such as an attack of fever, or the arrival of visitors, the very day was taken away which we had intended devoting entirely to correspondence. Nevertheless we wrote substantial letters home and to various papers, although it is no easy matter to write in such a way that people may get a true idea of our work, life, etc. If we speak about the many difficulties, fever, etc., they would think that we were disappointed or discouraged. Then, too,

if we do not report numerous baptisms they are disappointed. I prefer to keep silence and write from time to time the truth rather than make up a lot of deceitful accounts, which would spoil our reputation and the work of other missionaries who labor under the same difficult circumstances as we do.

Since I cannot write much I will say at once, that we are all very happy, full of hope, and fond of enterprise, although we are weakened by fever and hard work. We are just building a large brick house 113 feet long in front with two wings 27 feet long. The main house contains nine rooms 13½ feet long, by 12 feet wide and 10 feet high. The whole is on a stone foundation two feet high. All the rooms are connected by a covered corridor so that we will be able to go to every room in the early morning without having to leave the house. I will now give you an idea of our whole situation. Our farm consists of some 4150 acres of land, of course, not all arable. All around are hills, and our house, as well as our farm, is on an elevated spot, some 250 paces distant from a stream. In the bed of this stream, which is only filled in the heavy rainy season, we have our winter garden, i. e., the garden for the dry season. On a hill, a little south of our house, we have erected several huts for invalids, exercitants, etc.; at present some Sisters reside there to recruit their health. The different valleys belonging to us are very productive, but, of course, in the beginning hard work is necessary till all is under cultivation. Not very far from our property, in fact on its very boundaries, are to be seen signs of gold digging. At present the gold-fever is again raging and many are at work digging for the precious metal. For the prosperity of our mission we hope that their labor will be fruitless.

Something about the war being carried on in this region, I think, will not be uninteresting to you. The people here, and in Victoria, have formed a corps of 1800 to 2000 men. These have been sent into Matabele land to punish the Matabeles, who, as last year, made a raid on the natives around Victoria and slaughtered many of them. They had with them a letter from Lobengula pretending that they came only to punish some Makalakas for cattle stealing. They were told to leave the country at once, and since they were slow about it, the police under Capt. Lundy followed them up and shot thirty of them and two Indunas. This happened in June. In July some more mischief was done and things seemed to be getting dangerous. On the feast of St. James, July 25, I had to fly to the rocks with a whole Kraal whom I was just visiting, in consequence of a report

that the Matabeles were near. Whether the report was true or not I did not find out, anyhow, they did not come. But the rumor of their approach upset the whole district and four or five Kraals went to their old hiding places, some very large rocks on our farm.

Shortly after the above mentioned corps was formed, it left Salisbury, Sept. 5, marching towards Charter. It is said that a few thousand Matabeles are watching the boundaries, but the people here hope that the forces sent out will be a match for the Matabeles, who are bad shots and for the most part great cowards. All white people, even the missionaries, have left Matabele land. At present we are anxiously waiting for news from the front. If there is danger that the enemy will come to Salisbury, some of us will have to go there and the rest with the wagons and cattle will travel to the East. But I hope that God will avert this evil, else we shall have to undergo great losses. It may also be that the whole war will end in nothing but transactions with Lobengula, because the home government will allow only defence. I do not know what will be the end of it, because the people who went with the force got the promise of a farm and a number of gold-claims, and it is difficult to say how they will be otherwise satisfied for the hardships they have to undergo. I think that you get more news from the papers than I am able to give. People here complain that they know nothing and that there is a great secret kept about the proceedings of the government. We hope Fr. Nicot will arrive to-day with the mail-cart at Salisbury. He came up already last week but stopped at Charter to give the Catholics in the army an opportunity of receiving the sacraments. I think that it is a good sign that the mail service is not interrupted, although the route the carriers take nearly touches the boundaries.

Pray for us and the mission, for we are gaining by degrees our main object. On St. Ignatius' day two Kraals resolved to move on to our farm. One of them is actually building here, the other, it seems, on account of scarcity of grass will wait a while. One Kraal, at least, is secured, and both the old and young are already very fond of us. After we had talked to four or five important chiefs they promised to remain with their Kraals (over 100) near us and not admit another "Umfundisi" i. e., Protestant preachers, etc. As soon as the most necessary buildings are finished and the agricultural part is going on well, we must find time to visit those Kraals one after another, as I have already begun to do, and then by and by to teach them. It would be a mistake to teach this people at once; they must know and

observe us for a time, find the difference between us and other white men, gradually get confidence in us, and desire to be taught. I think this preparation is going on well in a good number of Kraals. They really like and esteem us and come to us in all their difficulties. On my visit to the Kraal mentioned above, I discovered and took away their superstitious apparatus under protest of the old people. But I earnestly rebuked them and said we had come so far to instruct them about the wickedness of such things and would not allow them to continue their superstitions, etc. I said we would not be able to teach them, if they would not promise to abstain from superstition. I feared they would act wrong, but the Induna was here afterwards with presents and asked several times if I would not come back and point out the place where I wished to have my hut, because I told them I would like to build a chapel and instruction-hut, where I would live when I visited them.

A great vice of this people is their habit of stealing and lying. For a present they will do or say anything. On this account we have to be very careful and observe them a long time before we baptize them. But after all I like them, especially the children who are very lively and clever. If I scold the people and tell them that they want only our presents and not our teaching, they are very anxious to tell us that it is not so, that they really wish to be instructed. Some proof of how they consider us may be found in the following facts. Stealing, which according to other people is a very common vice here, is not practiced on our farm, although many an opportunity is offered. On several occasions they even brought to us lost things, and said they would never take anything of the Umfundisi. They call themselves our people. If I come to a Kraal they salute me very friendly and I have to shake hands with every one; they call me their father, their Umfundisi. You never saw such flatterers as these Mashonas are. They praise the Umfundisi very much, because he does not beat them and because he gives them their wages in time. This latter reason makes them prefer us to the neighboring farmers and proprietors, who complain that they cannot get a single boy to help them. The other day a prospector asked me to let him have some of our boys to take to another mining place some fifteen or twenty miles distant. He offered twenty-five shillings a month. We give from four to eight shillings according to the work the boy does. Although we do not pay them in cash, which the boys would like, still not a single boy was to be allured by the tempting offer. They all said, "We prefer to stay with you." It is a pity that the boys



get so much money from white people, especially prospectors, for on this account farming and building become very expensive. Till lately we had as many as seventy boys working for us. Since we have now burnt enough bricks (70,000 to 80,000) for our new house, we have diminished the number of boys to twenty. This method of having many boys employed is, at present, the only effective means of becoming known to more distant Kraals. We have, at present, boys from far distant tribes—Gudes (near Victoria), Makonis' (Umtali road), Umtigesas', etc.

In the course of a few days I hope to pay a visit to Mjandoro, a chief who came here to visit us at my invitation, and is always asking if I would not soon come to return the visit. So you see there is some hope, and as soon as we manage the language well the progress will be quicker. The amount of work we had to do up to the present has left us scarcely a leisure moment to study the language. We all spend half an hour every day at a common lesson and you cannot imagine how difficult it is often to spare even this little time. The new grammar of Fr. Hartmanns, which has just arrived, is a great help.

The building Rev. Fr. Superior is erecting at Salisbury has divided our number, since some of us had to help to erect it. One brother is staying there all the time, so we fathers, must help to work and look after the boys. This makes us lose much time and our letter writing is usually done at night.

On the whole, I may say that our place is pretty healthy, and the prophecies about fever, or greater danger of fever, did not prove altogether true. Though we have had much fever; still, after following the good instructions of Dr. Edgelow, the attacks usually last no more than one or two days. Only the first few attacks of Brs. Löffler and Book were serious. There has been at least as much fever in "healthy" Salisbury. Rev. Fr. Superior himself came to our farm to recover from an attack of fever! Next year we shall be better provided, for by that time our new house will be finished.

On our farm we have a good supply of water. We have just finished a trench which will turn the water from a swamp into the main stream. Our next work is to plant a number of gum trees. The first grapes are already to be seen and many of our fruit-trees are getting on nicely; bananas seem to be able to stand the climate and soil. It is a big job to arrange gardens, then to irrigate etc., and have all fenced in. The cattle, except the goats, are doing well. We have forty oxen, two bulls, four cows, fourteen calves, forty-

two sheep and goats, one horse, one mule, two pigs, and a good number of ducks and chickens.

If people wish to know what progress we have made in instructing the natives, you must tell them that, as a rule, the missionaries have first of all to build and arrange a large farm, so that the time we would wish to spend in learning the language has to be spent in building, ploughing etc. To erect two large houses, and to bring fifty acres under cultivation in one season is a great work, but one that was necessary under our present circumstances. I hope during the coming rainy season to make the first money with our butter and potatoes.

Now, my dear father, you have, at least, some answers to your questions; the rest I shall answer as soon as possible. You will find that this letter was written in a hurry, and any shortcomings you may find in it, you will, I know, excuse, when you reflect that we are so pressed for time. I am glad that we have so much work, it prevents us from thinking much of fever and the like.

The boy is waiting, so let me close this unfinished letter, to be continued later on. Pray for us as we do for you. Come back as soon as possible. Kindest regards from Fr. Boos and the brothers.

Yours most thankfully in Christo,  
F. J. RICHARTZ.

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## THE WOODSTOCK ACADEMY

### FOR THE STUDY OF THE RATIO.

It was announced in the last number of the LETTERS that some of our theologians had formed an Academy under the above title to discuss the methods of the "Ratio Studiorum." The meetings began in October and have been held every Thursday evening from 8 to 9 P. M. The average attendance has numbered some twelve members, coming from both the provinces and all the missions represented at Woodstock, and bringing to the study experience gained in more than thirty Jesuit colleges in various parts of America and Europe. This circumstance has been considered peculiarly fortunate by all concerned, who have been thus enabled to read the Ratio not only as a written code, but also in the light of one another's experience during their years of college study and of regency.

The manner of proceeding is the following: The secretary presents a summary of the papers and of the discussion of the preceding Thursday. Corrections in these being made when necessary, the president reads the rule to be talked over, giving both the Old and the New Ratio versions where they differ. The discussion is begun by one of the members who has volunteered beforehand to set forth and explain the subject in a preliminary way, and an interesting conversation, rather an informal chat than a series of parliamentary speeches, completes the matter. The first ten rules in a body were thus presented by Mr. Moulinier; others have been also discussed, but are reserved for a future issue of the LETTERS.

Several evenings were devoted to papers written for the Academy: gleanings from these will be found below, there being inserted in the synopses such answers from their authors as were called forth by the many questions proposed to them.

The Academy was inaugurated by the authority and with the fullest approval of superiors and has frequently enjoyed their presence and always their unmistakable favor. It has been judged that it would be in several ways useful to put together notes from the records and insert them in

the LETTERS. It will, of course, be understood that the Academy claims for itself nothing like infallibility, and will accept gladly and invites corrections and suggestions from without. Several communications and offers of aid have been already received and are gratefully acknowledged. The following extracts from a letter to one of the members read in the Academy and coming from an old father of great experience in France may serve as an introduction to the minutes which will follow. "I can but congratulate you on your zeal for the Ratio. It is little followed, little known, little loved. You have found this in America: I am very much afraid it is the same everywhere. We Europeans have some sort of excuse; we are not free, we are undergoing, of late years especially, a disastrous persecution, which leaves not even the shadow of the Ratio. What you knew at A., has turned into a state of things it is impossible to qualify. You, who breathe the air of liberty, you may perhaps recover many of the treasures of the wreck of the good old Ratio. Try, I bless your enterprize.

"Not to look too much at the dark side of things, let us bear in mind that, if our American and European colleges compare well with other institutions, it is because we are religious and, without our noticing it, we follow somewhat the Ratio. The Ratio, like all our rules, is permeated by that religious spirit which ought to animate us in all our work. By the grace of God, that spirit abides in us and directs us more or less in all our actions. This is, I believe, the reason why things are not as yet hopeless. But they would assuredly present a better aspect, were the Ratio understood and put in practice.

"The great... labor consists rather in the serious, patient, constant and religious execution of the plan or of the Ratio. It is a very laborious task to be a professor according to the Ratio and it requires a great deal of self-sacrifice and abnegation. It is efficacious and fruitful in good results in proportion to the labor given it. To see everything beforehand, to prepare everything before the class, explanations of the precepts and of the authors to be translated, precise, just and elegant translations, prelections full of instructive and interesting items, imitations according to the models, subjects of exercises proportioned to the present abilities of the students, repetitions to exact, questions to ask, points to insist on in the corrections—in all these things there is plenty of room to show judgment and energy. Then follows the class, which calls for all the activity, presence of mind, strength, calmness, kindness and religious virtue one has mastered. Not every one is gifted by nature with the necessary qualities to direct

a class well, but the thorough knowledge of the Ratio places the acquisition of these qualities within the reach of all.

"To see in it but a pedagogic method is not a sufficient inducement to love it and apply it. We ought to see something higher in it. It is not without reason that so many special rules are put before Provincials, Rectors and Prefects concerning our methods of teaching. True, certain circumstances of time, of country, of nationality, may occasion modifications in the best of systems. A rigorous uniformity of method in all our colleges would be doubtless excessive and, in certain cases, of little profit. But there are certain broad outlines which ought never to be ignored."

NOTES ON PAPERS READ.

THE RATIO IN FRANCE—BY FATHER MALZIEU.

The following items are put in the present tense for convenience: the author describes his own experience in the college of Avignon from 1876 to 1881: the description, however, applies in most of its details to our other colleges in France.

The two years of Rudiments, taught under our direction by the Brothers of St. Gabriel, are followed by four years devoted to Latin, Greek and French Grammar and Latin Prosody, these being succeeded by a year of Humanities and one of Rhetoric, after which the first part of the degree in letters is received at the University. Two years of Philosophy complete the course.

Latin is the language of the Greek translations and of analyses from *Suprema Grammatica* on. Latin Versification, begun in *Media Grammatica*, is kept up to the end of Rhetoric.

History, Geography, modern languages and Mathematics are not taught by the regular Professors, but by prefects: two hours a week being devoted to each of these branches.—Three quarters of an hour is given to Greek every afternoon when there is no class of Mathematics.—The time spent on French is comparatively not great. In the Grammar classes, an extract from a French author is learned by heart each day: in Humanities, French compositions are written frequently.—Great attention is bestowed on Mathematics in the two years of Philosophy.

Horace's "*Ars Poetica*" and Boileau's "*Art Poétique*" are explained and memorized in *Suprema Grammatica* and Humanities: in the latter class and Rhetoric, Juvencius' "*In-*

stitutiones Poeticæ" and De Colonia's "Ars Dicendi" are studied.

Rule 27 of the Reg. Com. Prof. Class. Inf., is observed in the prelections on the authors. The text-books used contain generally very few notes: the pupils must bring in each day written out the polished translation, the chief remarks made in the previous prelection, the analyses of verbs, etc. These copy-books are examined and marked for each week: such marks count for the monthly totals. The boys are exhorted to read beforehand the matter of the coming prelection. This is always brief, from five or six lines of Cicero or Virgil daily in Suprema Grammatica to ten or fifteen in Rhetoric. The repetition of the previous day's prelection is thus conducted. "Mr. Smith is called upon. Mr. Brown, his *æmulus*, instinctively rises up to correct. The order is exactly the same as in the Professor's explanation. Meanwhile, the Roman and Carthaginian consuls are on the alert to write down all the mistakes of their adversary. The Professor listens in silence and enjoys the spectacle."—Choice bits from Latin, Greek and French literature are read in class, towards the end of class and by way of reward for attention.

On the average, three Latin themes, two Latin versions, one Greek version, and Latin verse twice, are given each week: an extra task is assigned when a holiday occurs. The themes are based on the grammatical or rhetorical precepts lately explained. These exercises are handed in on separate sheets: a few only are each day publicly corrected, but care is taken to neglect no pupil for a long time. The Professor corrects all the themes in his room.

The decurions hear the lessons at the beginning of class: some of the backward pupils are heard by the Professor also. Marks given by the decurions count for the monthly testimonials.—The *æmuli* system is carried out in all the classes, even in Rhetoric, where, however, no marks are given by the decurions.

The examinations take place at Easter and at the end of July and are conducted by boards of three Professors: each pupil is allowed about ten minutes, three or five coming together to be heard.

Competitions in written work on all the branches in turn are held every Tuesday during the last morning hour. Results are made known on Friday and seats in class are taken accordingly. Those who have succeeded best have their names inscribed on the "Roll of Honor" in the parlor. Competitions for premiums in all studies are held in July, each occupying four hours and the papers being

signed with an assumed name or a motto. Medals are very seldom awarded; richly bound volumes of classic authors form the chief premiums. The prize of "Excellence" is assigned to the student who has the highest average in all the competitions taken together. The prize of "Good Conduct" is awarded by the pupils' vote, subject to approval.

Repetitions take place on Saturday, when the Rector or the Prefect comes at times and listens for an hour or two.

Class is from 8 to 10.30 A. M., and from 2 to 4.30, or 2.30 to 5 P. M. Thursday and Sunday are holidays and a walk is ordinarily granted on Tuesday afternoon, but Academies of the Philosophers, of the Rhetoricians and of the Poets meet on Thursday morning. There is also a general Academy of these classes which holds two or three sessions public to the college each year.—Latin dialogues and Latin plays occur several times a year, chiefly at the monthly reading of marks.

Catechism is taught for half an hour on Saturday and one hour on Sunday.—The Spiritual Father of the boys gives a conference on Sunday morning.—The Sodality is very select; a bad mark is enough to bring on expulsion. The sodalists make a little pilgrimage each year.—The Apostleship of Prayer also flourishes, the Morning Offering being recited in the prayers before Mass and the two decades at the beginning of the night studies: the Communion of Reparation is practised devoutly, too.

THE RATIO IN THE JUNIORATE OF ECUADOR  
BY FATHER GUERRERO.

The greater part of what is here set down is common to the Juniorates in Spain.

The object of studies in the Juniorate is to educate our masters and our preachers and to form the character of the pupils. Therefore, constant and solid labor is very much insisted on.

Four years are given as a rule, of which two go to the Latin and Greek Grammars, one to Humanities and one to Rhetoric; a second year of Rhetoric is added for those who show special need, or aptitude for literature, and will become Professors of Rhetoric or preachers.

Alvarez' Grammar for Latin and Gretser's for Greek are used, and Kleutgen's "Ars Dicendi" for Rhetoric, along with the classic collection published in Aragon by Fr. Agosti and the valuable notes of Fr. Perez on "Beauty, Sublimity and Æsthetics."

The Rules of Grammar and of Rhetoric are learned by heart and a great number of examples are always memorized for analysis and declamation. Examples are also employed from other authors, chiefly Spanish.

Cicero's Orations, in Rhetoric, are daily translated, memorized and imitated, for the morning Latin author; in the afternoon Virgil, and occasionally, in his place, Terence and Seneca for the drama, are likewise explained, memorized and imitated. Demosthenes is the daily morning Greek author, while Homer, Euripides or Sophocles, affords the daily afternoon matter. Herodotus, Xenophon, Plato, Hesiod, Theocritus and Pindar are studied in Humanities: Lucian and Anacreon in Grammar. Towards the end of the year, when the Rhetoricians are conversant with all the Rhetoric, they analyze the orations of St. Gregory Nazianzen, St. Chrysostom, Bourdaloue, Bossuet, Segneri, and the Spanish orators. The pupils are required to learn by heart the analysis or skeleton of each oration. Modern eloquence, political, forensic, academic, and some few extracts of the modern theatre are also studied. The poems of Tasso, Dante and Milton are analyzed, to give an idea of the epics of different nations. Homilies of the Fathers and models of modern eloquence are read in the refectory.

The Greek authors are learned by heart in the lower classes: in Rhetoric, the books being closed, the pupils are required to turn into the Spanish idiom phrases picked from the day's lesson, or to give the Greek equivalents of Spanish renderings from the same.

A daily prose composition in Latin (but in Spanish on Tuesday) is assigned for each morning class, and verse work for the afternoon; or both are given for the morning. A Greek theme is added on Friday and on Monday.

Each Junior preaches two Latin, two Spanish and one Greek sermon in the refectory, so distributed that each must deliver a moral, a panegyric and a dogmatic discourse. The refectory sermons are criticized in class next day for a quarter or half an hour in detail, censors being named beforehand for each part of the discourse.—There are each year three poetical academies in various languages, and little dramas are written and presented by the scholastics.—The Renovation verses are posted up in the corridor: each must write in Latin, in Greek, and in Spanish.—Debates are occasionally held on æsthetical subjects, the history of literature and the like.—An Academy of History, of Mathematics, etc., takes place after breakfast on all holidays.—On Sunday afternoon, an hour is given for Latin talk, followed, on extraordinary days, by half an hour of Spanish.—The rules of



History are explained on Saturday morning, and the History of Literature on Saturday evening.—The Tones take half an hour: fifteen minutes are allowed for preparation and the sermon lasts fifteen minutes.

The Professor daily corrects five or six only of the compositions, and but two or three of these publicly in class.

The prelection consists of an accurate and minute account of words and sentences. Along with the precepts, it is given and repeated in Latin. The pupils are required to jot down elegant phrases from the authors explained. The prelection in Cicero, in Rhetoric, embraces about the amount of matter in the "Formula of the Vows:" ten or twelve lines are daily explained in the Grammar classes. The following is the order of the day: Rise at 4—study 6.30 to 8—class 8 to 10—free time—study 10.15 to 11.30—Spiritual Reading and Examen to 12—chant or rest 1.30 to 2—study 2 to 3—free time—class 3.15 to 5—walk in silence and beads—study 5.45 to 6.45—Litanies, supper, recreation, points, examen, bed.

THE RATIO IN THE STATE SCHOOLS OF ECUADOR  
BY FATHER BUENDIA.

There are seven classes, three of Grammar, one of Rhetoric, three of Philosophy: the work of the class of Humanities being divided between *Suprema Grammatica* and Rhetoric, but poetical compositions are not written before the latter.

In each class up to Philosophy, Christian Doctrine is taught, according to the grade of the students, beginning in *Infima Grammatica* with the Lord's Prayer and ending in Rhetoric with a full exposition and proof of Christianity.

The Latin, Greek and Spanish Grammars are studied in *Infima*, *Media* and *Suprema Grammatica*: the Spanish being graded higher than the other two, as the pupils are supposed to be grounded in its elements on entrance. In *Suprema Grammatica*, the entire Latin Syntax is repeated, and Prosody, Versification, Figures and Latin Propriety are explained: in Greek, the entire Syntax, general rules of Prosody and Dialects are studied. In Rhetoric are taught Rhetoric and Poetry, the History of Ecuador and the History of Spanish Literature.

Among the authors, Phædrus, Nepos, Cicero's Letters, Catullus and Martial are used in *Infima Grammatica*: etymological and elementary syntactical analysis is here exacted in Latin. Æsop and Anacreon are used in Greek. In *Media Grammatica*, Cæsar de Bello Gallico, Livy, Sal-

lust de Bello Catilinario, Cicero de Amicitia, de Officiis, de Senectute, Ovid's Elegies, Tibullus, Catullus, and Martial are the subject of syntactical, grammatical and phraseological analysis, all in Latin. Xenophon's *Cyropædia* or *Anabasis*, Theophrastes, Cebes and the like are the Greek authors. Syntactical, prosodical, metrical and phraseological prelections are given in *Suprema Grammatica* in Sallust de Bello Jugurthino, Cicero pro Ligario, in *Catilinam*, pro Lege Manilia, Virgil's *Eclogues*, Bk. iv. of the *Georgics*, Bks. i. and vi. of the *Æneid* and Horace's *Odes*. Demosthenes, St. Chrysostom, Sophocles, Pindar and Homer are the Greek authors read. In Rhetoric, a literary analysis of all the Latin and Greek authors read in the Grammar classes is made and Bossuet, Fenelon, Corneille, Racine, Segneri, Tasso, Milton and the best classical Spanish writers in every kind of composition are studied. Compositions are enjoined for each day in all the classes and are made in imitation of the classic authors. The Mathematical course begins with elementary Arithmetic in *Suprema Grammatica*, higher in Rhetoric, Algebra, etc., in Philosophy, first year, Analytical Geometry, Higher Algebra and Calculus in the second. Chemistry and Physics are taught in the third year.

Rhetoric and Philosophy are given in Spanish (this, however, at the request of the government). In the Grammar classes, the pupils are much practised in Latin talk and the graduates of the college are well acquainted with that tongue.—At least one modern language besides Spanish is required for the degree.

Philosophy is divided among the three years just as in our scholasticates. There are no circles, their place being taken by the exercises of a society of the philosophers, which also publishes a paper.

The pupils enter the college at 7 A. M. and having recited their memory lessons to the decurions, go to Mass at 7.30. At 8, the Professor hears again some of the lessons already recited to the decurions, then, at 8.15, corrects publicly three or four themes, the pupils correcting each his own rough copy: the remaining themes are gone over by the Professor in his room. At 8.30, are heard the Latin and Greek translations: at 9, the Professor puts phrases to be turned into Latin or Spanish, at 9.15, Spanish Grammar is explained, followed, at 9.30, by Catechism and a quarter later by Geography. In *Suprema Grammatica*, the last hour in the morning is divided among Spanish Grammar, Catechism, Arithmetic and History, a quarter each. In Rhetoric, likewise, Spanish authors, Catechism, Arithmetic and History or

Geography occupy this time. The afternoon hours are from 2 to 4. There are no recesses between classes.

Themes are written in class on Friday during the last morning hour.—A *concertatio* is held on Saturday morning between eight or ten on each side.—Written competitions take place for the prizes. The papers are signed with an assumed name and are sent out of the college to be rated.

The Litany of the Blessed Virgin Mary is recited during the last half hour on Saturday, followed by an exhortation from the Professor.—The students go to Mass at the college at 7.30 on Sundays and feast days.—The sodalists must go to Communion every two weeks: all in the college, once a month: the majority approach the Holy Table every week.—An exhortation follows the Mass.

Two hours are given every month or two in class for competition in Latin, Greek and Spanish themes. Results are proclaimed publicly and with considerable ceremony.

At the end of the course, the degree of A. B. is conferred: many students, however, do not take it, because of the great expense: this is a device of the government to keep down the number of graduates.

#### NOTES OF TALKS ON THE

##### REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE I.—*Adolescentes qui in Societatis disciplinam traditi sunt sic magister instituat ut una cum literis mores etiam Christianis dignos in primis hauriant.—Ferat autem ejus peculiaris intentio, tam in lectionibus, cum se occasio obtulerit, quam extra eas, ad teneras adolescentium mentes obsequio et amori Dei ac virtutum quibus ei placere oportet, præparandas; sed præcipue ea quæ sequuntur observet.*

Part I sets forth the general aim of our teaching, which includes the training of the intellect and at the same time of the heart and will. Part 2 and Rules 2 to 11 instruct the Professor in the spiritual means to this end.

The Professor is directed to seize every opportunity, prudently of course, and not *ad nauseam*, of inculcating moral principles and of leading his youthful charge to the love of God. Such occasions he will meet even in explaining Geography, the name of a town suggesting that of some saint or calling up a pious legend, etc. The "Instructio pro Magistris" (see "Thesaurus Spiritualis Magistrorum Scholarum Inferiorum Societatis Jesu," Gandavi, 1880, p. 29) says: "Inter docendum et explicandum, data vel captata occasione, pii

quidpiam subinde inspergat: qualia sunt apti textus Sanctæ Scripturæ, sententiæ SS. Patrum, dicta et facta Sanctorum, variaque salubria monita et documenta. Idem præstandum in pensis quotidianis, prosa, carmine, quæ pietatem redoleant." And Juvencius ("De Ratione Discendi et Docendi," Thesaurus, p. 70): "Auctorum interpretatio sit ejusmodi ut scriptores, quamvis ethnici et profani, omnes fiant quodammodo Christi præcones. . . . Commendentur quæ honeste, damnentur quæ secu facta occurrent. . . . Scriptionum argumenta . . . contineant vel historias graves vel utilia monita." The execution of the rule calls for tact and piety.—The "Magister" is to instil supernatural principles, not leave it to the Rector, or the Prefect, or the catechist, or the preacher.

An old set of rules has one bidding the Prefect see to it that each class-room have "magnam et honestam imaginem et quicquid discipulos ad majorem devotionem excitare potest" (Fr. Pachtler, "Monumenta Germaniæ Pædagogica," vol. 1, of the Jesuit volumes, p. 158).

Cf. also Thesaurus, pp. 66, 68, 70, 92, 96, 103, etc.—Ratio; Regula Provincialis 1.—Fr. Judde, "Instruction pour les Jeunes Professeurs."—Thesaurus, p. 278.—Constitutions, p. 4, c. 7, n. 2; and p. 4, c. 16, n. 4.

*RULE 2.—Orationem brevem ante scholæ initium dicat aliquis ad id institutam, quam præceptor et discipuli omnes aperto capite et flexis genibus attente audient; ante lectionis vero initium ipse præceptor signo crucis se munit aperto capite et incipiat.*

The rule leaves the prayer to the option of superiors, it being probably supposed that each Province will establish its own custom in this. So Fr. Aquaviva answered a postulatium from the German colleges on this subject: "Statuat Provincialis ut in Provincia uniformitas servetur" (Pachtler, 2, 498). The hymn of the Holy Ghost was recited in Cologne, 1552 (Pachtler, 1, 142), and *sung* in another place, 1560 (Pachtler, 1, 171). The use of the Morning Offering to the Sacred Heart for this prayer has the advantage of already being in vogue in some of our colleges and of being specially "ad id instituta." Juvencius (Thesaurus, p. 86) records the practice which obtained in some colleges in his day of reciting a Hail Mary in silence every hour, or oftener; and recommends that the Professor seize this opportunity of suggesting a pious thought. Similar to this is the actual custom of the Christian Brothers ("Management of Christian Schools," 1893, p. 121). What prayer, if any, is to be said before and after a recess and at the end of school? Customs differ considerably on this point.

The "aliquis" might be the best boy, the first decurion, or one of the prominent pupils, in order to lend more dignity, or it might be every member of the class in turn, to afford each an occasion for a little extra piety.

In some class-rooms kneeling is inconvenient because of the character of the benches. At any rate, however, outward reverence should be exacted. Fr. Yenni was very strict on this head and with good effect on the boys. His pupils stood with folded arms, all facing one way.

The Declaratio in the Constitutions on c. 16, says, "Oratio vel eo modo dicenda est ut devotionem et ædificationem addat, vel non est dicenda."

Note that the sign of the cross is to be made by the Professor on beginning his chief work.

Cf. Thesaurus, pp. 18, 274.—Constitutions, p. 4, c. 16, n. 4.

RULE 3.—*Missæ et concioni curet ut intersint omnes, Missæ quidem quotidie, concioni vero diebus festis; ad quam præterea bis saltem singulis hebdomadis eos in Quadragesima mittat, aut etiam, pro regionis consuetudine, ducat.*

In most of our American colleges, daily Mass is insisted on: in some, the custom has varied in different years. In St. Francis Xavier's, New York, Mass is of obligation once a week and is on that day said for the college at 9 o'clock. In certain other places, many of the students are exempted from attendance. The difficulty in day schools is that many live too far away to reach college at the Mass hour, while in all the colleges the boys are less anxious to be on time for this duty than for study. Hence, in San Francisco, class is had a quarter of an hour before Mass. In Ecuador, memory lessons are recited to the decurions from 7 to 7.30, at which time Mass begins. It is customary in certain parts of Europe to have Mass for the students after the morning session, say at 11.30, a way of solving all difficulties which was not unknown in the old Society.

By the sermon here is probably meant that given in our church: it is, in most of our European colleges we know of, the custom to have the boys come to our church on Sundays and feast days. The Lenten discourses being now delivered at night in this country, the pupils can scarcely be brought to our church for them; any how, the rule seems to hint that they may be sent to hear now one, now another of the most noted preachers, and in the various churches.

Cf. "Ordo Domesticus Magistrorum Provinciæ Flandro-Belgiæ, 1715," art. 4, sect. 8, 9, 11 and art. 12.—Pachtler, 2, 182.—Management of Christian Schools, p. 119.

<p>RULE 4.—RATIO OF 1599—<i>Doctrina Christiana in classibus præsertim grammaticæ, vel etiam in aliis, si opus sit, feria sexta vel Sabbato ediscatur ac memoriter recitetur, nisi forte alicubi et a novis discipulis etiam sæpius recitanda videretur.</i></p>	<p>RATIO OF 1832.—<i>Doctrina Christiana in omnibus classibus ediscatur; et in tribus quidem grammaticis et aliis etiam, si opus fuerit, feria 6, vel Sabbato memoriter recitetur. Pro quovis autem scholæ gradu explicationes ampliores tradantur atque exigantur.</i></p>
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The new Ratio bestows more attention on Catechism and prescribes, moreover, fuller explanations, graded according to the classes.

“Ediscatur” and “memoriter recitetur” seem to indicate that, in general, the Grammar classes only are to learn the matter by heart.

The text-book has been different in different countries and times. “Canisius” was the favorite in Germany, the smaller in the lower, the larger in the higher classes. In this country the approved Catechism is that of the Baltimore Council. The use of this same book throughout our course would prevent the confusion arising from many text-books and would make our pupils able to teach it in Sunday schools.—It is not good to assign lines for punishment from the Catechism: it begets a dislike for the Christian Doctrine.

As for the “Explicationes,” the Upper Rhine Province had the custom in 1664 of dictating controversial lectures in Rhetoric and Humanities.—In very many places, the classes are made into two divisions for these instructions. So in the Roman College in 1566. There are colleges, again, where the classes of the lower division are instructed each by its own Professor. For the whole college to be taught together is clearly against the Rule.—It is important to have able catechists for this work, which is the reason why at least in the higher classes, it is ordinarily entrusted to a priest. If seculars teach any of our classes, it seems proper that these instructions should be always given by Ours. A custom is observed in some places of allowing the pupils to present difficulties and ask questions on the matter explained.

Considerable diversity exists as to the frequency both of the explanations and of the memory lessons in Catechism. The Rule does not prohibit their being given more than once a week. The explanation and recitation take place on Saturday in France; the matter is explained one day and heard another in California and in some European colleges; both explanation and recitation are prescribed twice a week

in the Missouri Province; in the New Orleans Mission, the Catechism is heard every day, with a repetition on Saturday, when the next week's lessons are explained; it is given every day in some of our eastern colleges. The same diversity obtained in the old Society.

The Catechism and the lectures had better, it seems, be given in English, to enable our pupils later to meet their Protestant opponents better.

Cf. Pachtler, 1, 142; 1, 193 and 194; 1, 206; 3, 246; 3, 396. —Constitutions, p. 4, c. 7, n. 2 and c. 16, n. 2.—Management of Christian Schools, pp. 109 to 115.

*RULE 5.—Piam cohortationem vel doctrinæ explicationem feria item sexta aut Sabbato habeat per semihoram; hortetur autem potissimum ad orandum Deum quotidie, præcipue vero ad coronam B. V. aut officium quotidie recitandum, ad excutiendam conscientiam vesperi, ad Sacramenta Penitentiae et Eucharistiæ frequenter ac rite obeunda, ad vitandas noxias consuetudines, ad vitiorum detestationem, ad virtutes denique colendas Christiano homine dignas.*

The Thesaurus text (p. 151) adds after "obeunda," "ac Sacratissimum Cor Jesu devote colendum."

The Professors are to give this exhortation or doctrinal exposition each to his own class. It was, however, not unknown in the old Society to have this duty performed by one Professor for the whole college, or better by one for each of the two divisions of the whole body. This custom exists in more than one college in our country, and has the advantage of ensuring more thorough preparation, with no diminution, it is said, of fruitfulness. Still there are very evident motives for obeying the letter of the Rule; each Professor knows his own boys well and can best adapt himself to their abilities and needs.

It was a very common thing in the old German Provinces to fulfil this Rule by giving a commentary, or prelection, on the Epistle or the Gospel of the coming Sunday: the Greek text was used, at least in the higher classes. A homily of this kind could be a "cohortatio" and a "doctrinæ explicatio" at the same time.

Fr. Judde reminds the Professor that this work is not to be done merely as a preparation for preaching, that it has to be seriously prepared, must be orderly, written out at least briefly, studied in good Catechisms; that comparisons are excellent, stories likewise. It would be well, he adds, in the lower classes, to exact a repetition during the second quarter of what you have explained during the first, and to re-

call things from the instruction frequently in the prelections. —See the whole section, which applies to Rule 4 also.—Thesaurus, p. 275 to 278.—Cf. pp. 30 to 35 and p. 69.—Constitutions, p. 4., c. 7., n. 2.

RULE 6.—*Privatis etiam colloquiis eadem ad pietatem pertinentia inculcabit, ita tamen ut nullum ad religionem nostram videatur allicere; sed si quid hujusmodi cognoverit, ad confessarium rejiciat.*

Where can these conversations be held? The regulations of at least some of our colleges expressly forbid Professors to take pupils to their private rooms.

The Rule does not prohibit drawing boys to the Society by good example at all times, and by exhortation and private counsel when these are in place. Fr. Barrelle warns the Professor to be careful what he says of one pupil to another: the words will be probably repeated.

Fr. Juvenicius admonishes us to study the boys' characters, to address ourselves more frequently to the less regular and those more inclined to vice, to gain them to us and Christ. It would be good, he says, to have a little plan worked out to catch these fish.

Fr. Vitelleschi, in his Letter on Education, Mar. 12, 1639, says: "Juvabit etiam plurimum si cum suis auditoribus subinde tractent et loquantur non de vanis rumoribus sæculi aliisve negotiis, quæ minus ad rem pertinent, sed quæ maxime ad eorum bonum et institutionem faciunt, descendendo ad singularia quibus magis indigere videbuntur, et familiariter exponendo quoniam modo se in studiis et pietate gerere debeant. Sibi autem in animum inducant privatum sermonem vel unicum, vero zelo et prudentia dicentis instructum cor magis penetrare et potentius operari quam multas lectiones et conciones in commune factas."

For this rule, Cf. Pachtler, I. 271.—Thesaurus, pp. 67, 279, 306.—Constitutions, p. 4., c. 4., n. 6 and p. 7., c. 4., n. 8.

RULE 7.—*Litaniae Beatissimæ Virginis Sabbato sub vesperum in sua classe recitari jubeat, vel, si moris sit, in templum ad easdem cum cæteris audiendas ducat; pietatem vero in eandem Virginem et Angelum etiam custodem discipulis diligenter suadeat.*

The Litany may be recited either at the beginning or at the end of the afternoon class: both customs exist.

May altars and statues of Our Lady are, in some places, contributed for by the boys. It is not good to ask much



money of them (cf. Rule 49), but this little tax encourages devotion to Our Lady and teaches the pupils to give to the Church. If the materials for the altar are kept from year to year, the expense will be very trifling. But, in any case, it does not seem good to allow the contributions to amount to many dollars.

Cf. Ordo Domesticus, art. 4, sect. 5.

*RULE 8.—Lectionem spiritualem, præsertim de Sanctorum vitis, vehementer commendet; contra vero non solum ipse ab impuris scriptoribus et omnino in quibus sit aliquid quod bonis moribus nocere queat, juventuti prælegendis absteineat, sed ab iisdem etiam extra scholam legendis discipulos quam maxime potest deterreat.*

This prohibition of immoral books and commendation of good ones is strongly put. In some places, a regular time is set aside for spiritual reading.

The Rule forbids the use of unexpurgated editions, in class and out. Our French fathers have published expurgated texts, called the "A. M. D. G. Series." These might be gotten, or the editions of the old Society might be reprinted.—There is always danger in reading Ovid, because translations are plentiful and often shameless.—In directing outside reading, do not say such a book is dangerous, for that will entice the pupil to read it, but remark that it will injure the boy's style.—The treatment of objectional passages, when met in unexpurgated editions of the classics, requires considerable prudence. It seems advisable to translate them without hesitation but as carefully as possible: to omit them would almost surely lead the boys to study them out at home.

A good college library is very useful in directing the students' reading. Bad books should be excluded, some reliable person having read each volume before it is put on the shelves.—Each class might be provided with dictionaries and necessary books of reference. A class library has its utility, enabling the Professor to prescribe certain books, etc. The pupils might pay a certain sum each week for the use of the library, or some generous friend might be gotten to present a number of suitable books to each class, or the proceeds of a public play, etc., might be devoted to that purpose. In Luxemburg, there is a school library divided according to the classes, each book being marked in the catalogue with the number of the class to which it exclusively belongs: there is an assistant librarian for each class.

In Turnhout, class libraries in the study hall are accessible to the students with permission of the prefect.

Pious books and Lives of the Saints might be kept on shelves separate from the rest, or not.

Cf. Thesaurus, p. 77.—Management of Christian Schools, p. 22.—Ordo Domesticus, art. 5, sect. 4.

RULE 9.—*Confessiones singulis mensibus ut a nemine omitantur efficiat; jubebit autem eos tradere suum in schedula descriptum nomen, cognomen et classem confessariis, ut schedulas postea recognoscens quinam defuerint intelligat.*

The Rule supposes that the boys go to confession to Ours. The pupils are sent into the church either all together, scattering to the different boxes, or in bodies of three or five at a time, not to interrupt class. The Prefect of the Lower Schools is to go into the church from time to time and see that the boys behave modestly and piously (see his 46th rule).

It is to be noted that the "schedula" is presented to the confessor by the pupil, not vice versa. In some colleges, a prefect being present keeps account, without the need of the "schedula," of those who have gone into the boxes. Tact is needed so to manage in the execution of this rule as not to disgust students with the practice of confession.

There is clearly no idea here of absolutely forcing boys to confession: remark the word "efficiat" and the fact that this is one of the rules of the Professor, not of the Prefect.

The Declaratio on the Constitutions, p. 4., c. 16, says: "Qui facile compelli possunt, compellantur ad id quod de Confessione, Missa, Concione, Doctrina Christiana et Declaratione dicitur. Aliis amanter quidem persuadere convenit; sed ad id ne cogantur, nec, si id non præstiterint, a scholis expellantur, dum tamen nec dissoluti nec aliis offendiculo esse videantur."

The Society introduced the custom of monthly confession in the colleges, at least if we may judge from a record in Pachtler, i. 142, "Eosdem (the students of our college at Cologne, 1557) deinde pronòs sponte haud magno negotio ad conscientiam quot mensibus Pœnitentiæ Sacramento expiandam cohortati, quod mireris, rem eatenus inauditam et juventuti licet permolestam facile persuasimus."

Cf. Thesaurus, p. 281.

RULE 10.—*Oret Deum sæpe pro suis discipulis eosque religiosæ vitæ suæ exemplis ædificet.*

*The Annual Retreat.*—The results are good where silence is insisted on, but where the custom does not exist, the attempt to introduce it all at once, does more harm than good.

Four meditations, or rather instructions, are the ordinary number.

It is better to separate the large and the small boys, where the retreat can be conveniently given separately: this has been done at times and successfully in the Missouri Province and in the New Orleans Mission, and recently with excellent results at Holy Cross College, Worcester, one of our fathers preaching to the large boys, and another to the smaller ones.

The time of the retreat varies: three days early in the year, or in October, or in Holy Week, or just before, being chosen.

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## BRAZIL—OUR COLLEGES AND THE CIVIL WAR.

### *A Letter from Father Galanti.*

ITÙ, COLLEGIO DE S. LUIS,

Nov. 13, 1893.

Our College of Novo Friburgo is getting on very well; it has more applicants than it is able to accommodate. Last year a father went to Rome to show the plans of the new building that they intend to erect. He came back last month, having succeeded in obtaining the approval of these plans and the permission to collect the money. The building will be splendid and able to contain over five hundred boarders. The question now is to find money; this will be rather difficult in the present crisis.

Our College of Itù also is going on pretty well; we have at present some five hundred boarders. The spirit is good and all enjoy excellent health. Much good is done both with the boys and in the ministry, and we would do much more if we had more men. We have had nothing to suffer yet. We have five or six vocations, and we are thinking of opening a novitiate in the Province of Minas, in a town called *Campanha*. Two of Ours still live in Rio. They have been left up to the present in peace and have had to suffer only from fright when the balls were hissing past over their house. Of Ours who live in the Rio Grande do Sul we know nothing at all. In general, our relations with them

are very slight indeed. I do not know why, but it is certain they do not like much to write.

You may wish to know something of this Government and the present Civil War. I am going to tell you the little that I know, beginning *ab ovo*. You are aware that the Republic was proclaimed and a constitution framed. The Congress, having to appoint the first president wished to name some one who was not in the army in order to rescue the country from military sway; but the chief of the provisional Government said he was going to dissolve the Congress by the power of the sword. Then, if what a member of Congress told me two years ago be true, the Congress appointed that very marshal *Deodoro* as president and one of his enemies as vice-president, in order to destroy the first by the second, and this second by some one else. In fact, one day about two years ago, a certain *Custodio de Mello*, an admiral, I think, declared to the president that he should resign his office otherwise he would bombard the capital. *Deodoro* being an old and sick man, obeyed like a novice. Then the vice-president, *Floriano Peixotto* assumed the power, and soon after sent to prison a few gentlemen, who had made a sort of demonstration, *une promenade*, in the capital in favor of *Deodoro*. The former president having died in August of last year, 1892, after some months they were allowed to come back. In January 1892 a fortress of Rio broke out into a rebellion, which was promptly repressed. Towards the end of the same year or the beginning of 1893, reports were spread of an insurrection in the Rio Grande do Sul, which by degrees became more and more serious. The leader is said to have been *Silveira Martins*, who, being formerly a republican, turned monarchist upon being appointed minister and senator. When the Republic was proclaimed, he governed Rio Grande do Sul. He was taken prisoner by the provisional Government and exiled to Europe. Being allowed after a time to come back he retired to Buenos-Ayres, and is said to be at present in Montevideo. What they intend to accomplish I do not know. They are generally called federalists, and some think, but I do not believe it, that they intend to restore the monarchy. Great sympathy, chiefly in Rio and S. Paulo, was openly shown them, and people, it is said, sent them a great amount of money. Reliable information could not be had as every newspaper published reports favorable to its own party and vice-versa. At last the Government got hold of the telegraph, and we remain in perfect darkness about the Rio Grande do Sul. It is rumored that S. Cath-

arina and Paraná are already in the power of the rebels, but nobody is able to prove it.

On the seventh of last September, a new insurrection took place, this time in the capital. It was in the navy, at the head of which is the same Custodio de Mello. He summoned the vice-president to resign otherwise he would bombard the city. When we were apprised of this fact, nearly everyone here thought it would be like the deposition of Deodoro, and many particulars were spread about the resignation of Peixotto, etc. The event, however, proved the contrary. Floriano, as Peixotto is often called, resisted, armed the citizens (national guard), and asked the English Ambassador to forbid the attack on the city, etc. England, however, refused to interfere, a state of siege was proclaimed, and several gentlemen were put into jail, etc. The strictest silence was imposed on all the newspapers opposed to Floriano and several of them suspended their publication. So we do not know what is going on, except it please the Government to tell us. Custodio meanwhile attacked the capital, and he has been several times repelled. All the fortresses of the port or bay, except one, are for Floriano, all the ships for Custodio. One day Custodio managed to send out of the bay two ships, which went safely in spite of the fire of the forts that defend the only gate of that immense Gulf of Rio Janeiro. It was then said that the English Ambassador congratulated Custodio on account of his bravery. We were also told, but do not know whether it be true, that Custodio has been acknowledged as a belligerent. It seems certain that the foreign ambassadors one day had an interview or conference among themselves, but did not invite the South American representatives. This caused a most violent attack to be made upon them by a newspaper of Buenos-Ayres, which was reproduced in the Brazilian journals. As there appeared in the capital some danger of pillage by the rascals, the English and the French Ambassadors published a proclamation inviting their countrymen in case of danger to go to a particular square where they would be protected by the soldiers of their respective fleet, who would be ordered to land. Such a measure excited to the highest degree the national feelings without distinction of party. The two ships, that left the Gulf of Rio, came to Santos, sent a few balls over the town, and retired, we do not know, to what place; but it is certain they will capture any national ship that they meet.

News about the battles and many other things abounds, but is unreliable, since everyone tells what he wishes. It was whispered, for instance, that Floriano had bought in

New York a large fleet for fifty thousand contos, and that it was already on the voyage; but that voyage must be very long, indeed, as that fleet has not yet appeared. It remained also to be seen who would man it. It was added that a fleet from Buenos-Ayres under the Argentine flag had already started for Rio against Custodio, but that fleet must have taken another direction since it has not yet come.

*Ruy Barbosa*, one of the heroes of the Republic, and an enemy of Floriano, sought refuge in Buenos-Ayres. On the first of last October it was reported that he was going to Europe. He did, in fact, appear in Rio on board a foreign ship; he passed to the *Aquidaban*, the ship of Custodio, and after a few days, embarking on board another foreign steamer, he returned South. He left a manifesto or proclamation, which was spread throughout the country; but to tell the truth, I do not know what he said, nor how it was published. Custodio, too, made a manifesto trying to justify his own conduct. It was, I think, printed on a sheet of paper. A newspaper also wrote that they had found on the beach of Santos a bottle containing an interesting paper from the insurgent, but could not publish it for an obvious reason. To-day (14th) the newspapers speak of a furious battle fought the day before yesterday on the beach of the capital with the loss of many lives and goods, but with no result.

At the beginning of the insurrection the people of Rio looked with great curiosity at the movements of the fleet, saying it was impossible that they were going to attack the city, but when they heard the booming of the cannon and the hissing of the balls over their heads, when they saw houses, palaces, and churches falling down, their fright was so great that over one hundred thousand retired from Rio, and with such precipitation that the railroad had to run trains every twenty minutes. Even so, the police had to interfere in order to prevent serious disorders and fights on the occasion of getting away. It was even thought necessary to receive people who had not previously paid their fare since this could be done during the journey as is the custom on the tram-way. On this occasion any vehicle was thought good even for ladies of the first quality, and a cab, which at other times would cost scarcely five milrees, now brought fifty, seventy, and even one hundred milrees. Still, see what is man, and to what a point we have arrived! After a few days, when they thought the attack would be directed not so much against the city, as against the forts, many people came back, and now they go down to the beach to witness the fighting! Even ladies go, and when at night they

see the bay lighted by electricity and the balls describing a red circle through the air, they exclaim: "Oh it is very beautiful! Very nice indeed!" one is tempted to say that they will be sorry when the conflict is over.

Meanwhile everything is exceedingly dear, because all the banks or exchanges are closed; foreign commerce finds not a few impediments; navigation by sea is entirely stopped because the rebels have taken all the national ships. Commerce in the cities is nearly dead, many work-houses and shops are shut up, and the workmen are starving! Happily order throughout the country, owing to the peaceful and orderly character of the people, is not disturbed, though all the soldiers have gone to the coast. Many partisans of Floriano have gone to fight for him, but the regular soldiers are nearly all shut up in their quarters. This seems remarkable and indeed it is not easy to explain why it is done. Some say it is because Floriano fears the soldiers, others maintain that he reserves them for the last desperate emergency.

What is the intention of the rebels? It is impossible to conjecture nor would I believe what they say, if I knew it. Everyone says what he likes in order to explain it. For me the only one possible explanation is to be found in the spirit of the age, in the progress and in the elevation of this country to the highest state of what to-day is called *civilization*. Indeed, if civilization produces such fruits, barbarism is far better!

Servus in Xto,  
R. GALANTI.

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## THE APOSTOLIC DELEGATE AT WOODSTOCK.

On Monday, February 19, His Grace Archbishop Satolli, the Apostolic Delegate, was the guest of the College. It was his first visit among us since Nov. 15, 1889, when, as the Holy Father's Representative at the Catholic Centenary of the American Hierarchy celebrated in Baltimore, he was present at our Theological Disputation. Rev. Father Sabetti, knowing the pleasure that he experienced on that occasion, had, on Jan. 18, tendered him a similar invitation which he graciously accepted.

At 9.30 A. M. the Archbishop with his escort was received by Rev. Fr. Rector and Fr. Sabetti at the door of the College and immediately conducted to the Bishop's room.

No ceremony attended his visit; but this absence of form only brought out more his modesty and simplicity of character. We had indeed heard of the fame that attached to his prerogatives and of the high place he occupies in the affections and esteem of Our Holy Father, Leo XIII.; but none of us expected to meet such an example of modesty. His name will no longer be a barren recollection in the memories of those who then enjoyed a short two hours in his company. Apart from his thorough acquaintance with the points of Theology disputed during the exercises, the Archbishop's characteristic manner made a great impression on the minds of all at Woodstock.

The theses discussed were the subject matter of the regular Winter Disputations and turned on Grace and the Sacraments. Mr. T. Brown, of the Missouri Province, defended eight theses which defined against the Pelagians, the Semi-pelagians, Jansenists and modern Heretics, the extent and limit of the necessity of grace in the performance of good works. Messrs. Hollohan and Hill offered objections. Mr. O'Sullivan, of the New Orleans Mission, defended eight theses that formed a very exhaustive conspectus of Baptism. Messrs. Hearn and Rockwell objected.

Rev. Father Richards of Georgetown, Rev. Father Gillespie of Gonzaga and Rev. Father Scanlan of Trinity Church, Georgetown, accompanied the Archbishop and his Secretary, Monsignor Papi, from Washington.

At 10 A. M., when our guests and the community had assembled in the library, Rev. Fr. Sabetti opened the session with a brief and neat speech in Latin which we subjoin:

"*Illustrissime ac Reverendissime Præsul.*

"*Quod Amplissima Dominatio Vestra ad nos advenerit, theologicam hanc disputationem præsentia sua cohonestatura, non nisi acceptissimum et peroptatissimum contingere potuit. Sicut igitur ut pro tanta benevolentia significatione gratias agam, et ut illud aperiã quod omnibus in animo est;—maluisse nos aliquid exquisitius et concinnius proferre: novimus enim Dominationem Vestram versatissimam esse in rebus theologicis, iisque maxime delectari. Similes scilicet iis videmur qui hospitem præclarissimum domi habent, cum familia mox pransurum, et nihil præsto est valde sapidum, nihil quod appetitum acuat: dapes profecto pararunt, sed nullas nisi communes, nullas nisi consuetas.*"

Then followed two hours of argumentation, in which all concerned very ably and very creditably conducted themselves. Archbishop Satolli several times interrupted the proceedings and by questions very gracefully and appropriately put elicited from the defenders answers that served to bring



out the true doctrine in its clear light. At the close, with a fervent vigor that betokened how sincerely he felt what he said, he gave expression to the following eulogium, that will be long remembered with gratitude by his audience and will be, no doubt, perused with pleasure by our readers.

“Quoniam Reverendus Pater Præfectus Studiorum desiderium expresserit ut in fine hujus theologicæ disputationis vobis verba facerem, nihil aliud mihi agendum est ad intimum animi sensum aperiendum quam ut tria hæc proferam : omnia *recte, bene, pulchre*. Et re quidem vera, brevissimo hoc temporis spatio ita me habet America abstractum, ut mihi videar nunc Romæ degere et quidem in amplissimo Collegio Romano. Quod hæc mei affectus et imaginationis fictio nitatur veritate, vel ex eo constat, quod peracta disputatione tum rerum expositione, tum difficultatum pondere et methodo, tam sapienter et accurate agitata est, ut sine injuria dici possit quod optime et magna cum laude in ipso Collegio Romano exhiberi potuisset.

“Quapropter sicut lumen astrorum, quæ hic sunt mirabili arte depicta, hanc aulam lætificat, sic certus sum quod illa sapientia, quam largo haustu et quotidiano labore et studio comparatis, deinceps vestro ministerio diffundetur : adeo ut pervasura sit, velut fluminis impetus lætificans collem et domum hanc, non tantum ad Catholicos, sed ad alios etiam ut pertrahantur in Catholicam fidem.

“Hic enim est finis, quem Parens Societatis vestræ præstituit ; immo hic finis, ut solemnissimo Ecclesiæ testimonio constat, fuit Divino consilio præfinitus Societati ; quæ vix nata jam adulta fuit, indeque per orbem terrarum disseminata, semper oppugnata, heroica et athletica pugna pro fidei defensione pugnavit. Hic, inquam, fuit scopus per Divinam Providentiam designatus, pro Ecclesia contra errores pugnare, pugnando vincere et vincendo triumphare.

“Quamobrem, quoniam in præsentis ætate nostra non desunt hæreses quæ sæculo decimo sexto Ecclesiam vastarunt, quin immo nova errorum absurdissima copia serpit ; sic excipiatis tantam gratiarum copiam, ut Societas vestra magis ac magis florescat præcipue in hoc Collegio : in tantum, ut de generatione in generationem excrescat studiis colendis ; et de die in diem atque de anno in annum gignat germine suo fecundissimo novam alumnorum filiorumque progeniem pro Ecclesiæ defensione. Et sicut jure merito Jesu nomine insignitur, ita sub hoc nomine pugnet, et pugnando confirmabitur, et confirmata victoriam reportabit.”

Shortly after the close of the exercises dinner was served in the refectory. At the end of the repast the Archbishop

granted a holiday. Owing to press of business our distinguished visitor was obliged to take his departure early the same afternoon, regretting that time did not admit of his remaining till the next day for the Philosophers' Disputation.

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## CAPTAIN HEALY AND THE TRANSFER OF ARCHBISHOP SEGHERS' REMAINS.

A CORRECTION.

*(A Letter from Fr. Healy to the Editor.)*

PROVIDENCE, R. I.,  
Feb. 11, 1894.

REV. AND DEAR FATHER,  
P. C.

In the account of the transfer of the remains of Archbishop Seghers from St. Michael's, Alaska, to Victoria, B. C., some statements are made which I wish to correct, lest they be repeated in the biography of the Archbishop.

The conduct of the Captain of the "Bear" has been misunderstood.

The following letter written me by the Captain, all unconscious of the interpretation given to his action, in the LETTERS, will set the matter in its true light: "Fr. Robaut," writes the Captain of the 'Bear,' "made a request of me to transport the remains, at the time of the arrest of the murderer, which I could not comply with for these reasons: 1) I could not take a corpse on a Government vessel without the previous consent of the Department; 2) I could not go to Victoria without permission from the Department; 3) The materials for preserving the body were not at hand. Again, it is necessary before importing a corpse to obtain necessary papers from the city authorities. All this was thoroughly explained to Father Robaut and I also informed him that I would endeavor to obtain permission to do so the next season. I therefore wrote Bishop Healy, who in turn wrote to Card. Gibbons, and at my suggestion Bishop Healy had the Cardinal make a request on the Government for me to transport the remains to Victoria, B. C. I was ordered to do so on my way South but there were several ships wrecked at Point Barrow that year, leaving many destitute men on the beach. I left the Arctic with 128 men

on board. The ship was crowded, the men unruly and disreputable; we had only provisions enough to last us to San Francisco. I therefore made a formal request upon Capt. Emory to transport the remains, which he did. Capt. Emory had no Department orders in the matter. To my knowledge Mr. Stevens had nothing to do with obtaining this concession, nor has he any influence in our service. Some correspondence from Fr. Junckau reached me through him.

"After reaching San Francisco I wrote the Cardinal that owing to the circumstances here recounted, I had asked Capt. Emory to transport the remains in my stead and received from him a courteous and fitting reply."

The Captain of the "Bear," if judged by his deeds, is a Government official who is "not the least afraid of his faith being known."

Servus in Xto,  
P. F. HEALY.

Extract from the Official Report of the U. S. Revenue Steamer "Bear," Capt. M. A. Healy, Commanding, September 6, 1888:—

"On account of the number of men on the 'Bear,' the amount of provisions on board, and the liability to sickness in such crowded quarters, I did not deem it advisable to carry out the Department's permission to convey the body of Archbishop Seghers from St. Michael's, Alaska, to Victoria, B. C., and made a formal request upon Lieutenant Commander William H. Emory, U. S. N., Commanding U. S. S. 'Thetis,' to transport the body on the 'Thetis,' which request he kindly acceded to, his cruise taking him to both places named."

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## THE ORIGIN AND HISTORY OF THE JAMAICA MISSION 1837-1842.

*The following sketch, for which we are indebted to Father John Moore of the California Mission, is all that we have been able to obtain in regard to this Mission up to the present time. We hope to publish in our next number further details.*

—Ed. W. L.

Jamaica haud procul a sinu Mexicano sita et a fertilitate longe notissima insula in potestatem Anglorum jam anno 1655 redacta est. Itaque religio Catholica, quam Hispani in illam invexerant, a furentibus hæreticis pæne extirpata nonnisi exeunte proximo sæculo rursus publice coli cœpit. Ex hoc tamen tempore Catholicorum numerus plurimis familiis Hispanicis et Gallicis, qui negotiandi causa Jamaicam domicilium transtulerunt, auctus est. Plerique horum in oppido Kingston, maximo insulæ conventu, habitant et cum Hibernis et Africanis Catholicis numerum efficiunt circiter trium millium quingentorum, reliqui per oppida et pagos dispersi sunt numero satis exiguo; in tota enim insula vix quinque millia Catholicorum recensentur. Jamaica cum reliquis Antillis, quas Angli obtinent, subjecta erat Vicario Apostolico in insula a sanctissima Trinitate dicta residenti, sed anno 1837: novus Vicarius Apostolicus, qui in Jamaicam et aliquas vicinas regiones potestatem haberet, renuntiatus est illustrissimus D. Benedictus Fernandez ex Ordine Sancti Francisci. Is ab anno 1822 majori sacello in oppido Kingston præfectus, de re Catholica in universa insula optime meritus erat. Cum vero præter sacerdotem unum Gallicum, optimum virum, vix haberet fidos in sacro ministerio adjuutores, jam dudum Societatis homines expetierat. Cujus votis tandem eodem anno 1837: satisfactum est, missis in Jamaicam duobus Patribus, uno ex Angliæ altero P. Dupuyron ex Lugdunensi Provincia.

Appulerunt socii mense Decembre, et a Vicario Apostolico ejusque socio incredibili gaudio suscepti sunt. Primo anno, cum in illius domo habitabant, omni charitate sunt habitati, et tanta inter eos concordia et animorum conjunctio, ut neque postea ullo unquam tempore turbata sit. Ceterum mox statu rerum propius inspecto intellexerunt, agrum, ad quem

excolendum missi erant, laborantibus durum se et fortasse etiam ingratum præbiturum esse. Sectæ enim prope omnes, quæ in Anglia vel natæ sunt vel vigent, in illam insulam invec-tæ, si minus animorum dissensionem et pugnam, certe ingens erga Divina frigus excitarunt. Plurimum, numero saltem, valent Anabaptistæ et Methodistæ; illorum enim ad triginta duo millia numerantur. Jam inter hos vixerant tot annos Catholici, negotiationi pæne unice intenti sine suffi-cienti et non pauci sine omni sacerdotum auxilio. Itaque capitalis ille Religionis hostis, quem indifferentismum vocant, omnium fere animos occupavit; omnino plerorumque mentibus infixæ hæret opinio, modo colatur justitia humana et quædam vitæ honestas, ad salutem nihil ultra requiri. Huc adde illam, quam dixi negotiandi curam, quæ totam solet mentem quasi vinc-tam tenere; adde nefarium morem pæne generalem, sine sacro matrimonii vinculo cum concu-binis vivendi. Certe hæc impedimenta inflammato studio et sollerti industriæ illustrissimi Domini Fernandez ita obsti-tere, ut in ipsa urbe Kingston post tot annorum labores ex illis tribus millibus et quingentis vix quingenti ad Divina officia et sacramenta Ecclesiæ statis temporibus accederent. Id unum spem magis proficiendi sustinuit, quod plerique omnes promptius ad conciones et doctrinam Christianam conveniebant.

Ab hoc etiam verbi ministerio operis apostolici initium Nostri fecerunt. Diebus enim dominicis et festis in sacello urbis primario vel conciones habebant vel præcipua fidei dogmata familiari sermone explanabant, alter lingua gallica, alter anglicana. Per hebdomadam sacerdotem sæcularem in juventute instituenda juvabant. Mox tamen visum est, utiliorem fore sociorum operam, si quopiam alio in loco resi-dentia ad Societatis morem institueretur. Est alia Jamaicæ civitas nomine Spanish Town minus quidem frequens quam Kingston sed nihilominus insulæ caput. Illic enim supre-mus magistratus cum præsidio militum residet. Catholici autem in hac civitate non amplius 150 inveniuntur. Quos cum Patres aliquoties visitassent et ad sacra Religionis cong-ressent, de sacello construendo et residentia agi cœptum est. Re utcumque, cura imprimis Vicarii Apostolici consti-tuta, illuc migrarunt exeunte anno 1838.

Verum enim vero spes quam conceperant, non solum Catholicos ad Divinum obsequium sed hæresum etiam asse-clas ad veritatem reducendi,—tantum est in illa, quam dixi, indifferentia malum—vix non omnino frustrata est. Post plurium enim mensium labores SS. Missæ sacrificio vix tri-ceni vel quadrageni interesse solebant, paschalem Commu-nionem nonnisi sex peregerunt.

Interea Kingston novum sacellum, quod Hiberni Catholici extruxerant, rectore—ita enim vocant sacerdotem qui illi præest—morte orbatum est. Itaque factiosi nonnulli homines id agere conati sunt, ut non petito consensu Vicarii Apostolici sacerdotem aliquem, qui magno fidelibus offendiculo fuerat, ex Anglia, in quam ante Nostrorum adventum redierat, revocarent. Verum longe major pars Catholicorum illustrissimum D. Fernandez, injuriam, quam alii intulerant, deprecari, rogaverunt, ut quem ipse probasset, sacerdotem sibi destinaret. Qui cum Nostros revocare et illi sacello præficere decerneret, votis illorum omnino respondit. Itaque Nostri post decem mensium commorationem Spanish Town reliquerunt, et rursus Kingston habitare cœperunt.

Quod si etiam in hoc fructus non erat is, quem ad majorem Dei gloriam desiderabant socii, majus tamen solatium concessum est in alio genere sacri ministerii quod exinde frequentius et fixis temporibus óbibant. Excurrebant scilicet in varias insulæ partes, ut dispersos fideles, quoad fieri posset, ad Divina peragenda congregarent. Ejusmodi excursions unus ex sociis per pleraque insulæ loca, ubi Catholici habitant, ab hocce tempore ter singulis annis instituit. Fructus, quos colligere solet, si solum numerum expendas, non videantur magni; at longe certe desideratissimi, si consideres, desertis et pæne perditis animabus auxilia ferri ad imitationem pastoris, qui nonaginta ovibus relictis perditam quærit unam. Missionarius in singulis locis fideles per aliquos dies instruere solet et ad pietatem cohortari, sacram hostiam litare, centenas fere confessiones excipere, præter infantes baptizare septenos vel octonos adultos, qui ad veram Ecclesiam redeunt, et totidem fere matrimoniis benedicere, i. e., concubinos inducere, ut legitimum connubium ineant. Cura autem ejus præcipua eo fertur, ut ubicumque Catholici satis multi simul habitant, sacellum erigatur et schola, ut is qui huic præsit, fideles festis et dominicis diebus in sacello ad precationem communem, ad sacram lectionem et catechetica institutionem convocet. Atque hoc ut in oppido Spanish Town, sic in alio quodam loco, ubi multo plures Catholici vivunt, sedula cura obtinuit. Sacellum cum schola ædificatum est et vir probus constitutus, qui illo duplici munere catechistæ et ludimagistri magno fructu fungitur. Alibi etiam initia posita; sed maximo suo solatio missionarius ea, quæ optabat et tanto labore quærebat, in aliqua colonia, cum primum in eam venisset, jam reperit effecta. Hæc erat colonia Germanorum, qui ante aliquot annos ex Europa migraverant. Inter illos scilicet vivebat vir quidam valde pius ex tertio ordine S. Francisci. Qui charitate christiana impulsus migrantes relictæ patriæ secutus

erat, ut ubi illi meliorem fortunam quærent, ibi ipse animis eorum ad salutem æternam prodesset. Habebat scholam, cogebat fideles ad pietatis officia et doctrinam christianam, sed hæreticos etiam aliquos instituerat, ut cum sacerdos venisset, in Ecclesiæ sinum reciperentur.

Hæc cum laicus homo præstaret, sacerdos rei Catholicæ utinam ne tantum obfuisset! Hibernus ille, cujus ante me-  
mini, nihilominus in Jamaicam anno 1840 redierat et Vicarius Apostolicus ad impedienda mala majora consultum putaverat, ad tempus aliquod potestatem ei facere sacri ministerii obeundi. Itaque Nostri in domum Vicarii Apostolici redierunt, et sacerdos ille sacelli Hibernorum curam suscepit. Verum cum post aliquot menses potestatem, qua abusus ille erat, Vicarius Apostolicus in aliud tempus extendere recusasset, improbus homo ab Ecclesiæ obedientia deficiens schisma proclamavit, et sine legitima facultate sacra Religionis tractare præsumit. Non ita multos quidem habet asseclas, sed tamen est nonnullis Catholicorum causa ruinæ, omnibus dedecoris atque pudoris.

Socii eosdem labores ad juvandas animas prosequentes in excursionibus maximum fructum colligebant. Curam eorum potissimum magnus numerus Afrorum: quos *Nigroes* vulgo appellant, provocavit. Hi longe maximam partem servituti mancipati, postquam libertas illis danda jam anno 1834, decreta esset, anno 1840, reipsa manu missi sunt omnes. Quod beneficium quantumvis per se humanitatis juri et christianæ charitati conforme, plurimis primo saltem tempore causa existit multorum malorum. Laboris enim sunt suoapte ingenio impatientissimi. Itaque postquam in fertilissima insula paucarum hebdomadam opera totius anni victum conquisiverunt, toto fere reliquo tempore otio mancipati, gulæ et luxuriæ fræna impotentius laxant. Accedit summa in omne furtum et mendacium propensio. Nihilominus de eorum emendatione missionarii non desperant. Rudes sunt et ignôrantes, sed cum quis captui illorum sermonem accommodat, doctrinæ salutarî nequaquam inepti; quamquam non illis ingenii dotibus præditi, quas nonnulli ex Europæis nescio in quem finem jactaverunt. Præterea summissi sunt et grati animi in eos, quos salutem suam sincere quærere animadvertunt. Quodsi Divinæ Religionis ea est vis, quæ ad omnem etiam barbariem domandam sufficiat, quanto magis de illius efficacia sperandum, si animis ita dispositis applicetur! Majus videtur impedimentum esse in illa ingenii mobilitate, qua susceptam doctrinam non servantes ab alio ad alium cultum facillime pertrahuntur. Sed hæc quoque non invenitur nisi in iis, qui in hæresi educati postea ad veritatem convertuntur. Constantiæ eorum, qui a teneris

vera doctrina imbuti fuerint, lætum aliquod documentum missionarius refert. Recesserant procul ab urbe nonnullæ familiæ Catholicæ cum caterva servorum. Dominis inde aliis in aliam regionem deinceps migrantibus, Afri sat magno numero soli in agris, quos colebant, relicti sunt. Itaque hi quamvis ab hæresum ministris plurimum sollicitati, et omni sacerdoti Catholici ope per multos annos destituti, pæne cuncti tamen fidem servarunt et advenientem nostrum missionarium magno gaudio susceperunt. Is igitur operam dat, ut sæpius illos invisens in Divino obsequio usque promoveat. Atque omnino socii compertum habent, plurimos ex Afris ad veram Religionem reductum iri in eaque constantes servatum, si aliquot sacerdotes inter eos sedem fixerint, et conventibus omni die dominico celebratis impediunt, quominus absente missionario hæreticorum cœtus adeant. Neque tamen horum causa tantum novos operarios qua Vicarius Apost. qua Nostri identidem flagitant. Nam Catholicorum numerus novis colonis præsertim Hibernis in dies augetur, et illi ipsi, qui jam adsunt, cum per insulam dispersi vivant, satis juvari non possunt. Subsidia etiam nonnulla ad sacella et residentias erigendas præsto sunt. Faxit igitur Deus, ut brevi mitti queant, qui ad ipsius nominis laudem in derelictæ illius gentis salutem incumbant !

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## JAMAICA'S NEGRO PROPHET.

*We reprint the following sketch from the New York Sun of Nov. 13, 1893, as it cannot but prove interesting to our missionaries. Bishop Gordon assures us of the truth of the statements given.*—Ed. W. L.

*Kingston, Jamaica, Oct. 25.*—Strange scenes of superstitious fanaticism and credulous fetichism, enacted in the name of Christianity and participated in by leaders in Christian churches, have been witnessed weekly on this island within half a dozen miles of this the capital city during the past three months and are still continuing with unabated fervor. They are scenes that find a parallel in the head centre of Mohammedan superstition at Mecca or of Hindoo credulity at the sacred ghauts beside the Ganges. Greater difference of people and environment could scarcely be imagined than distinguishes one from another, the Mohammedan at Mecca, the Hindoo at Hurdwar, and the quasi-Chris-



tian negro in Jamaica, and yet the gross superstition of each exhibits itself in a fetichism of strange similarity.

Every Wednesday morning ten, fifteen, twenty thousand or more of the negro population of the island gather in a little palm-shaded glen at the back of the long mountain which overshadows this city. The glen is near the village of August Town and six miles from Kingston. They have made the pilgrimage thither, the majority of them afoot, from all parts of the country. There are people of all ages and social conditions, the women usually being the more numerous. In the great throng are hundreds of crippled, deformed, and diseased persons, lepers and consumptives, the maimed and the blind, and sufferers from every form of disease, many of a most loathsome, revolting nature. Through the glen in which they are congregated runs a mountain stream of considerable size, its waters clear as crystal and its banks overhung with drooping clumps of feathery bamboo that sway in the breeze and sweep the rippling waters like great green ostrich plumes. This stream is the head waters of the Hope River, which furnishes the water supply for Kingston. The thousands of negroes gather on the banks of the stream toward 9 o'clock, and just before that hour they are densely packed on either side for a mile or so up the glen.

At a few minutes before 9 o'clock, a tall, gaunt negro, in flowing white robes and carrying a wand in his hand, approaches the river from a hut near by. He is surrounded by crowds of men and women, each one striving to be nearest to him as he reaches the river bank, and all divesting themselves of their clothing as they tumble along. Reaching the river, the white-robed negro mounts a natural platform of rock overhanging the water, and for several minutes harangues the multitude with a remarkable medley of religious ravings and misquoted biblical phrases. Suddenly he pauses and turns towards the sun. Stretching his arms upward, he raises his face into the glare of the sun, and gazes unflinchingly full into the face of the blazing orb. He remains thus a minute, maybe several minutes, his gaze never faltering. Then turning again to the river, he stretches his wand over the waters, and, in language peculiar to the negro camp meeting, blesses the waters, and bids the people bathe, drink, and be cleansed of all sin and disease.

The scene that instantly follows the outstretching of the "Shepherd's" arms over the river is indescribable. Men, women, and children, by this time stripped entirely nude, rush madly forward into the river. Old people, crippled and palsied, are lifted down the banks by younger folk and

laid prostrate in the bed of the stream. Young and old, male and female, clean and unclean, mix together in the water, crowded in thousands from bank to bank of the river. They dance and roll about in the water, splashing it over one another, and stirring up the mud at the bottom until the stream runs a half-solid mixture of water and mud.

The bathers sing and shout and beat their bodies in an ecstatic frenzy of religious fervor. Then, after some minutes of rolling and splashing in the waters, the multitude stoop and drink their fill of the horrible liquid. The Shepherd, or Prophet, as he is indiscriminately called, distinctly orders that they bathe first and afterward drink. Hundreds clamber out on the banks and secure calabashes, cocoanut cups, bottles, and all manner of vessels and, returning to the stream, fill them with the water to carry to friends at home, for the cleansing from sin or healing of disease. After an hour or more of this frenzied conduct the devotees desist from sheer exhaustion, and find their clothing as best they can. In the afternoon, after much semi-worship of the Shepherd and travesty of religious exercises, the multitude begin to disperse, and by nightfall the glen is deserted.

Such scenes and events have been enacted every week at this place for more than three months. The Christian clergy of the island have preached and protested against the proceedings: the Government has tried through its officers in every district to reason with and restrain the people, and the medical men, realizing the fearful danger of contagion in the practices, have used their best endeavors against them, but all without avail. The throngs have weekly increased, and the sway of the Prophet among the ignorant, superstitious negroes continues to grow greater. Leaders in various denominations of the Christian Church, superintendents of Sunday schools, and pillars of the churches, have joined and even led in the fanatical proceedings. The people rebel against their clergy, disregard the Government's advice and the doctors' warnings, and what the end will be none can foresee. It may be in the incarcerating of the Prophet in an insane asylum. But this move would not be unattended with danger.

The origin of the remarkable craze is simple enough, and the conditions that make it possible, in their manifestation, have brought sore discouragement to those hoping and striving for the uplifting of the negro race. In the eighty-five years since slavery was abolished in the island much has been done to enlighten this people. The island is becoming more and more a negro's country. Colored men have places in the Legislature, the city councils, and in every

branch of the public service. The creoles, as the Jamaicans call themselves, make a great point of the distinctions of color. The mulattoes, quadroons, and octoroons are very sensitive that they shall be properly classed. The black man, purely negro, is looked down upon by those of mixed blood.

The census statistics classify the population into white, colored, and black people. The majority of the population, living on small farms or plantations all over the mountains and valleys, are black, and are known as the peasantry. Among these people darkest superstition yet holds sway. There are plenty of Christian ministers, and churches, and schools, all over the island, and the church membership is large. Probably five in six of the peasantry would declare themselves devout Christians, and ostensibly are such. But those who know the Jamaican negro well aver that his Christianity is but a thin veneer over superstitious barbarism. They know that the Obeah-man is held in greater awe than the missionary. "In certain districts of the island," says Inspector of Police, Thomas, "if fifty per cent. of the adult members of any given church were called upon at some crucial moment, privately and individually, to choose between the minister and the Obeah-man, I would offer long odds on the latter." The Hope River practices are a direct illustration of the accuracy of the observation. This absurd, but pitiful, travesty, carried on as a Christian rite, is in reality but the instinctive fetichism of the people finding expression through the medium of new religious environment.

The shepherd or prophet, who is responsible for and is the sole life of the latest religious craze, is a lunatic named Bedward. A year ago Dr. Bronstorph of this city examined the man, at the request of his family, who alleged that he had attempted to kill his wife and children, and pronounced him dangerously insane and suffering from religious monomania. He advised that the man be at once placed in the lunatic asylum, but for some reason this was not done. He is a tall, angular black man, about 35 years old, with a countenance rendered fierce by a pair of small, shifty eyes, bloodshot so much as to look actually crimson. He is densely ignorant, incapable of holding intelligent converse on any subject, and yet possesses a smattering of biblical knowledge. He was at one time a leader in the local church near his home in August Town, but he had trouble with other leading members because of his peculiar ideas, and resigned. He had dreams in which, so he alleged, the Lord told him to do all manner of queer things, and finally he

came to think he had a mission, and began to harrangue the negroes around about.

In one of Bedward's visions it was told him that the water of the Hope River would cleanse from disease. He induced a sick woman to partake of some of the water after he had prayed over it and walked around it for several hours. As it happened, the woman recovered, the story of her case was noised about the neighborhood, and here was the genesis of the present remarkable craze. The negroes, ever ready and eager to give credence to stories of miraculous events and to persons claiming miraculous powers, began to come to Bedward from all over the parish to get the holy water which he took from the river. Lepers, cripples, and all manner of diseased negroes flocked to his house, and stories of wondrous cures were spread about.

Bedward continued to have visions, and affirmed that the Lord told him the whole river should be blessed, and its waters should cure not only bodily ailments but cleanse from all sin. Then he declared that the spirit of God had descended on himself, and told his followers that in him the prophets were reincarnated. One time he is Jonah, another time John the Baptist, another Elijah, and another Moses. He holds services in his house, which he calls a mission, and there and at the river side the crowds of ignorant negroes bow down to and worship him with implicit faith that he is the reincarnation he professes to be. Indeed, many believe him to be actually divine, and pay him homage as to divinity. The Shepherd has new visions constantly, and leads his followers in new paths of absurdity. He now tells the negroes that the river is really God and Christ, and that by drinking its waters they partake of Christ actually as they do symbolically in the rite of communion.

What is feared by the intelligent Jamaicans is that the indiscriminate mixing together in closest contact of the thousands of diseased people and the thousands of healthy subjects in the waters of the river will give rise to some dreadful epidemic. It cannot fail to effect a great spread and dissemination of disease. The river is a great centre and clearing house of contagion. The pilgrims bring to it every form of disease and take back fresh infection to spread in fresh districts. The results of just such proceedings at the holy Zem-Zem well at Mecca in the spreading of cholera all over the world show the danger the Government fears. Already the results have become apparent and many cases of sickness and disease directly traceable to participation in the observances at the Hope River have come to the

notice of the health officials. The vice and immorality that is necessarily attendant on the circumstances of the craze is another alarming feature. On the journey to and from the glen vice is rampant, while the scenes in the river, when thousands of nude men and women are indiscriminately commingled, are such as cannot be here described.

But the craze continues, and the crowds of believers in the prophet increase. The only effect of the efforts of preachers and press to stay the movement has been to spread the fame of the prophet and increase his following. The negroes are not amenable to reason. They believe and spread numberless stories of wondrous cures of the blind, the leprous, the deformed, and the diseased. The Government is afraid to interfere. It would make Bedward a martyr, and might cause serious trouble with the fanatical blacks. It is feared that the success of Bedward will cause many of the smart scoundrels among the Obeah-men of the island to imitate his methods, and that there will be an irruption of prophets. The negroes are ever ready to be led into religious absurdities, and will blindly believe and obey any one claiming supernatural powers. Meanwhile the scenes back of Long Mountain, a few miles from where Columbus first planted civilization in the New World, continue, and they are scenes rivalling those of darkest superstition in any part of the Old World.

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# ST. JOHN'S, FORDHAM, A CLASSICAL COLLEGE.

A CORRECTION.

Dec. 23, 1893.

REV. AND DEAR FATHER,  
P. C.

I notice that you have placed St. John's College, Fordham, among the Colleges *having a Commercial Course*. There is *no Commercial Course* at Fordham. It is a purely Classical College. I do not well understand how the error got into your schedules, as you yourself in these schedules have been unable, either in '92 or '93, to assign any number of students for the Commercial Course at Fordham. I am very much interested in the correction of this mistake. During the past fifty years of the history of Fordham there has been always an English or Commercial Course to which you could assign about 100 or more of the students who attended College there. Now there exists no longer such a course and I consider it a subject for great congratulation to St. John's that it has at length rid itself of this demoralizing course which was generally rated as the "Refuge of Idlers." We have thereby lost something in numbers, but we have gained in studies, we have gained in discipline; there are more serious thought and more mature development among the students; hence there will be more vocations to higher things. Moreover, our numbers will increase too, because people are beginning gradually to appreciate our work and have a higher esteem for the solid good done here. When I said above that our numbers had diminished, I meant the sum total of all the students. We have now as large and, I really believe, a larger number of boys in the Classical Course, than we ever had in the most flourishing days of Fordham.

Excuse me for being so verbose; the only item I wished to call your attention to officially was that St. John's College, Fordham, is a purely Classical College without any Commercial Course.

Your Servant in Xt.,  
T. J. GANNON.

## A NEW HONOR TO THE SOCIETY.

HOW FATHER HAGEN'S "SYNOPSIS" IS APPRECIATED.

The *Synopsis der Hoeheren Mathematik* of Father J. G. HAGEN, S. J., Director of the Georgetown College Observatory, is now half-finished. The second of the four volumes has just appeared, the subject being the "Higher Geometry." It may interest our readers to hear how the first volume on the "Higher Analysis" has been received in the scientific world. We give, therefore, a few extracts from the many reviews of it which have been published in various French, German, Swedish, Spanish, Italian and English mathematical journals.

These extracts have been culled from many sent to the author, but it is only just to say, that his well known modesty would never have permitted them to be published even in the LETTERS, if his Superiors had not exercised their authority to bring it about. They have rightly judged that the reception accorded this monumental work is a new glory to the Society in our own day, and that it should be made known to all of Ours. They have well understood that the conception of the work as well as its execution have merited these appreciations; for though not of so general a character it will rank with De Backer's and Sommervogel's "Bibliothèque des Ecrivains de la Compagnie," and even is of a far higher order. The opinions of those best able to judge, which we will now give, prove that what we have said above is no exaggeration.

In the "Revue bibliographique belge" (30 Septembre, 1891, p. 367) the late Prof. Gilbert says:

"L'œuvre entreprise par le R. P. Hagen est à la fois colossale dans le travail qu'elle réclame, d'une importance considérable par son utilité indiscutable, enfin véritablement neuve comme conception. Tous les résultats acquis dans les hautes mathématiques "jusqu'à une certaine limite que nous signalerons plus bas," sont ici groupés avec ordre, de façon qu'on s'y oriente avec une grande facilité. Les définitions sont données et expliquées, les théorèmes énoncés; il ne manque que les démonstrations, et d'abondantes indications bibliographiques permettent au lecteur de les trouver à bonne source. Partout le fil logique reste apparent, ce qui distingue cet ouvrage d'un pur dictionnaire ou recueil de formules. Une foule de notes critiques ou historiques en rendent la lecture plus intéressante. Un tel Livre est désigné d'avance pour toutes les bibliothèques, d'autant plus qu'il est d'une très belle exécution.

Professor Mansion in the "Revue des Questions Scientifiques" (II. Série, T. II.) alludes to this review and says :

Cette appréciation du regretté Gilbert, donne une idée générale très exacte de l'Encyclopédie publiée par le R. P. Hagen, sauf qu'elle ne fait pas connaître les limites entre lesquelles l'auteur a dû forcément borner sa tâche. En général, il s'en est tenu aux sujets exposés dans les meilleurs Traités et dans les Mémoires devenus classiques ; il fait connaître pour chaque matière les principaux résultats acquis et, ce qui est très utile, il signale les lacunes qui restent à combler. L'historique de chaque théorie peut se refaire au moyen des innombrables renseignements bibliographiques contenus dans les diverses sections de l'ouvrage. Ces renseignements ont été empruntés aux traités et aux mémoires utilisés pour la composition de l'ouvrage ; mais toutes les citations, aussi bien celles des grands mathématiciens depuis Euler que celles des recueils périodiques ont été vérifiées, chaque fois que la chose a été possible.

Then he gives a lengthy analysis of the twelve sections of the volume, and concludes his review as follows :

L'analyse qui précède, où nécessairement nous n'avons pu entrer dans quelques détails que là où nous avons l'une ou l'autre observation critique à faire, peut donner une idée du nombre immense de questions résumées par l'auteur ; mais ce n'est que l'étude d'un chapitre déterminé qui révélera au lecteur la valeur de cette encyclopédie systématique. On peut dire que c'est une carte presque toujours minutieusement exacte de cette province si étendue du domaine mathématique : l'analyse arithmétique et l'analyse algébrique.

La *Synopsis* est le résultat d'un travail colossal d'assimilation et de coordination que l'on ne peut donc trop recommander aux géomètres, à cause des renseignements sûrs vraiment innombrables qu'elle contient et des recherches et tâtonnements qu'elle leur épargnera.

Professor Darboux passes the following opinion in his mathematical journal :

Extrait du *Bulletin des Sciences mathématiques*, 1892.

Le but que poursuit M. Hagen, Directeur de l'Observatoire de *Georgetown College*, en publiant ce *Tableau* des hautes Mathématiques est extrêmement louable ; avoir une vue d'ensemble sur les différentes parties des Mathématiques, trouver, pour les principaux résultats, des renseignements historiques et bibliographiques, c'est assurément ce que désirent bon nombre d'étudiants et de professeurs ; l'Auteur, dans sa préface, a dit qu'il avait voulu faire une sorte de guide ou d'itinéraire qui permit de s'orienter dans l'immense domaine des Mathématiques. On ne saurait mieux caractériser que



par cette ingénieuse comparaison le service qu'il a voulu rendre. Il n'est que just que dire que M. Hagen a conçu son Livre d'une façon très large, et qu'il a commencé de l'exécuter avec un grand soin. Souhaitons-lui de pouvoir le terminer rapidement, car sa place sera marquée dans toutes les bibliothèques mathématiques.

Un livre de cette nature comporte des inconvénients inévitables ; si complet que M. Hagen ait essayé de faire le sien, il ne pouvait entrer dans son esprit de fournir à chacun tous les renseignements dont il a besoin sur le point particulier qui l'intéresse ; et si son Livre est, dans la mesure du possible, complet aujourd'hui, il ne le sera plus demain. Quoiqu'il s'agisse d'un guide, on ne peut raisonnablement espérer que le Livre de M. Hagen ait jamais autant d'éditions que les guides de M. Boedeker, qui recommande judicieusement d'acheter toujours la plus récente, et les Mathématiques, en ce temps-ci, changent et s'accroissent encore plus vite que les notes des aubergistes. Quoi qu'il en soit, le guide de M. Hagen sera utile pendant longtemps, car, après tout, ce que l'on sait aujourd'hui en Mathématiques sera toujours sans doute le fondement de ce que l'on saura plus tard. L'Auteur a tout fait pour que son Livre fût commode à consulter.

"Potonié's Wochenschrift" in Berlin gives a long review, of the "Synopsis," from which we translate the following lines :

"We have to call attention to a work which is original in every respect. The title has not yet occurred in mathematical literature, as far as the writer knows. . . . Original also is the technical appearance of the work : in its large quarto form, printed on exceptionally good paper and in beautiful type, this work is at least equal to the best editions of our great mathematicians. . . . Yet the most original thing is the work itself."

The reviewer then goes on to explain the purpose of the *Synopsis* and speaks of the vast literature of our modern mathematics.

"Hence," he continues, "the idea of the author is timely without doubt. A detailed examination of the present volume shows that, as far as conception, solidity, care, and reliability are concerned, it puts all other works of a similar tendency that are known to the writer, far into the shadow."

The quarterly journal of the "Astronomische Gesellschaft" (V. J. S. 27, 3) begins the review of the *Synopsis* by telling the reader at some length, what a true *Synopsis* of Mathematics ought to be, and then says :

“As far as the present volume allows a judgment, Father Hagen’s *Synopsis* seems to fulfil these requirements.”

After an enumeration of the various chapters and some critical suggestions the writer concludes as follows :

“Yet these small defects cannot diminish the value of the book, the composition of which does honor to the industry and erudition of the author.”

The “*Journal de Mathématiques Spéciales*” (No. 3, Mars 1892) gives a review of the *Synopsis*, which closes in the following manner :

“Cet ouvrage du P. Hagen mérite d’être loué à tous les égards ; il a dû coûter à celui qui l’a écrit de longues années de recherches. Ceux qui ont le courage de se donner à un pareil labeur rendent aux autres un inappréciable service, et l’on peut dire, le mot n’est que just, qu’ils se sacrifient pour eux en leur donnant un temps qu’ils eussent pu consacrer à leurs travaux personnels. L’ouvrage que nous signalons à toute attention de nos lecteurs sera complété, à bref délai, nous l’espérons, par trois autres volumes. Nous souhaitons bon succès à cette utile et savante publication.”

G. LONGCHAMPS.

One of the most critical reviews in Germany, the “*Zeitschrift der Mathematik und Physik*” says :

“It is a work planned on a magnificent scale.”

The writer then gives a detailed description of the book, and makes the following concluding remarks :

“Whether a work like this be fit for its purpose, one can only decide after using it extensively. A cursory examination, however, which alone could be made without delaying the announcement beyond measure, made upon us the impression of extraordinary erudition on the part of the author, indeed the first necessary condition for his purpose.”

CANTOR.

Dr. T. Gomes Texeira says in his *Jornal de Sciencias Mathematicas e Astronomicas* (vol. x., no. 4, 1892) :

“Esta obra é uma vasta Encyclopedia, em que o auctor apresenta, dispostos segundo a ordem logica, os diferentes assumptos que facem parte das sciencias mathematicas.”

The writer then describes the first volume and concludes as follows :

“Terminaremos esta rapida noticia recommendando esta obra. Pela riqueza dos assumptos e das informaçoes que con-

tém será muitas vezes consultada pelos que se occupam das sciencias mathematicas, já com o fim de tomar conhecimento do estado de qualquer assumpto, já com o fim de recordar ou verificar uma proposição ou formula esquecida. Estamos certos de que a utilidade da obra ha de compensar o auctor do enorme trabalho que ella representa, e que os mathematicos lhe serão gratos por ter assim posto ao serviço dos que estudam a sua vastissima erudição.

Accrescentaremos ainda que a edição é feita na casa de Felix L. Damas, de Berlin, e que dá a maior honra a esta casa."

As a last review we mention one that was published in this country by Prof. W. B. Smith in the "Annals of Mathematics," March, 1893.

After explaining, that one very great obstacle to the successful prosecution in the United States of original research in mathematics has been the practical inaccessibility of its literature, the writer continues :

"Now it is precisely such a view as this, minute and yet comprehensive, that Prof. Hagen has attempted to present in his monumental "Synopsis der Hoeheren Mathematik." In four stately volumes he seeks to summarize the results of as many centuries of investigation, and enable the student and explorer to ascertain, without tedious consultations of dispersed and often unobtainable memoirs, the state of knowledge at any given point, to orient himself anywhere, to demark sharply the known from the unknown, and to note the trend and promise of the lines of advancing discovery. A more useful labor than this in the present condition of mathematical literature can hardly be imagined ; moreover, it calls for all but the very highest, that is, creative mathematical power ; in particular, for immense erudition, an unerring logical instinct for the often extremely subtle relations obtaining among propositions ; but above all, for untiring industry. Once accomplished, however, such a work would be of permanent value, and would lay all future generations, no less than the present, under heavy obligations. It was with lively pleasure, then, that we read the prospectus of Prof. Hagen's undertaking, and the first volume, now before us, meets fully our anticipations. It is an imposing quarto of four hundred pages bearing the imprint of Felix L. Damas, Berlin, and is concerned exclusively with "Arithmetische und Algebraische Analyse."

"Examining the work we seem to be looking at some precious Florentine mosaic, where the *disjecta membra* of four centuries have been so patiently collected and skilfully composed as to present the appearance of a single organic whole. In reality the work has been the slow and toilsome deposition of a quarter-century. It is impossible, then, that all parts

should show equal exhaustiveness, if indeed equal carefulness."

"Elegantly dedicating his high emprise *Almæ Georgiopolitanae Academiæ*, the author piously invokes Divine aid to her noble work of culture, as she auspiciously opens her second *sæculum*; nor perhaps would a similar sentiment unfittingly close this inadequate notice. Assuredly every lover of learning must pray that Prof. Hagen may carry forward his work to completion even beyond the wide confines of its original conception. But however this may be, what has already been accomplished is of great and lasting value, and establishes a secure claim to the gratitude of all students of Mathematics."

Had space permitted we might have added many more extracts from eminent mathematicians, but the above will suffice to show the high character of the work and its appreciation by the most critical judges. It is indeed gratifying that such a work has been written in our days by one of Ours, and it will go far to show how false it is that the Society has failed to produce great scientific works even of the very highest order.

It is also gratifying to learn that the work has proved to be a financial success. Indeed the printing expenses of the first volume were all covered by the sale of some hundred copies, more than a year ago. This will be a matter of satisfaction to all our readers when they learn, that the publisher is a young man, a fervent Catholic and a convert, and that he ran a great risk in signing the contract for the four volumes, without knowing either the author or the value of his work. It is the conviction of both the publisher and the author that the success of this difficult undertaking is entirely due to Divine Providence and, in particular, to St. Ignatius whom they have chosen for the patron of this work.

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## MISSIONARY LABORS.

SEPTEMBER 1893 TO APRIL 1894.

The Missionary Band that started on this year's work was composed originally of Rev. Father Joseph Himmel, Superior, Fr. Francis A. Smith, Fr. Thomas W. Wallace, Fr. Michael A. O'Kane, Fr. John A. Chester, Fr. Francis B. Goeding and Fr. Thomas E. Murphy. After the death of

Fr. Heichemer, Fr. Chester was taken from the Band to take the office of Procurator of the Province and he has not yet been replaced.

During the period from September to April, missions have been given at Montclair, N. J., Manchester, N. H., White Plains, N. Y., Pittsburg, Pa. (two missions), Philadelphia, Pa., Boston, Mass., Brooklyn, N. Y. (three missions), Lambertville, N. J., Wilkesbarre, Pa., Montgomery, N. Y., Mamaroneck, N. Y., West Chester, Pa., New York City, N. Y. (Churches of Transfiguration, St. Francis Xavier, Sacred Heart, Our Lady of Mt. Carmel, Immaculate Conception, St. Mary's, Holy Name and the Cathedral), Albany, N. Y. (Cathedral), Wilbur, N. Y., Eddyville, N. Y., Auburn, N. Y., Jersey City, N. J., and Baltimore, Md.

During Lent, the Fathers of the Missionary Band were assisted by the Tertians, without whose assistance several of the important missions in New York City could not have been undertaken. Fr. Martin J. Hollohan, one of the Tertians, after assisting at three missions in New York State gave a week's retreat for men at St. Peter's, Jersey City.

The total spiritual fruits of this series of missions, as far as can be indicated by human calculations, was 172,000 confessions, 255 conversions or Baptisms of adults, 750 adults prepared for First Communion, 1660 adults prepared for Confirmation, besides a very large number of marriages revalidated, as many as 45 or 50 in some places. In several places, too, at the close of missions large numbers of recruits were secured for the Sodality of the Blessed Virgin, the League of the Sacred Heart, and the Holy Name Society for men.

Some of these missions were "double deckers," as they are called, that is, two missions in progress at the same time, one in the upper and another in the lower church. The great mission at St. Francis Xavier's, N. Y. was an example of this. The work of the missionaries is unusually hard in such cases but the results are encouraging in proportion.

A "retreat" is the term sometimes used for a mission. That means a renewal of a previous mission, a smaller number of men and a larger amount of confession work. During Lent, there were several of these, some for men only.

The general impression left by this year's missions, thus far, is that our fathers still have a strong hold on the hearts of the people and God is with them in their work. May it be so always!

## BOOKS OF INTEREST TO OURS.

### RECENT PUBLICATIONS.

*The Life of St. Francis Borgia.*—By A. M. CLARKE, London, Burns and Oates, 1894, vol. 88 of Quarterly Series, pp. 464. Price, \$1.75.

We have long needed a life in English of this saint and we welcome it heartily, and this all the more as we have a guarantee of its accuracy as an historical work when we read in the preface, "that it was undertaken at the instance of the late Father John Morris of the English Province, who revised and corrected the proof sheets almost to the end, and was occupied with the concluding pages at the time of his death, having expressed to the author a short time previously his great satisfaction at the completion of the work." No labor seems to have been spared in consulting the lives of the saint in Spanish, and the "authorities quoted in the work," a list of which is given on the second page, show that the best sources have been consulted. We are not a little surprised, however, to see no mention of Father Nieremberg's *Life of the Saint, "Hechos Politicos y religiosos de San Francisco de Borja."* So little has been known to English readers of this saint that many of the facts related in this volume will be entirely new. Thus that the first sermon of the saint was not only heard and understood by all the hearers, though he spoke the purest Castilian, and many of them were from the Basque provinces, "but the voice of the preacher became to every hearer the voice of God in a special and peculiar manner, since it spoke in the depths of his soul the message most needed by him at the moment." Though his duties as provincial and general left him little time for preaching he took great pains to form preachers and composed a work, entitled "Advice to Preachers" from which the extracts given in the work before us afford us some idea of its value. Indeed some of the saint's biographers assert that to his care and training our fathers mainly owe their reputation as orators. It is also interesting to learn that this saint, so well known for his gift of prayer and recollection, thought it well to arrange the whole of the first part of the "Summa" of St. Thomas in the form of litanies and pious aspirations, in order to guard against the danger he continually dreaded, of allowing himself to study theology as a mere barren and speculative science, and not as a means of gaining an increasing love of God and a closer union with him." For the rest we must refer our readers to the *Life* itself, assuring them that they will find it full of interest as well as of edification.

We have received from "The Collegium Maximum" of Louvain *La Chronologie des livres d'Esdras et de Néhémie*, par CH. HUYGHE, S. J., Paris, 1893. Mr. Huyghe is a scholastic of the Belgian Province, who already seems to be a scholar in Exegesis. The occasion of the pamphlet was a new hypothesis started not long ago by Prof. Van Hoonacker, of the Louvain University. The learned professor thinks that the traditional chronology should be put aside, and that the facts concerning Nehemias should be put under the reign of Artaxerxes I., whilst those about Esdras should be assigned to the reign of Artaxerxes II. This is a concession to the French rationalists, Messrs. Havet and Imbert. Mr. Huyghe proves that this hypothesis has no sound foundation and that the traditional chronology is by far the most probable. Our young professor of Hebrew has received warm congratulations on his work from men of great scientific repute, both Catholics and Protestants. Dr. Koenig, Prof. at the Rostock University, writes in the "Theologisches Literaturblatt" (Leipzig) of Dec. 1, 1893, that after Mr. Huyghe's contribution on the subject, the hypothesis of Dr. Van Hoonacker may be looked upon as quite superfluous. Not less flattering were the approbations of the following (among many more) Professors at German Universities: Dr. Dillmann (Berlin), Dr. Graf von Baudissin (Marburg), Dr. Cremer (Greifswald), Dr. von Buder (Tübingen), Dr. Kautzsch (Halle a Saar), all Protestants. On the Catholic side, he was congratulated by such authorized critics, as Dr. Kaulen (Bonn) and l'abbé Vigouroux, who writes among other things: "La rédaction de l'article sur le I. et sur le II. d'Esdras pour le 'Dictionnaire de la Bible' me préoccupait beaucoup, car ce travail est difficile et je ne savais à qui le confier. Il me semble que la Providence vous désigne naturellement et je serai très heureux, mon Révérend Père, si vous vouliez bien vous charger des articles I. Esdras et II. Esdras."

We have also received from Louvain *Un essai biblique de M. Edmond Picard* (par A. J. DELATTRE, S. J.). Bruxelles, 1894. M. Picard is a brilliant barrister of Brussels and it cannot be denied that by his graceful style he exercises a great influence over the young. It was thought necessary that a real scientific man should expose the shallowness of M. Picard's science. Father Delattre was entrusted with the task, and if we may judge of his success by the congratulations which come to him from all the parts of Belgium and by the opinions of the press, it will be long ere M. Picard ventures again to shake the faith of our young countrymen.

*The Life of the Venerable Joseph Benediēt Cottolengo.*—Founder of the Little House of Providence in Turin. Compiled from the Italian Life of DON P. GASTALDI, by a Priest

of the Society of Jesus. San Francisco, Cal. : A. Waldteufel, Price \$1.50.

Our readers may remember in our last number an account by Father Russo of his visit to the Cottolengo Institute and how much he was impressed by it, since having no revenues, and even being taxed by the government, its existence is a constant miracle of Divine Providence. Many will be glad to have a life in English of the Founder of this Institute. All the more as the compiler assures us, that "after the perusal of these pages, the reader's heart and mind will feel refreshed and strengthened, to bless and love the good God who deals out so tenderly and so copiously his blessings, and will proclaim the Venerable Cottolengo the true Champion and Apostle of Divine Providence in the nineteenth century." It is surely consoling to find that a man of such faith has lived and labored in our own times, and that his work and spirit still live and flourish in his institute. His trust in Divine Providence was indeed absolute. Though he had no means, he erected in one of the greatest cities of Italy a grand monument to the glory of Providence, where every man might see with his own eyes how God is a truthful and prudent Father. He founded a religious congregation to take care of the sick and gave them his own providential spirit. He had no use for safes or cash boxes or account books and saved nothing for to-morrow but lived from day to day trusting Providence which never deceived him, though at times it sorely tried him. We are not after all this surprised to read that Don Cottolengo's prayer was constant and fervent, the daily bread on which he lived, and from which he derived strength. The book is filled with striking instances of answers to his prayers, and nothing more wonderful is read in the older lives of the saints, than what we read has occurred here in our own days. The life has been compiled in a most attractive manner and no one who begins the work will put it down through want of interest. Such a life is one of the very best arguments we can put in the hands of Protestants and unbelievers, as the work Don Cottolengo established still exists and still depends on Divine Providence. This volume forms the eighty-fifth of the "Quarterly Series" of our English Fathers and though printed by Brother Stanley at Roehampton, an American edition has been issued by A. Waldteufel of San Francisco to whom we are indebted for a copy. This promises well for California and the Pacific Coast, and we hope such enterprise will be appreciated and the work have a large sale.

*The Devout Year.*—By RICHARD F. CLARKE, S. J., New York, Benziger Brothers, 1893, 1 vol. 16mo. Price, 60 cts.

We call the attention of our readers to this little book of meditations as the points are put in a forcible and even original manner that cannot fail to do good. It comprises the booklets already issued by the author for the different seasons



of the year bound in one volume. For those who like short points we know nothing better.

The *Moniteur Bibliographique de la Compagnie de Jésus* in its last issue (fascicule ix) comprises the record of work by our writers for the whole year 1892. His Paternity, has written a special letter of approbation for the periodical, and of encouragement for the Editor; moreover, he congratulates all who have lent their assistance to this valuable publication. This letter of V. R. Father General appears in this issue of the *Moniteur*.

The Editor, P. E. M. Riviere, has written to one of Ours the following items, which we take pleasure in making known to our readers: "I received some time ago a copy of the Magazine published by the students of St. Mary's, Kansas, and specimens of various 'Church Calendars.' It were desirable that a copy of all these publications were sent regularly to the office of the 'Etudes,' for they contain many points that will be of interest in the history of the Society. I have analyzed with care the numbers which I have seen of the 'Dial' of St. Mary's, and of the 'Highlander' of Denver. If I had had, for instance, the 'Fordham Monthly,' or the 'Georgetown College Journal,' I should certainly have been able to gather a good many other items of information."

We therefore beg to suggest that all of Ours, who conduct publications of any kind whatsoever, would insert in their regular list of addresses: "The Editor of the *Moniteur Bibliographique* (Office of the *Etudes*), Rue Monsieur, 15, Paris, France."

It is important that such contributions as come from the pens of Ours should be specially noted, the name of the writers being given.

The *Ménologe de la Compagnie de Jésus*, by P. ELESBAN DE GUILHERMY, of which two volumes on the Assistancy of Portugal appeared in 1867-8, is now being completed by P. Jacques Terrien, Paris. Two volumes on the Assistancy of France appeared in 1892; and the first (Janvier-Juin) on the Assistancy of Italy in 1893. We understand that the two remaining Assistancies of Spain and Germany will follow shortly. The volumes are all finely printed in 4to, with ample indices. Two features strike us in this work. One is the character of its being a very ample biographical dictionary, recording the saintly men who have adorned the Society. The other is its bibliographical character; for to each notice is appended a list of the sources from which the notice has been drawn. Thus there is presented, in an incidental way, a bibliographical record of those works which bear expressly on the history of our saintly men. This will be found to be a matter of no small consequence, when occasion arises for treating of any life in particular.

Two very remarkable works, pertaining to Natural History, have been published by one of our Missionaries in China. Mr. Wm. L. Hornsby S. J., now in China, has sent copies of them to St. Louis University. One is "Conchyliologie Fluviatile de la Province de Nanking," par le R. P. Heude S. J. It is in 10 fascicules, folio size, consisting of plates; published at Paris, Librairie Savy. The other is "Mémoires concernant l'Histoire Naturelle de l'Empire Chinois," par des Pères de la Compagnie de Jésus, published at Shanghai. The first tome, in 4 *cahiers*, contains memoirs besides 43 plates; the second tome, not yet complete, consists of three *cahiers*, with memoirs and 26 plates. The work is of large folio size; and it attests the admirable typographical and engraver's work, accomplished at Shanghai, besides the excellent scientific work of Père Heude and his fellow missionaries.

*The Divine Armory of Holy Scripture.*—By REV. KENELM VAUGHAN. New York, The Catholic Book Exchange, 1894, pp. 928. Price, \$2.00.

THIS SCRIPTURE TEXT-BOOK is based on the "Theologiæ Scripturæ Divinæ" of Henry Marcellius, S. J., published in the seventeenth century. It is, therefore, an old Jesuit book, though Father Vaughan has "so greatly amplified it that it may be regarded as a new work, modified in plan, and containing six times more matter than the original." The work is divided into Five Books, and each Book into several parts. God, Our Last End, The Theological Virtues, The Word of God, Sin and Justification, form the subject of these several books. A valuable introduction to each part, a full table of Analytical Contents, and an Index render the work such that any part can be easily referred to. Under each division are grouped passages from the Scripture referring to each head, so that at a glance one has the various passages referring to a particular subject. Thus, Part I. of Book 1, treats of "God and His Divine Attributes." Section 2, "His Essence and Existence." Then follow the following passages from Holy Writ: "I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS hath sent me to you (Ex. iii. 14). I am He (Je vii. 11). He is before all time (Eci. i. 1). Before Abraham was made I am (Ju. viii. 53). The fool said in his heart! There is no God" (Ps. lxxii. 1) etc. A book such as this can hardly fail to increase a knowledge and love of the Holy Scripture among those who use it either as a text-book, or for spiritual reading and meditation. The publication is opportune, appearing at the same time as the Encyclical of Leo XIII. on "The Study of the Holy Scriptures." The work is well gotten up, though some will find the type small. The flexible binding makes it easy to hold, and, though there are 900 pages, it is not at all bulky. We could wish that Father Maas's "Life of Christ" were gotten out in the same style.

A BOOK OF INTEREST TO OURS AND OTHERS. *Perspectiva Piſſorum et Architectorum* ANDREÆ PUTEI, e Societate Jesu, in qua docetur modus expeditissimus delineandi optice omnia quæ pertinent ad Architecturam. Romæ, Typis Joan. Jacobi Komarck Bohemi, apud S. Angelum Custodem.

This is a valuable and now rare work by the famous lay-brother artist, Brother Pozzo, S. J. It is in two folio volumes (20 by 11 inches) bound in parchment, and was printed in 1693 and 1700. The dedication of the first volume is to *Augusto Romanorum et Hungariæ Regi, Josepho Primo, Archiduci Austriæ*, etc., and of the second, to *Imperatori Cæsari Augusto Leopoldo Austriaco, Pio, Justo, Felici*. In the first volume there are 102 full-page engravings beginning with the first rules of perspective and then proceeding to Inter-columns, Altars, Temples, and Cupolas; every engraving being accompanied with its explanation in Latin and Italian. In the second volume there are 114 engravings, beginning with some principles of perspective, and then becoming miscellaneous. Several treat of the architectural decoration of the church of the Roman College and that of the Gesù. There are also sketches of fortifications in perspective, and in conclusion a treatise on fresco-painting.

This work is for sale for the benefit of the spread of the Catholic Truth Society's publications among the foreigners on the Riviera. It may be had from Father John Moore, S. J., Oratoire Catholique pour les Etrangers, Villa D'Auvers, San Remo, Italy. Price, \$50.

*The Irish Monthly*.—This Magazine completed its twenty-first year last December, and its Editor, Father Matthew Russell, S. J., duly celebrated the event by an article in the January number, entitled "Our Coming of Age." This Magazine began its existence under another name, having been at first called "Catholic Ireland," which was changed after a few issues for the more neutral and appropriate title under which it has lived to attain its majority. Magazines generally are not a long-lived race, a fact Father Russell brings out very clearly in the article above-mentioned; it is rarely indeed that one runs such a long course edited single-handed by the same person. The high religious and literary character of the Magazine, and its steering clear of debatable political questions while at the same time maintaining a commendable national spirit, have won for it well-deserved favor and success. The roll-call of contributors to it contains the familiar names of Denis Florence MacCarthy, Richard Baptist O'Brien, Dean of Limerick, Dr. C. W. Russell, President of Maynooth and uncle of the Editor, Judge O'Hagan, Fr. Edmund O'Reilly, S. J., Canon Oakeley, Dean Neville of Cork, Fr. Harper, S. J., Fr. Michael O'Farrell, S. J., T. W. Allies, Fr. Anderdon, S. J., Fr. Kingdon, S. J., Rev. Joseph Farrell, Fr. Thomas Finlay, S. J., Fr. Denis Murphy, S. J., etc. Quite

a galaxy of lady writers, who have done noble service to the cause of Catholic literature, are represented by such names as those of Lady Georgiana Fullerton, Cecilia Caddell, Kathleen O'Meara, Attie O'Brien, Mrs. Atkinson, Mrs. Ellen Fitzsimon (O'Connell's daughter), Rosa and Clara Mulholland, Margaret Ryan ("Alice Esmond"), Mother Raphael Drane, Katharine Tynan, Dora Sigerson, Frances Wynne, etc.

Father Russell deserves credit for inducing, and in many cases training, many of those gifted writers to use their pens. In a notice in the January number of Father Finn's "Claude Lightfoot," he says that the author of "Percy Wynne" is one of those *qui possunt quia posse videntur*, "They can because they think they can." It is to Father Russell's power of inspiring the needful stimulus that we have the admirable essays by Father Edmund O'Reilly on "The Relations of the Church to Society," which have lately been reprinted separately.

The following are a few of the other reprints from the same Magazine: "The Lectures of a Certain Professor," "Cromwell in Ireland," "Marcella Grace," "The Wild Birds of Killeevy," "Bracton," "The Chances of War" (a novel by Fr. T. Finlay), "The Life of Father Henry Young of Dublin," etc. The last named work by Lady Fullerton has been out of print for a length of time. The subject of it died the same year as the Curé D'Ars, whom he so much resembled. Father Charles Young, S. J., of Tullabeg College, now in his ninety-seventh year is his brother. *Ad centum annos!*

It is of interest to note that a resolution the genial Editor makes for his future rule of action in directing the *Monthly* is "to insist on finding time to wait for authors' corrections, as the only means of avoiding deplorable misprints." It is a pity that he does not take the editorial public into his confidence and give them the fruit of his experience by revealing the other resolutions which he says "we make to ourselves."

OCTAVII CAGNACCI e Soc. Jesu *Ode—Venetiis ex typographia Æmilianæ.*

We have received this elegant collection of Latin Odes, with the title "Omaggio dell'Autore." This author is already known and appreciated by our readers. The best praise of this work is the laudatory letter of the Holy Father—who is himself such a fine classical Latin scholar—which we printed last year in our July number. It is indeed refreshing to see that in our days the pure and classic taste is not gone from our schools, and that in the Society there still are men of talent who know how to celebrate in the poetical language of Horace the noblest subjects of the Catholic Religion. These poems are certainly models to be proposed to our students, to excite their ardor and to elevate and guide their taste. Our sincere thanks are due to the author.

We feel truly indebted to Fr. Vicente Agustí, of the province of Aragon, for the following works of his that he has kindly sent to us: *Los Mártires de Salsette*; *El Beato Antonio Balduino*; *Páginas del Cristianismo*; *De la Eleccion de Estado* (Garau); *El Purgatorio* (Garau). Fr. Agustí is well known in Spain for his works on the Ancient Classics both Latin and Greek. At present he applies himself to the spreading of ascetic writings. The fame of the author and the neatness of the print, done by the Messenger Administration at Bilbao, promise wide circulation and not less spiritual fruit.

*Catalogus Provinciæ Galliæ 1819-27.* We are indebted to Père Vivier, Socius of the Province of France, for two copies of these catalogues. This catalogue is not a mere reprint but has been never before published. It contains also important notes upon the history of various houses of the province, collected from the archives. It is therefore very valuable as it contains historical information not to be found elsewhere, and should be in the libraries of all our colleges. Copies may be obtained from A. Vivier, 35 Rue de Sèvres, Paris. A second volume 1826-36 with a preface will appear this summer.

The 5th volume of Père SOMMERVOGEL'S *Bibliothèque de la Compagnie* has reached us. It comprises the names from "Lorini" to "Ostrozanski."

*A Standard Dictionary of the English Language.* Funk and Wagnalls Company, New York, London and Toronto. Vol. I. pp. 1060. Price, \$6.00.

The first volume of this work, A to L, has been issued and the second will be ready in July. We call attention to this work, again, as the Church Terms have been written by Father Holand, and Catholics may be sure that Catholic words have been defined more correctly than in any other English dictionary. Father Hughes has also written for the department of Pedagogy. The work has been printed with great care and the illustrations are the best that have appeared in any similar work.

On greeting a new volume of the *Cursus Scripturæ Sacræ*, published by the German Fathers, the *Dublin Review* of January, 1894, remarks: "The Holy Father has recently issued an important encyclical on the study of sacred Scripture; and so nearly do the volumes of this series fall in with the views expressed in it, as to the manner in which the interpretation of the sacred text ought to be approached, that it might almost be said Leo XIII. had this series in view when he wrote" (Notice of Father Knabenbauer's Commentary on St. Matthew). Another reviewer has elsewhere noted that Fa-

ther Knabenbauer has contributed no less than eleven or twelve of the volumes so far published.

It will interest our readers to know that, according to the prospectus sent out some years ago, the whole of this Course, so eminent for its exegetical acumen and vast erudition, excluding from its critical scope not a work published up to date, will be completed in scarcely less than about 56 volumes. The series comprises Introductions, Commentaries, Grammars and Dictionaries of the Biblical tongues and antiquities, with a critical edition of the sacred texts in Hebrew, Greek and Latin. The volumes, of which several are generally in the press at the same time, are being published continuously.

Our houses will find that it is more economical in a way, in as much as it puts a less pressure on their resources at any given time, to take them as they issue from the press; lest the effort to buy them all together, when completed, may be too considerable an undertaking.

We are glad to learn that Father Sommervogel's splendid "Bibliothèque de la Compagnie," of which the fifth volume has now been published, has been subscribed to by all the Colleges, and three of the residences of the Maryland-New York Province and all the Colleges of the Missouri Province, Spring Hill and Santa Clara.

*The Angelus*, published in Belize, British Honduras, the new foreign mission assigned to the Missouri Province, is a monthly publication edited by one of our fathers. It is quite noteworthy that, with a number of stations to attend to, which treble or quadruple the number of fathers who attend them, with parochial schools and sodalities and societies at all the principal stations, the Missionary Fathers, less than twelve in number, should have been able to found and carry on into its tenth year so creditable a publication as the *Angelus*. It is supplemented by an *Angelus Calendar*, so interesting and varied in its general and special information, that some of Ours could not resist the temptation of reading it through and through.—The fact that His Excellency the Governor, Sir A. Moloney, is a practical Catholic lends a little adventitious prestige to the otherwise prosperous work of Ours in the colony.

The fourth edition of Father WILLIAM BECKER'S "Vade Mecum for Colleges, Academies, and Sodalitys," is just out, published by Herder, St. Louis. It is a neat and very handy little volume which meets all the requirements of a College Prayer Book. The first part is given to the Sodality and contains the Constitutions, Rules, Ceremonies of Reception, etc., as well as the Sodality Prayers. In the second part, which is the Prayer Book proper (pp. 69-191), are found all

the ordinary prayers and devotional exercises, also the Bona Mors Prayers and the office of Vespers in Latin. The third part (pp. 194-206) contains the Sodality Office, i. e., the Little Office of the Immaculate Conception. The fourth part (pp. 209-314) is the Hymn Book. It contains 101 English and Latin Hymns with their melodies, among them Father Lessmann's "Suscipe."

The same author has just published a volume of Sermons in German on *Christian Education* (Herder, St. Louis). In the first part Fr. Becker instructs Catholic parents how to make of their offspring useful members of society, and how to train them in religion and thus fit them for heaven. In the second part he points out to them the particular duties towards their children of unceasing vigilance and timely correction. And lastly he insists upon the necessity of good example. Wide experience in the holy ministry, strong common sense and manly eloquence have guided the author's pen and have enabled him to scatter through his pages startling pictures from every-day life, drawn with surprising truth and telling effect. The whole field of Christian Education or Duties of Parents is travelled over in 33 sermons.

*The Data of Modern Ethics* examined by JOHN J. MING, S. J., Professor of Moral Philosophy, Canisius College, Buffalo, 12mo, cloth, net, \$2.00.

"In his learned work, 'The Data of Modern Ethics,' Father Ming, S. J., clearly sets forth the ethical theories of the new school of philosophers, mostly in the words of their devisers, and then subjects them to a careful examination, pointing out the suppositions and principles from which they start, the method which they follow, the consistency with which they are reasoned out, the conclusions at which with logical necessity they must arrive. The purpose of the book is not merely refutation, however. With the new theories Christian ethics is set in contrast, and shown to stand unconquered, notwithstanding the attempts which have been made to supersede it by more advanced views. We believe the work will prove highly interesting for the student of modern thought; the more so as agnostic ethics has not yet met with a thorough criticism from Christian philosophy."

Father Hamy has been so well supported and deservedly in his great undertaking, *Galerie illustrée de la Cie. de Jésus*, that he has completed the publication of the whole, consisting of eight volumes quarto. The reproductions, the choice of originals, the explanatory text meet with great praise from competent authorities.—*Letters & Notices.*

Father Benazé, now Rector of Le Mans, to whom we owe the French version of the Saint's autobiography, has published the *Explication des Demandes du Pater* by St. Alphon-

sus Rodriguez, translated from the original Spanish, a charming little work in 12mo. A second *opusculum* of our holy lay-brother, translated by the same loving and capable hand is *De l' Union et de la Transformation de l' Ame en Jésus Christ*.—*Letters & Notices*.

The new and much enlarged edition of the *Story of St. Stanislaus*, of the Quarterly Series, has appeared since our last. In the notice prefixed a Life of the Saint is attributed to Father Arndt—who by the way is not of the Austrian, but of the Galician Province. It is really the work of Father Badeni of the Galician Province. Father Arndt translated it from the original Polish into German.—*Letters & Notices*.

*The Life of Blessed Antony Baldinucci, S. J.*, by Rev. Francis Goldie, S. J., London, Burns and Oates, 1894, pp. 383. Price \$1.60.

This is an original English Life illustrated by a reproduction of a portrait of the Saint—painted just before he entered the Society, and by a map of the portion of Italy which he evangelized. Like all of Fr. Goldie's works it is well written and very interesting. We could only wish that the remarkable miracle of the falling leaves, page 133, was given as related in the official "Informatio super dubio" of the Sacred Congregation. The shower of leaves lasted for the space of a *Miserere* and was stopped by the Blessed Anthony before the tree was "completely bare." Our readers will find the account as given by the Congregation in vol. xxi., p. 205 of the LETTERS.

The first fasciculus of the *Monumenta historica Societatis Jesu, nunc primum edita a Patribus ejusdem Societatis*, Madrid, 1894, has just appeared. It contains the *Vita S. Ignatii* and the beginning of the *Chronicon Soc. Jesu*, both by Father Polanco. The details are of the greatest interest and promise to make this new work the most important for the Life of our holy Father that has appeared since the *Cartas*. The editor is Father Velez, of Madrid.—*Letters & Notices*.

*Betrachtungen der Exercitien des Heiligen Ignatius*, von M. MESCHLER, S. J. Als Manuskript gedruckt, 1893. Druck von Friedrich Pustet in Regensburg, pp. 596.

These "Meditations on the Exercises" by Father Meschler, evidently the work of many years and of a long experience, in connection with "The Spiritual Exercises Explained," form probably the best and most complete work for those conducting retreats to Ours and especially to our novices. The author gives first a table in which is indicated the order of the exercises to be given to postulants, for the Long Retreat, and for the retreat of eight days at the close of the novitiate. This is followed by an Introduction to each of



these three retreats and a table of the Chapters from the Imitation ; then, just before the "Foundation," come "Considerations on the Introduction" consisting of three points: 1. We must make the Exercises; 2. We should wish to make them; 3. We can make them. Each point is proved by extracts from the decrees of the Congregations, the Bull of Paul III., and the Letters of the Generals. Meditations follow upon the "Foundation" and the Four Weeks. These meditations are applied to Ours especially. Thus, after the "Foundation" there is a "Development" showing how this consideration may be applied to the Religious and the Jesuit; after the meditation on "Hell" there is another on "The Hell of Priests and of Religious," etc. Throughout the book there are references to Father Meschler's "Spiritual Exercises Explained." As will be seen this work is exclusively for Ours and can be obtained not from publishers but from the Procurator of the German Province. We only regret that so valuable a work is not in Latin or English. Perhaps some one will be incited to translate it as it forms a valuable supplement to the "Exercitienbüchlein" translated at Woodstock several years ago and printed for Ours only by the Woodstock Press. Our thanks are due to the "Stimmen" for a copy. This work should not be confounded with another by the same author which we reviewed in our last number. That was a "Life of Our Lord" or as the writer calls it, "The Life of Our Lord in Meditation" and is published for all; this is a book solely on the "Exercises" and is exclusively for Ours.

*Fundamental Ethics.* . An Ethical Analysis, conducted by means of Question and Answer. By WILLIAM POLAND, Professor of Rational Philosophy, St. Louis University. Author of "The Laws of Thought, or Formal Logic." Silver, Burdett & Company, Publishers, Chicago: Introductory price, 72 cents.

This volume contains a condensed treatise on the general philosophy of morals. It aims to give short, clear definitions, to make prominent the principles of practical ethical science, to illustrate abstract principles by examples of practical application, and to concentrate the attention upon the fact that there are fixed principles of conduct. The method of question and answer makes it impossible to escape giving direct attention to many important points too frequently accepted without examination, and thus gives to the subject a definiteness which students and instructors will appreciate.

## BOOKS IN PRESS OR IN PREPARATION.

Benziger Brothers have in preparation "The Complete Ascetical Works of Father Grou," uniform with the "Interior of Jesus and Mary" already published. These works will be edited by Rev. Samuel H. Frisbee, S. J., of Georgetown College, who has had new translations made even of those volumes which have already appeared in English, as none of them were free from error. This is not always due to incorrect translation, for many of the French editions of Grou's works contain serious mistakes. In fact few authors have suffered so much from incorrect and unauthorized editions of their works as Father Grou. Although many of his works have been in print for nearly a century, it was not until 1865 that Father Cadres of Paris, after several years of labor, brought out the first correct edition of these works from the original MSS. Unfortunately almost all the volumes of this edition are out of print, so that it is impossible to-day to obtain, even in Paris, this correct edition of Father Cadres. What makes it worse is, that the old erroneous editions have been reprinted, and it is from these that some of Father Grou's works have been translated into English. Care has been taken to procure the correct French editions for the present translations, and labor spent in giving in English just what Father Grou wrote. This is the more important as there are in English editions of many of these works, gotten out by those who have had no regard for the original text, who have omitted portions of what the author wrote, "adapting every expression, as far as possible, so as to bring it into harmony with the Book of Common Prayer and Anglican Divinity." In some cases, too, the translators have not understood the French idiom, and they have thus made Father Grou say the contrary of what he wrote. From all this it will be seen that there is, indeed, need of a correct edition of these valuable works. The following are the volumes which are being translated:

1. "The Characteristics of True Devotion." Nearly ready.
2. "The Science of the Crucifix."
3. "The Science of the Crucifix in Practice." Translated from the French for the first time. The translation is finished and will soon be ready for the printer.
4. "Meditations on the Love of God, in Form of a Retreat." This translation is also the first one that has been made into English. It is finished, and is now undergoing revision.
5. "The Manual for Interior Souls." An entirely new translation from the corrected edition of Father Cadres. This work is nearly half finished.
6. "The Gift of One's Self to God."
7. "The Christian Sanctified by the Lord's Prayer."

8. "Spiritual Maxims, with Explanations." The first complete edition in English.
9. "The School of Jesus Christ." This will be also the first time that this, the chief work of Father Grou, has appeared in English in full.
10. "Moral Instructions Extracted from the Confessions of St. Augustin."

A work in two volumes called the "Watches of the Passion" is in forward preparation by Father Gallwey of the English Province. It was for the purpose of gaining a better acquaintance with the Holy Land that Father Gallwey made his pilgrimage to Jerusalem along with Father Villiger.

Whilst his "Galerie illustrée," was going through the press, Fr. Hamy got ready an interesting book that is to come out before long, on "Richesse des Jésuites avant leur suppression en France en 1762, d'après les papiers les plus secrets." Very likely, it will spread far and wide. Up to the present, every Jesuit is convinced that, in spite of the so-called great wealth of the Society, there was scarcely one house that could live on its income, without the help of alms or borrowed money. All believed it, few, if any, were able to prove it. Fr. Hamy has luckily unearthed some authentic documents, and his conclusions seem to be drawn from facts and figures that cannot be set aside.

FOR OUR LIBRARIANS.—A great sale of rare and valuable books is likely to take place this year in Paris. It will consist of another portion of the well-known library of de Heredia. Last summer, the first part of it was sold by Keegan Paul, & Co., and some numbers realised, at the auction, fantastic prices. The History of the Province of Brazil, by Fr. Vellez brought £198, and 5 per cent. commission. A rather large pile of *mss.*, concerning Peru and Mexico, *litteræ annuæ, postulata* of several provincial congregations, along with the answer of the Generals, was sold at so high a price that not one of the fathers who are getting up libraries of Ours could find an opportunity to bid. Luckily, the bookseller who had got the lot, had the strange idea of dividing the whole into five sets and of asking only £70 for the two most valuable parts and £300 for the three less precious ones. So the Very Reverend Father General sent an order to buy and secure for the General Archives the "Acta Congregationis Provincialis Romanæ" (from 12 to 18 congregations) and the "Responsa Generalium."

A SUGGESTION TO OUR BOOK BUYERS.—Some of our fathers who buy extensively have come to a most desirable agreement. Whenever there is a sale, they write to each other, and the one who is willing to give the highest price, is

allowed by the others to go on bidding, without any competition on their part. Thus, for instance, there was a Buzelin, a rather scarce book, on the Ecclesiastical History of Flanders to be sold by auction, along with a good many other books at Louvain. Fr. Joseph Brucker named a sum, another a different one, and Fr. Louis Carrez the highest. The result was that, not one of Ours bidding against him, he bought the book for a trifle. How prices would soon come down in sales, were that agreement to become more general, and somebody appointed to buy for all !

ACKNOWLEDGMENTS. — We beg to return our most sincere thanks for the following Books and Periodicals which have been sent to us : *Le Jardin aux Roses de Notre Dame* par le R. P. Meschler ; *Calendar of St. Francis Xavier's College, Calcutta, for 1891, '92, '93 and '94 with List of Distribution of Prizes for 1893* ; from Rev. Raphael Galanti, Brazil, *Lições de Historia do Brazil* ; *Compendio de Historia do Brazil* ; *Catalogus Provinciæ Romanæ 1883* ; from Père Riviére, Paris, *Moniteur Bibliographique, Fascicule IX* ; from Rev. J. F. X. O'Connor, New York, *Jubilee Greeting to the Members of the League of the Sacred Heart of St. Francis Xavier's Church, N. Y.* ; from Père Hamy, Paris, *Bulletin Bibliophile, Novembre-December, 1893* ; from Padre Simó, Manila, *Sociedad de San Vicente de Paul,—Apostolado de la Prensa* ; from Rev. Thomas Gartland, Riverview, Australia, *Our Alma Mater.* ; from Rev. Henry Hudon, St. Boniface College, Manitoba, *The School Question in Manitoba.*

Catalogues of the following Provinces, *Holland, Venice, Ireland, Canada, New Orleans, Lyons, Turin, Missouri, Austria-Hungary, Belgium.*

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## ANSWERS TO QUERIES.

XIII. We have received two answers to this Query. Padre Villada thinks that we can safely use the old privilege of gaining a plenary indulgence every time we recite the rosary "posse nos tuto in præsens frui indulgentiæ plenariæ privilegio pro recitatione coronæ sex decadum concessæ." His reasons, however, do not satisfy everyone, for a theologian of great authority and much experience in these matters writes as follows: "Plene porro consentio iis, quæ ipse in WOODSTOCK LETTERS (Dec. 1893) pag. 480 dicit; multo enim melius est retinere illa quæ certa sunt et omnibus communia quam asserere et quærere singularia quæ fundamento solido carent." . . . The *surest* way then is to be received into the Confraternity of the Rosary by a Dominican or one having the power from them. The indulgences are the greatest known, five years and five quarantines, for each Hail Mary. Where there are no Dominicans any of our fathers may receive the faculty of receiving any one into the Confraternity and blessing beads with the Dominican Indulgence, by applying to the provincial Rev. Father Higgins, 871 Lexington Ave., New York City.

Answer to Query XIV., page 498, Dec. 1893.—Among several documents in which the subject is treated, there is:—1. A celebrated Letter of Very Rev. Fr. Beckx (July 1854) to the Earl of Thun, when this gentleman was a Minister of the Austrian Empire.—2. Some years ago a Spanish Father, whose name is Pablo Hernandez, published a Book entitled "La educación," in which some good notes about our "Ratio" may be found.—3. I might mention a pamphlet, which came out also in Spain, under the very title of "Ratio Studiorum," written by Fr. Nonnell. These two Spanish Fathers belong to the Province of Aragon.

About the history of the "Ratio" I have no information so far, but if I write to Oña (the Collegium Maximum of the Province of Castile), I hope to get something which may satisfy your wishes. Fortunately I happen to know Fr. Uráburu (the Rector there) and Fr. Mendive. If not both, at least the latter, went to Rome, when the Commissioners for the arrangement of our Studies were called by Fr. Beckx after the General Congregation of 1883. They will therefore be able to give valuable information about the matter. I have reason to believe that in some of the proposed changes drawn up and presented to the General by the Commissioners, several interesting facts regarding our "Ratio" were brought to light.—From Rev. Vidal Marin of Prov. Toletanæ, St. Beuno's College, England, March 19, 1894.

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—Poussielgue-Rusaud, Paris, and Pélagaud, Lyon, 1851—Vol. 4, c. 3.

2. 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—John Murphy & Co., Baltimore, 1855—Introduction and c. 4.

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

4. Les Jésuites et l'Éducation, par Albert de Badts du Cugnac—Desclée, de Brouwer & Cie., Lille, 1879.

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

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

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

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

8. Commentarius in Decem Partes Constitutionum Societatis Jesu, Opus Manuscriptum Composuit Augustinus Oswald, Societatis Jesu Sacerdos—Desclée, de Brouwer et Socii, Insulis, MDCCCXCII—p. 254 and pp. 279 to 283.

B. *Historical.*

1. Créteineau-Joly, vol. 4, c. 3 and vol. 6, c. 8.

2. 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, Presso la *Civiltà Cattolica*, Part 2, cc. 5, 6, 7.

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

4. Ratio Studiorum et Institutiones Scholasticæ Societatis Jesu per Germaniam olim Vigentes, Collectæ, Concinnatæ, Dilucidatæ a G. M. Pachtler, S. J.—Hofmann & Co., Berlin, 1887—vol. 2 especially.

5. Notes on the Ratio Studiorum—Woodstock College, 1889—Part 1.

6. Hughes, cc. 8, 9, 10.

7. Oswald, pp. 270 to 279.

C. *Explanatory.*

1. Ordo Domesticus Magistrorum Provinciæ Flandro-Belgicæ Societatis Jesu, Prælegendus Singulis Annis in Triclinio Initio Studiorum—Apud Joannem Paulum Robyn, Antverpiæ, MDCCXV.

2. Josephi Juvencii Ratio Discendi et Docendi—Apud Aug. Delalain, Parisiis, 1809.

3. Manuel des Jeunes Professeurs—Poussielgue—Rusaud, 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 469.

d) Observations Relatives à la Bonne Tenue d'un Pensionnat—pp. 3 to 20 at the end.

4. Thesaurus Magistrorum Scholarum Inferiorum Societatis Jesu—C. Poelman, 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'Éducation de la Jeunesse, pp. 303 to 313.

5. Daniel, cc. 7, 8.

6. Pachtler, Ratio, etc., vol. 2—Ratio of 1586, of 1599, of 1832.

7. Vasco, Part 1, cc. 1, 2, 3, 4, 5, Part 2, cc. 1, 2, 3, 4, 8 and Parts 3 and 4.

8. Course of Studies for the Colleges of the Missouri Province of the Society of Jesus—St. Louis, 1887.

9. Revision of last, 1893.

10. Modus Explicandæ Prælectionis pro Scholis Inferioribus Societatis Jesu.

11. Notes on the Ratio, Parts 2 and 3.

12. Catalogues of American Colleges and Prospectuses of the Colleges of Valladolid (1888 and '89) and Tudela (1890), and of the University of Bilbao (1888).

13. Hughes, cc. 6, 7, 11 to 18.

14. Oswald, pp. 258 to 270.

15. Reglamento Interior para los Collegios de 2<sup>a</sup> Enseñanza de la Provincia de Castilla—Oña, 1892.

16. About Teaching, in the WOODSTOCK LETTERS, 1892, vol. 21, p. 161.

17. Management of Christian Schools, by the Brothers of the Christian Schools—O'Shea, New York, 1893.

XVI. De dramaturgis S. J. sic potest responderi; The fullest answer, as yet possible, to this Query can be found at the end of the Third Volume of De Backer's "Bibliothèque des Ecrivains de la Compagnie de Jésus," table Méthodique, Col. XLV. Auteurs dramatiques. Programmes de pièces, where a complete alphabetical list is given of such authors. The greater number of these should be looked for in the five volumes of Père Sommervogel's "Bibliothèque" which have been published.—*From Père Cooreman, Louvain.*

To Query XVII., page 499, *ibid.*—As regards the last question referring to the miracle related by Fr. Coloma, I only know that which is mentioned by Fr. Daubenton, and a similar one which is told by Fr. Perrone in his Treatise "de Vera Religione," in a note to n. 187 (Edit. 1838, Louvain). As to the case which is supposed to have happened with Card. Wiseman, it seems to be apocryphal.—*From Rev. V. Marin.*

#### QUERIES.

XVIII. What was the character of the book called "Pontani Progymnasmata"?

XIX. Is there any authority in the Ratio for the reading of authors at sight in class?

XX. Are there any other such books in existence as the "Ordo Domesticus" mentioned on p. 151?

XXI. May a scholastic of the Society who has not yet received any orders wear the maniple when acting as sub-Deacon? Has he this privilege after he has received minor orders?

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## OBITUARY.

FATHER CHARLES H. HEICHEMER.

Fr. Charles H. Heichemer departed this life Oct. 21, 1893. For several days he had complained of an acute pain in his left side, but the attending physician apprehended no fatal turn in the disease, as the action of the heart was normal. During the night of October 20, the physician was called twice, and remained for an hour. On leaving at 5 o'clock in the morning of October 21, he was quite satisfied with the condition of the patient, and those of the community who went to see him were equally pleased with the favorable symptoms. About 10 o'clock in the morning he was resting quietly; a quarter of an hour later he was found lying on the floor apparently dead. The fathers were hurriedly summoned, and, as there seemed some slight signs of life, Extreme Unction was administered. It was the opinion of the physician that the immediate cause of death was apoplexy. The suddenness of this taking off was a great shock to the community; still all felt he was well prepared. The life of Father Heichemer had been an edifying one, and he celebrated holy Mass the day before he died, having been to confession that morning.

The subject of this notice was born in Bavaria, July 31, 1836. When very young he came to America and engaged in business in northern New York. His financial ability was soon manifested in the success of his career, but he was not satisfied with his surroundings. He felt that God had called him to higher things, and at considerable sacrifice he determined to prepare himself for the Society. Like our holy founder, he was not discouraged by reason of his age, for he was thirty years old when he began his Latin studies under Father Bally at Goshenhoppen. Difficulties of an insurmountable character for the average student he overcame in a short time; on July 25, 1867 he was admitted as a novice in Frederick. His stay there was remarkable for honesty of purpose and conscientious compliance with the rules. It was not necessary to live with him long to find out this fact. His whole life was of this character; he had given himself to the Society; for it he wished to labor; to keep its rules was his end and aim.

After his ordination at Woodstock in 1876, he was re-appointed the assistant procurator of the Province, and in this office he remained for two years. In 1878 and 1879 he was Spiritual Father and operarius in Trinity Church, Boston.

For three years (1879-1882) he was superior at Bohemia in Cecil County, Maryland. At the end of this time he assisted the procurator of the Province until 1883, when he was made minister in Boston College and operarius in the church. After the third probation he was sent to Whitmarsh, Maryland, and there for four years labored most successfully; under his management the church was greatly improved and a fine residence built. His tact in dealing with the people and his success in collecting money at Whitmarsh, where that article is scarce and much thought of, showed unusual ability, which attracted the attention of superiors, who had already become aware of his talents in other spheres.

The last four years of Father Heichemer's life were spent in the service of the Province. They were certainly years of hard work and sacrifice. His only thought was to advance the interests of the Province, no matter how much toil and anxiety they demanded. But it might be said that not only as procurator of the province, but in every work in which he was engaged, he showed the deepest interest. Actuated by supernatural motives, he considered no exertion too great when duty called him. His success in the temporal affairs of the Province was very satisfactory.—R. I. P.

#### FATHER ANTHONY F. CIAMPI.

In the Providence Hospital on Friday, November 24, 1893, died Father Anthony F. Ciampi, in the 77th year of his age and the 61st year of his entrance into the Society.

He was born in Rome on January 29, 1816, of pious parents. As a boy and young man his gentle manner endeared him to everyone. It was no wonder then that the years of study so devotedly attended to by him should be ended by a religious vocation, and that this should seek its perfection in a foreign mission.

When Fr. Ryder with the permission of Fr. General, asked the young students in the Roman College to join him for the mission of N. America, young Br. Ciampi was one of the first to offer himself. With seven other companions he came to America, and having finished his theological studies was ordained priest and immediately applied to the services common to priests in the Society.

After being minister in various houses and missionary in various residences, he was deemed worthy to govern as Rector of Holy Cross College for two terms. When the college was destroyed by fire his simplicity and sense of duty were singularly exemplified. That morning he had received from a mother of one of the students a gold dollar as a present for her son. When he came to the district where the mother resided he returned the dollar to her, saying: in the excitement of the fire he had forgotten it. "No wonder that you should,

dear Father," she replied, "but I wonder that you should now think of so little a thing as this, when you have suffered so much greater loss. Mine would have been nothing had you forgotten it entirely." When the college was rebuilt he resumed his office for another term. During this time, as well as before, he endeared himself to the Ordinaries of the diocese from which the most of his pupils came, and whither he had come to beg for his ruined house, and was employed by them in various offices for which his attainments in theology and literature fitted him in an eminent manner.

After his terms of office expired, he was a missionary in Maine, Massachusetts, and Rhode Island, but principally in Maryland and the District of Columbia. He everywhere made hosts of friends and commended himself to superiors and the people by his zealous attention to duty, carefully preparing his sermons, a difficult task for a foreigner, yet so faithfully fulfilled that few knew of the difficulty. He was so attentive to the sick and infirm, especially the poor, and so assiduous in the confessional that his reputation for sanctity was universal.

When obliged from infirmity of body to withdraw from active work, he was always ready to hear the confessions of the callers, and there were many every day in his last mission at St. Aloysius, Washington. When not employed in this labor of love for the neighbor his devotion to our Blessed Mother always put in his hands her Rosary, which anyone could see him reciting devoutly and with great recollection in the corridor before his room, many times during the day. At last mind yielded to the infirmity of body and he was compelled to yield to the great destroyer. Weakened in mind and body he passed away in this condition governed by his simplicity of faith even to the last.—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From Nov. 15, 1893 to April 15, 1894.*

	Age	Time	Place
Fr. Anthony F. Ciampi.....	77	Nov. 24	Washington, D. C.
Br. Joseph Brenner.....	42	Dec. 23	Prairie du Chien, Wis.
Mr. William Yenn.....	22	Dec. 26	" " "
Br. John McElroy.....	81	Jan. 15	St. Mary's, Boston.
Fr. Florentine J. Boudreaux....	72	Jan. 30	Chicago, Ill.
Fr. Patrick S. Murphy.....	39	Feb. 7	Frederick, Md.
Fr. Henry J. Votel.....	41	Mar. 6	Florissant, Mo.
Mr. Francis Simonitsch.....	18	Mar. 19	Los Gatos, Cal.

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**Requiescant in Pace.**

## VARIA.

*Australia, St. Ignatius' College, Riverview, Sydney.*—On December 5th, the annual distribution of prizes to the students of St. Ignatius' College, Sydney, by the Governor of New South Wales, Sir R. Duff, took place at the College. The *Sydney Herald* thus describes the proceedings:—

His Excellency the Governor and Lady Duff, Mr. Arthur Galton, private secretary, and Sir George Dibbs, proceeded to Riverview in a steam-launch. A second steam-launch conveyed a select few, whilst a special steamer which left Lime Street wharf was crowded with visitors, and the ordinary ferry-boat leaving a quarter of an hour earlier was almost as crowded. Besides these passengers numbers of visitors reached the institution by other means, so that altogether there was a very great gathering. No time was lost after arrival in commencing the business of the day, and very quickly the large college theatre or concert-room was filled to overflowing. On arrival at St. Ignatius' the Governor was received by the principals of the college, and escorted to the hall, the orchestra, which was under the direction of Herr Pechotsch, playing the National Anthem. The following gentlemen were amongst the visitors:—Mr. H. Copeland, Minister for Lands; Mr. R. E. O'Connor, Minister for Justice; Mr. T. M. Slattery (K.C.S.G.), Minister for Mines and Agriculture; M. d'Aunet, Consul for France; Colonel Bell, U.S. Consul; Dr. Higgins, Auxiliary Bishop of Sydney; Dr. Murray, Bishop of Maitland; Dr. Byrne, Bishop of Bathurst; Dr. Doyle, Bishop of Grafton; the Very Revs. P. Keating, S. J. (Provincial of the Jesuits); John Ryan, S. J. (Rector of the college); and J. Dalton, S. J.; Sir Patrick Jennings, Colonel Roberts, Messrs. L. F. Haydon and T. Dalton, Ms.L.C.; W. P. Manning (Mayor of Sydney); D. Donnelly, Ms.L.A.; and B. M'Bride (Mayor of Hunter's Hill).

The Rector read an address to his Excellency.

His Excellency, who on accepting the address, was greeted with prolonged cheers, made the following reply:—To the Very Rev. the Rector, the masters, and the students of St. Ignatius' College, Riverview. Father Rector and gentlemen—It gives me much pleasure to come among you to-day, and to show my appreciation of your generous labors in the cause of education. These labors, I am sure, need no encouragement from me, and I can only hope that now and always they will obtain as excellent a result as they deserve. I congratulate those to whom I am about to present the rewards of their industry and good conduct; and I trust their merits here will be an earnest of their success and usefulness when they leave these walls for a larger sphere of ac-

tion. I accept your cordial welcome to myself as the representative of her Most Gracious Majesty the Queen, towards whose throne and person I am rejoiced to hear your expressions of genuine and constant loyalty.

A dramatic and musical programme was then rendered by students of the college.

The Rev. Father Murphy, Prefect of Studies, read the annual report, which stated, among other things:—"All the candidates sent up by the college for the University matriculation and for the senior and junior public examinations have passed except two. In matriculation Gregan M'Mahon obtained the first place in first class Latin honors, and obtained also honors in Greek and French in the second class; Michael A. Casey obtained honors in the second class in French and in the third class in Latin; and James M. Roe obtained mathematical honors in the second class. In the competitive examinations, held at St. John's College within the University, scholarships were again this year won by three of our pupils—Gregan M'Mahon, James M. Roe, and Michael A. Casey. In the Senior Public Examination all our candidates passed. Two of the four—Joseph Haydon and John M'Evoy—obtained matriculation passes, and thus qualified also upon this examination for entrance at the University to the Faculties of Medicine and Science and the Department of Engineering. In the Junior Public Examinations also all the candidates presented by Riverview have been successful. Four of our pupils—George C. Dow, Bertie M'Evoy, Richard Lonergan, and Ewen Cameron—obtained matriculation passes. George C. Dow has won the rare distinction of an 'A' or first-class pass in all the seven subjects of examination, and obtains besides first place of all the 1,646 candidates in English. Bertie P. M'Evoy obtains a pass with six 'A's' and one 'B,' and obtains the University Medal for English, and is *Prox. Access.* for the University Medal in Greek."

His Excellency then presented the awards to the various prize-winners, accompanying each presentation with a word of congratulation. At the conclusion of this part of the proceedings, His Excellency, who received quite an ovation on rising to speak, said:—"Considering that this institution is not yet 14 years old, I think the progress you have made is marvellous, and reflects the greatest credit on the managers and the teachers who so nobly devote their time to the cause. The youth who comes here for education may truly say: "The lines are fallen unto me in pleasant places." He will find a college with the most beautiful natural surroundings. He will have the means of obtaining a sound education in any branch of literature and science. He has cricket and other manly games for his amusement. He may join the cadet corps and learn to be a soldier. He has an unrivalled scope of waters for boating. If his ambition be the Woolsack he can acquire eloquence at the debating society. Looking at the position all round, when I contrast it with many students who pass much of their time in smoky towns, I must repeat, in the words of the Psalmist, "Your lines have fallen in pleasant places," and I am glad to see that you seem to have taken advantage of them, because the

report of the Prefect, showing your success at the recent examinations, is far more eloquent than any laudations can possibly be. Now I have been asked to say a word to the students before they separate for the Christmas vacation. I congratulate them on the work they have accomplished. I hope all those who have obtained prizes will regard them as an encouragement for greater efforts next half. You will put your books aside, for some days at least, but I am sure you will take to some of them before you have been long away from this seat of learning. You will realize the truth of the words put into the mouth of Prince Henry, in that play which we have seen so well produced: "If all the year were playing holidays, to sport would be as tedious as to work," and realizing that, you will not, I am sure, allow your sport to become tedious. The man who truly enjoys his holiday will find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." That is the true spirit in which to enjoy your holiday. When you return to pursue your studies you will do so with renewed energy, and with determination to uphold the character of St. Ignatius' College. Remember always that the future belongs to you. The present generation must soon pass away, and in every calling we must have men of the rising generation to take their places. If Australia is to go forward, as she has hitherto done, it must be largely due to the conduct of the generation who are now entering manhood. I am sure this reflection must impress you with a sense of your responsibility, and make you work with a desire to become more useful citizens of the land of your birth and a credit to this institution.

*The Work of the Jesuit Fathers in Australia*, a glimpse of which is afforded by the abbreviated report which appears above of the proceedings at St. Ignatius' College, Sydney—when, on the occasion of the annual distribution of prizes at that great educational institution, His Excellency the Governor of the Colony, Sir R. Duff, was present and addressed some words of wise advice to the students—is undoubtedly of a kind to arouse feelings of pride and admiration in the breast of every friend of the Society of Jesus. Further light is, however, cast on the results achieved by the Fathers of the Society by a handsome publication which has just reached us, containing a description, illustrated by well produced engravings of the college just referred to. It appears that so recently as February, 1880, the Jesuit Fathers obtained possession of what was known as the Riverview Estate, 120 acres in extent, situated about four miles from the city of Sydney, on the Lane Cove River, an arm of the sea, and possessing a water frontage of one mile and a half. On a lofty plateau, two hundred feet above the river, the good priests decided to erect a splendid college after designs prepared by the well known Sydney architects, Messrs. Taplin, Gilbert, and Dennehy. Up to the present no less a sum than £40,000 has been expended by the Society on the college and the grounds about. It is interesting to know that besides pursuing the ordinary curriculum of such institutions, the students of St. Ignatius' are afforded every opportunity of perfecting themselves as citizen soldiers, the Government of

the colony having, in 1885, authorized the formation of a Cadet Volunteer Corps amongst the pupils. Not only do the Government arm and accoutre the corps, but they also supply a full supply of ball cartridges, and have granted a commission in the Australian military service to one of the Fathers, who holds the rank of captain and is responsible for the drill, discipline, and efficiency of the young soldiers. In the college grounds an excellent rifle range has been provided, and it may be taken for granted that, should the liberty or independence of Sydney ever be threatened, the boys of St. Ignatius' will do justice to the lessons of patriotism and soldierly virtue which they are receiving within its walls.—*Irish Catholic*, Jan. 20, '94.

*Austro-Hungarian Province, Innsbruck.*—Some improvements have been made here during the present year. The Infirmary has been changed to the middle of the building, and five comfortably furnished rooms, connecting with each other, are at the disposal of the infirmarian. A balcony has been built the full length of the old Nicolaihaus on the interior of the court, and one half of this veranda is roofed and walled with glass, so that the sick may have exercise even in winter. Four new bath-rooms with hot and cold water, and arrangements for a shower-bath in each, have also been completed.—There has been a falling off in the number of students of Innsbruck University, partly owing to the great strike of last year, partly to the severity of some professors in the examinations. All the faculties have been reduced in numbers except that of Divinity, where there is an increase. The Medical Faculty has lost over a hundred students, though it has superb new buildings, and is more favored by the state than any other faculty.—There are 42 Americans studying theology this year, of whom 6 are scholastics of the Missouri Province.

*The Colleges.*—As the colleges of Austria do not publish annual catalogues, it is difficult to give the exact number of students. The following is, however, very near the true figure. At Linz 200; Mariaschein 250; Szatmar 80; Kalocsa 550; Travnik 130; Kalksburg (Nobles 180, Commoners 30) 210. Of these but two are colleges in our sense of the word—Kalocsa and Kalksburg. Linz, Mariaschein, and Travnik are preparatory seminaries of the Bishops, something on the plan of St. Charles' College, Maryland. Szatmar is only a *convictus*, the students attending the classes of the State Gymnasium. Kalksburg is a College of Nobles. This year, however, they have begun to admit commoners. The buildings where the untitled boys lodge are separate, but the classes are in common. Besides these colleges, Ours direct three theological seminaries, Innsbruck, Serajevo and Klagenfurt. The Bishop is building a preparatory college at the latter place, which it is said he will entrust to the Society.—It has been officially announced that Ours will discontinue the college at Linz in a year or so. The reason is that the Bishop is building one himself, and as there is not room for two, Ours are retiring gracefully from the field.—The Austrian Province has decided to relinquish the Mission of

South Australia. Whether some other province will take its place, I could not learn.

*Visit of the Emperor.*—At the end of September, Emperor Francis Joseph came to Innsbruck to unveil the statue of Andrew Hofer, the Washington of Tyrol, and remained here three days. As he had not visited Tyrol officially in many years, the Tyrolese determined to make the event memorable. Besides the usual triumphal arches and flags, all the manhood of Tyrol turned out in national costume to honor the occasion. The enthusiasm was literally indescribable. No prince in the Middle Ages could ever have awakened greater manifestations of loyalty in his faithful retainers. Those who think that passionate devotion to a monarch is a thing of the past should spend a few weeks among these hardy mountaineers. And it must be confessed that the reign of the House of Hapsburg in Tyrol for the last five hundred years has been one long record of benefits to the church and people. The Emperor was moved to tears as the pageant swept by the palace, under a shower of flowers and vocal with the oft-repeated *Hoch!* In the course of his address the Kaiser said: "I know that there are such things as manufactured enthusiasm and purchased cheers; but no one can doubt the truth and depth of the present manifestations. The unbought loyalty and heartfelt devotion of my noble Tyrolese have made this day an era in my life." After the Emperor had unveiled Hofer's statue, the Archbishop of Salzburg dedicated it, and amid the thunder of cannons from the heights around, four mitred abbots intoned the *Te Deum*. To an American the whole celebration seemed a dream, in which the knighly effigies on the tombs in the churches, and the figures in the ancient pictures had suddenly come together to hold a mediæval revel. At the audience given to the high and mighty of the clergy and laity, the Kaiser spoke in the highest terms of the salutary influence of the priesthood on the people. When our Father Rector was presented, he informed the Emperor that he was superior of the largest theological seminary in the whole Empire. "You say too little," said the Emperor smiling, "you should add—the most celebrated and the best." This he said looking around at the assembly, and speaking with a loud voice, as if to impress the fact on those present. Considering the danger that always threatens the Jesuits in European countries, I may say—*forsan et hæc olim meminisse juvabit.*—From Mr. Fanning.

*Stella Matutina College, Feldkirch.* — In this college of the Society there is an institution which may be a novelty to many. The boarders are divided into two classes according to the pension they pay; that for the "upper ten" being \$200 a year, and that for their less wealthy fellow-students \$160. As far as the *Ratio* goes they are on the same level; but the line of demarcation is drawn in the rations, study-halls, dormitories, and playgrounds, which are all different. The system has been worked upon for a length of time, and with such satisfaction that there is question of introducing it into our very aristocratic College of Kalksburg, near Vienna. Another novelty is in vogue in our Colleges in Spain, of receiving and attaching a



number of poor boys to each Division, making them do various menial services for their keep and giving them no place of equality with the regular boarders except in the class-room, where they generally show their superiority.

*Belgium.*—The number of students in the thirteen colleges of the Belgian Province at the beginning of this scholastic year was 6507, an increase of 200 over those of last year at the same time. Namur, the only college having a course of philosophy, has 68 philosophers. Bruxelles and Liege have the largest number of students, 886 and 858 respectively. Of the 6507 students 954 are boarders, 578 half-boarders, 4975 day scholars. As regards the different courses 3320 are in the Latin Course, 1438 in French, and 1600 in the elementary course, while 149 are in the Superior Course of philosophy, Natural Sciences, or Higher Mathematics.

*Louvain.*—A fire broke out on March 7, Feast of St. Thom. Aq. at 10.25 P. M. Some neighbors by kicking on the front door and shouting as loudly as they could, woke the community. The fire had just started; for a few students, who had passed by but a few minutes before, singing "Frère Jacques, dormez-vous?" had not noticed it. Owing to the prompt action of our Minister, Fr. de Wouters, aided by a few scholastics, among whom two Irishmen and an Australian were conspicuous, the fire was soon mastered. The police force, which is at the same time the fire-brigade, was on the spot at 10.40 P. M. All the while, the scholastics were saving the chemical substances, the collections of natural science, the physical instruments, etc. At 12.30 P. M. the fire was out. The damages by fire and water will amount to about \$1000 (5000 francs). The fire originated in the chimney of a small furnace in the chemistry class-room, where distilled water had been prepared during a great part of the afternoon. The professor of chemistry went at 8.30 P. M. to see whether everything was all right and did not discover anything unusual. From the chimney the fire was communicated to the beams close to it, and so on to the roof. I record only one little incident, viz., the fact that a philosopher, notwithstanding all the noise, kept on sleeping very soundly and did not know anything of the fire.

The workmen have begun to dig the foundations of the theologians' new class-room. The old one is too small to accommodate the increasing numbers. There are about 80 externs—religious of other congregations—who come to our scholasticate for their philosophy or theology. All, except one, follow the short course. Two of Ours teach at the American College; one in Moral Theology, the other in Scripture.

*Mons.*—The plans for the rebuilding of the burnt part of the college have been sent to V. R. Fr. General. As soon as they will be returned and duly approved, the men will begin their work. It is hoped that the new building will be ready for the beginning of the next scholastic year.

*Antwerp.*—We are glad to inform our readers that the widely spread report of our college at Antwerp being burnt down is not true. It is true, that a wing of St. John Berchmans' College, at Antwerp, was destroyed by fire. This college is an Archbishopial Institution, started about two years ago by the Cardinal Archbishop of Mechlin, and is exclusively under the management of secular priests. The name of the college may have led to a misunderstanding abroad, as it often does even in Belgium.

*Congo Mission.*—Fr. Van Henckxthoven, Superior of the Congo Mission, has left his companions at Kimoenza and has made a new settlement at Mukisanti, at the intersection of the Inkissi River and the projected railway from Matadi to Leopoldville.

*Die Katholischen Missionen* for March contains a lengthy and appreciative account of the life and labors of Father Constantine Lievens, S. J., who died at Louvain, Nov. 7, '93, at the early age of thirty-seven. During the five years he was on the mission among the Khols in Western Bengal it is estimated that he baptized as many as 25,000 pagans.

*Boston, The College.*—The retreat given to the students by Father Fulton was eminently successful. The boys were delighted and edified. Father Fulton paid them a public compliment on their punctuality and attention, and told them he had never met better boys. The interest in the various societies and sodalities is growing daily more and more intensified.—We are pleased to state that interest in Dramatics is steadily increasing. The society has determined to hold special meetings once a month. These meetings will be open to the entire school, and will be prepared for with a view of exciting a more general interest in the work of the society. The program for the first meeting is: *Debate*—Resolved "that the Dramatic Society has been detrimental to the College Plays." *Essay*—"On Acting." *Speech*—Selected. *Scene*—"Merchant of Venice," Act IV. Scene I. *Criticisms.* The "Stylus" has questioned the utility of the Dramatic Society on its present lines; hence, the above subject of Debate was chosen for the Public Meeting. "King Robert of Sicily" by the younger students, which was to have taken place during Easter Week, has been postponed until the first week in May. This was necessitated by the fact that a week or so ago Thomas F. Sullivan who is to enact the role of "King Robert," fell and broke his arm. The students of the collegiate classes have re-established the "Stylus," which was discontinued above five years ago. It is published monthly, and at present there is no difficulty in filling sixteen pages with college news and essays. The work is so distributed that no student is called on to contribute more than two columns monthly. The more important work of the class-room consequently is in no wise injured. The Alumni have welcomed the new "Stylus" enthusiastically.—*Letter from Mr. Boone.*

*The Church.*—The Young Men's retreat was most successful. All the elements combined harmoniously to bring this about. The preacher, the partic-

ipants in the sacred music, the phenomenally fine weather, the Committee on retreat, all contributed their share and deserve the gratitude, not only of the association, but of the many young men and old, who availed themselves of this week of grace for their religious amelioration. The V. Rev. Fr. Provincial, Father William O'B. Pardow, S. J., certainly had a most practical demonstration of his absorbing oratory, as the array of bearded faces was not confined to the pews, but gradually occupied every available space of the Church. The calculation is that there were about fifteen hundred participants. And this, be it remembered, when the young men of St. James' parish were being addressed by the Paulist Fathers, and our other neighbors of St. Francis de Sales had only a month ago had a similar retreat. We subjoin the series of discourses: Sunday, March 11, "The Life of the Soul;" Monday, March 12, "The Battle for God;" Tuesday, March 13, "The End of the Struggle;" Wednesday, March 14, "The Weighing of the Works;" Thursday, March 15, "The Prison House of God;" Friday, March 16, "The Father's Home."

The Mass for the general Communion was set for 7.30 on Palm Sunday. Although many of the members had to come from great distances,—one actually walking all the way from Revere,—they were bound not to be derelict at this solemn hour. Needless it is to speak of the inspiring spectacle which this mass of earnest and devout men, still in the flush of youth or ripened and respected in years, presented as they knelt at the communion rail.

After the Thanksgiving, the committee had prepared a simple and sufficient luncheon which was partaken of in the College gymnasium. Strolling up and down, whilst disposing of their sandwiches and hot coffee, the members enjoy this annual meeting of old friends, devoid of formality, whilst the conscience, too, is light and joyous, its duty discharged and holier purposes conceived afresh—more than they do their most elaborate reunions. Since the Y. M. C. A. of Boston College gives such certain evidence of its solid Catholic character, have we not reason to feel proud of it, and offer it our warmest congratulations?—The Association although not quite escaped from its teens, has already found its historian. In the *Brochure* published as a souvenir of the late Reunion in Mechanics Institute, we have not only the narrative of events connected with the Y. M. C. A., but a picture gallery which we think unrivalled in every respect. If above, we have had occasion to compliment the gentlemen on their asceticism, we are now justified in paying a tribute to their aestheticism. The volume deserves widest distribution throughout this country and also in Catholic centres abroad.—*Condensed from the Church Calendar.*

*League of the Sacred Heart.*—The First Friday of March, Fr. Zulucta's, S. J., "Choral Devotions" were introduced. A full church gives hope that congregational rendering is a surer way to recommend devotion to the Sacred Heart. We have introduced an emblem of recognition for the Associates in the form of a button worn in the button hole by men and by a pin attach-

ment by women. Its features are an enameled surface with a central heart in red; "thy kingdom come" arranged in the outside circle in blue; the letters L. S. H. on the three arms of a white cross breaking the outside blue circle; and the monogram, I. C., Immaculate Conception, on the remaining arm of the cross. The associates are proud of their emblem, and have many occasions, in answer to inquiries, to explain what is the League of the Sacred Heart.

*California, The New Provincial.*—Rev. Fr. Sasia left New York early in November via Havre for Fiesole. On the voyage he was severely injured in the thigh by a falling spar which kept him confined in a Paur Hospital for a whole month. After spending two weeks with V. R. Fr. General he was proclaimed Provincial of our Province of Turin on January 14, after an absence of more than 25 years from his native land. The loss to our mission of such an active and efficient laborer is only compensated for in the hope that he will be even better able to advance its interests and those of the whole Province in the higher position he now occupies.

*St. Ignatius College.*—During the severe business depression prevailing through the winter, flocks of poor people came to the college for help. At one time, for many days together, they numbered 350 or 400. The brothers had orders that none should be sent away unaided. That the fathers could help so many at the doors of the college and many more at their homes, despite the very hard times and the fact that the college tuition is now free, is only another argument, if such were needed, that the very best of securities is a loving trust in Divine Providence. The college boys entered with zest into the efforts of the fathers for aiding the distressed and brought clothing and provisions capable of filling several wagons. At present things are looking more promising.

*Santa Clara.*—Fr. Riordan, our Rector, and Fr. Culligan the Minister, are making some very desirable improvements around the college. The boarders have increased by about 15 or 20 since Xmas. The prospect for next year is promising. There is a plan, hardly yet matured, of having a Santa Clara College day at the Mid-Winter Fair in San Francisco. It may take the form of joint Commencement Exercises with St. Ignatius College.

*Canada.*—Very Rev. Father Renaud, Superior General of the mission left Montreal for Fiesole, at the beginning of March, having been summoned thither by Father General. Father George Kenny, Superior at Guelph, is acting Superior General during Fr. Renaud's absence.—Our church at Sudbury was destroyed by fire on Good Friday.

*Manitoba, St. Boniface College.*—At the request of the editor of a local paper Fr. Drummond has written a valuable article entitled, "Why I am a Catholic." We trust it will be reprinted and circulated far and wide as it must do great good.

*China, Learning Chinese, The Yan-Chee-Chaw.*—At home I have my little A-lok, the sacristan's little boy of six, who lives here with his papa, and "reads books" with the Chinese master. I go down in the afternoon, and repeat with A-lok what he has read during the day, for A-lok has a delicate ear for the different tones, and a very clear pronunciation; and I hope by dint of frequent repetitions to acquire a correct pronunciation. The book that A-lok reads is a Chinese classic which has been for centuries used throughout the Empire as the first book for children. The children, of course, do not understand a word of it, as it is composed in verse, in a most crabbed and concise style, and is not easy to understand even with Father Zottoli's translation. It was composed more than fourteen hundred years ago, and as the Cantonese pronunciation is different from the pronunciation of the language of that day, the rhythm and rhyme of the verses are only partly preserved as the work is read here. It is called the *Three-letter Poem*, for all the phrases have just three letters. Two phrases of six words make one verse, and the verses rhyme in couplets. It is called by the children *Yan-Chee-Chaw*, as those are the first three letters. The *Yan-Chee-Chaw* begins with the solemn assertion that man's nature is originally good, so that all men are alike by nature, but different in morals. It then proceeds to insist upon the necessity of children and youths acquiring instruction, in morality as well as in literature, and adduces the example of Mentius and other great sages of the past. Next comes some fundamental information; the cardinal numbers are given, that is, unity and the different powers of ten up to ten thousand, which is their highest denomination, though they can express any number higher by duplicating and reduplicating ten thousand. Then are mentioned the three powers, heaven, earth and man; the three luminaries, the sun, moon and stars; the three moral relations, between prince and subject, father and child, husband and wife; the four seasons revolving without end; the four points of the compass; the five cardinal virtues, mercy, justice, civility, wisdom, fidelity; the five cereals eaten by man, and the six animals which man eats (the horse and dog are mentioned, but the cat and rat are slighted); the seven passions; the eight musical instruments; the nine degrees of consanguinity; the ten domestic or family relationships. It then goes on to speak of the different classics to be studied, and gives a short resumé of Chinese history; the industry of Confucius and others are referred to, and with regard to the great works of the past, the boy is counseled in words very similar to those of Horace "nocturna versate manu, versate diurna." The poem closes with a spirited exhortation to diligence and energy. "The dog keeps the night, and the cock rules the morn; and you, if you do not study, how can you be called a man? The silk-worm spins its silk, and the bee makes its honey; a man who does not study is not of the value of these creatures. Then, my boy, study; and you, man, work, serving your prince and doing good to the people." And so it goes on, the famous *Yan-Chee-Chaw*, which A-lok sings out so sweetly and clearly.

Our little community has had considerable variety during the fall and win-

ter. In October we had a visit from a Jesuit, which is a great variety for us. The visitor was Fr. Heude of the Shanghai mission, who was taken ill on his way back home from Manila. He had spent a year in the Philippines studying the natural history of the islands, for his occupation as marked in the catalogue is "vacat historię naturali." As Macao is the "Sanitarium of the East," he soon recovered here and continued his voyage to Shanghai. In gratitude for our hospitality he promised to send us a set of his works, and I promised myself some interesting reading, for his conversation had raised my expectations to look for no ordinary treatment of the subjects which his published works deal with. And so, when the books came, they were indeed no ordinary works. His first work is on the fresh-water mussels of the Yangtse Valley; it is technical from the beginning to the end, that is, it has nothing but technical descriptions of new species and varieties. The work was printed in Paris and has magnificent plates representing the species described. His other works appear in the first volume of what is entitled the "*Natural History Memoirs of the Jesuits of the Shanghai Mission.*" Besides a monogram of Fr. Heude on turtles and another on snails, the first volume of the *Memoirs* contains the result of another father's study of the Chinese wax coccus Pe-la. The second volume of the *Memoirs* has not yet been published, but is about ready for the press. The work is printed by the Shanghai Mission Press, and does not seem to be inferior to Fr. Heude's first work, which was printed in Paris. If I were rich, I should send a set of Fr. Heude's works to the St. Louis University, to show the philosophers and others what excellent scientific work is still done on the missions. The Jesuits are still the scientists of the East.—I have not written anything of late for publication, as I have been devoting all of my spare time to Chinese. I shall be well advanced in the language by the time I begin theology, and I shall have some time for other things. Of course, my study of the language will naturally continue without any special effort, if I go to Shanghai for theology.—We have in Chinese a great many Christian books, chiefly the works of Jesuits and of native priests formed by Jesuits. The catechetical, controversial and ascetical books are very numerous, and date back as far as the time of Frs. Ricci and Verbiest. The writings of those early fathers are very elegant, as they were intended for the great mandarins of Peking; but most of the works since then have been written in an humbler style for the common people, who cannot understand the classical writings. It seems that the Jesuits are looked up to by the other missionaries for their scholarship in Chinese. A French missionary apostolic recently published in Hong-Kong a translation of the four gospels, but the superior of the printing-house told me that the translation was not a good one, and he excused the author by saying that a poor missionary alone has not the facilities of our fathers.—From Mr. Wm. L. Hornsby.

*A Memorable Anniversary.*—Last summer the Techeuly Mission celebrated the fiftieth anniversary of the missionary labors of Fr. Gonnet in China. The

venerable father, now seventy-eight years old, was for twenty years superior of the mission of Kiang-nan, and then of the mission of Tcheuly till 1884, when Fr. Becker succeeded him. It is worth recording that Fr. Gonnet is the first Jesuit of the new Society that spent fifty years in China, and that there were only four others of the old Society that lived that long in China since the days of Fr. Matthew Ricci. The Society celebrated its fiftieth anniversary in China, in 1889.

A curious organ is to be seen at the Jesuits' Church at Shanghai, China. It was manufactured by a native, a brother coadjutor of the Jesuit order. The pipes of the instrument are in bamboo wood instead of metal, and the sonority is of an incomparable sweetness, "angelic and superhuman," says a correspondent, and such as has never been heard in Europe.—*New York Tribune*.

*Constantinople*.—The college of Saint Pulcheria has been transferred from the province of Sicily to that of Lyons. At present the college is closed, a part of the building is used as a residence, the rest has been let. This residence now forms part of the mission of Armenia, which is one of the missions of the province of Lyons. It is the residence of the superior of the mission. The two fathers stationed there have a church and are employed in the work of the ministry.

*England, Transfer of the Mission of Zambesi to the English Province*.—Under date of Dec. 8, Father General writes from Fiesole:

Reverend Father in Christ, P. C.

At length, after many delays, something can be definitely settled about the Zambesi Mission. Now that the Missions of Jamaica and Honduras have been made over to the Maryland and the Missouri Provinces, the English Province will be able to take up and help forward that of Zambesi. Consequently on this day, the feast of the Immaculate Conception, I commit the care of the Zambesi Mission to the English Province, and I pray God, our Lord, that this assignment may prove to be for the greater glory of God and for the greater spiritual profit both of the English Province and of the Zambesi Mission. . . .

God grant this Mission may be one of the most flourishing in the Society and fully worthy of the ancient fame of the Society. And this it certainly will be, if all the Fathers who are told off for that Mission are filled with the true spirit of the Society. . . .

For accepting this Mission I thank your Reverence and the English Province, and I bless you from my heart.

I commend myself to your Holy Sacrifices.

Your Reverence's servant in Christ,

LEWIS MARTIN, S. J.

In these few and earnest words our Very Reverend Father General announces the last and one of the most important departures of our Province.

While handing over to our brethren of two Provinces in the United States the Missions of Jamaica and Honduras, around which so many memories have gathered, we have confided to us the newest expansion of our great Empire, hallowed, in days gone by, by the labors of our Fathers in the old Society.

At present 20 Fathers, 8 scholastics, and 18 lay-brothers are on that portion of the Mission now belonging to our Province, distributed among St. Aidan's College, Dunbrody, and eight or nine stations. In the Portuguese portion there are 7 Fathers and 9 lay-brothers distributed among five stations.—*Letters & Notices.*

*Lord Salisbury and the Objects of the Jesuits.*—The following clipping from the *London Standard*, Dec. 13, '93, is not without interest :

In the House of Lords the Earl of Kimberley, speaking of the outrage in the French Chamber, said : Before we enter upon business I think I may say that it is our unanimous wish to join with the other House in expressing our sympathy with the French Chamber on the occasion of the atrocious outrage perpetrated there. Therefore, if the House approves, I think a communication will be made from this House to the French Chamber and to its President, expressing our sympathy with them in what has occurred, and our horror at the occurrence.

The Marquess of Salisbury said : The proposal of the noble Earl will meet with universal adhesion, as did a similar proposal in the other House. I think that the Government has taken a very suitable and graceful course in expressing sympathy with the French Chamber, which has been exposed to a danger from which other Legislative Assemblies are not altogether free. There is something very special about these outbreaks of bloodthirsty disorder. It was bad enough 300 years ago, when assassination took its rank among the political weapons of the day. These people struck at their opponents. They murdered people whose disappearance was of real importance to the politics of the time. The murders of Henry IV. and William the Silent seriously affected the political aspects of the time, and the blowing up of this House of Parliament, if it could have been effected, would have done much to further the object of the Jesuits. But the peculiarity of these murders at Barcelona and Paris is that they are absolutely without object. They merely represent a love of blood and a desire to create suffering among others. I am, however, very glad that the Government has given expression to the deep horror which we all share, and I can only venture to add that the expression of that deep horror has not been entirely without effect if it has given a pledge that if there be international means by which this evil can be eradicated we shall not be backward in taking our share in putting them in action.

*London.*—In the great Lenten Mission the Society took the numerical lead of all the Religious Orders engaged in it. There were nineteen of Ours employed in it, seventeen Passionists, thirteen Redemptorists, and six Dominicans.



*The Month.*—Father Clarke, now Rector of Wimbledon College, has resigned the editorship of *The Month*, and is succeeded by Father Gerard, late prefect of studies at Stonyhurst.

*Father Stevenson receives a degree from the Presbyterian University of St. Andrew's.*—The inauguration of a Catholic, in the person of the Marquis of Bute, as Lord Rector of the University of St. Andrew's, an event sufficiently marked in itself to arrest our attention, acquires an additional interest when viewed in connection with an incident with which it was accompanied. That northern seat of Calvinism, the scene of the murder of Cardinal Beaton, and the favorite residence of John Knox, had the courage and the courtesy to bestow the honorary degree of LL.D. upon the Rev. Joseph Stevenson, S. J., the first Catholic priest upon whom that distinction has been conferred since the days of the Reformation. His reception during the whole of his visit was most gratifying. Kindly and cordial everywhere, it was eminently so in the hospitable residence of Principal Donaldson, the official head of the University, in which it was the privilege of Father Stevenson to be domesticated during his visit. In addition to this act of friendly courtesy, a marked attention was paid to him in all festivities, official and domestic; and though he wore the gown and biretta of the Society, both in public and in private, during the whole of his visit, no expression of any kind showed that the innovation was resented either by the University men or the citizens. The *Dundee Advertiser*, of November 23, 1893, on the day after the conferring of the degree says: "The Rev. Joseph Stevenson, S. J. (in his scarlet robes), reminded one very much of the late Cardinal Manning. A well-known Roman Catholic, his works of historical research have been many; and the students showed their appreciation by vigorously cheering the old man of over eighty-seven as, with his new honors heavy on him, he picked his way back to his seat."—*Letters & Notices.*

*Death.*—Father John Walford, well known to Ours at Louvain from 1875 to 1878, died January 9th, 1894, at Roehampton.—R. I. P.

*Father Duranquet, Anecdote about the late Rt. Rev. William Clifford, Bishop of Clifton.*—In the year 1835–1836, Father Duranquet, then only a postulant for admission into the Society, was a guest of the Fathers at the College dei Nobili, and was attending the Roman College. Two other strangers had also rooms at the Collegio dei Nobili, the late Abbé de Faloux, since Cardinal, and a young Englishman by the name of Blount, I think. Lord Clifford had then one of his sons at the College, he might have been fifteen or sixteen years of age, and was a boy who gave every satisfaction. On a Sunday afternoon, Father D., being curious to assist at the explanation of the Christian Doctrine, which was given to the boys by the Spiritual Father, went to the organ gallery, where he could hear and follow everything without being noticed. It happened that the Father called upon Clifford to answer questions on Christian Doctrine. To my great astonishment the Fa-

ther seemed to do all he could to confuse and expose him most unfairly, and paid him no great compliment afterwards. As I was on intimate terms with the good Father, who appeared to me not to have been very kind on that occasion, I could not help making some remarks to him about it. It surprised him that his rough treatment of the boy had been witnessed by a stranger, but was very glad to have an occasion to explain the matter. He told me it was at the request of the boy himself that he had taken an opportunity to mortify him, and that afterwards on asking him whether he was satisfied, the boy confessed that it had been pretty hard, but that he was very thankful.

In 1835-36 there was only one of the Cliffords at the Collegio dei Nobili; it is easy to make out who it was, and when he dies his friends will be edified at this anecdote of his youth, which I could not allow to be lost.—*Letters & Notices.*

We are indebted to the January number of the "Letters & Notices" for this story of the late Fr. Duranquet. We beg leave to inform the editor that the good father is no longer *cur. val.* at Woodstock. He died in December, 1891, and his obituary will be found in the LETTERS for March, 1893.—Ed. W. L.

*Fordham, St. John's College.*—The college numbers now 175 boarders and 70 day-scholars making a total of 245 in daily attendance. There is a gradual advance in the standard of the classes and more serious application is visible among the maturer students; studies are progressing slowly but steadily and give well grounded hope of future excellence among the students.—Feb. 2, the Feast of the Purification, is Sodality Day at Fordham. All the students went to Holy Communion at the 6.30 Mass. At 9 o'clock, just before the solemn high Mass, there was a reception of fifteen new members into the Sodality of the Blessed Virgin by Rev. Fr. Rector. In the evening was held the Literary Academy in honor of our Blessed Lady; it is truly a very beautiful celebration. On the stage of the College Theatre is placed a fine statue of our Virgin Mother, of heroic size; the stage is adorned with all manner of festive hangings tastefully arranged, while plants and flowers are grouped about the pedestal of the statue; candles and the electric lights illumine the scene with brilliant effect. Forming a half circle at the feet of our Blessed Mother sit eight students representatives from the four different sodalities of the college. These chosen sodalists read various carefully prepared essays, poems and fervid compositions, all in praise of the Blessed Virgin Mary. Sacred music and hymns to the Queen of Heaven are interspersed and at the end the whole college rises *en masse* and sings the "Magnificat" in soul-inspiring tones. These exercises last one hour and are very devotional and impressive, for they are a public and very warm profession of love for the Mother of God by our college students. Fr. Rector closed the celebration by a few words of exhortation.—There is a good deal of solid piety manifested by our boys; each student is obliged to go to confession once a month and there are six days of general Communion during the class year; yet thirty or forty approach the Holy Table every Sunday and many are weekly communicants. The devotion

of the Sacred Heart is specially noteworthy among the older boys, many of whom wear their badges continually, and the Communion of Reparation on the First Friday is well attended.—The Dramatic Society is getting ready the “Merchant of Venice” which it intends to present to the public during Pentecost week.—Our Public Debate will be held in May.—Congregational singing has become a great success at Fordham; the boys enter into it with a good will and make the chapel ring with their full, hearty notes of praise. This means, of course, a good deal of labor and zeal on the part of the prefect of music.—This year all the students, philosophers and day-scholars included, are obliged to drill. The boys are under arms three hours a week and their battalion makes a good display upon the college campus.—A great deal of useful work has been done in the boys’ library. Scattered books have been gathered together, many volumes were renovated and the whole library has been re-catalogued, and the new catalogue is with the printer.—The health of the whole college has been something wonderful; there has been no serious sickness during the past two years among our students. For this favor we thank much the glorious St. Joseph under whose protecting care the temporalities of the college have been placed. Our good brother infirmarian has co-operated very zealously with our heavenly patron.—Last September we admitted to the college a little boy somewhat under age, Dudley Montgomery, a Protestant, in the hope that through the boy we might win over to the true faith his invalid mother, who seemed to be well disposed. This lady was an Episcopalian and has been suffering from a grievous malady which is stealing away her life; she did not wish to see the secular parish priest, but readily received visits from the Jesuit father, who taught her little son. In a few months she was baptized in the Catholic Church and made her first Communion. Her little son, Dudley, will receive baptism on Easter Sunday. The mother has since been anointed by Fr. Bergan. All was done with the approbation of the parish priest: thus the grace of God triumphed and souls were saved by what appears to us as a mere accident.—Few persons even of our own province appreciate aright the immense vantage ground for good we possess in St. John’s College, Fordham; seventy-five acres of choice land with seven spacious buildings, situated within the corporate city of New York, at an easy distance by steam-car, trolley and elevated railroads to its most busy centres, yet so delightfully located that it enjoys all the peace, privacy and healthful surroundings proper to the country.—Columbia College is said to have purchased property towards this part of the city, and the New York University has secured land on Fordham Heights, so that this district seems destined to become the educational centre of our great commercial metropolis.

*France.*—Our colleges have not been disturbed except at Toulouse, where the university caused us for a time some trouble, but now all is peaceful. By acting prudently much good is being done by our colleges, by preaching, and especially by the houses of retreats, the associations of men, of youth, and of

workmen.—At Toulouse a new day school has been opened within the city limits.—At Lyons a preparatory school to the military school of St. Cyr has been established on the heights of Fourviere. This will be transferred later to a building, in process of construction, across the Rhone in the “quartier des Broteaux.”—The preparatory school for the navy which the fathers of Paris have at Jersey will soon be transferred to a new site adjoining our scholastic there. This school has always had remarkable success in the public examinations.—An Eiffel tower, nearly 200 feet high, is in process of construction at Jersey, which will serve for a meteorological observatory. Père Decheverens will have charge of it.—Our fathers at Paris have purchased a large amount of property which they will use for different good works, especially for the workmen. At St. Etienne, in the Province of Lyons, a large building has been erected for the same object.

*Province of Champagne.*—Fr. Paul Motte has been appointed Master of Novices at Gemert. He has under him 24 scholastic and 18 coadjutor novices. Many of Ours were employed during Lent in preaching in the cathedrals and large churches and a great mission was given in the manufacturing town of Châtellerault.

*Death.*—Père Theodore de Regnon died suddenly at Paris on December 26, 1893. Though remarkable for his wit and love of fun, he was a serious thinker and distinguished writer. He was during the great part of his life professor of physics in the scientific school of St. Genevieve, better known as the Rue de Postes. It was not till his fiftieth year that he began to write, but his books, though on serious theological and philosophical subjects, have had a wide circulation and have been much esteemed. His “*Metaphysique des Causes*” has been praised by the most distinguished writers even those of the French University. This success was due, doubtless, to diligent and attentive reading through many years, but also to his clear style and the happiest choice of words to express his ideas. We are glad to announce that his “*Third and Fourth Books on the Most Holy Trinity*” are soon to be published.—R. I. P.

*Frederick.*—*The Novitiate* still continues to be blessed by the acquisition of new aspirants. In the beginning of the year the number of brothers had been reduced to one; and the outlook for vocations seemed very discouraging but hope has been renewed by the reception of two novices and five postulants. The scholastic novices are now more numerous than at any time in the history of the province; there being at present 57: 16 of the second and 41 of the first year. Of late both juniors and novices have been striving hard to give a cheery aspect to the new villa and the surrounding grounds. They do not seem to regret the loss of “*Araby*,” although in many respects it is by far superior to “*Groff Park*.” The building is of brick and quite substantial and roomy. A large hall 40 by 80 feet, ample enough for indoor games, extends through the centre. On either side of this are eight large rooms. During the summer vacations these will be devoted to the exclusive use of the novices,

servicing as chapel, kitchen, refectory, and dormitories. The view from the cupola of the house is charming. The city and valley seem to expand before you, while the range of mountains can be distinctly traced for many miles.

*St. John's Church and School.*—The triduum in honor of our blessed martyrs were carried out with all the solemnity possible. V. Rev. Fr. Provincial presided over that in honor of Blessed Rudolf Acquaviva and companions. During both the triduum the people attended in large numbers. The Holy Week services also were witnessed by large congregations. It may be that an ominous warning produced the desired effect. They had been told that if they did not evince their appreciation the services of Holy Week would be discontinued in the church and in future be held in the chapel of the Novitiate from which externs would be rigorously excluded. However, the threat cannot account for the large number of Easter communicants, which far exceeded our highest calculations.—Brother Whelan is striving hard to raise the standard of the school. Recently the boys played "Pinafore," and "Damon and Pythias," a second time by request, in the public opera house and elicited praise from most unexpected quarters. Brother Whelan has succeeded in introducing the military drill, and now St. John's Cadets are quite a feature in quiet Frederick.

*Georgetown University, School of Arts.*—Our students seem often from their exterior deportment to be lacking in true piety and devotion. That this is not really so, but only in appearance, is evident to those who know how prompt they are to respond to any appeal made to them, and how, of their own accord, they come forward to propose a communion, or some devotional practice. This true spirit of real devotion has shown itself lately in the students of Mr. Rose's class of their own accord going to communion as soon as they heard of the death of his mother, and again at the beginning of March when some students proposed that a visit be made to the chapel every day and the Litanies of St. Joseph be recited. This was left entirely free and a good number made the visit together during the whole month. To encourage this devotion a new statue of St. Joseph was purchased and placed over the altar in the north transept. The exquisite statue of our Lady of Lourdes which was presented to the college by the late Mrs. Coleman, was put up on the transferred feast of the Annunciation in the Collier Study Hall. A little celebration was gotten up for the unveiling with verses in Latin and English interspersed with hymns to the Blessed Mother and short addresses by Father Daugherty, in Father Rector's absence, and Father Frisbee. The students took a real interest in the celebration and paid themselves for the beautiful bracket which supports the statue. Again, two brothers were sent to the college who, though baptized Catholics, had become Episcopalians. Nothing was said to influence them in any way, but last summer the younger made his abjuration and received his first Communion. His great prayer was that his elder brother might follow his example. A short time ago of his own accord this elder brother asked to be

instructed. On Holy Thursday he made his abjuration and received his first Communion.—It has been determined by the Faculty to introduce a modification into the curriculum of the College in so far as regards students who intend, after graduation, to follow a course of engineering. They will be allowed, after the Freshman year, to substitute for Greek the study of drawing, chiefly mechanical, and descriptive geometry. In all other respects their course will remain unchanged, and its successful completion will be rewarded with the degree of B. S., instead of B. A., which is, at present, the only lower degree granted in the College. The purpose of this step is to enable our graduates to omit the first two years of the engineering course in the great technical schools of the country. This has, it is true, already been achieved in many cases, since the chemistry, physics and mathematics to the end of calculus, as given in Georgetown even to the classic students, are found to be fully equivalent to the same branches as exacted from technical students elsewhere. This fact is surely a high testimony to the thoroughness of our scientific instruction—one, indeed, which could probably be attained by very few other classic colleges. But the conditions hitherto found necessary to be assumed (shopwork, mechanical drawing, and descriptive geometry) have been found so arduous as to make the completion of the full course of engineering in two years a task of great difficulty, except for the most robust in mind and body. By the contemplated change, what was before difficult will become easy.

The Hon. Edward D. White, who has just been appointed Associate Justice of the U. S. Supreme Court is an old student of Georgetown having been at the college from 1857-1861. The "College Journal" with the March number presented all its subscribers with an excellent portrait of the new judge.

*The Observatory.*—Three publications are now in press. These three will make one volume with those already published. This volume will describe the "Various Applications of the Photochronograph."

We hear that an "Atlas of Celestial Charts with Catalogue" is in preparation. These charts are designed for a special investigation in astronomy and will be published in four series by Mr. Dames of Berlin. The plates are now being engraved in Bonn by the same firm which made the famous charts of the Bonn University.

The latest publication of the Observatory, on the Reflecting Zenith Telescope by the Rev. Father J. Algué, S. J., has been favorably reviewed in the *Zeitschrift für Instrumentenkunde* (n. 3, 1894). This is the standard journal in Germany treating of the construction of Instruments. The reviewer gives on five pages a well written account of this instrument, which cannot fail of making it known to the professional men all over Europe. The article is on the whole a faithful abstract of the observatory publication and is accompanied by two well executed illustrations.

Father Hedrick has been elected a member of the Philosophical Society of Washington.

*School of Law.*—The three series of public intercollegiate debates between the students of the Columbian Law School and the Georgetown Law School have been held. All were largely attended, indeed the halls were so closely packed that many were turned away. Georgetown won on all three occasions. The victories were such that cannot fail to do the Law School good as the Columbia School is older and larger than ours; but the college has also benefitted by the debates, as most of the students who represented Georgetown were from Georgetown College and showed the superiority of their classical training. A gentleman was heard to say at the close of the second debate, I shall send my son next year to Georgetown since there can be no doubt of the superiority of the training the students receive there. Many of the college students were present at these debates and at the second debate the College Glee Club and Banjo Club helped to make the entertainment enjoyable.

*German Province, The Jesuit Laws and the Reichstag.*—When the old Jesuit law, after the first and second reading in the German Reichstag, was repealed by a great majority of votes, some English and American papers thought that the battle was then won, and that the return of the German fathers was a settled fact. This is, however, not the case; their return is, as yet, very questionable. For one must bear well in mind, that the new proposition in favor of the Jesuits must be read a third time in the Reichstag, and that then many of the anti-Catholic parties may possibly not abstain again from voting as before, but vote against the repeal, especially, if they are prompted by some in authority or by their Protestant friends. And even in case the Catholic party should be victorious a second time, their victory would be incomplete, as long as the new proposition has not obtained the sanction of the Bundesrath. Moreover, not one of the least impediments now is the rage of the Protestants, especially of the Evangelical "Bundesbrüder," who are moving heaven and earth, to keep the hated order out of the fatherland.—In the city of Wesel, a few days ago the Protestant ministers spoke even from the pulpits in the most exasperating terms on this subject, begging their flocks to take part in the "Massenpetitionen" petitions against the return of the Jesuits.—From Aix-la-chapelle the Government expelled lately one of Ours. Fr. A. Andelfinger, had arrived there, to give a course of lectures chiefly against the social Democrats, and as there was no hall large enough to hold the audience, he chose St. Nicholas Church for the purpose. The father supposed that his lectures, under the title of "religiös-wissenschaftliche Vorträge," would be tolerated by the Government. He said: "The Democrats live like dogs and die like dogs: Sie leben wie die Hunde und sterben wie die Hunde." In such a powerful way did he speak against them, that the Democrats present cursed and gnashed their teeth, although in church. When the father had ended, and was wending his way back to the hospitable home of Mr. Commerciewrath Beissel, the police followed him from a distance and marked the house he entered. Next morning the "Polizeicommissär" paid

a friendly visit to our missionary, asked his name and profession, and as this was frankly told, ordered him to leave the country. Herr Beissel and Oster, two prominent citizens and great friends of Ours, proceeded at once to the "Polizeipresident" of Aix-la-chapelle to appeal, but in vain! Jesuits are too dangerous, Democrats not so. In the same city one of these Democrats was allowed not long ago to deliver his furious speeches against throne and altar! The people of America will hardly understand, what a bugbear the name of a Jesuit has become in some places of Protestant Germany. Only a few weeks ago there passed through the streets of Berlin, an individual in a somewhat strange attire, that drew the eyes of all upon him. At once the frightful warwhoop was sounded through the papers: "a Jesuit in full array is marching through Berlin!" Even the Catholic paper, "Germania" was duped this time and made of him "a Polish Jew in a caftan." He was, however, neither a Jesuit nor a Polish Jew, but a Polish Catholic Prince, viz., Father Benedict de Radziwill, O. S. B., who spent a fortnight in Berlin.

*Exaeten.*—Our chapel of Exaeten has received two exquisite credence-tables and two costly side altars (5000 M.) of the Blessed Virgin and St. Joseph, the gift of Rev. Fr. Provincial. They were built by Mr. Vor in Roermond. The lower part of each is made of beautiful white stone, the upper holds a statue, two angels on either side and two groups of carved wood, richly gilt, the groupes representing scenes from the life of our Lord in the Temple and at Nazareth.

*Last Vows.*—Among the 21 German Fathers, who took their last vows on the second of February, there was Rev. Fr. Frink, Rector of Exaeten. He had taken his last vows already 27 years ago and was now promoted to the grade of the professed.

*Our Missionaries* in spite of all hostilities give many missions, retreats, etc., throughout Germany even as far as Berlin and Thönigsberg. During the three days of Shrovetide—which are for a special reason days of perpetual adoration in many German parishes—about 30 fathers were sent out to preach and hear confessions. In order to give you a little idea of what the fathers of the five houses, Exaeten, Wynandsrade, Blyenbeek, Moresnet, and Feldkirch have done in the vineyard of the Lord throughout Germany and Switzerland in 1891-92, I add here a *conspectus piorum operum*, which, one must well remember, had to be done furtively and in spite of all police regulations of the Government: General Confessions, 87,485; Part. Confessions, 181,253; Sermons and homilies, 2596; Instructions, 663; Retreats, 452; Triduums, 35; Catechised, 3024; Missions, 129.—Also in the great mission, which began on Quinquagesima for the 70 churches and chapels of London, some of our German fathers took part. From Exaeten Fr. Aschenbrenner went there, to give the mission in the large German parish of London together with Fr. de Hummelauer and others.

*In Feldkirch* our fathers have received at last from the Government the long desired "Öffentlichkeitsrecht" for the first six classes of the "gymna-



sium;" later on it will be probably extended to all the classes. This right is given only in favor of the boarders, not for the day scholars. If one considers what sacrifices have been made in order to obtain it, how many fathers, even after their theology, had to study several years at the universities of Vienna, Prague, Innsbruck, so as to make the "Staatsexamen" and be acknowledged by the state as professors, he must then say, that our dear "Stella Matutina" has every reason to congratulate herself on such success!

*The New Scholasticate.*—With regard to the new Scholasticate of Valkenburg it has been decided by the Superiors, that the philosophers of Exaeten will move there this autumn; that at the same time the juniors of Wynandsrade will go to Exaeten and the tertians of Portico (England) to Wynandsrade. The theologians of Ditton Hall (England) will join the philosophers in Valkenburg only a year from next autumn. The novices will remain at Blyenbeek.—*From Fr. Vosskühler*,—Exaeten.

*Mission and College work of the German Province in India.*—The mission work goes on very well. In the *Gadug* Mission (Fathers Hutmacher and Falk) there are 258 neophytes and 3 catechists in 8 villages; *Walton* (Fathers Leo Kraeig and Trenkamp) numbers 830 in 27 villages with 14 catechists; *Sangamner* has 342 in 17 villages with 18 catechists; *Kendal*, the oldest mission, has 678. The North Canara district numbers about 2800 Christians. Last year two new missions were started, one in Gujerat by a secular priest of the Bombay Diocese, another in the Sind among the learned Hindoos by Fr. Hegglin, S. J., the quondam Sanscrit professor of St. Francis Xavier at Bombay.—The results of the last examinations of our Indian Colleges have been splendid. St. Francis Xavier sent in for the matriculation 30 and passed 24; St. Mary's sent 10 and passed 9; Poona (St. Vincent's High School) sent 8 and passed 6; Karachi sent 4 and passed 3. St. Francis College department sent in 90 for the previous examinations, 50 of whom passed. In II. B. A. of 27 sent in, 23 passed, 6 of them in the II. class. For M. A. one went in and passed.

*India, The New Seminary of Kandy for the whole of India.*—One of the great means by which the former missionaries of the Society in India, with St. Francis Xavier at their head, sought to make their work lasting, was by opening Seminaries and Colleges for native clergy. But in those days when the Religious Orders were free to recruit in Europe, when not only the Colleges and Novitiates at home were endowed, but those also in Goa, the laborers were plentiful. Now when the existence of religious houses in so many lands is almost impossible on the Continent, and when the laws of conscription are tightening their grasp on the youths of almost every country, the difficulty of keeping up an adequate supply of missionaries is extremely great. Impressed with these facts, the Holy Father in his letter of June 24, 1893, to

the Bishops of the Universal Church, speaks strongly on the necessity of creating a native clergy for India, whose moral and intellectual training will be all that can be desired.

Much has been already done in this direction throughout the peninsula, but the poverty of the mission has stood in the way, and still more the wretched example of the Goanese native clergy has lowered the priestly standard to a deplorable degree. To remedy this, the Holy Father, by his own personal action, has imposed the direction of a new central Seminary for the whole of India on the devoted Belgian Province. The step was in contemplation as far back as 1886, when Mgr. Agliardi, the Papal Delegate, announced the formation of the Indian Hierarchy. In November, 1890, Mgr. Zaleski was sent as Delegate with the express object of carrying the scheme into effect. Ceylon was chosen as the part of India where the Seminary was to start, and the healthy plateau of Kandy was selected. The Christians in the island form one-twelfth of the whole population, a proportion not reached anywhere in Hindustan save on the Malabar coast.

To expedite matters the arrangements were transferred from the Propaganda to another Congregation, of which the Pope is himself the Prefect, and only when all was settled was the Seminary placed under the former Congregation. The new Delegate asked to have the valuable aid of Father Grosjean, Superior of Ours in Calcutta, in founding the new College. Cardinal Ledochowski, the Prefect of the Propaganda, wrote himself to Father General, begging that a successor be appointed to relieve Father Grosjean, and on October 4, 1893, that Father was named Superior of the Kandy Seminary. Three Jesuits, Father Neut, a scholastic, and a lay-brother, have gone out to aid him in his work.

The position of the building is described by Father Grosjean as beautiful, 1600 feet above the level of the sea, looking down on Kandy, one-tenth of whose population is Catholic. The diocese is ruled over by Bishop Pagnani, a Celestine Benedictine, an old alumnus of the Collegio Romano, whose Congregation work on the mission. He has some seven or eight young Cingalese in his Order, for whom he himself acts as professor of philosophy and theology, the monastery serving for his palace. He has also founded a Trappist monastery.—*Letters & Notices.*

*Two new dioceses for the Society.*—By a Brief dated August 21, 1893: Two new dioceses are created in Ceylon to be entrusted to the Society. (1) Trincomali, and (2) Galle. No Bishop is to be appointed for Trincomali for some years, the Bishop of Galle is to be Administrator of Trincomali meanwhile. The Trincomali diocese is to be composed of the Eastern Province and the district of Tamankaduwa, in the North Central Province.

The Galle diocese is to consist of the Southern Province and the Province of Sabaragamuwa.

TRINCOMALI DIOCESE.

	Area s. miles	Total pop.	Catholics, & chapels.	Churches
Eastern Prov.....	4,573	148,444	6,710	10
Tamankaduwa dist. ....	not known	.....	none	none

GALLE DIOCESE.

Southern Prov. ....	not known	.....	3,781	8?
Sabaragamuwa Prov. ....	not known	.....	3,565	14?

As far as can be made out there are now twelve priests (all O.M.I.) in the above divisions. Trincomali is a military station. The Jesuits will thus have both Tamil and Singalese missions in Ceylon to deal with. The new General Seminary is not within either of these new dioceses. It is in the diocese of Kandy (O.S.B. Silvestrine), which remains intact.

By Brief of October 2, 1893, the dioceses of Mangalore and Trichinopoly are removed from the Province of Pondicherry and attached to the Province of Bombay, where a Provincial Synod has been held under the Apostolic Delegate.—*Letters & Notices.*

*Italy, Milan.*—Father Bringman, late of the university, has been appointed English and German confessor in the Duomo, a position that carries with it a certain amount of distinction and one that is rarely given to a religious when others can be found to fill it.

*Monaco.*—At the College of the Visitation, Armand Duke of Richelieu, son of the Princess of Monaco, was one of the actors in the Shrovetide plays. He attends classes in the college along with Prince Witold Czartoryski, son of the late Princess Marguerite d'Orleans.

*Chieri.*—The Province of Turin opened a theologate here last September in connection with the classes of philosophy. Of the 23 theologians four are from California. There are 16 in the Long Course 1st, 2nd and 3rd year, and 7 in the Short Course. Fr. Sanctus Schiffiui, whose works on logic, metaphysics and ethics have given him a well-earned reputation, is teaching *De Gratia* and Sacred Scripture; Fr. Riniai, *De Sacramentis*; Fr. Feilosio, Moral Theology and Fr. Badino, the Short Course. There are 22 philosophers in the 1st and 3rd year. There are here also the Novitiate and Juniorate with 20 scholastic novices, 8 coadjutor novices, and 9 juniors. The novices and juniors virtually form a distinct community with distinct refectories. They have only Mass and Litanies in common with the rest of the scholastics. The community numbers in all 106.

*Jamaica, Departure of the first fathers from this province.*—As the English Province has now to supply the mission of Zambesi they have asked that some fathers be sent as soon as possible from this province to take the place of those in Jamaica. Rev. Fr. General having granted permission for two fathers to be sent from the third year of probation, Fr. Patrick Mulry and Fr. John J. Collins were chosen to be sent to Jamaica and to them was added

Fr. Andrew Rapp, who was assistant pastor at Bohemia. They sailed from New York on Friday, March 30. They have promised to send us an account of their voyage and their impressions of our new mission.—We have just received from Rt. Rev. Bishop Gordon a most valuable MSS. comprising the History of Jamaica from 1494 to 1877. It will be published in our next number.

*Manresa.*—From Jan. 1893 to Jan. 1894, we had eighty-five retreatants—35 secular priests, as many of our own people, and the remainder laymen. We had the pleasure and consolation of having the bishop-elect of this diocese in retreat here prior to his consecration. His punctuality and fervor were matter of great edification to us all.—At the consecration at Hartford on the 22nd of February, there were six bishops, and over four hundred priests. At the evening solemnities Rev. Father Provincial preached. His discourse made a very favorable impression on all.—By an act of the Legislature of the State this place has been incorporated as the Manresa Institute. We are thus freed from all taxes, which in this locality are quite considerable.—*From Fr. A. McDonell.*

*Mexico.*—Last year Fr. Aquiles Gerste was sent by the Mexican Government to visit the Tarahumara Indians in the Sierra Madre in order to collect some articles regarding the ancient history of those tribes for the Columbian Exposition at Madrid. In one of his excursions through the fastnesses of the mountains he met an old man. On seeing the father, the savage fell on his knees and kissed the father's feet, and then the crucifix which the father wore pendent from his neck, exclaiming as he did this, "Jesuita! Jesuita!" Then he related how he had known, as a boy, some of our fathers of the old Society (This becomes clear when we know that some of our missionaries among those tribes remained there after the suppression). Several of the churches built in those mountains by our fathers, over a century ago, are still standing. Fr. Gerste saw some mummies of our old fathers. They are in a good state of preservation, though dry and wrinkled. The Indians told him that the vestments and altar plate of the old missionaries are still kept in some inaccessible caves in the mountains, and that they will remain there until the missionaries come back. The savages preserve most of the Christian practices and customs taught them by the early fathers. Fr. Gerste could not find any idols among them. Among the infidel Indians, the only sign of idolatry that he noticed was a kind of external adoration or reverence that they show to the sun when it rises. The Christian Indians keep their christian names, Pedro, Diego, etc. The gentiles have no such names. Fr. Gerste says there are some 20,000 Christian Indians, and about 40,000 or 50,000 infidels. The Christians very rarely see a priest.—This mission has been offered lately by the Bishop of Chihuahua to our fathers of New Mexico and Colorado, and there is a strong hope of reviving those venerable missions of the old Society.

*Missouri Province, St. Louis.*—On January 13, 1894, an order was received from the War Department relieving Lieutenant David D. Johnson, 5th Artillery, from further duty at Purdue University, La Fayette, Indiana, and detailing him as professor of military science and tactics at St. Louis University. Lieutenant Johnson was an instructor at West Point for seven years.

On Feb. 26, the following letter was sent to the patrons of the University.

ST. LOUIS UNIVERSITY,

February 26, 1894.

*Dear Sir:—*

On January 12, President Cleveland detailed an officer of the United States Army, as Professor of Military Science and Tactics at the St. Louis University.

The advantages of this training are many: the regular drill and systematic Calisthenic exercises promote physical development; give our students a correct carriage, and above all cultivate habits of order, precision and obedience.

The Government will supply the arms and accoutrements; each cadet is to furnish his own uniform: all other incidental expenses will be met by the University.

The uniform, a tailor-made suit, has already been determined upon. As to its cost, nothing definite can be announced till the various bids are fully received and considered. It will probably range in price from 13 to 16 dollars.

There is no obligation on anyone to enter the Military Department; indeed no one shall be admitted who does not bring the written consent of his parents or guardian: but in order to secure the full benefits of the training, those who enter must be prepared to remain in it for two years, provided, of course, that they remain at the University.

There will be two hours of drill per week, from 3 P. M. to 4 P. M., and also occasional instructions. It is of rule to appear at drill in uniform; the wearing of it on other days is optional.

It may be stated that the St. Louis University cadets are an independent organization; they are required to drill only, and cannot be called on for service either by the State Government or the general Government.

Please let me know at your earliest convenience whether you wish your son to be enrolled in this Department.

Respectfully yours,

J. GRIMMELSMAN, S. J.

This new step on the part of the University authorities has been received with an enthusiasm beyond all expectation. It is a question as to which are the more enthusiastic, parents or boys.—Something incidentally gratifying to Ours has been the hearty good will shown the University by the leading men of the State. Governor Stone's letter is worthy of citation.

STATE OF MISSOURI,  
EXECUTIVE DEPARTMENT,  
JEFFERSON CITY,  
Jan. 29, 1894.

HON. DANIEL S. LAMONT,  
SECRETARY OF WAR,  
WASHINGTON, D. C.

Sir:—

I am advised by the President of St. Louis University that application has been, or will be, made to you for the detail of an officer of the United States Army as Military Instructor of that Institution. This is one of the great schools of the West. It occupies a large field, and performs a valuable part in the educational work of this section. Many of the most prominent business, professional and public men of this and adjoining States were educated at that University. It has been long established, is prosperous and well supported. Its importance gives it claim to consideration. I write, therefore, to urge upon you the propriety of granting the request made.

Very Respectfully,  
WM. J. STONE.

On March 4, 5, 6, 1894, a solemn celebration in honor of Blessed Anthony Balducci, Confessor of the Society of Jesus, and of Blessed Rudolph Acquaviva, Alphonsus Paceco, Peter Berno, Anthony Francisco, priests, and of Francis Aranha, lay-brother, Martyrs of the Society, was held at St. Francis Xavier's Church.—In preparation for the solemnity a neat, illustrated, pamphlet of twenty pages containing an account of the "Martyrs of Salsette," a sketch of Blessed Anthony Balducci, and the Program of the Exercises was published and circulated among the parishioners. The exercises were in the form of a triduum, as is shown by the appended schedule: Sunday, March 4, at 10.30 o'clock, A. M., Solemn Pontifical High Mass, by Most Rev. John Joseph Kain, D.D., Archbishop Coadjutor and Administrator; Sermon, Rev. Thomas Hughes, S. J. Sunday, March 4, at 7.30 o'clock, P. M., Solemn Vespers, and Discourse on the Veneration and Invocation of Saints, Rev. Fr. Daniel Mullane, C.S.S.R., Solemn Benediction. Monday, March 5, at 9 o'clock, A. M., Solemn High Mass in honor of Blessed Anthony Balducci, Very Rev. H. Muehlsiepen, V.G., celebrant. Monday, March 5, 7.30 o'clock, P. M., Solemn Vespers, and panegyric of Blessed Anthony Balducci, Confessor of the Society of Jesus, Father Valentine Lehnerd, C.P. Tuesday, March 6, at 9 o'clock, A. M., Solemn High Mass, in honor of BB. Rudolph Acquaviva and Companions, Martyrs of the Society of Jesus, Very Rev. Michael Richardt, Provincial, O.S.F. Tuesday, March 6, at 7.30 o'clock, P. M., Solemn Vespers, and panegyric of Blessed Rudolph Acquaviva and Companions, Martyrs of the Society of Jesus, Rev. C. P. Smith, Rector of St. Agnes' Church.

A very successful course of historical lectures given under the auspices of the Young Men's Sodality is being given in the Young Men's Sodality Hall.

The program is as follows: January 22, "The Study of History," Rev. J. N. Poland, S. J. Jan. 29, "The Successors of Charlemagne," Rev. J. J. Conway, S. J. Feb. 5, "The Island in the West," Rev. W. Poland, S. J. Feb. 12, "Schools of the Middle Ages," Rev. Thomas Hughes, S. J. Feb. 19, "Kings of France and of England," Rev. J. J. Conway, S. J. Feb. 26, "The Renaissance," Rev. Thomas Hughes, S. J. March 12, "The Reformation," Rev. Thomas Hughes, S. J. March 19, "Princes of the Reformation," Rev. J. J. Conway, S. J. March 26, "The Eighteenth Century," Rev. M. O'Connor, S. J. Apr. 2, "The Dream of Bonaparte," Rev. W. Poland, S. J.

*Scholastic Disputations*, Nov. 29, 1893.—*Ex Ethica*, Mr. Robinson, defender; Messrs. Wallace and Mahoney, objectors. *Ex Psychologia*, Mr. Conroy, defender; Messrs. Feld and Monteillard, objectors. *Ex Cosmologia*, Mr. Riley, defender; Messrs. Murphy and Lyons, objectors. *Mechanics*, Mr. James J. Kelly, lecturer; Mr. Francis J. O'Boyle, assistant.

*Scholastic Disputations*, Feb. 19, 1894.—*Ex Psychologia*, Mr. Slevin, defender; Messrs. Robinson and Conroy, objectors. *Ex Cosmologia*, Mr. O'Boyle, defender; Messrs. Otten and Valentino, objectors. *Ex Logica*, Mr. Garraghan, defender; Messrs. McMahon and Monaghan, objectors. *Chemistry*, Mr. James Finn, lecturer; Mr. John Copus, assistant.

*Chicago*.—Rev. Michael Dowling, S. J., has succeeded Rev. Edward Kelly as first pastor of Holy Family Church. Fr. Edward Kelly is now one of the faculty of Creighton College, Omaha.—"Father Thomas Sherman," says the *Chicago Herald* of February 6, "portrayed at Central Music Hall last night the Jesuit in fact in contrast to the Jesuit of fiction. . . . Central Music Hall has never held a bigger or a more enthusiastic crowd. Ten halls of the kind would not begin to hold all who wished to hear the young priest who came to clear away the mists that surround the word 'Jesuit' in the minds of non-Catholics."

*Cincinnati*.—On December 27, 1893, Rev. A. J. Burrowes succeeded Rev. Henry Schapman as Rector of St. Xavier's College.—The following course of lectures was given at Memorial Hall. Monday, Jan. 15, "Before the Days of Printing," Rev. W. F. Poland, S. J. Monday, Jan. 29, "The Renaissance," Rev. T. A. Hughes, S. J. Monday, February 5, "The Tower of London" (Illustrated), Rev. J. J. Conway, S. J. Monday, March 5, "Literature and Life," Rev. A. J. Burrowes, S. J.—Fr. Kiely and Fr. Martin have exchanged places, the former coming here as assistant pastor, and the latter going to St. Louis in the same capacity.

*Kansas, St. Mary's*.—Reverend Edward Higgins has been appointed Rector of St. Mary's College. He succeeds Fr. Votel, who, lately appointed Minister of the Novitiate, has been suddenly called away in the prime and promise of his beautiful life.

*Omaha*.—Fr. Otting, for several years Minister at the Novitiate has succeeded Fr. Kinsella as professor of philosophy at Creighton College.

*Detroit*.—On December 28, 1893, Rev. Henry A. Schapman became Rector

of Detroit College. Fr. Kinsella, late of Omaha, is now professor of philosophy in Detroit.

*The Mission of British Honduras.*—This mission was transferred from the province of England to Missouri by a decree of Very Rev. Father General, dated Nov. 1, 1893. The province catalogue having been published before this decree reached this country, a supplement has been issued, taken from the English Catalogue, giving the stations and the names of those occupying them. From this we learn there are six residences in this mission, which are at present served by a bishop, the Rt. Rev. Salvator Di Pietro who resides at Belize, 10 priests, and 2 coadjutor brothers.

*New Mexico Mission.*—The old parish of Isleta, together with the parishes of San Elzeario and Socorro have been handed over to Ours. For the present they will be attended to from the residence of El Paso, but later on, it is probable that Ours will occupy the residence at Isleta. Fr. Leone was called immediately from Albuquerque to take charge of the new parishes and Fr. Krenz (of Denver, residence) was sent to take the place of Fr. Diomedes at the American church. It is very likely that the parish of Fr. Ortiz on the other side (Mexican) of the river will be given wholly to Ours.

*New Orleans Mission, Spring Hill.*—As was stated in the last number of the LETTERS, our college entered upon the sixty-fourth academic year with fair prospects that it would prove a successful one. Thus far, our hopes have not been disappointed. In point of numbers, piety and application to study, the present year will compare favorably with the very best on our records. Notwithstanding a certain financial stress, of which, we are told, some of our colleges in this country have reason to complain, we have been able to enroll as many as 154 boarders on our lists; and if a large membership in the sodalities, scores of weekly communions, practical love for the Sacred Heart, etc., are tests of true piety among school-boys, the students of Spring Hill must be rather above than below the average standard. Their earnestness during the annual retreat, in particular, was certainly remarkable, and must have been gratifying to the preacher, Fr. de la Morinière. Although silence is not obligatory during recess hours, it was so bravely kept, as to make one believe that recreations were not in the programme. The following incident, which came under my own observation, needs no comment. One of the smallest and youngest boys, fearing to break silence by asking a permission *viva voce*, concluded to write his question upon a slip of paper which he handed to the prefect. The latter, although unable to repress a smile of surprise, respected the scruples of his worthy charge, and adapting his answer to the circumstances, he merely nodded assent.—In the last days of December, an unwelcome and unexpected visit from death came to mar the joys of the Christmas season. One of our most exemplary students was suddenly taken ill with a dreadful disease known as spinal meningitis, which is nearly always



fatal. In less than four days, during which he was apparently unconscious, the patient was carried off, before his father had time to reach Mobile. The behavior of our boys on that occasion was truly edifying. They were not satisfied with subscribing generously for the purchase of floral wreaths with which to adorn his grave, but, of their own accord, all received Holy Communion, and offered up many earnest prayers and good works in behalf of their departed friend.—Visitors to Spring Hill never fail to notice and to praise in our students a certain fondness and partiality for music. Fully one-third of them are adepts in the art. This enables us to have, besides a full orchestra with truly classical taste, two brass bands—one in each division—either of which would reflect credit upon any institution. A certain hereditary, though amicable, rivalry between them, goes far to maintain their respective excellence. Lately, both were called upon to play before a large audience at the laying of the corner-stone of a new church which the Visitation nuns are building near Mobile, and their selections were much appreciated, both for their quality and execution. I may also mention here that steps have been taken to introduce congregational singing among our boys. It is already popular with the sodalists, for it is their delight as well as their custom to sing, not only hymns, but also the beads and other prayers at their regular meetings. As we know of no better means for securing proper attention in church, it is to be hoped that the practice will soon become general.

*Mobile.*—The Young Men's Sodality of St. Joseph's parish, in charge of our fathers for many years, is still flourishing and productive of much good. Although conducted on strictly Catholic methods and principles—one of its rules prescribing monthly Confession and Communion—it counts no less than 90 active members, a fair number for a town like Mobile. As they are recruited in all the parishes of the city, their influence for good is far-reaching. Their gymnasium is close to the residence of our fathers. It is equipped with a complete athletic outfit, and even boasts of bath-rooms and a library. Owing to the recent organization of the Leo Club, a new society intended for Catholics, but with merely social aims and few, if any, religious features, the influence of the sodality, it is feared, may be somewhat restricted and its membership reduced. But God can draw good from apparent evils as well as from real ones, and will not suffer His own work to be hindered or to perish.—*From Mr. Chamard.*

*Grand Coteau.*—On Thanksgiving Day, Rev. Canon Moreau of Montreal, the organizer and chaplain of the Canadian Papal Zouaves, was our honored and welcome guest. This venerable priest is spending the winter in the Sunny South, and, as he was then living not far from us, he accepted Rev. Fr. Rector's invitation to our Thanksgiving festivities. Our refectory had been decorated for the occasion with shields and escutcheons bearing the Papal, United States and Canadian arms. During dinner an address of welcome was read to the reverend gentleman, and the fathers and scholastics sang in hearty unison the inspiring and martial strains of the "Hymne des Zouaves," which

our guest had more than once heard sung by the heroic little band of Lamoricière and Pimodan. The good priest was moved to tears by our song. In a few graceful words spoken in French, he thanked Rev. Fr. Rector and the community for their hearty welcome. Of the Zouaves led by this devoted priest, two have exchanged the Zouave uniform for that of the Jesuit, Fathers Garceau and Lemire of the Canadian Mission.—In years gone by, while in the summer months the sun was blazing high in the heavens, enterprising philosophers were wont to trudge a mile and a half over a dusty road, and through a tangled cedar swamp, for a bath in the far-famed Bayou Bourbeux. These excursions will be no longer necessary. A bathing pond, thanks to the ingenuity of our engineers and the muscle of our strong men, has been dug out, and the last touches are now being put to it. It has been a long and tedious work, but the energy and constancy of the projectors must in the long run carry all before them. The pond is but a few hundred yards from the house, and its nearness will be no small advantage, when the heat of our southern summer is at its height.—There is a “Shaftesbury Club” here among the scholastics, with eleven members on its roll. The uninitiated regard it in the light of a *quasi* secret society, but the aims of the club are peaceful in the extreme, for it is simply to foster and develop those qualities which a Jesuit most needs, if he wishes to become a simple, earnest and efficient preacher of the good tidings of the Word of God. On “Twelfth Night” the Shaftesburians gave an elocutionary and dramatic entertainment. Even the most exacting and critical were lavish in their praise of the performance.—In Christmas week, at the “Hall” in the village, through the kindly offices of the pastor of the neighboring town of Carenoro, a company of amateur artists played in French “Les Jeunes Captifs,” the proceeds being for the benefit of Fr. Whitney’s “Catholic Club.” The audience being largely made up of Barrys and Smiths, one might, therefore, imagine that French would be an enigma to them; but not so, for the Celt and the Briton have been long since merged into the Creole. The venture proved a success; and thanks to it, the many new features in the club’s billiard room have proved a great attraction to the young men of the town.—The “Junior Club” for boys, under the energetic direction of Mr. Sigouin, did not allow the Christmas holidays to go by unnoticed. A Christmas tree well laden with suitable presents, and an exhibition of magic lantern views, etc., made the boys “feel good.”—Our Autumn disputations were as follows: Third year: *Ex Ethica*, defender, Mr. C. Roch; objectors, Messrs. Jul. Remy and L. Schüler. Second year: *Ex Psychologia (De Origine Idearum)*, defender, Mr. H. Devine; objectors, Messrs. A. Otis and C. Ruhlman. Lecturer in *Mechanics* “Central Forces,” Mr. Æ. Mattern.—Midwinter disputations were as follows: Third year: *Ex Psychologia*, defender, Mr. John Reville; objectors, Messrs. J. B. Frankhauser and M. Kenny. First year: *Ex Logica Majori*, defender, Mr. L. Dowling; objectors, Messrs. G. Salentin and Julius Oberholzer. Lecturer in *Chemistry* “Atmosphere and its Constituents,” Mr. Thomas Stritch; assistant, Mr. H.

Stagg.—We have heard that the mission given by Fathers Van der Erden and Harts of the Missouri Province, at Lake Charles, La., has been a great success and that a thorough religious revival has taken place. This is very good news to us; for two years in succession we have spent our vacations there and we feel great interest in the little town. We hope and pray that the good missionaries may everywhere meet with the same consoling results.

*New Orleans.*—Three hundred and eighty is the number of our pupils, a fair muster. Under the management of Mr. Foulkes an orchestra was lately organized among the boys, and was in excellent tune and trim for the Semi-annual Commencement, Jan. 30. The commencement exercises were held in the Grand Opera House. "Sedecias" was the play. The author of this tragedy is as yet unknown; it is, I believe the work of one of our fathers.—Our pupils are docile, gentlemanly and well disposed. Several have gone to the novitiate this year, and we trust that, ere long, a few more may follow their example.—Fathers Power and Downey are preaching the Lenten sermons in our church. Many improvements have been made in that beautiful sanctuary, among others six gasaliers presented by the congregation.—The "Newsboys' Home" is still continuing its good work; here under the direction of one of our fathers, the juvenile knights-errant of literature are cared for, and body and soul, so sadly neglected, receive the attention they so sorely need. The work of the "Newsboys' Home" is one in which all the good folks of New Orleans take a lively interest, and the city not unfrequently comes to its help in the way of handsome and substantial gifts.—On Feb. 2, Fr. Wm. Power took his last vows here: it is unnecessary to say that it was a gala day for the community. At Macon, Ga., Fr. Th. de Beurme had the same happiness, and novices and juniors vied with each other in trying to make their Minister happy.

*Tampa.*—Fathers Tyrrell (Sup.), Widman, and de Carrière, and one brother, are working in this city. Spanish is needed, as many of the parishioners are from Cuba and the Islands. A school for colored children has been built; and a club-house for the young men and boys of the congregation is in course of erection. It is to be a two-story building, of old southern style. The lower floor is to comprise a billiard hall, library, gymnasium and bath rooms for the young men; the upper floor will be arranged in the same manner for boys.—On Christmas day, our church was the only one to hold services, and—writes the pastor—"a motley crowd of Jews, Methodists, etc., made up the audience."—Since writing the above an event occurred which will show to what an extent race feeling and prejudices may be carried. Fr. Tyrrell's school for colored children has been burnt, maliciously, wantonly, savagely burnt by some of the whites: and he himself has been given to understand, that were he to preserve in his intention of furthering the education of his colored parishioners, a similar fate would await his church and presbytery!

*Galveston.*—Our "University Club" numbers 240 members. Some time ago, Rt. Rev. Bishop Gallagher solemnly blessed the banner of our Cadet

Corps, and presented it to the company.—A new gymnasium is being built for our club-men; our boys are to have the use of it during the day-time.

*New York, St. Francis Xavier's.*—The college is in as flourishing a condition as it was at the beginning of the last term. This means, of course, that the number is still the highest ever reached, over 700, and that the boys are industrious and well-behaved. The new feature this year is the introduction of the cadet drill into the grammar department. Capt. Drum of the U. S. A. has been detailed for service at the college and takes very special interest in the boys and their work. He is the father of Mr. Wm. Drum, the scholastic who is now at Woodstock. The companies thus far formed and in good shape have something like 250 members in their ranks, and when in uniform with their rifles gracefully balanced on their shoulders present an attractive detachment of youthful soldiers.—Fr. Halpin still continues the lectures in ethics and has a registered membership of over 100 in regular attendance. There have been sixty applicants for degrees from this department.

*A new building.*—The old buildings on Sixteenth Street, which were used for the Preparatory Department and sacristies for the church, have been demolished and a new structure is rapidly rising to take their place. This will extend to the extreme limit of the building line giving ten feet more in depth, is fireproof and will have four stories, the first and second having a façade of blue Indiana limestone, the third and fourth of brick and terra cotta. The main entrance will be reached by a flight of granite steps, flanked by two columns and will be thirty feet in width. There will be two side entrances, one approaching an exit from the basement under the church, where Mass is celebrated on week days, and the other, or easterly entrance, leading into a corridor that communicates with the main hall. The design for the upper two stories shows a large pediment, supported by four ornamental pilasters. In the second story will be a fine circular window of stained glass, so placed as to shed its impressive light upon the main hall and the stairway. The sacristies and boys' vestries for the upper church will be on this floor, too, other portions of which will be given up to class-rooms and Father Fink's office. Besides other class-rooms and sacristies there will be a gymnasium in the basement, and on the fourth floor a single apartment extending the whole width of the building to be devoted to all kinds of apparatus that have been found most useful for the physical training of boys. It is contracted that the building be ready in July so that it may be used for the next collegiate year.—A fine baptistery with a marble font has been made in the lower church. It occupies the place of two of the side chapels, is tiled and lighted by electric lamps, and separated from the body of the church by a massive iron railing of elegant design.

*The Latin Play at Chicago.*—The college was invited to give a Latin Play at Chicago as a part of the educational exhibit. The "Duo Captivi" of Plautus was chosen and on October 12, it was produced at New York in the College

Theatre before Monsignor Satolli. "Before the performance began the Rev. Father Pardow, to whom the success of the production was so largely due, announced that Mgr. Satolli had given two prizes. One, a silver medal, with Pope Leo's medallion upon the one side, and a medallion of St. Thomas, the patron saint of colleges and schools, upon the other, was to go to the student player who would be adjudged the best in his part. The second prize, a book, was for the second best. At the close of the performance Mr. Talley (*Ergasilus*) got the medal, and Mr. Stork (*Tyndarus*), the book."

The play gave great satisfaction to the Monsignor and all who were present as the following letter from a learned Redemptorist well shows:

*Pl. Revdo. T. J. Campbell, S. J.*

Facere non possum, Pl. Reyde et carissime Pater, quin tibi vobisque omnibus gratuler de fabula ab alumnis vestris hesterno die omnium opinione felicis splendidiusque peracta. Equidem haud mirari possum satis, alumnos vestros tali tantaque ornatos esse linguae latinæ scientia perinde atque intelligentia. Neque, verum ut fatear, tantam unquam antea animi oblectationem me cepisse memini ex ulla ejus generis causa. Vestrum sane collegium hujusce reipublicæ omnium omnes omnino posthac facile princeps quin habituri sint, haud dubito. Summa vos, societatem vestram præclarissimam, Ecclesiamque Catholicam laude, honore, gloria cumulastis atque etiam certissime cumulabitis in urbe illa, cui cognomen in vulgus quidem *Porcopoli*, a purpurato vero Baltimorensi singulari quodam artificio *Thaumatopoli* impositum est.

Nec silentio prætereundum esse arbitror, carissimum nobis ac Revdum Patrem Renatum Holaind modis, quos concinnavit, musicis nobis ingentem lætitiâ delectationemque animi, sibi vero haud parvam procul dubio laudem ac famam conciliasse. Gratulor igitur iterum ac sæpius nec satis unquam gratulari posse videor. Utinam Deus O. M. et Deipara Virgo purissima vos vestrumque collegium diu diutiusque servent, sustentent, sospitent.

Ne gravere sis denique accipere salutem, quam tibi tuisque impertire gestit, plurimam

tui tuorumque in Xto observantissimus,

JOSEPHUS C. HILD, C. SS. R.

A. D. III. Idus Octob. 1893.

Church of Our Lady of Perpetual Help,  
323 E. 61st St., New York.

Two representations were given in Chicago on the 19th and 20th of October. "The audience, happily for the players, was largely made up of scholars, ecclesiastic and lay, who understood the text perfectly, and gave spontaneous and enthusiastic evidence of their constant approval." Archbishop Feehan presided and long rows of chairs were filled with the clergy. The comments of the critics and the press were most favorable; one journal concluding a long review with these words. "It may be doubted whether classic comedy could be more faithfully or engagingly presented than 'The Two Captives' by these students of St. Francis Xavier." The following letter from the Director General of the World's Fair, came after all was over:

World's Columbian Commission, Office of the Director General of the Exposition, Administration Building, Jackson Park, 504, Rand McNally Building.

CHICAGO, ILL., U. S. A., Dec. 25, 1893.

To the Rev. William O'B. Pardow, President of St. Francis Xavier's College, New York City.

Rev. Dear Sir :—The successful reproduction of "The Two Captives" of Plautus, by the students of your college in the Music Hall on the grounds of the World's Columbian Exposition on the 19th and 20th of October, 1893, was an event of which the college may well be proud.

While classical students were gratified with the fidelity with which the young men presented in a classical setting (both scenic and musical), and in the original tongue, this choice remnant of the Roman Stage, the Exposition was pleased with your unique addition to our education exhibits.

I therefore take pleasure in congratulating both you and the students on the literary feature thus added to the World's Columbian Exposition.

Very truly yours,  
GEO. R. DAVIS,  
Director-General.

The effect of the play has been to stir up among our old universities a desire to emulate our college as the following extract from the New York Sun shows. "A Latin play, the 'Phormio' of Terence, is to be presented at Harvard, with students as actors, and a Boston paper takes occasion to say that this will be the first Latin play ever played in the theatre of that university. We are disposed to think that the practice of enacting the old Latin dramatic works in colleges has been stimulated by the reports of the performance of one of them, not long ago, by the students of St. Francis Xavier College in this city. That performance was markedly successful, and the student actors had the pleasure of receiving the praise of that distinguished critic and perfect Latinist, Mgr. Satolli, the immediate representative of Pope Leo XIII. The professors in our colleges must exercise a severe censorship over the text in all cases. It was the faculty of St. Francis Xavier College who selected the drama in which the students were the actors."

*Philadelphia, The Gesù.*—The Triduum to celebrate the Beatification of the Martyrs of Salsette began in our church on January 29. Solemn High Mass was sung at 8.30, the sermon being by Rev. M. P. Hill, S. J., on "Brothers in the Faith." All the college boys, the school children, and many members of the congregation were present. Solemn vespers were sung at 7.45 P. M. and a sermon, "The Missionary Call," preached by Rev. P. A. Coar, O.S.A., of Villanova College. The services of this day were under the auspices of the League. The old organ had been removed and the new one, a memorial to Fr. Villiger, was not yet completed; so the Germania Orchestra accompanied the choir at all the vesper services and at the Mass on the last day of the Triduum. The choir, augmented by members of the best choirs in the city, numbered 75 or 80 excellent voices. A programme of the exercises with

a short sketch of the Blessed was distributed at all the services. The sermon at the solemn Mass on the second day was by Rev. E. V. Boursaud, S. J., the subject being "Brothers in Religion." At the solemn vespers, Rev. P. McHale, C. M., of the Immaculate Conception Church, Baltimore, preached on the "Missionary Field." This second day was under the auspices of the sodalities and the pews was reserved for members. The Most Rev. Archbishop was to have celebrated Pontifical Mass on the third day but at the last moment the Rev. James F. Loughlin, DD., chancellor of the archdiocese, took his place, while the archbishop occupied his throne during the Mass. Rev. J. J. Wynne, S. J., preached on "Brothers in Vocation." The Most Rev. Archbishop returned in the evening to sing vespers. The procession from the college corridor through the church was very imposing. Rev. F. X. Miller, C. SS. R., preached on "Virtues and Beatification." The attendance at all the services was good but on the third night the crowd was so dense that the ushers could with great difficulty make room for the procession; even the sanctuary gates were pushed open by the surging crowd. Many approached the sacraments during the three days and prayed fervently before the painting of the Blessed exposed with lights within the sanctuary.

Another Triduum took place on February 26, 27 and 28, to commemorate the Beatification of Anthony Balducci. The exercises were similar to those of the former Triduum: Solemn High Mass each morning, with sermon, solemn vespers and sermon in the evening. The sermon at the Mass on Monday was by Rev. T. M. McNamara, S. J., subject, "Preparation for the Ministry." Rev. James C. Monahan of the Cathedral preached at the vespers on "Faith." On Tuesday morning, the sermon by Rev. John F. Galligan, S. J., was on "Labors in the Ministry," that at night by V. Rev. Robert McNamara, C. P., was on "Hope." On the last day, Rev. W. J. Stanton, S. J., preached at Mass on "Holiness, True Heroism." The Most Rev. Archbishop sang vespers and Rev. Hugh T. Henry of Overbrook Seminary preached on "Charity." In this as in the former Triduum, many approached the sacraments and prayed with fervor before the picture of the Blessed. During the Triduum the new organ just completed was used and added much to the solemnity.

*The Sodalities.*—Formerly there was but one sodality attached to the church, but the formation of a Young Men's Sodality was the entering wedge and now there are four sodalities for grown people and one for children. The catalogue of the Barcelona Sodality which was translated and communicated to the young men in a series of instructions proved of much value. Almost immediately sections were formed, one was for literary exercises, the "Academia," to which was added a musical section; another was for catechetical teaching in our Sunday school, a branch of this section is gladly employed by the pastor of a neighboring church. Under the auspices of the sodality, reading-rooms, pool-rooms, and a gymnasium were opened. To keep them irreproachable only members of the sodality are allowed to enter. The council of the sodality governs each and every section and without its sanction

nothing new is attempted. This conservative body, from the honorable position of its members, can without great difficulty prevent the abuses that so often threaten to break up societies of young men. Some excellent work in debates and reading of papers has been done this year. A very creditable showing was made by the members at their first public "Academia" and an apparently enthusiastic interest in the sodality and its sections was excited.—The prevailing destitution called forth many charitable efforts on the part of the members of the St. Vincent de Paul Society and the ladies who composed the Dorcas Society. Hundreds have been relieved either in their own homes or at the rooms of the Dorcas Society.

*The Fire.*—A fire broke out in one of the sacristies of the church about midnight on Saturday Dec. 23. The sacristy contained a good deal of altar furniture and the relics so industriously collected by Rev. Father Villiger. The fire was discovered by a policeman; his prompt action and the efficient work of the firemen saved the church. Masses went on as usual the following morning (Sunday) and the Christmas decorations were well nigh all replaced. The sacristy was gutted, the stucco work of one side of the sanctuary ruined and the walls and ceiling somewhat discolored. Fortunately, many of the relics were rescued and on being cleaned were found in a tolerable state of preservation.

*The New Organ.*—In Feb. 1893, while Rev. Fr. Villiger was in the Holy Land, a project was set on foot to present him with a testimonial on his return. It took the form of a fund to purchase an organ for the church. Those in charge of the fund worked so well that the presentation of the amount raised, \$10,000, took place in the Academy of Music on Tuesday, May 9. The last impulse to the undertaking was given, all unconsciously by the Rev. Father, in a lecture on "Loyola" given in the church on March 23. Besides this great reception there were minor ones by the college students and the parochial school children.

*Providence.*—The Parochial School has been incorporated by a special act of the Legislature under the name of the "Cleary School." This name has been chosen in honor of the former pastor, as the old name of "St. Joseph's School" would have been too Catholic to meet with the approval of the Legislators. By this act the school is freed from taxation and \$500 a year are saved.

*Rocky Mountain Mission, St. Ignatius Mission, Montana.*—For some years our first mission church had proved too small for the increasing number of our Indian worshippers, so a new church became a real necessity. Many places were proposed and discussed in our occasional recreations, till in the summer of 1890 the work of brickmaking commenced south-east of the mission about a mile from the site of the new church. We always prefer to have all the work done at the mission, for this proves an education both to the elder



Indians and to the school-children, even the smallest of whom were taken to the brick-yard to watch the process of brick-making. Some of our people of the Reserve were employed in the work. In the spring of 1891 the ground was cleared and dug out for the foundation, and before the end of October the walls were five feet above the ground. Winter snows prevented any further operations. However, work was resumed early in the following spring, so that on April 19, 1892, the corner-stone was laid by our Rt. Rev. Bishop, and before Christmas the roof rested on the walls. The outside work was done. Next came the plastering, but it was not until St. Ignatius Day, 1893, that the building was ready for divine service. Hence the blessing and formal opening took place on the Feast of our Holy Father in whose honor also the church is dedicated. We think our new church grand. Up in the church proper the plastering is immaculate, and it is a delightful surprise to find how high the ceiling is, because from the outside no idea can be formed of it. On his feast the statue of our Holy Father was on the temporary altar and his black habit was a contrast to the extreme whiteness of the whole sanctuary. The music was very good as some kind persons came from Missoula to join the choir for the occasion. His Lordship, the Bishop, is truly proud of the structure and more than once spoke of it as the finest church in Montana. Of course this pleased the Indians very much.—This church was used to great advantage for our Christmas celebration. For more than a week previous to the feast the children of the forest were gradually gathering around the mission to take part in the solemn novena. With truly edifying zeal and devotion did they come every evening to listen to the explanation of the catechism. The nine days with their bright and radiant sunlight, and their soft gentle moonlight, rolled by in peaceful tranquillity. No special event marked this uniform, though earnest preparation for Christmas, except perhaps one scene of a truly edifying character. St. Ignatius Mission, as you know, is *blessed* with some four or five different chiefs. A great "Kamkamilsh" had taken place; government had not been good, things were not as they should have been; each chief had to accuse himself of some delinquency or other; their spirits were sad; and the final outcome of the whole proceeding was the resolution unanimously adopted that each chief should undergo a flogging, after which the other Indians, whose conduct had not been up to the mark, should suffer the same temporal punishment. In accordance with this resolution, one of the policemen rang the bell on Wednesday afternoon, and summoned all the culprits to the court of justice, where the general expiation took place. After the ceremony, the rather stiff-walking chiefs told the father that their hearts felt sad no longer; that now they were all in good spirits and well united. It was decided on Thursday that the Christmas Mass should take place in the basement of our new church. The floor had been finished, the steam heating apparatus had received its finishing touch and was ready for operation; the altar from the upper church was removed to the basement

on Friday, and Saturday was spent in grand decorations for the solemn occasion. Everything seemed to forbode a beautiful Christmas-day. Fr. Filippi began to hear confessions on Saturday afternoon. But the great rush was reserved for the following day. Four fathers of the house were occupied from two or three o'clock in the afternoon up till midnight. At 11 o'clock the bell of the old church announced the first glad tidings of the approaching festivity; its merry peals re-echoed again after half an hour, and when, twenty minutes later, it awoke once more with its holy sounds the solemn stillness of the hour, a large concourse of devout worshipers had gathered around the entrance of the new church, ready to bring to the new-born Saviour their humble yet true homage of love and adoration. No sooner had Mass begun, than our ears were filled with deafening sounds from guns and pistols. The great day was at hand, and the Indians had testified their joy at the coming of their dear Redeemer. The same sounds were repeated at the Consecration and at the end of Mass. The most edifying spectacle was the general Communion. This the writer could behold as he had the happiness to act as sub-deacon during Mass and accompany Rev. Fr. Renè at the distribution of Holy Communion. Before him he saw Indians of different ages, from the small school-children rejoicing in their youthful vigor and innocence, to the gray haired blind old people, stooping under the weight of years, and bearing on their wrinkled foreheads the cares and hardships of a whole life; he saw them, one and all, receiving with marks of tender devotion, their Saviour and Lord. Whilst Rev. Fr. Renè, accompanied by deacon and sub-deacon distributed Holy Communion to the men, Fr. Filippi did the same to the women. Two ciboriums had been filled to their full capacity; yet the number of consecrated hosts was too small and Fr. Renè had to consecrate again during his second Mass. It is estimated that the number of Communions amounted to 500. The ceremonies of Mass were a great success; Mr. Carroll had prepared twenty-three altar boys for the occasion. The singing of the choir was grand. The Indians, too, had their share in the singing, and three times, 500 or 600 of them made the very walls vibrate, when they sang the "Gloria in Excelsis Deo." Our brass band, too, did its part on the occasion; it awoke the boys with the time honored "Angels we have heard on high," and accompanied the Indians in church, when, after Mass, they repeated the same hymn. The same grand ceremonies were repeated at the 9.30 Mass. The basement was filled with people, and it was evident to all the fathers that our new church was in no way too large, especially for feasts like that of Christmas.—It may be not amiss to say a word about the work of the Sisters of the Mission. Be it said to their credit that we could do but very little without their aid; their life of sacrifice impresses even persons having no religious convictions. The Indian Inspector, an infidel, sent here by the government lately (Dec. 8, '93), said to the fathers as they were leaving the Kindergarten after the inspection: "Your life is a hard one, I know, but I can understand how you are able to

bear it; but the life of these good Sisters is something beyond me. I give it up. If there is any heaven for me, I resign in favor of the Sisters."

*South America, Ecuador Mission.*—Scholasticate of La Concepcion, Pifo. "In this house the studies proceed in earnest and with real solidity. Our theologians gave, last December, a public disputation before the Archbishop of Quito, which was a grand success: the philosophers were not inferior to them. The juniors also at Christmas-tide passed brilliant examinations.—As regards the material part, the scholasticate has improved much, and will continue to do so, as far as our means will permit. We have acquired of late an extension of our property to the south-east, where is found considerable water power, from a fall 60 feet high. This will enable us to construct there a mill, a dynamo for electric purposes, and two saws, one vertical, the other circular. All these improvements, while they will reduce the expenses, will in due time better the condition of Ours. — Outside, the fears of war between Ecuador and Peru have finally disappeared: still we suffer from the bad effects of the alarm, for the minds of our boys are restless and hence in Quito our teachers complain of a lack of application and assiduity. English and French are now taught even in the lower classes, and a special course is given to the philosophers on Thursday morning, to keep them busy even on vacation day, and thus prevent them from strolling around too much, to the great detriment of their minds and souls."—*From a Letter of Rev. Fr. Sanvicente, Superior of the Ecuador Mission.*

*Bogota.*—Fathers Arnesto, Toledo and Azarola had been giving missions in Tolima during the vacations of November and December 1893. On Jan. 14, the Feast of the Holy Name of Jesus, they were returning from their apostolic expedition and were descending the Magdalena on a raft. One morning after leaving Neiva they reached a dangerous part of the river and were obliged to tie the raft to the trunk of a tree on the river bank and land so as to avoid any mishap. Fathers Arnesto and Toledo reached the shore in safety, but Father Azarola, while in the act of jumping from the raft, unfortunately fell into the water. He caught hold of the rope that held the raft but instead of striving to gain the shore he went back towards the raft. On laying hold of it his weight submerged the end of the raft, and in his effort to get on board he let go the rope, immediately sank and was carried by the current under the raft. Shortly after he appeared struggling at some distance from us, but another wave carried him farther away and we were unable to give him any assistance. Our efforts to recover the body were fruitless. It was consoling to know that he was a fervent religious and that he was wont to spend an hour in prayer every evening before the Blessed Sacrament. On the day of this sad accident he had gone to confession and had celebrated the Holy Sacrifice of the Mass. Shortly before the catastrophe he had finished reciting the divine office and spent the rest of the time singing hymns to our Blessed Lady. He received the last absolution while struggling in the water with his

face towards us. Fr. Azarola was 52 years old six of which had been spent in the Society. May God take him to the glory of heaven! According to a telegram received yesterday from Villarieja, his body was found and given burial.—*From a Letter of Fr. Isodore Zameza.*

*Valparaiso.*—To comply with the repeated request of the Rev. Fr. Superior of our Mission, I send you an account of our labors in these parts. We were very glad to hear of the praises bestowed by the fathers of the last congregation on the work done by men's sodalities and retreats. We give retreats here every month to all classes of men, and the attendance varies in numbers from 70 to 190. Frequently we are obliged to refuse some of them for want of room. The retreat lasts the greater part of ten, or eight full days, during which strict silence is observed. The meditations are read to the exercitants; two instructions and a sermon are given daily, after which a vigorous discipline is taken while the *Miserere* is chanted. Our Lord lavishes his graces upon our work, as many of the men that enter the retreat have been generally leading bad lives but leave it transformed into good practical Catholics. Not a few of them marry those who had been their paramours. In one of the retreats this year—the retreats are called "corridas"—there were thirty-five marriages. It was a pleasure to see in our church thirty-five couples forming a circle, each one with its godfather and godmother—this is here a *conditio sine qua non*—and the pastor passing from one couple to the other, giving blessings to the right and to the left. It is in great part due to these retreats that we can go through the streets not only without being insulted, but receiving honor and respect on all sides.—Eight days preceding the feast of St. Aloysius we opened our house of retreats to the children, and about 200 boys assembled to make the Exercises. If this seems to your Reverence a small number for this city, you must remember that our house cannot accommodate more, and that "non numerantur, sed ponderantur," since the flower and cream of our youth were represented, nearly all of them being toughs, street-arabs, news-boys and sharpers. I can assure your Reverence that a thousand eyes were needed to keep them a little quiet when out of the church. Fathers Pöncelis and Astabaruaga conducted the Exercises and their work was well rewarded, as many who did not know even the "Our Father" when they began the retreat, left it pretty well instructed and after making their first Communion. I forgot to tell your Reverence that to the 200 children who came to make the retreat, 200 others who frequent our schools were added, but only in the church; they were divided into three sections with a master in each.—With regard to the sodalities of men, the second point recommended by the fathers of the congregation, we have two here; that of the Sacred Heart of Jesus and of the Bona Mors. A great number of men belong to them and they receive communion in our church on the first and third Sundays of the month. Moreover, on Sundays and feast days they come to our church at 2.30 P. M., for Matins and Lauds of the Blessed Virgin Mary, chanted in Spanish, and on the third Sunday of the month for the Office of

the Dead chanted in Latin.—Occasionally we make excursions to other cities and villages giving missions and retreats. The clergy come together twice a year in a house they have for this purpose at Santiago and we give them the Exercises. The last time I preached to them, April 1893, they numbered forty-four including the archbishop.—About fifteen missions were given this year by the fathers of this house. Miracles of divine grace are not rare. We really have to praise the mercy of God when we see the class of people that come to our church to follow the Exercises. Every day we hear the confessions of people who had not approached the Sacraments for ten, twenty or thirty years. Lately when we were preaching the novena of the Immaculate Conception the people crowded our church as if it were a jubilee year. Several of the secular priests of the city, with whom we are on the best of terms, come to help us in preaching and hearing confessions.—A short time ago Fr. Poncelis found his way into a Spanish man-of-war, the “Nautilus,” that was anchored near the port. Of 180 men that composed the crew, 120 came to our church, made their confession and received communion. A good breakfast laid out under the trees in our garden greeted their eyes when coming out of the church. Our success with these sailors seems to have spread satisfaction all over the city and Republic, as marines are known to be generally not very edifying.—*From a Letter of Father A. Sacrest.*

*Spain, Province of Castile.*—This province has at present 919 members, with 19 colleges, four of them being in the mission of Colombia, South America. These colleges are all filled with pupils. The most important is the University of Higher studies at Bilbao, where 26 fathers, 6 scholastics, and 16 coadjutor brothers are employed. Exhibitions are given by the students of this university in the military Academy (de Estado Major) which bring great honor to the Society and its teaching. Another important college is the Seminary of Salamanca, which is doing splendidly. There are, at present, 430 boarders from all parts of Spain, especially from the Basque Provinces; the day scholars also are very numerous. The plan of studies is similar to that of our scholasticates, and the good spirit and observance of all the rules are most consoling features of the seminary. The students themselves act as prefects, make half an hour's meditation every day, and go regularly to the Sacraments, while the acts of virtue which they perform give promise of great fruits. Every year there are from twenty to thirty vocations to the different religious orders, and many more students become secular priests.—The Spanish “Messenger of the Sacred Heart,” printed and published at Bilbao, according to Fr. Cervós, has in a few years outnumbered in subscribers all the other periodicals of Spain. Many of Fr. Luis Coloma's stories were first published in it, which secured it at once a wide circulation. Our present Very Rev. Father General was at one time its editor, and was the writer of the articles on education which appeared in it and which attracted so much attention.

*Aragon Province.*—Fr. Nonnell of this province is publishing the life of

Fr. Pignatelli; two of the volumes are already in press. He has published also the life of Doña Luisa Borgia, a relative of St. Francis Borgia. This holy duchess made the chasuble which St. Francis Borgia wore when he said his first Mass, and which is preserved in Loyola.

*Province of Toledo.*—The house which the province of Toledo is building in Granada as a novitiate and scholasticate is, for the most part, of the Moorish style of architecture. It is 318 feet in width with a frontage of 500 feet, and has four towers and a cupola. There are two inner courts or yards, measuring 159 by 105 feet, and two others 125 by 45 feet. The infirmary covers an area of 2283 square feet. The refectory measures 90 by 38 feet, the chapel, 220 by 33 feet, and the hall with two stories, 108 by 30 feet.

*Death.* — Padre Augustin Delgado died recently at Xeres. He was once provincial of Toledo, and it was during his term of office that the grand colleges of Malaga and Chamartin de la Rosa, the latter the foundation of the late Duchess de Pastrana, were built. He was rector of it till a few months ago. During the Vatican Council he was theologian to the Bishop of Osma. —R. I. P.

*Barcelona.*—In our church of the Sacred Heart in Barcelona we distributed 144,400 communions in 1892, and 149,100 communions in 1893. Fr. Goberna alone heard over 29,000 confessions in 1893, and the other fathers bore their share of work. It must be remembered that many go to confession to one of Ours, and go to communion in their own parish church. During Lent a retreat was given by Ours to nearly all classes of Barcelona; first to the "Señoras" by Fr. La Rua, then to the "Congregantes," members of the sodality who are mostly professional men or university students, next to the "caballeros," and finally to the "obreros" and "obreras." All these retreats were very well attended; the congregantes, e. g., numbered about 600, the obreros, 500, and the caballeros, 800. Fr. Goberna gave this last retreat, and the one to the obreras; Fr. Domeneque addressed the obreros and Rev. Fr. Rector the congregantes.—The new college in Sarria, a suburb of Barcelona, concerning which former numbers of the LETTERS give detailed information—it is the college that was formerly in Manresa and which had to be removed on account of difficulties with the city authorities—has as many students as its limited capacity is able to admit. The new building, about 370 feet long by 300 feet wide—at least in the central portion—is going up very rapidly; about 200 workmen are engaged in the work. Next year two or three study-halls and a number of private rooms will be ready for use. The house at the Santa Cueva, too, will be enlarged, and further information is promised for a future number of the LETTERS.

*Worcester, College of the Holy Cross.*—The college has received from a friend, who does not wish to have his name known, a beautiful statue of the Sacred Heart, of Carrara marble. It has been placed in a niche near the chapel which serves as a sanctuary for the Holy League. The students have

themselves contributed to the construction of the shrine. The ceiling is panelled in quartered oak and is set off with dentals and a solid foot of cornice work. The front is of highly polished panel work and the motto of the Sacred League, *Adveniat Regnum Tuum*, is on the upper centre in letters of carved crimson. The base of the shrine is set off by columns and Corinthian capitals. The throne on which the statue rests is of egg moulding with dental and foliage work in relief. The niche in the wall sets back about 16 inches. The canopy top over it is carved in heavy leaf and beaded mouldings. There are two panels on the side ornamented with running vines in relief. The platform, which forms the base of the whole structure, is made of finished quartered oak with two steps leading from the floor to the shrine. The steps are made of parquette wood set in mosaic. There are five different woods—black walnut, sycamore, maple, cherry, and oak. The casing is embellished in grill work with antique finish. The shrine is 10 feet high and the casing is 18 inches wide, leaving the opening 8 feet wide. An arch of grill work will span the centre. The students of Holy Cross College have been the first of any of our colleges, we believe, to erect a shrine to the Sacred Heart.—The Day Students' Glee Club of the college furnished a novel and very pleasing entertainment to the faculty and their fellow students Dec. 21, 1893. The customary theatricals in English, with orchestral music between the acts, were replaced by a scholarly Latin play, entitled "Sibylla," written by the professor of rhetoric, Mr. Shealey. The play, which was especially appropriate to the Christmas season, represented the experience of a Druid priest and a Gaelic bard, who were sent to Rome to investigate the prophecies concerning the birth of Christ. The pilgrims' meeting with the poet Horace, their subsequent visit, under his guidance, to the Sybil's haunt, the enunciation of the prophecies, and the final reception of pilgrims in the court of King Níadhmar, were all finely portrayed. The piece was replete with classical references and bright, witty quotations; and the rendition of many of Horace's odes to music, specially arranged for them, dispelled the little monotony that might accompany a piece written and delivered in the Latin tongue. Between the acts the club sang some very enjoyable college glees. The play itself was a scholarly conception and spoke well for the high talents of its composer; and the easy, natural manner in which the young men handled their parts was very complimentary to the careful training to which he subjected them. The stage arrangements and scenic effects were under the direction of Mr. P. M. Collins.

The work upon the new building is once more under way. Fr. Rector says that it will be ready for occupancy in September of 1895. The heaviest part of the work, the excavation, namely, and the laying of the foundation, is over, so what remains to be done is chiefly the work of the bricklayer and the carpenter. The prefects expect to have an easy time during the progress of the work, for the boys are showing the greatest interest in every sweep and groan of the mighty derrick, that is the only interesting laborer as yet upon

the premises. —The lads of the first grammar class last month began a Class Journal, which met with the general approval that the industry of the class and the energy and enthusiasm of Mr. Finegan, the professor, so well deserved. This month, instead of undertaking again the excessive labor of typewriting it, Mr. Finegan has determined to send the manuscript to the printer. The other boys were so taken with the work of the first grammar class that they subscribed to a man, and are now clamoring for a paper in which the doings of all the classes may be chronicled.—The residence, upon the erection of which Br. Barry has been engaged for a twelve-month past, is at last completed. When the formal opening will take place is still a matter of conjecture. But what he wants with a roll of carpet in a "piggery" is a question upon which the good brother refuses to be interviewed. — Fr. John A. Conway has been sent to the residence at Bohemia, Maryland, to take the place of Fr. Rapp, who has gone to our new mission of Jamaica.

*Home News, Winter Disputations.*—Feb. 19 and 20, 1894. (Vide p. 111.) *Ex Tractatu de Gratia Christi*, Mr. T. Brown, defender; Messrs. Hollohan and Hill, objectors. *Ex Tractatu de Baptismo*, Mr. O'Sullivan, defender; Messrs. Hearn and Rockwell, objectors. *Ex Scriptura Sacra*, "De Epistola ad Romanos," by Mr. Bernard. *Ex Cosmologia*, Mr. O'Gorman, defender; Messrs. Doody and Lunny, objectors. *Ex Logica*, Mr. Harty, defender; Messrs. Tondorf and Rochfort, objectors. *Chemistry*, "Its Structure and Characteristics," Mr. Dinand, lecturer.

*Improvements.*—Some very important improvements have been made during the past three months. The long contemplated infirmary has been a reality more than two months and its temporary guests pronounce it to be a grand success. The infirmary is in the south-western wing of the college, on the philosophers' side of the house, and comprises the four rooms, two on each side, at the end of the short lower corridor fronting the community refectory. It is shut in from the corridor by a glazed wooden partition.—Thanks to the labor of some ingenious theologians we now have an excellent portable and compact stage as well as beautiful stencil-painted scenery. It was the object of much admiration at the theologians' play on Mar. 27.—A new chapel dedicated to B. V. M. a Strata, occupies the room on the lower corridor under the old apothecary shop. St. Stanislaus' Chapel on the corridor over the House Library no longer exists. At present we have seventeen chapels for the sacrifice of Mass.—Fr. Sabetti, ever solicitous for the beauty of our grounds, has made a-parterre south of the green-house, laid out in artistic floral designs. What was familiarly known as the "gridiron" (the unroofed "kikaion"), has entirely disappeared to make way for another after a similar plan but more strongly built.

Mr. Schusler, of the Denver Mission, came for the study of theology on the fifteenth of January, too late for insertion in the catalogue.

Fr. Brett preached the Passion Sermon in St. Aloysius' Church, Washington, D. C. Fr. Barrett preached the Passion Sermon in St. Ignatius' Church, Baltimore, and the Easter Sermon in St. Peter's Church, Jersey City.—On Thursday, Mar. 29, Fr. Holaind delivered the first of a series of lectures on "Our Possessions; an Answer to Henry George and the Socialists," under the auspices of the Catholic Association of Baltimore. This lecture appears in "The Catholic Mirror," Apr. 7.



# WOODSTOCK LETTERS

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VOL. XXIII., No. 2.

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## THE HISTORY OF THE CHURCH AND OF THE SOCIETY IN JAMAICA.

*We are indebted to Bishop Gordon, Vicar Apostolic of Jamaica, for this sketch of the Church in Jamaica. It extends from the discovery of the island to the year 1877. Bishop Gordon has promised when he shall have more help to complete it.—Ed. W. LETTERS.*

### CHAPTER I.

#### *The Origin of the Mission.*

(1494-1799.)

The Island of Jamaica, the third in point of size of the Greater Antilles, situated to the west of Hayti and south of Cuba, was discovered by the celebrated Genoese, Christopher Columbus, in the month of May, in the year of grace, 1494. It was not until the year 1509 that the Spaniards took possession of it. Not finding, in such parts of the island as they examined, any traces of silver or gold, the Spaniards attached but little value to their new acquisition. Of the efforts they made to establish religion among the aborigines, the writer of these pages has no information at his command. Ruins of churches and chapels, said to have been built by the Spaniards, are scattered here and there over the island. When Admiral Penn and General Venables, in the days of the English Protector, Oliver Cromwell,

in the year 1655, pounced down upon the country, the population of Jamaica did not exceed 3000, and of this number the majority were slaves. From this period, whatever Catholicity may have existed, was well nigh stamped out. The policy, which was persued in England against our holy religion, was carried out here to its bitter end. The night of persecution lasted many a long year, and it was not until the close of the last century, that the dawn of a period brighter for Catholics began to manifest itself. No mention is made of any Confessors or Martyrs. Were any records of this period preserved, there is every reason to fear that they would deal rather with apostacy from, than constancy to the faith.

What contributed most powerfully to the amelioration of the position of Catholics, was the business-transaction, which took place between the English merchants of Kingston and those of the chief cities of the Spanish-Main and the island of Cuba. Spanish merchants began to frequent Kingston, and many of them declared their intention of settling in that city. The government made a virtue of the necessity of tolerating those, who by their business-transactions contributed to the increase of its revenue. The Catholic emigrants took courage, and, in the year 1792, petitioned to be allowed to enjoy the services of a minister of their own religion. In the same year a Franciscan Recollect, an Irishman, Quigley by name, was sent out by the Rt. Rev. John Douglass, Bp. of *Centurice*, and V. A. of the London district, the ecclesiastical Superior of the English West India Islands. This missionary, of whose labors, successful or otherwise, nothing is known, died Sept. 19, 1799. He was buried, according to the rites of the Church, by Père Le Can, being assisted on the occasion by two other French priests, who, like himself, had just emigrated to, or rather, taken refuge in Kingston from the revolution in San Domingo (Hayti). What were the names of the two other French priests, we are not told; but from the memorial, presented to George Nugent, Esq., Lt. Governor, in 1804, by the subjects of His Majesty the King of Spain, merchants and residents of the city of Kingston, we may fairly conjecture that the names of the two other priests, dwelling in the island, in the year 1799, were Roshanson and De Lespinas.

## CHAPTER II.

*Administration of Père Le Can, O. S. D.,  
Prefect-Apostolic of Jamaica.*

(1799-1807.)

Père William Le Can belonged to the order of Friar-Preachers, and was, at the time of his flight from San Domingo, Prefect-Apostolic of the southern portion of that Republic, and Superior-General of the missions of his order. He received the powers of Prefect-Apostolic of Jamaica from Dr. Douglass, on the death of Fr. Quigley. The two other emigrant-priests quitted the island. No mention is made, in the papers that are preserved, of either the date of their departure, or its motive. They show, however, that peace and concord were not the order of the day.

At the time of his death, which took place Oct. 16, 1807, he was the only Catholic priest in the island. We cannot forbear quoting a passage from an account of his death, which is signed by ten of the principal Catholic inhabitants of Kingston. "P. Le Can manifested throughout the whole course of the sickness which preceded his death, sentiments worthy of a true religious, and the most unfeigned regret at being unable to receive the Sacraments of Holy Mother Church, owing to there being no other priest not only in this city, but even in the length and breadth of the island. By his last will and testament, dated the 10th of this month, which was opened immediately after his decease by the executors named therein, the Rev. Wm. Le Can expressly forbids, that his obsequies be performed by any other than a minister of the Catholic, Apostolic, and Roman Church."

## CHAPTER III.

*Administration of Fr. Hyacinth Rodriguez d'Arango, O. S. D.*

(1808-1824.)

The place of the last missionary, which for some months remained vacant, was at length filled by another father of the same order, a Portuguese by birth, named Hyacinth Rodriguez d'Arango. He was appointed, first of all, by Rt. Rev. Dr. Douglass, V. A., and later confirmed in his appointment by the Rt. Rev. Dr. Buckley, the first V. A. of the Antilles. He occupied the position of Prefect-Apostolic of

Jamaica for the space of sixteen years, from 1808 to 1824. What is remembered of him in the country does honor to his virtues and his character as a priest. He kept the registers with singular exactitude. By means of the subscriptions which he collected, he built the first church which the Catholics of the island possessed since its conquest by the English. He saw that the public functions of the Church were performed with dignity and decorum. He exacted, and knew how to obtain by his determination that respect which is due to the house of God, and to which the French emigrants of San Domingo were but little accustomed. For more than twelve years he was the only priest in the island, and it was with open arms that he welcomed the Rev. Fr. P. Benito Fernandez in the year 1821. This father succeeded to the charge of the mission, when, in the year 1824, in the month of April Fr. Rodriguez made up his mind to return to Lisbon, his native city.

The papers relating to this period are mostly subscription-lists and contracts concerning the new church. There is no document that requires special mention.

#### CHAPTER IV.

##### *Administration of Fr. Benito Fernandez.*

*First period—from his appointment as Prefect-Apostolic to his appointment as Vicar-Apostolic.*

(1824-1837.)

The unexpected arrival, at Kingston, of the Rev. Benito Fernandez, and the resolution which he formed of settling in the island, was a blessing designed by Providence for the advancement of Our Holy Religion in Jamaica. It was with him that the holy ministry began to produce real and perceptible fruit; it was by him that, gradually, a fair number of souls were brought to the practice of their duty as Catholics, and trained up in the paths of solid piety.

Fr. Benito was born in Spain, in one of the departments of Old Castile. When thirteen years of age he emigrated, with several other members of his family, to Santa Fè de Bogotà, the capital of New Grenada. After his college-course he entered the Order of the Minor Friars Observantines, was ordained priest, exercised the Holy Ministry with zeal and success, and was soon appointed guardian of one of the houses of his Order. He was discharging this office when the Spanish colonies of S. America, hurried along with the whirlwind of revolution, raised the standard of re-

volt against the mother-country, cast off their allegiance to it, and constituted themselves separate republics. Fr. Benito, rightly or wrongly, was found in the ranks of the anti-revolutionary party. He was cast into prison with no other prospect before him than that of certain and speedy death. But God kept him in his holy keeping. On the eve of the day fixed for the execution of the Royalist-prisoners the royal fleet entered the harbor of Carthagena, drove the insurgents out of the city, and restored the prisoners to liberty. As this success was but momentary, Fr. Benito, seeing that there would be no safety for him if he remained in New Grenada, where the revolution was rampant, embarked and sailed for Jamaica, where he received a hearty welcome from Fr. Rodriguez, and from the Spanish, French, and other Catholic residents in Kingston. After remaining amongst them for a few months, he sailed for Cuba, induced to do so by reasons which do him honor as a religious but which need not be specified in these pages. He returned during the course of the same year (1821) to Jamaica, to the great satisfaction of those who had the pleasure of his acquaintance, whose esteem and affection he had gained on the occasion of his first visit. For three years he was the active and zealous fellow-worker of Fr. Rodriguez, and, on the departure of the latter for Portugal, in the year 1824, he was burdened with the sole charge of the mission. He was a man of wonderful singleness of view and uprightness; thus he maintained with scrupulous exactitude the pious customs of his order, as regarded prayer and fasting, although he had obtained his secularization from Rome, May 28, 1828. (The document of secularization is preserved and bears the signature of Cardinal Odescalchi.) He set himself to work quietly and gently to reconcile the ill-disposed, and by his tact and far-sightedness he succeeded in bringing a large number to the regular practice of religion. Some of our people, who are still living, congratulate themselves on having been prepared for their first Communion by *Le bon Père Benito*, and on the debt they owe him for the benefits conferred upon them by his ministrations.

Dr. Buckley, the first V. A. of the Antilles, died some time in the year 1828. On Sept. 7, 1829, Fr. Benito writes to his successor, Dr. Daniel MacDonnell:

“By the public prints of this city, I have been informed of your safe arrival at Trinidad, and that you are invested with the title of V. A. of the R. C. Church for all the Antilles. It gives me infinite pleasure, to see at the head of our Church-Government, a person of such distinguished merit, and I congratulate myself highly, on being one of

your subjects. As such, I beg to acquaint you that in this city there is a Catholic chapel, which has been erected at the expense of Don Carlos Estièro, a native of Old-Spain, and by the zeal of the well-deserving priest, Don Juan Jacinto Rodriguez d'Arango, who was first appointed to its charge, and who continued to fulfil its duties until the year 1824, at which period, being desirous of visiting his native country, and I happening to be here at the time (having emigrated from the Spanish Main, in consequence of the revolutionary persecution, then exercised against every Spaniard), he, the above named priest, entrusted me with his office, in virtue of the full power, which a year previous to his departing from this island, he had received from your predecessor, the Rt. Rev. Dr. Buckley, with whom he had an opportunity of communicating.

"Our congregation consists of Spaniards, French, Dutch, some Italians, and a few Irishmen scarcely twelve in number. We, however, make the best efforts, towards the advancement of religion, conformable to the rites of the Church, agreeably to the few means, afforded by the country, and the fervor, afforded by the parishioners. We have just finished a work which will render our chapel much more capacious than before, and it is now sufficiently large to celebrate the Divine Service with the decorum and solemnity it deserves."

Dr. McDonnell answered this letter, May 4, 1830:

"Causes, which I may soon have a better chance of explaining to you, causes, out of my foresight and control, have prevented your hearing from me for so long a time. I request you will continue your charitable and pious ministry at Jamaica, and I confirm in you all the powers conferred upon you under the authority of Bp. Buckley. I am making arrangements by which I may be enabled to visit Jamaica in two or three months; meanwhile have as many prepared for Confirmation as you possibly can, and receive no ecclesiastic, and allow none to officiate in Jamaica, whatever he may profess, or whatever he may claim, who does not bear with him *faculties signed by me*, and an introductory letter from me of *later date than the present*. May your kind endeavors to make others happy, render you all happiness here and hereafter."

The statement, presented by the trustees of the Catholic Church Kingston to His Holiness in the year 1836, mentions that Dr. McDonnell fulfilled his promise of visiting the island in the month of June, 1831. His Lordship is reported to have been much pleased with his visit, and to have declared that in the interests of truth he was bound to

admit that he had not found in any of the islands subject to his jurisdiction, a congregation better ruled and better organized than that of Kingston.

The part of the history which we are now entering upon, is at once the most serious and the most intricate: the most serious, for it deals with what is known as the "Murphy Schism;" the most intricate, in as much as though the papers relating to this epoch are many, they are not complete, and it is only by reading what has gone before, by the light of that which follows, that any coherence can be arrived at.

In the year 1832, a Catholic, by name O'Reilly, an Irishman, was appointed Attorney-General of the island. On his way out he brought with him a secular priest, the Rev. Edmund Murphy. They called at Trinidad, where Dr. McDonnell gave this clergyman faculties for the island of Jamaica, and a letter of the Bishop's to Fr. Benito, dated, Trinidad, June 15, 1832, introducing Mr. Murphy, is preserved. It is an ordinary letter of introduction. The Spanish memorial, above referred to, says that two Irish priests came, sent by the same V. A., with unlimited faculties. They did not recognize the ecclesiastical superior of the island, for, says the document before us, "they were not obliged to present their credentials to anyone." After Dr. McDonnell's letter of May 4, 1830, it is not surprising that Fr. Benito resented the independent action of the new-comers. (In the correspondence, nothing whatever is said of a *second Irish* priest; the Spanish document alone mentions him.) In the year 1833, the Rev. Mr. Murphy opened a chapel in the east part of Kingston, and served it with the approbation of the V. A. As Fr. Benito had not sanctioned the work, he appealed to Dr. McDonnell, who, on May 5, sent a conciliatory letter.

From this period a new congregation, composed principally of Irish and English, began to be formed under the care of Mr. Murphy. The former congregation, composed principally of French and Spanish Catholics, remained under the care of Fr. Benito.

Dr. McDonnell visited the island in 1835 to give Confirmation. He left the Rev. Mr. Murphy at St. Patrick's, and he continued to give great dissatisfaction and sow discord among the faithful. At last he promised to leave the island in April, 1835. He did not really leave, however, till 1836, when a Rev. Mr. Curtice took charge of the congregation at St. Patrick's.

## CHAPTER V.

*Fr. Benito Fernandez appointed V. A.—  
Arrival of the first Fathers S. J.—The Murphy Schism.*

(1836-1846.)

There is in the archives a Spanish address which, among other facts, mentions that the unhappy state of the Church in this island was duly laid before Dr. MacDonnell in November 1835, but as nothing had been heard of the representations made by the Rev. Benito Fernandez and Duquesnay, the memorialists took the liberty of addressing themselves directly, to the Supreme Pastor of the Faithful. The concluding paragraphs of the memorial are :

“Therefore have we determined to address ourselves to the Supreme Pastor of the Catholic Church to beg him, with all due respect, to examine into the complaints of this poor position of his flock, and to afford us such relief as he thinks suited to our necessities. We would venture to suggest to the consideration of His Holiness : 1st, that He separate us from the jurisdiction of the V. A. of the West Indies, on account of the distance there is between us and head-quarters, and the infrequency of communication, and also, because some of the clergy relying on the distance between themselves and their bishop, have conducted themselves unworthily of their sacred calling ; 2nd, that, as we are unable to maintain a bishop with the dignity due to his exalted character, we pray that our church be placed under the jurisdiction of the archbishop of Cuba, because of the more frequent chances of communication.” From the speed with which the wishes of the memorialists were answered, there is every reason to suppose that the memorial had not much to do with settling the question. It is dated in the year 1836, but no month is mentioned. A copy of a document is preserved, which appears to be the answer of Propaganda to this petition. In it the Congregation says that it has attended to the needs of the petitioners.

A brief of H. H. Gregory XVI., dated Jan. 10, 1837, gave effect to the decision, which the Congregation of Propaganda had come to the previous year, viz : to divide the English colonies in the West Indies into three Vicariates-Apostolic. The first, to include all the Windward Islands (among which were included the Danish possessions), the second, British Guiana ; and the third Jamaica and its dependencies, British Honduras and the Turks or Caicos (Cays



or Reys). The following letter, of which a copy, not the original, is preserved, explains itself. It is only necessary to premise that Mr. O'Reilly, the attorney-general of the island (who, be it is said in all justice though he had introduced Mr. Murphy, yet, when that clergyman went astray, had the courage to cast him off) and a Mr. Louis Cyprian Mauri, an Italian merchant, in Kingston, were, at this time, in Italy. Rome seems to have placed great reliance on their information, and they gained the ear of H. E. Cardinal Fransoni, the Prefect of Propaganda.

*Turin, Aug. 4, 1837.*

*Rev. and dear Fr. Benito!*

Blessed be God! After so long a silence I am at last able to give you good news. The Jamaica business has been concluded at Rome according to our wishes. In spite of the great efforts and overwhelming influence of the opposite party, Jamaica will form a Vicariate by itself, and he, whom we all longed for, has been nominated the First Vicar-Apostolic. Influenced by such discordant testimonies, the Sovereign Pontiff was disposed to nominate a religious of the Society of Jesus. But the Rev. Fr. General of the Jesuits (who placed implicit reliance on the informations tendered), strongly opposed such nomination, and got appointed as V. A. my dear and venerated Fr. Benito Fernandez. The Holy Father has so taken to heart the spiritual welfare of Jamaica, that he has ordered the General of the Jesuits to send to the island some religious of his order, Spanish, English and French. I warmly recommend them to you. You will find them true missionaries, devoted only to spreading the greater honor and glory of God and to procuring the salvation of souls. This settlement of the Society in Jamaica will facilitate their introduction into the Main, and bring about such results as you may easily picture to yourself. I feel confident that you will favor them in every particular, that you will protect them against the attacks and calumnies of the enemies of religion, and guard them against covetous and rapacious priests. I would only caution you not to place any reliance on assertions which emanate from the former V. A.; he has been disappointed at Rome and has been openly in league with the enemies of the Jesuits. The Jesuits have houses in almost every part of Europe,—in Greece, Armenia, Mount Libanus, Calcutta, Hindustan, Buenos-Ayres, Montivideo, Paraguay, and in many places of the U. S. of America. For you, Rev. Fr., has been reserved the glory of introducing them into Mexico and Central America. I have a picture of the Sacred Heart of Jesus to send you and I am awaiting, from Rome, faculties to enable

you to erect the Confraternity in Jamaica. I will forward both by the first opportunity.

From the very bottom of my heart I rejoice with you at the success with which it has pleased God to help your labors in Jamaica, and I am gladdened at the prospect of the vast field that will be opened up on the arrival of your new fellow-laborers. If I am able to serve you in anything, please let me know, I shall be only too happy to assist you in your work of zeal. I recommend myself to your Holy Sacrifices and to the prayers of the faithful committed to your charge, and, with sentiments of profound veneration, believe me,

Your devoted servant and friend,

LOUIS CYPRIAN MAURI.

P. S. I have just been told the names of the three Jesuit Fathers destined for Jamaica: Fr. William Cotham, an Englishman; Fr. James Eustachius Dupeyron, a Frenchman, and Fr. Fondá, a Spaniard.

Copies are preserved of two other letters of Mr. Mauri, both addressed to F. Presciani, S. J., who was connected in some official capacity with the Congregation "De Propaganda Fide." From one of these we learn that Dr. McDonnell was in Rome at the beginning of the year 1837, and that he was opposing, as much as he could, the representations of Fr. Benito. Mr. Mauri says that he is simply astounded at the calumnious misrepresentations that Dr. McDonnell has made to the Propaganda, and which he based on what he said he had witnessed on the occasion of his second visit to Jamaica in January 1835.

The day of the month on which Fr. Benito entered on his office as V. A., is not recorded. The brief, appointing him to the post, is preserved, and bears the date, Jan. 10, 1837. Neither do we know for certain, when FF. Cotham and Dupeyron landed. Of the third father, mentioned in the postscript of the letter, we hear no more. FF. Cotham and Dupeyron received a hearty welcome from the V. A., and his worthy assistant, Mr. Duquesnay; all four formed one household, and they worked together with perfect union of mind and heart.

About a year after their arrival, the two Jesuit Fathers took up their residence at Spanish-Town, the seat of Government, containing a population much less than that of Kingston. The results did not correspond to the hopes that had been entertained; the few Catholics, resident in Spanish-Town, showed themselves indifferent to the blessings that Providence was holding out to them. Other occu-

pation was, however, soon found for the new missionaries. Fr. Dupeyron undertook the visitation of the Catholics scattered over the length and breadth of the island, who, up to this time, had been entirely deprived of all the aids of religion. This visitation, which involved two months' travelling over a rugged and mountainous country, was regularly performed three times a year by the same father. Fr. Cotham remained in Kingston, and gave what assistance he could to the V. A. and his fellow priest.

On Nov. 30, 1839, the Rev. Mr. Curtice, whom Mr. Murphy had left in charge of the Jasper Hall Congregation, died. A tombstone was placed over his remains by Mr. Murphy, and now lies in front of one of the confessionals in the church of the Holy Trinity. In the inscription Mr. Curtice is called—"Pastor of St. Patrick's Chapel."

The work of the mission was unostentatiously progressing, when a serious conflict arose among the Catholic population, which, unfortunately, occasioned a real schism. Mr. Murphy returned to the island, Nov. 12, 1840. During his absence, the Irish Catholics, by means of subscriptions they had collected among themselves and elsewhere, had built in the centre of the town, close to the existing church, a chapel which they named after St. Patrick. When the building was completed and ready for Divine Service, it became necessary to nominate a priest to take charge of it. The friends of the Jasper Hall ecclesiastic wished that he should be appointed. A very numerous body, at the head of which stood Mr. O'Reilly, the attorney-general, was strongly opposed to this nomination and, as they had recently invited another Irish priest, the Rev. Mr. Gleeson, to the island, they prayed that the appointment should be conferred on him. The Rev. Fr. Benito, after consultation with the priests of his household and others who thoroughly understood the circumstances, gave his approbation to the new priest. This produced great discontentment and commotion in the opposite camp, and led to the most regrettable consequences. These are set forth in the following letter of Fr. Benito to Bishop McDonnell.

*Kingston, Jamaica, Apr. 19, 1841.*

*My Lord,*

I beg to acknowledge the receipt of your letter of the 16th ult, enclosing a copy of a letter written by Your Lordship to the Rev. E. Murphy in answer to an application of his. I feel it difficult to express my gratitude for so kind a communication from Your Lordship, since it has been for me, among the many hardships with which I have met of

late, a great consolation and a balsam to my cruelly wounded heart.

As Your Lordship is not acquainted with what lately has taken place here, I think proper to give you a short account of it. Though I was afraid the presence of Mr. M. here would disturb peace, and though he had never written to me a single line during his four years' absence from Jamaica, in order to prevent greater evils I thought it proper to allow him to officiate at Jasper Hall. Mr. Murphy landed at Kingston on the 12th of Nov. last, presented to me his testimonials, apologized privately for the past and promised to behave well for the future. I, therefore, flattered myself that peace would not be disturbed in the least, and that Mr. Murphy would go on quietly at Jasper Hall. I have been, unfortunately, deceived. Mr. M., and his people would have the new chapel, to which I appointed last year as pastor the Rev. T. Gleeson, an Irish priest, at the request of the trustees and committee of the said chapel. They, therefore, tried every means to get possession of that chapel. They held in J. H., several meetings, in which the most harsh and shameful language was made use of against me as well as against the Attorney-General and the Irish (all of whom are very much opposed to Mr. M., and disapproved of my admitting him into the district). A deputation from J. H. waited on me, asking for the appointment of Mr. M. to the new chapel. I answered them that I could not recognize any other pastor of that chapel than the Rev. Mr. Gleeson. Another meeting was held at J. H., in which I was treated the same way as in the preceding one. As those meetings were held in the house of Mr. M., and as in one of the resolutions there was a threat of schism, I imagined that Mr. M. would, if he were a good clergyman, disapprove of them; either publicly, as the proceedings appeared in the newspapers, or, at least, by writing to me. But he did neither, so that I felt myself imperatively called upon to withdraw his faculties from him. I wrote, therefore, to Mr. Murphy a letter for that purpose, but, as he refused to receive it, I was obliged to publish it in the papers. My letter is of the 28th of January last. From that day Mr. Murphy ceased to officiate; but I was aware that the people of J. H., were not quiet (I may here observe, that the congregation at J. H., reckoning men, women and children, is not composed of more than 300, a very small part, indeed of the Catholic body in Kingston). Meetings were held again, and—shameful to relate—on the night of March 5-6, forcible possession of the chapel was taken. On the evening of the 6th, the police tried to dislodge the rioters but were beaten off. The

rioters then began to destroy the chapel with bricks and stones, and would have demolished it completely if a strong body of soldiers, accompanied by the Mayor, had not come forward. Twenty-five persons were taken prisoners, some of whom belong to the congregation of J. H.; they will be tried at the next quarter-sessions. On the evening of the 7th, another meeting was held at J. H., and the resolutions of it, along with a letter from Mr. M., appeared in the "Jamaica Dispatch," a copy of which I forward to Your Lordship. A schism was, therefore, to be completed on St. Patrick's at J. H. Fortunately, there was, at this time, on his way to Demerary, a Rev. Mr. Chaucy, a relation to the V. A. of British Guiana. He remonstrated with Mr. M. on his bad behavior and entreated him to beg pardon of me. Mr. Chaucy, accompanied by the Rev. Messrs. Gleeson and Frost, made an application to me, and it was at their entreaties that I consented to receive from Mr. M. a letter, to which I replied. On the evening of the 17th, I sent Mr. Gleeson to Mr. M. to tell him that I expected his apology, and that I would publish both his letter and mine. Mr. M. abused Mr. G. in the most shameful manner, calling him the vilest names. Notwithstanding all this I have not withdrawn the faculties I granted Mr. M. for the space of two months. You may now easily see, My Lord, if I have acted mildly or not with Mr. Murphy. I hope the letter of Your Lordship to him will be productive of good, and induce him to comply with the promise he made to quit the island, though he has publicly said several times that he will remain here. As our cause is common, on account of the precious unity of the Church to which we both have the happiness to belong, I hope Your Lordship will earnestly recommend both me and the flock, entrusted to my care, to the prayers of the faithful, and remember us in the Holy Sacrifice.

The deep interest, which Your Lordship feels for the welfare of our Holy Religion, will be my excuse for intruding yet a little on your time, by giving you an account of the present state of the mission. Besides the Rev. Mr. Duquesnay, I have four cooperators in the ministry, two of whom are Jesuits, Messrs. Cotham and Dupeyron, and the two others are Irish, namely Messrs. Gleeson and Frost. The last clergyman accompanied the Irish emigrants who came here last February on board the "Robert Kerr." There is now a good congregation in St. Thomas in the Vale. A chapel there will soon be completed, thanks to the grant of £300, made by the Hon. House of Assembly. One of the Jesuits visits the Catholics through the country, as far as Montego Bay and Westmoreland, four times a year. A

great deal of good has already been done, and, with the assistance of Divine Providence, I have very fair hopes that more will be done in course of time. What we all require, is peace and harmony, and, for my part, I will spare no pains to preserve both. Mr. Duquesnay and Mr. Cotham present their respects to Your Lordship, and I beg to present mine to Dr. Smith. Every letter Your Lordship will be so kind as to direct to me, will always be received with the greatest pleasure.

Believe me, my Lord,

Your Very obedient Servant,

BENITO FERNANDEZ, V. A.

The two months' grace granted to Mr. Murphy passed but he did not fulfill his promise of arranging his affairs and leaving the island. Thus began a state of actual schism, which lasted for the space of four years, to the great scandal of the Christian world and the sensible detriment of the mission. Then might be seen a Catholic priest, though under the censures of the Church, though deprived of all jurisdiction and power, celebrating the Holy Mysteries, administering the Sacraments, blessing marriages and doing all this in spite of the criminal and unhappy consequences which he foresaw, and which he was aware it was his duty to prevent.

Meanwhile, when the excitement had somewhat cooled down—thanks to charitable and urgent admonition—many of the partisans of Mr. Murphy, and, amongst them, those whose names carried most weight with them, acknowledged their error, withdrew from the ranks of sin, and returned to their true shepherd. Mr. M. wrote from J. H. Dec. 4., 1844, to a Rev. Mr. Walters (whose name we meet here for the first and last time), of Spanish-Town, saying that he had been accused of spurning the boon (he does not say what), offered to him by his ecclesiastical superior, and that he writes, not merely for the purpose of condemning this unfair construction put upon his silence, but to request an interview, that he may consult with his correspondent on the best mode of proceeding in so delicate a matter. If the conference took place (and we are told that it did), it does not seem to have established a good understanding. Mr. Murphy's credit and good name were dwindling away in much the same manner as his adherents. Ecclesiastical superiors here were not disposed to mete out to him that measure of justice, which he thought was his due. He became a disappointed man, and in his disappointment he took the resolution of going to Rome, where he flattered him-

self he would gain his cause. He personally explained his grievances to Cardinal Frasoni, the Prefect of Propaganda, who only consented to absolve him from the ecclesiastical censures he had incurred, on receiving a promise in his own hand-writing that he would never again set foot in Jamaica.

The schism, on the departure of him who had been its soul and its life, quietly fell to the ground. Its partisans divided, according as the sincerity of their faith as Catholics or the absence of that faith inspired them. The greater part returned to their true shepherd, and, among these, many who were, until death removed them, by their fervent piety, their active zeal, and their continued works of charity, the edification of the congregation. Others remained indifferent, and were not known to frequent any place of worship. Some, alas!—out of spite—apostatized, and made public profession of being Baptists or Methodists. A well-founded report was circulated in Kingston, some years ago, to the effect, that the Rev. Mr. Murphy wrote from the place of his retirement to several of his most devoted adherents, to disabuse them of the errors into which they had been led, and to induce them to submit as speedily as possible to the lawful authority. His efforts were, in many cases, successful. This voluntary act speaks too much in favor of Mr. Murphy, not to be mentioned in a record where the name of the clergyman has, of necessity, been connected with sayings and doings little calculated to do him credit.

It was with regret that the V. A. found the chapel of St. Patrick on his hands. The priest who had been appointed to serve it was unable to keep his position; his conduct became the cause of much discontent and dissatisfaction to both the congregation and the superior of the mission. Indeed, after a year, either by choice or otherwise, Mr. Gleeson had to leave the country. The nomination of a successor presented serious difficulties to the V. A. Time, patience, and not a little tact, was required to extricate oneself from them. Fr. Benito's intention was to leave Fr. Cotham, whom he had stationed there in the meantime, in charge of St. Patrick's; but Fr. Cotham was not acceptable to the committee. Though an Englishman, the fact of his being a Jesuit condemned him. To have summoned from Europe a new priest, one, perhaps, whose virtue was not above suspicion, or whose natural character would render him a difficult person to deal with, would not have been, after recent experiences, the height of wisdom. Furthermore, as the prosperity of the country was year by year rapidly declining, and the fortunes of individuals were going down the same

inclined plane with a rapidity still greater, it became hard, not to say impossible, for the committee to know how they were to furnish the man of their choice with a suitable livelihood.

At this juncture the Abbé Ganille came from the United States, where he had exercised the sacred ministry for many years. He was a man of remarkable natural gifts, and spoke English and French with peculiar fluency and purity. When he arrived at Kingston, he was for a long time the guest of the V. A. The attention of the committee was directed towards him, and he was requested to undertake charge of St. Patrick's. The Abbé was, above all things, a matter-of-fact man of business. He knew that he could not live on fine speeches or fresh air, so he made inquiries as to what maintenance would be guaranteed him. On the one hand, the answers of the committee were vague and indefinite, and, on the other hand, Fr. Cotham declared that when he left St. Patrick's, he would take away with him the sacred vessels and ornaments which belonged to him. The Abbé declined the office and sailed for Trinidad.

The committee were thus forced to sound the dispositions of Fr. Cotham. Several captious inquiries were set on foot, and several embarrassing questions asked, in the hope that the good father would return answers, which would prove sufficient ground for his rejection. Under the guidance of the V. A., however, he contented himself with begging for explanations on certain points, in others he acquiesced where he saw he could safely do so, and the affair was brought to a happy termination. Thus were dissipated the fears, only too well founded, of seeing installed in the chapel a newcomer, whose business it would be to oppose the principal church situated within a stone's throw, or one, who by a life little conformable to the maxims of the gospel, would injure the welfare of the Church, in a country where rampant heresy and gross corruption of morals exact that the ministers of the Church be above reproach. The chapel of St. Patrick, which had been the cause of so much contention, was not, however, useless. After the terrible fire which, in 1848, destroyed more than 200 houses in Kingston and reached, as its furthest limit, the Church of the Holy Trinity of which it left but the bare walls standing, it was in this chapel that the parochial service was for two years conducted. When, in 1857, the daughters of St. Francis came to take part in the work of the mission, St. Patrick's served them for a long time as their private chapel. It was afterwards used as a poor-school, and finally, in 1876, it was devoted to the Cuban Mission.



## CHAPTER VI.

*Progress of the Mission.—The Spanish College—  
Death of the Very Rev. Benito Fernandez.*

(1847—1855.)

The missionaries in the island were now enabled to breathe freely, and, in spite of the difficulties which occurred with the secular clergy (all of whom it was necessary for the most urgent reasons to dismiss from the mission), the mission re-entered on a career of peace and prosperity, as far as could be expected in a country where the vast majority of the population were dissenters, and where the Catholic body was composed of members of various nationalities very many of whom were utterly devoid of any principle of religion.

On the feast of the Purification of Our Lady, 1847, two fathers of our Society, FF. Dupont and Avarro, the one belonging to the Province of Lyons the other to that of Turin, were added to the number of laborers in this inaccessible part of the vineyard of Our Lord. Missions, retreats, confraternities, and congregations for young people were set on foot and organized as in the best parishes of Europe.

The labor was not in vain. On the occasion of the jubilee, for the election of Pope Pius IX., there were over a 1000 communicants, and a like gladdening sight was witnessed on other occasions, more especially on those of the jubilee of Gaeta in 1849, and during the prevalence of cholera towards the end of the year 1850. Some thousands, too, of the congregation were enrolled in the confraternity of the Living Rosary. During the course of the year 1848, two other fathers—Fr. Bertoli, of the Turin Province, and Fr. Alexis Simond, of the Venice Province, driven out of the kingdom of Sardinia by the tumult of revolution—came to the assistance of their hard-worked brethren in Jamaica. Two years later, in June, 1850, the Kingston fathers welcomed with mingled feelings of joy and sorrow the Spanish religious of our Society who had been rudely driven from their homes, and banished from the territory of New Grenada by the whirlwind of revolution.

The conservative party, which some years previously had come to power, in its wish to do its best for the solid establishment of order and prosperity in the country, had, with the consent of the Archbishop, the Bishops, and the clergy,

recalled the Society of Jesus to those vast countries of the New World, where every thing awakened the glorious remembrance of the apostolic labors of our oldest missionaries, more especially of the Blessed Peter Claver.

Charles III's decree of restoration, soon brought a large number of Spanish Jesuits to Santa Fé de Bogotá, and other cities in the republic. On all sides they met with a joyful and cordial reception. Stations, seminaries, and colleges sprang up as if by enchantment. But, alas! this success, which wore too much the air of triumph, was not destined to be of long duration. The radical faction, full of the teachings of the author of the "Wandering Jew" and the "Mysteries of Paris," had seen the Society's return with chagrin, and had vowed to crush it. The reins of government changed hands, and the first act of the new party in power was to undo all that its predecessor had done. The Jesuits were banished. They were conducted by an armed escort to the limits of the Republic, whence some took their departure to Ecuador, others to Belgium and France, while a third party came to Jamaica. This last had at its head the Superior of the whole Mission, Fr. Emmanuel Gil, who had formerly been court-preacher at Madrid, and had suffered by two previous exiles. Though deeply afflicted at this sad event, the Kingston Fathers were rejoiced at the sight of their brethren. The residence of the V. A. was far from large enough to accommodate conveniently those who lived under its roof, yet it seemed to expand itself to offer hospitality to our venerated and cherished *confrères*.

The many inconveniences they had endured in descending the Rio Magdalena, and the hardships they had suffered on the tiny schooner which brought them from Santa Martha, made acceptable the little corners which were placed at their disposal.

At the expiration of two or three weeks, the Rev. Fr. Gil, after consultation with the V. A. and his clergy, determined not to proceed further, but to wait at Kingston until Divine Providence should suggest something definite.

The house, No. 26, North Street, — which by a singular coincidence has since become the property of the mission, and is, at present, the residence of the fathers, — was rented at a cheap rate from one of our friends. When it had been put in order and furnished, the exiles took up their abode in it along with six boys whom they had brought from Bogotá.

The intention of opening a college was announced in the public prints, prospectuses of the course of studies were distributed in town and country, and in a short time there

were thirty boarders and more than that number of day-scholars.

This sudden establishment of Spanish Jesuits in a Protestant colony created no little commotion. Some saw no danger in the new institution, others saw every cause for alarm. A fierce controversy arose. A Presbyterian minister, himself the principal of a school, in a series of letters, addressed to a friendly paper, zealously warned the public of the pest it was harboring in its midst. A second journal, which at that time was friendly to Catholics, laughed at these puerile fears, and showed with good reason that the college which had been inaugurated would prove of service to the country. Two ministers of the evangelical party of the Established Church, in a course of sermons, or public lectures at St. Michael's, took occasion to attack not only the Jesuits and their college, but popery as a system, its errors, its superstitions, its idolatrous worship. Their words did not, however, produce any notable results. Without applying the argument, *Post hoc, ergo propter hoc*, we may be allowed to mention what was the end of these three gentlemen.—The Presbyterian minister, about two months after his last letter, was thrown out of his buggy and fractured his skull; one of the Protestant ministers was attacked by consumption and went to England, where he died the following year; the other gradually fell into a delicate state of health, and was compelled to resign a lucrative employment and leave public life.

Meanwhile, the Spanish fathers did not attach any great importance to their new charge. It was only necessity that made them willing to carry it on; and they only did so, awaiting the time when they should find the way open to a field of labor more vast, and better calculated to occupy their numbers and reward their zeal.

The occasion for which they sighed was not long in presenting itself. The Archbishop of Guatemala having heard that many fathers banished from New Grenada had taken refuge in Kingston, wrote to the V. A. and begged with all earnestness that the refugees should be forthwith despatched to Guatemala, where, he assured Fr. Benito, they would be warmly welcomed by himself, his clergy, his people, and the government. To the great regret of the Catholics of Kingston the fathers hastened to close with the archbishop's offer; they hastened to establish themselves in a country where, for the last eight or ten years, the Society had had no footing. The majority of them left the island at once; five remained and with the assistance of the two English fathers carried on the college; but after awhile,

these five were ordered to join their brethren, and the college after an existence of close upon three years was closed. It was with the deepest regret that the Jamaica clergy witnessed the departure of their guests, on account of the assistance they had rendered in the holy ministry, but chiefly on account of the unexpected closing of the college, which was so much needed for the education of the children of the more respectable class, and which would have placed in their hands, in all probability, the education of the children of all the better families, Jew or Protestant, in the island.

At this time there were in the field no competitors worthy of the name. During their stay, the Spanish fathers solved one problem, which has since been an ugly one to those who have succeeded them — they made their college pay, for they took with them from the city \$15,000 (£3000).

Towards the middle of October, 1850, five months after the arrival of our Spanish fathers, there appeared for the first time in this island, in the city of Kingston, whose population comprises some 35,000 souls, that most dreadful scourge of Divine Justice—Asiatic cholera.

An isolated case, presenting all the well known symptoms, first of all manifested the presence of the unwelcome visitor. The next day four more cases equally unmistakable, proved to the most incredulous that cholera had come into our midst. At the beginning of its sway it exacted some forty or fifty victims a day. Before the end of the month, one hundred was the daily death rate. On Nov. 1, the feast of All Saints, a day appointed by the Government for public supplication, there were two hundred and fifty cases, all of which terminated fatally after a few hours' agony. Henceforth, the scourge had full fling, and, during the month of November the daily death rate was never less than one hundred and fifty, on two occasions the figure three hundred was attained. In December, the epidemic began to subside, and was pretty well extinct at the beginning of the month of January, 1851.

The total number of victims in the city of Kingston was never definitely stated by any official authority. It was computed to be between 4000 and 5000. This last estimate would not appear exaggerated to those who, like our fathers, were visiting the stricken night and morning, and who, in their journeys from house to house met nothing but funeral processions on their way to the cemeteries. It is impossible to describe the panic which seized upon all. Those, who were well-to-do provided themselves with preservatives, and shutting themselves up in their houses trusted to the

efficacy of their precautions. The poor, that is to say, at the very least, two-thirds of the population, became stupefied, and with *nonchalance* waited for the scourge to strike, or pass them by. Others spent what little money they had in the purchase of a certain elixir, which its maker, a quack, vaunted would make them invulnerable, but which, of course, proved to be utterly useless. In spite of precaution and remedy, the disease continued its destructive course, fastening, more especially, on certain houses of ill-fame, and certain haunts of debauchery where it did not spare a single person.

During this visitation the fathers had a busy time of it. Night and day they ran whither they were called; and, no sooner had they arrived at a place, where they had been told there was only one case, than they found there three or four. In one house there were eight cases at the same time. The priest, as he passed through the streets, received so many calls at the same time, each of which, it was said, was the most urgent, that he knew not which to attend to first. To console the dying, to excite them to repentance, to hear their confessions, or to do the best one could in a few minutes, to give them absolution and Extreme Unction; and then, to go elsewhere and impart the same blessings of religion,—this was the occupation of five fathers and two brothers (whom the Rev. Fr. Gil had kindly lent for this purpose), during the space of two months and a half.

In those sad days many Protestants had recourse to the ministry of our fathers. Neglected by their own ministers, who only showed themselves at meetings to proclaim their devotedness, these poor people when they saw us ready to dispose the suffering Catholics to die a Christian death, begged and implored of us, as friends and neighbors, to do them the like favor. They were instructed with all speed in the necessary truths, baptized conditionally, and received the other Sacraments, as time allowed, and died Catholics.

The public prints were sufficiently sincere to acknowledge, that during this terrible visitation the Catholic clergy had unflinchingly done their duty. On the other hand, the silence preserved with regard to the clergy of other denominations was an indirect censure of their cowardly timidity, and of their want of sympathy with their own flocks. The medical men who, with one exception, were all Protestants, met us everywhere; and meeting but us, they bore testimony to the courageous zeal of the clergy of a Church which was the object of so much contempt and prejudice.

We should be wanting in justice were we not to notice the Christian devotedness exercised throughout the whole of

this period by several ladies and gentlemen of the Kingston congregation. They proved themselves faithful and generous fellow-workers in the distribution of those corporal aids which it was necessary to afford a large number of families in distress. These ladies and gentlemen undertook to distribute, in districts assigned to them, medicines, clothes, etc., according to the special wants of the case, the money, which the fathers had in hand, and which many of the well-to-do proprietors and merchants had sent to them, as also, a large round sum which the municipality had placed at their disposal. Divine Providence protected them all, as it did the priests,—not one was attacked, though they had to breathe daily the poisoned air of the rooms in which the cholera-patients lay either dead or dying; and this was more especially the case in the two hospitals, which had been extemporized to meet present needs. However, just toward the end of the visitation, the natural effect, no doubt, of fatigue, the Rev. V. A., who was seventy years of age, and another priest, of weak constitution, suffered a little from bowel-complaint, which a rest of a few days and suitable remedies arrested.

The scourge left Kingston only to develop itself suddenly in the interior of the island where it literally decimated the working population. Forthwith two of the fathers set out to visit some of the stations where Catholics were most numerous. They arrived in good time, and they did in the country what all had done in town. In general, few of the Catholics who succumbed to the disease died without the succors of religion; in Kingston, there were only six six, out of a total of four hundred, and in the country there were some twenty. Many of these unfortunates were deprived of the succors of religion through their own fault, or through the carelessness of those who surrounded them.

The cholera had scarcely finished its work of devastation before another epidemic, not less fatal, trod in its footsteps, and attacked a number of people who were congratulating themselves on having escaped the first unwelcome visitor.

The small-pox, which, in tropical climates, is particularly virulent, manifested itself with a severity that is but little known. Many children and many adults, attacked by the corrupting *virus*, succumbed, and went to increase in considerable numbers the newly-closed graves, which already occupied a large space in every cemetery. The Catholic priest showed himself, under the reign of this new minister of the anger of God, what he had been from the first — the friend of the unfortunate, and the dispenser of the mercies of God. Casting aside the fear of danger, and overcoming,

with courage worthy of his mission, the repugnances and the dislikes of nature, he administered the Sacraments, and procured what assistance it was in his power for those who called him to their side. After the cholera in 1850 and 1851, and the small-pox in 1852, came the yellow-fever in the spring of 1853. If the creoles had been almost the only victims of the first two scourges, the Europeans, almost alone, experienced the severity of the third. Fortunately, the number of victims was not very great. Several vessels which were lying during this time in the harbor of Kingston lost the best part of their crews. In the mortuary register of this year the names of Irish, French, and Canadian sailors are of frequent occurrence, and the disease claimed many victims amongst those who had but recently arrived in Kingston. The fathers themselves did not escape the contagion. Fr. Simond, although he had resided in the island for three years, was the first to be attacked, after two days was declared to be in danger of death; fortunately, however, he recovered. He was, however, scarcely convalescent, before a young priest who had arrived from Europe in the month of February, was seized with the disease and, in spite of all that could be done for him, was, in six days, reduced to the last extremity. This was Fr. Stephen Ghersi, of the Turin Province. The letters of obedience that he brought with him are still preserved. They are dated: Laon, Nov, 19, and bear the signature of Père Fouillot.

Fr. Ghersi was born in the province of San Remo, in the department of Nice, and on his coming to Jamaica was only twenty-nine years of age. He appears to have been a singularly amiable man, and a good linguist. He was able to preach fluently in French and English. During the short period that he labored he won golden opinions.

The weekly order-book tells us that he preached on Sunday, February 27, at High Mass; he was also appointed to visit the hospital that week. On March 17, he preached in the evening. The good father came out here with the presentiment that he was to die of yellow-fever. Under the notices, dated April 2, are the following words, in Fr. Dupeyron's handwriting:—"Le père Ghersi est tombé malade le vendredi matin à 8 hrs., c' est la fièvre-jaune."—Fr. Ghersi had drunk, some years before, some poisoned wine, which had been the death of four people, who partook of it with him. Although he did not die from it, he never recovered from its effects,—blood poisoning and eruptions. He was thus a decidedly good subject for yellow-fever. To the notices dated April 9, the following is appended: "Le Rd. Père Etienne Ghersi est mort, il-y-a bien motif de l'espérer,

dans le baiser du Seigneur, avec paix et résignation ; le mercredi, 13 Avril, 1853, à 11 hr. du matin—à l'âge de 29 ans.—*Requiescat in pacè.*— Quelle perte pour cette mission !—

O mon Dieu, que votre volonté soit faite ! Faillait-il, nous le montrer, pour nous l'enlever si vite ?—Que Votre volonté soit faite,—le coup est rude—cependant,—benie soit la main adorable, qui nous a frappés. Amen ! —J. E. Dupeyron, S. J."

The obsequies took place on Thursday the 14th, at 6 A. M. The Office of the Dead was sung. The V. A., Fr. Benito, officiated, assisted by FF. Dupont and Simond as deacon and sub-deacon. The church was crowded to excess, for the Catholics of Kingston felt deeply the loss they had sustained in the death of Fr. Stephen Gherisi.

On June 17, 18, and 19, this year, a triduo in honor of the Blessed Peter Claver, S. J. was celebrated.

Fr. Benito had now held the reins of government of the mission for the space of thirty years. Throughout the whole of this period his inexhaustible charity made him the father of his people ; in spite of his years (74) and declining strength, he continued to take an active part in all the works of the mission. At 3 o'clock in the afternoon of September 27, he was struck by apoplexy. For a long time he had been expecting a stroke of this kind, and when it came it found him perfectly prepared. He had been to confession the previous evening, he had said Mass in the morning, and when the finger of God touched him he was piously saying his office. He uttered a piercing cry, his breviary fell from his hands, and he remained immovable, leaning back in his chair. His confessor, Fr. Cotham, was providentially at hand ; he gave him Extreme Unction, and as the last blessing crossed his lips, the soul of Fr. Benito returned to the God who gave it,—to the Master whom he had served so well.

As the sad news spread, a profound sensation of grief was felt throughout the whole of Kingston. Protestant and Jew, Catholic and Dissenter, with one voice lamented the sudden blow which had deprived the city of a benefactor, the poor of a father, and all of a perfect model of goodness and piety and every priestly virtue. The bell of the Protestant parish church was tolled from the moment the rector heard the sad news till sunset. The Union-Jack at the Commercial-Rooms, the flags of the various consulates, and those of the vessels in the harbor, were hoisted at half-mast. On the following day, the parish-church-bell was tolled from six to seven, when it was interrupted by the commencement of the usual morning-service. After service the knell was again resumed and continued till the funeral. The various



flags were again hoisted at half-mast, where they remained till all was over.

The obsequies were attended by an immense concourse of people of every creed, who manifested by their silent and respectful behavior the deep affliction of their souls, and their sincere regret at the death of the venerable Prelate. But the Catholic population, by the sobs and lamentations which escaped from their lips, as they stood round his bier, showed, more than words could express, how dear he had been to them, and how attached they were to him. Never was a good parent bewailed by grateful children as Benito Fernandez, first Vicar-Apostolic of Jamaica, was bewailed during the nine days which were solemnly consecrated to his memory, and to prayer for the repose of his soul. A subscription was immediately set on foot, to provide the means of perpetuating the memory of one who had been so dearly loved. The lists of the different collectors are preserved. They contain, amongst others, the names of all the principal inhabitants of the city, and even the distant town of Colon was unwilling that any memorial should be erected to Fr. Benito without its contributing towards the expenses.

#### CHAPTER VII.

*Administration of Fr. J. E. Dupeyron. S. J., V. A.*

(1855-1872.)

The Very Rev. James Eustace Dupeyron, who had been nominated coadjutor with right of succession, on Sept. 10, 1852., now entered upon the administration of the entire Vicariate, and with him the mission became really and truly under the responsibility of the Society. He had only to continue faithfully pursuing the course adopted by his predecessor,—to do more or do it more effectually was, owing to the fewness of laborers, and the scantiness of the resources at his command, beyond possibility. Fr. Benito had bequeathed to the fathers all that he possessed—the two churches, the cemetery, and the house in King street, which for a long time served the fathers as a residence. But of money he left not a penny, and Fr. Dupeyron was glad to find that the debts he left behind, did not exceed \$40 (£8). The generosity of Fr. Benito was a by-word; he daily squandered his alms, as it was impossible for his tender heart to spurn the empty hand that craved assistance; in consequence he was besieged by beggars. He gave, and

gave, and when he had no more to bestow, he borrowed in order to be able to give. The administration of Fr. Dupeyron was one of thorough utility rather than brilliancy.

On Jan. 5, 1856, Fr. Joseph Howell, of the English Province, arrived. This father had been stationed at Wigan, in Lancashire. He had there effected great good by his sermons, and the affability he had displayed in his dealings with the congregation. When he was ordered to Jamaica, the minister of the residence, Fr. Thomas Seed, who was, later, Provincial, petitioned to be sent in his place. Father Seed's removal, so Fr. Seed argued, would not be felt, Fr. Howell's would. Superiors thought otherwise. The accession of a good English preacher was a great gain to the Kingston establishment, and supplied to advantage a serious want in the divine ministry.

In February of this year, were promulgated the decrees of the first Colonial Synod of Trinidad, held at Port-of-Spain, in the year 1854. The publication created considerable commotion in the city, and caused the fathers much annoyance. Many of the decrees were directed against secret societies, of which Freemasonry, in particular, claims a large *clientele* in the West Indies. Confessors were forbidden to admit to the Sacraments Catholics who were known to be Masons: this was the cause of many a threat and murmur. One of the leading journals of Kingston constituted itself the special organ of the aggrieved party. However, as no moderation was observed in articles dictated by passion and ignorance, no attempt was made to answer them, and as it requires two to carry on a newspaper controversy, the would-be paper-war died a natural death. In this year also was held a bazaar to raise funds for the enlargement of Holy Trinity Church. The total receipts were £691, but how much of this was clear profit is not stated. In the month of November 1857, the fathers were gratified by the arrival in Kingston of four religious ladies, of the third order of St. Francis. They came from their Mother house, Glasgow, Scotland. They were invited to assist in the important work of education, — to provide for the girls of the better class, something corresponding to that provided by the middle school for boys. It was supposed that the Catholic, Protestant, and even Jewish families of the higher classes would send their children to them. This hope has not been realized; a large influx of boarders came from Hayti, and the prejudice against color deterred many Europeans from entrusting their children to the good nuns.

In the year 1859, H. B. M's Consul General at Port au

Prince was requested by the Haytian government to assist them, if possible, in obtaining from Jamaica some respectable R. C. ecclesiastics, either French or Irish, who might be disposed to settle in Hayti. Under date, May 27, Mr. T. N. Usher, the Consul-General, brought the subject under the notice of H. E. Charles Henry Darling Esq., the governor of Jamaica, who, on the 9th of June, referred the matter to Fr. Dupeyron. Mr. Usher's letter contains the following passages:—"It is necessary to mention that the clergy in Hayti is not salaried by the State, but—as the Minister of Justice, who applied to me on this subject, very truly observed, the priests generally contrive, and in a very short period, to secure very handsome incomes. With reference to the subject of religion, it is but due to this government to state, that although the religion of the State, as well as that of the great mass of the population, is Roman Catholic, the utmost toleration and protection is afforded to other creeds. They liberally support the schools established in many of the towns in Hayti by Wesleyan and other missionaries."

No answer was returned to this letter, and on Sept. 1, the Secretary to the Government calls attention to the previous letter, and, as the consul has applied again, begs to be favored with an answer. This second letter, bears on the foot of the page: "Ans. on the 5th of Sept.;" but no copy is preserved.

During this year, and within five weeks, the mission lost the only two English fathers it possessed. Fr. Wm. Cotham was the first to receive the summons. He had been working in the mission for upwards of twenty-five years, and how he had managed to live through this period was a wonder to all who knew him. During the whole of this time he had been suffering from chronic diarrhœa. The sickness which carried him off lasted only two weeks, during which he frequently received Holy Communion. He did not seem to think that he was about to die. He received Extreme Unction in perfect consciousness, and answered distinctly all the prayers. In the book quoted above, Fr. Dupeyron adds:—"Nous-avons tout lieu d'espérer, qu'il est mort in Domino: sa piété, son amour pour N. S. au Sacrement de l'autel; son zèle, dans l'observation de nôtres Saintes-règles et la pratique des vertus d'un religieux nous en sont un garant. R. I. P." At the time of his death, Fr. Cotham was sixty-nine years of age, and of these he had spent fifty-one in the Society. He died Nov. 19.

Fr. Joseph Howell's sickness, was of longer duration—three months—he died at 8 P. M., on the 23rd of December, at the pen (country residence) of a Mr. Artice. The malady

he was suffering from was consumption, and during the last two weeks of his life he suffered much, and bore his pains with great resignation. He frequently received the Holy Viaticum and the V. A. gave him the last Sacraments on Friday, Dec. 21. "Quelle perte pour cette pauvre mission de la Jamaïque! O Dieu, venez à notre aide," writes Fr. Dupeyron. At the time of his death Fr. Howell was in the fiftieth year of his age, and the twenty-second of his life in the Society.

At the beginning of June, in the following year, Fr. Sidney Woollett arrived from Demerara. He was attached to the residence in Kingston.

A copy of the answers forwarded by Fr. Dupeyron to the "Quæstiones pro Relatione ad S. Congreg. de Propaganda Fide," for the year 1862, has been preserved. As the document is authentic we have no scruple in transcribing such parts as show what was the real state of the mission at that time. We quote the questions and answers in Latin. The paper is dated September 14.

"Q. An V. A. habeat cathedralam et propriam residentiam et in qua civitate? R. Ecclesiam et propriam residentiam Kingstonii (Jamaicæ) quam Beliziis (British Honduras).

"Q. An V. A. habeat facultates speciales a S. Sede et quas? R. V. A. iis gaudet facultatibus specialibus, quæ ordinariæ a S. Sede conceduntur, quum Vicariatus multum Roma distat, et in iis locis ubi numerosi sunt acatholici et gubernium acatholicum; præterea facultatem habet dispensandi in 20 casibus, tantum super impedimenta primi gradus affinitatis in linea collateralis ex copula licita proveniente.

"Q. An habeat redditus proprios, quot et in quo consistunt? R. Nullos habet Beliziis; Kingstonii vero duas domus habet, quarum redditus non excedunt 40 libras Anglicanos.

"Q. Enumerentur loca diœcesis, et eorum respectiva distantia? R. In Vicariatu parochiæ non existunt; omnia juxta formam missionum fiunt. In insula Jamaicæ præter binas ecclesias Kingstonii, septem aliæ sed admodum parvæ numerantur, quarum una 26 milliariis Kingstonio distat. Catholici per reliquam insulam sparsi, quique circiter septingenti numerantur, bis in anno ab uno ex missionariis visitantur. Beliziis præter ecclesiam ibi sitam, numerantur septem aliæ, quarum quinque ad septentrionalem partem a Beliziis, dua vero ad meridionalem pertinent.

"Q. Quando visitatio Vicariatus fuerit peracta num ad tramites præscriptionum canonicarum? R. A. V. A. regulariter visitatur. Quot annis etiam visitat *British Honduras*, quæ regio 700 milliariis distat.

“Q. Quando Provinciales Synodi fuerint habitæ? R. Anno 1854, V. A. tanquam coadjutor Decessoris Sui, concilio colonialium Portu Hispanico habito, præsidente R. DD. Spaccapietra, Del. Ap. interfuit. Q. An habeat Seminarium, et ubi? R. Nullum habet. Vix ac ne vix quidem spes affulget in hisce regionibus vocationis ad statum clericalem.

“Q. An in Ecclesiis servatur Sacrosancta Eucharistia, et cum qua decencia? R. Kingstonii et Beliziis perpetuo: aliis vero in ecclesiis quando missionarius residet, Sacrosancta Eucharistia servatur, atque cum multa decencia.

“Q. Exprimatur numerus Catholicorum, et qualitas in singulis quibusque locis degentium? R. Numerus Catholicorum in Jamaica degentium non excedit 6000, quorum major pars ad Kingstonium pertinet. In *British Honduras* amplius quam 20,000 Catholicorum existunt, quorum major pars ex republica Yucatan, ab anno 1848 eo migravit; ut ab incursibus rebellium pedorum sese liberaret. Kingstonii locisque finitimis supra indicatis frequentissimus est usus Sac. Pœn. et SS. Euch. speciatim inter mulieres. Beliziis non item: locis tamen quæ a missionariis visitantur præsertim in meridionali parte, inter Carribæos, magnus est numerus communicantium etiam inter viros.

“Q. An sint et quo numero scholæ Catholicæ, et quot in eis instituantur? R. Scholæ tam pro pueris, quam pro puellis existunt Kingstonii et Beliziis. Kingstonii existit conventus monialium tertii ordinis Sti. Francisci. In variis scholis 400 circiter pueri et puellæ instituantur.

“Q. An adsit doctrina christiana, in lingua vernacula experta ab omni errore? R. Hic doctrina christiana anglice ab Epis. Catholicis Anglicæ approbatur utimur. Beliziis ea quæ Hispanicè a P. Ripalda exarata est.

“Q. An sint et quo numero scholæ acatholicorum et num Catholicici, et quo numero illas adeant? R. Plurimæ atque ad diversas sectas pertinentes. Quidam ex Catholicis filios suos ibi instituendos habent; quamquam multoties e pulpito adversus hunc abusum intexerimus.

“Q. An sit aliquis monialium conventus: Cujus instituti: qua auctoritate fundatus, et cujus curæ et ministerio subsit? R. Jam dictum est hic Kingstonii adesse conventum monialium etc. Domus earum principalis est in civitate Glascuensi in Scotia: inde ab Ep. Murdoch, V. A., quatuor ex monialibus missæ sunt, ad stabiliendum conventum earum ordinis in Jamaica; hacque appulerunt principio Novembris, anno 1857. Eædem subjiciuntur V. Ap., et unus ex missionariis ab eodem designatus, earum capellani, atque confessori munere fungitur. Professæ et candidatæ omnino numerantur undecimæ. Observatur vita communis monialesque

obstringuntur votis etc. ; atque promittunt clausuraum juxta directionem Superiorum (Earum vota non esse solemnia constat, licet de hac nulla ad easdem mentio fit).

“Q. Num matrimonia rite contrahantur? R. Flens dico concubinatum etiam hic existere quamvis majori in honore sit Sanctum Matrimonium, quam fuit viginti ab hinc annis. Cæterum Eccl. præscripta circa matrimonia, tam inter Catholicos, quam mixta accurate servantur.

“Q. An a viginti circiter annis status fidei Catholicæ augetur, vel potius decrescat, et qua de causa? R. Puto quod major fuerit Catholicorum numerus viginti ab hinc annis. Causam imminutionis in emigratione Catholicorum, ex hac insula in Americæ status Septentrionales invenias. Aliqui Protestantes quotannis ad gremium Eccl. redeunt; sed ordinarie ad infimos ordines pertinent.

“Q. Tandem attente perpendat spirituales christianitatis illius necessitates, eas distincte referat; mediaque proponat idonea ad præteritos errores evellendos ad majorem religionis profectum inducendum? R. Vix adest ulla spes numerum Catholicorum augendi in Jamaica; præterquam quod. insulæ hujus incolæ, quoad maximam partem, sunt hæretici, vel ad nullam religionem pertinent; talem tamen vitam vivunt, ut difficile sit admodum eos adducere ad submittendum certis Eccl. Cath. legibus, puta confessionis, etc. Ex recensione, anno proxime elapso, mense Maio habita, muneris incolarum hujusce insulæ tunc datus videtur esse 445,000, ex quibus 11,000, circiter, albi sunt; item circiter 80,000, varii coloris, inter album et nigrum; et 354,000 nigri, asservatio Catholicorum inter tot difficultates præcipua cura missionariorum est. Speramus quod forte dies venit, quum misericors Deus hanc insulam visitare dignabitur, et ad sinum S. Eccl. Cath. reducere.—Fiat!

“Extempore quo decreta Concilii Col. Portu Hispanico habita a SS. sua approbata die 10 Oct. 1855; hic promulgata fuerint, nempe die 6 Januarii, 1856, omnes confessarii, in hocce Vicariatu strictè adhæserunt Sect. iii. no. 3, decreto de non-impertienda absolutione liberis muratoribus, neque etiam in casu putatæ bonæ fidei, quæ eis prodesse nequit, ut habetur in dicto decreto. Quoniam ex una parte, V. A. Jamaicensis audierit absolutionem in quibusdam locis imperitii liberis muratoribus qui asseverarunt nihil, neque contra religionem Catholicam, neque contra gubernium civile, in illis societatibus moliri; ex altera parte sub oculos habeat decretum a Cong. Gli. I. R. U. J. datum Feria IV. die 27 Julii 1853, quod sic se habet:—In Cong. Gli. etc. Præterea cum praxis de qua superius dicitur, manifeste hic fieri breviter possit, V. A. quærit num 1º Adhærere debeat praxi hic sta-

bilitæ de qua supra. 2º Utrum absolutionem impertiri valeat iis liberis muratoribus, vel Secretarum Societatum membris qui asseverarint nihil, neque contra religionem, neque contra gubernium, in istis societatibus moliri seseque paratos promiserint ad derelinquendas, dictas societates; si aliquid contra religionem Catholicam, vel gubernium exigatur ab iis.

“Cum decessor meus nunquam vestem talarem induxit distinctam ab illa quam induebant sacerdotes in Vic. degentes in ea praxi ipse nihil mutavi. Nihilominus cum a quibusdam videatur incongruum nullam in vestitu eccl. existere distinctionem, inter V. A., et Sacerdotes in hocco V. degentes ab Em. Va. quæro (1º) Num adhærere necne praxi quæ hucusque viguit et (2º) casu, quo ab ea discedam, in quo consistere debeat distinctio quoad vestem talarem et usum rocheti vel superpellicii.

“Ex eis quæ audivi a quodam Sacerdote Neo-Eboracensi ubi mense elapso aderam valetudinis restaurandæ gratia, dubium mihi in mentem venit utrum adhærere debeamus praxi obligandi omnes a Protestantismo ad Catholicismum conversos non tantum ad conditionalem Baptismum recipiendum, sed etiam ad confessionem generalem antea actæ vitæ faciendam; vel utrum sufficiat dictos conversos ad Baptismum conditionalem recipiendum obligare. Talem esse in præsentem praxim in Anglia eamque quodam decreto Romanæ cujusdam Congregationis approbatam asserebatur a dicto Sacerdote.

“In facultate mihi concessa administrandi Sac. Confirmationis dicitur *fidelibus mihi subjectis*: cum autem aliquoties eveniat, ut visitem eam partem diœcesis Guatemalensis, vulgo dictam,—*La Boca del Golfe*,—vicinam limitibus Vicariatus cumque nullus Ep. visitet hanc partem, quæro nunc approbante Illustrissimo Arch. Guatemalensi, ibi uti valeam facultate administrandi Sacramentum Confirmationis.

“Inter facultates mihi meoque decessori datas non invenio facultatem consecrandi altaria portatilia et calices, etc. Eam utique habeo tanquam missionarium S. J., ut constat ex folio facultatum exto a S. M. Papa Leone XII., Societati Nostræ pro 20 annis concessarum utque a S. M. Papa Greg. XVI. renovatarum ad idem tempus. Ut dicta facultas uniter tanquam V. A. concedatur a S. S. humillime peto.

“Die 22 Julii 1855, sequentes facultates mihi, tanquam coadjutori V. A., ad quinquennium fuere concessæ limitatio quoad tempus in hisce facultatibus me effugerat: earum renovationem humillime peto et si fieri potest sine limitatione temporis. Præterea postulo ut mihi concedatur facultas communicandi Sacerdotibus mei Vicariatus facultatem eri-

gendi Viam Crucis, sed tantum in casu, quod mihi difficile esset adire locum, ubi hæc erectio fieri debet."

No answer to this document, or any part of it is preserved. On Jan. 17, in the year 1864, the chapel of St. Benedict, Harbourhead, was opened. Under date of June 1, of the same year, we find that twenty-three people were confirmed at the same place.

In the statement forwarded to the Propaganda by Fr. Dupeyron, he mentions the fact of his having made a voyage to New York to recruit his health. The benefit his Reverence derived from the change was not lasting, and in the June of this year he resolved to visit Europe. Availing himself of the permission granted by the V. Rev. Fr. General, he appointed F. Dupont as Superior of Ours in Jamaica during his absence. He also constituted the same father Vicar General for the administration of that part of the Vicariate included in the island. Fr. Dupeyron returned to Jamaica Mar. 18, the following year and at about the same time came Fr. James Jones, who is put down as preaching at vespers on April 1. The visit to Europe does not seem to have effected for the V. A. all that might have been expected; for, on June 24, there is an entry in the weekly order-book: "As, on account of the weak state of my health, I am unable to fulfil the duties of my office, and as there are but slender hopes of my speedy recovery, by virtue of the power given to me by the V. Rev. Fr. General, in his letter dated Rome, Feb. 4, of this current year, I constitute the Rev. Fr. James Jones, Superior of Ours on this island. J. E. DUPEYRON, S. J."

As we proceed we find that Fr. Dupeyron was becoming less and less able to take an active part in the work of the mission. On Jan. 15, 1866, by virtue of a rescript dated Rome, Nov. 23, of the previous year, Fr. Woollett received sub-delegated power to administer Confirmation in the interior of the island in such places as, on account of the weak state of his health, the V. A. might not be able to visit. On Jan. 24, Fr. Jones added to his office of superior of Ours, those of minister, and procurator of the mission. On Sept. 8, by order of V. Rev. Fr. Beckx, and with the consent of the Propaganda, Fr. Jones was appointed Vicar General of the Vicariate, with all the faculties annexed to that office.

On the first of Jan. this year, the "Middle-School," which had been in existence since the year 1852, when the Spanish College was closed, died a natural death. No account or reasons for its ceasing to exist are recorded. It had been conducted principally by Fr. Simond, and had produced



very solid, though unpretentious results. Fr. Simond's name appears for the last time in the weekly order-Book April 7; a few days later he sailed for the United States.

Fr. Sangalli arrived in the July of 1867, and Nov. 9, Fr. Hathaway joined the fathers working in Kingston. He preached at vespers on the day after his arrival, and gave a mission to the congregation of Holy Trinity Church, preparatory to the feast of the Immaculate Conception. One of his *compagnons de voyage* was Lady Herbert, of Lea, who in an article which appeared in the *Cornhill*, descriptive of her voyage out and home, expressed her regret that the departure of the packet did not permit her to enjoy the whole of the spiritual exercise.

The packet of Jan. 2, 1868, brought from England Br. Richard Barton, S. J., a scholastic, who was suffering from lung disease, and to whom, it was considered, a change to a tropical climate would be of advantage. At the the beginning of this year Fr. Jones rented the house 26 North St., the same which had been occupied eighteen years before by the Spanish Fathers, and opened it in the month of March as a college for boarders. This was done with the consent of the V. A., and under an express stipulation that the college should belong to the Province and not to the Mission. For a time Fr. Jones was single-handed; but the packet of April 17, brought him an assistant in the person of Br. D. E. Reynolds, S. J., whose work it became to teach the Poor-school for five hours a day, and to act as Prefect of the boarders, while not so employed. Fr. Hathaway, it may be here mentioned, taught in the Poor-school at this time and has continued to do so since.

During the year 1867 was founded the Jamaica Catholic Association. It held its anniversary meeting Feb. 11, in this year. In the first published report, which was then presented, it is not stated what object the association proposed to itself to accomplish; the balance-sheet, however, shows that it was the means of collecting £167. 7s. 9d. for the poor of the Mission. Of this sum, the committee voted to the V. Rev. Fr. Jones, V. G., £100 towards the erection of a church on the Agnalta Vale estate. The church is an iron one, the gift of the late Capt. Washington Hibbert. It was shipped in pieces from England, landed at Kingston, and had to be transported across the island, a distance of some 30 odd miles, and was erected by men unaccustomed to such work. Under these circumstances no one will be surprised to hear that the cost of erection amounted to £500, for which sum quite as good a building, and one better adapted

to the climate, could have been raised here in the island. Towards the completion of the church at May River £20 was voted, for the relief of the poor £10, and the incidental expenses amounted to £6. 3s. These four items made a total expenditure of £136. 3s.; leaving a balance on hand of £26. 4s. 9d. to be carried to the credit of the funds of the association for the following year.

The packet of June 21, brought another father to the working staff of the Mission, in the person of Fr. Julius Morca, who had been ordained by Bp. Etheridge, S. J., V. A. of Demerara. Two scholastics of the English Province, BB. New and Gillett, were sent to assist in the college, which had been begun. Mr. New was the first to arrive; and, from a notice in the weekly order-book "Et qui Sacerdotes non sunt," etc., it would appear that non-priests were working on the Mission in April, 1869. In the catalogue of the province we find that Mr. New was teaching in the college in 1869, and Mr. Gillett in 1870.

The Report of the Jamaica Catholic Association for 1869 states that the amount of their collection was £183. 5s. 1d. Out of this sum the committee voted £100 towards the support of St. Joseph's Free School at the Presbytery; £40 towards the repairing of Holy Trinity Church, Kingston; £20 towards the completion of the new church at May River; £5 for the poor, and £3. 15s. 8d. for incidental expenses. These several payments left a balance on hand of £14. 9s. 5d. "The members of the association will perceive from this statement that their undertaking continues to meet with the support and confidence of the Catholic body. The number of subscribers has increased, and a yet further increase is confidently expected from the large additions which are being made to the various Catholic congregations. It is still more gratifying to point to the considerable degree in which the important objects, for which the association was called into existence, have already been promoted by it. Partly by its aid two new churches in the Parish of St. Mary, both of them handsome and commodious structures, have been now brought to the point of completion, and it is expected they will be ready to be opened at Easter. By its aid, also, our Metropolitan church has been thoroughly repaired, and somewhat improved in appearance. St. Joseph's Free School at the Presbytery, all the actual expenses of which are borne by the association, continues its admirable work and provides upwards of 130 Catholic boys with a solid and religious education; and in connection with it a sodality has been formed, by which the religious benefits obtained will be continued to those who have completed

their studies. The committee desire to state as a matter of congratulation, that the large number of boys attending the new school does not appear to have interfered with any of the excellent Catholic schools already established in Kingston, but that they also continue in their full efficiency, and, in some cases, have considerably increased. Although not the work of the association, the members of it may be suitably congratulated, that, within the last year, a college, providing a first-class education fully equal to any that can be found in the West-Indies, has been established for the education of the children of our more affluent Catholics, and is now a self-supporting, and prosperous institution."

Fr. Jones returned to England by the packet of Sept. 25, precisely one week before the iron church at Agnalta Vale, of which mission he had charge, was opened. On his retirement Fr. Dupeyron took upon himself again the full duties of V. A. Fr. Jones's place as superior of the college was taken by Fr. Barton, who had, meantime, studied his moral theology privately, and been ordained at Georgetown, Demerara, by Bp. Etheridge, S. J.

The packet of Jan. 2, 1870 brought Fr. Bertrand Rouillon, of the Toulouse Province. He was attached to the staff of St. George's College. This year is chiefly remarkable in the history of the Mission for the efforts made to build a chapel at Spanish-Town. An appeal was issued, which ran as follows: "The want of a proper building as a place of worship in Spanish-Town, in connection with the R. C. Church, is now so much felt that the undersigned, although with some reluctance, from the present impoverished state in which the island and people are, comes forward to solicit aid for the purpose of erecting one on the land attached to the place now used as a temporary chapel. This place was purchased in the year 1838, and it was intended by those Catholics, who were instrumental in purchasing it, to have built a church on it; but unforeseen circumstances prevented their carrying this intention into effect; hence, the old building has been in use ever since. The accommodation which it affords, has for a long time been found short of the wants of the congregation, which has been gradually increasing from year to year, to say nothing of the dilapidated state of the building, and the painful obligation of making use of such a place, so unsuited to the service of the Most High.

"The land attached to the place offers a very good site for erecting a suitable chapel; and the undersigned—having to dispose of the sum of £120, bequeathed to him by a lately deceased uncle—is willing to grant the same as a donation towards the erection of a chapel; and he has also

been pleased to add to it the sum of £80 out of the funds, placed at his disposal by the Association for the Propagation of the Faith.

“He therefore comes forward to solicit aid not only from the members of his own Church, but also from the inhabitants generally, and he trusts, as the object is for the service of Almighty God, his appeal will meet with the kind consideration and support of all. By virtue of his office as V. A., he also makes this appeal, and parties will be authorized throughout the island to solicit and receive donations. He has now been an inhabitant of this island for upwards of 33 years; and being well acquainted with its actual circumstances, he feels assured its inhabitants will be convinced that but for the urgency of the case he would not have made this appeal.

J. E. DUPEYRON, *V. A. of Jamaica.*  
*Kingston, 15 February, 1870.*”

On Feb. 20, the chapel at May River was opened. Fr. Dupont blessed the building, and afterwards said Mass.

The Report of the Catholic Association for this year states that its collection amounted to £185. 17s. 10d. The usual grant of £100 was made to St. Joseph's Free-School, an establishment educating from 130 to 150 boys. A grant of £20 was made to May River, towards the erection of a school-house (the chapel there, being completed) to provide school-accommodation for the poor children of that district; a grant of £15 to meet the expenses of repairs to Holy Trinity Church; £30 to the poor, and incidental expenses to the amount of £8. 10s. 2d., leaving a balance of £10. 7s. 8d. to the credit of the association for the coming year. The last paragraph of the report, is as follows: “This society founded for charitable purposes, and supported by those anxious to labor for the greater glory of God, and which has already accomplished so much by dispensing so many material benefits, may now be considered to have passed its probationary career.” Alas! The Jamaica Catholic Association is never heard of again—it died—as so many useful institutions do in the tropics—of inanition.

During this year, Father James Splaine arrived. He was appointed to the charge of the Agnalta Vale Mission and the surrounding stations. On January 13, 1871, Fr. Woollett made application to the Government for a continuance, in his behalf, of the £100 which had been hitherto granted to the priest serving the scattered stations in the counties of Middlesex and Cornwall.

The letter of the Colonial Secretary, in answer to Fr. Du-

peyron's application, contains the following passages : " You represent that Mr. Woollett, in the year 1863, abandoned his clerical duty in Kingston, where he was supported by the congregation to which he ministered, to take up the Cornwall Mission, fully, as he thinks, reasonably expecting that the Government grant of £100 per annum was a permanent one for life, as it had been for many years entered on the island-estimates ; and you observe that, although the Church of England in Jamaica has been disestablished, the individual ministers, who have no more legal claim than Mr. Woollett to the continuance of their salaries, continue to be paid as before, and, therefore, it appears only reasonable that the same measure of fair treatment should be dealt to Mr. Woollett on account of the similarity of his case.

" In reply, I am to observe that, in the Governor's opinion, there is this difference between the Rev. Mr. Woollett and the cases of the clergymen belonging to the, now, disestablished Church. They were officers appointed by Government to cures established by law ; but this was not Mr. Woollett's position.

" The governor, however, is ready to admit that Mr. Woollett has equitable claims to consideration upon the special grounds of his own particular case, which is analogous to that of the Scotch Presbyterian Church in Kingston.

" H. E. finds that, as far back as the year 1842, a petition was presented to the House of Assembly from the Catholics of Cornwall and the leeward portion of Middlesex, principally European emigrants, asking for aid to provide religious instruction, which their means did not permit them to provide for themselves, and that the house voted a grant of £200 for the purpose. The next year a grant of £150 was made for a similar purpose ; and a similar grant was continued until the year 1847, when it was reduced to £100 ; and from that date until last year a grant of the same sum for a similar purpose has been annually voted. Under these circumstances H. E. is of opinion that the expectation entertained by Mr. Woollett at the time of his assuming the Cornwall Mission, as to the continuance of Government support, were not unreasonable ; and that, individually, Mr. Woollett has an equitable claim, so long as he personally continues in the due discharge of the duties, for which the money was formerly provided.

" H. E., therefore, will bring the case to the notice of the Secretary of State, and will recommend that the grant of £100 per annum should continue to be made for the benefit of Mr. Woollett, as before."

On Feb. 19, Fr. Dupeyron issued his last pastoral. In it

he says nothing of his own declining health. But shortly after this the cares of office proved too much for the good father, and, at the suggestion of Fr. General, the Propaganda nominated Fr. Joseph Sidney Woollett, as Pro-Vicar Apostolic. Fr. Dupeyron then became Superior of the Kingston residence.

St. George's College was wearily dragging its slow length along. It did not prove to be the success which it was anticipated it would be. In December the boarders were sent home, and the two or three day-scholars, who remained faithful and true, were told not to attend again. Ill health also compelled Mr. New to return to England.

The beginning of 1876 found the spacious, and highly desirable residence, No. 26 North St., vacated by a father who was on the verge of the grave, a scholastic, and a little boy who acted as their servant. They had no proper means of subsistence, as the college belonged to the province and not to the mission. The procurator of the mission now and again allowed the father and his companions, what he could spare to enable them to keep body and soul together. But the father was wasting away, and the doctors prescribed nourishing and expensive diet; and the assistance he received from King St., did not enable him to meet his expenses. Piece after piece of furniture was sold; at last it was resolved to turn No. 26 into the Presbytery. What is known as the old house in King St., was convenient, principally on account of its proximity to the church and the poor-school. The house in North St., was, as regards situation, never better placed; while its proximity to the burial ground and the hospital was decidedly in its favor. The missionaries took possession of their new home in Holy Week. Fr. Barton was superior for five days, and then found it necessary to relinquish the office. He was confined to his room, whence he was occasionally carried to take recreation with the fathers. The disease Fr. Barton was suffering from, was that form of phthisis known as acute tuberculosis. Expectoration became violent, and on each occasion the good father suffered the agonies of suffocation. On the 7th of April he took to his bed, never to rise again. Throughout the whole of his sickness he gave the greatest edification; he showed himself in every respect a true religious man. He received all the rites of Holy Church, and expired in the arms of the doctor, a Jew, at one A. M., on April 14, Fr. Hathaway being the only one of Ours present. The doctor was much attached to Fr. Barton, and displayed much grief at his death. He had visited him regularly during the course of his sickness,

three times a day, and when the time came for him to send in his bill he charged but half of what in other cases he would have done. May our Lord, who, as our letters of obedience say:—"est merces nostra magna nimis,"—reward this son of Israel for what he has done for one of our Society!

When the missionaries came to reside in North St., Mr. Gillet, who had since the disbanding of the college been without any definite work, became Procurator of the Mission.

Fr. Dupeyron felt inclined once again to try the benefit of a change of air. He left Jamaica in April, 1872, intending to go to New York; but he found travelling by sea too fatiguing, changed steamers at Havana and went straight to Louisiana, whence we find that he arrived at Springhill, Ala., on May 20. This is the last record we have preserved in Jamaica of Fr. James Eustace Dupeyron, 2nd V. A. The catalogus defunctorum, S. J., for the year 1872, tells us that he died July 28, in the 68th year of his age and the 39th of his life in the Society, at the College of Springhill, Ala. He is buried by the side of Fr. Comette, who visited Jamaica for the sake of his health in the year 1855, and in whom Fr. Dupeyron found a true friend. Fr. Dupeyron was made superior of Ours in Jamaica, Sept. 2, 1850. He became V. A. in 1855, and retained this office to within a year of his death.

#### CHAPTER VIII.

##### *Administration of Fr. J. S. Woollett, Pro. V. A.*

During Fr. Woollett's tenure of office the work of the mission has been going on quietly and unostentatiously. In the year 1872, a new station was opened for the benefit of the German Catholics residing in the Dry Harbor Mountains. The place where the chapel is situated, comprises nine acres, and is called Alva. On the land are an overseer's house, a pulping-house and coffee-stores. The house serves as a residence for the visiting priest; the pulping-house has become the chapel; the other buildings are, at present, unoccupied. Towards the end of this year, Fr. James Splaine was recalled to make his third probation. His place was supplied by Fr. Anthony Butler.

In the year 1873, a chapel was built on ground given by C. J. M. Barrett, Esq., the proprietor of Oxford Estate at Refuge, Clarke's Town. In September, Mr. Gillet was recalled by the English Provincial to study his theology. By the packet of Oct. 2, arrived Fr. Thomas Little. He was attached to the working-staff at Kingston.

During the course of this year, Fr. Loontjens came from British Honduras; he was appointed to Seaforth Town with the duty of visiting the scattered Catholics in that neighborhood.

During the autumn of the previous year, Fr. Francis X. Jackel came from British Honduras. Seeing that there was no school for Catholic youths of the better classes in the city, and being fond of teaching, he begged to be allowed to open a day-school, undertaking not to ask the mission for any assistance in money or men. The petition was granted. But as his English-speaking scholars increased, the father saw the necessity of having some one to help him. His means would not allow him to engage a competent assistant, and he begged that Fr. Little might be allowed to teach. Fr. Little did so, therefore, during the course of this year—1875.

The packet, which arrived Jan. 5, 1876, brought Fr. James Hayes, S. J. He was attached to the Kingston residence, and soon took charge of the Cuban exiles. Of these there are supposed to be in Kingston some 300. The father commenced his mission on Sunday, Feb. 26, by permission of the Prö. Vic. Ap., and with the consent of the Lady Superior of the convent, the services, exclusively for the Cubans, were held in the convent chapel. Later, as the mission showed signs of stability, and the attendance increased, the chapel of St. Patrick, which of late years had been used as the Boys' Poor-School and as a hall for charitable entertainments, reverted to its former use as a chapel. This necessitated the building of a school elsewhere, which was accomplished at the expense of £150. The Cubans show themselves very apathetic, and doubts are entertained as to whether the mission will be a success. This, time will show. Meanwhile superiors have the consolation that they will be free from the reproach of having made no effort to meet the spiritual wants of the Cuban refugees.

The packet of Feb. 2, brought out Fr. Louis Bodoano, S. J. A tendency to lung-disease induced English medical men to recommend him to seek shelter in the torrid zone from the ungenial climate of England. He was sent to recruit at the Mountains of St. Anne's Retreat, Brown's Town.

In August, a property known as "Amity-Hall," adjoining the church-land at Oxford, was bought. It will serve as a central residence for the father who attends Falmouth, Retreat, Alva and Oxford. In this year also the church was enlarged by the addition of a chancel and sacristy. The church was blessed Nov. 12, and the opening ceremony took



place that day, though the rain prevented the preacher and singers from attending.

On April 19, died Fr. Joseph Mary Bertolio; he had for a long time been an invalid, and for some time previous to his death he was delirious. He was much regretted by the Catholics of Kingston, who attended his funeral in great numbers.

In September, Fr. Butler was recalled to make his tertian-ship. The various missions he took care of in the north-east part of the island, numbering 1200 souls, remained without a priest to the end of the year.

Fr. Hayes met with a serious accident in the November of this year. He was thrown from his horse, and received a severe shock. The doctors ordered him to take rest. He was sent to Havana, in the hope that a sea-voyage would do him good. His place in Kingston was temporarily occupied by a Mr. Loydi, a Spanish priest (secular), who was sent out by Fr. Jones, the English provincial, with the consent of Fr. General for the mission of British Honduras.

During the course of this year Reading-Pen, Montego Bay, came entirely into the hands of the Society. The Cowards, nephews of the testator, the late R. W. Buchanan, Esq., to whom he left a life-interest in the property, were bought out.

The steamer, which arrived in Kingston, Jan. 21, 1877, brought out Fathers Joseph Meyer and George Higgins. The former took Fr. Butler's place, while the latter assisted Fr. Jackel in the college and served Spanish-Town every alternate Sunday. Fr. Little, who had previously served this mission, sailed for Demerara, Jan. 25.

Fr. Hayes returned from Havana in the month of February, entirely restored to his former good health. Almost immediately on his arrival, he went into retreat, previous to taking his last vows, March 3.

## CHAPTER IX.

*Catalogue of members of the Society of Jesus, who have labored, or are laboring on the Mission of Jamaica, and of Ecclesiastics, connected with the Mission till 1877.*

1. *Fr. Quigley*, an Irishman, a Franciscan Recollect. He was sent to the island by Dr. Douglass, V. A. L. D., in 1792, and died here on Sept. 19, 1799. He was buried by Fr. Le Can, who was assisted on the occasion by two French refugee priests.

2. *The Abbé Roshanson* served the Spanish Catholics on

the death of Fr. Quigley for about the space of three years.

3. *The Abbé Peter Francis De Lespinas*, a Frenchman, labored in the island about 1799–1800. He was excommunicated Dec. 7, 1800. In the year 1804, he was ordered to hand over to the Rev. Basilio Suarez Delema all the church property in his possession.

4. *Rev. Basilio Suarez Delema*, a Spaniard, undertook at their own request and with consent of the Governor, the charge of the Spanish Catholics in the city of Kingston, in 1804. He misconducted himself in 1807, and was forced to resign his charge.

5. *Fr. William Le Can*, a Frenchman, a Dominican. He was made Prefect Apostolic of Jamaica by Dr. Douglass, V. A. L. D. in 1799, on the death of Fr. Quigley. During his administration he was much pestered by emigrant priests. At the time of his death, which took place Oct. 10, 1807, he was the only priest in the island.

6. *Fr. Hyacinth Rodriguez d'Arango*, a Portuguese, a Dominican. He arrived in the island some months after the death of Fr. Le Can. He was appointed first of all by Dr. Douglass, and later confirmed in his appointment by Dr. Buckley, the first V. A. of the Antilles. He occupied the position of Prefect Apostolic of Jamaica for the space of 16 years. In April, 1824, Fr. Rodriguez returned to Lisbon, his native city.

7. *Fr. Benito Fernandez y Campos*, a Spaniard, a Friar Minor Observantin. He was born in 1781, came to Jamaica in 1821, and was the only priest in the island on the departure of Fr. Rodriguez, from whom he received sub-delegated powers, which were later confirmed by Dr. MacDonnell, who in 1829, succeeded Dr. Buckley as V. A. of the Antilles. Between the years 1832–1846, he was troubled by the Rev. E. Murphy. Fr. Benito was made V. A. of Jamaica Jan. 10, 1837. He died Sept. 27, 1855.

8. *Rev. Edmund Murphy*, an Irishman, arrived in the island June 15, 1832. His doings are fully narrated elsewhere. He left the island in 1836, and returned Nov. 12, 1841. He finally submitted at Rome, Aug. 1, 1845.

9. *Another Irish Priest* came about the same time as Mr. Murphy. All that we know of him is that when Dr. MacDonnell returned from his visitation in 1835, H. L. took this priest with him.

10. *Rev. Arthur Duquesnay*, a Jamaica Creole. He came to assist Fr. Benito in 1834. In 1845, he went to visit the Keys, part of the Vicariate, and finding there only 40 Catholics, he despaired of being able to establish himself there. Thence he passed on to Nassau, the largest island

of the group, and thence to New Orleans, where he was offered the parish of St. Augustine which he accepted.

11. *Don Maria Antonio Oberto*, a Spaniard. All that we know of this priest is that Mr. Murphy addressed two letters to him in the year 1834, dated Aug. 19 and 20.

12. *Rev. Joseph Curtice*, an Irishman. The fact of this priest having labored on the mission would be lost to us, were not his tombstone in existence. The slab was placed over his remains by Mr. Murphy. On it he is styled: "Pastor of St. Patrick's Chapel." The date of his death was Nov. 30, 1839.

13. *Rev. — Gleeson*. This priest was nominated to the charge of St. Patrick's chapel in 1841. He afterwards went to Belize where he borrowed money and got into trouble. He returned to Jamaica—apostatized—and offered his services to Dr. Spenser, the Protestant Bishop of Kingston, who, however, declined them. After this he betook himself to the States.

14. *Rev. — Frost* arrived in Feb. 1841, in the emigrant ship "Robert Kerr." He had to leave the island about the year 1846, and labored for some time in the Isle of Wight.

15. *Rev. — Walters* served the Spanish-Town Mission in 1844. This is all that we know of him.

16. *Fr. Wm. Cotham*, of the English Province, was born Dec. 31, 1791, entered the Society Sep. 7, 1809, took his last vows Feb. 2, 1831. He was the first English Jesuit who came to the Jamaica Mission; he arrived here in 1837, lived on the mission 23 years, the whole of which time he spent in Kingston. He died in the 69th year of his age, Nov. 19, 1860. The dignity of V. A. was offered to him, but he declined to accept it.

17. *Fr. James Eustace Dupeyron*, of the Lyons Province, was born Dec. 30, 1804, entered the Society November 9, 1833, and took his last vows Jan. 16, 1847. He came to the mission with Fr. Cotham in 1837. His work consisted principally in visiting the Catholics scattered throughout the length and breadth of the island. He was appointed superior of Ours Sept. 2, 1851. Sept. 10, 1852, he was nominated coadjutor to the V. A. with right of succession. This right he exercised at Fr. Benito's death, Sept. 27, 1855. He visited New York in the spring of 1862, and Europe in 1864, for the good of his health. Owing to failing health, he ceased to be V. A. towards the end of 1871. He quitted the island in April, 1872, and found his way to Springhill College, Ala., where he died July 28, of the same year, in the 68th year of his age, and the 39th year of his life in the Society.

18. *Fr. Joseph Dupont*, of the Lyons Province, was born Aug. 7, 1809. He entered the Society June 17, 1837, and took his last vows Aug. 15, 1849. He landed in Jamaica Feb. 2, 1847. He may be considered the "parochus" of Holy Trinity Church, although this by no means prevents his working as a "missionarius excurrrens." In part he rebuilt and enlarged Holy Trinity Church.

19. *Fr. George Avarro*, of the Turin Province, came to Jamaica along with the last named father. He was born Jan. 29, 1810, entered the Society Dec. 1, 1825, and took his last vows Feb. 2, 1842. He labored in Kingston up to the year 1852, during the course of which he went to Belize, of which mission he may be considered the founder. He died in British Honduras Aug. 20, 1873, in the 63rd year of his age, and the 48th of his life in the Society.

20. *Fr. Joseph Mary Bertolio*, of the Turin Province. Previously to his entering the Society he was a secular priest in the arch-diocese of Turin. He was born July 7, 1815, entered the Society Dec. 26, 1843, and took his last vows Aug. 15, 1856. He came to the Jamaica mission in 1848. The most of his time was spent in Kingston and Spanish-Town, the erection of the new chapel, at which latter place, is due in great measure to his endeavors. During the year 1854-1855, he labored in Belize. In 1864 he went to California, whence he returned in the following year. He died at the residence in North St., Kingston, Apr. 19, 1876, in the 60th year of his age, and the 27th of his life in the Society.

21. *Fr. Alexis Simond* came to the mission along with Fr. Bertolio; Fr. Simond was born Nov. 29, 1812. He entered the Society Nov. 9, 1834, and took his last vows Dec. 8, 1850. In addition to taking part in the work of the Kingston fathers, he taught a middle class school from 1852 to the close of 1864. In April of the following year he went to the United States.

22. *Fr. Stephen Ghersie*, of the Turin Province, came to the mission about February 1853. He was born in the year 1824, he entered the Society in 1842, and died in the 11th year of his life in it, aged 29.

23. *Fr. Joseph Howell*, of the English province, landed in Jamaica Jan. 6, 1856. He was born in 1820, entered the Society in 1838, took his last vows in 1856. He was distinguished as a preacher. He died Dec. 23, 1860, in the 40th year of his age, and the 22nd of his life in the Society.

24. *Fr. Joseph Sidney Woollett*, of the English Province, came to the mission from Demerara June 5, 1861. He was born Mar. 23, 1818, entered the Society Sept. 7, 1847, and

took his last vows Feb. 2, 1858. On his arrival he was attached to the residence in Kingston. Later, he visited the Catholics scattered over the island. He received sub-delegated power to confirm Nov. 23, 1866. He succeeded to the administration of the Vicariate as Pro. Vicar Apostolic about the month of Nov. 1871.

25. *Fr. James Jones*, of the English Province, came to the island Apr. 1, 1865. He was born Mar. 28, 1828, entered the Society Nov. 16, 1850, and took his last vows May 1, 1868. He was attached to the Kingston residence. On June 24, 1865, he was made superior of Ours by Fr. Dupeyron, and Sept. 8, 1866 was appointed V. G. He founded the Jamaica Catholic Association, which enjoyed a brief but useful life for three years, 1867-'70. In 1868 he opened St. George's College at No. 26 North St. He returned to England by the last packet in September, 1869, a week before the chapel at Agnalta Vale was opened, in the erection of which he had been mainly instrumental.

26. *Fr. John Baptiste Sangalli*, of the Venice Province, came to this island from Honduras in 1868. He was born Dec. 8, 1827, entered the Society Nov. 8, 1845, and took his last vows Feb. 2, 1864.

27. *Fr. Frederick Hathaway* came to Jamaica for the benefit of his health, Nov. 9, 1867. He was born Oct. 3, 1814, entered the Society Mar. 24, 1852, and took his last vows Aug. 15, 1865. He was attached to the Kingston residence and given charge of the Poor School which had been discontinued for some time, owing to the superannuation of the former master. This charge he still retains.

28. *Br. Richard Barton*, scholastic of the English Province, was sent out to Jamaica for the benefit of his health, Jan. 2, 1868. He was an invalid during the whole of the period he lived here; he once preached in the church, Feb. 27, 1870. He was born Nov. 29, 1843, entered the Society Sept. 7, 1864, and died Apr. 19, 1872.

29. *Br. Daniel Reynolds*, lay-brother of the English Province, came to the island May 5, 1868. He was born Oct. 7, 1834, entered the Society Apr. 23, 1856, and took his last vows Feb. 2, 1867. Since his arrival he has taught in the Poor School. During the existence of the college he acted as supply-prefect, and since the departure of Mr. Gillet in 1873, he has been procurator of the mission.

30. *Fr. Julius Mosca*, of the Roman Province, came to this colony from British Guiana, June 21, 1868. He was born Mar. 3, 1827, entered the Society Apr. 3, 1847, and took his last vows Dec. 8, 1868.

31. *Br. John New*, scholastic of the English Province, was

sent out in the year 1868, to teach in the college. His health in Jamaica was not good. He returned to England in 1871. He was born April 21, 1843, entered the Society Sept. 7, 1863, was ordained priest Sept. 18, 1874, and took his last vows Feb. 2, 1877.

32. *Br. Henry Gillet*, scholastic of the English Province, came out here in 1871, partly for the sake of his health, and also to give what assistance he could in the college. On the breaking up of the college, when the missionaries went to live in North St., he was made procurator of the mission. He left the island in Sept. 1873. He was born Dec. 4, 1842, entered the Society Sept. 7, 1867, was ordained priest July — 1875, and took his last vows May 30, 1877.

33. *Fr. James Splaine*, of the English province, came to the island in 1870. He took charge of the newly-erected church at Agnalta Vale and the surrounding mission. He was recalled to make his tertianship in 1873. He was born Feb. 10, 1834, entered the Society Sept. 20, 1854, and took his last vows Aug. 15, 1874.

34. *Fr. Bertrand Bouillon*, of the Toulouse Province, was sent out to assist in St. George's College. He landed in the island early in January, 1870. In November, 1873, he was sent to Belize. He was born Nov. 17, 1831, entered the Society Nov. 12, 1850, and took his last vows Feb. 2, 1869.

35. *Fr. Francis Xavier Jackel*, of the Belgian Province, came to Jamaica in 1872, from British Honduras. He reopened St. George's College, as a day-school, Teaching has been his principal work, though it does not prevent his visiting Port Royal every 2nd Sunday. He was born July 24, 1824, entered the Society Aug. 10, 1850, and took his last vows Aug. 15, 1866.

36. *Fr. Anthony Butler*, of the English Province, came out in the autumn of 1873, to relieve Fr. Splaine, to whose labors he succeeded. He was recalled by telegram to make his third probation, Aug. 29, and left the island Sep. 14, 1876. He was born Sep. 13, 1830, entered the Society June 11, 1866, and took his last vows Feb. 2, 1878.

37. *Fr. Augustus Lootjens*, of the Belgian Province, came to Jamaica from Honduras in Apr. 1873. For a month he labored in Kingston. He was then appointed to the charge of the missions in Westmoreland. He was born Jan. 23, 1820, entered the Society Sept. 29, 1839, and took his last vows Feb. 2 1853.

38. *Fr. Thomas Little*, of the English Province, arrived by the packet of Oct. 21, 1873. He was attached to the Kingston residence. During the year 1875 he taught in St.

George's College. After Fr. Butler's departure he was appointed and gazetted chaplain to the European forces at New Castle. This appointment he had to resign on being ordered to Demerara in Jan. 1877. Fr. Little was born Nov. 29, 1835, entered the Society Sept. 20, 1854, and took his last vows Feb. 2, 1874.

39. *Fr. James Hayes*, of the English Province, landed in Jamaica Jan. 5, 1876. He started at once what is known as the "Cuban Mission." He met with an accident in riding in Nov., and was sent to Havana to recruit. He was born Oct. 3, 1839, entered the Society Sept. 7, 1858, and took his last vows Mar. 3, 1877.

40. *Fr. Louis Bodoano*, of the English Province, was sent out to Jamaica by the packet of Feb. 2, 1876, as a *Cur. Val.* He was sent to St. Anne's to recruit, and came to Kingston in Dec. 1876, to write these pages. He was born July 15, 1845, and entered the Society Sept. 7, 1863.

41. *S. Gen. Loydi*, a Spanish secular priest, was sent out by the English Provincial for British Honduras. He arrived while Fr. Hayes was an invalid, and took up his work.

42. *Fr. Joseph Meyer*, of the English Province, was born Oct. 4, 1839, entered the Society Apr. 19, 1857, and took his last vows Feb. 2, 1874. He joined the mission Jan. 21, 1877, and took charge of the stations on the north-east side of the island.

43. *Fr. George Huggins*, of the English Province, was born June 23, 1843, entered the Society Sept. 7, 1861, and took his last vows Feb. 2, 1879. He joined the mission Jan. 21, 1877. He assisted Fr. Jackel in the college and served Spanish-Town every alternate Sunday.

## CHAPTER X.

### *Churches, Chapels, Stations, etc.*

The population of Jamaica is roundly computed at 500,000; of these, also in round numbers, 8000 are counted as Catholics, of which 6000 are supposed to reside in Kingston and 2000 throughout the rest of the island.

In Kingston there are two churches:—1st. *The Church of the Most Holy Trinity*, the principal one in the island. It was built, first of all, by Fr. Rodriguez in 1810, destroyed by fire in 1843, rebuilt and somewhat enlarged in 1844, repaired, improved, and lengthened in 1858 at a cost of £2000. It is a plain, substantial building; such ornamentation as it possesses is due to the handiwork of Fr. Henry Gillett, now

at Belize. It affords accommodation for 2000 people, the average attendance being 1600. Attached to it are the Confraternities of the Living Rosary, and the Archconfraternity of the Immaculate Heart B. V. M.

2nd. *St. Patrick and St. Martin.* Why this church was placed under the invocation of these two particular saints no one is able to say. Enough has been said about the history of this church in the previous pages. It was for a long time used as a school-room for St. Joseph's Free School. It reverted to its former use as a chapel in June, 1876, when Fr. Hayes took charge of the Cuban residents in Kingston.

#### *Stations served from Kingston.*

1. *Port Royal*, eight miles distant, the headquarters of the W. I. Squadron, serving on the Jamaica Station. Mass is said for the Catholics every alternate Sunday. The number of Catholics varies.

2. *New Castle*, fifteen miles distant, situated 4500 feet above the sea, in the Port Royal Mountains, the headquarters of the European troops. Mass is said every alternate Sunday. The number of Catholics varies.

3. *St. Benedict*, Harbor Head, five miles distant. The chapel affords accommodation for eighty persons; the average attendance is fifty.

4. *Above Rocks*, sixteen miles distant, has a congregation of three hundred. The chapel affords accommodation for two hundred and fifty; average attendance two hundred.

5. *King's Weston*, eighteen miles distant, has a congregation of three hundred and church accommodations for one hundred and eighty; average attendance seventy-five.

6. *Spanish-Town*, thirteen miles distant. Formerly a large room on the ground floor of the present presbytery was used as the chapel. The first priest that officiated there was a Rev. Mr. Walters, who also resided there. Throughout the last thirty years it has been served by one of the fathers resident in Kingston. The late Fr. Bertolio raised subscriptions of about £800 for a new church, which was opened in Feb., 1872. The church stands on the same plot of land as the presbytery. There is a small burying-ground about a mile from the church. All counted, there are about 400 or 500 Catholics in and near Spanish-Town. The church affords sitting accommodation for two hundred and the average attendance on Sunday (twice a month) is eighty in the morning and a hundred in the afternoon.

There is a school kept by a competent mistress. On the



books there are forty-six children, and the average attendance is thirty-six. It is supported solely by the contributions of the congregation. There are Catholics scattered here and there in the neighborhood of Spanish-Town; but there is no regular place of worship for them to assemble in, the numbers being too few at any particular spot. These Catholics are visited from time to time by the priest who attends Spanish-Town. The districts so visited are Linstead and neighborhood, Clarendon and Manchester. Mass is said from time to time in five different houses, those of respectable families in this district; but not more than forty people are able to avail themselves of the privilege. As far as the priest has been able to gather, in the limited time at his disposal in visiting the above-named district, he can answer for the existence of about a hundred adult Catholics, the number of infants he has baptized amounting to another hundred.

7. *Mount Fellowship*. Church accommodation for sixty; average attendance, forty.

8. *St. Andrew, Bellevue*, — miles distant. Church accommodation for eighty; average attendance, thirty.

9. *Inmaculate Conception, Norbrook*, — miles distant. Church accommodation for one hundred and fifty; average attendance, eighty.

The Kingston fathers also attend the hospital and penitentiary; for these services they receive no remuneration.

#### *Stations in the Eastern part of the Island.*

1. *St. Mary's, Agnalta Vale, Annotto Bay*, is the residence of the fathers serving this district. Between the church and that part of the country where the larger part of the congregation dwells, flows a river subject to rapid alternations. In some periods of the year it is impassable for weeks together. The church affords accommodation for three hundred.

2. *Church of the Resurrection, May River*, — miles distant. Accommodation is provided here for three hundred; the average attendance is two hundred. There is a school attached to this station.

3. *St. Mary's, Preston Land*, — miles distant. Church accommodation for one hundred and fifty, the average attendance, one hundred. There is a school attached to this mission also.

*North Western part of the Island.*

1. *The Retreat, Brown's Town.* A chapel in private grounds accommodates seventy people; the number of Catholics in the neighborhood is about eighty; the average attendance, fifty. Mass on the 1st and 3rd Sundays of the month.

2. *St. Boniface, Alva,* eighteen miles from Retreat, in the Dry Harbor Mountains. The chapel will contain one hundred people; the number of Catholics in the district is about forty-five, the average attendance, forty. Mass on the 4th Sunday of the month.

3. *All Saints, Refuge, Clarke's Town,* seventeen miles from Retreat. The church will accommodate one hundred and twenty people; the Catholics number seventy, and the average attendance is fifty. It is hoped that a school will be shortly attached to this mission. Mass on the 2nd Sunday of the month. Mass is also said from time to time at Montego Bay, Reading, Mosquito Cove, Lucea, and Green Island, by the father in charge of this part of the island.

*Stations in Westmoreland.*

The headquarters of the fathers serving this district are at Seaforth Town, Chester Castle. There is no proper church or chapel in this district. Mass is said at Savannah la Mar, Black River, Belmont and other places.

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## THE VOYAGE AND FIRST DAYS OF OUR AMERICAN FATHERS IN JAMAICA.

*(A Letter from Father Mulry to the Editor.)*

### THE VOYAGE.

About our voyage, there's little to chronicle that would interest you. Thursday, the 29th of March, was the day set for our departure, but a delay in taking on board the cargo of the "Athos," kept us till the morrow. Friday was the day of the Sacred Heart and we were encouraged by the favorable omen. On Saturday, April 7th, we landed at Kingston. A strong head-wind off Cape Hatteras was the nearest approach to rough weather that we experienced. Were we sea-sick? Not Fr. Collins, nor I, though for a while we hadn't confidence enough in the near future to indulge in prophecies with regard to it. Fr. Rapp and the only other passenger, a Mr. Wood—well, we'd better not tell tales out of school.—A stay of 26 hours was made at Jeremie, Hayti, where we said Mass on the 1st Friday of April. Three French fathers stationed there gave us a most hospitable welcome. With their help and that of a resident English physician, we "did" the town. The narrow streets were continually offering us new objects of interest, children clad and "cladless," a wedding procession, men chatting and laughing together, women with baskets of tropical fruits securely poised on their heads, and leading donkeys that were each the counterpart of Fr. Sabetti's Balaam, etc. I haven't time to describe the shops and convent school, and the hundred and one other things that came under our observation. I remember that Jamaica and not Hayti is the subject of this letter, and so I hurry on. One more remark about the voyage. Fr. Collins and I discovered on the way that we could sing. Of course we didn't know any one song from beginning to end, and at times I was too high and he was too low; but what difference did that make? We ourselves were the audience—not a very critical one in this case—and, honestly, we didn't do so badly. I only wish some of Fr. Collins' friends could have been present and heard him sing "Old Kentucky Home." The strains were something to remember as they floated out on the evening air and were wafted farther and farther into the stillness of those summer seas.

## FIRST IMPRESSIONS.

But to come to Jamaica. You want first impressions and first impressions you shall have. I ask you, however, to keep in mind that a month and a half's experience is scarcely enough to dogmatize on. There's nothing *de fide definitiva* about the views offered. Longer residence here may perhaps modify them; and certainly no remarkable accuracy of judgment is claimed by him who, at your request, is wasting pen, ink and paper in the expression of them. The vast majority of the people of Jamaica are what in the states would be called "colored." Besides the pure negro type which predominates in the country districts, there are admixtures of the negro with the different races; and in consequence all shades from pure white to deepest black. The Creoles, descendants of European settlers, have often a trace of the African in the slightly darker countenance, though very many of them are altogether free from this sign of deviation from the Caucasian. Then there are Chinamen, real heathens, industrious but sensual, and living, in most cases, with Jamaican negresses and without any pretence to marriage. The children of such a union are quite attractive in appearance, and, even in moral qualities, are quite an improvement on their almond-eyed parent. The East Indian Coolies are also here. They have a quieter set of features than the negroes; are rather inclined to mysticism and, when converted, make splendid Catholics. Some Syrian Catholics have drifted into the Island. I met one this morning, a nice fellow and faithful also, I believe, to his religious duties. His real name is something like Fuigē, though, as he told me himself, he had adopted for convenience sake, the name of Thomas. Most of these Syrians are peddlars, travelling to and fro in the Island, with their goods strapped to their backs. You'd think, perhaps, that the category of kinds of people should be exhausted, but there's at least one more variety to be added. In Spanish-Town, last week, I came across a real Mussulman, a dirty looking old fellow, with a long unkempt beard, and enough of the False Prophet about him to entitle him to the office of Muezzin. There are not a few like him in Jamaica, peddlars, mostly, and, I fancy, with no very great hatred of the Christian name; though I haven't as yet met enough of their number to form any reliable judgment in this matter.

## THE LANGUAGE.

What language is spoken? I believe that's your next question and I don't blame you for asking it; for, to tell the truth, we ourselves were prepared on coming here for almost any lingual monstrosity. Nor did a short stay at Jeremie tend to dissipate our ignorance; for if the beautiful French language was the substratum from which the gibberish of the Haytian natives issued with almost explosive violence, what would become of our ruder tongue, subjected to the same influences? And what has been our experience here? The upper classes, Creoles, etc., speak good English. Some of them have said of Fr. Collins and myself that we talk "with an American twang and an Irish accent," whatever that means. They were even afraid before our arrival that we might preach with a "Yankee drawl," and so be almost unintelligible to them; and now, they express pleasure and surprise that they are able to understand the American fathers. The dialect of the poorer classes is no greater departure from English than that of the plantation 'darker' of the South, and in some points resembles it. I may be wrong, but I'm inclined to believe that the Jamaica dialect is inferior to the Virginia as regards imagination and variety. It's possible that longer acquaintance may alter this opinion.

Here is an example or two, taken from one of the daily papers—"Gall's News Letter." Each day there is a portion of a column devoted to Charlotte; and it is from her utterance that these few specimens are taken:

She hearie of libely times in de Post Office, but she no like fe speak just yet; she hab a big mout, but she no talk as much as some people tink.—She was tekin a walk up Duke St., yessaday an exarb (observed) the beadle ob de Kirk (Scotch Church) choppin down all de trees in de yard. Him tell her dat them want "more light" in de Kirk, as Donald hab none, an de electric dont enough.—She was up a de Asylum Thursday gone. She dont mad yet, but she juss tek a spin up fe see her fren Van, an dem mek her as happy an treat her as well as al do she lunny.

The proverb: "When trubble ketch quashie, monkey breeches fit him," means that a black man knows how to keep quiet, when he gets into a tight corner. The authority for this interpretation is Master Charley Wilson, dusky retainer and shoepolisher at the residence here. Charley, by the way, is one of Br. Reddington's brightest pupils at the school.—Besides English, French and Spanish would be useful for us. A good number of Haytians have settled on the Island and

they prefer to make their confessions in French. Fr. Spillmann has had a monopoly of the Spanish penitents, but, as Fr. Collins speaks American Castilian, there may now be a division of labor. If one knew Chinese and East Indian, he could use these languages here to advantage. In the presence, however, of the overwhelming amount of work already imposed on the few fathers, and on account of the unimportance, comparatively speaking, in number of the Chinese, we cannot afford to devote as much attention to these latter as perhaps they may obtain later on. There must be one or two at Woodstock desirous of imitating, if only on a smaller scale, Mr. Hornsby's experiments with A-Lok, the son of A-Pam; and for such, Jamaica will be just the place.

#### PROSPECTS OF THE CHURCH.

My time has been so occupied, that I have had to discontinue for a day or two my letter to you, and you won't be too severe on me, if I confine myself in the remaining portion to your question about the prospects of the Church in this part of the world. A motive for your indulgence in my regard will be the fact that the very last sentence was interrupted by a sick call and the return to his duty of a black, double-dyed sinner. Later on, if you can stand the infliction, I'll give you some Yankee notions on West Indian climate. It's no exaggeration to say that if we had priests, the whole island would before very long be Catholic. Certain it is that the poor, as a body, have the greatest respect for our holy religion. For years, they have seen our fathers assiduous in visiting the sick and those from whom no worldly advantage could be derived, and contrasting the conduct of the sleek, well-fed parsons, they have drawn the correct conclusion. This view of the case I hear often from the lips of Protestants themselves, and I have known instances where attention to the Catholic sick has resulted in more than one conversion to the faith. Reason, of course, has its part in the conversion of these people, but it's an affair of the heart rather than of the head. If not watched over carefully, a good number of the converts may relapse, but not because they think Protestantism better, but because they feel the need of some outward manifestation of religion and do not consider it any harm to go to the Wesleyan or Episcopal church when there is no Catholic service to be had. External are very important with them, and neglect in regard to this matter would, naturally speaking, mean total failure for the missionary. For this reason the League of the Sacred Heart has no where else, perhaps, a broader

field of usefulness. But it is in the children that the hopes of the Church for the future are centred; and the good Sisters of St. Francis and of Mercy are working very successfully amongst them. Br. Reddington, also, is heart and soul in the labor of keeping the boys of his school up to the mark in religion and learning. On account of the government grant of money, our schools are very much hampered by the subjection which results in the code of studies. This code is altogether too exacting in the number and kind of the branches to be taught; the Sisters complain that not sufficient time is left for catechism and religious instruction, and the complaint is well founded. Certainly the code is a wonderful production. So complicated is it, that hardly any one of us pretends to understand it thoroughly. For my own part, although I am manager of two schools, one at Spanish-Town and one in Kingston, I have my doubts as to whether those who drew it up were at the time even in a semi-intelligent state. It may be impossible of realization, but I long for the day when we can say to the Jamaica Government, keep your grant and your code to yourself and leave us to our own resources and our own common sense.

The morality of the populace is not of a high order, but many things could be said to diminish the alarm which a look at the birth-record will probably arouse. The official returns for the whole island during the first three months of the present year give 62.2 as the percentage of illegitimate births. Kingston has a slightly lower average (59.4) than the general, but it's high enough to point out the principal object of missionary work.

#### PARISH WORK.

Since coming here, I have had three marriages to perform and in each case the parties had been living together for a number of years. What is most significant, is that there was as much display made over the wedding as if there were not three or four of their own children to taste the marriage cake. Yesterday was my last experience of the kind. I joined in the bands of holy wedlock a John Chinaman and a Nancy Ann Darkskin. John was the son of Ching Hong, and knew hardly any English. He was a Catholic, however, and I managed to put him through his confession beforehand, so that he and the woman went to Holy Communion yesterday morning. Both of them will be confirmed on the third Sunday of the month and I have no doubt that they will do well from this out. Do you want a proof? John gave me a gold sovereign as the marriage stipend,

## CONCLUSION.

The variety of dates to the several portions of this letter will give you the reason why I'm unable just now to write a very full history of our doings in Jamaica. I'm afraid this very incomplete sketch will be a disappointment to you, but, in all honesty, I haven't time to do better. Miss Sweeney's article on Jamaica in the June number of the "Catholic World" is very good as far as it goes, but to my mind, for the amount of information given, it was hardly worth the writing. Fr. Collins is in good health, though he agrees with me in wishing for a good sniff of frost just to keep that red thing of a Sun in his proper place. Fr. Collins is working in Kingston altogether, and besides the ordinary duties of those attached to the church, teaches catechism in St. George's College and takes charge of the Mens' Guild or Sodality. Fr. Rapp has buried himself in the West of the Island and it is only occasionally that we hear from him. He is happy, however, and enthusiastic. I say Mass in Spanish-Town on the Thursdays of each week and on the 1st and 3rd Sundays. Most of my work, though, is in Kingston. In fact, it seems a wise thing for us to make our strongest efforts here, and from hence to march out on the rest of Jamaica. The census of 1891 sets down the population of Kingston as 48,504; while that of the whole island is 639,491. In Kingston alone has the Church any numerical importance.

Recommending myself to your Holy Sacrifices, and asking your prayers for the blessing of fruitfulness upon our labors, I remain in the Sacred Hearts of Jesus and Mary,

Frater et Servus,

PATRICK F. X. MULRY.

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## ECUADOR—THE NAPO MISSION.

*Letter of Fr. Gaspar Tovia, Vicar Apostolic of the Napo Mission, to the President of Ecuador.*

I can hardly give you a flattering account of the progress made by our schools. The children that board with us and with the Sisters of the Good Shepherd are indeed doing well, but the rest of them, some 370, that should come daily to the school, have still an irresistible attraction for the forest and a positive aversion for anything like studying. The consequence is, that very few of the whole number frequent the school, and even these are inconstant, staying away sometimes for weeks and months. The full number in our lists, boys and girls, is 725. To-day we have 22 day-scholars and the Sisters have 18. Considering their circumstances, they are logical in their reasoning. They say: "For what do we learn writing? does it bring us monkey for our food? does it bring us birds or fish?" We hear this very often from the small boys, and the conclusion is, that they cling to the forest.

About forty-three boys board with us, and the Sisters have about the same number. The fidelity of these makes up for the savage shyness of the day-scholars and in their external appearance they are so improved that little of their savage nature remains. They begin to be conscious of their progress, and feel that they are superior to their kin out in the woods.

It is edifying to see the fervor with which they approach the sacraments every week, in spite of the bad example of their parents who are given up to idleness and debauchery. Little by little they are acquiring a taste for work. The older ones handle the saw, the hammer, and the plane like promising carpenters. They have tried their hand also at making bricks and tiles, which will be useful. Of course a great part of the day is given to their instruction in reading, writing, and arithmetic. In the last two branches they show more facility than in the elements of Spanish, a language so different from their own. We have however several children that read as correctly as any boy at the capital.

They also serve at Mass and pronounce the Latin well, behaving with great reverence and decorum.

The same praise is due to the girls who are under the care of the Sisters of the Good Shepherd. They are cultivating habits of such work as is suitable to their sex, such as sewing, washing, starching, etc. Some years ago, nobody would have believed that a Yumbar from El Napo would have taken to washing, starching and ironing the shirt that her husband would put on on Sundays to assist at Mass, and nevertheless it is an accomplished fact to-day at Archidona, as we have already several marriages from among the children we have brought up.

Some time ago a girl, brought up in the woods, much in the same fashion as the beasts that roam there, came to the Sisters for admission among the other girls in the school. She knew nothing of religion, not even the sign of the cross, as her parents had not taken the trouble to teach her. She was almost naked, a few tattered rags tied around her waist was her only covering. The Sisters received her with great kindness and caressed her, much to her own mortification, as she resisted, having never before seen white women, and much less women dressed like the Sisters. They dressed her up in the style of the school and asked her to remain. She assented and went with the other girls, seeming to conquer her first repugnances.

On the day after, however, it became evident that she was home-sick, good treatment and decent behavior had not as many attractions for her as the liberty of the woods. When night set in, she went with the rest to the dormitory where her abode was assigned her. When she thought all the girls were asleep, she got up, took her few rags and tied them around her waist as before, suspended the new dress she had received, from one of the posts at the entrance and made away to her hut in the forest. By doing this she seemed to say: "If you have given me this dress that I may stay and live with you, here it is, as my liberty and savage dress is preferable to all the clothes and conveniences you can afford me in the retirement of this house."

Their instruction is not by any means neglected, and everything that will make of them good christians and industrious wives is conscientiously attended to.

The work to improve our Indians is only a matter of time, patience and perseverance, propped up, of course, by confidence in the help of Divine Providence. I say this, because your Excellency cannot form an idea of the task that is before us when we try to persuade the families to

send their children to the schools. I cannot account for this opposition, except by attributing it to the malice of the evil spirit who fears to lose the grasp he has on the souls of these poor savages. He knows that our education tends to make Christians out of them and that with religion and instruction idleness and vice will disappear from amongst them. One or two examples will confirm what I have said.

A few weeks ago a young Indian girl came to the school of the Sisters and asked to be admitted as a boarder. The sisters, glad of their new acquisition, received her with open arms, assigned her a place among her companions and dressed her in the style of the school. Evidently the girl had come without the consent of her parents. For many days the mother came to the school, but the daughter well aware of her intention of taking her away refused to see her and hid herself in some remote corner of the house. The old squaw repeated her visits, but, as she had not used any violence, her efforts were baffled. At last, at the end of one of her prying expeditions, her anger broke out in a torrent. Suspecting the place where her daughter was, she cried at the top of her voice: "If you don't come out, I will go out now and drink *barbasco* (a poison); I'll take away my life and you will be the cause of it." The girl frightened by such a savage expedient came out and the mother grabbed her by the arm and dragged her to the woods. Thus the devil triumphed. Some time ago an Indian woman with a child about five years old came to our house. Suspecting that we would try to keep the boy at the school, she had taught him how to play sick as long as they were near us. Fr. Salazar understood the ruse, and, knowing that these children are very fond of eggs, offered him one. The boy, forgetting his feigned sickness, held out his hand and took it. The mother, however, was on the alert, and as she did not wish to be under any obligation to the father, said some sharp words in her own language to the child ("Ama chasquinichu, shitai"), who immediately threw away the egg.

You see then that their tenacity in sticking to their old ways is not altogether due to nature; the devil is fighting to keep them in his hold. Our work, nevertheless, is the work of God and He will bless it. Sooner or later our mission will prosper. And if it does not, it will be an eloquent testimony of God's mercy who sends the glad message of His gospel to the remotest and meanest corners of the universe, calling men to the truth, and of the generosity of

our government, that has faithfully lent itself to further the designs of divine Providence.

Our Indians, about 2500 in number, live in these woods near Archidona. There they have their huts and plantations covering a radius of some twenty miles. Not long ago the governor of this province invited the Indians to come and live in Archidona. They did come, and with the help and direction of the old inhabitants they laid out streets and built their houses in regular order, leaving a wide open plaza in the middle. After going through all this work, they went back to the woods, leaving us a town of empty houses around the church, the schools, and the governor's residence. On Saturdays they come back and live in their houses until after Mass on Sunday, when they again take to the woods.

These few items will give your excellency an idea of the work before us and of the peculiar obstacles in our way. Some good is done, and I have no doubt that with the help of God more will be done in the future.

I remain at your orders,

Your devoted Chaplain,

GASPAR TOVIA, S. J.

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## THE JESUIT RELATIONS.

*The following article has been taken from the "New England Magazine" <sup>(1)</sup> for May, 1894. Several omissions, and a few changes have been made where it was evident that the author or those who are quoted were misinformed, or did not appreciate the value of the Relations or the spirit in which they were written.—Editor W. LETTERS.*

A well-known collector of rare old books and manuscripts, the head of a house whose patronage includes the leading antiquarians and bibliophiles of the world, tells the story of a merchant prince of New York who once gave him an order for all the books mentioned in the *Bibliotheca Americana Vetustissima*, stating that it was his intention to give the collection to a library in his native village. He was surprised to learn that a hundred years at least would be required for collecting two thirds of the books he ordered, and that the expense would be more than a million of dollars. Some of the books in the catalogue could not be bought at any price. A collection of the early annals of Canada alone, even if it did not include the *Jesuit Relations*, would demand an immense expenditure of time and money. Our merchant prince, after listening to the collector's stories of well-known antiquarians of large means,—their greed for first editions, missing links in historic chains, traditional maps, charts, etc., and the fierce competitions in the market oftentimes over illegible, mutilated pages of manuscript,—began his career as a collector of "Americana in Originals" by ordering a single copy of one of the *Jesuit Relations*,—a genuine Cramoisy,—whenever one could be secured. The price of this—if he ever had the privilege of paying the price—would exceed what he had supposed was more than enough to furnish a library with a good department of *Americana*.

Of the early annals of Canada and New France none are more eagerly sought for by collectors than first editions of the *Jesuit Relations*. A complete set of the *Relations* is not to be found in any one library of the world, not even in "re-prints,"—as all but the original manuscripts and first copies

<sup>(1)</sup> Published by Warren F. Kellogg, 5 Park St., Boston.

are called. A complete set consists, according to Henry Harrisse, of fifty-four volumes, nine of which are second editions and one a Latin translation. The *Relations* are the journals and reports of the Jesuit Fathers in New France. They give a detailed account of the life and labors of the Canadian missionaries, filling a place in our seventeenth-century annals which nothing else does or can. There are but few episodes in the exile of those martyrs among our aborigines which are not described by the Jesuit Fathers with that passion for personal narrative which characterized the literature of the seventeenth century and which prevailed at the Court of Louis XIV., where princesses, warriors, statesmen and beauties vied with each other in recording passing events. Because Perrot could write, says Parkman, few names are so conspicuous in Canadian annals as his,—not because there were not others who matched him in achievements. Because the Jesuit Fathers could write, and did, we have these exhaustive *Relations*; and "there is no other source," wrote Charlevoix, "to which we can apply for instruction as to the progress of religion among the savages, or for a knowledge of these people, all of whose languages the Jesuits spoke."

France of the seventeenth century; of Louis the Fourteenth and his dissolute Court; France of the fiction of the elder Dumas and the comedies of Molière; bewigged, be-ruffled, bepowdered France, serving the Church with frenzied zeal, yet seeing no reason why its monarch should not defy the pope when he pleased,—what a frivolous France it seems only for that background of a New World, that New France in whose heroic explorers and army of martyrs the nineteenth century can see what the seventeenth did not, that in those explorers and martyrs was the greatness of the kingdom and the king. Huron and Iroquois Christendom as seen in the Jesuit *Relations* are features of the reign of Louis the Fourteenth and of the preceding ministry of Richelieu which may not be spared from a study of the period. "The conversion of a single soul," said Champlain, "is worth more than the conquest of an empire." His words became the keynote of the Canadian missions. Missionaries who heroically sought, even to the laying down of their lives, to convert at least one soul, tell the story in their *Relations* with impassioned fervor. The *Relations* were written for the edification of the pious who looked impatiently for the arrival of the yearly ship from Canada bringing the last instalment of the story of torture and martyrdom and life among savages. With such avidity were the limited editions of the *Relations* consumed, the little books being

passed on and on as long as anything was left for reading, that few copies escaped destruction. Who dreamed that they would be so priceless in two hundred years?

The smoky wigwams and bark lodges of the wilderness in which many of the *Relations* were written—the writers men of gentle birth and breeding, “nearly deafened by the yelping of the dogs, and the screeching of savage children”—may stand as our earliest schools of learning. Not only the *Relations*, but many Indian grammars and text-books, translations of the Gospels and the Breviary, Lives of the Saints, etc., were composed or translated by the ragged “black gowns” within those cabins of bark or deer-hide, the diet of the writers consisting chiefly, oftentimes, of “moose-skins cut into strips, or old moccasins boiled.” Parched corn and pounded bones were among the luxuries of America’s first *savants*.

The first instalments of the Jesuit *Relations* were published in Paris in 1632. They appeared annually until 1672, in a series of small volumes; Cramoisy, the king’s printer, brought out nearly all of the first publications. In 1672 the French government withheld the license to print any more of them, and their publication was stopped. A reproduction of the title-page of one of the original Cramoisy *Relations* may be seen in Winsor’s *Critical and Narrative History of America*, Vol. IV., p. 310. The vignette of a stork was on the title-page of the *Relations* published before 1668. Then a vase of flowers was the device for several editions. 1670–71 had a basket of fruit. Dr. Winsor gives an exhaustive chronological bibliography of the *Relations* and an admirable compendium of the subject.

Every manuscript intended for publication was submitted to the Superior of the Society of Jesus.

The publication of a fresh *Relation* was a notable event in France when interest in the Canadian missions had been fanned into flame by the first reports of the story of the Acadian mission (1613) under Biard, telling of its destruction by the English fishing ships from Virginia which had discovered the colony by accident,—how the English had burned the homes of the French colonists, and then carried some of the men to sea and dismissed them in open boats,—and by that narration of Le Jeune (1632), the first of the so-called regular series of *Relations*, announcing the arrival at Quebec (1625) of the Gray Friars, Fathers Lalemant and Brebeuf, immortal in missionary annals. What a photograph it all was of savage life and customs; of the peculiar hardships of the missionaries; of what Champlain was doing and proposed to do; his domestic life; the difficulties in

learning the savage tongue,—the daily journal of Le Jeune from August, 1633, to April, 1634, written while living among the savages! What wonder that scores of the young men of the aristocracy of France,—*attachés* of the Court, disgusted with its mountebank frivolities,—sons of rich burghers in the provinces as well, and many young apostles of the religious orders were fired with an intense longing, as they read, to seek their fortunes in that strange, wide New France, which was anything but a land of flowers and a bed of inglorious ease! The more horrible the tortures described by the journalists, the greater the number of the religious who, like the young Fénelon, "longed to run the gantlet to Paradise." Without a doubt the New World stands indebted to-day to the early *Relations* for explorers like Marquette and Joliet. The establishment and maintenance in Canada of the Sulpicians, the Ursulines, and the Hospital Nuns are among the many outcomes of these publications.

"The style of these *Relations*," wrote Charlevoix, "is extremely simple, but this simplicity has not contributed less to give them a just celebrity than the curious and edifying matter they contain." Contemporary writers almost ignored the *Relations*. They make few if any allusions to them or to the Canadian missions, for that matter. The little volumes soon disappeared, and were seemingly forgotten for more than a century, time enough for the almost complete destruction of the original Cramoisy series, only that a few of the religious orders, particularly the Jesuits, had copies in their libraries, of which they did not know the value. It is less than fifty years since the revival of interest in the Jesuit *Relations*, since they were given an important place among the great prizes of literary antiquarians. Perhaps nothing contributed more to this revival than a paper by Dr. O'Callaghan read before the New York Historical Society, October, 1847. Dr. O'Callaghan was then engaged in superintending the publication of the *Documentary History of the State of New York*. He was eminently fitted for the work, of which his paper was a notable result. It was called "Jesuit Relations of Discoveries, and other Discoveries in Canada and the Northern and Western States of the Union, 1632-1732." It was a comprehensive treatment of the subject, giving biographies of the authors of the *Relations*, a catalogue *Raisonnée*, and a table showing what volumes were then in this country and in Canada, and where they could be found. In 1850 a French translation of Dr. O'Callaghan's paper was brought out in Montreal, by Father Martin, Superior of the Jesuits in Canada. Father Martin's publica-



tion carried the history of the Canadian missions as given in the *Relations* back to 1611, to the Acadian mission. He added much to Dr. O'Callaghan's history of the subject. He had found a catalogue of old manuscripts, that had been preserved among the archives of the Jesuits in Rome. Among the manuscripts were two *Relations*, written after the suspension of the publication of the *Relations* in France in 1672. One extended the *Relations* five years further back than the last volume of the Cramoisy series. Fragments of other manuscripts had been discovered in the same collection. The most valuable acquisition was perhaps two complete narrations that had been confided by Father Cassot, the last of the old Order of Jesuits, on his dying bed, to the nuns of the Hotel Dieu of Quebec in 1800. The nuns had restored them to the Jesuits when they returned to Canada, in 1842. One of these *Relations*, that of 1673-1679, is called the *Claude Dablon Relation*, and gives an account of the death of Marquette. This volume forms one of the Shea reprints, 1860.

Dr. O'Callaghan's paper and Father Martin's publication gave an impulse to the increasing interest in the Jesuit *Relations*. Collectors were on the *qui vive* for them, antiquarians entered into fierce competition to secure one, at least, of the original Cramoisy series, if not an original manuscript. When reprints had been made, they were in demand, as were maps, manuscripts, old letters, anything in short supplementary to the *Relations*. The agitation of the subject resulted in valuable discoveries; one a *Relation* printed in Italy in 1653 in the French language. Others came to light in the library of the Dominican Friars at Rome.

In three disastrous conflagrations in the Parliament buildings of Quebec, some of the original *Relations* were destroyed, but fortunately copies were in existence. At the burning of the Parliament House in Montreal in 1849, during a riot, a valuable collection of books was lost by fire, among them a set of *Relations* nearly completed, the labor of many years. "Of one volume," wrote Dr. Shea, "a single copy alone was known (the Lalemant *Relation*). Fortunately Mr. James Lenox of New York had caused an accurate transcript to be made of it some time before, and he reprinted this *Relation*, as well as two others, the very scarcest in the series."

None too soon did the Canadian government bring out a reprint of the whole series of *Relations*, as far as they were then known (1858),—three large volumes, accurate reproductions of the original editions, word for word; duplicat-

ing the exact orthography of the first Cramoisy, even the misprints. This edition is exhausted and hard to find, but the specialist agent can occasionally pick up a set, or a part of one, for a liberal patron. With a set of the Canadian reprints supplemented by the Shea and the O'Callaghan series, any ordinary library might rest content, particularly if it has a full set of Parkman, Shea's *Catholic Missions*, Winsor's *Critical and Narrative History of America*, and Morgan's *League of the Iroquois*.

The *Relations* as a whole have never been translated into English. Kip's *Early Jesuit Missions*, 1846, is a translation of some of them. It contains *The Wanderings of Father Rasles, 1689-1723*, *Catherine, the Iroquois Saint, 1656-1715*, and others of a like tenor. "It is interesting to read," says Bishop Kip, in the preface to a book already catalogued as "rare and difficult to find," "the very words these earnest laborers wrote more than a century ago when camping in the wilderness or sharing the wigwams of the rude savage. They lead us into the inner and private life of the aborigines."

The late Dr. Charles Hawley, of Auburn, N. Y., made most valuable contributions to the translations of the *Relations*. These were published by the Historical Society of Cayuga County, N. Y., as *Early Chapters of Cayuga History* (1879) and *Early Chapters of Seneca History* (1884). The *Relations* given in these admirable translations, already hard to obtain, are mainly the narrations of Jesuit Fathers who labored in the Cayuga cantons. When the Rochester Society shall have published translations of *Relations* concerning the Seneca missions and the early history of the Genesee country, another valuable contribution will have been made to the bibliography of New France.

Dr. John Gilmary Shea, who died in February, 1892, stands at the head of the little band of American scholars who have made the great resources of the *Relations* available to students denied access to rare collections. Dr. Shea is pre-eminently the historian of the Roman Catholic Church in America. The catalogue of his labors, editorial, linguistic, historical, and his collection of rare editions, contain nothing that he, at least, considered superior to his reprints of the *Relations*,—twenty-five little volumes brought out as the *Shea Cramoisy Series* (1857-1866), duplicates as far as possible of the original Cramoisy, giving letters and manuscripts never printed before, and copies of rare editions. The Shea reprints, of which only twenty-five copies each were printed, were subscribed for in advance by public

libraries of ample means and by a few wealthy collectors. The price of the set (twenty-six volumes) was \$60.00, or \$4.00 a volume. All that are left of the edition are in the possession of the family of Dr. Shea. These reprints have been much sought for by those seeking to complete sets of *Relations*.

The O'Callaghan reprints, like those of Dr. Shea, contain *Relations* written or sent to the Superior of the Order of Jesuits, after the suspension of the publication of the *Relations* in France, but their contents are not the same as those of the Shea reprints. They, too, adopt the type, initial letters, headlines and ornaments used by the king's printer of the first editions. Two of the O'Callaghan reprints are from copies made for James Lenox; one, a fac-simile copy of one of the rarest and earliest of the *Relations*. It was printed at Albany (1854) from an original found in the library of Rufus King, Jamaica, Long Island. Twenty-five copies only were printed. One of the originals of this *Relation* was prized a few years ago at 1000 francs (\$200). Thirty-one of the series owned by Dr. O'Callaghan at the time of his death brought \$1068.45 in 1882. Sabin's *Dictionary of Americana*, Winsor's *Critical and Narrative History*, and the Lenox Library Catalogue give information in detail concerning the contents of the Shea and the O'Callaghan reprints.

The *Relations* were summarized as early as 1664, by Père du Creux. Copies of this rare volume are in the Harvard Library, the Carter-Brown collection and the New York Historical Society's library. Charlevoix says it is extremely diffuse, and composed almost exclusively from the *Relations*. Dr. Shea claims that its curious statements show that the author drew from other sources. Winsor gives a specimen of its illustrations, showing the art of wood engraving in those times, as well as what "A Canadian" was supposed to resemble.

Francis Parkman discovered a great change in the tenor of the later *Relations* (those of 1670-1672). "The yearly reports," he says, "are still for the edification of the pious reader, filled with stories of baptisms and conversions and the exemplary deportment of neophytes; but they are relieved abundantly by more mundane topics. One finds observations on the winds, currents and tides of the Great Lakes, speculations on a subterranean outlet of Lake Superior, accounts of its copper mines, and how we, the Jesuit Fathers, are laboring to explore them for the profit of the colony, surmises touching the North Sea, the Sea of China, 'which we hope ere long to discover,' and reports of that great mysterious river, 'which the Indians tell us is flowing

southward, perhaps to the Vermillion Sea, and the secrets whereof, with the help of the Virgin, we will soon reveal to the world.'"

It is in the *Relation* of 1670 that Father Dablon tells how the copper mines were discovered on Lake Superior, and contrary to the intention of the Indians: "Wishing to boil their food one day in a vessel of bark, the priests gathered stones, heated them red hot and threw them in, but presently discovered them to be pure copper."

A full set of the Jesuit *Relations*, fifty-four volumes, in original copies, has been the dream of ambitious collectors; but one, as already stated, never realized—nor likely to be.<sup>(1)</sup> The collection of the Paris National Library is said to be the most complete. "The Laval University, Quebec," writes Thomas E. Hamel, librarian of the same, "has in its possession all the original editions of the complete series, from the very first printed in 1616 to the last for 1671-72, *excepting two*. The only one we miss altogether is the *Relation* of 1632, printed in 1633, and which is the first of the uninterrupted series, 1632-72. The so-called *Relation* of 1659 was a very small volume, consisting of rather short letters, which were printed, however, in the same typographical style as the others. Of this we have only a manuscript facsimile, but so perfectly done that it is difficult to distinguish it from a printed copy."

As a single instance of many illustrating the indefatigable zeal of collectors in their search for *Relations*, that of the late Samuel L. Barlow may be given. When he could boast the possession of fifty-two copies of *Relations*, and a long catalogue of priceless supplementary annals in the original editions, he set his heart upon what collectors said was the unattainable, a copy of the *Lettre Circulaire de la Mort de la Reverende Mère Catharine de S. Augustin Religieuse Hospitaliere de Quebec*, 1668, something that had never figured in any sale or catalogue, and of which no clew could be obtained through inventories of the treasures of religious orders. After long and discouraging seeking, this treasure was unearthed by his agents in a bookstore in Paris, and secured.

<sup>(1)</sup> Since this article was written the Lenox Library has completed its collection of *Relations*, and now holds the only complete set in the world. In the New York *Evening Post* of April 11, 1893, in an editorial upon the Bancroft Manuscripts,—“that rich store of original letters and documents illuminating the very birth of our country,” which our government failed to place in the Congressional Library,—we read: “Mr. Lenox had succeeded” (before this purchase) “in securing all but two of the Jesuit *Relations*: one of those the trustees were able to secure about six months ago for \$500, and for the volume still wanting they had authorized a standing offer of \$1,000. It happened that this much-sought-for volume was in the Bancroft Collection, so that the Lenox Library now possesses the only complete set extant of those rare and almost priceless volumes.”

The *Relations* are classified, as has been indicated, as Original Manuscripts, Cramoisy first editions, and Translations (Bishop Kip, Dr. Shea and Dr. Hawley). The most complete collections which have been offered for sale are the following:—

Courtenvaux (Paris, 1783),	43,	including	duplicates.
Murphy (N. Y., 1884),	39,	"	"
O'Callaghan (N. Y., 1882),	32,	"	"
A. Sale (Quebec, 1851),	30,	"	"
Bossange (Paris, 1873),	30,	"	"
Harrassowitz (Leipzig, 1882),	26,	"	"
Dr. Court (Paris, 1884),	20,	"	"
Samuel L. Barlow, Original editions,	52.		

Original manuscripts and first editions of the *Relations* may yet possibly be unearthed in the scattered archives of suppressed convents and in forgotten cabinets of ancient libraries. Since Dr. O'Callaghan, in 1853, published a list of the principal repositories of the *Relations*, their ownership has greatly changed. To report the exact location of each original copy would involve more than the writer could undertake.<sup>(1)</sup> Winsor gives the latest directory. In 1873 twenty libraries in the United States had sets more or less imperfect. Harvard has a good collection, gathered slowly and at great expense. The Lenox Library is rich in *Relations*, also the Carter-Brown and the New York State Library. The late Orasmus H. Marshall of Buffalo, N. Y., a distinguished *litterateur* and bibliophile, whose historical writings have added much to the bibliography of Western New York, accumulated a fine collection of the *Relations*, fifteen in all, eleven original Cramoisy (some of the rarest), two O'Callaghan reprints and two Shea reprints. These are in the possession of his son, Charles D. Marshall of Buffalo. The Carter-Brown Library has the only manuscript copy of the *Relation* for 1609. Lenox claims the only 1635. Of the *Relations* for 1655, only two copies are known. One is in the Lenox Library, the other in the Bibliotheque, St. Genevieve, Paris. That of 1647-48 came to light among the papers of the Winthrop family and is

<sup>(1)</sup> Georgetown College has the following rich collection of the originals and reprints:

*Originals, Cramoisy Series.*—1636, 1638, 1642, 1644 two copies, 1644-45 two vols. in one, 1647, 1648 two copies, 1651 two vols. in one '50 and '51—two copies which includes four parts, one printed in 1662, one in 1663, and one in 1664. 1650, 1655, 1658, 1663, 1665, 1668 two copies, 1671.

*Reprints of the Relations.*—Lyons, Mugret, 1616. Quebec, three vols. 1858. Lyons, Mugret, 1656, 1660 from the MSS. of '76-'77. 1672-'73. 1673-'79 two copies. 1650-'51 R. Pere Druellet, New England. —*Shea's Cramoisy Series Complete.*—ED. W. LETTERS.

now held, I believe, by the Massachusetts Historical Society. Mr. Lenox brought out a reprint after the original as copied by Dr. Shea. 1655-60 is the rarest of the series. The bearer of it from Canada was robbed of it in France. Only two letters were recovered and printed. The only copies known are in the Lenox Library and in the St. Genevieve, Paris. Mr. Lenox printed a small fac-simile edition of his copy. Father Martin is of the opinion that the *Relation* for 1657-58 was made up in Paris. Dr. Hawley's *Early Chapters of Seneca History*, and *Early Chapters of Cayuga History* were drawn mainly from this *Relation*. The *Relation* for 1662-63, known as the *Lalemant Relation*, is a prize to collectors. This *Relation* contains an account of the meteorological phenomena, the earthquake of 1663 and the solar eclipse of that year, as seen in Canada. 1664-65 (Le Mercier) gives a map of Lake Ontario, Lake Champlain and adjacent parts, with plans of forts on the Richelieu River. Winsor reproduces these maps and plans in his *Critical and Narrative History*. 1668-69 relates to the temperance movement among the Five Nations. 1670-71 gives a folding map of Lake Superior. The change in the tenor of the *Relations*, of which Parkman speaks, begins here. 1667-68 describes Joliet's journey with Marquette and the discovery of the Mississippi River (1673). It contains the journal of Claude Allouez "in the country of the Illinois." Dr. Shea has published a translation of this journal. 1690-91 was found in Holland by Henry C. Murphy. 1693 was first printed in 1693 by E. Carre, minister of the French Church in Boston, with a preface by Cotton Mather. 1700 was translated by Dr. Shea, and is given in his *Early Voyages up and down the Mississippi*. An edition of the *Relations* was brought out in Paris in 1780-83, but it is held to be incomplete, as the prefaces and dedications of original editions are not included. Mr. Winsor mentions three other issues and a Spanish translation.

"It is not trade that brings us here," was what Father Chanmonot said to the Onondagas in 1656, as reported in his *Relation*. "Our purpose is a more lofty one. Do you think that your beaver-skins can pay us for all the toils and dangers of a long and weary voyage? Keep them, if you like, for the Hollanders, and if any fall into our hands we shall use them only for your service. We seek not the things that perish. It is for the faith that we have forsaken parents and friends; that we have crossed the ocean and left the great ships of France to embark in your little canoes; that we have left our comfortable houses to live in your hovels of bark; that we have denied ourselves the

food that is natural to us for that which the beasts of our country would hardly touch."

We can see the ragged, famished "black gowns," as we read, their bark lodges, half buried in the snow, the rude altars of their portable chapels, the cedar cross and the Bourbon lily. They may well write that their appearance "is like that of wild beasts, rather than gentleborn sons of France." "We can truly say," they write to their friends at home, "that we are among these people as perpetual victims, since there is not a day in which we are not in danger of being massacred. But this is also our greatest joy and the spring of our present consolation." Uncomplaining they surmount the most formidable obstacles. They imperil their lives in learning the speech of the savages, for until they have a tongue in common great misunderstandings arise on both sides. The Indian has no words for moral truths and spiritual conceptions. He grossly misinterprets the holiest teaching of the good Fathers. The medicine-men of one tribe, who have been looked upon as converts, tell the medicine-men of another tribe that the wife of the great French king across the wide water is the Virgin Mary. They steal the crucifix for a charm; they daub the figure of a cross upon their shields before going forth to pillage the foe; if they are defeated, the missionary must take the consequences. "The devil is the only great captain," says a chief to one of the Fathers; "he put Christ to death, and he will kill you." These are but glimpses of a wide and varied picture of savage peculiarities, as drawn in the *Relations*. Ludicrous incidents are not infrequent, as when the missionaries are accused of having baptized Indians in order to get them inside of their heaven where they can torment them forever just as they please. Father Pierron despairs of teaching his Mohawk boys by catechism and sermon, and so he invents a game of cards, in which the winning of the Christian life is made clear in a series of points reaching from the cradle to the grave. They dig among the tough roots of a barbarian dialect, these students of the famous universities of France, and they make alphabets and phrase-books and grammars. They translate portions of Gospels and hymns. They compass all things, by land and sea, if they may baptize a dying soul, particularly a child. Long and minute are the descriptions of these victories. Father Pijart, rudely repulsed from a cabin, where a child is dying, is finally enabled to offer it a bit of sugar; at the same moment he presses the wet cloth on its forehead water enough to baptize it. Joyfully he leaves the cabin, unsuspected by the Indians, who have been watching him closely.

The savages study how they can conceal their real names, believing that the Jesuits send their names to France and so procure deaths by magic.

It is hardly to be wondered at that the simple but wily savage believed that baptism caused death, when death was so frequent a sequence of the rite. The Fathers oftentimes hesitated about baptizing unless immediate departure from the world was impending. "They believe," writes Father de Carheil, "that whole nations which have embraced the faith have become desolate or extinct almost as soon as they have become Christians." "I have done my best," writes Father Daillon in 1626-27, "to learn their customs and mode of life. I often make the little children, who are very bright and stark naked, make the sign of the cross. In all these countries I have never seen any humpbacked, one-eyed, or misshapen."

Arriving at a stronghold of the Senecas in 1668, Father Garnier finds the savages holding a cannibal feast, having taken captive a young girl of the enemy. The abruptness with which they passed from devouring human flesh to chapel building is more surprising to us than it seems to have been to the missionaries. The superstitions of the red man, his inherited beliefs, traditions and customs, are found in the *Relations*. Much space is given to the despotism of the dream, that most complicated difficulty in the way of conversions. The divine authority of the red man's dream could not easily be set aside. If the missionary believed in dreams, that of the blessed St. Joseph for instance, why might not the copper-colored brother? "The foundation of all their errors," wrote Father Carheil, "is in their faith in dreams; it is the soul of their religion."

In the commonplace facts, the homely detail, of the *Relations* lies their chief charm, their value to the historian. It interests us to know that rheumatism was one of the ills of the savage; that the North Star was called the Bear among leading tribes; that as early as 1674 Father Dablon proposed to connect Lake Michigan with the Illinois River by canal; that the Mississippi was alluded to by its present name as early as 1670; and that La Chine, on the St. Lawrence, was so named because it was viewed as the starting place for China, the deserters from La Salle calling it so in derision. Father Rayner writes of his design to go to China across the American wilderness; "but God sent him on the way to heaven." The Iroquois are first mentioned as *Hiroquois* in the *Relations*. We read of the great earthquake in Canada, Feb. 6, 1663, "at half past five in the afternoon." Ragenau, in the *Relation* of 1648, gives the first



description of Niagara Falls. He says they are of frightful height. Hennepin first calls them Niagara. We get full details of the heroic death of many a saint. Parkman has drawn several lifelike characters from these annals.

These annals were looked upon for many years with suspicion by all Protestantism. Sectarian distrust set them aside entirely. Bancroft was among the first to draw freely upon them, but not to the extent of Francis Parkman. They stand first among authorities relating to the early history of Western New York and of Canada. They contribute vastly to that important period when the expiring feudalism of the Old World sought to take root in the New,—when France through her missions gained for a brief season the only influence she ever had over the ferocious Iroquois.

The submission of the Iroquois meant to France the vassalage of the Seneca Nation, that guard of the western door of the *Long House of the League of the Iroquois*. That step gained, the Genesee, the Little Seneca's River, would be open at last to the French explorer, and a more direct route to Canada and the Indies secured, it was believed, than that by the Ottawa and the northern lakes. If these Jesuit Fathers, said the policy of French statecraft, can tame the Iroquois into swinging censers rather than war clubs and tomahawks, it is best to give generous support to Canadian missions.

"The history of the Jesuit missions," says Bancroft, "is connected with the origin of every celebrated town in the annals of French America. Not a cape was turned, not a river entered, but a Jesuit led the way." "They had put forth exertions almost superhuman," says Parkman, "set at naught famine, disease, and death, lived with the self-abnegation of saints, and died with the devotion of martyrs; and the result of all had been a disastrous failure. What now remains of the sovereignty they proclaimed? Now and then the accents of France on the lips of some straggling boatman or vagabond half-breed,—this and nothing more."

But can we assent to this statement, when we take into consideration the value of the annals of the Jesuit missions, as handed down in the *Relations*? As we turn their pages, the old Latin chant of the seventeenth century is borne in upon us, the exultant voices of the Fathers guiding their canoes on strange rivers and beaching them on inhospitable shores,—the same inspiring chant they had learned in the cathedrals of old France, when they knew not the true meaning of the words:—

*Vexilla Regis prodeunt:  
Fulget crucis mysterium.*

## OUR AMERICAN FATHERS IN BRITISH HONDURAS.

*A Letter from Father Leib to the Editor.*

REV. AND DEAR FATHER,  
P. C.

I left New Orleans on Thursday, Apr. 5, at 10 o'clock A. M., on the steamer "Breakwater," a good iron boat built by Roach and Sons, Philadelphia. The trip down the Mississippi River was interesting only on account of the novelty. There are several large orange plantations on the right bank, (going down) but beyond this little cultivation of the land. As we approach the mouth, the greater part of the country, on both sides of the river, being very low, is swampy or covered by water. The jetties, Eads' famous work, are built on the north side of the middle pass, the south and the north-west passes being so shallow now as not to permit ships of deep draught to pass through. Though the jetties are ten (10) miles long, still only the last mile or two, near the mouth, can be clearly seen. The upper portions have been covered up by deposits from the north-west pass or gulf of Mexico. The jetties are on the north side of the river as the other side remains deep enough and deposit is prevented by the protection of the north side. We reached the mouth of the Mississippi at 4.45, P. M., entering upon the bar which is very muddy from the dirty river water for several miles out. We entered at 5.15, P. M., upon the clear water of the gulf, which is marked off by a most distinct line, the two waters not appearing to mix. As soon as we entered deep water, the ship began to roll. This motion I found very pleasant, though one or two of the six lady passengers took sick at once. I enjoyed the cool evening breeze as also the first sun-set at sea which I had ever witnessed. I had a good sleep that night. Friday the sea was heavier, as the breeze was stronger. All the ladies were sea-sick and some of the men also. My companion, Fr. Charroppin, was miserable all day. I felt somewhat indisposed, but kept moving about. I lost a luncheon and one dinner. Saturday I was all right. At 1.30 P. M., we came in sight of the first land, a small island called Contoi Island, along the coast of Yucatan,

After this we were scarcely ever out of sight of land. Sunday afternoon we sighted Belize, and at about 5.30 P. M., we dropped anchor. Our gun was fired, and the whistle blew long blasts. The Rev. Fr. Hopkins came on board with several Belize gentlemen. Our trunks and valises were put into the small boat and four strong black fellows rowed us to the mouth of a small river that flows through the town, and landed us at a wharf, a few steps from the church. The ship anchored one and a half miles from shore, as there is no pier or wharf in the harbor. We reached our residence about 6.30 P. M., took a wash, went to church, where at 7 P. M., I sang Vespers, and Fr. Charroppin gave Benediction of the Blessed Sacrament. The superior of the mission, Bishop Di Pietro, S. J., was not at home when we arrived. We found the local superior, Fr. Hopkins, with FF. Sylvin and Cassian Gillet, and one lay-brother. The bishop came home Monday evening from a visitation in the south of the colony. On Monday morning I visited the parish school, or rather the Catholic Public School, just next to our residence, taught by five Sisters of Mercy. There are about 165 boys and girls attending school. The great majority are colored. The reason for the absence of whites is that the latter attend the Catholic select schools, one for boys being taught by Fr. C. Gillet, and the other for girls taught by the Sisters of Mercy at their convent. There are fifteen boarders at the Academy and sixty-seven select day scholars. The boys' select school has from thirty to thirty-five pupils. Fr. Charroppin, who wears a large beard, was taken by the infant school for a Protestant bishop or minister. In the afternoon we went to the convent where there are ten Sisters, including the teachers of the public school. Their convent is a substantial brick building, but the grounds are not very extensive. It is a very long lot but only about sixty feet wide. It was built by an American from New Orleans. Our church, built by the same man, Mr. Kevlin, is of brick also. Including the sanctuary, which projects from the body of the church, it is a little over one hundred feet in length. It had been originally in the form of a cross, but a little more than two years ago the portions between the arms were built up, so that now the body of the church is nearly square, the width being about seventy feet. Down the middle of the church there is a row of pews seating three persons each, and on the side of the two *middle* aisles there are two rows of pews for five persons each. These three rows are of mahogany wood. Besides these there are on each side of the church two more rows of short pews or benches of ordinary wood. Only the three rows

of mahogany pews are rented, the rest are free. The names of the pew or seat-holders are pasted on the pew and if the rent is not paid for several weeks after it is due, the name is removed and the seat given to the first applicant.—The church choir is at times very good. The organist is a native of this place, a young married man, who was a pupil formerly of our select school; the first soprano is his mother, who has grandchildren. She has a voice like a girl of thirteen or fourteen years, but very strong. There is a pretty good tenor and a good but weak alto. The bass voice is not very prominent. The chorus, though not very strong, is good.

There are two Anglican churches, two Wesleyan, one Baptist, and one Presbyterian. The Anglicans have a bishop whose jurisdiction extends to Panama. To get to Panama from Belize, he must first go to New York. Of the seven thousand inhabitants of Belize ten or eleven hundred are Catholic. But outside of this town only a small number of the other twenty thousand inhabitants of the colony are not Catholic. Hence the best work of our fathers is done in the outlying stations.

The town of Belize, like the rest of British Honduras, is on the western shore of the Caribbean Sea and presents a pleasing aspect from the harbor. Most of the houses, fronting on the sea, are frame buildings painted white, and nearly all have verandas in front. A number of stores, some of considerable size, and a few dwelling houses, are of brick. The stores, of which there are a great many, occupy the lower story of the buildings, the upper story being used for dwellings. All the dwellings are built in tropical style, there being blinds or jalousies from the rooms to the verandas and also between the different rooms. Excepting two bakeries and a very few kitchens, none of the buildings are provided with chimneys, as these are quite unnecessary in this climate. Most of the kitchens have open fires with iron grates over them. We have a brick kitchen with a cooking stove and a chimney. Our own residence is brick in the form of an L two and one half stories in height. There are no jalousies between the rooms, but there is an open space of two feet at the top of the partitions which are merely boards. It is very cool and comfortable.

Though there are all varieties of tropical fruit in the colony, there is very little grown in Belize. There are a few flower gardens but no vegetable gardens. The oleander grows very luxuriantly about twelve feet high; honeysuckle, some kinds of red lilies, the althea, besides some flowering trees as the flambeau, with bright flaming red

flowers, the frangipane and a few others abound. Of fruits there are the mungo, which the natives relish but which is insipid to me, a few bread-trees, almond-trees, cocoa-tree and cocoa or cabbage-palm. The cocoa begins to bear after five or six years, and when full grown reaches a height of forty or fifty feet. The stem or trunk is bare till it reaches the immense bunch of palm-like branches, where also the fruit hangs. The blossom and the ripe fruit are seen on the tree at the same time. The cabbage-palm grows like the cocoa-nut but bears no fruit. It grows to a great height, many here about thirty feet, then there is a portion of green substance which it is said can be boiled and eaten like cabbage, and above this are branches. These are from fifteen to twenty feet long. The wood is valueless and useless, not even fit for decent burning. The bread-tree fruit is first boiled and then sliced and fried and it tastes like I don't know what, but you seem to have a piece of wax in your mouth when you take a bite of it. From the outside, bananas, pine-apples, oranges, papaws (a fruit resembling our mush-melon but not so sweet), the mamura (a cocoa-nut shaped fruit about four inches long and three in its largest diameter), limes, plantain and citron are brought to our market. Fish are generally abundant and are very good. They come from the sea. Eggs are dear, costing at present from three to four cents each. Everything else that is used at table, except some rum, is imported from England or the United States. More than one half of the importations are from the States. Our meals are good. During the dry season the meat becomes very tough, and some call it "mahogany" beef. It has very little juice and this is often driven off in the cooking. Occasionally we get some mutton, raised in the colony. The butter comes through London from Denmark, Italy and Portugal in one-pound tins (cost at present \$1.25 per pound, our money, which is equal to one half United States money value). Canned fruits and vegetables generally from the States, jams and preserves (canned) from England as also pickles and olives. Cabbage comes in crates from the United States. Dishes, furniture, beds and bedding, beer, wine, ice, paper, pens, ink, etc., all imported. Still people manage to live well, and there are no paupers here. I only once saw a poor crippled fellow asking for money, and he ingenuously admitted that he wished to get a drink.

Belize, as already stated, is on the western shore of the Bay of Honduras, an arm of the Carribbean Sea. It is surrounded on three sides by impenetrable swamps which extend in from the coast about three miles. These swamps

are in fact a feature of the entire coast of this colony as well as of other portions of Central America. As they are, however, low, the tide from the sea floods them very frequently and thus the water does not become stagnant. The soil, moreover, is very sandy and the immense amount of water that falls from the clouds is quickly absorbed. As in New Orleans and along the Gulf of Mexico, water is met with at a depth of from one to three feet. I went to the graveyard, in the first part of June, for the funeral of a woman. The grave was filled with water to within one and a half feet of the top. The coffin, when let down, floated until the weight of sandy earth thrown upon it caused it to sink. The road to the cemetery is a filled in road and leads through swamps for nearly a mile. These swamps are covered with luxuriant vegetation. Several varieties of palms, lilies, orchids and, particularly near the sea-shore, the useless mangrove with its hundreds of roots are found in abundance. The fan-palm is common but it is not cultivated or put to much, if any use here. In different parts of the colony all the usual tropical productions are found. The principal fruits cultivated at present are the banana, plantain and cocoa-nut. There are a few sugar plantations. Nearly a hundred varieties of woods have been enumerated. The kinds which have brought most money to the colony, i. e., to a few companies or corporations, are mahogany and logwood. Millions of feet of the former, and tens of thousands of tons of the latter are annually exported. It is supposed that the hills and mountains hide valuable and even precious minerals and metal ores in their unexplored interior. But there are no roads to get to them. The castor-oil plant grows as a wild tree in some places. Near Stann Creek, thirty-two miles south of Belize, I saw several trees about twenty-five feet high with a trunk six inches in diameter.

To return to Belize. The majority of the white population of British Honduras lives in Belize (There are only about four hundred whites in the whole colony). Besides the clergy and the officers of the government there are a few American, Scotch, English and German families. I must add also a few Spaniards. The remainder are Caribs, natives of the country, negroes, mostly from Jamaica, Honduraneans from Spanish Honduras who have in most cases intermarried with Caribs or negroes. One of the un-official members of the legislative counsel is a coal-black negro. It is not advisable to inquire into the ancestry of most people here, sometimes not even to ask about their fathers. One of our fathers boasts that he has eighty-two *families* in one of his stations who are all *married!* In his district

which is in the extreme south of British Honduras people mature very early in life, so that he has had several marriages of girls who were only (12) twelve years old. In June one of fourteen (14) years was married in the north.

The drinking water of Belize is obtained from the clouds. Nearly every house has one or more large tanks or vats to collect the rain from the roofs. There are several public or governmental tanks from which those who are not provided with tanks can draw water at the rate of one pail of two gallons daily by paying one shilling (25 cents) per month; two pails, 50 cents. A late law obliges every builder of a new house to put up a tank of a certain capacity corresponding to the size of the house. From June to February there is always plenty of water, but during the dry season after February many tanks give out.

The streets of Belize are good enough for a small town where there is no heavy traffic. Two or three are made of broken stone and sand. They are very clean. When it pours down heavily there are from two to six inches of water on most of them. But this runs off or is taken up very rapidly on account of the sandy soil. The rainy season generally begins in June, though this year formed an exception as we had unusually heavy rains in May. It is not easy to predict the weather. The sky may be almost clear, the sun shine brightly, when on a sudden a dark cloud is seen over the sea, and in a short while a squall comes from the east or north-east, and in fifteen or thirty minutes there is a fall of one to three-tenths of an inch of rain. At other times the clouds pass over, giving us only a strong wind. The rainfall seems to be heavier near the sea-shore than in the town, though there be only a few hundred yards difference in distance. We are about 500 yards from the meteorological *shed* in the hospital yard near the sea, yet in May and also in June their pluviometer registered three (3) inches more rain than ours.

People get to work very early. The markets open at 5 o'clock, and at 6 o'clock all the stores and shops are open. The larger establishments, where goods are sold wholesale and retail, are called stores; the numerous small places where only a retail business is carried on are called shops. On several streets nearly every house has a store or shop on the ground-floor. In many cases, where the house has only a ground-floor and sometimes only one room, a large curtain or a thin wooden partition divides the shop from the dwelling portion. A few bottles of coal-oil, lemonade, or rather water which has been sweetened with lemon or raspberry syrup, a few loaves of bread, a peck or two of

charcoal, a few hands of bananas, and a few trinkets form the stock-in-trade of some shops. At 9 o'clock all the large stores close to give their salesmen (these are all called clerks) an hour's time to get their breakfast. At ten the stores reopen till 4 o'clock P. M., when most people take their dinner. Many persons who do not work in stores take their breakfast at 11 or 12 o'clock and dine at 6. They generally, however, take a cup of coffee with a slice of bread at 7 A. M., and a cup of tea at 8 P. M. The order in our house is this: 7, coffee, 9, breakfast, 4, dinner, 8.15, tea. Those who wish to do so may take a lunch, i. e., a glass of wine and a piece of bread at 12 o'clock. This order is very convenient for our schools. The public (Catholic) school opens at 9.30 and continues till 2.30 P. M. with an interruption of half an hour at 12 o'clock. Fr. Gillet's select school opens a little later than 9.30.

Belize has its summer resorts. These are some of the numerous Cays (pr. Keys) in the neighborhood. The principal one, though rather small, is St. George's Cay. It was the scene of many conflicts a hundred years ago between the English and Spaniards. There are several good cottages and a number of crawls. Though the sea is all around us there is no bathing except in enclosures built of stakes driven in close together. These enclosures are called crawls. The harbor of Belize and the water about the cays (islands) abound in sharks, whilst the alligators take to the rivers. An engineer of a steamer, who fell overboard, disappeared immediately and nothing but his cap was found. There is not a single crawl about Belize, so that bathing is confined to the bath-room. The caribs in the colony are not afraid of sharks, as these do not attack them.

There is no park in Belize nor in any other town in the colony. North of this city there is a kind of "common" where some years ago an East-India regiment was encamped. The barracks still remain. The grounds are used by cricket players. The Queen's birthday, May 24, is celebrated principally by games of cricket. It is a public holiday. I witnessed the games this year. Besides three match games, two of them for silver cups, there were any number of other games going on. Two games lasted each from 11 A. M. to 6.15 P. M. and then one was only half finished and the other three-quarters finished. Most of the players were black, and the few whites looked almost out of place. It was a curious sight to see, at a little distance, a white object which on closer inspection proved to be a black man in a white suit. White cap, jacket and trousers, yellow shoes, two black extremities (the hands) and a black



face. There were hundreds of such. The colonial secretary and his chief clerk, as also the private secretary of the governor, were among the players. The governor himself plays sometimes. There are games every Saturday as the stores close at 1 o'clock and all the clerks belong to one or another club.—The "barracks" is a great resort for everybody.—Another breathing spot is "Fort George," where in former times a few guns commanded the entrance to the river. It is neglected now, but it could be made a beautiful spot with some expense.—One more place for getting the fresh sea-breeze is the "fore shore," on the south side of the river and just at its mouth. A concrete sea-wall was put up some years ago and the space back of it filled up with earth and sand dredged from the sea. As mentioned before, nearly all the people are black. During the month of May, when I said Mass at the convent, about ten minutes' walk from our house, I would meet perhaps fifty or sixty persons. Some days I did not see a white face on the way. As is customary among the negroes, the women and children carry everything on their heads. I saw one lass with a piece of sugar-cane about five feet long balanced on her head, walking along and turning around as freely as if she were not carrying anything. Pans of water, large wooden trays, filled with cakes and buns, are always carried this way.

Thus far I have found the weather rather pleasant than otherwise. There were some very hot days, it is true, but the heat was tempered by the fresh sea-breeze which is blowing pretty constantly. The poor clerks, however, who must keep in the back parts of the stores, where they can get no breeze, and those who must work in the sun, no doubt feel the heat very much. The sun is directly overhead sometime between 11 and 12 o'clock, so that for an hour or more our shadows are thrown to the south. The natives can bear the exposure to the sun pretty well, but a foreigner requires the protection of an umbrella almost constantly. The sun's heat is said to cause fever, and when there is no danger from the sun he is likely to be surprised by a sudden shower (To-day, July 4, it began raining about 3.30 A. M.; by 11 o'clock we had a fall of 4.3 inches. On the 12th of May 6.5 inches of rain fell in less than twenty-four hours). I have been very fortunate so far, not having suffered from prickly heat, which troubles new-comers especially, or from any other tropical "summer complaint." The common house-fly is rare in dwelling houses though there are enough of them in the saloons and some stores. As our dining room is near the rear of a dram-shop, we are

free from flies except on Sundays when the shop is closed. Mosquitos are not by far so plentiful as in the States and they are not so vicious as those I left behind. Still I have been using a mosquito-net at night, ever since I came here. During the dry seasons there is a pest of a fly, called the doctor-fly, whose bite is poisonous for many people. Its bite causes a large welt to rise which is very painful. Some persons are not affected beyond the little sharp sting. I have reason to believe that I am among these favored ones, as I have felt the bite without any further inconvenience. When the wind blows from the interior there is another troublesome insect, called the sand-fly, which brings dread to many people. The fly is so exceedingly small, that it is not perceived until a sharp pain manifests its presence. It seems to burrow deep in the flesh. I have not yet made its acquaintance. The houses near the sea-shore seem to be infested with them more than those further in town. They remain near the ground, at least in this neighborhood, as they are not met with on the second floor of the house. Fleas are plentiful. When at Mullins River, a little mission twenty-seven miles south of here, I was bitten all over, and I could not assign any other cause for the many itching red spots than flea-bites. In the bush there is every variety of insect that can make life burdensome, ticks, jiggers, etc. I have not yet come across a scorpion or centipede, though both are frequently met with, especially in some localities. I have not yet seen a shark or an alligator. My remark on page 280 about the sharks not attacking the Caribs has been contradicted by some persons. "Quien sabe?"

The health of Belize is excellent. Since my arrival, three months ago, less four days, one woman died and I buried her, another woman was dangerously sick but is now well again, and two men were pretty sick. I have not had a single sick-call, though I am the pastor of the church. I should have attended the sick woman, but as she speaks no English and I speak no Spanish, as yet, another father went to see her. Four or five babies died. Of course I am speaking only of the Catholic population, one-seventh of the inhabitants of Belize.—This place, however, in common with all Central American towns has a very bad reputation for health in New Orleans, and quarantine is established there every year for six months, from May 1, to Nov. 1. Travelers may come here from foreign ports but no one can go to New Orleans. There is no quarantine against us in New York, as all danger of infection is supposed to be destroyed by the long sea-voyage from here to that port.

The public schools of British Honduras are denominative.

The government does not support them but aids all. It pays a certain amount, 25 cents for each child in the lower standards and 75 cents for each in the higher ones. There is a school-inspector besides a school-board. Fr. Hopkins and the various Protestant ministers are members of the board. Fr. Hopkins, who graduated in medicine and received his diploma of M. D. in England before he entered the Society, is also a member of the board of health. Our school-houses do not compare with the public-school buildings or even with the parish schools of the United States. In our Belize school over one hundred children divided up into four or five divisions are in one large room. There are screens about six feet high that do not extend across the whole room, separating the divisions. In Stann Creek 165 children are in a room in which there are not even screens. There are three teachers, two Caribs and one lady (white), talking and often scolding at the same time. The infants have benches without backs and no desks. At times they are marched out on to the veranda where they squat down in mediæval style without seat or desk. At present a new building for school purposes is under way. In other places there are only bush-houses without flooring. It may interest some to know how such houses are constructed. Pretty large posts, six or eight inches square and of a height to suit the idea of the builders, some only six feet out of the ground others somewhat more, are placed at the four corners, and, if the building is to cover much ground, at different intervals along the sides, as also for door-posts. Next a double row of stakes about one-half or two inches thick and three or four inches apart, are driven all around. These stakes are bound together with withes and the space between is filled up with clay or some mud which becomes very hard in the sun. Of course openings are left for one door and one or two windows. But often there are no windows, and two or more doors then give the necessary light for the interior. Finally the roof is put on. This consists of the branches of the *Cohùn* palm. For a moderate sized house one or two thousand branches are required. Such a roof will last from five to eight years. It sheds the water very well.

Various kinds of insects, sometimes centipedes, scorpions, and even snakes take up their habitation among the palm branches. Land-crabs, which are very abundant in the colony, especially near the sea-shore, dig their way through the floor also. At Mullins River a man told me that he had killed several during the night as the racket they made among his boxes, pans and kettles was more than he could

stand. These land-crabs differ from the sea-crabs. They are not fit for food, though a few colored people eat them now and then. Large ones are three inches broad and about as long also, and one half or two inches thick. Their claws are fully three inches long and very powerful. The upper leather of Bishop Di Pietro's shoe was pierced by one. They make a loud, clattering noise when going across a wooden or stone floor. Next month, August, they will be out in great numbers. One authority calls them also mountain-crabs and says that in April or May they begin a migratory march to the sea, where on the coast they spawn and hatch their eggs in the sand, and after a time the old ones march back to the mountains with millions of their progeny. I mentioned scorpions and centipedes, though I have not yet seen any. The effect of the scorpion's sting is peculiar. One father was stung in the large toe by a scorpion which had got into his shoe. Almost immediately his knee pained him so severely that he could scarcely walk. Another father was also stung, and his tongue and mouth began to swell fearfully. The centipede is more dreaded as its bite is more poisonous, and when it walks across a person's hand every one of its numerous feet leaves a painful red mark on the skin. Snakes of all kinds are found in the bush, from the small poisonous adder and viper to the large coral snake. The last-named is like the boa, sometimes six feet long.

On the 13th of June I started from Belize on my first missionary excursion to Mullins River, a small settlement on a river of the same name. The town is rather on the sea-shore, one end of it touching the river. There are two distinct parts, one settled by Protestants, mostly Wesleyans, and called English-town, the other settled by Catholics, further away from the river, and called Spanish-town. I left Belize at 11.30 A. M. in an open sail-boat, about fifteen feet long and four and a half feet beam. There was a good main-sail and a small jib-sail. As we, i. e., myself, the captain, Mr. Buller (a colored man) and two boys got a few miles below Belize we congratulated ourselves that we had escaped the storm which we could see breaking over the town. The sea was pretty heavy, and frequently some large waves would dash into the boat. Thanks to a good waterproof loaned me by Bp. Di Pietro just before leaving, I kept myself dry. But at 3 o'clock the storm caught up with us and for twenty minutes we were in a severe squall. It was not very re-assuring to see a rope in the main-sail give way, when the white-caps burst across the boat, covering me with salt water from head to foot. We let down the sails for a

while. I feared one of the boys, who was tying up the jib-sail, would be washed overboard as wave after wave burst upon the little foredeck. As it was, his hat was carried into the sea. We were between two and three miles from shore. After the storm we had a good wind which drove us ahead rapidly and at 4.30 we anchored nearly half a mile from shore, as the beach is very shallow. I was taken to shore in a small *dorey*, or dug-out, and was received by the school-master, Mr. A. C. Ellis, a carib. My captain is the *major-domo* of the place, that is, he has charge of the church and grounds, though there is a separate sacristan. The lodging assigned me was good in comparison with the bush-houses of most of the people. It was a frame house with an iron roof. A large canvas cot covered with a clean spread was my bed. A mosquito-bar was hung up, but there was no bed-covering. At 7.30 I had services, consisting of the rosary, the litany of the B. V. M., and a sermon. There was quite an amount of very tolerable singing of hymns. The major-domo, by reason of his office, led in saying the beads. I knelt to one side, whilst he knelt on the little platform of the altar. There he was, black as my shoe, in shirt-sleeves and barefoot, shirt outside of pants, reciting the prayer in a most edifying manner. No one took notice of his appearance. When I turned round at the altar to preach, my eyes lighted first on a woman, the major-domo's wife, who was squatting on the floor, just outside the low communion-railing, nursing her baby. When the little one was satisfied, she rolled it up in a shawl, laid it on the floor and then sat on a bench at her side. The same thing occurred the next three nights with the addition of two other women squatting down with their babies on the floor before them, though there was room for all on the benches. On Friday night, before the sermon, I gave the way of the cross, and the entire congregation kept moving in and out of the benches. On Sunday morning I sang high Mass. There is no organ, nor are there any music books, but the children under the direction of the school-master sang, by heart, Conconi's Mass very creditably. The attendance was very good, but only six or seven men attended at night, and about twenty on Sunday. The church will hold nearly one hundred persons comfortably. Excepting the biting I received from fleas, as was said, my first experience was rather an agreeable disappointment after all that I had heard about the outside stations. Still all are not like Mullins River.

On Sunday at 11 A. M., I bade farewell to my little flock and sailed for Stann Creek in the same boat in which I had come from Belize. The sea was rough and we shipped a

considerable quantity of water. The water-proof again saved me from repeated drenchings. It took us two hours and three-quarters to make the five miles to Stann Creek. Here, the wind blowing directly land-ward, and the beach being rather shallow, there were very high chopping waves, and I felt a little dread to think that I would have to go through these in a small dorey. The carib who came out for me passed through a wave which half-filled his dorey with water. I landed safely, however, without any mishap. Fr. Antillach, the pastor of Stann Creek, was just then engaged in giving catechism. He hurried to the house and gave me a most hearty welcome. I walked through the church with him, saw his children and then we took a stroll through the southern half of the town. We wore our cassocks in the streets, as is done in all the colony, outside of Belize. I preached for him in the evening, and I happened to give so appropriate a sermon that some of his people told him next morning that he had given me the points for it, though I told him the text only one hour before I went into the pulpit. Excepting a very few families, all the inhabitants of Stann Creek are blacks. It is in fact a carib settlement. I spent three pleasant days with Fr. Antillach, and on Thursday morning at 8 o'clock set sail again for Belize where I arrived about 1.30 P. M. I would have remained longer, but I had to begin a triduum in our church, Thursday evening, for our Aloysians (altar boys). At present I am trying to prepare about forty children, most of them black, for their first Holy Communion. The girls are about the most stupid that I ever tried to teach.

*Belize, July 27, 1894.*

*Rev. and Dear Father,*  
*P. C.*

I have kept you waiting quite a while before acknowledging the receipt of your most welcome letter of May 18. I have endeavored to recompense you for the disappointment by sending you, for your own perusal, not, at least primarily, for publication, the above account of my trip and of this place.<sup>(1)</sup> In former numbers of the English "Letters and Notices" various accounts of this country and of the work done were printed. In one of the numbers there is a map of British Honduras, but the locations of some of the stations are not put down correctly, and since then others

<sup>(1)</sup> Father Leib's account is so interesting that, though not prepared for publication, we have printed it just as he sent it to us. He will pardon us, we are sure, as we print it in the LETTERS for Ours only. It is just what we asked of him, not a finely written account of Honduras—that can be found in books—but what he saw and his first impressions.

have been established. If I can get a copy of the map I shall mark all the chapels and stations and send it to you. I spoke to Rt. Rev. Bp. Di Pietro about the history of this mission and he declared himself ready to furnish me the matter for it. But he thought he had written it before in the "Angelus." When we came to examine, we could not find it. Still I shall try, after the Feast of St. Ignatius, to get some items on the subject for you.

Just now I am extremely busy. I have to arrange the meteorological observations for the month, make a summary for the "Angelus" as also the chart for temperature and pressure of the air; besides getting ready a lecture for next Monday evening, the eve of St. Ignatius. The feast will be celebrated with great pomp here. Pontifical first Vespers with "lecture" on the Jesuits; on Tuesday pontifical high Mass with panegyric by Fr. Henry Gillet. Tuesday evening at 7 o'clock, "Conversazione" in Bishop's Hall, to which the members of the Catholic Club, just organized, with their ladies, and the members of the Catholic Association, etc., will be invited (I am spiritual director of the Catholic Club).

On the 1st of this month I was appointed procurator of the mission and of this residence. I have my hands full for a while, as in addition to the above I am "Præf. Eccl.," have charge of the Aloysians, a sodality of altar boys, and of the Children of Mary. None of these separately takes much time or labor, but when the work accumulates it does not promote one's good humor.

Your faithful friend and brother in Christ,  
CASPAR J. LEIB.

*Belize, Aug. 16, 1894.*

I have not yet succeeded in getting the history of this mission from Bishop Di Pietro. He has been on the go for the past few weeks, and will be absent for nearly the whole of the rest of the month. By consulting the "Angelus Almanac" of which you have a copy, you will find a summary of the history on pp. 13 et seq., and at the end, pp. 89 et seq., a prospectus of the superiors and missionaries of British Honduras down to the beginning of this year.

You have, no doubt, received the account I had forwarded to you from New Orleans. So far I have little to add, as I have not put a foot out of Belize since my return from Stann Creek.

We had the first Communion of the children last Sunday, a week ago. Of the twenty-one boys and girls of the public (Catholic) school, I do not think that three would have been admitted in our churches in the States. I had charge

of their preparation. One month, twice a week, instruction was given them. The Sisters tried to get something into their heads. One day, after a second lesson on holy Communion and after repeating, four times at least, what is holy Communion? in what state must we be to receive it worthily? what is meant by the state of grace? and another question, I asked the girls "what is holy Communion?" Answer, "To be free from mortal sin and pleasing to God."

There is so little of the spirit of religion among the great majority of grown people that it is not surprising that their children have no ideas on the subject. They learn things by rote, and we must trust to their later intellectual development for their better understanding of their religious duties. Excepting a few "devotulæ" and two or three men, very little piety is manifested, at least not *demonstratively*.

With kindest regards, believe me, as ever, in SS. CC. J. and M.,

Your devoted friend and brother,

C. J. LEIB.

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*A Letter from Father C. M. Charroppin.*

*Rev. dear Father,*

P. C.

I can hardly realize that I am sixteen hundred miles away from you. But here I am safe and sound among the cocoa-nut trees of Belize. Before giving you a description of the place, you want, of course, a little sketch of our journey. We left St. Louis Easter Monday on a *through* train, which made us change cars only four times. No stoppages for lunch or dinner; our first meal was at 7.30 P. M. The next morning we were in New Orleans. I met there relations whom I had not seen for forty-two years. I spent a few days with my brother at Port Allen. Sunday night I gave a lecture on astronomy for the benefit of the church. The little edifice was over-crowded, especially with Protestants; and the priest realized a nice little sum. We left New Orleans April the 5th, Thursday, and we arrived at Belize, Sunday the 8th at 5.30. The steamer Breakwater, the best one of the line, left at 10.30 A. M., amidst a shower of rain. It soon cleared up and at 4.30 P. M. we entered the jetties of the Mississippi. An hour later we were in the Gulf, then began the rolling and tossing of the boat. We



were twenty-six cabin passengers; six ladies and the rest gentlemen. I stood it bravely but the following day I gave up. When the bell rang for dinner only two passengers showed up. The wind was strong and the waves were high. The ladies were all Catholics. They were very much frightened, as the steamer rolled frightfully, having very little ballast. On Saturday the sea was calm and the rest of the trip was delightful. At 1.30 P. M. we saw land. It was the island of Contoi. At 5 o'clock we passed about one mile from the island of Mugerres pronounced (Muxhheres) Latin (Mulieres). It was called by Columbus the island of women, because when he landed there, all the men had fled to the continent and left the women in possession. With the captain's field-glass, we saw distinctly the old Spanish fort built four hundred years ago. The rest of the day we coasted along Yucatan. We met shoals of flying fishes; it is a pretty sight to see them sail. At 5.35 Sunday evening we cast anchor about two miles from Belize. The government boat soon boarded us. Fr. Hopkins was on board together with the German consul. Fr. Hopkins then asked Fr. Leib for the other father, not suspecting that the bearded man near him was the Jesuit in disguise. The custom-house officer in full uniform was next introduced to us. He is one of our converts and a great friend of the Jesuits. He ordered his four caribs, strong muscular men, to take our four trunks and seven valises into his boat. He gave us the best seats in his boat, to the astonishment of the passengers. After half an hour we entered the river. The custom-house officer soon landed near his office, ordering his caribs to row on to the church. I then asked him, "When are you to examine our trunks?" "Not yet, father, not yet," he said; then he whispered in my ear,—“Perhaps next year.” The boat then landed us about thirty yards from the church. The whole congregation had gathered to welcome the new missionaries. Fr. Hopkins asked Fr. Leib to sing vespers and myself to give benediction.—We of course complied.

It is too soon to give you a description of the country. Suffice it to say that Belize is a beautiful little town. All the houses are painted white. The streets are clean and neat; but there are no pavements. Footmen keep the middle of the street and the carriages go on the side. One may walk up and down the town without meeting a single vehicle. The stores open at 7 o'clock A. M. From 9 to 10 every store is closed; this is breakfast time and no business is transacted then. At 4 o'clock P. M. all the stores are closed. The bar-rooms alone remain opened until 8 o'clock P. M. They are compelled to close at that time by law. The

following day the bishop took us in a carriage to see the Governor. We next visited the school. We noticed a few white faces, then came all the shades of yellow, copper, brown, down to ebony black. The same with the congregation; but you must not think that the negroes are repulsive. They are here fine looking fellows; intelligent and very polite. The English Fathers are very refined in their manners and yet they are very cordial.

Last night two darkies took tea with the bishop; they sat on the right and left of his lordship; then came Fr. Leib and myself, and last the superior, Fr. Hopkins, and the two Fathers Gillett and Fr. Piemonte. Meals are as follows: at 7 o'clock, or after Mass, we have coffee with bread and butter; at 9 o'clock breakfast; at 12.15 lunch; at 4 o'clock dinner, visit and recreation; at 5.30 we take a walk or visit; at 8 o'clock litanies. Immediately after litanies we say the "De Profundis" (no angelus), and then comes tea. After tea recreation till 9 P. M., then preparation of points, examen and 9.30 bedtime. Fr. Leib and myself are well pleased with the country. The people are so grateful and so devoted to us, that it is a pleasure to work for them.

The bishop's pages serve his Mass and assist him; they are present at litanies and know the answers as well as any Jesuit. We have no abstinence here except on the Fridays of Lent. There are only three feasts of obligation, Christmas, New Year's, and Corpus Christi.

*Saturday, April 14, 1894.*

This letter was too late for the mail. A steamer leaves every Friday morning for New Orleans. The bishop has just left my room. He told me that since I know a little Spanish, and I like the country, he will take me to Corozal next Monday. Fr. Leib remains in Belize. Both of us are well pleased with this arrangement. Fr. Silvin Gillett left yesterday for the Cayo, a distance of a hundred miles, to be made through the bush on horseback. A friend and a guide accompanied him.

*Corozal, Sunday, April 22, 1894.*

Last Monday we left Belize in a small steamer going north. The steamer runs in very shallow water; most of the time we had not more than six feet of water; we could see distinctly the bottom of the sea. We left Belize at 11.30 A. M. We ran along the coast, passing between numerous small islands which are called cays (pronounced keys in English). We had a delightful trip. The next morning at 9.30 A. M.,

we arrived at Corozal, a distance of ninety miles. Corozal is a beautiful little place. Our residence is about fifty yards from the sea-shore. We have a good school-house and a pretty church. The population is about 1500; about 1200 are Catholics. Of the 1200 not more than 180 attend church. I said the 7 o'clock Mass; there were about sixty present; seven went to Communion. I read the epistle and gospel in Spanish. In our congregation I do not suppose that more than 100 understand English and this very imperfectly. Spanish is absolutely necessary here. All the sermons, beads, prayers after Mass, catechism, etc., are said in Spanish. I have become a schoolboy again, studying Spanish. I am here alone with Fr. Henry Gillet, and we have a dozen stations to attend to. Fr. Smith and the bishop have left for Bacutal in Yucatan. The bishop is going to try to bring back to the Church a tribe of Maya who murdered their priest many years ago. He made his will before starting and I signed it. The governor wanted him not to go. Some think that he will be murdered; but our bishop is fearless. They started at night in a small sail-boat which brought them to the mouth of a little river; then a row-boat was to bring them to a large lagoon, sixty miles wide, I think; the rest of the journey, after crossing the lagoon, is to be continued on mule back. Our Indians in the north are called Maya; those that are converted are very good. There are many living in Corozal. In the south we have the Caribs; they are almost as dark as the negroes, whereas the Mayas are yellow. They are fine looking men. The two languages, Carib and Maya, must be acquired in order to do any good here.

*Corozal, May 14, 1894.*

We make a mistake in the States when we think that because British Honduras is an English Colony *therefore* English is the language of the country. Belize is the only town where a little English is spoken; here in Corozal there are about six or seven Englishmen, two American ladies, one Belgian, the rest are Yucatan, Spaniards, Coolies, Caribs, Maya Indians and a few negroes. Everybody, however, speaks Spanish. Most of the people are of a copper color; they have fine features and are rather handsome. They gesticulate a great deal and are very polite. It is amusing to see the school-children rattle off the Spanish, with an accompaniment of graceful gestures. The costume of the country is very light. Their faith is strong; but they do not understand the obligation of hearing Mass on Sundays.

If you ask them to come to Mass on Sundays, they will say, "Si Señor," and that is the end of it. Of the twelve hundred Catholics in Corozal, about a hundred and sixty attend Mass. Last Sunday, Pentecost Sunday, I sang high Mass. There were about forty persons in the church and at the first Mass there were fewer. Our church is a pretty little Gothic church, built of solid concrete. The altars and pulpit have been made by Fr. Henry Gillet, who is a very good carpenter. Our priests here are doctors, carpenters, architects, blacksmiths and everything. We have a chime of four little bells in our steeple. As soon as anyone dies in the village, notice is given and the bells do not toll, but ring a doleful tune. From the ringing of the bells, it is easy to tell whether it was a man, woman, or child who died. The bells also ring for every baptism and marriage; but these are joyful bells and a different tune is heard. At first the ringing of the bells seemed very odd to me, but now I think that there is music in the air each time I hear them, which is very often. In publishing the banns of matrimony, the age and residence of both parties cannot be omitted. Last Sunday, I published a promise of marriage between a young man twenty-six years of age and a young lady of thirteen years. Two years ago a girl scarcely twelve years of age got married and at thirteen she was a widow. Last Thursday, May the 10th, I performed a marriage ceremony. The girl was only fourteen, the daughter of one of the rich men of Corozal. As the marriage ceremonies are entirely different from what we have in the States, the description of it may be of some interest to you. The young man, Fernando Villamor belonged to a family of renegades. He had been baptized by a bad priest, but never had been to confession. As he knew a little English, being an employee of the government, I instructed him and he made his first Communion on the eve of his marriage. The church was crowded; even the Protestant English magistrate was present. The whole ceremony was in Spanish, but I had been well instructed by Father Gillet who assisted me. The priest receives the couple at the door of the church, and marries them there. Three questions are put to the girl first and then the same questions to the young man. The formula of the Spanish ritual is so different from that of the Roman ritual, that I copy it. "Ego ex parte Dei Omnipotentis, et apostolorum Petri et Pauli, et Sanctæ Matris Ecclesiæ vos Matrimonio conjugo, et istud Sacramentum inter vos firmo, in nomine Patris † et Filii et Spiritus Sancti, Amen." Then comes the blessing of the Arrhas, consisting of thirteen pieces of silver;

the priests reads long prayers from the ritual and blesses and sprinkles the Arrhas with holy water. Then he takes the hand of the bride and bridegroom. He counts the thirteen pieces of silver one by one into the hands of the bridegroom, saying some Spanish words. The groom in turn drops them into the hands of his bride and she drops them into a plate. Then *two rings* are blessed. The priest takes the man's ring, touches the index with it making the sign of the cross; then the third finger, again with a cross; finally the fourth finger with a cross and slips it on this finger. Then the husband takes the girl's ring from the priest, touches the same three fingers and slips it on the fourth. All this takes place at the entrance of the church. The priest takes the hand of the married couple and leads them to the altar. They kneel together with the witnesses. A long chain is now placed around the neck of the bride and the same chain is twisted around the neck of the husband. They are now yoked together. Next, the priest places half of a long veil on the head of the wife and the other half of the veil on the shoulders of the husband; then candles are given to them and also to the witnesses (The bridesmaid and best man are never unmarried as in the States; they are rather aged matrons and men; and are called the marriage godfather and godmother). Finally the priest after reading long prayers and blessings says these words "Compañera os doy, y no sierva: amadla como Cristo ama a su Iglesia." This was my first experience, and the young man my first convert.

Now the day following I had a funeral, nine miles in the bush (The woods or country are called here "bush"). Though some trees measure twenty-one feet in circumference, I have not seen them; but I have seen the canoes dug out of simple trees nearly eight feet in diameter, they are common here and are called "doreys." Here is the story of my first funeral. Let me begin "ab ovo." The evening before I had to get a guide and an interpreter. I had two horses; but I needed a third. A horse can be hired for 50 cents (25 cents American money); whether you keep it an hour or the whole day it is always at the same price. My guide was a sprightly lad of fourteen, half Indian and half Spaniard, an elegant little rider. He spoke Spanish and Maya fluently, and a little English. I told him: "Theodosio, we start at 5 o'clock to-morrow morning." I said Mass very early, took a cup of coffee with my two boys, and at a quarter past five the three horses were on the road for the bush. I used to be a good rider in my young

days, but that is thirty-five years ago, and I found out that those days are no more. I had a skittish horse, which after an hour's ride began to shy, and became quite unmanageable. Once or twice I was almost off. "Padre, padre!" said Theodosio, "let me have your caballo;" "Yes, my boy," I said, "you shall certainly have it, if I can only touch safely *terra firma*." We soon exchanged horses; I was holding mine by the bridle, whilst the brute was rearing and kicking. Theodosio, like a tiger, made one leap, fell on the horse's back — "Let go, padre, let go!" — He planted his spurs in the horse's side, and the animal like an arrow shot into the bush. I had now a gentle animal, but the stirrups, which were held by two strings, reached a little below the knees. I could hardly follow my two boys; the path in the bush is very narrow, and as the branches arch across one must continually lie on his horse that he may not be knocked off. We wear cork hats of the shape of a Prussian helmet with a long rim behind to protect the neck from the sun; a straw hat is no protection against a tropical sun. The bishop and the fathers all wear these cork hats; they are rather clumsy and heavy, but absolutely necessary. We finally arrived at the little hut in the woods where the dead child lay in its coffin. The hut's wall is made of long straight sticks entwined together by means of weeds, and the roof is made of palm leaves. As we arrived we heard the wailing of the parents. There were about twenty-five of the neighbors present; every one had to kiss the priest's hand. I took my cassock, surplice, etc., from my saddle bags, and read the prayers from the ritual. Then I gave a little sermon in English which my boy interpreter translated. A handsome boy seven years of age was in a fine coffin covered with pink cambric; his head was ornamented with a cap made of tissue paper of all colors; and ribbons around his neck, face, head and feet; his body was covered with a profusion of sweet smelling flowers. I tucked up my cassock and we all three mounted our horses to go to the graveyard, a mile off. Then a procession was formed. We went single file; the boy led, then the priest and the altar boy all three on horseback, followed by a man carrying a small cross and two candles. Then two men carried the coffin on their shoulders, followed by a third one carrying the lid of the coffin; others followed, one by one; and last came the women. We found at the graveyard about a dozen persons assembled. I read the prayers of the Church, and the nearest relatives tied with ribbons the feet of the dead boy. The coffin was lowered into the grave,

a hymn was sung, and finally the lid was placed over the coffin. The padre throws a handful of dirt and all immitate him, the grave is filled, the cross is placed at the foot of the grave and two candles are lit. Then my boy said, "Padre, let us go, because these people will remain for hours praying and singing around the grave." Mounting our horses we returned to the house, where we found the father and mother weeping; fathers and mothers are never allowed to go to the graveyard. I endeavored by means of my interpreter to console them. The father gave me five dollars in small pieces of silver which made quite a load in my pocket. I told the boy to ride my horse, but to change saddles. We then visited two ranches; they are sugar-cane plantations. At each plantation, there was a little church where we say Mass once a month. At 12 o'clock we got home very hungry. Breakfast was then served.

*Wednesday, May 16, 1894.*

The mail boat came yesterday. It comes every Tuesday morning. Early in the morning my little telescope had spied it two hours before its landing. As it lands very near the house, we always go to meet it. The engineer is an American and a friend of Ours.

C. M. CHARROPPIN.

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## THE WOODSTOCK ACADEMY

### FOR THE STUDY OF THE RATIO.

The present paper carries the account of discussions on the Rules down to the time when the Academy adjourned for the year, in May. Rule 11, was introduced by Mr. Cryan: 12 by Mr. O'Hara: 12 section 2 and 28 section 2 (both in the New Ratio only) by Mr. Mullan: 13 by Fr. Gleeson: 14, 15, 16 and 17 by Mr. Corbett: 18 by Fr. McCluskey: 19 by Fr. Maring: 20 and 24 (New Ratio) by Mr. Swift: 21, 22 and 23 by Fr. Bernard: 24 by Mr. Post.

The Academy desires to express its gratitude for a continuance of favor on many sides. Kind words of encouragement have not been wanting from various parts of the country and from across the sea, and often from sources whence encouragement means not approval only but high praise. Material assistance in the shape of books and pamphlets has also been received and is gratefully acknowledged. Use has been made of these documents under the proper Rules; it has been thought that an extended account of certain of them would be welcome to our teachers. They are:

#### SOME TEXT BOOKS OF THE OLD SOCIETY.

I. *PRÆLECTIONES SCHOLASTICÆ pro Suprema Grammatices Classe, faciliore atque amœniore methodo adornatæ in usum gymnasiorum Societatis Jesu ad Rhenum Inferiorem. Privilegio et Facultate Superiorum. Coloniae apud Hilgerum Hamecher et Ludovicum Schorn, 1761.*

This volume of 525 pages contains all the matter for the class of Suprema. The Preface is a few pages of directions for the Professor. Then follows the Syntax of Alvarez, "Novis curis illustrata" and in German, the main rules being given in Latin, but also translated. This takes 100 pages. Pars Secunda is "de Interpretatione Vernacula," consisting of grammatical remarks on the German language, rules for versions into German and examples of them, the Latin text on one page being faced by the German translation. This fills 30 pages; it is to be noted that the grammatical remarks are in Latin.

Pars Tertia has for title "De Ratione Scribendi faciliorem



Epistolam Germanicam." Then follow precepts of style, Roman Antiquities and the Prosody of Alvarez. The Mythology of Juvencius finishes the part of the book devoted to precepts, which covers three-fifths of the whole. Pars Sexta contains the matter for prelections in the Latin authors; the Letters of Pliny and of Cicero, their fine passages from Cicero, Columella and Curtius are drawn on for these, while the verse of Ovid, Martial, Hoschius, Mosenius and other moderns furnishes elegies and epigrams. The Latin authors fill 150 pages. Pars Octava is the Greek Grammar of Bayerus from  $\epsilon$ ,  $\eta$ ,  $\tau\delta$  to the accents. A few pages follow of Greek text, 10 sentences from Isocrates, with a Latin version after each, 10 other sentences being given without such aid. The second section of this division has 5 brief passages from Ælian, again with a Latin version.

From page 503 to 519 is "Arithmeticae Pars Tertia." It deals with Ratio and Proportion set forth chiefly by means of examples and rules, all, of course, in Latin. The Smaller Catechism of Canisius (24 pages in all) closes the volume.

2. INSTITUTIONES STILI LATINI Soluti et Ligati, pro classe Humanitatis ex optimis in utroque orationis genere scriptoribus, in usum scholarum Provinciæ S. J. ad Rhenum Superiorem, nova methodo adornatæ. Editio Secunda. Cum privilegio Sacr. Cæsareæ Majestatis. Augustæ Vindellicorum, sumptibus Matthæi Sieger p. m. Filiorum, MDCCLXIX. The Preface again contains directions for the Professor. About the same proportion is given as in No. 1 to precepts, followed by examples from the orators, the historians, and the poets. The Greek syntax, prosody and dialects of Gretser and some twenty-five pages of Greek text, with no translation, but with foot notes, close the volume. The Smaller Catechism of Canisius, identical with that found at the end of No. 1, seems, as there, to be inserted extra, as the paging is separate. This volume contains nothing on German nor on Mathematics. The Precepts are made up on the eclectic plan. Alvarez' Prosody is used, but modified, Aristotle, Horace, Rapin, Juvencius, Le Brun, Bossu, Rollin, Baltesius and others are culled from for various matters of poetical precepts. The Mythology contains a section de Diis Majoribus, and one de Diis Minoribus, followed by an article de Poeticis Imaginibus, sect. 1, de Imaginibus Deorum, sect. 2, de Imaginibus Symbolicis rerum variarum (April, astrology, avarice, humility, etc.). These together form the Appendix de Philologia. The Second Part begins with a study of the literary structure of briefer kinds of composition and examples for exercises, variations of a

theme and amplifications: in this way are presented and worked upon select fables of Æsop and Phædrus the "Duo Mures" of Horace, Satires, 2, 6, the story "Testudo et Aquila," "Corvus et Vulpes," the "Batrachomyomachia," etc. The fables done with, narrations are then taken up and treated in a similar way, then Chrias are given, then examples of theses and loci communes. The authors employed in the class are then printed: Cicero's Pro Archia, with a full analysis and brief notes, the Pro Marcello, treated in the same way, then selections from the third decade of Livy and "Exempla Minorum Poetarum," an Eclogue of Virgil, and one of Fr. Galluzzi, and of Fr. Becanus, the Georgics, Book 4, Claudian, Book 2, "De Laudibus Stiliconis," poetical descriptions of Vida, "Ludus Scacchiorum," the Contests in the Æneid "ad Tumulum Anchisis," an "Epinicium magnæ Virgini Deiparæ," "Exempla Symbolorum, Ænigmatum, Epigrammatum" from many sources, "Exemplum Epopœiæ," the Æneid, Book 1, with an introduction and brief foot notes.

It is to be remarked that this programme is a most exact copy of the Ratio for the class of Humanities. Reg. Prof. Hum. 1). It seems likely that there was another volume for this class, containing the vernacular, the Mathematics and the History assigned it. There is no History in the volume for Suprema, but the Monarchies are marked out for that class in the preface.

3. PRÆLECTIONES SCHOLASTICÆ pro classe Rhetorices, faciliore atque amœniore methodo adornatæ, in usum gymnasiorum Societatis Jesu ad Rhenum Inferiorem. Cum privilegio et facultate superiorum. Colonia, apud Hilgerum Hamecher et Ludovicum Schorn, 1762. The Rhetoric of this volume is again eclectic, Soarez, de Colonia, and others being utilized. The entire Rhetoric is here put in full, 156 pages, with an "Appendix Philologica" by Fr. Joseph Cautelius, S. J. "de Romanorum vestibus, conviviis, ludis, funeribus." Pars Secunda has the "Institutiones Poeticæ" of lyric and dramatic poetry. Pars Tertia contains "Authores Prælegendi et orationis solutæ ac ligatæ exempla," orations of Cicero holding the chief place, imitations being given in German, and briefer orations from Curtius, Livy and Petavius. Then follow examples of style in various kinds, historical, ordinary, florid and sublime, oratorical, with lyrical pieces mostly from Horace, and a few from Sarbievius, Balde and Wallius. An example of even the comic style is inserted, from Gudanus' "Terentius Christianus," and from the same author's "Joseph," of the tragic from Fr. Ruæus' "Lysimachus." Next comes the "Ars Poetica" of Horace,

then the Prosody of Gretser and the Dialects. Examples of Greek oratory from St. Chrysostom, with a Latin version, from Herodian, also with a translation, and from Demosthenes, and selections from Anacreon, the Odyssey, both translated, take up about twenty pages in all. Then specimens of versions from Latin into Greek are given. The Smaller Catechism of Canisius, separately paged and identical with that in the other volumes, is preceded by twelve pages of history, ancient and papal, and twenty-one of algebra. The algebra treats of factors of numbers, involution and evolution and decimal fractions.

We can gather from a perusal of these volumes that, at least towards the last days of the Old Society, the branches now styled accessories in the Ratio were not unheard of. This is proved by a large number of other documents as well, which the Academy hopes to consider when it reaches Reg. Prov. 23. At the same time, there does not seem to have been any diminution of zeal for Latin among those who edited and employed these books. The volumes are almost to a word in Latin, a curious, indeed a very curious, exception being the Alvarez in the Suprema text-book. The care with which the precepts of style in Latin are worked out would alone prove that, even under the burden of extra studies, amply sufficient attention was given Latin talk to secure that accomplishment in the pupil. Even from these books, again, it is clear that the system of prelection of classic authors with imitation exercises on them was fully in vogue. It would be most interesting to learn how the Jesuits of 1770 divided their class hours, under the pressure of the accessories which they taught.

JACOBI PONTANI de Societate Jesu Progymnasmatum Latinitatis, sive Dialogorum Vol. Secundum, cum Annotationibus de Morum Perfectione, editio decima nona castigatior. Cum Privilegio Sacræ Cæsareæ Majestatis et Facultate Superiorum. Augustæ Vindelicorum, sumptibus Mathiæ Wolff, bibliopolæ, MDCCXXXV.

This is the title-page of the second volume of a noted and noteworthy book. It is simply a collection of one hundred dialogues on various matters of school and home life, embracing the words used in ordinary conversation and linking them into exquisite Latin sentences. Each dialogue is an interesting and instructive conversation, the parts of which are naturally connected and put together with not a little artistic merit. The subjects treated in the book are such as could not fail of a telling effect on boys. They embrace pretty much all the actions of a student's day; his going to bed and the rules he should observe in that neces-

sary operation, his rising in the morning and saying his morning prayers, his dressing, his manners at table and the various virtues he should practise. In the 550 small pages of this compact volume precepts enough are put in an enticing manner to last one a lifetime. Moral suggestions occupy the most prominent place. Professors might get hints here how to put in the right word in the right place in conversation with their boys.

The work of Fr. Pontanus was used extensively in the Old Society, as we learn from a number of passages in Pachtler, where it is prescribed as a text-book for the lower classes, evidently to aid Latin conversation. Its matter is all within the easy grasp of the ordinary boy. The element of humor is not neglected, either. The following is one of these Progymnasmata, a conversation just before dinner among the mother, the children and the father.

"*Materfamilias*: Stravistisne mensam, filii? *Liberi*; Stravimus, mater. *M.* Aquam manibus recens e puteo hausitam in gutturnium infudistis? *L.* Infudimus. *M.* Mantile si est inquinatius, statim ancillæ meis verbis nunciate ac jubete, ut suspendat mundius. Tum coquam percontamini ecquid percocta jam sint, condita ac penitus apparata cibaria. *L.* Factum utrumque: mantile pendet et escas absumi jam posse coqua respondit. *M.* Patri hemicyclum cum pulvino et suppediteo apposuistis? *L.* Etiam, mater. . . . *Paterfamilias*: Aliquid in mensa desse animadverto. *L.* Quid, pater? *P.* Fascinulam et basim desidero: propere afferte ambo. *L.* En. *P.* Ut istæ ancillæ semper monendæ ac vicies per diem increpandæ sunt. En, apposita est offa. Simul, pueri, ante mensam consistite, conjunctisque manibus et in cælum suspicientes, stas precationes distincte, citra festinationem cum attentissima cogitatione ac pietate pronunciate, atque ad nomen Salvatoris ac Mariæ utrumque genu inclinate."

Dialogues made up in this way could easily form the matter of a class specimen. Their excellent Latinity and dramatically natural character commend them for frequent and continued use.

DEVOIRS DE VACANCE. These are a number of pamphlets of thirty or forty pages each, containing work for each of five weeks of the vacations. It may be of interest to remark that in this way may be observed the spirit of the Rule which calls for an increase in the tasks when several holidays come together (Reg. Com. Prof. Inf. 30) and that other provision which requires very much less of complete vacation than it is now the custom in this country to have (Reg. Prov. 37). These little books, namely, map out a *devoir* for

each day or each week, allowing the pupil to choose his own time for doing it, only insisting on its being done. What happens if he neglects this work? He has to write a theme on his return to school on which his promotion depends. If he has not been faithfully at his *devoirs*, he will not be in a condition to be successful. From this it is easily conjectured what these *devoirs* consist of.

The page opposite the title sets forth rules of conduct for the vacations. The pupil is to rise at a fixed hour, 6 or 6.30; he is to say his morning and evening prayers fervently and hear Mass daily, if possible, approaching the sacraments as during the year; he should read some pious book five or six minutes. He is never to be quite idle; is to obey his parents and be polite in all his behavior; to yield to human respect nothing of his convictions nor religious practices; to follow the plan of life he has made for his holidays, remembering that "Qui regulæ vivit Deo vivit;" in fine, he must spend several hours daily at the *devoirs* assigned for his grade. Such are the rules in all the classes. Let us now examine the exercises set for Quatrième (Media Grammatica).

First week: Monday; version from the Latin of Livy, Bk. 39, c. 51, 16 lines; 2 questions on Roman history, one of them being; "What defeats did the Romans suffer from 500 to 200 B. C.?"—Tuesday; 19 lines of French to be turned into Latin; 5 lines from Babrius to be done into French, the primitive tenses of the Greek verbs having also to be set down; 7 lines of English and 13 of German to be turned into French.—Thursday; 5 lines of broken Latin verse; in Geography, 3 points, a portion of one being; "Which is the right bank of a river?"—Friday; 12 lines of Latin verse to be translated; 7 questions in Catechism; Latin Grammar, 8 questions, one of which is; "Which are the adjectives that make their comparative in *entior*?"—Saturday; 12 lines from Lucian and an exercise in French grammar.—One of the *devoirs* for the next week is to comment on a bit of French out of Buffon. Each set of *devoirs* is accompanied by a neat map or two.

The pupil who is obliged to follow this system will not during vacation lose all that he learned during the year and will be saved from many an other evil which entire freedom from study almost inevitably brings with it. Besides, the many hours he will still have to himself each day will receive a new zest and parents, it need not be said, would hail with delight so efficacious a means of keeping their sons to some kind of regular life.

These little pamphlets are put together by one father and

are used in a number of colleges. Thus is avoided the expense of printing them separately, though even that would be inconsiderable, for they are duodecimos of but thirty or forty pages.—Cf. *Messenger*, September, 1894, p. 759.

NOTES OF TALKS ON THE

REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE 11.—*Præfesto horum studiorum obtemperabit in iis quæ ad hæc studia et scholæ disciplinam pertinent, quo inconsulto neque ullum in scholam admittet aut dimittet nec librum ullum suscipiet explicandum nec ullam cuius a communibus scholæ exercitationibus immunitatem dabit.*

There are two parts in this rule; the first speaks in a general way of obeying the Prefect of Studies. The second contains three particular cases in a special way demanding subordination.

The Ratio mentions three prefects: *Præfectus Studiorum* or *Cancellarius* (Reg. Prov. 2), "cujus sit munus generale Rectoris instrumentum esse ad studia bene ordinanda," *Præfectus Studiorum Inferiorum* (Reg. Prov. 3), to have charge of the classes below Philosophy, but subject to the authority of the General Prefect, and *Præfectus Atrii* (Reg. Prov. 3).—The duties of the first and his authority are to be defined in detail by the Rector (Reg. Rect. 2). His rules, thirty in number, precede those of the Professors of the Higher Faculties, another proof that he is their superior. The duties and powers of the second, the Prefect of the Lower Schools, are laid down in the rules of his office, fifty in number; their being placed in the Ratio after the rules of the Professor of Philosophy and of the Sciences shows that he has no authority over them, but only over the Professors from Rhetoric down. The *Præfectus Atrii* is subject to the *Præfectus Studiorum*, but not, as it appears, to the *Præfectus Studiorum Inferiorum*; he is a Prefect of Discipline, and may, besides, be put in charge of applicants for admission to the college, to examine and grade them (Reg. Rect. 22). The title *Regens*, in the Old Society, was given the Superior of a *convictus*; he was not always a Jesuit, the *convictus* being in some places equivalent to a modern college dormitory, while in others it was little more than a licensed boarding-house (Quick, *Educational Reformers*, p. 39, and Carayon, *Histoire de l'Université de Pont-au-Mousson*, Livre 2, p. 134, in the "Documents Inédits").

Sometimes, even in the Old Society, the Rector was also

Prefect of Studies. Reg. Rect. 2 seems to suppose that this will seldom be the arrangement, at least in colleges of some size. It appears, however, to be a sufficiently normal state of things for the Rector to be also General Prefect and have a Prefect of the Lower Schools to aid him. More frequently, a priest not the Rector holds the office of Prefect of Studies and has no assistant, except a scholastic to help in the "office," or to keep "jug." It may be remarked that this General Prefect was not always a priest: Fr. Ribadeneira, while yet a scholastic, was appointed Prefect of Studies by St. Ignatius in the college of Palermo and in the German College (his life by Prat, pp. 74 and 81). But the most usual thing is to have, besides the Rector, a Prefect of Studies and one or several Prefects of Discipline, head Prefects, each with subordinates more or less numerous. The head Prefects of Discipline, however, seldom are assigned to examine new-comers, at least *ex officio*. The General Prefect is often styled Vice-President in America and in many places has also general supervision of the discipline.

It is clear from this Rule that the immediate superior of the Professors of the lower classes is the Prefect of the Lower Classes, whether that office be held by one who has no other higher title, or be combined with that of Rector, or of Prefect of Studies. In any case, obedience to him is manifestly of the very first importance. "Valde necessarium est," says Reg. Sum. 38, "ut omnes non solum Superiori Societatis vel domus, sed etiam subordinatis officialibus, qui ex illo auctoritatem acceperunt, obediant." The strength of a college depends essentially on union and method; these are utterly impossible without subordination all along the line to the proper authorities. It is for this reason that the Ratio so clearly defines each official's duties and powers and insists on the most perfect obedience in all to their rules and the prescriptions of those above them. No one Professor ever carries his pupils through the entire course; unless, therefore, one mind and one will, the Prefect's, guided by the methods of the Society, secures the continuance from year to year of the same system throughout the course, a regular and successful education can never be guaranteed.

The Superiors, after all, are the ones who are responsible directly to the students' parents, whence they are justly regarded as the real managers of the college. They must, therefore, enjoy and exercise control over all. But the strongest incentive to this obedience is the fact that our Jesuit teaching is a religious work, needing the grace of God for its success and largely depending on the grace of vocation, a grace that is surely not imparted to such as cut loose

from lawful authority and persist in executing original ideas in their own way. Such were the motives which led the compilers of the "Ordo Domesticus" of 1715 (p. 4) to write this provincial regulation: "Omnes et singuli Præfecto in iis quæ ad studia et scholas pertinent, religiose obediant. Quod si quis contra Præfectum murmurare deprehensus fuerit, de eo informandus est Provincialis, ut dispiciat utrum talis, etiam cum nota aliqua, e medio cursu non sit alio amovendus." An older Ordo (Pachtler, I. 159) forbids the Professors to have recourse to the Rector unless after consulting with the Prefect; which is a simple application of an evident principle of all government.

In what matters must the Professor be subject to the Prefect? In everything concerning studies and the management of his class, not the conduct of the pupils in the yard, the corridors, etc., only, but also in the class-room. The "Ordo Domesticus" (p. 5) even requires that the Prefect should have a key to open all drawers, etc., everywhere in the college. The Prefect is to be acquainted with what goes on in the class. In the first place, he is required to visit it at least every two weeks and hear the Professor teaching. Then, too, the Professor will naturally have to consult him on all important matters; indeed, a Professor who is eager to do his work faithfully and surely will not need to be told to have recourse to the Prefect freely, for he will see that this spirit of submission will ensure his being blessed with success and will transfer the responsibility where it belongs. This is especially clear as to the younger Professors, who are not and cannot be supposed to be proficient as yet in the difficult art of teaching, but can it not be logically concluded from the same reasons that the Ratio desires entire freedom of intercourse with the Prefect on the part of all? The Prefect is to the Professor as teacher what the Rector is to him in things spiritual. It may be allowed to close this portion of the subject with some words from a great Catholic teacher, himself the founder of a teaching body. Among the five virtues of a good teacher, Blessed de la Salle places humility in the first place and makes of it the following pertinent remarks (Thesaurus, p. 320): "L'humilité se défie de ses lumières. Si donc un frère a véritablement cette vertu, comme il doit suivre les principes établis dans l'Institut pour enseigner les enfants, il n'abondera pas dans son sens; il se conformera à ses confrères: il gardera avec eux l'uniformité de conduite: il n'aura recours à aucune méthode particulière, à aucun usage extraordinaire pour instruire à sa mode, considérant le tort que les écoliers pourraient en souffrir, et la peine qu'il occa-



sionnerait aux maîtres qui lui succéderaient. Comme il se défie de lui-même, il cherchera des lumières dans l'habileté des autres; il les consultera; il recevra en bonne part leurs avis, leurs avertissements, leurs instructions, en un mot, tout ce qui pourra le mettre en état de s'acquitter plus parfaitement de son emploi."

In the second part of the Rule, four points are particularly recommended in which obedience is requisite. A general reason for them is that the Professor has no jurisdiction in such matters, as he receives no authority unless from Superiors and they specially reserve the powers named. These items are: 1st. Admission to class. The particular reason for this prohibition is plainly that it belongs to the Prefect of the Lower Classes (his rules 9, 10, 11, 12) to judge of fitness for entrance into college, age, ability, morals, etc. 2nd. Dismissal. The Professor's expelling a pupil from class would evidently create many complications for Superiors, who being the only ones with whom parents have made their contract, are the only ones that understand all the circumstances. It might easily happen that after such an expulsion, the Prefect would feel obliged to restore the pupil; a most awkward position for the Professor. It can practically never be necessary to act so summarily that the Prefect cannot be seen; his duties require his almost constant attendance in his office, or in one of the classes. 3rd. No author can be taken up without the Prefect's authorization. Method in teaching exacts this and the time is so marked out for each class by the Ratio that the Professor cannot explain a new author without trenching upon the time he is bidden to spend upon those already appointed. 4th. *ullam cuius* says the Rule, making it quite beyond the Professor's power to give any exemption even for one time from even the least important duty. This releases the Professor from considerable worry which the petitions of pupils in a body or of special ones would cause. It may be well to add a word about a case which is likely to occur. Suppose the Prefect orders a method to be followed, an author to be explained or a division of time to be observed which is, to put the matter strongly, in direct violation of the letter of the Ratio, or even subversive of its manifest spirit, is obedience to be then given him? For the time being, the Professor has simply to bow his head and submit; he may, indeed in most cases he should, refer the matter to higher superiors, but the presumption is, in the meanwhile, for the Prefect. How can the Professor know that the Prefect has no dispensation from the Rule of the Ratio? By obedience, then, even against his better judgment, and by reporting the affair to

the Rector, the Provincial, or even the General, he saves himself from causing all those evils which an opposite course would give rise to, without, in all likelihood, its benefitting anyone or anything concerned.

Cf. Notes on the Ratio Studiorum, p. 44.—Course of Studies for the Colleges of the Missouri Province, p. 8.—Hughes, Loyola, p. 227.

RULE 12.—*Scholæ omnes in suo se gradu contineant, et de Rhetorica quidem et Humanitate dicetur seorsim; Grammaticæ vero tres scholæ esse debent, quibus ejusdem quidam quasi cursus absolvatur. Omnia proinde Emmanuelis (1832-grammaticæ) præcepta tres in partes dividenda sunt, quarum singulæ singularum scholarum sint propriæ; ita tamen ut in unaquaque classe ea semper quæ in schola proxime inferiore tradita sunt recurrantur, prout in cujusque Magistri regulis indicabitur.*

SECT. 2—1832—*In lingua vernacula ediscenda eadem fere methodo procedatur ac in linguæ Latinæ studio.*

To keep each class to its proper grade is an essential point in any system and not by any means easy. Classes differ so from year to year, Professors are so unequal in ability and zeal, that it is but natural the Prefect should find it no ordinary task to maintain the uniformity which springs from each thing being taught in its proper place. And yet this it is his business to bring about. He can never do it, however, unless his Professors are careful to keep themselves in order. Hence this rule placed among those common to the Professors. There are two dangers, of excess and of deficit. Some Professors are so ambitious that they wish their pupils to write Latin poems in Media, or to understand the niceties of figurative language in Infima. Others, though these seem to be fewer in number, are lax and find their class at the end of the year with but half the work done. The effect of this want of grading is evident; the higher classes receive pupils utterly ungrounded in the elements, in one case because the Professor taught too much, in another because he taught too little.

The rest of this Rule deals with the treatment of Grammar. And in the first place, the author to be used is named in the Old Ratio; his name being omitted here from the New is far from evidence that the desire was to discard him, especially as, in Reg. Prov. 23, sect. 1, New Ratio, his method is prescribed. Alvarez is a name about which cling many memories of Jesuit schools for many years. The use of his Grammar goes back to the very first days of the Ratio, when

it was ordered that he should be adapted and divided into volumes specially arranged for the several classes. There was the larger grammar for the Professor and the smaller for the pupils; both excellent and indeed unsurpassed. How the division of matter was to be made will be found under the rules for the classes. The peculiar fitness of this book for our purposes must have been very marked to enable it to hold its own these three centuries!

The first duty in the year for each class is to run over what was taught of the grammar in the next lower. Not only this, but for the second term the work prescribed is a repetition of what was seen in the first. "*Hujus repetitionis,*" says Reg. Præf. Stud. Inf. 8, sect. 4, "*duplex erit utilitas: prima, quod altius inhærebunt quæ sæpius fuerunt iterata; altera, ut si qui sunt præstanti ingenio celerius quam cæteri cursum conficiant, cum singulis semestribus possint ascendere.*"

The grammar used in our classes should be in Latin. Such was the Alvarez adopted by the Old Ratio, and in the New (Reg. Prov. 23, sect. 1) the first volume only is allowed, not ordered, to be in the vernacular. If the rule of speaking Latin is to be observed, the Professor will find it very difficult to insist on that language being used when he has so frequently to refer to a vernacular grammar or quote from it (*Etude sur le Ratio Studiorum*, p. 44). The teaching of Latin Grammar through the vernacular is an invention of the Jansenists of Port Royal. Lancelot pretended that it is absurd to propose the elements of a language in that language itself; it would suppose the knowledge of the tongue which the boys are learning. He did not pause, or did not care, to reflect that the Society of Jesus had so taught Latin successfully for two centuries, a phenomenon which ceases to be a paradox when it is understood that the Professor is required to explain beforehand every item to be studied; and that hence, when the pupil sets to work at home, he is fully master of at least so much Latin as his morrow's lesson demands. Besides, and this is a point of by no means little weight, the more labor an acquisition calls for the longer will it remain by one, for the simple reason that the first impression is thus more solid. Suppose, then, a grammar in Latin is more difficult for the learner, he will get it the more tenaciously (*Etude*, p. 46). Again, the impossibility on the pupil's part of his understanding the Rule of grammar unless he first comprehends the explanation given ensures more careful execution of duty both in him and in the Professor.

Cf. Daniel, *Les Jésuites Instituteurs*, p. 104—Pachtler, 2.

155—*Etude sur le Ratio Stud.* pp. 44 and 55—Ebner, *Die Jesuiten-Gymnasien in Oesterreich*, pp. 119, 120, 121, 124, 148.

The second section of this Rule as formulated in 1832 is not found in the Old Ratio and is a general regulation for the entire subject. It has its counterpart in Reg. Prov. 23, sect. 2, New Ratio. The Rule here presupposes that the vernacular is to be taught and defines the method.

Was this branch of study really new in the Society when it was formally proposed? Far from it. Our school documents give continual evidence that instruction in the vernacular was not neglected in the Old Society. The simplest statement of the fact about the matter is probably what Fr. Oswald says in his lately published "*Commentarius in Decem Partes Constitutionum*," p. 273: "*Non post multum temporis necessarium omnino apparebat ut præter Latinam, etiam linguæ verniculæ quam maxime excolendæ cura strenua ubique impenderetur, propter necessarium ejus in omnibus vitæ publicæ et privatæ rebus usum.*" That the vernaculars were studied, he adds, is clear from the number and excellence of our writers in all the modern languages.

Why, then, did not the Old Ratio outline a course in these languages? Fr. Vasco (*Il Ratio*, Part 3, c. 2.) dwells upon the fact that in the 16th century Latin was the great language of education. No man was considered entitled to consideration as a scholar unless he were acquainted with Latin, both as the vehicle of an important literature and as a living tongue. Not only were the Theological works of the day invariably in Latin, but all works of learning employed that language, for without it there was no means of getting one's books read. The vernacular tongues were not considered as of any importance either for purposes of education during school-life or for use afterwards, courtiers, higher officials of all kinds, civil and ecclesiastical, being required to speak and write well but one language, Latin. Those were the days of the Renaissance, when admiration of the great deeds of old done in literature filled all minds and drew all to the study of the ancient classics. To know the Latin idiom and appreciate its beauties and those of its literature were, therefore, the greatest ends the learned proposed to themselves and to their pupils. It is not wonderful, then, that the Old Ratio makes so little mention of Italian, Spanish and the rest.

But this state of things has all changed. English is now looked upon by some as the universal, practically universal, language of science, while its literature may well challenge the ancient in many points of excellence. There is, to be

brief, but one branch of learning which is still confined to the Latin tongue, Theology, and that increasingly less every year. As a spoken language, again, English has supplanted Latin in all English schools and among all English savants; the same is true for other modern tongues, and it is beginning to be thought by some that the educational value of our vernacular as a matter of study is nearly, or fully, equal to that of Latin. This change has not come about all of a sudden; it has taken several centuries to perfect. The Society of Jesus has simply, in the words of Fr. Ebner (*Die Jesuiten-Gymnasien in Oesterreich*, p. 353) watched how things were turning and adapted herself and her teaching to them. When our enemies accuse us of neglecting the modern languages, we have but to point to the tomes, grammatical and literary and scientific which our fathers have produced in them, and not our fathers only, but their pupils, too.

But if this attention has always been paid, when called for, to the mother tongues of our pupils, why was not this part of our plan set forth in the Ratio? Fr. Daniel (*Les Jésuites Instituteurs*, p. 215) answers this difficulty: "*Le Ratio Studiorum ne statua que sur ce qui pouvait se pratiquer à peu près de la même manière dans tous nos collèges, autant dire dans les quatre parties du monde.*" Besides, Fr. Possevin (cited in Vasco, *II Ratio Studiorum*, part 2, p. 98) testifies that in his time there existed in the Provinces of every nation a book of modifications of the Ratio. Sufficient provision could in this way be made for the teaching of the vernacular. But, moreover, such provision was not necessary, for, after all, does the Old Ratio omit all mention of the modern tongues? There are a great many eminent English scholars and professors of English who maintain that their language is best learned by the practice of careful translation—(Cf. Newman, *Historical Sketches* 2, Advert., Abbot, *How to Write clearly*, pp. 6 and 7, Genung, *Practical Elements of Rhetoric*, p. 315). Now this is the very method of the Old Ratio (see the Rules of the several Professors). Not only does Fr. Juvencius (*de Ratione Discendi*, c. 1, art. 3) prescribe the greatest polish in the daily translation, but he exacts that "*quæ dictabuntur in schola vernacule argumenta scriptionum, ea sint ad omnes patrii sermonis exacta regulas et ab omni sermonis vitio repurgata.*" Nor was this exercise of the pupils in the vernacular to be receptive only (itself a most important element in education), but they were to copy his elegance of language in their repetition next day and were to write versions besides into their mother tongue from the refining pages of Cicero (*Reg. Prof. Inf.* 4

and 7; Med. 4 and 7; Sup. 4, all Old Ratio). The constant hearing and using of correct and elegant idioms and pronunciation and the practice of written version from Latin into their mother tongue, along with an occasional exercise in class (*concertatio*) "in vertendis locutionibus mutuo ex præscripto syntaxeos, aut ad Ciceronis imitationem exigendis aut variandis" (Reg. Prof. Sup. 10; Med. 10; Inf. 9) are the only vernacular work as such prescribed in the Old Ratio: and as a means of teaching any tongue they might, if one may accept the opinion of the critics quoted above, fearlessly be pitted against any system so far invented.

The New Ratio retains all these methods and adds a regulation requiring the Provincial to provide solid instruction in the vernacular and to arrange the matter for each class (Reg. Prov. 23, sect. 2). It then proceeds to define in the present Rule and in Rule 28, sect. 2, the plan to be pursued. The Rules of the several Professors work out the plan in detail, while Reg. Acad. Theol. et Philos. 7 prescribes occasional academic exercises in the vernacular, as do also Reg. Acad. Rhet. et Hum. 2 and Reg. Acad. Gram. 2. Finally, Leg. Præm. 1 calls for a prize for excellence in the vernacular.

It is not surprising that the same way of teaching should be ordered for English as for Latin. The strength of a system consists in the harmony of all its parts; it would never do, therefore, to follow two different plans in the different languages. But what does this Rule mean? The method is clearly what it intends to insist upon, the word "fere" naturally leading us to infer that as to the amount of time and number of exercises and such minor details the Ratio does not call for a strict agreement with Latin. The vernacular, namely, is not supposed to take as much time as that language, or even as Greek, which are to remain the staples of our course. If there were any doubt about this, it would be dispelled by the rules of the Professors, where not above a half-hour in class every other day is assigned exclusively to the vernacular, unless in the lowest class. What is prescribed, then, is the method of study of classic authors of the vernacular by means of prelections, repetitions, memory work, imitation and class exercises and competitions. The Provincial, therefore, having decided on the masterpieces to be studied in each class, the Professor has merely to work on that matter as he does on what the Ratio itself assigns in Latin and Greek. It is not, indeed, stated in the Rule that vernacular grammar shall be explained, but as grammatical precepts form so clearly an essential part of the Ratio's plan, some prelections in that matter seem also ex-

pected. In some places, a text-book is explained. It probably was left thus indefinite in the Rule on purpose, as the amount of vernacular grammatical instruction must depend so largely on the language of the country and as pupils are hardly expected to enter college before having mastered their mother tongue to this extent. Work in parsing and analysis, however, will scarcely ever be amiss, especially in the lower classes.

Is the sketch thus broadly but effectively outlined by the New Ratio likely to produce the results desired? One cannot doubt it. Of the utility of translation something has already been said. As to English in particular, some of our best writers on training in this vernacular recommend strongly our very method laid down for all the languages, though they do not give us credit for being the source of their inspiration (Cf. Hales, *Longer English Poems*, Introduction, and Bain, on the Teaching of English, chap. 5).

Cf. Notes on the Ratio Studiorum, p. 54—Course of Studies for the Colleges of the Missouri Province, 1893, pp. 8 and 13—Daniel, *Les Jésuites Instituteurs*, cc. 8 and 9—Hughes, *Loyola*, p. 242—Management of Christian Schools, p. 68—Vasco, *Il Ratio Studiorum*, Parte 3, cc. 2, 4 and Parte 4, c. 3.

RULE 13-1599.—*In Græca etiam grammatica hæc fere divisio erit. Prima pars, a primis elementis ordiundo, simplicia nomina, verbum substantivum et verba item simplicia complectitur. Secunda nomina contracta, verba circumflexa, verba in  $\mu$  et faciliores formationes. Tertia reliquas partes orationis seu quæcunque rudimentorum nomine continentur, exceptis dialectis ac difficilioribus annotationibus. Quarta, quæ Humanitati tribuitur, omnem syntaxim. Quinta denique pars, quæ est Rhetoricæ, artem metricam.*

1832.—*In Græca etiam grammatica hæc fere divisio erit. Prima pars, a primis elementis ordiundo, simplicia nomina, verbum substantivum et verba item simplicia complectitur pro infima classe. Secunda nomina contracta, verba circumflexa, verba in  $\mu$  et faciliores formationes pro media classe. Tertia reliquas partes orationis et omnem syntaxim. Quarta denique artem metricam et notiones quasdam de dialectis.*

Greek has never been quite an unknown language in the Society, but the attention given it has varied considerably and mostly increased from the early days on. It was discovered that heretics boasted of their acquirements in this

branch of learning and based much of their false Scripture arguments on its knowledge. Hence the first sketch of the Ratio, that of 1586, after enumerating other strong reasons for advancing in Greek, adds "Turpe est in ea re vinci ab hæreticis, qui a teneris annis Græce instituti contemnunt Catholicos Græci sermonis imperitos" (Pachtler, 2. 161); a charge on the part of Protestants not unheard of nowadays. Sacchini, (*Parænesis*, c. 9.) urges the Professor to make himself capable in Greek and to excite his pupils to do the same, suggesting a number of devices for this purpose, even setting down means for inducing reluctant and utilitarian parents to give their consent and aid. Several early documents in Pachtler dating before 1586 inform us that Greek was then taught in our colleges in Humanities and Rhetoric only (Pachtler, 1. 196 and 251). This plan proved an egregious failure for very obvious reasons, set forth pathetically enough in the first sketch of 1586: "Contra vero Humanitatis et Rhetoricæ auditores ita nunc afflictantur et torquentur spinis Græcorum elementorum ut ad tormentum se trahi putent cum ad Græca devenitur, eaque de causa post unum aut alterum annum vix scribere, vix legere sciant!" (Pachtler, 2. 161.) Hence the present rule took its origin and prescribes Greek for all the lower classes. In the New Ratio of 1832 the grade of each class was raised in Greek, as will immediately appear on reading the Rule. Rhetoric is not mentioned here, but Reg. Prof. Rhet. 1 prescribes "plenior auctorum ac dialectorum cognitio" for this class. In the Greek course, therefore, our studies have progressed since the earliest days, another evidence that the Society is desirous of keeping pace with the needs of education. But this is not the only reason for admitting Greek to a share of our attention. It was judged and very rightly that the study rather aided than injured that of Latin; a fact which was the result of experience in the Roman College (Pachtler 2. 163). It was hailed as a "grata novitas," one of the means of relieving the monotony of Latin, Latin, Latin. This suggests the question why should not Greek be spoken among us? The conversational use of the language studied is prescribed for Latin; ought it not to be as effective for the sister tongue? The Text-Book for *Suprema* of the Lower Rhine Province of 1761 realized the benefit of Greek conversation (Preface); "Excitat mirifice discentium solertiam si Græce quædam proferre sciant ac loqui." It then proceeds to name certain books that will be of use for bringing about so desirable an end. In olden times, we are told by the *Etude sur le Ratio Studiorum* (p. 20, note), not only our fathers, but their pupils as well, conversed and disputed



in Greek with wonderful facility. Surely it is not more difficult for us to use our tongues to the language of Athens than it was to the French, or the Italians a century or two ago. To spur the Jesuit on to the learning and teaching of Greek, Fr. Sacchini (*Parænesis*, c. 9) calls attention to the circumstance, perhaps more generally recognized nowadays than ever before, that in the language of Plato, Demosthenes, Homer and Sophocles we possess the very quintessence of what is elegant and refining in literature.

If the grading of the classes is higher, it does not follow that the amount of time given to Greek in the New Ratio is greater. The average class time devoted to this branch in the Old Ratio was three-fourths of an hour or so daily: in the New, it is about a half-hour (see the Rules of the several Professors): the difference is most marked in Rhetoric and Humanities, where the one hour of the Old Ratio is replaced by a half in the New. The proportion, however, of Greek to Latin is about the same in the two, one to six of class time and still less of themes.

As in Latin, so in Greek, there has been one grammar quite commonly used throughout the Society during its long existence. It is not named, as Alvarez is, in the Ratio itself, but very many documents speak of it in the highest terms, and it was noted as the text-book for the colleges of the Maryland-New York Province by the commission on the course of studies which met in 1888. Some account of the author and of his work will be found in Ebner (*Die Jesuiten-Gymnasien in Oesterreich*, p. 161). Fr. James Gretser wrote his famous book to combine in one volume and complete the three that had till his time been in use, Varennius for Syntax, Vergara for Prosody and Clenardus for the elements. The first edition was, of course, in Latin. Compendiums and editions have been very numerous, Gretser in this point being second to Alvarez himself only.

The Rule under consideration makes the division of matter for each class. Reg. Prof. Inf. Gram. 2 has it that "*in inferiori tamen ordine lingua vernacula Græco substitui poterit:*" so in the New Ratio, but not in the Old, which consequently prescribed that Latin and Greek should be taught together and in all the classes. If it be objected that the Constitutions (Part 4, c. 13, B) speak of Greek as a study of Rhetoric and Humanities alone, it may be remarked that this law is probably the explanation of the old custom mentioned above and that the objection itself was foreseen and answered by the Sketch of 1586 (Pachtler, 2. 164): "*Id non incommode de auctoribus explicandis*

scribendisq̄ compositionibus intelligi potest ac debet, non item de rudimentis." Besides, in the passage cited from the Institute, there is no prohibition against Greek for the lower classes, but rather a rule for its being taught in the two named.

Exemption from Greek, as indeed from any branch of the ordinary course, should be rarely given. Fr. Aquaviva, however, (Pachtler, 2. 491) not without a tinge of humor approves the suggestion of a committee on the Ratio in the Upper German Province that there are some excused by incapacity: "Si enim Deus impossibilia non imponit, nec nos discipulis imponere talibus Græca poterimus." There was question chiefly of nobles and older monks!

In fine, so solicitous has the Society been for her fame in Greek that it is not an unknown thing for a special Professor to be appointed to teach that language in Rhetoric and Humanities (Pachtler, 3. 412 and Ordo Domesticus, p. 48). Nor is this contrary to the Constitutions, for we read (Part 4, c. 13, C) that it is left to the prudence of superiors to decide whether, besides the ordinary Professors, there shall be others to lecture "majori cum apparatu," as it seems natural to suppose the special Professor mentioned did. May it not be concluded from the above custom that the Provinces where it existed were happy enough to possess and to form constantly specialists in Greek?—Cf. Juvencius, De Ratione Discendi, c. 1, art. 1—Notes on the Ratio Studiorum, p. 42—Course of Studies for the Colleges of the Missouri Province, 1893, p. 6—Sketch of 1586, Pachtler, 2. 160—Ebner, Die Jesuiten-Gymnasien in Oesterreich, pp. 161, 165, 456—Hughes, Loyola, p. 253.—Sacchini, Parænesis, c. 9—Vasco, Il Ratio Studiorum, Parte 4, cc. 1, 2, 8 and Parte 3, c. 11.

RULE 14.—*Divisio temporis, quod in Rhetorica binis minimum horis, in Humanitate vero et cæteris scholis duabus et dimidiata mane, totidemque a prandio, binis item minimum die vacationis definitur, eadem semper esse debet, ut certum sit quæ horæ quibus exercitationibus impendantur.*

There seem to be very few colleges now in which Rhetoric is assigned fewer hours than the other classes, but it is a custom not entirely unknown even nowadays.

The Old Society appears to have had almost universally two sessions, beginning as early frequently as 6 A. M. and ending at 5 P. M., hence with five hours or more interval. There was the advantage in this plan that the pupils could easily get up their afternoon tasks after the morning session. The two session time-order is the ordinary custom in our

boarding-schools in America, though with nothing like the same opportunity for inter-session study, still sufficient time, however, being left just before the afternoon classes to learn the lessons assigned for them. In our day-schools the double session scarcely anywhere obtains.

Quick (*Educational Reformers*, p. 506) mentions the class day of ten hours in olden times and adds that one source of the popularity of the Jesuits was their exactly halving this long stretch of labor for the pupils, and Pachtler (i. 154) records an order from Fr. General, 1567, to lessen the class hours in Germany from six hours to five, as the older plan was injurious to the Professors. Five hours seems to be pretty much the regular time now given among us to class, at least in America,

The arrangement of the studies within the two and a half hours of each session had been quite various up to the date of the Old Ratio and even after it varied somewhat in different places, as it does still more now. This it was supposed would be the case, as is clear from Reg. Prov. 39.

A point of the Rule which may sound strange to American ears is that which prescribes at least two hours of class on the weekly holiday. And yet possibly this should not be so odd, as in a number of boarding-schools in this country, only half-holidays are granted during the whole, or at least a part of the scholastic year; and where one full day a week is conceded, there are taken from it almost always several hours of study. Besides, it will appear from the notes on Rule 17 that the Ratio itself allows, or desires even, a full day's rest once a week, exclusive of Sunday.

Some items may be of interest from the time-orders of a few Old Society colleges.

An Ordo of 1560 (Pachtler, i. 152). Examinations begin the day after Lætare Sunday and Oct 1. Classes reopen after Easter and about the feast of St. Luke. Class begins each day at 6 A. M.; Mass at 7; dismissal at 9. After dinner, class from 1 to 4.

The Roman College, 1566 (Pachtler, i. 192). Holiday on Wednesday usually, but with two hours of school in the grammar classes. Examinations for all at the beginning of the scholastic year, and again for the grammarians after Easter. Study is relaxed somewhat from about the feast of St. John (June 24) for two months, after which the higher faculties rest for one month, but the grammarians have class.

Wurtzburg, 1567 (Pachtler, i. 208). Class begins at 6; at 9 Greek is taught. The afternoon session is from 1 to 5.

Cologne, 1578 (Pachtler, i. 233). Class from 6 to 10 A. M. and 1 to 5, it seems.

Sketch of 1586 (Pachtler, 2. 201). Classes two and a half hours both sessions, the time of beginning each varying according to the season; 8 A. M. seems to be the usual morning hour. Mass is to be over, in Germany, at 7.15, when the first signal for school is given; then the pupils can thus take breakfast if they wish, without interrupting class—Rhetoric follows the vacation rules of the higher faculties, Humanities has 3 weeks full holiday, Suprema 2 weeks, the rest 1 week; but during the long vacations of the higher faculties, the lower have but four hours of class daily.

Flandro-Belgian Province (*Ordo Domesticus*, p. 42). Three signals for the beginning of class are given.—School opens on the first fine day in October; at the Mass of the Holy Ghost on that occasion all who are not priests go to Communion and as many of the pupils as are prepared; parents also are to be advised to approach the Holy Table on that day.—The first signal for class is given at 7 A. M., the second at 7.15, the third at 7.30. The Professor must begin to teach before 7.45; in the afternoon, the signals are at 1, 1.15 and 1.30; a signal is to be given for the Greek lesson.—From Nov. 3. to Feb. 3, morning classes begin a half-hour later, because of the darkness, and are kept a half-hour later.—Modifications of the order of time because of cold weather are to be referred by the Prefect to the Superior.

Approximately, the Old Ratio gave, on an average, to Latin four hours daily, against three and a half in the New; three-fourths of an hour to Greek, against a half; no separate time to the vernacular, against one-fourth of an hour; the same time to the *Concertatio*, a half-hour in each case; to the *Exercitatio* three-fourths of an hour daily in the Old Ratio, against at least one hour in the week in the New; to the correction of themes one hour and a half against one hour and three-fourths; to accessory branches none, against a half-hour daily; in Precepts there is no difference in Rhet. (five hours and one-fourth in the week), Hum. (three hours and one-third) and Sup. (three hours and two-thirds), but the Old Ratio gave seven hours and two-thirds to Media, against four hours and two-thirds in the New; and to Infima eight hours and one-third, against four hours and two-thirds; to the recitation of memory lessons was assigned one hour in the morning, and about three-fourths in the afternoon in the Old Ratio, against three-fourths in the morning and the same in the afternoon in the New.

The poet and the Greek author and the recitation of the Latin and Greek Grammars come in the afternoon in both Ratios; Cicero, in the morning. To the accessories and the vernacular the New Ratio devotes only the last half-hour of

each session. To judge from the arrangement of time, Cicero is undoubtedly the most important author studied. The Greek authors and the Latin poets hold about the same place. Historical writers, as such, are given very little time. While it is evidently intended that the main home work shall be the written themes, the writing, and especially the correction of them, is a very prominent item in the list of class exercises. Prelections and exercises on the precepts, whether of Grammar, of Poetry, or of Rhetoric, are among the most important features of the school work, judging always from the number of hours assigned them.

As to the division of time, it may not be out of place to quote the curious sentence which is found in the *Ordo Domesticus* (p. 48) the very last in the book: "*Generatim omnes Magistri metiantur tempus suum clepsydra accurata!*" Does this mean that the correct time in those days was not a thing in the possession of all Professors? How much blessed we are now, therefore, in boasting of such accurate clocks and so loud sounding in many places that no Professor can excuse any inexactness on the score of ignorance! This may seem a matter of no moment, but it confuses things considerably to have the Prefect follow his watch when it varies five minutes a day, while the Professor's varies but two!

The emphatic and by all odds the most essential part of this Rule is that which comes at the end and which is always to be observed, no matter how the class hours and their exercises may vary in different Provinces or colleges. The same division of time, says the Rule, is to be constantly followed, when once fixed. The reason of this important regulation is not far to seek. Order is the first law of Heaven, and the Jesuit College can never be the Heaven our Rules suppose it to be unless everything be carried on according to that first principle. Prefects, Professors and pupils must know just what is expected of them at just this minute. When a bell rings, there must be no wondering what it is meant for, but each part of the system of classes must be so thoroughly worked out in detail that it may all go on smoothly, not unclashingly only, but harmoniously, so that each portion may help every other. When once it is defined and understood to be an inflexible rule, or at least one modifiable only by the higher officials, that, say, the prelection lines of Cicero and the grammatical precepts come for recitation to the decurions just at 9 A. M., and are not to go beyond 9.35, that the prelection in Cicero is to be over by 10.30, and so on, then the Professors will keep themselves within the proper bounds and Professors

and pupils, and even Prefects will perceive that individually they are not everything, but that they form parts of a great machine, powerful as much by its unerring constancy as by the perfectness of its constituent elements. Such is the law here laid down, and it is regarded by the Ratio as of supreme moment, for the Rules of the Provincial, not content with bidding him see that the Ratio in all its regulations be faithfully carried out (Reg. Prov. 38), put before him two other Rules exacting a care of the division of time in particular (Reg. Prov. 35 and 39) and the definite details for each day are set forth in the longest rule of the several Professors.

Cf. Notes on the Ratio Studiorum, p. 46.

RULE 15.—*Harum tamen exercitationum ordo ad Provincialis præscriptum pro loci consuetudine immutari potest, dummodo eadem spatia temporis illis in cujusque Magistri regulis assignata retineantur, et in semel cæpto constantia servetur.*

This Rule simply calls to the Professor's mind, that only the Provincial can lawfully authorize changes in the time-order, and he only provided the same proportionate number of hours be devoted to each exercise and provided changes be not frequent. The reason of this is clear. Professors have to be moved from one college to another. If each college has a different division of time and subjects, the Professor will lose many weeks in getting used to the strange system. Besides, in uniformity there is a strength for the whole body of Professors, as well in this as in other details.

Cf. Ordo Domesticus, p. 42.

RULE 16.—*Si festus dies inciderit in Sabbatum, ejus diei exercitationes in antecedentem diem revocentur vel omittantur.*

The holidays referred to here are given in a list under Reg. Prov. 37. They are all Church feasts, but the Rule would easily include our civil holidays, such as Washington's Birthday and Thanksgiving. The idea, at any rate, is to provide for the exercises of a Saturday on which a full holiday falls. It will sometimes be best to omit these altogether, while on other occasions the transfer to the preceding Friday will be advisable: circumstances, interpreted of course by the Prefect or with his approval, must decide.

The Flandro-Belgian Province (Ordo Domesticus, 1715, p. 9) gave holiday from Palm Sunday to Dominica in Albis, the reason being probably that otherwise the Professors would have no rest, as they made their retreat during Holy

Week. It was forbidden (p. 10) to give two full holidays extra in the month without permission of the Provincial, even on the occasion of a new Rector's installation. This regulation was entirely in accord with the Ratio, which (Reg. Prov. 36) tells the Provincial: "Cavendum tamen ne ullæ novæ vacationes introducantur," though the Rule adds immediately, "et in iis quæ præscribuntur constantia servetur"—the same call always for system and constancy. A certain latitude is, indeed, allowed the Provincial in this matter, but rather to diminish than to increase the number of full holidays (Reg. Prov. 37, sect. 2): "quorum numerum minui magis quam augeri oportet." The lower classes are granted the following holidays by the Ratio: from Christmas eve at noon until the feast of the Holy Innocents inclusively: from Quinquagesima, where the custom exists, to Ash Wednesday at noon: from Wednesday noon in Holy Week to Easter Tuesday inclusively: from noon on the vigil of Pentecost until Pentecost Wednesday: the afternoon of the eve of Corpus Christi and the morning of All Souls Day; besides what other days the circumstances of place, etc., call for.

RULE 17.—*Eadem divisio die vacationis erit, ubi non assignantur propriæ exercitationes; singulæ enim, quæ aliis diebus fiunt, proportionè contrahendæ, aut earum aliqua in orbem præmittenda, tempusque aliquod concertationi relinquendum.*

This Rule fixes the work for the weekly half-holiday mentioned in Rule 14 and prescribed in Reg. Prov. 37, sect. 10 and 11. Note that Reg. Reçt. 19 allows or rather favors a full day's rest, if the custom of the place permits it. The clause "ubi non assignantur propriæ exercitationes" belongs to the Grammar classes only, for Reg. Prof. Rhet. 2 and Reg. Prof. Hum. 2 prescribe the exercises for the weekly half-holiday in those classes.

As to the day chosen for the holiday, some variety has always existed in the Society. An old Ordo of 1560 says (Pachtler, I, 171): "Nunquam ludent nisi Mercurii, quum nulla in hebdomadam incidunt festa." At Turnhout (boarding-school) a walk was granted on Tuesday and Thursday—at Amiens on Tuesday and Friday from 2 to 4 P. M. and no other holiday besides. In Georgetown at present two half-holidays a week are given, on Wednesday and Saturday. In the Flandro-Belgian Province, 1715, as in Sittard, Holland, 1880 or so, Canisius, 1881, and Holy Cross, 1893, the afternoons of Tuesday and Thursday were free. In St. Mary's, Kansas, 1890, there was no class on Tuesday afternoon and

Thursday morning, the afternoon of Thursday being devoted to English and accessories. In Santa Clara, 1890, Thursday was the holiday, but from 10.30 to 11.30 A. M. and one hour in the evening were set aside for study; in Spring Hill, 1890, where the half-day system had not met with favor on the part of the Professors, the same day was assigned, but study occupied from 9 to 10.30 A. M. and from 1.30 to 3 P. M. in summer, or from 5.15 to 7 in winter. The custom is, therefore, various in different colleges, but the most general plan of boarding-schools appears to be to have two half-holidays, while the day-schools have one whole day, in Boston, Saturday, in all other places Thursday. These arrangements are practically the best, because to teach five whole days together seems too hard on the Professor and the pupils (unless, as in Boston, the number of daily class hours be diminished). On the other hand, a whole holiday in boarding-schools exposes all to the loss of a real rest because of inclement weather and the prefects find it very tiring to be engaged all day long. Again, more opportunity for athletic contests is given by the two half-days system. It seems to be the rule in all our boarding-schools not to allow any, even a half, holiday to pass without some hours of study.

With regard to the last four rules in general, it may be good to call attention to the practice, now becoming more or less common in our colleges of publishing a calendar of scholastic events. Everyone is acquainted with the "*Kalendarium Collegii Maximi Woodstockiensis*," which each year keeps the scholastics informed of days of Communion, sermons, circles, disputations and holidays. Many have, no doubt, remarked a similar list in some of our other American colleges. Where there is a college paper, this is utilized for the promulgation of the schedule, there usually being, besides, an announcement, more or less full, in the annual catalogue of at least the chief appointments for the coming year, sometimes including the detailed plan of class hours for each day. The "*Règlement du Mois d'Octobre, 1892*" has been kindly forwarded to the Academy from Vaugirard. It contains the order for each day of the month, beginning with the hour of rising and proceeding to fix every exercise till the retiring to sleep. It determines days for competitions in class and assigns the matter for them, it indicates the day and the hour for the Benediction of the Blessed Sacrament, for Confession—in one word, for each item as it is to come. But by far the most perfect calendar known to the Academy is that for the year 1893-'94 sent from the "*Istituto Sociale*," our college in Turin. Its motto is "*Serva ordinem et servabit te.*" The first part is a calendar for



every day of the year, describing the exercises for each. From the note on the last page of this, it must be customary in that college to assign some work for the vacations similar to the "Devoirs de Vacance" described above, for notice is given that it will be required of the pupils on their return the following year. Then comes the time-order for the examinations, setting forth the day, the matter and the hour for each class. A list of the classes themselves is then given, with the Professor's name and the text-books he is to explain. This done for every department in the school, the "Annuario Scolastico" next proceeds to map out for each half-hour in every day and every class the study assigned. Then the time-table for "I signori convittori" is set forth and for every kind of day that is to occur, regular, weekly holiday, Sunday and full holiday. This table differs for different times, from October to Easter being the same, and from Easter to July. Page 64 has the "Orario giornaliero per gli esterni," in two divisions, "Semiconvittori" and "Esterni liberi." The time-order for the accessory branches fills pages 65 and 66. Page 67 contains the list of class *exercitationes*, one for each week in the month, taking the several branches successively. Some extra pages are left blank at the end for such corrections as may be necessary. The advantages of a programme of this kind need not be dwelt upon. It is immediately evident that it must prove of service to everybody concerned, aiding superiors to foresee and arrange and warning Professors and pupils of extra labor or of chances for rest. A calendar of the sort prevents a vast deal of confusion and makes it impossible for things to happen merely, without anyone or anything being prepared for them. It saves all from needless labor and a spirit of discontent within and gives a good reputation outside. The "Orario" has well chosen its motto: "Serva ordinem et servabit te."

RULE 18. 1599. — *Latine loquendi usus severe in primis custodiatur, iis scholis exceptis in quibus discipuli Latine nesciunt; ita ut in omnibus quæ ad scholam pertinent nunquam liceat uti patrio sermone, notis etiam adscriptis, si qui neglexerint; eamque ob rem Latine perpetuo Magister loquatur.*

1832.—*Curandum in primis est ut discipuli Latine loquendi consuetudinem acquirant; quare Magister a Suprema saltem Grammatica Latine loquatur et ut Latine discipuli loquantur exigat, præsertim in præceptorum explicatione, in corrigendis scriptionibus Latinis, in concertationibus atque etiam in colloquiis. In vertendis vero auctoribus patrii sermonis puritatem et rectam pro-*

*nunciationem summopere sibi  
commendatam existimet eam-  
que severe a discipulis exigat.*

The Rule of speaking Latin is a development of the Constitutions p. 4, c. 6, 13: "Omnes quidem, sed præcipue Humaniorum Literarum studiosi, Latine loquantur," which words have been copied into Rule 10 of the scholastics. It is well to note that p. 4, c. 6, 13, K, gives permission to deviate, at least partly, from this rule occasionally: "De . . . Latine loquendi exercitationibus, si quid propter circumstantias locorum, temporum et personarum mutari debeat, hoc judicandum prudentiæ Rectoris—facultate a suo superiore saltem in genere accepta—relinquetur."

Here again the wording is emphatic, to call attention to the importance of the matter. The emphasis is needed, as experience in our day proves and that of the Old Society no less demonstrated. The Sketch of 1586 says of those who have not enjoyed the advantage of speaking Latin to a class: "Concionatores nonnunquam errant in pronuntiando; confessarii quoque, si quem Latine debent audire, æstuant atque implicantur; præterquam quod vix commode intelligunt Patrum homilias et Breviarii lectiones . . . ut omittantur errores in Missa legenda." And the Ordo Domesticus, 1715 (art. 6, sect. 1) says: "Latinus sermo in multis gymnasiis quasi abrogatus," the reason being that the Professors neglect it among themselves and in conversation with the pupils.

There can be no doubt of the possibility of having American boys speak Latin: it is a thing that has been done before this often enough, and is now being done in certain of our colleges, at least in some classes. A few, not very many, of our Professors object that Latin is, indeed, a good training for the mind, but need not be spoken. It does not require much acquaintance with teaching to know that our course of instruction is impossible in the higher classes, quite impossible, if Latin has not been taught the boys earlier as a living language. It will be remembered that, do what we will about it, our course is a Latin one throughout, that the models of literary excellence we propose for study and imitation are in Latin; can it, then, fail to be clear that a literary estimate of an oration of Cicero, or a description from Virgil, or an ode of Horace, is utterly out of the question unless the boys know Latin thoroughly, even to appreciating the niceties of its rhythm and taking delight in elegance of Latin diction? Is there any way of effecting these ends without insisting on Latin talk? The innovation of teaching Latin through the medium of the vernacular was intro-

duced by the Port Royalists (*Etude sur le Ratio Studiorum*, p. 16). No Jesuit need be told how the Society combatted Port Royalist ideas and history records the evil influence of their methods on education in France (*Etude*, p. 17). It must be admitted, indeed, that we nowadays lack the powerful motive which obtained in 1599, that namely of fitting our pupils for intercourse among the learned, who employed Latin then as the almost sole vehicle of thought in books and letters, yet it must not, on the other hand, be forgotten that from our pupils are chiefly recruited the ranks of the secular clergy, to whom a knowledge of this tongue as a spoken language is manifestly an absolute necessity. Again, Fr. Beckx, some years ago, wrote the following words to the Austrian Minister (quoted in the *Etude*, p. 22): "Notissimum est quanta vi quantoque odio, ante tria ferme sæcula, magnus, ita dictus, reformator religionis in Germania suis cum collegis contra usum linguæ Latinæ debacchatus sit. Quæ vero tantarum irarum causa? Quod scilicet hæc lingua unum est ex illis vinculis quibus diversæ nationes cum Ecclesia omnium matre ac magistra junguntur, et quod eadem lingua thesaurum aperit antiquarum traditionum quibus condemnatio novæ doctrinæ continetur."

Various devices for forwarding Latin conversation have been employed in the Society. The "notæ" mentioned here are probably those little tickets decorated with the picture of a wolf or an ass and styled "lupus," "asinus," "signum," "nota," "catenula," which are referred to in Pachtler as in use in Cologne 1577 (I. 145), prescribed in an old *Ordo* of 1560 (I. 160) and in the *Sketch* of 1586 (2. 169) and strongly insisted on in the *Ordo Domesticus* of 1715 (Art. 6, sect. 2) and put into requisition even in some Protestant schools (I. 277). This piece of cardboard, or something similar (a leather medal would about express the idea) was awarded the unwary youth who was discovered speaking the vernacular or bad Latin (note the *bad*). Said youth was then under the joyful necessity of watching for some one of his companions to transfer this emblem of merit to for the same offence. The fortunate possessor of the "nota" at night was treated to a certain tariff of "plagæ," his predecessors getting off scot-free. Another plan was to have the class agree to a pecuniary fine to be paid by said fortunate last possessor; such was the *modus operandi* of one Professor mentioned in Pachtler (I. 145): "Magister Costerus sententias rogavit. Consensere omnes, et decreta est oboli mulcta ei qui aut vernacule aut Latine quidem, sed barbare, inconcinne, sordide locutus esset." In this way, the pupils themselves would become custodians of public

and private Latinity and without any loss of good humor, rather an increase of so precious an article. One of our Professors some years ago employed the following device. In the lower order of Infima, he daily brought twelve or more sentences made up on the words found in the day's prelection. These sentences he proposed and required an immediate version into Latin. By frequently twisting and turning the phrases in all possible ways, he not only trained his boys' minds in rapid work, but agreeably and, needless to add, successfully accustomed them to Latin talk. Still another means is mentioned in one of Fr. Finn's books (Harry Dee, 1893, p. 69). The Professor is there stated to have offered a prize for the pupil in his class who should make the most blunders in the first week of speaking Latin! This, of course, was intended to encourage all to speak out, mistake or not. Soon, the prize was offered for the smallest number of errors, and finally for the greatest number of classical idioms. But each Professor will himself discover many little ways of helping on this part of the pupils' task; good-will and patience will do the work and the result will more than repay the labor expended. Besides, it is a matter of obedience, and we Jesuits have the grace of vocation for it.

Fr. Juvencius (De Ratione Docendi, c. 2, art. 3, sect. 1) recommends the Professor to propose to his pupils certain formulas for ordinary conversation: "Ulto enim ac libenter dicimus quod nos bene atque eleganter dicturos confidimus."

Certain books, mainly collections of Latin phrases for everyday events and objects, have at all times, it would seem, been in use among us. Those of Pontanus and Van Torre are famous. Ten years or so ago a collection of this kind was in use in the Frederick Juniorate, the Latin words being turned into French. An English translation of this work made by Stephen Wilby, a Holy Cross graduate, has since been published.

The New Ratio Rule does not seem to prescribe Latin as early as the Old. But it must always be remembered that no Professor of Suprema will be able to begin this work in his class; it must be led up to gradually. Therefore, the classes below are supposed also to have Latin in use; the New Ratio simply recognizes that perfection will not be reached there. On the other hand, the New Ratio is more explicit than the Old as to the times when this language is to be employed. If one were to judge from the wording of the 1599 Rule, it was not contemplated to have Latin talked in recreation, and yet that such was the custom in the Old Society is clear from what has been said of the *nota* above.

The New Ratio adds, in its last sentence of this Rule, the precept of always insisting on accuracy in vernacular pronunciation and purity of speech; a recommendation of which every Professor will immediately see the need. The elimination of "slang" and of provincialisms comes under this head.

It is not enough, be it remarked, that the Professor speak Latin himself, he must exact it *severe* from his boys. Constancy and firmness are here, if anywhere, absolutely necessary.

Cf. *Etude sur le Ratio Studiorum*, pp. 26, 35, 36.—Course of Studies for the Colleges of the Missouri Province, 1893, p. 13—Kleutgen, *De Scholarum Institutione Pristina et Recenti*, 1889, p. 144, "Latinæ linguæ consuetudinem esse revocandam."

RULE 19.—*Memoriæ traditas prælectiones discipuli decurionibus recitent, de quorum officio infra regula 36 dicitur, nisi forte alius placeat mos in Rhetorica. Ipsi vero decuriones decurioni maximo vel Magistro persolvent: qui Magister aliquot quotidie, ex desidiosis fere, quique serius ad ludum venerint, recitare jubeat ad explorandam decurionum fidem omnesque in officio retinendos. Sabbato audita per unam vel etiam plures hebdomadas publice memoriter reddantur; libro autem absoluto deligi poterunt interdum qui illum e suggestu ab initio pronunciant, non sine præmio.*

Why should we exercise the memory of our boys? The answer to this question in general is: because we must train the whole man. An old adage has it: "Tantum scimus quantum memoria retinemus." Boyhood is the best season for memory work and also the time when that faculty should be thoroughly drilled. Professor Schnell, quoted by Fr. Kleutgen, (*Alte und Neue Schule*, p. 57, note), says: "The school of the second period of childhood (10 to 14) is before everything else a school of memory and during it more will and must be given to and absorbed by the memory than during any other period of life." Fr. Pachtler (*Stimmen aus Maria-Laach*, vol. 13, p. 31) says: "The lower the class, the more is memory exercise to be insisted on." Again: "The mental power which is first developed is the memory. It is the strongest in boyhood and in the first years of youth and decreases gradually with the development of the body, until, in old age, it is confined to the impressions produced in youth and is remarkably weak for lastingly retaining new impressions. We must strike the iron whilst it is hot, and so make use of boyhood for the

learning of those branches which require the most memory, i. e., for the learning of Grammar and the languages, which are the foundation of a college career. For this reason we have three years of Grammar in the first place."

What should be learned by heart? Our rule answers: "Prælectiones." This word means that portion of the authors which was explained the day before and of the precepts of Rhetoric, of Poetry and of Grammar for the respective grades. We arrive at this conclusion by consulting the second rule of each of these classes. In Rhetoric it is left to the option of the Professor to abbreviate the lesson on account of the length of the passage explained (Reg. Prof. Rhet. 3). But can all the matter for any class be gotten by heart? Undoubtedly, if the prelections are brief, as they should be. It is to be noted, besides, that all mention of the recitation of Greek prelections by heart is omitted in the several Rules of the Professors in the New Ratio, though not in the Old. Was this done on purpose, and if so, why was no exception to that effect made in the Rule before us? It seems more probably a mere oversight.

How should the lessons be learned? The authors are to be known word for word. The same will hold for the rules in the Grammar. The precepts of Rhetoric and of Poetry may either be gotten in the same way or the sense simply may be exacted. The method described for Greek memory work by Fr. Guerrero in the paper on the Juniorate of Ecuador may sometimes prove useful (WOODSTOCK LETTERS, April, 1894, p. 96). The Greek text had to be so learned that, the books being closed and Spanish phrases put, the Greek equivalents, drawn from the last prelection, were given; or the opposite was done. This plan for Greek is used elsewhere also. As for the method of memorizing, the "Management of Christian Schools" (p. 39) gives the following excellent advice: "As the pupils learn with difficulty and soon forget what they do not understand, all memory lessons should be thoroughly explained. . . . After these explanations, the Master should state that the best method of studying the lesson is not to read it again and again from one end to the other, but rather to adopt the following method:

"1. To read the whole text with great attention two or three times.

"2. To memorize one or two lines at a time.

"3. When these are well known, to learn others and unite them to the previous lines.

"4. When in this manner a whole sentence is retained, to repeat it several times without looking at the book and after-

wards to pass on to the following sentence and study it in the same manner." These suggestions may appear minute and it may be objected that each individual has one way of his own which is just right for him. A little questioning of pupils will show that their methods are very frequently awry, and that instruction on such matters will be far from amiss. One great mistake of students is to try to learn by heart when their minds are bothered and distracted. Memory work is best done when body and mind are quiet; impressions then made are deeper and will last. This is the fundamental secret of the various much-vaunted systems of memory which have been paraded about in different times. Concentrate the mind, is their motto, and then you will memorize with ease and tenaciously. Very few people, boys or not, have the self-control to concentrate their minds when they are disturbed. This is one of the reasons why it is best to learn by heart in the early morning, before the thoughts and feelings of a new day crowd upon one. Fr. Sacchini (*Parænesis*, c. 3) recommends the pupil to go over his task when walking or alone, the same principle, as is clear, being involved.

When should the lessons be recited? By looking into the *Ratio*, in the second Rule for the several classes, we find that the beginning of both sessions is set aside for the recitation of memory lessons. On Saturday the lessons of the whole week are to be repeated. Fr. Sacchini (*Parænesis*, c. 9, sect. 2 and 3) speaks of monthly and yearly repetitions by heart. He adds an exhortation to the Professor never to omit the recitation of memory lessons and to exact them to the letter. He advises contests also in this branch.

To whom should the memory lines be recited? Our Rule mentions two kinds of recitation, one private and the other public. Every ordinary class day the lessons are recited in private to the decurions and these in their turn recite to the head decurion, or to the Professor. The Professor is also to exact each day the lessons of some of the boys, especially of the lazier lads or of those who come late; namely, after they have been heard by the decurions, so as to see if they perform their duty faithfully. The Rule allows some other plan to be followed in Rhetoric; the Professor then, however, being obliged to have memory exercise daily (*Reg. Prof. Rhet.* 2), but only in the morning session. On Saturday, the matter of the entire week is heard in public, i. e., one recites aloud, while all the rest listen. It is hardly possible, in this case, to hear everything from everybody, so the Professor may call on a few only, or ask but a part from each. It is very useful to have, say a whole exordium, or

an entire description, repeated publicly. This seems to be meant by "vel etiam plures hebdomadas." Another public recitation is held when a whole speech or book has been seen. This public recitation is to take place from the platform; it might be made an item in the entertainments given one another by the classes of Rhetoric and Humanities (Reg. Prof. Rhet. 2 "Die Sabbati . . . ultima hora aut habetur ab aliquo discipulorum declamatio vel prælectio, aut *ad Humanistas audiendos eatur*," and Reg. Prof. Hum. 2 "Die Sabbati . . . etc., aut *ad Rhetores audiendos eatur*"). It is incomparably more advantageous to the pupil to deliver thus by heart and declaim with the pomp and ceremony of public elocution a masterpiece of literature which he has been taught through and through, than to fit gestures and modulate his voice to some half-understood and often inferior composition which he has not had the time, nor the patience, nor the ability to make his own. A premium is to be awarded the successful speaker in these public appearances. Reg. Præf. Stud. Inf. 36 bids the Lower Prefect see to it that such premiums be supplied by the Rector. It was the custom in the Juniorate in England after an oration had been studied in class to deliver it in the refectory.

The habit of giving memory lines for punishment from passages which the offender does not understand is to be seriously deprecated. If it produces no other evil effect, it at least is a great loss of time, seeing that the hours so spent might have been devoted to learning something that would educate all the faculties.

It seems very important that the pupils should be directed to be careful to give their memory lessons according to the sense and feeling. This is unquestionably the surest way of making good speakers and is far superior as an elocutionary practice to any weekly or less frequent class of elocution. It is also, undoubtedly, for this reason that the first thing the Professor has to do about any prelection on the authors is to read it well.

RULE 20.—*Scriptiones afferendæ in classibus grammaticæ quotidie præter diem Sabbati, in cæteris solutæ quidem orationis quotidie præter diem vacationis et Sabbati, carminis vero bis tantum, proximo scilicet post Dominicum et vacationis diem, Græci demum thematis saltem semel, quo die Magistro libuerit, a prandio.*

"Scriptiones" here means themes in the broadest sense, including imitation exercises and compositions ("Suo Marte").

The number of home written exercises here prescribed



is, in Latin prose five a week in the Grammar classes, Saturday and Sunday only excepted; four a week in the others, the weekly holiday also being exempt. In these latter, verse work is to be brought in on Monday and on the day after the holiday. In all the classes, a Greek theme at least once a week is prescribed, but always for the afternoon session. Thus in all the classes, at least once in the week two themes fall on the same day, a Latin and a Greek. On Monday, besides, two are set down for the higher classes, prose and verse. Saturday is free of all themes because of its being the repetition day. Where there is a full holiday for the "dies vacationis," this day's theme for the Grammar classes will also fall out. So far all is clear; but if we consider Rule 12, sect. 2, New Ratio, what number of vernacular themes is to be given? The Ratio has not settled this point: it has said, however, that pretty much the same method is to be followed in teaching the vernacular as in Latin. Hence we must conclude that the mind of the Commission of 1832 was that vernacular themes also should be ordered. It is clearly left to Superiors to determine how many a week. It is customary in some places to give an English composition for Monday or Friday, or both: in the higher classes, English verse alternately with prose, or less frequently.

As to the number of themes, *Suprema* is to be counted with the higher classes, for Reg. Prof. Sup. Gramm. 7 outlines a course in Latin verse.

It was forbidden in the Flandro-Belgian Province, 1715, (*Ordo Domesticus*, p. 21) to give an exemption from a theme even as a reward, "*cum hoc potius cedat in studiorum detrimentum.*" This prohibition was directed to the Prefect; it was already perfectly clear from Reg. 11 that no Professor could of his own authority give such an exemption. It was petitioned by the committee on the Ratio in the Upper German Province, 1602, that on verse days the prose theme might be omitted. The answer of Fr. Aquaviva was: "*Nil causæ est cur regula servari non possit, cum ii tantum dies imperentur ante quos plus otii ex præcedente festo vel recreationis die nacti sunt*" (*Pachtler*, 2. 499). If the principle maintained by St. Ignatius in the Spiritual Exercises is true, that one advances according to the amount of his own self-exertion, not that of his director merely, then these provisions for much and frequent written work were well made. It is not easy to conceive, in the light of this Rule, how any one can complain that in the Jesuit system the pupil has nothing to do. He rather has everything to do; the Professor goes before him, indeed, and shows him how, but then

demands personal application and that of not the lightest kind from the pupil who means to advance.

RULE 21-1599.—*Scriptiones corrigendæ ferme privatim et submissa voce cum unoquoque discipulorum, ut aliis interim stylum exercendi tempus detur. Expediit tamen quotidie aliquot exempla, modo ex optimis, modo ex deterrimis, tum initio tum in fine publice recitare atque perpendere.*

RULE 23.—*Quotidie scriptiones singulorum a Magistro corrigi oporteret, cum præcipuus et maximus inde fructus existat. Si tamen multitudo non patitur, corrigat quam plurimas potest, ita ut quos uno die discipulos præterit altero vocet. Eam ob causam, diebus præsertim quibus carmina afferuntur, scriptiones aliquas æmulis emendandas dispertiat (quod quo commodius fiat, unusquisque non suum tantum, sed etiam æmuli nomen a tergo scriptionis inscribat), aliquas ipse Magister pomeridiano tempore dum memoriter recitatur, aliquas, si libuerit, domi corrigat.*

RULE 21-1832.—*Quotidie, etc.—*

*.. quam plurimos, ita ut nullum diu incorrectum relinquat. Eam ob causam, etc.—*

*.. inscribat), aliquas ipse Magister dum memoriter recitatur, privatim ac submissa voce cum unoquoque discipulorum, reliquas, quantum fieri potest, domi corrigat.*

“Scriptiones” here must mean not only the themes brought from home, but those also which are done in class (“exercitationes”), because the same reason holds for them as for the others.

The private correction “cum unoquoque” is a most valuable institution. It makes each boy see plainly that his individual progress is cared for by his Professor, a feeling which will incite each one to greater care in all his work. The Professor can on these occasions impart that particular instruction which does so much for the education of the boy, while a word of praise or of rebuke then is more precious than a lecture given in public, when companionship deadens its effect. In France the private correction was

even employed by the Professor in the study hall. Private correction is not confined to the Old Ratio, as will be clear from reading the latter part of the corresponding Rule in the New. Neither was public correction unprescribed in the Old Ratio: while in the New, a half-hour is set aside for it daily in Rule 2 of the several Professors. To the two together as much as one hour and a half in the Old and one hour and three-fourths in the New are assigned, more than two-thirds of this time being given to the private correction.

The reason for taking for the public correction the best and the poorest in the class is to incite all to emulation. The best are held up as models, the poorest exposed for an example of what carelessness will lead to.

"Oporteret," says the Rule; therefore, it supposes that the Professor will not correct each boy's theme or themes every day, as their number will not permit this. No boy, says Fr. Sacchini (Parænesis, c. 7, 7) should be neglected more than a week. The New Ratio is a little more strict on the matter of correction "*domi*," but even it does not prescribe it. After all, in an hour in class eight or ten themes can be privately corrected "*cum unoquoque*," and the public correction will finish three or four more. If the Rule of the Ratio be observed, there will remain ordinarily not more than a half-hour's work to be done by the Professor in his room. It must be remembered that the *æmuli* also may be utilized for this purpose. This is an important thing, as there is no work more wearing on the Professor than that of correcting themes; with some, it is the only bugbear in their teaching life—and the Ratio removes its terrors.

The private correction is the first thing in both sessions, going on while the memory lessons are being recited and the pupils not thus engaged are at work on an *exercitatio*.

Why are the *æmuli* to correct especially on verse days? Because then the Professor has two themes from each pupil. Does this mean that the themes of their opponents are to be corrected by the *æmuli* at home? The Rule does not state this, but Fr. Vasco (Il Ratio, Parte 3, p. 209) seems to suggest it as a useful expedient. It is not an unknown practice, either; but is subject to some strong objections. Boys, like older people, are not very willing to be exposed before their companions, and, more especially, before their companions' parents.

When the whole number of themes cannot be corrected, it is good to correct a certain portion in all, the first half, say, or the last six lines (Fr. Judde, Instruction, Partie 2, c. 3, sect. 3). It will not do to follow the same order all the time in this. One Professor with a large class of Rhetoric cor-

rected about one half of each English composition, now the first half, now the last, now a part in the middle. The boys then never knew what part would be corrected and were thus forced to write all well.

Cf. Notes on the Ratio Studiorum, p. 49.—Vasco, *Il Ratio Studiorum*, Parte 3, p. 208.

*RULE 22.—Modus corrigendæ scriptiois in univèrsùm est : indicare si quid contra præcepta peccatum sit, interrogare quomodo emendari possit, jubere ut æmuli statim ut aliquid deprehenderit publice corrigant, præceptumque contra quod peccatum est proferant, laudare denique si quid apte perfectum sit. Hoc autem dum publice peragitur, primum discipuli scriptiois exemplum (quod semper præter id quod Magistro describitur afferendum est) secum ipsi legant et emendent.*

1832.—*Conetur etiam Magister ut quam fieri potest sæpius accuratissime emendatas scriptioes dicet.*

1832—SECT. 2.—*Curet quoque Magister ut in scriptioibus distincte et nitide literarum notæ exprimentur et scripturæ ratio sit quam optime ordinata.*

“Indicare” means to remark that there is a mistake; then the Professor is to ask how to correct it. Thus the boys work things out for themselves, are better pleased and profit more—compare Annot. 2 in the Spiritual Exercises: “discurrendo ac ratiocinando per se ipsum et aliquid invenièndo . . . majoris est gustus ac fructus spiritualis.” The *æmuli* must constantly be on the alert. The Professor is reading A’s theme aloud; his opponent B is on the watch for every mistake; to discover one counts a victory for him, but he must call out the rule offended against. Fr. Judde (Instruction, Partie 2, c. 3, sect. 3) suggests that the Professor should have one phrase or sentence of the theme read in the vernacular. Then two pupils are bidden to read out their versions; these are compared and the superiority of one noted and accounted for. Nothing should ever be approved or condemned without the reason being given.

The next clause in the Rule is of moment. Praise and blame are the great instruments for good in the Professor’s hands. If he uses them skilfully, he will find all will go on smoothly and success will crown his efforts. A disposition never to be satisfied discourages and takes all spirit out of a boy. It is far better to be too easily pleased than to be

always finding fault. When one shows that he is willing to praise work really well done, he can even blame more freely when blame is due. Does one wish to keep his pupils always straining after better things? He will never do it by always finding fault. Above all things, the boys should never be allowed to imagine that they are despaired of.

This method of correction is set down mainly for the public exercise, but it is best in private, too, to note the mistake and ask the pupil to correct it himself, giving him a hint here and there, if he absolutely needs it. Of course, the Professor will not delay very long for the correct answer, either in public or in private; but there will be few occasions on which he will himself have to quote a rule or otherwise correct, that is if his theme was made up on the prelections and precepts lately seen in class.

The boys are to copy off their theme neatly for the Professor, keeping for their own correction at their seats the first rough copy, which they privately criticize while the Professor is engaged on some one else's sheet. If the Professor corrects the themes, all or some, in his room, it would be good to pick out such faults as are common and at the beginning of the next day's public correction drill the boys on those points. To write them on the blackboard briefly and leave them there several days impresses them on the mind.

The New Ratio adds two passages next, one prescribing the dictation of a perfect edition of the theme, the other calling for good penmanship. The correct copy is not of obligation each day, but as often as may be. It may be the theme as written by one of the best boys, or by one of the poorest, if it should happen that the tail-end of the class has really brought in an excellent piece of work. To dictate a boy's theme as a model, even if with a correction here and there, is a great incentive to him to maintain his high honors and to the rest to merit such for themselves (Fr. Judde, Instruction, Partie 2, c. 3, sect. 3). One Professor had the habit of exacting a few lines written as if in imitation of a copper-plate model. These lines made the boys ashamed to finish up less beautifully.

It is easier to keep paper neat and clean if the themes be exacted on single sheets. The single sheet system, too, enables the Professor to keep the themes longer, if he wishes to give them back when corrected. But, on the other hand, there may be more training in neatness in the copy-book plan, as it exacts far greater care from the author, his opponent and the Professor. The boys should be directed to keep their writing always in perfect order. This is a little

matter in itself, but will tell ever so much for the future. Fr. Sacchini states the reason for this portion of the Rule (Parænesis, c. 7, 8): "Tum quia multum interest consuescere eos quidquid agant studiose ac bene agere; tum quia concinna scriptura ingentes revera et plurimos habet usus, ac potissimum tres; claritatem, vim, voluptatem." Reject a theme once or twice for want of neatness, count a fault for every correction made on the sheet, and you will soon secure good writing (Cf. Scrib. ad Ex. Leges 4).

Should the copies delivered to the Professor be returned? Unmarked, doubtless not, for no good can come of the boys keeping such sheets. If there is question of copy-books, of course, they must be handed back, and soon, as the boys cannot be expected to have an unlimited supply of them. If the themes are corrected, in ink or in pencil, it might impress their mistakes on the boys to see them again. In that case, it would be good to have a constant and easy system of signs for the various kinds of faults; S might stand for spelling, G for grammar, and so on. Some Professors make their pupils write out misspelled words a number of times. Different colored pencils could be used to indicate degrees of literary sin. Or again, the mistakes could be underlined merely, the pupils being obliged to bring back their themes corrected by themselves. This last method seems quite in keeping with the Rule under consideration. Some Professors exact such corrected themes only on Saturday and then all together neatly kept in a book. Boys prize very highly any commendation written on their themes; such praise can be shown to parents. Blame, too, administered in ink has often a telling effect. Parents are often careful enough to look at their sons' exercise books, and many is the lad who has had serious cause to regret a half-line discovered by his father appended to his theme.

The "Instructio pro Magistris" (Thesaurus, p. 42) gives a very useful hint on themes which is put to use by the Ratio itself in two places (Reg. Prof. Rhet. 18, Hum. 10): "Sit locus honestior ubi argumenta diligenter facta suspendantur, verbi gratia Rostra, ubi prosa, Parnassus, ubi carmina," and adds possibly a more valuable means of reward: "His legibus ut immunitate aliqua gaudeat, vel alium etiam semel liberare possit." It then goes on to suggest posting up the bad themes upside down, until they be redeemed by marked diligence. See, too, the "Management of Christian Schools" (p. 137) where good-note checks are described, intended as rewards for excellent work and passing current to buy off from punishments, etc.

It is scarcely necessary to call attention to the usefulness

of a blackboard in the public correction. The pupil may write his own theme there, or another's, or several may be written out for comparison. It seems advisable that all writing in public should be well done. If the Professor, therefore, has a poor handwriting, he will be prudent enough to do very little work at the board himself and will use the hands of such of his pupils as possess an artistic style. Every item of elegance refines a class and should be eagerly employed.

Cf. Juvenicius, De Ratione Docendi, c. 2, art. 1.

RULE 24 (RULE 23, 1832). — *Exercitationes varias, dum scripta corrigit (1832, opportuno tempore) pro scholæ gradu, modo hanc modo illam, imperet. Nulla enim re magis adolescentium industria quam satietate languescit.*

RULE 24-1832. — *Præter illas scriptiones quæ quotidie in scholis fieri possunt, in omnibus classibus scribatur saltem senuel in hebdomada ut minimum per horam.*

"Exercitationes" are done in class and are mostly written, as is seen from the special rules for them in each class, but (Notes on the Ratio Studiorum, p. 29) "may be sometimes made by the boys among themselves in a low tone, chiefly when preparing for examination." Quite a variety of these exercises is set down in the separate rules of the Professors, adapted always to the grade of the students. They are an important element in our system, for in them the pupil is thrown entirely on his own resources, having no such external aid as he can so easily procure at home. They are prescribed, therefore, in the words of the Sketch of 1586: "Ad explorandam discipulorum in scribendo tum promptitudinem, tum fidem (ne scilicet alienis utatur pro suis)."

The *exercitationes* are to be given "dum scripta corrigit," namely, during the recitation of memory lessons (Cf. Rule 2 of the Professors). The New Ratio has, indeed, another phrase here, but it does not seem to mean to modify the older law in this detail, for it assigns no other occupation for those not reciting. It does, however, add that these exercises may be given in place of the public correction every other day, or at some other time agreed upon with the Prefect. The exercise is to be varied, to prevent tedium. It is not out of the way, when the Professor sees his boys are dull, the weather is bad, etc., to turn off for a moment from the regular order to rouse them, or put them in a good

humor. A conundrum to solve does the work. "C C S I" is an example, standing for "the season is backward." Another is "Parvulum suum edere peccatum non est." Again, a certain Professor, the story goes, had a stock of tales sufficient for two years: it may be well concluded that his class was never tiresome, for he was dextrous in the employment of his full treasure. Some who are not able to tell a story well themselves, or to put in a quiet little bit of humor in the right place, might make use of such of their pupils as have the gift of amusing others.

The Professor, of course, cannot spend on giving the exercises much of the time assigned to the recitation of memory lessons, hence Fr. Juvencius (*De Ratione Docendi*, c. 3, art. 3, sect. 1) suggests that their subject be proposed in a few words. One Professor in France used to read for a few moments a page or so from a classical French author and require a reproduction of what he had read in the pupils' own words.

The 24th Rule of the *New Ratio* is observed in a number of places in Europe and in some colleges in America by mapping out for the month four or five written examinations, or repetitions, on different subjects successively and embracing in the course of the month all the main studies of the class. Thus, say, the last two hours on each Tuesday are devoted to a Latin theme the first week, a Greek theme the second, and so on. In other places, where this custom does not exist, Professors of Mathematics find it profitable to have their weekly repetition in this way. Others make it a point to turn to advantage thus the otherwise heavy hour that follows dinner immediately in some colleges. The Rule, of course, does not suppose this shall be done every day, but the benefit of an occasional exercise of the sort is manifest. The Professor is not to be idle during the time. One of the objects of the hour or hours so bestowed is that the pupils may be directed in their written work by the Professor actually with them while it is going on. He might, therefore, allow them to come to his desk to ask direction, or he might call them in order, or himself go about the room, giving a hint here on the use of the prelections already explained, a suggestion there on the posture during writing, etc. Students lose a great deal of time and patience from not knowing certain things about the way of writing themes; the Professor must try to educate them in these matters as well as in the studies proper. This is another of those occasions for personal action upon each individual which is so precious an instrument in the hands of a skilful and earnest teacher.



THE TERTIANSHIP  
AT THE SANTA CUEVA, MANRESA.

*A Letter from Father Maas to the Editor.*

CUEVA DE SAN IGNACIO,  
MANRESA, SPAIN,  
June 29, 1894.

REV. AND DEAR FATHER,  
P. C.

You must not be too angry with me for not more promptly answering your kind letter of last November. You know that the tertianship is not very apt to produce faithful correspondents, and that Spain with its immeasurable amount of time tends to render one quite regardless of a bagatelle of seven or eight months. You are not the loser by the delay in the long run; for now I shall be obliged to describe the whole year, whereas in November you would have learned only my first impressions, which are not always the truest though they may be the best. But let us come to business.

How do I like the place? Whether I like it or not, it is the best place in the Society for a tertianship. True, it lies in sunny Spain whereas Paray, for instance, is part of "la belle France." But not all Spain lies in the flats around Madrid, and not all France is situated in Paris. Manresa, situated on the outrunners of the Pyrenees, in close vicinity to Montserrat, rivalling in its views the most charming spot of the most picturesque country, is infinitely superior to Paray in the flats of France, with only a canal to adorn it and hard-working mules to enliven it. The four rivers of Manresa warm the heart of any poet, fill the aspirations of any engineer, and leave only one sad impression on the beholder,—a longing for the rivers of Paradise. I am in dead earnest, dear father, for I believe that the natural position of Manresa is a symbol of its place in the order of grace. It was at Manresa that our holy Father first saw the standard of our Society, it was here that he received those numerous visits from our Lord and his Blessed Mother, the number of which the Saint himself estimates to exceed forty, here he had those frequent visions of the most Holy Trinity in which, according to many, he saw of the divine essence what it had been granted to Moses and St. Paul to behold, at Manresa

he wrote the first book of the Society of Jesus, approved of by so many pontiffs, and which according to St. Francis de Sales had even in his day saved more souls than it contains letters. But all this is too well-known to your Reverence to need special mention. It is probably less known what relics of our holy founder are still to be seen at Manresa. I shall describe these at some length in the "Messenger," unless the editors reject my articles. In this letter I shall enumerate only the principal relics, and then pass on to subjects that do not agree with the color of the "Messenger."

Where shall I begin my catalogue of relics? The whole city is a relic of our holy founder; there are the streets stained with the blood of his bare feet, the crosses before which he prayed, the churches which he visited, the doors at which he begged alms, the rivers whose beauty he admired, the air he breathed, the climate and temperature he lived in, the people who still consider him as belonging to them in a special manner, a privilege extended to every son of Ignatius who happens to visit or inhabit Manresa. If you insist on hearing of some particular objects, I must name first the hospital of Santa Lucia in which the Saint lived and did penance for at least three or four months; the church of Santa Lucia alongside of which he had his well-known "Rapto," one of the most remarkable ecstasies in the church of God; the churches of the Carmen, of Santo Domingo, and the Seo, which he daily visited during his eleven months' stay in the city; the chapel near the old cistern at which he worked his first miracle, resuscitating a dead hen; the chapel in the house of the Amigant family where he bore his double sickness with such heroic patience; the convent of Santo Domingo where he suffered the frightful attack of scruples, and where a statue of our Blessed Lady spoke to him; the altar of St. Thomas before which he saw Jesus Christ really present under the Eucharistic species and understood the mystery of that presence; the chapel of Viladordis in which he had his favorite sanctuary of our Blessed Lady; the private house near the last named sanctuary where he used to beg his food and to the owner of which he gave his cincture on leaving Manresa for Barcelona, a relic that is still kept in a silver statue in the house. There is also the Sanctuary of the Guía in which our Blessed Lady spoke to Ignatius directing him to the Santa Cueva; the Santa Cueva itself in which Jesus Christ appeared to the Saint almost every evening in the dress which he wore during the time of his public life, often bringing his Blessed Mother with him, and instructing him in the Spiritual Exercises which the Saint then wrote in the Cueva. You see,

my dear father, that if I were to say only a little of all these relics, I should have to write a book, and you would not know what to do with it. I doubt whether even the "Messenger" will have the courage to print all that ought to be said about this cradle and glory of the Society of Jesus. Let us pass on, therefore, to the life of a tertian at the Santa Cueva in Manresa.

The third year in Spain begins on Oct. 1, and ends on July 31; the long retreat begins on Oct. 10; there is a full holiday every Thursday, a "día de campo" once a month, a walk two or three times a week, a "paséo en silencio," or a walk in silence, every day; the vacations at Christmas and Easter last about a week, at Pentecost several days. Something will be said about these topics later; I must first give you the "Order of the Day," followed from Oct. 1 to April 1.

Morning: 5 A. M. Rising (optional visit); 5.30-6.30 Meditation; 6.30-8.30 Review, Mass, little hours, breakfast; 8.30-9.00 Rodriguez and Imitation; 9.00-10.30 Study of the Institute; 10.30-11.00 Conference; 11.00-11.45 Visit, free time or manualia; 11.45-12.00 Examen; 12.00-1.30 Dinner, recreation. Afternoon: 1.30-2.00 "Descanso" (sleep); 2.00-2.30 Visit, vespers and complins; 2.30-3.00 Spiritual reading; 3.30-4.00 Prepare repetition of Institute; 4.00-4.30 "Paséo en silencio;" 4.30-5.45 Visit (in church), matins and lauds, free time; 5.45-6.15 Memory (Gospels, St. Paul, Pss.); 6.15-6.30 Preparation of meditation; 6.30-7.00 Meditation in Santa Cueva or chapel; 7.00-7.30 Free time; 7.30-7.45 Beads; 7.45-8.00 Litanies; 8.00-9.30 Supper, recreation; 9.30-9.45 Points; 9.45-10.00 Examen, followed by optional visit and bed.

Now a word about the various items of the foregoing order. The Spaniards have no special trick of facilitating either the getting up in the morning or of enlivening the long hour that follows it; so, little need be said about that. The Masses in the church at the high altar from 5.15 to 8.30 are all said by the "Tercerones." Besides, every morning a Tertian goes to the "Little Sisters of the Poor" to say Mass at 6.00, and to give Benediction of the Blessed Sacrament on certain days; excepting the time of retreat and triduum, two or three "Tercerones" go every morning to San Ignacio, our other church in Manresa, a five or ten minutes' walk from the Santa Cueva, where they say Mass between 5.30 and 7.00, and hear confessions on given occasions. The Tertiaries not thus employed, say their Mass in the church of the Cueva at 6.30 or 7.00. Young Manresa is quite well represented in our houses. In the morning they serve Mass, and the rest of the day they spend in playing

"toro" and leap-frog. One of the most striking features of the Spanish boy seems to be that he exercises his lungs more than the rest of his body. In fact, one of our American Tertians is of opinion that certain ones of the boys here are nothing but pants and voice. Everybody goes to breakfast according to his own convenience, any time after 7.30. A roll with either chocolate or coffee and milk—goats' milk I mean—constitutes the morning meal. Each one serves himself, and in winter one is only too happy to see fire at least once a day, by being admitted to the only place where fire is kept. Spaniards are extremely clear in their practical philosophy; fire is for cooking, water is for washing, and wine for drinking. I'm afraid that a great many of these nice clear distinctions have been carried into mental philosophy too.

After the spiritual reading which needs no commentary, the Institute is studied for an hour and a half. The Epitome is our text-book, and the daily lesson ranges from three to about six pages, according to the importance and the difficulty of the matter. Each one tries to put the matter as briefly, clearly and fully, as his mental and bodily condition allows him; in winter, thought, like water, is apt to crystallize according to the state of the thermometer, though in Spain one manages to feel the cold without ever seeing a temperature-marker. After doing the allotted work, one may look up the corresponding references or work ahead, laying in store for an evil hour, or read anything that has any connection at all with the Institute. I have even seen Tertians follow the worldly advice of Aristotle, to shave in order to clear one's brain. The study is followed by what is called Conference: one of the "Tercerones" is called upon to give to a curious audience the benefit of his hour's study, and the Tertian-master is ready to explain what is obscure and to supply what is deficient. Half-an-hour seems very short in listening to this unique colloquy, something like the conversation between the Abbot Daniel and his young disciple, only that it is in Spanish. In this manner we studied first the part that refers to the third year; then we began from the beginning, seeing all that refers to Novices; then we turned to the fourth part of the Epitome, where the inner life common to all degrees of the Society is described; then followed the special parts treating of the Scholastics, the Coadjutors and the Professed; after these we studied the parts referring to the ministry of the Society in the order in which the Epitome enumerates them, with the exception that we placed what refers to the scholasticates immediately before the treatise on colleges for externs

Finally, the duties of the Superiors, high and low, were explained; but I do not think that all can be seen before July 31. This Conference is never omitted, so that one is never entertained by a chapter or an exercise of charity or any other kind of pious and salutary diversion.

On Wednesday and Saturday the Conference is followed by manualia. The "Tercerones" take care of three or four lamps in the house, sweep a "pasillo" and two corridors, both extremely diminutive, keep clean the places on their corridors and attend to the library and the domestic chapel. These last two posts have permanent appointments; the officials for the other duties are appointed once a week. It forms, in fact, one of the weekly excitements of the tertianship to read on Saturday the bulletin, giving the coming week's readers, servers, sweepers, lampadeers and regulators. From the nature of the case, the turns do not come very often. Besides, everyone sweeps his own room twice a week, and takes care of his own lamp. Coal and fire do not give us any trouble.

Dinner, recreation, *siesta*, and the other duties up to preparation of repetition need hardly any comment. During the half-hour allotted to the preparation one is supposed to look over a stated amount of what has been seen in the Institute. In the meeting that follows the preparation, a Tertian is called upon to repeat, and full scope is given for doubts and difficulties. Usually there is great excitement a few minutes after the repetition has begun, and the fight or the discussion commonly lasts till the time is up. In this way one is not only instructed, but also amused, the repartees being at times capital. The "repetitor" either solves the difficulties on the spot or, if he cannot, goes afterward to Father Instructor and has them solved for the next meeting. This kind of meeting is held every Monday, Wednesday and Friday; on Saturday there is a rubrical class instead. The fights on rubrics are at times more lively and amusing than those on the Institute, though they are less malignant. All are carried on in Spanish. During the month preceding the Lenten missions we had a case of conscience instead of the repetition and the class of rites, according to the rules for the Tertians. We had no cases of conscience the rest of the year. I ought also to mention that in the beginning of Lent, when only a part of the men remained in the house, they had a case on the Institute every morning instead of the Conference, Father Instructor himself presiding.

The repetition and the class of rites are rightly followed by a "paséo en silencio," so that the Tertians may cool down and reflect on the things, wise and otherwise, that have been

advanced during the preceding half-hour. The beautiful sky, the pure air and the charming view of Montserrat and its surroundings assist one to raise his heart from earthly strifes to the love of God. If the garden were a little larger, one could wish this "paséo" to last forever; as it is, the path that runs all around the garden is not quite as long as the corridors in Woodstock, and the cross-paths are proportionately shorter. I see here exemplified what they always say in the class of dialects that extension and comprehension proceed in an inverse ratio; we do not walk far, but we do walk much during the half-hour.

There is not much to be said about the rest of the evening. In the office one is struck by the great number of funny Spanish saints; for the memory exercise each one chooses his own lessons from the Psalms, the Gospels or the Epistles of St. Paul, and learns as much as he can. There is no repetition of the memory lesson. The evening meditation is made in the chapel or the Santa Cueva, each one choosing his favorite place. On certain days there is a public discipline in the refectory before supper; the whole community joins in this penitential ceremony on Good Friday and on the eve of St. Ignatius' day; the renovants take the discipline publicly on the eve of the renovation; the brothers on the eve of St. Alphonsus' day; the scholastics on the eve of St. Aloysius' day; the novices on the eve of St. Stanislaus' feast. On Good Friday I was in Barcelona, where the community took the discipline in the church, Rev. Father Rector saying the culpa beforehand. The ceremony—for it is nothing but a ceremony—is very impressive, though it does not involve any physical pain, since the discipline is taken over shirt and cassock, the latter being put on with the open part backward. I should have added that the Tertians take the discipline publicly once during their long retreat, when they meditate on the crucifixion. The other penitential exercises practised before dinner do not differ much from those customary in Woodstock, if you add the begging of food and the washing of dishes.

You have noticed that the foregoing order holds from Oct. 1, to April 1; with the beginning of April the following changes are introduced: In the morning the study of the Institute lasts only an hour and a quarter, so that the Conference, the free time or manualia, and the morning examen are advanced fifteen minutes; in this way there is room left for Litanies which are said in summer from 11.45 to 12.00. On the first Friday of the month throughout the year the tabernacle is opened and the ciborium placed before the veil during Litanies; afterwards the prayer of repara-

tion is added, and Benediction of the Blessed Sacrament given with the ciborium. The hymns "Pange lingua" and "Tantum ergo" are recited in the meantime by the community. The summer afternoon differs from that of winter by having a *siesta* of forty-five instead of thirty minutes. This occasions a fifteen minutes' postponement of the other exercises. Preparation of repetition begins at 3.30, repetition at 4.00, matins and lauds at 4.30 the "paséo en silencio" at 5.30; beads are said fifteen minutes before supper.

Thus we have seen the order of the common day. On Sunday there is an exhortation in the morning instead of the Conference. The subject is put up an hour beforehand, so that the "Tercerones" can reflect upon it. In the hall a Tertian is called upon to discourse for half-an-hour on the heights and the depths of mystical theology. In the afternoon we have no repetition nor memory lesson; an hour's recreation breaks the monotony.—On Tuesday afternoon the time usually taken up by preparation, repetition and "paséo en silencio" is devoted to a walk, for which as well as for that on Thursday afternoon bands are appointed; on all other occasions bands are free both for recreation and walk.—Thursday is a holiday; in the morning we take either a walk of two hours, or an hour's obligatory recreation in the house. In the afternoon we have a walk of obligation for about two hours and a half.—Once a month we have a "dia de campo" or villa day. During the warmer months we go to the villa about 9.00 A. M., and are there for dinner at 12.00; after dinner the different bands accommodate themselves in such a manner as to return to the house about 7.00 P. M. When the weather is too cool for the villa, we have a lunch, amounting to a good dinner, about 10.00 A. M. Immediately after we start out walking and return about 6.00 or 7.00 P. M. I prefer this arrangement by far to the villa day, because one can take an enormous walk on these days. On the "dia de campo" there is "deo gratias" at table in the villa and during the dinner-like lunch in the house.

And how do the "Tercerones" make the experiments prescribed in the Institute? Little need be said about the Spiritual Exercises, since everything is so well determined in our rules. The night meditation is optional, and those who wish to make it must give their name to the excitator; it may be made in the Santa Cueva. The repetitions are commonly prepared privately, so that points are given only for the new meditations. There is, however, a Conference every morning. This reminds me that during the annual triduum, too, points are given only in the evening, not for the afternoon meditation.—The pilgrimage cannot be made

under the present circumstances.—During the month of hospital work we go to the hospital three times a week, on Tuesday and Saturday afternoon and on Thursday morning. On one of my days we had a visit from the Capitan General of Barcelona and the whole of his suite, both military and civil. We do a little sweeping in the public halls and speak to the sick afterwards; this latter performance would have been hard enough for me in Spanish, but since almost all our sick people are Catalan, I can do little else than speak by signs. Few even of our Spanish-speaking Tertians are able to understand them.—The month of low and humble employment is spent in the kitchen or the refectory; those assigned to the kitchen, go there every day from 11.00 till examen time, during first table of dinner, from 7.00 till beads and during first table of supper. The same time is spent in the refectory by those appointed for it, excepting during first table; they work during second table of both dinner and supper instead. The rest of the day follows the common order of time.—The month of the missions resembles very much that in our province, the Tertians preaching or hearing confessions or giving the Exercises according to their respective ability and the needs of the public. Even<sup>(1)</sup> when at home, the “Tercerones” give a great many retreats; during the year we had about 156 secular priests and about 100 laymen making the Exercises in our house of retreats, and all these were attended to by the Tertians. Commonly, things are arranged so that bands of about twenty receive the points at the same time. The Tertians preach quite frequently: nearly every Sunday in our church at the Santa Cueva; on special occasions in San Ignacio, in the Seo, and in other churches and chapels of the city. They also teach catechism to the band of poor that comes three times a day to our door, numbering in winter about eighty, in summer about sixty. In fact, the poor cost more than the community does. But my letter has grown so long that I’m afraid I shall be home before you get through reading it. I shall be glad to supply any deficiencies and settle any doubts. In union with your prayers and holy sacrifices,

Your Brother in Christ,

A. J. MAAS.

<sup>(1)</sup> Very Rev. Fr. General in a letter to Fr. Instructor commended this practice very highly, since in this way the Tertians learn not only how to make the Exercises but also how to give them. In the same letter his Paternity insisted very much on the study of the Institute.



## MY VOYAGE ACROSS THE PACIFIC.

*A Letter from Mr. Hornsby to the Editor.*

SEMINARIO DE S. JOSÉ, MACAO,  
Feb. 6, 1894.

REV. AND DEAR FATHER,  
P. C.

My voyage across the Pacific was a pleasant one and quite uneventful, except in so far as the fact itself of crossing the Pacific be considered an event of some interest. With the exception of missionaries, members of the consular and diplomatic service, and the families of naval officers, there are few who cross the Pacific.

I sailed from San Francisco in the *Gælic* of the White Star Co., in the afternoon of June the 25th, 1892. A view of the upper deck shortly before starting showed that we were but few for the saloon, while down below passengers were not wanting. The Chinese flocked on in such numbers, that one might have thought that Congress was frightening them all out of the country, and that Mr. Geary and his supporters might sleep peacefully thenceforward. The Chinese passengers in the steerage numbered about three hundred. Several of them died on the way over, but the doctor embalmed them and did not give us an opportunity of witnessing a burial at sea.

The wharf itself, as we were leaving, might have been mistaken for a scene in Canton, so exclusively was the crowd made up of Chinese. Messrs. Phelan and Sauvè, who had kindly accompanied me to the steamer, stood on the pier amid the Mongolian crowd, and waved a last 'good-bye' as the vessel stood away and steamed up the bay.

The next thing, of course, was the Golden Gate, but how unlike the Golden Gate that the imagination and artists picture for us! There was no evening sun and no gentle breeze, but a leaden sky and a cutting head-wind. The ridges along the coast looked bleak in the haze, the sea looked bleak beneath us, and one would have shivered at the desolate prospect, if he had not shivered in the cold sea-breeze. It was a relief, when the gong announced dinner, to get into the cheerful saloon.

There were eighteen of us, but as some of the ladies

seldom made their appearance, we were few at table. The purser gave me a seat at the corner of one of the tables next to the chief-engineer. At my left was a Miss C., who had spent eleven years as a missionary in Japan, and who was just returning to continue her work, after a year of rest and recuperation spent at her home in Boston. She was a person of considerable experience and she spoke interestingly of the country of her adoption. With regard to Protestant missionary work in Japan, she gave the interesting information that the lady missionaries were more useful than the men. For, she said, the ladies are for the most part single, and they can go with expedition to different parts of the country and open up new places; whereas the men with their wives and families can move about but slowly, and settle in a new place only after the way has been prepared for them!

The chief-engineer was a quiet little Protestant Irishman, in principle a vegetarian, and an enemy of all kinds of excitement, enthusiasm and zeal. He was interesting on subjects in his line and he gave me a nice explanation of a little phenomenon that had excited my curiosity. The tremor imparted to the vessel by the constant pumping of the engine was at times interrupted, and for several seconds she would ride along as free from jarring as if she were at anchor. That was due, he said, to interference between two separate sets of vibrations. A long vessel like the *Galic*, as he explained, would, when set in motion, fall of itself into vibratory waves from stem to stern, and this is a fact which Spencer uses in his pretty chapter on the Rhythm of Motion. An independent set of vibrations is caused by the engine, and when the waves of one set meet the waves of the other set in opposite phases, they interfere with the result remarked.

When we got out of the Golden Gate, our vessel was put on her south-westerly course to the Sandwich Islands, and the temperature, uncomfortably low on leaving port, moderated day by day. A day or so out we could stand on deck without shivering, and look at the sea and wonder what made it so blue. A young Hungarian, a sociologist by profession, said that the Pacific was decidedly bluer than the Atlantic, and as he had studied science in preparation for his profession, he ventured an explanation. The deep blue of the Pacific was due, he thought, to the prevalence of copper salts in its waters, while the Atlantic, which had rather a greenish tint, abounded more in the salts of iron. I did not think that the reason assigned recommended itself as pro-

foundly scientific, but the young gentleman's scientific attainments were perhaps the least of his accomplishments.

He came from Buda-Pesth, and his manners were so faultless and his frankness so winning, that one could not but like him in spite of his crooked philosophy. We were interested in each other, as he had never seen a Jesuit, and I had never seen a sociologist. He had received his academic education at the Imperial Gymnasium of Vienna, a famous school of the old Society, which is now under the government of secular clergy. He belonged to a Catholic family and had made his first Communion but not his second. So when he gave up music as a profession and took to science, he naturally fell into the popular errors, and being much taken up with the English philosophers, he went to London to pursue his studies. Theoretically his moral principles were low enough, but he was, I hope, as untrue to his principles in morals as he was in speculative matters. He professed with Mill to reject the syllogism, but when a syllogism was proposed to him unawares, I noticed that he dared not treat it with anything but respect. Common sense in logic and common propriety in morals got the better in his case of unsound principles.

As we got down into tropical waters, the glitter of an occasional flying-fish added a little variety to life on deck. The little creatures would dart up suddenly out of the water, skim along twenty or thirty feet and disappear, like a shooting star, before one could call another's attention to the silvery streak in the sunlight. One specimen was obliging enough to fly on board, to give us an opportunity of examining it, a slender little fish, about eight or ten inches long, with sparkling scales, and folding fins that open out like wings. The doctor cut it open and showed us the long air-sack along the back, which makes the little creature so light. In the tropics also the phosphorescence of the water was very pretty along the vessel, but we had none of those brilliant displays which some travellers describe.

What in my opinion was anomalous and a drawback to the perfection of a voyage, was the absence of the British or American tar. All the crew from the boatswains down, and even one or two of the quartermasters, were Chinese. They appeared small and weak, for southern Chinamen are not large men, though they do not appear so small, after one has become accustomed to them. The captain and chief-engineer had nothing but praise for the Chinese sailors and stokers, giving as their principal recommendations that the Chinese hands were always sober, always submissive and obedient, and consequently always available for work. With

the ship-owners, no doubt, an important consideration is that of sailing the vessel at the least expense.

On the morning of July 2, just a week out from San Francisco, we got up to find ourselves steaming along by the old volcanic peaks of the Sandwich Islands. We did not pass the famous active volcanoes, Mauna Loa and Kilauea, but before daybreak we had passed Molokai, the leper island. It was a beautiful morning, and at about half-past six we were near enough to see the pretty little city of Queen Liliuokelani, then reigning but not peacefully on the throne of her fathers. The fresh white houses and the luxuriant vegetation made a very pretty picture at the foot of the green and brown hills. I might have gone ashore immediately to hear Mass for the feast of the Visitation, but we anchored some distance out and everything looked strange, so that I waited for company. After breakfast I went ashore with my Hungarian friend and another gentleman, and took a drive with them down to the beautiful Waikēē Beach. Our driver was an intelligent young fellow from Australia, and he served as a guide as well. He told us the names of the American merchants and planters, who lived in the fair white houses with the lovely flower beds and the spreading palms. He pointed out the cocoa trees, the bananas and the figs, and he showed us the potato-like plant called *tara*, which yields the natives' chief food. The intervals he beguiled with anecdotes about his late Royal Highness, King Kalakano.

We drove around to the old volcanic peak called the Punch Bowl, and ascended it on foot under a vertical sun. The monsoon was blowing delightfully fresh, and we could afford to make light of the sun. Six or seven miles farther on there was an old crater with high precipitous walls, a place of much beauty and interest, but, though some of our fellow-passengers visited it, we did not get so far. Our driver took us back to the city and made us walk through the market, a place of interest if not of beauty.

I then left my companions in order to visit the church and the missionaries. The fathers belong to the French Congregation of the Sacred Hearts of Jesus and Mary. Those whom I met spoke English indifferently, but I suppose they were familiar with the native dialects. English, of course, was the official language, and everybody in Honolulu, not excepting Chinese, Japanese and natives, spoke or attempted to speak English.

One of the fathers offered to drive me to St. Louis College, and the familiarity of the name as well as my interest in missionary educational work prompted me to accept the

offer at once. The college gate was opened for us by a pleasant-featured, freckled-face little boy, whose familiar cast of countenance rendered unnecessary the father's rather ambiguous explanation that he was "a little Irish." The college was in the hands of the Marist Brothers of Dayton, Ohio, and they seemed to be doing good work. They had pupils of the three classes, whites, natives and mixed, and besides the ordinary branches, they taught music and painting, and they gave entertainments at which royalty sometimes assisted. They said that the native boys were docile and clever enough, but wanting in constancy of application.

The natives form one of the better types of Polynesian races, with straight black hair and countenance less brutal than that of their kindred farther south. All that I saw were dressed in European clothes. They are very fond of flowers, and even the boys wore garlands of red and white blossoms on their hats. The half-whites are as a rule handsome, strong and intelligent, which is more than can be said of most mixtures of that kind. On the pier in the evening, when the passengers were waiting to get back to the steamer, a little girl, brown enough to be a pure Polynesian, walked out and viewed the strangers with some curiosity. I remarked that her flowers were pretty, and she immediately pulled them off her dress and offered them to me. She said that she was waiting for her father, who was captain of the steam-launch that was just coming up, and in a little while she could point him out,—a bluff looking sailor, whose fresh florid countenance had evidently ripened under other than Polynesian suns.

I left the college about three o'clock, and as I had not reached the fathers in time to be invited to dinner, I stepped into a Chinese fruit stall and for five cents purchased an enormous bunch of bananas, upon some of which I made my tropical meal. At the post-office I fortunately fell in with one of the brothers of the college, who took me around to see the Queen's palace. It was quite disappointing, only a plain rectangular building, with nothing but its size and its flag-staff to distinguish it from other residences. How different from the Mikado's ideal oriental palace, surrounded by a triple wall, and not to be seen by vulgar eye! Only the outer wall could be seen, behind which rose a high sloping embankment, shaded by beautiful trees and covered with exquisite verdure, not cropped short, as on unnatural city lawns, but growing in soft and fresh luxuriance. The palace of the Hawaiian monarch left nothing to the imagination; it stood plainly in view, surrounded by a beautiful

garden, it is true, but common-place even for the Queen of the Sandwich Islands.

About sunset the passengers boarded the coal-tender, upon which elegant bark ladies and all were taken back to the steamer. The missionary, Miss C., was not there, but as somebody remarked that the missionary was not the person to be left, we went on without her, and found her at the steamer before us. We had a good view of our vessel as we approached her. She was a stout looking vessel, longer but less handsome than the U. S. frigate *San Francisco*, which was the only steamer in the harbor. The *Gælic* is an English vessel, in the service of an American company, but sailing under the British flag and officered by Englishmen.

Two days out from Honolulu we celebrated the Fourth of July. There was a display of American colors in the saloon, but not without an equal display of British colors, which I thought rather a strange combination. In the evening there was some informal speech-making, some indifferent singing and some drinking of sparkling champagne.

The days passed uneventfully aboard. We had lost one genial passenger in the person of Capt. Watson, U.S.N., an amiable Kentuckian, who had come out to Honolulu to take command of the *San Francisco*.

Between the sixth and the eighth of the month, we had an experience which only those who follow the setting sun across the Pacific can have. On Wednesday, July 6, a notice was put up that the morrow would be Friday, July 8. During the night we crossed the meridian of Greenwich, on the opposite side of the world, and began to reckon our longitude east.

The sea which had not been rough at all, became smoother day by day as we got into the Calms of Cancer. The waves fell to little ripples, and then even the ripples disappeared, and the sea became as smooth as the lake at Beulah when, of a quiet evening, the clouds and the opposite banks are reflected in the water. I had been told that there was always a swell at sea, but I tried in vain to perceive it on that occasion. I had not thought that the great Pacific could become so meek and, but for its unobstructed horizon, wear the appearance of a placid little lake.

One day some of the inhabitants of the deep got up a little performance for our benefit. It was on a bright morning before breakfast, that the chief-engineer came around and called out, rather excitedly for a person of his equal temperament, "Come, Harry, and see the porpoises." Now Harry was only one individual, the little boy of a naval officer, but it might have been supposed from the general

alacrity with which the call was responded to, that we all went by the name of Harry. On reaching the starboard, we saw a number of porpoises, some twenty or thirty I should say, jumping up and splashing about on the surface of the sparkling water. They seemed happy playfellows that found their lives, with the bright sun above and the cool depths beneath, altogether too delightful to be always spent swimming about soberly, without an occasional extraordinary manifestation of their good spirits.

On the night of the thirteenth we entered the bay of Yeddo, and when we got up next morning we were already anchored in the harbor of Yokohama. The *Galic* is not fast, even for a Pacific steamer, and it had taken us eighteen days to make the voyage of fifty-five hundred miles from San Francisco.

Yokohama has a splendid harbor, worthy of the port of Japan's capital. Yeddo, the present Tokio, was for centuries the residence of the great *shoguns*, who were the chiefs of the feudal lords and whose power was such that they left to the emperor but the shadow of a rule. In 1868 the emperor overthrew the Shogun of that period, asserted his imperial rights, and removed his capital from Kioto, the old Meaco, in the West, to Yeddo, thenceforward called Tokio, in the East. As Tokio was not a port, a town at once sprang up on a convenient harbor and grew rapidly into the present flourishing port of Yokohama. There are many foreigners in the city, and they reside principally on a high elevation to the south known as the Bluff. So important is the foreign community, that the names of streets and shop signs are given in English as well as in Japanese.

After a day ashore I returned rather early to the steamer, and at the dinner hour I was the only one aboard to sit down with the captain. Though stern with his crew and a little short with passengers, I had found the captain a pleasant old gentleman, and our evening together was an enjoyable one. It happened to be the centennial anniversary of the fall of the Bastille, and the two French vessels in port, a mail steamer and a man-of-war, were beautifully illuminated.

Early next morning the second officer was telling me what sights we should see on the way out of the bay, when he suddenly broke in with "Position, sir," and took an unceremonious leave. It was only after a moment's reflection that I realized that his last words were merely an answer to the captain's muttered command, and my attention was thus called to the interesting discipline and the disposition of the officers on getting under weigh. The captain was on his bridge with an officer at the telegraph and a quartermaster

at the wheel. The chief-officer was on the fore-castle with a boatswain and his hands, to cast off from the buoy, and a quartermaster, to carry the captain's orders, stood on the bridge leading to the fore-castle. The second officer and a quartermaster went aft, and the captain's boy took his stand just below the bridge. The immediate answer to the telegraph from the engine-room, and the prompt obedience of the engine indicated a corresponding disposition of the men below.

We had before us a trifle of sixteen hundred miles to Hong-Kong, and the passage proved tedious and lifeless. My Hungarian friend and most of the other passengers had stopped at Yokohama, and the passengers whom we took on at that port were not in the high spirits of those who crossed the Pacific. They were just going back to work, some in Manilla and some in Hong-Kong, after a short vacation in Japan. We had a Hong-Kong editor of vapid loquacity and doubtful reputation, and as an offset, a young officer of gentle, unobtrusive manners, the nephew of Sir Arthur Helps. Mr. Helps was a little scandalized at the way our old captain misplaced his h's, and when I remarked that I thought that was common in some parts of England, he assured me rather seriously, that nowhere in England was the aspirate misplaced by gentle-folk.

When we got out of the Bay of Yeddo and steamed down the coast, there was much straining of eyes to catch a view of Fuji-yama, Japan's famous mountain, which has the reputation of being the most regular and beautiful solitary peak in the world. The day, however, was so hazy that it was only by the assiduous use of a good glass and our imaginations, that we could see the mountain at all.

The heat became excessive as we got down along the southern coast of China. Some tried to make it appear tolerable by telling me that it was nothing to what I had to expect in Macao.

Steaming day and night along the coast of China, it is impossible not to be impressed by the great empire with its teeming millions. Camoens, the old adventurer and poet of the sixteenth century, was the first to record his impressions of "Cathay's proud empire, that boasts of her lands and her wealth unheeded, and lords it from the burning tropics to the frozen zone." Then, in the same century, the Apostle, whose dauntless zeal would lead him to the noblest conquest, testified by the ardor of his last unfulfilled mission, to the greatness of the empire, off the coast of which he yielded up his heroic spirit.



On the morning of July 20, with a rolling sea and a drizzling rain and a chilly wind, we neared our last port. We were all on deck in spite of the disagreeable weather. Our vessel's prow pointed directly to the barren hills of the China coast, and it was only when we came quite near that a narrow winding passage was revealed. We steamed in slowly and entered the magnificent harbor of Hong-Kong. I did not pay much attention to the places that were pointed out, nor to the vessels around us, except to the Macao steamer, by which I hoped to reach my destination that day.

We anchored about noon, and I had my baggage on deck to leave at once, but waited to bid the captain good-bye. He delayed up on his bridge, and I went up there to take my leave. Though we had been friendly during the passage, twenty-five days are not long for an acquaintance, and I had not expected more than a conventional parting. I was a little surprised, therefore, when he went beyond the mere formalities.—“Good-bye,” he said, paternally, in a pleasant and serious tone, “may God be with you, for I can't be with you always.”

I caught the Macao steamer and thus ended my voyage to China.

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## JAMAICA'S NEGRO PROPHET.

*A Letter from Father Beauclerk to the Editor.*

26 NORTH ST., KINGSTON,  
May 29, 1894.

REV. DEAR FATHER,  
P. C.

Your last number of the WOODSTOCK LETTERS has an account, and a pretty faithful one, from the N. Y. *Sun*, of the doings of the negro prophet, Bedward, and his followers. The positive indecencies did not go on long; the craze, however, continues and the Wednesday-pilgrims still flock thither, not now so much from Kingston and its neighborhood, where people are beginning to feel ashamed of the affair, but from the more distant parts of the country, into which exaggerated tales of cures have gradually penetrated with the result natural to an exceedingly superstitious people. Any cures that have some foundation in truth must, I suppose, be attributed to the wholesome effect of a long walk and a good bath.

My chief object in writing to you, is to place in your hands a number of newspaper cuttings and the bishop's pastoral which I gathered together at the time, and which show the Catholic action taken in the matter. I really have not the time to put them into "form," but you have in them the makings of an article which will show Ours at least, that the craze was met and foiled in its effect as regard Catholics, by the one true Church which in a country of its own would have quashed the movement in its initial stage.

I remain,

Yours faithfully in Christ,

HENRY BEAUCLERK.

The following is the Pastoral of Bishop Gordon issued in September, 1893, more than a year ago.



CHARLES,

By the grace of God and the favour of the Apostolic See,  
Bishop of Thyatira

and

Vicar Apostolic of Jamaica, to the Catholics of Jamaica.

It having been brought to our attention that scenes of the most indecent, degrading and superstitious character are

being enacted at August Town in the vicinity of Kingston, We, in virtue of the authority committed to us by the Apostolic See, hereby ordain and command that all Catholics refrain from visiting the waters of August Town, from using them, or encouraging others to use them, until this restriction be withdrawn.

We, moreover, direct this notice to be read at all the services on Sunday, Sept. 17, and Sept. 24, and at all the Catholic Schools on Tuesday,<sup>(1)</sup> Sept. 19, and Sept. 26.

Some two weeks after this Pastoral was communicated to the Catholics of Jamaica, the Most Rev. Enos Nuttall, D.D., who is the Bishop of the Established Church of England and is styled the "Primate of the West Indies," not feeling disposed to send to the newspapers, or otherwise publish a formal communication on the subject, agreed to state his views in the form of replies to leading questions put by a reporter of one of the Jamaica newspapers, called the "Gleaner." In reply to one of the questions he went out of his way to attack Bishop Gordon and the Catholic Church. We copy from the "Gleaner" this question and answer:—

"Attention has been called to the fact that you have not adopted the course which has been taken by Bishop Gordon who has issued an order to the members of his church not to attend the proceedings at Hope. Do you object to take such a course?"

"I have not felt it desirable to issue to the members of the Church of England a formal prohibition against visiting August Town as the Right Rev. Bishop Gordon, S. J., has done in regard to the members of the Roman Catholic Church. He has his way and I have mine. Devout Roman Catholics will obey his injunctions just as most devout Church folks will be guided by the less formal commands which we of the Church of England have laid upon them. Many nominal adherents of all communications will certainly go to see the sight, and of course there are large numbers of persons, especially in the country district, who are beyond the reach of the influence of ministers of religion in such a matter as this. It is perhaps fair to say that it is somewhat interesting to notice that pretended miracles are banned in Jamaica by the local representative of the same Church authority which blesses, and regulates, and patronizes them in France. To me superstition is superstition, whether it is exhibited under the patronage of the Roman Catholic Church at Lourdes, or in the exhibition of the Holy Coat of Trèves, or whether it is exhibited by an obscure black man at August Town, the sole

<sup>(1)</sup> Wednesday from 10 to 3 A. M. is the day and time when Bedward blesses the water, and thereby confers upon it miraculous powers.—H. B.

difference being the absence of that which is offensive to morals in the superstitions that are under the patronage of the Church. As regards the question of putting down this particular Jamaica superstition by order, I think it is quite clear from the history of Christian missions that the course I have specified has resulted more successfully in the long run in ridding peoples of their superstitions than that which directs and controls their every movement."

To these "views" of Bishop Nuttall, Bishop Gordon replied by the following letter which was published in the "Gleaner," on Oct. 5, 1893, two days after the report of the interview with Bishop Nuttall:—

*To the Editor of the Gleaner.*

Sir,—Holding as I do the chief pastoral care of the Catholics of Jamaica it is not my custom to enter the arena of controversy, especially in the public press; nevertheless I am always ready to give a reason for the faith that is in me, when occasions arise which give the public a right to expect it, and to impose on me the duty of giving information on the doctrines and practices of the Catholic Church.

Such an occasion is the publication by you of an interview between your Reporter and Bishop Nuttall in which the latter expresses doubt as to the opportuneness of my action in regard to the August Town delusion, and surprise at the supposed antagonism between the method of procedure of the Catholic Bishop in Jamaica and of his brethren in France, Germany or elsewhere, in regard to supernatural occurrences or such as are supposed to be so by a large number of people.

To understand the action of the Catholic Church through the Bishops on such occasions, it is necessary to state her doctrine with regard to the supernatural. Briefly it is this: First, the Catholic Church believes in the possibility of miracles. Secondly, she believes that in order that our faith may be conformable to reason, a complete chain of supernatural events as related in the Bible was wrought by God either directly or indirectly through His Prophets and Apostles. These two articles all Catholics are bound to hold as of faith. Thirdly, although the Catholic Church has not defined it, still it is her belief, and she acts on it in her administration, that the age of miracles has not passed. God has nowhere said so; on the contrary He implies in the last chapter of St. Mark that miracles will confirm the faith until the end of the world. Such a belief is, moreover, in harmony with His providence over human affairs, and with the analogy of faith as contained in the Holy Scriptures.

Hence, though no single miracle since the closing of Revelation in the time of the Apostles is of faith, Catholics have no difficulty in accepting as a whole the series of mirales re-

lated in the Acts of the Martyrs, or by the Fathers of the Church, and those related by others in ecclesiastical history, whose testimony is worthy of credence; for what the Almighty has done before He can do again.

This being the doctrine of the Church, what course of conduct does she expect on the occurrence of what are said to be supernatural events, from those who are warned in Acts xx. 28 to "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God?" Clearly the Bishop of the locality in which the occurrence takes place is bound in obedience to this command to inquire into the matter, so as the more surely to guide his flock.

Now the result of this inquiry may be: First, that, on the face of it, the supposed miracle is a palpable fraud: secondly, that, after mature deliberation, and careful sifting of evidence, it is proved to be a delusion; or lastly, that it appears impossible from the testimony of witnesses worthy of credence, such as medical men and others capable of judging, to attribute cures, etc., to any other agency than that of God superseding His own natural laws.

In the latter case the Bishop may either suspend his judgment, or else he may encourage his people in a belief which he cannot help but share himself. At all events he must respect the right of his flock to judge for themselves. Hence, he can neither force the belief of any modern miracle upon them, nor dissuade them from believing what he cannot prove to be merely natural. In the first two cases the Bishop is bound to denounce the fraud or delusion, and, *a fortiori*, if they are accompanied by circumstances of gross immorality, is he bound to forbid his flock to encourage in any way such offence against the divine Majesty of God.

This has been my action in regard to the present Jamaica superstition.

As regards what is happening at Lourdes, although I have not been there, I have read such reports of medical men concerning cures wrought there as to convince me that had I been Bishop there, I could not off-hand have condemned the pilgrims as superstitious.

The same holds good with regard to the pilgrims to the Holy Coat at Trèves. Before judging their case, it will be well to recall to our mind the account given in Holy Scripture of the woman cured by merely touching our Saviour's garment, and also the 19th Chapter of the Acts where it is said, "God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them." In the face of such Scriptural testimony, before we brand as superstitious, the Bishop of Trèves and the pilgrims, we must prove, either that the coat exhibited as that worn by our Lord is not genuine, in which case cures said to

be wrought by its agency, will evidently be not genuine, or else that God has ceased, in our days, to allow the occurrence of miracles by touch of the garments once worn by our Lord Jesus Christ or His Saints. Otherwise we must stand reprobated for condemning those whose reason for arriving at their conclusions we have no means of judging.

I am, Sir,

Your obdt. servant,

✠ CHAS. GORDON.

To this letter of Bishop Gordon, Bishop Nuttall replied a few days later, as follows:—

*To the Editor of the Gleaner.*

Sir,—I have read in the "Gleaner" of 5th Oct., the letter of the Right Reverend Bishop Gordon dealing with one part of my remarks as published by you on 3rd Oct., on "The Hope River Observances." I have also read the letter of "Impartial Observer" in the "Gleaner" of 7th Oct., with your editorial note appended, to the effect that religious controversy cannot be carried on in the columns of the "Gleaner."

2. While it was fitting that Bishop Gordon's rejoinder to my statement should immediately appear, it is my conviction that until the August Town excitement has passed away further controversy on the particular phase of the question discussed by Bishop Gordon would not be for the public benefit. I trust, however, when the proper time arises, if not in the "Gleaner" yet in some other way, the subject may beneficially be pursued further. It is to be hoped that, when desirable, questions of fact and opinion within the religious sphere may be sifted and tested without injury to mutual respect and esteem, and without violence or bitterness of language. Bishop Gordon's rejoinder to the statement I made is in substance and form what I expected:—dignified and temperate, and setting forth the usual Roman Catholic view of the case. It will not be difficult at a suitable time hereafter for me, notwithstanding that rejoinder, to show the truth and the importance of the position I took in the statements you published. If I had needed a little help I should have found it in some of the reckless statements of "Impartial Observer."

3. In conclusion I should like to say that the present importance of the question raised lies in the fact that we shall never judge rightly of our own people in this country, and deal with them in the spirit of the truest wisdom in such matters as the Hope River observances, till we have made an honest study and comparison of what some call the beliefs and religious enthusiasms of the peoples of various countries

—what others call their superstitions—and what another section calls religious belief in one instance, and superstition in another.

Yours very truly,  
E. JAMAICA.

Kingston, 9th Oct., 1893.

The interview of Bishop Nuttall with the reporter and his reply to Bishop Gordon gave rise to much discussion which has turned decidedly to the advantage of the Catholic Church, as the following extracts from Protestant and Independent newspapers will show.—“The Falmouth Gazette” (Episcopalian) under the date of October 11, has the following:—

#### THE TWO BISHOPS IN JAMAICA.

We, have heard some severe strictures, from many of our Protestant Co-Religionists, on the conduct of Bishop Nuttall, who has gone out of the strict line of his Episcopal duties by referring to the pilgrimage of Roman Catholics to Lourdes, and their veneration for the Holy coat of Trèves, as possible excuses for the disgusting displays of fanaticism and folly among the thousands of ignorant people, who resort to the stream running through Mona Estate in St. Andrew, to be cleansed and purified of their diseases. Every intelligent person knows that neither the pilgrimage to Lourdes, nor the inspection of the Holy coat, forms any part of the worship of the Creator, or the adoration of the Saviour, by the Roman Catholic Church. Nor is there any the slightest resemblance between the decent and orderly conduct of the people who visit *Lourdes*, and the disgusting rabble that brutify themselves and outrage all decency at Mona Estate. We think Bishop Gordon, of the Roman Catholic Church in Jamaica, acted most wisely in persuading his people, *from his Pulpit* to shun the Mona stream, and to consider the pollution and suffering that would result to them if they partook of, or indulged in the foul waters, of it. Had *our* Bishop Nuttall followed the course of the Roman Catholic Bishop, by addressing *his* people from one of the many Episcopal Pulpits in Kingston, and advising and urging them to abstain from visiting the Mona stream, or partaking of its filthy water, he would have acted a wise part; but his Lordship preferred to be interviewed by a penny-a-liner of the Kingston Newspaper press, and to indulge in silly comparisons which had no relation to the disgusting, and we may justly add, profligate exhibitions, going on every Wednesday on the Plantation of Mr. Verley, a pious member of the Protestant Episcopal Church in Kingston. Of course, it is hard for a poor Gentleman like Mr. Verley to abstain from sending a ton of bread loaves to meet the hungry wants of the thousands who repair

to his Estate, every Wednesday, to slake their thirst, and purify their bodies in the running stream, and we can well understand what a roaring trade in fried fish, and supports to hungry stomachs must result to Caterers who supply the comforts. The whole detestable affair is a mere business trick, we believe, something similar to what are called fools on Race courses, and which have been recently imported into this Island. Let Bishop Nuttall attack the Mona craze, and other abominations around, and about him, in St. Andrew, and Kingston, and leave Bishop Gordon, and his Roman Catholic flocks, to pursue their even ways, without molestation, or interruption from the discordant blast of Episcopal trumpets.

Another journal (Gall's) in its issue for September 26, 1893, after praising Bishop Gordon for his Pastoral and for prohibiting his people, "through personal influence and affection" to visit August Town, asks us to look at the other side, as follows:—

Let us now turn and look on the other side, where the true Protestant missionary has died out and where the clergyman of to-day resides in a luxurious dwelling surrounded by all the comforts of life in a fashionable street, or more likely a pen residence, to which the thirsting soul of the enquirer after truth must come if he desires "the means of grace,"—all because the easy-going ministers cannot endure the work of pastoral visitation even of the sick. In fact, he would rather sit in some Methodist Book store and make money by selling *Ally Sloper*, *Punch*, the *Sporting Times*, envelopes and note paper, in competition with City Booksellers and Stationers, than visit the widow and the fatherless in their distress. He has lived so long among his people, preaching far over their heads and taking no care whatever to do more than mystify the way of Truth, by mixing up the Galatians with the August Town fanatics, as if much learning had made him mad. Then in the usual style, so characteristic of the Wesleyan Trinity of modern growth, the Minister thinks he can "command" his congregation, and that they are bound to comply with his behests, delivered with a despotic manner, and in threatening language, in the belief that, "having such a grip of the affairs of Coke Chapel, and *perhaps for other reasons*, it was not desirable to move" the Incumbent, who has been encumbering the ground as well as the pulpit for thirteen years, shutting out the other Methodist ministers and young men, who would have made a very different show in Kingston.

The Rev. Mr. Geddes was met on Wednesday night at Ebenezer, and at Coke on Friday night, by the leaders of the respective chapels, whom he had threatened to "read out" of the connection if they ever went to August Town again



either to bathe, or drink water, or even to look on at all. And what did they tell Mr. Geddes? There was next to a riot in the school-room. They plainly told him that they would pay no attention whatever, either to his commands or his threats, and if there must be a choice of connections, they would prefer "the Prophet" Bedward, because his discourses were better understood, and there was more in them than they ever heard in Coke pulpit, and they would rather see Bedward in Coke pulpit than Mr. Geddes. They told him that Bedward was an unassuming man who lived in an humble dwelling, and was not exclusive and domineering over his people. They told him that Bedward did not enforce class money or worry them with collections and cantatas, nor did he charge admission for anything that he wanted them to listen to. They were sick of this money, money, money: this give, give, give, and get nothing. These threats to read them out of the connection were a farce — he could read them out as soon as he liked, and they became so demonstrative and so riotous that Mr. Geddes became uneasy for his own safety, and sent for a constable.

Yet we are told in the *Wesleyan Messenger*—"The Coke Incumbent has been, and is looked on, as serving Methodism generally, in many ways; for this, *and perhaps for other reasons*, he is giving a prolonged lease—(thirteen years), and it is admittedly an inconvenient course to change your representative—one who has "such a good grip" of the congregation (?) and "your affairs." "It would be impolitic to change"—and yet, Wednesday at Ebenezer, and Friday at Coke, shows what THIRTEEN YEARS of Missionary Labour (save the mark!) can do, and how necessary it is that some change should be immediately effected. Let Aston Gardner and Arthur Hylton sell *Ally Sloper* and *Punch* to the Wesleyan readers, and McCartney in King Street and Rouse & Wood in Church Street sell the paper, envelopes and stationery; while the Coke Incumbent, with fewer threats and less inflation, seeks the sick, the dying, and the destitute in the lanes and alleys of Kingston who are not attending any place of worship and who cannot pay for a class ticket—following the example of those they so much affect to belittle,—Father Hogan, Father MacCormack, and Father Parker, James Cochrane, George Downer, and Parson Braithwaite.

The Scripture gives us the text—"By their fruits ye shall know them."

The same journal, after Bishop Gordon's letter had been published, says:—

Bishop Gordon has published an admirable reply to the uncalled-for comments respecting him, which appeared recently in the columns of a contemporary while discussing the

subject of modern miracles. There are so very many subjects upon which Catholics and Protestants can agree, it is mischievous to raise controversy. Every man is entitled to put faith in God and faith in the Scripture wherein His word is revealed, and if one body of men conscientiously believe that the age of miracles is not yet passed, what right has another section to challenge him or dispute with him? The mixing up of "Mona water" with the "Faith cures" at Lourdes is simply going from the sublime to the ridiculous. The object of our contemporary was very evident to induce Bishop Nuttall to write for their columns or dictate an article, and then afterwards to drag in Bishop Gordon by way of reply! Our contemporary succeeded: but we think the result will be to make Bishop Nuttall less communicative and more cautious of Pressmen in future.

The "Jamaica Post," the leading paper of Jamaica and "independent" in religion, has a leading editorial entitled "Chords and Discords" in its issue of October 17, 1893, from which we extract the following:—

We are no advocates for the Church of Rome, nor in fact for any religious organization as such. We claim to be unsectarian and eclectic. The eclectic method is the one which above all others best recommends itself to our adoption especially in the treatment of social questions.

No religious denomination here, in our opinion can claim a monopoly of usefulness, disinterestedness, and earnestness; but if any such claim could be advanced and sustained we know of no other by which it could be besides the Romish Church. The simple Christian faith allied as it was to an ardent humanity in Joseph Dupont extorted the love and admiration of even the scoffer; still we do not think that the stern puritans who, amongst others, assembled on the platform to do honor to simple Christian excellence meant by their presence to stultify or abjure their own convictions. They had nothing to do with Romanism, they were simply honoring the memory of a man to whom all religions, all nationalities, all races were alike. We have said that we are no advocates of the Church of Rome as such. We regard her as we regard the other denominations professing to have the spiritual and social welfare of the people at heart. In our issue of the 23rd ult., treating the question of the *laches* of the leaders of the people we referred to the prompt and effective action of Bishop Gordon in dealing with the idiots who are allowing themselves to be gulled by the lunatic Bedward, and we pointed to the fact questioned by no man of knowledge, that the methods and resources of the Romish Church were found equal to the emergency whilst those of the Protestant Churches were anything but equal. We are not concerned to defend the "Power of the keys" but we say, that however deplorable may be

the admission, still the fact remains ; given a social stratum so ignorant that it cannot be reasoned with but must be rigorously handled, that power has been found ready and effective on an emergency. We are no advocates of Rome, but we can assure our Protestant friends that it is not by writing in the newspapers that the tactics of the Propaganda are to be met and foiled. As a work of human policy no institution approaches the Romish Church. Wherever found she is found in youthful vigor and activity allied to mature experience and wisdom ; and it is a mistake to suppose that the enlightenment of the age is unfavourable to her progress. What is now taking place in our midst ought to be a lesson to those who would hold their own against her here. In reckoning with her as a force there is one thing they may reckon she will *not* do *i. e.*, waste her time and energies over useless controversies. Her ministers and sisters of charity will *act*, not talk. Equally in the mansion of the wealthy and in the hovel of the wretched and starving will they be found, comforting the afflicted, soothing the sick, and with words and signs that are of such wonderful potency, strengthening the soul to meet the dread call of death. They are not deterred by pestilence much less by the minor deterrents when duty summons them.

We draw this picture with no desire to flatter or unduly to extol. Rather would we see Protestant clergymen meeting the Romanists on their own ground, using their own tactics and thereby gaining over the hearts of men and women the same sway which the Romish Church holds. Wise Protestants all over the world see that in dealing with the Romish Church they have to deal with an organizing intelligence that omits nothing in its scheme and that fits everything in its right place, and in grappling with it they, with true instinct, immediately discover that the heart that inspires this vast organization is one that beats in ready response to all human needs.

This is what ought certainly long ago to have been seen and felt here. Unfortunately the reverse of this has been the case. We know of a Protestant clergyman who refused to visit a sick Christian craving for the sacrament and whose excuse was the distance he would have to walk after administering the sacred rite. It cannot be unknown to a great number of Protestant clergymen that their flocks openly express impatience and even disgust at the demands made on them for money in view of the slight benefits received in return. Recent disclosures with respect to the doings of certain dissenting clergymen have not tended to raise the cloth in popular esteem and respect, nor have the overt acts of insubordination amongst congregations generally with which the public has lately been edified done much to confirm outsiders in their opinion of the power possessed by the minister over his flock.

What our correspondent J. J. K. F. states may be true but it is wholly inapplicable to the case. The minister is not "a trained detective" nor is it "his duty to disguise himself and hunt through the bush to catch obeahmen red handed." We admit this but we say the question is not here. We insist that after nearly half a century of Christian teaching and spiritual guidance, the very worst forms of savage superstition still exist among a people who may reasonably be supposed to have been brought under the powerfully moulding influence of such teaching; nor must it be forgotten that for years during that term one Church was amply endowed. Attacking the Church of Rome and calling attention to the waters of Lourdes will not explain the stunning fact that crowds here defy their ministers and persist in going to drink the waters of Bedward. Let our ministers realize this—bring it home to themselves as something real and vital; when they take holy orders they abandon all ideas and thoughts of "society" and of "functions." Thenceforth they can have but one aim, one purpose in life. Their lot is ever after cast in with the poor and lowly and wretched. That their lot is so cast is the *raison d'etre* of the high respect and deference that are paid to them. If they rightly and in the proper spirit act up to this ideal their influence with their flock will be such that fear neither of Bedward nor of obeahmen will ever disturb their dreams. And further, the Church of Rome, be she never so powerful, will find her efforts futile when directed against a body animated by so high and noble an ideal.

We know that our correspondent is one of the few whose gaze is ever fixed on an ideal such as we have tried to shadow in writing the article. We think that the spirit of acrimonious controversy which has been set agoing by the Bishop of Jamaica [Bishop Nuttall] is unfortunate. It can have but one result—that of strengthening the poor deluded people in their belief in the prophetic power of Bedward and in the healing power of dirty water. It certainly won't strengthen the legitimate influence of the clergy.

The public opinion as shown by these journals seem to have had but little influence on Bishop Nuttall, for the "Jamaica Post" of Feb. 3, 1894, contains the following letter from Bishop Gordon:—

(To the Editor of the Jamaica Post.)

Sir,—It was with deep regret that I saw in the newspapers of yesterday and the day before, Bishop Nuttall's renewed attempt to kindle the flames of religious animosity in our peaceful community, which so signally failed, at the time when the Bedward craze began to attract public attention. He complains that the vials of wrath were poured out upon him on that occasion, but this is surely an illusion. I had

the principal say in the controversy, and I think there was nothing in the exposition of Catholic doctrine and practice that I gave, which was unworthy of a Christian Bishop. In truth the public feeling at the time in as far as I could gauge it, was rather one of painful anxiety, at seeing a man of Bishop Nuttall's standing resort to methods of less civilized days, when the Inspired Word, the message of peace and good-will to men, was used as a means of rousing the worst passions, leading to hatred and to deeds of blood.

This feeling of anxiety will be intensified I am sure by the lamentable exhibition he made before the Church of England Synod. There he not only repeated the accusations he formerly made against the Catholic Church without answering my line of argument, but he condescended to insinuate oft-refuted calumnies, as that Catholics only remained Catholics on account of their ignorance of Scripture. Just as if people did not know that if we have the Bible at all it is due to the thousands of Catholic monks and others who for centuries before printing, made it a labor of love to multiply copies of it.—Just as if it was not known that long before Luther existed, what was called the People's Bible, was extensively printed and published by the block system; and that one of the first books printed by the Catholic Gutenberg, the father of printing, properly so-called, was the Bible.—Just as if it were not known that the latest encyclical of the present Pope deals entirely with the necessity of a more accurate and assiduous study of sacred Scripture in view of the attacks of modern infidels.

Truly, it is sad to see a man so shrewd and business-like in most things as Bishop Nuttall, tell an assembly of educated men that the sure way to convert a Catholic was to give him some knowledge of Scripture supplemented by a few object lessons on certain West Indian islands, and other countries. The gigantic intellect and deep learning of men like Newman, Manning, and Hope Scott, whom Gladstone termed the flower of his generation, and hundreds of others of lesser note, principally clergymen who joined and continually are joining the Catholic Church, had surely a deeper grasp of Scripture than most others can ever hope to possess, and Bishop Nuttall could hardly think of teaching our present Secretary of State for the Colonies, the Marquess of Ripon, very much either about Scripture or certain West Indian islands, than he knows at present.

Surely if the Catholic Church were the silly mixture of fraud and superstition which Bishop Nuttall imagines it, and would have the Synod and the people of Jamaica believe, the most learned and the ablest intellects of our race would not embrace it, in the full light of modern knowledge. It would be well then if he studied the religion of the bulk of Christians more deeply, before stigmatizing it and insulting so many of the most estimable of his fellow citizens.

For my part, when I landed in the island, I announced my mission as one of peace and good-will, that no bitter word should ever cross my lips in regard to fellow Christians, and that my endeavour would always be to promote charity and what I thought for the public weal. Foremost of all amongst them, is the repressing of religious animosities, a far more deadly evil than Bedwardism, and one which it is a pleasure for me to testify, that Bishop Nuttall gave me, even although at the eleventh hour effectual aid to hold in check in the secondary schools, which are to teach our future generation.—I am etc.

CHAS. GORDON.

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## APOSTOLIC WORK IN THE ARGENTINE REPUBLIC, CHILE, AND PARAGUAY.

*Extracts from a Letter of Mr. Homs.*

BUENOS AYRES, Feb. 22, 1894.

REV. AND DEAR FATHER,

P. C.

Being in vacation I have time to tell you of the labors of our fathers. The Lord is pleased to do much good by the Conferences of St. Vincent de Paul, under the direction of Fr. Jordan. Last year they were 72; this year they come up to 120, scattered all over the Argentine Republic. Thirty-five of them are in Buenos Ayres, and the work done by them is wonderful. At the end of the year, each conference prints an account of its labors. I have read several of these publications, and I assure you they are very edifying. The members go their rounds of charity, bringing temporal aid to the needy and at the same time keep their eyes open, like faithful watch-dogs, for spiritual miseries. Whenever they know of a child to be baptized, of a couple that live in concubinage, of a hard sinner who has not gone to the sacraments for years, they give notice to the fathers, who go and do the rest. They seem to have a special grace to bring the priest to the death-bed of the worst kind of wretches, open enemies of the Church and anything holy. I could relate many cases. Yesterday one of our fathers was at the bedside of a young man of twenty-four, a quondam pupil of Ours belonging to a bad family. The doctors and the whole family were indignant when a lady, a distant relative of the dying boy, suggested the calling of a priest.

The lady, however, was not in the least disconcerted. She ran to our college, ordered a coach, and invited one of the fathers to go there. He did so, and in spite of the physicians, he induced the boy to make his confession and receive the other sacraments, thus restoring contentment to his soul. With college boys, more good is done than we can see exteriorly. A boy from my class last winter slept for a whole week on the floor for mortification. God in his mercy prevented any sickness following from it.

In Cordoba great good is done by the Exercises, which are given sometimes to entire villages. The fathers who have been there relate, that the people are wont to make disciplines out of a certain hide, with which they sometimes flagellate themselves even to blood. The saintly Fr. Corlucci does a great deal of good with his largely attended school for poor children, and his brass-band. A year ago they presented him with a horse to serve as premium at the end of the term. He raffled it among twenty who competed for it. A small boy got it and immediately galloped away amid the *vivas* of his comrades. About that time there were rumors of a revolution, so the people hearing the yells of the boys through the city were greatly alarmed thinking that the rebel mine had exploded.

At Ramos Mejia, where our scholastics spend their vacation, much good is done with catechism classes. We teach boys and girls on alternate days. The great majority of them receive no other religious instruction but this given during our vacations. On the 2nd of February, feast of our Chapel, they will make their first Communion. There is among the children a boy who was brought up in the "pampas," and had never before this heard even the name of God. He has come constantly, morning and evening, sometimes under a burning sun and wind, sometimes enveloped in clouds of dust. To-day, Sunday 27, he makes his first Communion. Our pilgrims to the mother country have just arrived here on their way to Spain.

#### CHILE.

Let us pass the Cordillera and proceed to Chile. Fabulous things are told of Fr. Mas. He gives the exercises frequently to numerous and distinguished audiences, and he seems to have a very special grace for that work. He is also particularly successful with prisoners, among whom he has organized some splendid celebrations. After one of them, an enthusiastic telegram was sent, in the name of all, to our Holy Father the Pope. In the senate of Chile there

is a senator who is an intrepid Catholic and a distinguished friend of Ours, by the name of Walker Martinez. Last year he defended the freedom of the schools in a long series of eloquent discourses. Although he did not obtain the freedom he advocated, some little concessions were made, for example, that the school-commissioners would go to the colleges for examinations, that the number of examinations would be somewhat reduced, etc. He is now demonstrating that the clergy can and should take part in politics, understanding this word in its Catholic and genuine sense.

PARAGUAY.

With regard to the Mission of Paraguay, we have the permission of V. R. Fr. General and of the president of that Republic to go there, but at present we cannot effect the opening of the mission for want of men. We have already eleven houses, five of which are colleges, and our men are less than three hundred. From the mother province few men are able to come, as it has as many colleges and residences as it can supply at present. Nevertheless we don't lose the hope of one day entering Paraguay.

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NOTES FROM BLACKWELL'S ISLAND.

*A Letter from Father Schleuter to Father Rector.*

CITY HOSPITAL,  
BLACKWELL'S ISLAND,  
July 4, 1894.

REV. AND DEAR FATHER JERGE,  
P. C.

From your experience while here you will agree with me when I say, that a priest can find on Blackwell's Island just as much solid work as he may desire. If one were able and willing to work every day for twenty-four hours, he would still be obliged to let many chances of doing solid spiritual good pass by. Both the Hospital and the Penitentiary seem to be intended by Divine Providence as a kind of Manresa. At least there can be no doubt that to have been sent to the Penitentiary, or to have been forced to come to the Hospital, proves for many, the greatest spiritual blessings they have ever received. Persons are constantly met with in the Hos-



pital and in the Penitentiary, who have never made their first Communion, not even their first Confession, or who have almost entirely forgotten what religious knowledge they may have acquired in their youth. To discover all this spiritual misery, it is indeed necessary to keep track of all who come in. I have tried to do this in the Hospital; it would be impossible to do it in the Penitentiary. I have met with only a few, who have refused to tell how long he or she has been away from confession. Having acquired this knowledge I try to induce them to make their confession. I have thus seen numerous highly edifying and consoling instances of true conversion; for since the vices which bring these people to the Island owe their existence for the most part, not so much to bad will, as to poverty and wicked surroundings, there are seldom persons met with, who have lost their faith. With very rare exceptions the patients are anxious to receive the consolations of religion. After having made their peace with God, they often linger for months without complaint, fully reconciled to the will of God, awaiting death without fear, but with consoling confidence. Many patients recover and leave the hospital so much spiritually changed and invigorated, that they bring to their families a happiness never before known. The same may be said of many who leave the Penitentiary. Thus a continued flow of spiritual blessings, coming from the Islands, irrigates the metropolis, and the conviction, that to work here means to work indirectly also for the spiritual welfare of thousands never, perhaps, to be met with, is certainly a powerful motive to keep alive hard-trying courage and zeal.

Since October, 1893, I have had evening devotions in the chapel of the Hospital. I say the rosary with those present, including the meditations of the mysteries. After the rosary follows the litany of the Blessed Virgin. Then, either a short reading or instruction. This is followed by night prayers, including examination of conscience. Although these evening-devotions take up a good deal of time this sacrifice is compensated for by the great spiritual good derived from them. Protestants and Jews as well as Catholics are present, and there can be no doubt that they are for some at least the means by which divine grace leads them to the knowledge of Holy Church.

On Monday afternoon after baptizing the babies in the Maternity-Hospital, I hear confessions in the waiting-room of the Maternity-Hospital. On the following morning I bring holy Communion to those who have confessed. All the Catholic women, even those who do not intend to go to Communion, then gather around me in the

middle-room. Before and after Communion I recite the prayers, adding some remarks as the feast of the day may suggest. I try to keep track of all Catholic women entering the Maternity-Hospital, and insist on their going to confession. Some receive holy Communion two or three times before leaving the waiting-room. I consider this a most important work, as during the last twelve months, ending June 30, 1894, no less than 230 children were baptized here. It has, besides, been noticed, that since the custom of visiting the Maternity waiting-room was introduced, quite a different spirit has been reigning there. A pious lady, who at my suggestion visits the waiting-room on Sundays, whenever possible for her to do so, had, about two years ago, the courage to hang up there two large chromos, one representing the Sacred Heart of Jesus, the other the Heart of Mary. No endeavor has ever been made to remove them, and they thus continue to bring down heavenly blessings upon the inmates. Besides, with good Catholic reading matter I provide the inmates of the waiting-room also with pious pictures. The consequence of this is, that the walls are now decorated with pious and edifying pictures instead of with profane ones. I have sent a number of the children from here to the Infant-Asylum, among them some children belonging to Protestants and Jews. Sister Irene regrets that she cannot admit as many as I can send. This is much to be deplored, since Protestants are able and only too willing to take children of Catholic parents into their asylums, which means that they will be lost for the Church. I find the distribution of good Catholic reading matter among the patients and prisoners a truly apostolic work, preventing much evil and producing a great deal of good. Happily the Superior Council of the St. Vincent de Paul Society, the Cathedral library, our own St. Francis Xavier's College, and some good friends have now for about two years enabled me to distribute every week useful Catholic reading-matter in the Hospital and in the Penitentiary. In the Penitentiary, Catholic papers, periodicals, and the like are distributed among the prisoners every Sunday when leaving the chapel. More valuable Catholic books are distributed by the librarian of the Penitentiary.

There is now a committee of gentlemen who visit the hospital every Sunday from 10 to 12 o'clock. They do this under the auspices of the Superior Council of the St. Vincent de Paul Society. Their mere presence, they being all well educated gentlemen, has a most salutary effect on the patients. Before they go to their respective wards they say their prayers in my room. They do the same after their

visit when they meet in my room to report. There is every reason to hope, that soon each women's ward will have its regular lady-visitor. This will help very much to counteract the working of Protestant missionary-ladies, who, well provided with whatever can please suffering patients, constantly visit the hospital, trying to find Catholics, whom they can induce to enter one of the many Protestant homes in New York. After such visits the Hospital is flooded with Protestant tracts and papers.

On Palm Sunday, His Grace the Archbishop of New York, confirmed 106 prisoners, and 37 persons in the Hospital. Father Gasson and Father Mulry helped me to hear the confessions of those who were to be confirmed. Many others in the Penitentiary and in the Hospital availed themselves of the chance offered to make their confession to a missionary father. On Passion Sunday, when the Confirmation was expected to take place, 152 went to holy Communion in the Penitentiary chapel. On Palm Sunday, with only a few exceptions, those who had been confirmed before Mass, received holy Communion. Among those confirmed a good number were first Communicants. The confirmation in the Hospital took place late in the afternoon, after His Grace had returned from the city. After confirmation in the chapel, His Grace, in full pontificals, followed me to the different wards and pavillion where sick persons, unable to come to church, but anxious to be confirmed, awaited him. This was a very edifying sight and brought great consolation to many. I think in future the visit of some Tertian Fathers to the Island during Lent should be made a settled part of their missionary work. Let us even hope, that the time is not distant when even a mission can be given in the Penitentiary.

On account of small-pox cases in the Hospital there were no admissions of new patients for some weeks and for five Sundays I was prevented from having service in the Penitentiary. The scare in the Penitentiary was so great, that not only no one of the Hospital was allowed near the Penitentiary, but, as some malicious tongue proclaimed, even the use of the telephone was threatened.

Allow me, before I close, to make a suggestion. The work of the Islands being confided to our Society, there should be always some fathers especially trained for this kind of work. I feel very much myself this want of such special training. The work being hard and exhausting, good health and bodily strength are necessary. Some knowledge of the different kinds of sickness, and their danger of proving fatal, is indispensable. The more lan-

guages one knows, the better. After English, German is the most necessary. After German comes Italian. French and Spanish are desirable, but less so than Polish, Bohemian, Hungarian, or Russian. I wonder whether any of our fathers has a knowledge of the Slavonian languages, or can gather courage to study them as a preparation for work on Blackwell's Island! I close with a short account of last year's work, ending June 30, 1894:—

Two hundred and thirty infants and 23 adults were baptized; 53 Protestants were received into the Church. There were 391 deaths of Catholics; of these twenty-five were converts and five baptized adults. One hundred and thirty made their first Communion; among them 85 negligent Catholics and 45 converts. Thirty-four negligent Catholics made their first confession. There were 1158 confessions *ultra annum*; 3275 particles were consecrated. This little which has been done, may give an idea of what could be done by one fully fitted for this work.

I hope Your Reverence will be satisfied with this meagre account and help me by your pious prayers.

I remain Your Reverence's

Humble Servant in Xto,

J. P. M. SCHLEUTER.

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## THE SPANISH PILGRIMS AT ROME.

*Extracts from the Letters of Fr. Francisco Falgueras to the Rev. Fr. Provincial of the Aragon Province, written during the Spanish Pilgrimage to Rome.*

ROME, April 16, 1894.

REV. AND DEAR FATHER PROVINCIAL,  
P. C.

The solemnity of the beatification of Diego de Cadiz took place yesterday morning, April 15, amid the greatest splendor. It was a grand sight to see the Vatican Basilica decorated and lighted as it was, and the magnificent ceremony, in the afternoon, unique on account of the enthusiasm shown by the Spaniards. Forty thousand tickets were distributed, and three thousand persons were added to the ten thousand pilgrims already in Rome, so that about fifty thousand of the faithful were present in St. Peter's. Though there have been more numerous gatherings since the election of Pope Leo XIII., as last year when ninety thousand were assembled, we have never seen so consoling a spectacle as that of yesterday.

No sooner had the Pope appeared, carried in his "sella gestatoria" than the most vigorous cheers burst forth, the Spaniards communicating their ardor and fervor to all the strangers, who were astounded at this sudden outburst. While the Holy Father was carried very slowly before all the pilgrims, blessing them and smiling pleasantly, they cheered, clapped their hands, and waved their handkerchiefs and hats. The enthusiasm far exceeded that of last year. I have noticed on former occasions that when the Pope descends from his chair the cheering ceases, but yesterday it was impossible to restrain the Spaniards from cheering the Pope as King of Rome, even during the recitation of the first decade of the rosary. This enthusiasm would have seemed wanting in respect, had not the strangers been aware that it came from a people who hold their faith and their allegiance to the Pope as their most precious treasures,—a people of the nation of Ferdinand and Isabella, the countrymen of Ignatius of Loyola and St. Francis Xavier. Our

pilgrims, the great majority of whom were men, wept like children. After the conclusion of the rosary, a hymn to the Blessed, the "Te Deum" etc., the Pope was about to pass a few moments in prayer before the picture of the Blessed, when the pilgrims, perceiving that all the acts of public devotion were over, began with renewed vigor to cry: "Long live the Pope, the reigning Pontiff, the King of Rome!" and so hearty were their cheers that the Sovereign Pontiff was obliged to be seated again to receive anew the expressions of love and esteem that Spain feels for the common Father of all. Everyone seemed to be imbued with the single idea of showing his allegiance and love for the chair of St. Peter. The newspapers, edited by Freemasons, said that the Spaniards seemed to be crazy, furious, even mad; and mad and furious they were against the usurpers and persecutors of the Church. It was almost impossible to restrain them from giving full scope to their feeling as they went out of the sacred edifice and along the Piazza of St. Peter. The Italian troops, policemen in civilian clothes, and even the general-in-chief of the royal troops were close at hand, in order to quell any serious disturbance, but the royal officer remained at a respectable distance as a lively struggle would have followed upon his interference with the Spaniards who were mostly all old soldiers. Finally, a Spanish soldier (who, by the by, was allowed to wear his uniform during the pilgrimage) ordered the pilgrims to give twice more three cheers for the Pope and then to stop; and the Spaniards did full justice to the order as it came from a countryman. In a few moments the Swiss Guard happened to pass by, and were received with such an outburst of enthusiasm that the Italian troops, and especially the officers, were mad with rage on seeing the contempt with which the Spaniards looked at them.

April 18. The Pope is receiving the priests to the number of two hundred at a time; and I hope that Father Goberna, Father Vincent, and Father Sanz will obtain an audience on next Thursday. His Holiness said to the priests: "The Society is necessary not only in Spain but all over the world." The Mass was said by the Pope at the main altar where the beatification of John de Avila took place. There were present, besides the ten thousand two hundred and twenty-five pilgrims, the Spanish colony and three thousand strangers. It is said that the Holy Father wept at the fervor and enthusiasm shown by these pilgrims.

April 23. The spectacle which we saw on the 15th inst. was grand and magnificent, but was equalled by the testimony that the Spaniards yesterday gave of their love and

reverence for the reigning Pontiff. There were present at the solemnity of the beatification of Diego de Cadiz, besides the four thousand Spaniards who were already in Rome, six thousand five hundred who formed the second expedition. The church was magnificently decorated and well lighted. On the main altar was the picture of the Blessed Diego de Cadiz decorated with silk and velvet, representing the two miracles approved in the Cause of Beatification. One of these was the sudden cure of a nun who came with the pilgrims. After the reading of the decree, the singing of the "Te Deum," etc., the veil was drawn aside and the picture was exposed to the veneration of the faithful. The bells announced that the solemn moment had come, that the people in the church were praying before the picture of Blessed Diego de Cadiz. Solemn Mass was then said at which the cardinals, the Spanish bishops, and the consultors of the Sacred Congregation of Rites, etc., were present. The solemnity of the morning was grand but was surpassed by that of the afternoon when there were about fifty thousand persons present. As soon as the Pope appeared he was received by the Basques, Navarros, and Catalans with a cheer that sounded as the shout on a battle-field. When the Pope came to the altar two thousand voices sang the beautiful song, "Spain ever ready to stand for Rome and its rights." Then followed cheers of "Long live the Pope!" etc.

April 24. His Holiness said Mass for the Spaniards. When Mass and thanksgiving were over and while the Pope was giving an audience to the Spanish sailors, four thousand Basques sang the hymn of St. Ignatius with such hearty feeling as to awaken the admiration of everybody. Then followed cheer upon cheer for the Pope, the King of Rome. His Holiness has granted several audiences to the Spaniards during these days. Our pilgrims leave behind them the idea that Spain is a nation where the faith is still very strong. There have been eighteen thousand six hundred Spaniards in Rome during the pilgrimage. The Italian government and Freemasonry have witnessed something they did not quite expect. The government was certainly desirous to act with the Spaniards as they had acted with the French pilgrims, but they thought wiser than to do so. When Crispi understood what would have happened in case of any interference, he had the good sense to countermand his orders, and appointed an additional number of troops and policemen, whose duty was to see that the Spaniards should not be molested. Even the newspapers of the Freemasons have changed their tune during these few days, and in the custom-houses and elsewhere the Spaniards

have been treated with a good deal of respect. One stupid fellow who had dared in the presence of the Spaniards to cry, "Down with the Pope, Three cheers for Freemasonry," received such a sound thrashing that he will remember it all the days of his life. I hope, dear father, that this pilgrimage will bring forth abundant fruit. Our Society has gained great prestige from it and the Marquis of Comillas proudly tells his many listeners, that the greater part of this undertaking and of its success is due to the Society. Ours have taken a most active interest in it, going over all Spain, animating the people to show plainly what they felt in their hearts; and the people have listened and have placed themselves under our care. Cardinal Rampolla told the Marquis of Comillas that he would like to see Father Vincent and, after the audience the cardinal visited him and thanked him in the name of the Pope for the happy success of the pilgrimage, and for all that our fathers have done, encouraging them to increase the number of working men's clubs. His Holiness also encouraged the bishops to further the same work. I remain,

Servus infimus in Xto.,

FRANCISCO FALGUERAS.

NOTE.—We publish this letter because this pilgrimage was originated by our Spanish Fathers and conducted by them, and is thus eminently a work of the Society. That our fathers did not take a more prominent part in public is due only to the fact that they desired to escape an attack from the enemies of the Society, who, even as it was, did not fail, in certain journals, to accuse us of bringing the pilgrimage about, and threatening revenge when they should have an occasion.—*Editor of the LETTERS.*

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## THREE YEARS OF A COADJUTOR BROTHER IN ALASKA.

*A Letter from Brother Thomas Power to Father R. Gleeson.*

SANTA CLARA COLLEGE,  
Dec. 20, 1893.

REV. AND DEAR FATHER GLEESON,

P. C.

Here I am back again in Santa Clara having left Alaska on October the 16th, 1893. When we parted—you for Woodstock and I for Alaska—I had promised to send you a few lines from this remote part of the world, but for one reason or another I have been unable to do so. However, acting up to the old saying, "better late than never," I at last send you this my rather tardy letter.

### TRAVELLING BY SEA.

Let me begin by giving you an idea of how we travel and carry our freight by sea to our different stations. You must know, first, that our steamer is too small to allow us to stow away all our freight in it. What then do we do? Why we place our freight on three or four barges the largest of which carries not less than twenty-five tons and thus tow it along to our various stations. Our little steamer is quite equal to the task; for it bears within its oaken ribs the force of two powerful engines. This is the self-same steamer of which Fr. Superior ordered me to be captain and chief-engineer, with one of the natives as my assistant. I have been running her now for three summers and, thanks to Divine Providence, without meeting with any fatal accident. Of course, when we set forth with our freight for the different stations on the Yukon we first make certain that we shall have fine weather during our journey; since eighty miles of the stormy Behring Sea lie between St. Michael's and the mouth of the Yukon. The town of St. Michael's, the starting point of our journey, is on the north side of the St. Michael's Island, and when you leave for the Yukon you steam out of the harbor westward. You continue in this direction for a distance of about three miles. Here you

round a rocky point with Egg Island on your right and make straight for the south end of the Island. You must now pass through a narrow and crooked strait which separates Steward's Island from St. Michael's. There is a strong current running through this neck of water and in consequence you must steam through very slowly and carefully, the more so as there is a large number of sunken rocks on both sides of the strait. Here a few years ago the steamer "Arctic" was lost, and her loss brought great hardship to the miners, living two thousand miles up the Yukon, on account of the scarcity of provisions following upon that disaster. No doubt, you have heard or read how these poor fellows had to make their way down the river to get something to eat, scattering themselves here and there along the banks of the Yukon; how good Fr. Ragaru at Nulato shared with them his scanty provisions; how he was afterwards forced to make a long trip to St. Michael's to procure a little for himself; and how ingratitude was the payment he received from some of these miners. Many of them came down as far as St. Michael's, demanded food from the agent and got it in short order. I am told that quite a number of them never paid the company for what they had received from it.

But I am wandering away from my subject. To come back then, I suppose that you have safely passed through this narrow and dangerous strait, and that your course is now due south over the broad bosom of Behring Sea. Cape Romansoff can now be seen far ahead on the port bow. It looms up like a big island, but on nearer approach you will soon see its junction with the mainland. Now is the time that the fireman has to work. The throttle is kept wide open as we are all in a hurry to cross as speedily as possible this treacherous piece of water. If a western wind rises you may expect a pretty good shaking up and if it blows quite stiffly you will soon see the white-capped waves rolling aboard. Sometimes, but with great risk of losing all, seafarers attempt to put into a little village called Pikkimiklik, half-way across; but if the tide is out, it is safer by far to remain on the high sea and take your chances than cross a shallow bar under the guidance, as is too often the case, of a pilot ignorant of the channel. Let me add here, in passing, that Father Judge and I had a close call in this same place. We have now reached the mouth of the Yukon, and if it be low water we must wait till the tide comes in before attempting to cross the bar. Whilst waiting you cannot help noticing how the coast, as far as the eye can see, is covered with driftwood which has been carried down by the Yukon. After entering the river and sailing a few

miles up stream, you reach the little village, Cutlic. It is the first stopping station on our way up, and here our fathers coming down from the coast leave seal-oil, skins, etc., to be sent to our residence on the Yukon. On my way up from St. Michael's these are taken aboard and carried to their respective destinations. Here also the river steamers stop to clean their boilers and tighten up their journals preparatory to their battling against the swift and mighty Yukon. There is a Russian trader in this village by the name of Kumkoff. He has a sailing boat of his own and goes every year to St. Michael's for his own goods. I once towed him across the sea, and ever since, on my coming to the village, he makes me a present of geese, ducks and fish.

#### THE YUKON AND ITS FLEET.

The course of the Yukon, as every native knows, is very tortuous and abounds in islands and sloughs without number. The right bank of the river is mountainous whilst its left is flat and low; both banks are heavily wooded till within a few miles off the coast. Speaking of the crookedness of the river reminds me of a saying in vogue with the people of Alaska. Whenever one of them wishes to speak mockingly of a thing that is anything but straight he is accustomed to say, "straight like the Yukon." The current of this river is very swift averaging three or four miles an hour and in some places flowing as fast as six miles an hour. If you were to judge the speed of your vessel from the way in which the engines were working, and from the water rushing by her sides, you would imagine you were making very great progress, but, taking a mark on the opposite bank and judging by that, you will soon be undeceived as to your imaginary speed. Many a minute have I spent at the engine-door enjoying in this way my own deception.

There are eight steamers plying on the river. Two of them—the Arctic and the Yukon—belong to the Alaska Commercial Co.; one known as the P. B. Ware belongs to the North American Trading Co.; and three others—the Explorer, New Racquet and Cora—are owned by different traders. The remaining two, St. Michael and Challenge, are our own. The St. Michael, as you have already learned, is a river boat, whilst the Challenge is an ocean steam-schooner which Fr. Tosi has bought for the purpose of tending to the coast stations. Some of the boats just named make three trips to St. Michael's but ours make but two.

## AN ACCIDENT—RECOURSE TO ST. JOSEPH.

An engineer in this remote part of the world has to be extremely careful in his use of hammer and chisel, for on meeting with a breakage he must do his own repairing as best he can with his limited supply of fittings and tools. Up here we have no foundries, no machine-shops, no blacksmith's shops, and no hardware stores. The nearest of these are but three thousand miles away. Last winter I was obliged to make a trip of over a thousand miles, with my dogs and two Indians, to get a fitting for the main steam pipe that had been broken shortly after my pilot had run me on a bar. Here my steamer was forced to remain all winter given up by everyone as lost. But the power of St. Joseph is not weaker up here in Alaska than it is in less rough and less wild parts of the world. Fortunately I had in my engine-room a statue of St. Joseph, given me by Sister Superior Mary Stephen. At its feet some Indian boys and myself made novenas and daily said many prayers begging the saint to save our steamer—which was so necessary to the mission—from being crushed to pieces by the floating ice. St. Joseph heard our prayers. It is true we got an awful shaking up when the ice struck our steamer for the last time, tossing it up on the bank and in among the trees, but St. Joseph again came to our assistance and brought us out of danger. After the ice had cleared away I steamed up the Yukon to Nulato. Here Fr. Ragaru said a Mass of thanksgiving to St. Joseph for our deliverance. The good father had prayed long and hard for our safety whilst dangers were threatening us from all sides. Fr. Judge and Br. Giordano also helped us with their fervent prayers. Gratitude forces me to say again that St. Joseph is doing a great deal for our Mission.

## TRAVELLING WITH DOGS AND SLEIGHS.

Concerning our mode of travelling with dogs and sleighs and the difficulties entailed in such journeys, Fr. Barnum has given full information in his letter to Fr. Richards. But it is clear from his letter that the dogs of his pack took kindly to him, and in consequence he was able to handle them without much danger. I myself, however, have not been always so successful, and as long as I live I will remember the close call I had on the 10th of February, 1893, whilst journeying from Nulato to Kozyrevsky with a pack of strange dogs. On starting Fr. Ragaru had instructed

the Indians not to go far from the sleigh so that in case of any mishap—such as, the entanglement of the dogs in the harness, or a breakage of it or even the sleigh's capsizing—they would be within hearing distance and come quickly to my assistance. But on the day above mentioned the snow was soft, and I told the two Indians that were with me to go ahead and beat down a trail for the dogs whilst I myself would take care of the sleigh. In a short time the Indians were far ahead and out of hearing. As ill-fortune would have it, the dogs all of a sudden got very much entangled in their harness. I naturally attempted to free them but quickly learned that they were not to be handled by a greenhorn like myself. Now I confess to a little weakness in the knees when standing in front of a steam-boiler about to explode at any moment, but, on this occasion, I believe I shook all over. It was, however, but for a moment. I took in the situation immediately and clearly saw my danger; besides, I was greatly handicapped on account of my snow-shoes, and to fall down meant to be torn to pieces. This was the state of the question, and what was I to do? In fact, to make matters still more interesting, my good stout stick was thirty feet away at the end of the sleigh. Well, I passed down amongst them as coolly and as friendly as possible, using all the while my best Eskimo Blarney. On reaching the end of the sleigh I stood for an instant, the coward within me having the upper-hand. But it was only for an instant. Whether or no it was the thought of how base it was for an engineer and an Irishman, and a Jesuit at that, to fly from danger, I cannot say: still I felt my blood getting warm. I was now ready for a fight and the coward within me—that had been running things rather high but a moment before—I cast out of me. Meanwhile the glaring eyes of the fierce pack were fixed on me, closely watching me as I fastened well my snow-shoes and took a firmer hold of my stick. My next step was to walk boldly up to the leader which was sitting down and facing me. He, too, looked as if he was ready for a fight. Between him and the rest of the pack were but about five feet of rope. Stooping down and watching him closely for fear of his jumping on me unawares, I took hold of the rope. The rope once in my hand I jerked him towards me and at the same time dealt him a severe blow with my stick. We had a sharp struggle for a few moments and then he veered to one side. I followed him up till he was thoroughly convinced that it was I who was running the sleigh. When I had convinced the leader of my superiority the other brutes quietly gave in their vote for a blind obedience to my future wishes. Now that things

had quieted down and I had time to take in leisurely the whole affair, I saw that I had failed to take one necessary precaution before commencing the fight, and that was in the very beginning to have thrown my sleigh on its side. For if they had got the best of me in the fight, and it had been possible for me to get away from them, they could not have caught me on account of the resistance offered by the sleigh whilst on its side.

#### FEROCITY OF THE DOGS.

Though a child can scare one of these creatures when it is separated from the pack, when they are together even a man has good reason to fear them.

In the winter of 1891, I saved a little girl from being killed by them. It happened in this way. Two boys were bringing water on a sleigh to the Sisters' house. When they were coming down from the rear end of the house this little girl of whom I have spoken was coming around from the front of the house. On seeing the dogs she turned round and ran away. The dogs at once made after her—the boys losing all control of them. The little girl ran around a wood-pile, but before she could reach a place of safety they downed her and began to tear her to pieces. It happened that just then the door of my work-shop was open, and as good luck would have it, I was looking in that direction. I saw that the child could not escape the dogs. I, therefore, ran out of my shop as fast as I could, picking up a stick on my way. On reaching the spot a truly sickening sight lay before me. The whole band of curs, or rather as many of them as could get at the child, were literally devouring her. I jumped into the midst of them and laid my stick on them hot and heavy till I scattered the devils right and left. I myself was on the point of being thrown down by their harness as they rushed aside. I then picked up the poor little girl and carried her into the house, where Fr. Tosi cared for her for a long while before he succeeded in bringing her out of danger. These animals are very destructive. In the winter of 1892 we lost all our sheep which had been devoured by them.

These same brutes nearly finished our best Jersey cow and later on they brought the Sisters to grief by killing off their excellent breed of Maltese cats. Neither did they spare Fr. Superior's pet, a large grey cat, and this is the tale of its awful fate. It was a pleasant summer afternoon and Fr. Superior had both door and window open when in walked poor puss placing herself at full length on the sill of

the open window. She, unaware of what was about to happen, carelessly allowed her tail to hang gracefully out from the window. The hungry dogs seeing the wriggling tail, crawled up towards it, grabbed it in the twinkling of an eye and before Fr. Superior could give any aid to his unfortunate pet tore her limb from limb.

#### THE REINDEER.

It would be a great blessing if these wolf-dogs could be replaced by other beasts of burden. This is the almost universal opinion in Alaska and our Government in consequence has now a herd of reindeer at Port Clarence. They were brought here from Siberia by Capt. Healy of the U. S. S. "Bear," and it is the intention of the officials to stock the country with them. All, however, who are capable of giving an opinion on the matter, say that the enterprise cannot prove successful unless the government appoints an officer to bring about the extermination of the dogs. The reason is plain. For otherwise the deer in a short time would be killed off by these ferocious animals. The reindeer at Port Clarence will—if I am not mistaken—be distributed this year, and fifty of them have been kindly promised our mission by the government. If Divine Providence would favor the introduction of these animals into this part of the world, the poor Eskimo people would thereby be benefitted in various ways. For the reindeer is not only a beast of burden and easily acclimatized, but its flesh can be eaten, its skin can be used for clothing, and last, but not least, it is self-supporting, subsisting as it does on the short vegetation that lies buried under the snow.

#### TRIALS WITH OTHER DOGS.

It is impossible to have other dogs than the native ones to do any good in Alaska. My little experience in the matter has been this. You know that I brought with me from San Francisco two fine Newfoundland pups, hoping to better matters by crossing them with the Alaskan dogs. The fact of the matter is that the poor little creatures died shortly after their arrival on account of the severity of the climate. Again when Fr. Robaut joined me at Kozyrevsky as I was on my way to the coast, he had with him five dogs that had been sired by Jack, the large Newfoundland which Br. Cunningham had brought along with him from San Francisco to Alaska. From Kozyrevsky we had to make a severe and bitter journey to our house on the Keni-

lic. During the afternoon of the day of our arrival at home, one of the dogs dropped apparently dead but on closer examination the poor beast proved to have but fainted. The kind father, in consequence, put him on the sleigh hoping to bring him to, on our reaching the village. The unfortunate creature shortly after rolled off the sleigh and was left behind. Strange to say he came to of himself and followed us to the house. After receiving a good supper he was now supposed to be all right, but three days later he, together with others of the same breed, died on account of the sufferings and hardships they had met with on the journey. This was, at least for us, proof enough that neither the dogs brought into Alaska nor their offspring could thrive in these cold regions. The native dogs on the contrary seem to be proof against the severity of the climate and can work even for days without eating. Wherefore, if you are caught in a snow-storm and have but a limited supply of fish for your dogs, you will soon learn what an immense gain all this will prove for you.

#### A SEVERE JOURNEY.

I have already mentioned that the journey of Fr. Robaut and myself to our house on the Kenilic was a pretty severe one. We in fact for three whole days were lost in a blinding snow-storm. On the first day our guide, after we had crossed the Yukon, mistook a big slough for the Kenilic River and led us out of our way. We had to travel all that day to no purpose, and on the next our guide got so bewildered that he was unable to recognize any part of the country. So there was nothing left for us to do but to retrace our steps. Some of the dogs were now getting very weak and could not last much longer. Our guide, you must know, on setting out had told us that we should strike a village every night. In consequence, we had not carried away with us more than a day's provisions for the dogs—some eighteen in number. After a consultation on what was to be done, Fr. Robaut thought it best to let the dogs rest in the middle of the frozen Yukon, and for the four of us—the father himself, I, and the two Indians—to go off in different directions in search of some signs of the Kenilic River. Though it was then snowing, still it was very cold. After a long and fruitless search we all but one returned to the sleigh. In great anxiety, and tired as I was, I went out again to find the lost Indian. After quite a little tramp through the snow I at last found him and ordered him back to the sleigh. As soon as we reached it the poor fellow sat



down on it and began to cry like a big baby. He accused me of being the cause of all his trouble, having brought him so far from his home and his people. I tried to encourage him by saying that our provisions would last three or four days more and that probably before that time was up we should reach a village. These Indians are overgrown children. They have neither pluck nor energy and in an emergency they are of no mortal use whatsoever. It was now 12 o'clock and getting quite dark. Though we had travelled a good deal in the morning still not one of us was hungry. We, however, took a lunch as we stood round our sleigh. It consisted of a cracker apiece and a little dried salmon, and those that felt thirsty took off their gloves and seizing a handful of snow swallowed it. Lunch over, Fr. Robaut and I fell to our prayers. The father promised that on our coming out of danger he would say Masses for the souls in purgatory, and I myself promised to offer my communions and rosaries in honor of St. Joseph. After our prayers we naturally commenced to consider again our dangerous situation, and whilst doing so the thought came to both of us that we ought to tie the dogs to the sleigh, so that if the worst came to the worst and we should become weak and helpless, the dogs could not attack us. We, however, concluded to do this a little later on. But it was worse than useless to stand there in the frozen snow and do nothing save idly think over our sad lot.

Now there were on both sides of us large sloughs which surely emptied into the Yukon, but which one of them had we crossed the day before was what puzzled us. For we had passed over it during a dark snow-storm and all our tracks had been filled in by the fallen snow. We all struck out on a second search and with strict orders to keep in sight of each other; but not a trace of the tracks we had made in the snow the day before could be found. Neither had we our compass with us—a loss we now regretted. Still with the energy of despair we continued the search, when all of a sudden one of us cried out, "Here is the place where we passed." It was a small hard ridge of frozen snow which, on account of its height, was exposed to the winds. We had crossed it at right-angles and the fresh snow which had fallen on our tracks was blown out of the cuts that had been made by the runners of the sleigh. This discovery took an immense load from the hearts of all, and in gratitude to Divine Providence for this little clew to our whereabouts, we immediately turned our eyes heavenward and heartily thanked our kind Father above. We then turned back and travelled down along the left bank of the

Yukon till we accidentally struck upon an Indian village. Here to our disappointment we found that all the Indians had left long since for their winter-quarters and had brought their food along with them. We searched their kaskas, barraboras and cabins, hoping to find something eatable. Nothing, however, was to be found save the bones, heads and skins of fish lying scattered on the ground. These we gathered up and gave to our dogs. It was but little, it is true, yet that little was better than nothing. Our guide now gave us to understand that he knew where we were. I had my doubts about it, since, even whilst he talked, he was anxiously looking about him in all directions. Still, we followed him out of the village and travelled on as he directed until it was time to camp for the night. That night, uneasy as we were, we all slept soundly.

On the following morning our guide again undertook to enlighten us as to our whereabouts. After telling us all he thought he knew about it, he wound up by saying that we had better return since in his opinion we had descended too far. So in all obedience back we went and travelled till noon when we came to a place which seemed familiar to me. I, in fact, took it to be the very spot where some months before I had wooded my steamer. The guide and I were now ahead of the teams and, as he acted as runner all morning, he fell back to rest a little and I went ahead to take his place. Just as I got abreast of the mouth of a little tributary I made signs to him to halt on reaching it. I myself descended the stream for a distance to see if I could find any landmarks that might prove familiar to me. This was no easy task. For, one on seeing the country in summer and then again in winter, would hardly imagine that he had twice seen the same place. However, on a close examination it proved to be the identical spot I took it to be. We all now felt exceedingly happy. We tarried here for a while, made a little fire and prepared tea, which we drank as we lunched. After somewhat satisfying in this way the cravings of hunger, we pulled our dogs into line and made for an Indian village which we knew to be not far distant, and which we reached that night. Here we took supper and gave our wearied dogs something to eat. Afterwards we thawed out our frozen garments before the fire; we then threw ourselves upon the ground to rest for the night and slept soundly. The next morning we awoke at the usual hour, and after breakfasting set out for another day's hard tramp through long stretches of tundra and over many a frozen stream, whose steep banks we climbed with great difficulty. The day was very cold; but still we had our

fun ; and a good laugh, you know, ever helps to warm a poor fellow. Whenever we came to a high bank all hands helped the dogs to make the ascent. Then it was that for some reason or other the dogs, or even one of ourselves, would stop pulling just as we reached the top, and man and dog would, swifter than thought, roll back to the river's edge and lie there a confused and disordered mass. How true it is that necessity is the mother of invention ! After we had met with a few such mishaps, one of us called our attention to the fact that some rope lay in the back of our sleigh, and that perhaps we might make use of it to help ourselves in these emergencies. He proposed to tie one end of the rope to the dog that was first on the bank and the other to some fixed object close by, where one of us should keep the rope from slacking as the sleigh advanced. I must say that the plan worked quite successfully. At last we reached a little village by the name of Troshagamutt, and here we bargained for a new guide. Our first one was a stupid young fellow ; and were it not that he was a brother-in-law of the captain of the steamer "Yukon"—a kind man who had favored me in many ways, and whose team I now had with me, I would have immediately sent him back to Andreffski.

On Feb. 28 we reached the residence of Fr. Superior. There I remained for a day or two with Fr. Treca, who was acting as Fr. Superior during Fr. Tosi's absence. Good Fr. Treca, who, by the way, is one of the most able and zealous missionaries in Alaska, treated me very kindly, and would have kept me much longer had I not been forced to return home at once on account of all the work to be done on the steamer. It was with great reluctance that he allowed me to return home as soon as I did. Fr. Robaut, however, since he intended to make a trip down the coast, remained behind. On my way home I found the snow soft and deep, and in consequence made very slow progress. I afterwards had the pleasure of hearing that I left behind me a good trail for Fr. Treca, who followed me a little later, on a visit to Kozyrevsky.

#### WORK OF OUR BROTHERS.

I now wish to write a few lines to you about Ours and their doings in Alaska. To begin with good Br. Negro, I would have you know that he is the farmer at Kozyrevsky, and is yearly enlarging his farm. He understands his business thoroughly, and spares neither time nor labor to raise an abundant crop of potatoes and vegetables. If he will

have this year what he calls a good summer, he expects to get a supply of vegetables sufficient to serve daily for table use throughout the year. I would add, that if there be a man in all Alaska who can dig a potatoe or a turnip out of a piece of frozen ground, Br. Negro is certainly that man. He is not only a good farmer but also a first-rate mechanic.

I lived with Br. Giordano during the winter of 1892 at Nulato. He speaks well the Nulato dialect, though the fathers say that this dialect is the hardest of all the Eskimo dialects to learn. He is a first-class baker, and Mrs. Healy in speaking of him freely acknowledged that he excelled her and her servant-girl in making bread. He is also a great hunter. On Sundays he often took me out hunting, but I never told him how nervous I felt on these occasions, fearing as I did to run unawares upon a stray bear or two. My duty in these hunts was simple enough; it was to hold the gloves of the brother when he had to use his firearms.

Br. Rosati, though his health is not good, works very hard. For a year I had him with me on the steamer and no matter how stormy or dangerous the voyage I always relied on his prayers for a safe journey.

Br. Cunningham is the best house-builder in all Alaska. It is true it takes him a little longer to build a house than it would take most other mechanics, yet, once built, you could rest assured of having it good and strong and comfortable. Now and then he gets somewhat tangled up with the Eskimo language but it is only to make matters more interesting. This winter he will have a good assistant in the person of Br. Twohig who is, I believe, a very handy man. I saw him but for a short while. I was then bringing him to his destination just before I left Alaska.

Fr. Tosi, on his return from Europe last year, brought along with him another very good young brother named Marchesi—a strong man and a hard worker. Br. Sullivan also came up to Alaska with them. He is from Georgetown and probably known to you. I had been waiting these past three summers for such a brother but enjoyed the pleasure of his assistance only a few weeks before I returned to San Francisco. I hope we shall be together again. He is good blacksmith and an engineer of no mean ability. I, however, regret very much that the brother had not secured his engineer's license before going there as the Government is very strict in this matter. We now have, as I have already written, two steamers with which to attend to the Mission and there is, therefore, a great deal of work ahead for Br. Sullivan and myself. Our engines, besides, need a general over-hauling; a saw-mill will have to be set up; and

a thousand other odd jobs to be attended to. Of course with St. Joseph's help we can accomplish all these things and a great many more. St. Joseph has brought me out of so many dangers and difficulties that it would be for me the height of ingratitude to doubt of his protection and help in the future.

FATHER BARNUM.

Fr. Barnum, of whom also I wish to write to you, is doing in Alaska an immense amount of work for the glory of God. As he has already said in his letter, he will have to travel much this year. Probably by the end of the winter he will have gone as far as Mining Camp at Forty Mile Creek, where he will find himself a good distance within the Arctic Zone. The need of a missionary in that out-of-the-way corner of the world is indeed very great, and no better one than good Fr. Barnum could be sent there. His ways are very taking and one cannot come in contact with him without loving him. He is not only a good missionary but an excellent scientist. Wherever he goes he maps out the country with great care and correctness. You must know that the Government maps are not safe guides to follow in a journey through Alaska. He has made a map of the coast from Cape Vancouver to St. Michael's. He has also made some fine maps of the Yukon with its tributaries, and gives on them the exact distances between it and the different places he has visited in the interior. Besides all this he has written up some exhaustive descriptions of the country and its resources. If any adventuresome tourist would wish to travel the country that Fr. Barnum has been over, he would do well to secure one of the father's maps for his sure guidance in his travels. Neither is his work on the country limited to paper. He has, in truth, rendered an important service to all who travel from Kozyrevsky to Kuskokwim by cutting a trail across the mountains that lie between these stations. This trail is now known as "Barnum's Pass."

In August of last year I brought up to Islato Rev. Fathers Treca, Barnum, Ragaru, Robaut and two Sisters together with a workman and some children from the school. Islato is the village where Archbishop Seghers was murdered. We went there to erect a memorial cross on the spot where he gave back to his Creator his pure soul. As Fr. Barnum has written in his last letter a full account of this little pilgrimage to honor the saintly archbishop, there is no need of my writing any details about it. Let me add, however, that I had the happiness of serving the first Mass

said on this consecrated spot. I wish I were able to describe the thoughts and feelings which I experienced whilst I was kneeling on that holy ground. I prayed not only for him but also to him.

#### JACK FROST.

No doubt you have learned from your readings what sort of a country is Alaska wherein our good fathers and brothers are laboring for the salvation of souls. It is useless for me to say that it is a very cold country; it is in fact treacherously cold. Hence, no one there travels without a companion lest he be frozen to death before he reaches the end of his journey. Each watches the other closely, and at the first sign of unusual whiteness on the nose or cheeks warns his companion, who at once seizes a handful of snow and vigorously rubs the frost-bitten member. This is by no means pleasant, and by the time the blood is again circulating freely the hands are almost frozen with the cold. However, on again covering them with the fur gloves they will soon become delightfully warm. It is no uncommon sight to see men, women and children with large scars on their cheeks, sure marks of the rude treatment they have received at the hands of Jack Frost. Last winter I myself was nipped by the frost three times; once, through imprudence. I had been for some time running behind the sleigh and felt very warm. For this reason I ran up to the sleigh and sat upon it. Then throwing back the hood of my parki, I had ridden in this way but a few minutes, when my Indian companion suddenly yelled at the dogs to halt, and turning to me said; "My God, you are frozen." I, at once, jumped from the sleigh, grasped a handful of snow, and after a few minutes of hard rubbing was again all right. From this little accident, however, I learned the salutary lesson never, even when warm, to uncover my head in the open air.

#### JOURNEY HOMEWARD—CAPTAIN HEALY'S BRAVERY.

And now, my dear Father in Christ, this is all I have, at present, to tell you concerning my three years of missionary life in Alaska. I will only add a few words about my journey home. I travelled with Capt. Healy from St. Michael's to Unalaska. The captain is a brave and fearless man and a prudent navigator. More than once has he received the public thanks of Congress for his deeds of bravery and heroism in saving human lives. There is, in my opinion, no living captain who has snatched more human

beings from a watery grave than he has. His great prudence and courage make one, when aboard a ship under his command, feel secure from all danger. Equal to the courage of the good old captain is his kindness of heart. All the Indians along the coast of Alaska and on its various islands love him. He in turn loves them and does all in his power to assist them, often relieving their wants, even at his own expense. The captain's wife, Mrs. Healy, this year made the trip with her husband. She is a very practical Catholic lady, and accomplishes much good wherever she goes.

Mrs. Thornton, the wife of the poor missionary, who was murdered at Cape Prince of Wales, was also on board. She came down on the "Bear" as far as Unalaska. In a conversation with her, I learned a few particulars following this sad affair. She told me that, during the night on which her husband was killed, she went to the Indians with presents in her hands, and in all fear offered them to the people. These they would not take, telling her not to have the least fear, as they did not wish to injure her. They also said to her that they themselves had nothing to do with the murder, but that all the blame should be laid on the three bad boys, whom the missionary had, for some time, been teaching. I think they were telling the truth, for the Indians themselves brought two of the boys—the third having escaped—to the spot where lay the dead body of the missionary, and killed them right there. Still, since Capt. Healy was abreast of the cape that day, and as the Indians undoubtedly saw the cutter, and knew that the captain would land in a few days and make them account for the murderous deed, there are some who think that his presence more than anything else is the reason for such prompt retribution on the part of the Indians.

#### SAINT LAWRENCE'S ISLAND.

The U. S. S. "Bear" first touched land at St. Lawrence's Island. Capt. Warren and two other men from San Francisco were then on the island, intending to winter there. It was also their intention to establish in this same place a whaling-station, and to hunt the walrus and the bear. They were, however, a little nervous about the Indians, and, in consequence, begged Capt. Healy to speak to the Indians in their favor, so that they might gain the good-will of the savages. The captain immediately ordered the Indians to stand around, as he wished to speak to them. When all were quiet, he told them that these three men—here he

pointed to Capt. Warren and his companions—who were “all the same as his brothers,” intended to live with them during the winter. He added, that he wanted them to be kind to his friends, and not to injure nor trouble them in any way. If they did not obey his wishes on this point, he threatened them with punishment on his return next year. The chief, when the captain finished, spoke for his tribe, and promised that he and his people would not injure the captain’s friends, but would live with them in all brotherly love. At the end of the conference Capt. Warren thanked Capt. Healy for the favor he had just done him, and said that their only danger now lay in the Indians getting whiskey from the whalers, who were accustomed to stop here on their way down from the Arctic Ocean.—This is the island where, a few years ago, the whole village was devoured by polar bears. There were a few whites at the time on the island; these made their escape on a raft, but only one of them was ever again heard of.

Rev. Sheldon Jackson, the Government Inspector of Schools for Alaska, under President Harrison, had lumber, with which it was his intention to build a school-house, sent from San Francisco up to this same village. The school-house has been built, but its doors are closed; for the simple reason that he has not been able to get teachers of his own denomination, who would be willing to brave the danger of either being devoured by the bears, or killed by the Indians. Capt. Healy said, in joke, that I should take the position. I replied, in all seriousness, that if I were able, and I had the necessary permission of my superiors, I would not hesitate an instant to do so.

#### SAINT GEORGE’S ISLAND.

From St. Lawrence’s we sailed to St. George’s Island, and though there is deep water here, even up to the very shore, yet, as there was a big swell on the water, Capt. Healy anchored some distance out at sea. He did not dare to send a boat ashore that day, since there was a heavy surf on the beach. Now it happened that shortly before our arrival a United States war-ship had left on the island a lieutenant, together with some marines, to look out for poachers. The lieutenant, as soon as he saw the “Bear” had anchored, began to communicate with the captain by means of flags, run up and down a tall flag-staff. He was answered by Capt. Healy with similar flags, hoisted and lowered on one of the masts. I was desirous to know what they were communicating to each other by means of these various and



colored flags, and, accordingly, politely asked the captain for a little information, which he readily gave me. He said that he had informed those on land that it was too rough to come off, but that he would come as soon as there was a calm. He had also invited the lieutenant to dinner. In the evening, however, the lieutenant with a doctor and the crew attempted to come on board. He succeeded, but his return nearly cost him and his men their lives. For, when they were returning, it was growing dark, and not seeing their way ahead, they ran on a rock, which threw the men out of their boat and broke it. They were in the water for a long time before they were rescued.

The next day we buried a man from the "Bear." He was a Mexican sailor, whom Capt. Healy took from a whaling-vessel when he was in the Arctic Ocean. I went many times to see this poor fellow, prayed with him and got him to recite the act of contrition with me. He had not been to confession for a number of years, but he would have gone if he had had the opportunity. I gave him a rosary, a pair of scapulars, and a medal of the Blessed Virgin Mary. Mrs. Healy was very kind to him, and ordered the steward to give him all that he needed. He was resigned to the holy will of God, and died, as I hope, a good death.

#### SAINT PAUL'S ISLAND.

From here we went to the island of St. Paul. Thousands of seals could be seen on the island and in the water, and their bellowing could be heard far away from the shore. Our coming to the island happened to be just at the time when these creatures were leaving for—the Lord knows where.

There are two places on this island at which one can safely land. As the cruiser approached the island the captain was closely eyeing these two stations; for at each one of them there is a flag-staff, from which those on land are wont to float a flag, if they deem a safe landing to be possible. Though there was then a big surf on the beach, Capt. Healy ordered Lieutenant Jarvis to man a boat and bring to land Lieutenant Boulanger with a few men, who were to guard the island till Capt. Healy called for them in November. There were many dead seals on the beach, and the smell coming from their putrefied bodies was intolerable.

No Catholic priest lives on any of the islands of Alaska; Russian priests, on the contrary, are to be found on nearly

all of them. The fact of the matter is that you find a Catholic priest at Juncan, and no other till you meet Fr. Treca at Cape Vancouver, in Behring Sea.

HOME.

When I reached Unalaska I left Capt. Healy and boarded the "Bertha" of the Alaska Commercial Co. She first sailed to Kodiak Island for a cargo, and thence to Nanaimo. From Nanaimo I travelled to Spokane to see Fr. Van Gorp, and finally from there I journeyed to San Francisco.

I am once again in California, yet my heart is in Alaska, and I long and pray for the speedy coming of the day when my superiors will permit me to return to that beloved mission. I earnestly beseech you, my dear Father Gleeson, to pray to St. Joseph for the happy fulfilment of this earnest desire of my soul. I myself in turn will never forget you in my poor prayers, such as they are. From your loving brother in the Sacred Heart of Jesus,

THOMAS POWER, S. J.

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## BOOKS OF INTEREST TO OURS.

### RECENT PUBLICATIONS.

*De Divinis Scripturis earumque Interpretatione brevis Institutio.* Auctore P. ALOISIO SENEPIN, S. J., Script. Sacr. et ling. Hebr. in Collégio S. Davidis Moldensi Professore. Apud Delhomme et Briguët, Lyon, Avenue de l'Archeveche, 3 ; Paris, rue de l'Abbaye 13. 1893.

Father Senepin himself gives us the history of the little volume of 212 pages that bears the foregoing title. He first intended to explain the rules of Hermeneutics and preface them by what he calls bibliographical information. But on second thought, he preferred to add a summary treatise on the human and divine authority of Sacred Scripture, and as it seems on Scripture Archæology. Without entering upon an examination of the reasons that induced the author to adopt this method, we may give the reader a pretty accurate idea of the work by referring to the single headings under the four divisions. The bibliography treats of the names of Sacred Scripture, its books and their respective contents, division and authors ; then it considers the primitive text, the versions, the autographs and apographs and the division into chapters and verses. In the second part the learned author treats first of the historical authority of Sacred Scripture in general, then of that of the Gospels and Pentateuch in particular. In the third part we find first a treatise on Inspiration, then on the Canon and the Vulgate. The third part of the little work treats of Hermeneutics ; after some preliminary sections, the author gives the different senses [sensus] in which Sacred Scripture may be taken, then he considers the literal, the typical and the accommodation sense in particular, and adds the rules of interpretation. Finally, in the fourth part, we have the necessary archæological information : geography, chronology, sacred places, times, persons, objects, judicial trials and punishments, the family, dress, food, money and measures of the Hebrews form the various heads of this part. The book is followed by an appendix containing chronological tables of the kings of Juda and Israel, of the genealogy of the Macchabees and of Herod's family. Anyone, even slightly acquainted with the vast mass of erudition that is suggested by the various questions touched upon in this book, must admire the skill and method with which the author has accomplished his difficult task of compiling knowledge. If the work be adopted as a text-book of the Introduction to Sacred Scripture, it will leave the Professor time to explain a large part of the sacred text itself.

*S. Thomæ Aquinatis Doctrina Sincera de Unione Hypostatica Verbi Dei cum Humanitate amplissime declarata.* Auctore J. B. TERRIEN, S. J., in Catholico Instituto Parisiensi S. Theologiæ Professore. Parisiis: P. Lethielleux, 1894.

Although a correct understanding of the terms "nature" and "person" together with their mutual relation, leaves no uncertainty as to the true meaning of the Catholic doctrine of the Hypostatic Union, there are several important dogmatic truths which explain the manner of it or flow from it, and these have agitated the schoolmen and theologians unto our own times. Father Terrien confines himself altogether to one of these truths, the question of the substance of the Hypostatic Union, if we may so apply the term in English. It is, of course, the test-link of the dogmatic hypothesis for explaining the mystery of the Incarnation. To insure a safe basis for his argument the author enters into the most careful analysis of his terms. This necessitates many philosophical definitions with their respective "rationale" in which the Angelic Doctor is made not only the basis of authority, but the actual interpreter of the definitions to be found in his own works. "Esse," "ens," "existere in se," "subsistere," "subsistentia," "substantia," "accidens" are carefully distinguished. The method of distinguishing between "essentia" and "existentia" is subjected to close scrutiny by applying the teaching of St. Thomas to it and showing in what sense it is true that "forma dat esse." The second book is the practical application of the foregoing principles to the divine Word. The author proves with mathematical severity that the unity of the "actus essendi" is at the basis of the substantial union by which the humanity of the divine Word is effected. He anticipates every conceivable objection against this thesis, and explains away with singular consistency the possible misapprehensions that may arise from a comparison of the theandric with the human compositum. The Fathers and Doctors are harmonized with St. Thomas, and many problems connected with the mystery of the Incarnation are satisfactorily explained according to the author's hypothesis alone.

*Brevis Censurarum Theologorum-Expositio.* Auctore P. S. B., S. J. Onniæ: Typis ad usum Collegii.

This opuscle of about a hundred small pages, on theological censures comes to us from the scholasticate at Oña. It will be received with much pleasure and profit by students of divinity, for many of whom it will supply a positive want, since it is not always easy to find the copious doctrine here set forth, concerning points, which, while they are very practical, are sometimes not fully or clearly understood. The little treatise is exceedingly clear, solid, and interesting, philosophical explanations and historical examples being introduced by the author to elucidate and illustrate his teach-

ing. For example, the case of the condemnation of Galileo by the Congregation of the Inquisition is examined at length : it being shown, that even though we would admit a mistake on the part of the Congregation, yet there is no trace of its acting by *special commission* of the Holy See, nor of the extension of its decree to the whole Church ; but a Roman Congregation acting by only *general commission* of the Supreme Pontiff cannot be considered merely or entirely as his *instrument* in the issuing of decrees ; and, hence, in such a case, it is possible that there be error.

The sources from which censures may emanate and the field which they cover are fully and succinctly given. The Sovereign Pontiff or Ecumenical Council issues them for the whole Church ; National Councils—and not the Primate independently—for a nation : and so on ; the matter of censure being doctrine in some way opposed to faith or morals, formally, presuppositively, concomitantly, proximately, or remotely.

The method of deducing Catholic doctrine from condemned propositions, the question as to the absolute possibility of truth in a proposition condemned as *temerarious*, etc., that as to the papal declaration of the greater probability of one proposition over another, the style adopted by ecclesiastical authority in condemning censurable teaching, the different kinds of Catholic doctrine, and the nature of the assent given to them—all these questions are explained by our author with most commendable solidity and clearness.

Finally, the case of Jansenism is adduced, to show the part played both by the human and the divine power of the Church in dealing with matters of theological controversy.

*Sentimientos Y Avisos Espirituales del V. P. LUIS DE LA PUENTE*, Oña : Imprenta privada del Colegio, 1894.

*The Lights in Prayer of the VEN. LUIS DE LA PUENTE, the VEN. CLAUDE DE LA COLOMBIÈRE, and the REV. FATHER PAUL SEGNERI*, New York : Benziger Bros., 1894, price \$1.30.

We are indebted to the college press of Oña for the Spanish edition of "Sentimientos y Avisos Espirituales." This little manual of Ven. Father Luis de la Puente was found among his papers after death, and entirely in his own handwriting. Similar to the "Memoriale" of Bl. Peter Faber, it is, as Fr. de la Puente says, a record of some of the spiritual thoughts and affections which he had, and a collection of spiritual counsels which he found to be of particular and frequent profit. We have here, then, an intimate view of the great ascetic ; we learn what thoughts and practices were most familiar and cherished, what lofty aspirations were steadily entertained, what spiritual heights ascended.

Although the Ven. Father spent six hours daily in meditation, and was often favored with ecstasy and vision, we are not a little surprised to find his ascetical doctrine so simple

and familiar. Only at times do we get a glimpse of higher mysticism ; as, for instance, when our author speaks of unsought light and rest from the sudden showing of the presence of God, resulting in inward jubilation and "risa del alma"—"a laugh of the soul."

With a master's hand he traces the great outline of Christian perfection. His doctrine is lucid, strong, convincing, yet eminently practical. He teaches definitely and unmistakably the characteristics of real love for God, the growth of this love, and the qualities and extent of the self-denial necessary to attain it. There is no flattery of self-love in following Fr. de la Puente ; the light to see as God sees comes through strict obedience to God's voice however heard, and through humility. The thorough recognition of our own nothingness is the beginning of true love of our Creator. At one time the Venerable Father spent six months in this study of self ; coming to understand, as the fruit of this long meditation, that he was unworthy of spiritual favor of any kind, unworthy of life, deserving of labor and pain, and not entitled on any account of his own to the after vision of God. He discovered in himself even a spiritual sensuality, which made him desire, and with anxiety and perturbation, supernatural impressions, more to be freed from the miseries of spiritual poverty than from a motive of honoring God. In the pages on the manner of getting rid of self, of keeping ourselves in the presence of God, of imitating in our actions his divine way of acting, of being certain as to our doing the will of God and loving him, we have, with the explanation of magnanimity and pusillanimity, a masterly and luminous doctrine to guide us rapidly to great perfection.

The volume contains also a number of spiritual proverbs, which, in their terseness and depth of wisdom, recall, at once, the similar maxims of St. Ignatius and St. Teresa. Charming in their brief and balanced expression, they are often almost startling in their truth. For example : "The truly humble consider themselves unworthy of all gifts and deserving of all evils :—" "Desire rather mortification than contemplation ; for the unmortified seek prayer and find it not, whereas the mortified are sought by prayer and found by it :—" "Anxiety to receive favors from God renders us unable to receive them, for it is a sign of little humility and purity of intention, and cools the ardor of doing by the disordered desire of receiving."

The frequently naive and epigrammatic style of Fr. de la Puente add to the reading of his manual a very perceptible pleasure ; for instance, where he writes, "The true love of God seeks rather to love than to know, prefers obedience to knowledge, chooses rather to drink the chalice of bitterness than that of pleasure, and is more delighted to give than to receive."

It is with delight that we can announce an English version

of this work of Fr. De La Puente. It appears as the eighty-sixth volume of the Quarterly Series along with the Spiritual Retreat of Father De La Colombière and a little treatise of Father Segneri.

*The last issue (Fascicule IX.) of the Moniteur Bibliographique.*

1. We have a record here of the pamphlets and articles contributed by our fathers to the discussion of the School Question, in the course of 1892 (Nos. 521 seq.). It will serve to guide librarians in putting together a complete volume of that discussion, a collection which will, no doubt, be of use on some future occasions. The pamphlet of Fr. Conway, on "The State Last," gave the finishing stroke, on this side of the ocean, to any further discussion from an ethical standpoint. It was translated entire into the *Journal du Droit Canon*, etc. (Nos. 525-6.) The articles and pamphlets of Fr. Brandi, printed first in the *Civiltà Cattolica*, and then going through several editions, whether in English or Italian, proved unmanageable to opponents, on account of the weight of authority added to the clearness of exposition (Nos. 529-531.). Fr. Holaind, who had the honor of being the first to enter the field, at the request of ecclesiastical authority, did not bite the dust; for a well-known gift of his enabled him to come out with "A Last Word" (Nos. 524, 532.). Fathers Hughes, Harts, Higgins, O'Sullivan, were all there. These contributions, with others from non-Jesuit pens, will prove a valuable collection in our libraries.

2. A note appended to Father Coppens' Rhetorical text-books suggests a query that causes some anxious thought to *bibliographes*. What is meant by an edition now-a-days? A book is electrotyped; and thenceforward the supply of copies is turned out as needed; and perhaps, as in this case, the title-page bears the date of the original publication (Nos. 793-4.). Yet one of Father Coppens' books has reached the 5000th, and the other one (mentioned here) the 11,000th issue.

3. The array of School text-books, chiefly from French and Belgian fathers, stimulates the fond desire, often expressed among us, and only incompletely carried out so far, to see our colleges independent of productions, which do not come from the pens of Ours, and often enough are very ill-suited to our work. A mutual understanding, based of course on the real merit of books produced, would secure a market among ourselves, quite large enough to indemnify teachers who should write, and do more than indemnify them and their Province (Nos. 793-835.).

4. The heading "Poésie, Théâtre" comes like a breath of spring and a May shower in the dusty walks of our prosy life. We are prosing away, and we are prosed at, all the day long. And here we find that the Muse still lives and breathes among us! (Nos. 836-913.) And, best of all, she is smoothing our

brows and minding our ravelled sleeve of care, amid the smoke-stacks of our American cities. The *Messenger*, the *Pilgrim*, St. Mary's *Dial*, are all sailing under the inspiration. But a shadow of a doubt just arises. The names of the favored votaries suggest it. Are all these fragrant breathings in verse only from the wooded slopes of Woodstock, or the grateful verdure of the Kansas Valley—and not from among the smoke-stacks at all?

5. We took occasion before to recommend P. Burnichon's articles on the Humanities to our readers. P. Cornut's articles on *Les malfaiteurs littéraires*, and *L'anarchie littéraire*, in the same Review, the *Etudes*, will be found extremely suggestive, with regard to much of the literary activity that is shown in English productions (Nos. 949-950.). The same is true of all P. Delaporte's articles on the Classics. It may be observed, by the way, that the educational crisis subsisting for so long a time in France, between Ours and the Government monopoly, makes that the field to look to for exhaustive and ample discussions on the intrinsic value of our system as contrasted with the spurious forms of pedagogy in vogue. P. De Gabriac has analyzed in the *Etudes* all possible combinations of pedagogical courses. Some of them cover our American difficulties exactly (*Les Réformes Scolaires*, 1890, tomes, 49, 50 of the *Etudes*.).

6. Father Duhr's *Jesuiten-Fabeln* are now ready for translation (Nos. 1515-6.). There are thirty-four fables pilloried. In view of the past and present anti-Jesuit agitation here, a person in authority has suggested the propriety of our having drawn up a clear historical account of what has been done for science, and the practical arts, by Ours, especially in the present century. An exposition of this kind is about the only thing that many people could understand. The gift of understanding is getting quite limited. People will catch the statement, how many comets we have found out, how many stars we have sighted, how many magnetic principles we have scented out, and the rest. Well, even within these limits, we could make a good showing.

7. Here we are writing, and reading and printing, and, as sure as anything else, we are always forgetting. It came on us quite as a revelation, but quoted from the WOODSTOCK LETTERS, that Father Bayma of happy memory had a hand in the writing of Fr. Vasco's very exhaustive work, so full of erudition, on *Il Ratio Studiorum adattato ai tempi presenti*. We take pleasure in recording it here, albeit we do so borrowing from the *Moniteur*, which is borrowing from ourselves (No. 1578.).

8. Several most useful skirmishing manœuvres have been executed among us, in the way of directing the reading either of our students, or of sodalists, or of the Catholic public generally. Now a model of the most ample form and best execution is presented to the writer who will take the matter



up in English. We translate the entry in full from the *Moniteur* (No. 1881): "Franco (G. G.)—A Catalogue of books for cultured and virtuous families, compiled by Father Gio. Giuseppe Franco, S. J., Catalogue the first. Rome, published by the Artigianelli, 1892, large 8vo., pp. viii.—156, double column." To this entry the *Moniteur* appends the following note: "This publication will comprise eight distinct catalogues on the following subjects: Religion, History, Science, Literature, Romance. The first catalogue, already published, gives, under the title, *Science of God and the Church*, the indications of over 3600 works distributed into twenty-nine groups. Indications are also given of dangerous books which should be excluded from Christian families."—It may be an encouragement to the prospective writer, if he remember that, in no possible department of English literature which will deserve his very special commendation, will he be troubled with 3600 works. So we beg to add our positive encouragement to the negative charm of the field prospected.

Fr. Nonnell has finished his work, "Fr. Pignatelli and the Society of Jesus in its Suppression and Restoration;" it is in three volumes.

*What two Princeton Theological Professors think of Father Maas's "Christ in Type and Prophecy."*

Father Harmar C. Denny, of St. Francis Xavier's, New York, has recently received two letters from Princeton about Fr. Maas's "Christ in Type and Prophecy."—The first from Dr. Green, who is the Senior Professor in the Princeton Theological Seminary, says:—"I thank you most heartily for your kindness in sending me the volume of Rev. Prof. Maas on 'Christ in Type and Prophecy.' I have been able as yet only to look cursorily through it but I promise myself great pleasure and profit in studying it more thoroughly as I hope to do at an early opportunity. I take it to be a treatise evincing extensive learning and standing for the defence of the common faith. It is a great gratification to me that in addition to your thoughtful remembrance of me, I have had kindly communications within a few weeks from a Professor in a Jesuit College at Rome, and from a Professor in a Jesuit College in Wales."

Dr. William Paxton says through his secretary: "The promised book reached Mr. Paxton yesterday, and he is very much obliged to you for sending it. He says, the amount of learning, and research shown in that book is marvellous. He must be a very learned man who wrote it.

"Mr. Paxton has not yet had time to examine it all carefully, but what he has seen of it, has impressed and pleased him very much. He says it is seldom one meets with an author so thoroughly acquainted with Rabbinical knowledge,

and the skill and ability with which it is treated is very gratifying. I hope our friend Briggs will see what the good father's opinion is of his theory."

*The Child of Mary Before Jesus Abandoned in the Tabernacle.* Translated from the French by the Rev. F. H. Daly, S. J., Limerick; Guy & Co., 1894.

This little work has reached a twelfth edition, and more than 30,000 copies have been sold. It has received the approbation of Cardinal Loague and most, if not all, of the Irish bishops. The idea, as the "Month" well says, of this little book is a beautiful one, for it represents our Blessed Lady as bringing her children before the tabernacle and teaching them to honor Jesus in the Blessed Sacrament as she honored him during his mortal life. The price of the book, four cents, in paper cover, puts it in the power of everyone to purchase it. We wish that an American edition might be gotten out; we are confident it would have as large a sale as it has had in Ireland.

*La Mente de la Compañia acerca de las Doctrinas Escolásticas que se refieren á la Composición de los cuerpos,* pp. 22. Oña, Imp. privada del Colegio.

We have received from the Scholasticate of the province of Castile at Oña, this beautiful lecture, or we would call it a "talk," by the Rector, Father Urráburu, to the philosophers. It treats nominally of the Scholastic Doctrine about the Composition of Bodies, and of the teaching of the Society thereon, but it really goes much further, it being an earnest exhortation from one of our great philosophic thinkers and authors, to incite our scholastics to apply themselves to study what the Society asks of them, and this as their chief duty after their religious exercises. We only regret that it is in Spanish. Were it in Latin it would have a much wider circulation.

*Grammatica Greca ad uso dei Ginnasi e Licei, composta dai Professori L. MACINAI E L. BIACCHI.* Vol. I. Fonologia-Morfologia, Torino Ermanno Lœscher, 1892.

This book, of which the above is the title of the first volume, bids fair to be a valuable addition to our library of Jesuit Greek Grammars, and this because in it the researches of modern comparative philology are put to use. The title, "Fonologia-Morfologia," shows that such is the intention, and several large sections of this volume confirm the impression. It is recognized by the authors that Greek scholars can no longer affect to ignore the discoveries of modern linguistics, and the attempt has accordingly been made by them to introduce such modifications into the method of presentation as will fairly represent the improvements achieved. This is, perhaps, nowhere more noticeable than in the separate exposition of the present system of the verb, with that arrange-

ment by classes, which renders comparison with other Indo-European tongues easy. The Consonant Declension is also well manipulated. The description of the Dialects where they belong, under the various headings of Phonology, Noun, etc., and in smaller type, is worthy of all praise. The statements are in all cases clear and brief and adapted to the pupils they are meant for. It must be remembered that the book is intended to be *ad uso dei Ginnasi e Licei*: this accounts for what one might otherwise desiderate, fuller disquisition on the points of philological interest, and, that greatest of all merits in a school book, the carelessness of what thoughtless critics may say about exhaustiveness, etc., being lacking. The volume is excellently printed in a plain and attractive type and size of page. We feel confident that the second volume will be a worthy successor of the first.

FATHER HAGEN'S "SYNOPSIS."—Since our last notice of this work two more reviews have been published. The one of the first volume is so important that it should not be passed over in silence. It was written by Prof. J. W. L. Glaisher, a man of great authority in English mathematical circles, and was published in "Nature" (Vol. 50, page 121), one of the widest spread scientific periodicals. The long delay of this review gave its author the advantage of appreciating the purpose and the difficulties of the "Synopsis" better than any previous writer. We give a few extracts from his review.

"It is evident that any near approach to absolute completeness could not be attained in such a comprehensive undertaking. No single person could read and digest the whole of mathematics as it exists in our day, and arrange and systematise it in a series of volumes. It might even be regarded as open to question whether so bold an enterprise could meet with any measure of success. But no one can look at this volume without admitting that the attempt has been well justified, and that, whatever its imperfections, we are indebted to the author for a most interesting and valuable work.

"The critical reader naturally turns first to the subjects—or, rather, the portions of subjects—with which he is himself best acquainted, and it is not surprising if he should here find omissions; but, even in this extreme case, the sections in question can scarcely be read without advantage as well as interest. The true test of the utility of the work is afforded by an inspection of the sections relating to subjects which lie adjacent to, but not upon, the direct line of the reader's own studies; here he cannot fail to be impressed by the new matter which he will find set out before him.

"The history, theorems, and references are grouped together in an attractive manner; a mathematician could not turn over the pages, even in the most casual manner, without being tempted to stop here and there and pore over some of the paragraphs. The historical introduction is always re-

markably clear, and the formulæ are sufficiently explained to render them intelligible as they stand. Although the book is to some extent a cyclopædia, it is not unduly concise, nor is any attempt made to save space by the introduction of special abbreviations in the explanations or references.

“It seems to us that Mr. Hagen has very skilfully combined statements of results with references. It is difficult to avoid being too diffuse when formulæ have to be selected from an elaborate memoir; and it is difficult to render a mere body of references attractive. But in both these respects the author has been successful. The references are always accompanied by enough explanatory matter to render them interesting; in fact, unlike most mathematical quartos, every page of the book is ‘readable’ in the ordinary sense of the word. The subdivision of the subjects into so many sections, though convenient for the user, must have added considerably to the labour of preparation, and increased the difficulty of arranging the references so as to avoid repetition.

“A list of sixty-six treatises and twenty-one periodicals, which are referred to in the volume, is given at the end. This list, long as it is, might have been considerably extended, had more complete libraries been accessible to the author. As it is, the works consulted form a most excellent nucleus, which may be supplemented at some future time by the author or a successor. Had many more been included, we think the author’s attempt must have failed, no matter what ability and perseverance he might have brought to his task. It is to be remembered that for such a compilation it is necessary to study the memoirs with some care in order to decide upon the results to be selected. No one who has not had experience of this kind of work can appreciate the labour involved; it is comparatively easy when the abstractor can confine himself to his own line of study, but when he has to get up fresh subjects for the purpose, the difficulty is enormously increased. It would be manifestly unfair to criticise a work of this kind on account of its deficiencies, or even its errors. Any competent mathematician who carries out such an undertaking is entitled to the thanks of his fellows for whatever he puts before them; and when he does his work well, as Mr. Hagen has done, he may be heartily congratulated upon a real service rendered to mathematical science.

“The paramount merit of classified indexes and books of an encyclopædic character is that they treat all papers with the same impartiality; and probably there are no works which do more for the advance of science than those which, like the present, have for their sole object to make available for general use the stores of more or less inaccessible knowledge which have been laboriously acquired and put on record. Perhaps, too, when Mr. Hagen has mapped out the whole territory of mathematics, there may be found some who will

be willing to fill in certain regions on a larger scale than so comprehensive a plan has permitted to him.

"A few words should be added with respect to the book itself. It is beautifully printed, the pages are large and handsome, and it is well indexed. The formulæ are so numerous, and the text is so conveniently divided into short and clear paragraphs, that the language will present no obstacle to anyone possessing the least acquaintance with German. It is intended that the complete work shall consist of four volumes, the second relating to geometry. If carried out in its entirety with the same care that has been bestowed upon the first volume, the whole work will form a splendid contribution to the history and progress of mathematics.

J. W. L. GLAISHER."

The first review of vol. 2. has appeared in the "Naturw. Wochenschrift" (ix. Bd. no. 28) from the pen of Dr. Gutzmer of Berlin, who had also written the first review of vol. 1.

"In view of the second volume," he says, "we can only repeat our praise and our warmest recommendations. It is a rare privilege of a reviewer to express without restriction his joy over a literary undertaking, as in the present case, a work so timely and successful. The expectation we entertained when the first volume of this work appeared, has since been fully realized, as we made protracted use of the book. Assuredly, the accuracy and reliability of the quotations leave nothing to be desired.

"The same favorable impression is obtained from vol. 2. The arrangement of the matter in this volume meets our full approbation; it is both natural and lucid. . . .

"The difficulty in composing a work like this lies in the proper limitation. . . With good tact has the author often gone beyond the limits prescribed by himself, especially in bringing theories to a close that have not yet found their way into standard works. It may be said with safety that this volume is a fair picture of the present state of the matter treated therein.

"Thus 'Hagen's Synopsis' presents itself as a work that should not be wanting in the library of any University or College. It is no less valuable to every mathematician, as it puts before his eye the connection of his special line of research with the general field of mathematics." So far Dr. Gutzmer.

It is sincerely to be hoped that the author of the "Synopsis" may have strength and time to finish a work so favorably received in the scientific world.

EMMANUELIS ALVAREZ, E SOCIETATE JESU, *de Institutione Grammatica Liber Primus*. Editio Nova ad Scholarum Usus Accommodata. Woodstock Marylandiæ. Typis Collegii, 1893, 120 pp., large octavo. Price 40 cents, net.

*Liber Secundus*, 1894, 208 pp. Price 50 cents, net.

These two volumes are a new edition of the famous work of our great Latin grammarian.

The name of Alvarez is a household word in the Society of Jesus. Before the date of the first Sketch of the Old Ratio, 1586, Alvarez' Latin Grammar was already famous, and was regarded by the able men who formed that remarkable plan of teaching as unsurpassed among all the Latin grammars then known. Based upon the most thorough study of the sources, the classical authors and the grammarians, his predecessors, Alvarez' work was conceded to have within it whatever was worth knowing, or could be caught in the formula of a rule. The Committee on the Old Ratio recommended, that the larger and fuller edition should be abridged and adapted for the use of the classes in our colleges, and should be then prescribed as the Jesuit text-book the world over. This recommendation was accepted, and the Ratio of 1599 which was published in its final form after the fullest approval of several General Congregations and henceforth printed as a part of the Institute, ordered that the method of Alvarez should be everywhere followed. And it was followed. The unabridged edition was a most valuable guide to the Professor, while the smaller class volumes were so frequently reprinted, unchanged or modified, that the editions up to 1850 reached the number of 200.

It is sure that the Society of Jesus did not retain this book blindly for two hundred years and more. There was a reason for so marvellous a popularity in the work itself. In Alvarez one meets with none of those metaphysical definitions which so puzzle the young. His rules are constructed for utility, not to satisfy the greed for distinction upon distinction which older heads require, nor yet to cram into the pupil's brain every item of information possible about each point. They are rules of thumb, to be gotten by heart and parrot-like in the beginning, used unconsciously a little later, understood in their entirety only in the end. In a word, they are meant for the present use of young boys and are therefore simple, direct, concise. And they are intended to be taught in connection with the constant repetition involved in the employment of Latin as a living language.

The Jesuit course of studies is essentially a Latin course. It supposes the use of that language from the lowest grade in all the class exercises. It exacts of the Professor the greatest care in accustoming his boys to Latin talk; it requires him to use it, it requires them to understand it and recite, even converse in it. This is the reason why the text-book of Grammar is to be in Latin. Imagine the Professor explaining in Latin an English rule! Imagine his pupils confusing the English terminology with the Latin! Imagine a *concertatio* held in Latin on rules in English! Is it too much to say that the Latin would be very far from elegant? Is it

not much safer to conclude that the whole difficulty would be solved by abandoning Latin talk altogether? It is not possible to teach boys to talk Latin, as the "Ratio Studiorum" requires, without having the text-book in that language.

Alvarez is, consequently, entirely in Latin; most choice Latin, too, be it said, for the author was not only a grammarian, but a classical scholar as well. He was, indeed, at great pains to use none but the most approved phrases, precisely in order that the students of his book might not have later to unlearn what they had so laboriously gotten by their earliest efforts.

In a word, the motto most appropriate for Alvarez' work is: "If you wish to learn a language, speak it." For this reason it is that the rules are mechanical ones, meant to beget the habit, the mental habit, of grammar in the learner. It is for this reason, too, that the whole work is in Latin. It is for this reason that it is in excellent Latin. It supposes practice in the language to begin with, it requires it to be continued, it promises no success unless the custom of talking Latin be carried throughout the course.

But just here comes an objection. How can your pupil learn Latin Grammar from a book in that language? You are guilty of a *petitio principii*, supposing the knowledge you wish to impart! Let the second volume, if you will, be in Latin. When your pupil reaches that, he will possibly know enough to use it. But the first volume, the very first pages, in Latin! Absurd on the very face of it!

This is not a Jesuit objection. No Jesuit that understands the most elementary rule of his "Ratio Studiorum" could for a moment look upon the difficulty as serious. He knows that no lesson, absolutely no lesson is ever to be given until it has been explained through and through. The Professor, therefore, takes the first volume, the first pages, of Alvarez in Latin: he gives the meaning of every word, he does not parse the sentences, of course, but simply acquaints his boys with the sense of the words and the thought. These they get parrot-like, just as a child makes his first essays in his mother-tongue, by imitation. The pupils hear and see the words which they learn: they are taught no word in Latin unless in connection with its English equivalent. The phrases are gotten in the same way. A little at a time, by patient drilling, the first pages are mastered. Do the boys forget? They are taught again. They do not persist in forgetting forever. Given a small vocabulary, say of twenty words in a few days, names of common, well-known objects, and the Professor can put together little sentences and talk to his pupils in Latin! Is it wonderful that his boys understand him? Is it strange that they feel delighted with their manifest progress? Where is the absurdity now? Indeed, the objection so triumphantly advanced by the greatest enemies of our method, the Port Royalists, is not a Jesuit objection; it

ignores the first principle of the Jesuit system, carefully prepared and patiently given prelections.

But there is another advantage in having the text-book in Latin, an advantage by no means to be contemned. It is this. The Professor knows, his pupils know, that without oral teaching there is no possibility of learning. The pupils cannot be supposed to master their lesson in an unknown tongue unless that lesson becomes known to them. How does it become known? Only through the Professor. What is the result? He is most careful and painstaking in his prelection; they are most attentive to his explanation.

Besides, the difficulty the boys experience will make the matters learned take a firmer hold on their memories.

The present edition of Alvarez is meant as a beginning. For this reason, only a certain number of copies have been struck off and the pages have not been stereotyped. By the time the edition runs out, and that will be in a year or two, it is hoped that our Professors and others will have sent in to the editors remarks and suggestions which will enable them to fit the book for taking a permanent shape.

Leo XIII. has given a "Brief" to Father Ayroles of the province of France for his beautiful work on Jeanne d'Arc. This is, of course, the very highest approbation that can be given to a book, and it is given in this case not only on account of the excellence of the work, but as the "Brief" says, for the importance his Holiness attaches to a cause which interests not France alone but the whole Catholic Church.

Father Meschler, Assistant for Germany, in writing to Father Hagen acknowledging the second volume of the "Synopsis" and the publications on the "Photochronograph," says: "All your publications have arrived here. Our Reverend Father General sends you his hearty thanks and expresses his satisfaction that you are working with such assiduity and success. He sends you his special blessing for your work."

After years of expectation Father DE SAN has at last brought out the first of his volumes, *De Deo*. It is a masterly work, and has been pronounced, possibly by not impartial judges, to be the best of its kind produced since the days of Suarez. The work contains a controversial note which for the past year has been the talk of the learned circles in Louvain, and which M. Dupont, the Professor of Dogma in the University, has declared to be *un chef-d'œuvre dans un chef-d'œuvre*. In this note he carries on the hereditary controversy with the Neo-Thomists, his special victim being Father Dummermuth, O. P., of Louvain, who wrote against Father Schneeman and Father Frins.—*Letters and Notices*.



It may interest our readers and add value to the work, to know that one of our fathers has assisted in the publication of an English Translation of the *Practical Commentary on the Holy Scriptures* by Dr. Frederick Justus KNECHT. This work is designed for the use of catechists and teachers, it has already passed through several editions, and has been translated into different languages. Herder of Freiburg, and St. Louis in this country, is the publisher.

#### BOOKS IN PRESS OR IN PREPARATION.

A fac-simile reprint of the famous "Jesuit Relations" is announced by Mr. George P. Humphrey, of Rochester, N. Y.<sup>(1)</sup> This is by far the most interesting bit of literary news that we have heard for many a day. No one in the least familiar with the early history of America needs to be told that "Les Relations des Jésuites" are a mine of information. The work will comprise fifty-four volumes, which are to be issued monthly, beginning in the autumn. The edition will be limited. Our readers have only to turn to the article in the present number on the "Jesuit Relations," and especially to page 268, to appreciate the value of this announcement.

Father Francis Daly, of Mungret College, Ireland, well known by his beautiful booklet "The Child of Mary before Jesus abandoned in the Tabernacle," noticed on page 402, sends us word that his Ignatian Album will be ready in October. The full announcement is as follows: *The Ignatian Album: being 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; together with a short account of each, and a picture of the birth-place of his glorious contemporary, St. Francis Xavier.* Published by Guy & Co., Ltd., Limerick.

Herder announces the following course of Dogmatic Theology:—

*Prælectiones Dogmaticæ quas in Collegio Ditton Hall habebat CHRISTIANUS PESCH, S. J., Octo tomi, 8°, 300—400 pag. singuli complectentes.* The first volume was issued in June under the following title: *Institutiones Propædeuticæ ad Sacram Theologiam. 1. De Christo legato divino. 2. De ecclesia Christi. 3. De locis theologicis.*

The volumes to be issued are as follows:

Vol. 2. *De Deo uno et trino.* Vol. 3. *De Deo creante. De peccato originali. De angelis. De Deo fine ultimo. De aëti-*

<sup>(1)</sup> "The Jesuit Relations," limited edition, in exact fac-simile from originals, 54 vols., per vol. \$2.50.

*bus humanis.* Vol. 4. *De Verbo incarnato. De B. Virgine Maria. De cultu sanctorum.* Vol. 5. *De gratia Christi. De lege divina positiva.* Vol. 6. *De sacramentis in genere. De baptismo. De confirmatione. De eucharistia.* Vol. 7. *De pœnitentia. De extrema unctiõne. De ordine. De matrimonio.* Vol. 8. *De virtutibus. De peccato. De novissimis.*

Fr. Urráburu is, at present, correcting the proofs of his Psychology which will appear in October.

Fr. Velez is still working at the letters of St. Ignatius and the writings of Bl. Peter Faber; the first volume of the latter has been published and is a most interesting book.

Benziger announces as "in press" *Characteristics of True Devotion*, by FATHER GROU. A new edition, revised and edited, after comparison with all existing editions in French and English, by FATHER S. H. FRISBEE, S. J., of Woodstock College. It will be issued uniform with "The Interior of Jesus and Mary," but the print will be larger. It will form the second issue of "The Complete Ascetical Works of Père Grôu." The price will be 75 cents.

ACKNOWLEDGMENTS. — We beg to return our heartiest thanks for the following Books and Periodicals which have been sent to us:—From the Rev. Wm. Becker, S. J., Buffalo, New York, *The Vade Mecum*, a Prayer Book for Colleges and Academies; *Die Christliche Erziehung*; From St. Francis Xavier's College, Kew, Melbourne, *Our Annual for 1894*, —*Prospectus*; From the Mission of Ecuador, *La Mision del Napo*; From B. J. Otting, S. J., Oña, *Brevis Censurarum Theologorum Expositio, Sentimientos del P. Luis de la Puente, La Mente de la Compañia acerca de las Doctrinas Escolásticas, por e Padre Urráburu*; From Padre Macinai, S. J., Frascati, Italia, *Omero, L'Iliade, con note Italiane*; *Lettere Edificanti della Provincia Veneta*; From C. Sommervogel, Louvain, *Introduction de l'Imprimerie dans Différentes Villes*; St. Xavier's College, Calcutta, *Catalogues, Catalogus Missionis Bengalæ Occidentalis*; Holy Family Parish, Chicago, *Sodality Bulletin*; St. Joseph's Church, St. Louis, *Monats-Kalender*; From V. Rev. P. Joseph Saderra, Buenos Ayres, *Catalogus Missionis Chilo-Paraguariensis, MDCCCXCIV*; From Père H. Watrigant, Reims, France, *Panegyriques des B. Martyrs Dominicains et Jésuites.*

#### ANSWERS TO QUERIES.

XIII. In regard to this query, whether Ours can gain a plenary indulgence every time they say the beads of six decades, Padre Villada writes to us that he is somewhat surprised that we did not give any of his arguments for the affirmative. We, therefore, subjoin his letter.

*Colegio de Estudios Superiores,  
Bilbao, die 17 Januarii, 1894.*

*Reverende in Christo Pater,*

Nuper accepi "Litterarum Woodstockiensium" exemplar quod Ra. Va. mihi speciatim mittendum curavit: propter quod maximas Ræ. Væ. gratias et ago et habeo.

Ad quæstionem autem factam in pagina 480 (hujus exemplaris Litterarum Decembr. 1893), respondendum censeo *affirmative*, scilicet posse nos tuto in præsens frui indulgentiæ plenariæ privilegio pro recitatione coronæ sex decadum concessæ. Ratio est quia ex una parte concessio indulgentiæ post Pauli V. revocationem certa est, nec ulla ejus revocatio posterior apparet, ex alia vero parte "Societas plenam habet communicationem indulgentiarum" cum ordinibus Mendicantibus et non Mendicantibus et locis piis a Leone XIII. confirmatam ut patet in no. 350 Compendii Privilegiorum, et præterea no. 358 Compendii, prout notatur in no. 180 opusculi De Confessariis Nostris, fit a P. Nostro facultas Nostris consequendi non solum indulgentias relatas in Compendio sub verbo "Indulgentia," sed et quascumque alias quomodocumque concessas.

Non ergo opus erat exprimere in Compendio Indulgentias pro corona B. V. Mariæ, ut non expressæ sunt aliæ quæ nobis ob communicationem cum aliis ordinibus contingunt, quarum aliquæ indicatæ sunt in eodem no. 180, De Confessariis; quia nimirum in Compendio exprimuntur solummodo quæ directe nobis concessæ sunt.

Verba ex antiquis Compendiis in opusculo De Confessariis relata, et a Ra. Va. citata, ideo exscripta sunt, quia probant opinionem stantem pro corona sex decadum; quidquid sit de alia opinione stante pro corona septem decadum. Non allegantur ad probandam concessionem Indulgentiæ pro corona quæ ex Innocentio XI. constat; sed ad probandam explicationem verbi "corona," quod etiam coronæ sex decadum applicari valet. Cæterum *consuetam coronam nostram* intelligo eam quæ in usu etiam nunc est apud varias Provincias, constantem sex decadibus, quamque multi in singulo positam secum ferre consueverunt.<sup>(1)</sup>

Commendo me SS. SS. Ræ. Væ.

Servus in Christo,

P. VILLADA, S. J.

Fr. Villada's letter as supplemented by the references to "De Confessariis Nostris" endeavors to establish three theses:

1. *If the indulgence in question exists, Ours may gain it in spite of its omission in the new Compendium of Privileges.* This point is certain beyond doubt from nn. 350-358 of the Compendium itself.

2. *If the Indulgence has been granted to the "corona," it is*

<sup>(1)</sup> P. Lapuente in no. 45 operi "Sentimientos y avisos espirituales" Madrid, 1876, exponit modum recitandi rosarium et computat sex decadas; rosarium enim seu corona sex decadum in usu erat apud Nostros.

gained by reciting the beads of six decades. (a) We do not think that the Reverend Author identifies the beads of six decades with the Brigittine beads; for in the latter a "Credo" must be said after the single decades, and there is no meditation on the mysteries (Cf. Beringer, "Les Indulgences," I. pp. 360-366) which is not the method of reciting the beads in the Society. (b) "Corona" commonly signifies the beads of seven decades or the Brigittine beads of six, the former containing seventy-two Hail Marys, the latter sixty-three, in honor of the seventy-two or the sixty-three years of Our Lady's life upon earth (Cf. Chéry, *Théologie du Saint Rosaire*, II. p. 118, f.). If, therefore, Fr. Villada extends the meaning of "corona" to a third kind of beads, he must prove his position. (c) He refers us, it is true, to an old Compendium of Privileges in which the "corona" consists of sixty-three Hail Marys divided into decades by the Our Father, so that it is practically identical with our common beads increased by a sixth mystery. But in the same passage of the old Compendium the "corona" of Our Lord is described as consisting of thirty-three Our Fathers and as many Hail Marys, while in reality it contains only five Hail Marys (Cf. Beringer, l. c. p. 350, n. 5.). Unless, therefore, the Reverend Author supports his second point by more reliable authority, we cannot regard it as more than probable, since the old Compendium may be inaccurate in regard to the "corona" of Our Lady as well as to that of Our Lord.

3. *The grant of the Plenary Indulgence for reciting the "corona" of Our Lady is valid even in our days.* (a) We do not think that Fr. Villada refers to the plenary indulgence restricted to the kingdom of Spain to which Clement IX. refers in his brief of Feb. 22, 1668 (Cf. *Supplem. Bullar. Rom., Luxemb. 1727*, pars I. p. 26, alin.). (b) We do not think that Fr. Villada refers to the plenary indulgence granted to the members of the Rosary Confraternity for reciting the fifteen mysteries of the common Rosary (Cf. l. c. as supplemented by p. 24, col. 2, ad calc.). Clement IX. granted this to the Rosary Confraternities in the Spanish possessions in the Indies, and Gregory XIII. extended to the whole Rosary Confraternity the grants made in favor of particular branches. (c) Fr. Villada refers to the plenary indulgence granted to the Friars Minor, abolished by Paul V. on May 23 (not 28), 1606 (Cf. Beringer, l. c., II. pp. 373, f.). In proof of his statement Fr. Villada says: (α) Paul V. on June 8, 1608, revoked his abolition of the indulgence, and this papal grant was confirmed by Innocent XI. on May 15, 1688. But neither of these two documents can be found in the Bullarium. (β) The learned author refers us to "Pallard's Recueil . . .," which is nothing else than the French translation of the *Raccolta*. But the later improved edition of the *Raccolta* and its improved French translation are silent on the point in question. (γ) As to Fr. Villada's argument "ut passim testantur

Auctores," we beg leave to discriminate between reliable authorities and mere copyists. We do not believe that many of the former class will be found to testify in favor of Fr. Villada's position though he may be able to collect a number of the latter. For it is well known how easily an error of this kind is perpetuated by the compilers of our prayer books.

Finally, we shall consider our work amply rewarded, if it stirs up enough of interest among our rearders to investigate the question for themselves, especially if they are thus enabled to come to a conclusion different from ours. It would be a most pleasant task to publish documents that would render the grant of a plenary indulgence for reciting the six-decade beads certain enough to induce Ours to avail themselves of the privilege. At present, its existence is doubtful or, at the best, slightly probable.

We have also received the following letter from Father Mandalari, giving the text from the rare and old edition of the Institute.

*St. Aloysius' Church, Leonardtown,  
St. Mary's Co., Md., April 18, 1894.*

*Dear Father in Xt.,  
P. C.*

An old edition of the Institute which I find in our poor library, and dated "Antuerpiæ, 1635, has in the "Compendium Privilegiorum," under the title *Indulgentiæ* the following: "S. 6. Toties quoties Nostri Coronam Domini Jesu, quæ dicitur continere 33 *Pater Noster*, et totidem *Ave Maria*, et Coronam B. Mariæ Virginis, 63 *Ave Maria*, et de decem in decem unum *Pater Noster*, dixerint; Plenariam Indulgentiam consequuntur. Infirmi vero, ac senes in decrepita ætate constituti, eamdem lucrabuntur dicendo unum Psalmum, vel Hymnum Virginis, vel Domini Nostri. Concessit Leo X. ut in Supplem. Minor. fol. 42. pag. 2. ad finem cum sequen. adiuncto fol. 60. pag. 2. concess. 180."—"S. 7. Prædictæ Indulgentiæ de Corona Domini Salvatoris, et B. Virginis, et similes concessæ per Leonem X. usque ad quartum sui Pontificatus annum die 3. Februarii, ejusque Prædecessores, possunt per Nostros animabus Defunctorum per modum Suffragii applicari. Concessit idem Leo X. Minor. ut in eorum Supplem. fol. 94. concess. 302."

As this Indulgence is not found in the last edition of the Institute, might we not say that it was revoked by Paul V. in 1606 in regard to the Friars Minor, and hence in regard to us also, who had it *per communicationem*? applying what Fr. Rooney says of the Brigittine Crown of Spain, in "Rosary," June, 1893, pag. 90, not. 4.

Is it not probable that it was not revoked by Paul V. in

regard to the Briggittine Crown of Spain, and the Spanish Fathers of the Society have it yet?<sup>(1)</sup>

In unione SS. SS. TT.

Ræ. Væ. Servus in Xto.,

A. M. MANDALARI.

VI. The following extract from an old Baltimore paper, date unknown, may throw some light on the query, "Did Washington die a Catholic?"—

A CURIOUS LEGEND. *Did our first President die a Catholic?*—It has often been the subject of regretful remark among the good people who appreciated the pure and exalted character of Washington that he seemed to make no mention of religion in his last moments, and made no preparation for the step into the awful eternity beyond this life. In this connection the writer recently came across a curious legend current among the colored people living for the past few generations along the Maryland and Virginia banks of the Potomac adjoining Mount Vernon. They have a wonderful store of tradition concerning Washington and his life, which has been handed down from father to son with that fidelity characteristic of unlettered people, and among them the conviction is strong that George Washington, on his death-bed, was baptized a Catholic.

"Massa George," they say, "was a good man, but he has done gone back on us when he die;" and the story they tell is as follows:—

The night before Washington died, during a fierce storm, his colored body servant came riding down to the bank of the Potomac, and after being ferried across said he had come in search of a Catholic priest. After some delay, one of the old Jesuit Fathers from the mission on the Maryland side was found and taken over the river to Mount Vernon, where he went at once to Mr. Washington's room and remained there with him three hours. When he left he seemed much gratified, and said to those about him that there need be no more apprehension for Mr. Washington, as the future of his soul was secure. He was then taken back to the Maryland shore, and the old darkeys tell with unvarying detail that their fathers believed that Washington died a Catholic.

This part of the peninsula is looked after by the Jesuits of the old Mission of St. Mary's, founded in 1635, and St. Inigo's, in St. Mary's County, Maryland, and among them the Washington tradition agrees with that told by the colored relators. In addition, the Jesuit record says that on the day after the visit to Mount Vernon the old Jesuit went to the superior of the Mission and, relating the fact of his journey, handed the superior a sealed packet, saying: "I am not permitted to detail what transpired between Mr. Washington

<sup>(1)</sup> See Remarks to Fr. Villada's letter, No. 3 (a)

and myself in his room at Mount Vernon, but I have written it all out carefully here, and, after we both have passed away, and occasion requires it, this packet can be opened and its contents made public."

The superior took the paper and placed it among the records of the mission, where it remained until shortly after the death of the old Jesuit, when it was boxed up, still unopened, with a lot of other papers and sent to the head-quarters of the Order in Rome, where it is still supposed to be awaiting the fortunate chance that will disclose it to the hand of some appreciative investigator who may throw some more light on this very curious historical question.

XVIII. For the answer to this query see page 299 of this number.

XXI. The scholastics of the Society have no privilege, as far as we know, of wearing the maniple even when they have received minor orders. A decree of the congregation (July 5, 1698) permits a clerk in minor orders to sing the epistle and wear the dalmatic, but it expressly states, without the maniple.—*Editor* LETTERS.

QUERIES.

XXII. Is it certain the Behring Strait freezes over during the winter, so that the natives from Siberia can cross to Alaska?

XXIII. There is said to exist an edition of the Spiritual Exercises consisting of passages of the Holy Scripture, chosen as suitable to the different meditations, additions, etc. What is the name of the author, and where can this edition be obtained?

XXIV. What was the name of the first *printed* book of which a member of the Society was the author? Who was the author, and who was the printer?

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## OBITUARY.

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### BROTHER SIMEON SAUZÉAT.

Brother Simeon Sauzéat after a long and exceedingly devoted life peacefully expired at Grand Coteau on the 20th of October 1893, and went to receive the well-merited reward he so eagerly desired. His whole life showed him to be one of the self-sacrificing children of the old world who had come to help on the work of the Society in the new world.

Br. Sauzéat was born on July 22, 1824, at Prau, a village near Tournon in the department of Ardèche, France, and not far from the well known Lalouvesc, rendered famous by the labors of St. Francis Regis. Doubtless, the recollections of the saintly Jesuit turned his mind towards the Society, into which he was admitted on Dec. 5, 1842. In 1848 he joined the band of Jesuits whose future mission was America, and after a voyage of sixty-nine days arrived in New Orleans on Christmas-Eve. The only survivors of this band which numbered twenty-three are Frs. Curioz, Usannaz and De Carriere.

Br. Sauzéat was first stationed at Baton Rouge and afterwards successively at Spring Hill, Baton Rouge, and Grand Coteau. Grand Coteau was the scene of his labors for the last twenty years of his life; here he showed by the variety of his employments a natural adaptability for any kind of work. He was successively a carpenter, a baker, an engineer, and knew everything about farming. His life was one of devotedness, and when travelling was rendered very difficult during the war, he was sent to buy the provisions for the house. He loved in after days to recount the dangers and vicissitudes of his many voyages between Grand Coteau and New Orleans during those disturbed times, when with a load of provisions he rowed some twenty-five miles against the stream through winding bayous, and was often shot at by some recreant youth or taken prisoner by Confederate or Union Soldiers; but the Providence of God always saved him, and the college of Grand Coteau was ever served with provisions.

Br. Sauzéat superintended the building of the new house, was also overseer of the farm, and notwithstanding the loss of his right arm at the saw-mill, he was always a hard workman. When in December of 1892 he celebrated the golden



jubilee of his entrance into the Society he was still well preserved and continued in excellent health till the day previous to his death. The many years of his religious life were marked by nothing extraordinary; regularity in everything characterized his whole course; and both his brothers in religion and his many friends of the outer world, all agree in testifying that Br. Sauzéat possessed an excellent character. On the morning of Tuesday, October 19, he was working as usual, when suddenly at 8.30 A. M., he was stricken by paralysis. After having piously received the last Sacraments and expressed himself perfectly resigned, he lost consciousness about noon, and at 4 P. M. of the following day, he departed this life. On Saturday morning, October 21, his body was taken to the church and after Requiem Mass was celebrated and the office of the dead recited, it was accompanied by his brethren to the graveyard where repose the remains of many of his old friends and comrades.—R. I. P.

#### FATHER FLORENTINE J. BOUDREAU.

Father Florentine Boudreau, author of "God our Father" and the "Happiness of Heaven," the brother of the old novice-master, Father Isidore Boudreau, departed this life at the Hospital of the Sisters of Mercy, Chicago, Jan. 30, 1894.

Father Boudreau was born in the parish of Terre Bonne, La., on May 22, 1821. In tender years bereft in rapid succession of both father and mother, one might think the beginning of his life unfortunate; but at this period he began to experience that loving Providence which is always partial to the orphan. The family of nine little children, after their sad loss, were placed under the care of different good friends. Florentine and Arsenius were taken in charge by Father De la Croix and sent to St. Louis University for their studies. Isidore came to the same institution, as ward of the saintly Bishop de Neckere. Thus the Divine Protector opened up for them spiritual and temporal opportunities, which the slender means of their pious parents would have put beyond their reach or their hope.

The ceaseless monotony of school-life did not suit the restless disposition of Florentine. We find no mention of him in the university catalogue except in the roll-column. Premiums were not for him, and he used to say that he learned more from the brothers about moulding and soldering and joining woods and metals, than from his professors about the synthesis of sentences. After some years at college, he retired to a farm belonging to his uncle at Kaskaskia, Ill.; but agriculture proved almost as dull as the other culture had been; and we find him in the next year hammering away and contentedly whistling, doubtless, while copper-roofing

the state house at Jefferson City. He was now apprentice to a St. Louis tin-smith. This kind of life with its frequent removals, its noise and its occupation for tireless muscles suited him perfectly. Now his plans for the future began to develop. Everything moved on prosperously and he was looking forward with hopeful heart to the day of the completion of his apprenticeship, when he could start out in the world for himself, choose a partner for life and settle down in his own home. Such were the visions of the future that he cherished till the morning on which he was to cease to be an apprentice, Jan. 25, 1841.

But this very day, which witnessed him with tins and tools in hand giving himself up to the brightest of these dreams, was to announce his true vocation. His call seems to have been of that class mentioned in the second place by our holy Father in the Rules for an Election. Little did he think that day of the praises which were ascending to God in all the churches for the light which heaven vouchsafed to send forth upon the startled gaze of Saul beyond Damascus. But never afterwards did he overlook the significance of this festival. For it brought to him suddenly, and unexpectedly a flood of illumination and a call of his sweet voice whose words are life. In the glow of that enlightenment, he learned that it was God's will for him to be a priest of the Society. The religious state became for him at that moment supremely attractive, whereas it had hitherto seemed always repugnant and often despicable.

Father Verhaegen, then Vice-Provincial of Missouri and Vicar General of the Diocese, looked upon it as rather a pleasant thing, when his wild and worldly young friend asked that evening to be admitted among the followers of St. Ignatius. But his kind gray eyes sparkled with delight as the conviction of the seriousness of the request grew upon him. On Feb. 2, he conducted his postulant to Florissant, and Father De Vos welcomed Florentine with open arms.

The novice-years passed away quietly and quickly. He was earnest in the pursuit of self-conquest, was one of the most fervent, and chose humility for his particular virtue. He clung to this choice till death, and at all times exercised humility in an eminent degree. It made him seem to live in a different world of thought from that of other men, and he viewed things under a different light. It was doubtless owing to that virtue, that he considered his rapid mastery of Latin at Florissant as little less than miraculous. On his arrival at the novitiate he knew not even the first declension, and did not give much time to this study there; still, after five months he was able to understand the Latin instructions of the master of novices, to talk with ease to his fellow novices, and before the end of his first year to write a lengthy letter to Fr. Verhaegen. He gave no credit for this result to his own clear intelligence.

At the completion of his noviceship, he was sent to Cincinnati as second prefect and teacher of the elements. His relish for Latin seems not to have deserted him here, for some of the old boys recall his habit of walking up and down the yard with Cicero in his hands.

In 1847 he was appointed to assist Father Garesché as professor of chemistry. He succeeded so well in this employment that he continued to teach this branch almost uninterruptedly for twenty-six years. Cincinnati, St. Louis, Bardstown, Santa Clara, and San Francisco enjoyed the fruits of his labors. If asked the reason for his success, he merely observed that the boys always did well in their public exhibitions. He was pastor at Bardstown for a year, and accompanied Father Smarius for a while on the missions. His last years were spent at St. Charles, Mo., and at the Sacred Heart Church, Chicago. At the latter place his last illness came upon him. Typhoid fever first undermined his powerful constitution, and a complication of disorders supervened which put all the powers of mind and body to the sorest test. He bore all with most edifying patience until the consummation, when he went to receive that crown of life, the glories of which he had known so well how to paint for others in their sufferings.

Nobody that once met Fr. Boudreaux in conversation can ever forget him; for his character was one that impressed itself on all with whom he came in contact. He was a soldier of Christ. He could never be an apologist. Aggressive at all times to a singular degree, the follies and foibles of the world met with no meek reception at his hands. Where there was question of subserviency to the maxims that favor wealth, ambition or pride, his realization of our holy Father's "agere contra" was perfect. His scorn for these things often expressed itself so earnestly and trenchantly, that it would be difficult for his hearers not to catch his spirit. Yet he was charitable to everyone. It was a cause of pain to him to see anything but cheerfulness on the faces of those whom he met on the street; and if the sad-faced ones were children, their sorrow would be changed into merriment before he had passed by. But does this mean that his was an ardent temperament? Ardent he usually was, but he knew also when to be cold and impassionate, when to be gentle and fond. Seek in his beautiful writings for this ardor and you will hardly find it. Yet as usual we may discover much of the author's life in his works; in this case the best part of his life: that which was hidden with Christ in God.

When Father Florentine addressed himself for the first time to the task of book-making and chose to present our Father in heaven to us as indeed "God our Father," he was not moved thereto by the consideration of the evil tendency of religious thought of the day, but by the desire to express gratefully to others and have them share his sense of a real-

ity, which had become for him almost tangible. God's presence was with him. He saw how, as child and man, the Divine Protection had been ever with him. Not that he had no days of desolation, that the Father's hand which ever held him had not seemed at any time to relax or let go its grasp. On the contrary, his books were written after the passing away of a long period of fearful desolation, during which God as a Father, and Heaven as a place of Happiness, were ideas far from vivid in his mind. Death was at this time his strongest desire. Some delver into old documents will one day look over the announcements of St. Xavier's Church, St. Louis, for 1865, and wonder who was the pitiable wretch for whom week after week the pastor read out, "Prayers are requested for the speedy death of a man too miserable to live." How little will he suspect that these prayers were asked for Father Boudreaux by himself! The only gleam of light that guided him during this long night of sorrow was his love for the Society and especially for his brother Isidore. But after five years of darkness, the sun began to rise. Consolation followed the desolation, and now it was that he betook himself to writing. "God our Father" was the first product of his pen, but owing to fear on the part of superiors that the theology involved in such a treatise might not be of the soundest, its publication was delayed until after that of the "Happiness of Heaven." After the most careful scrutiny, however, the book returned from the censors at Woodstock with the highest commendations. No one was more astonished at these praises than the author; for he credited himself with no theological knowledge whatever. His whole course of moral and dogmatic theology lasted about a year and a half. This among other things made him look upon his writings as scarcely his own. He never took to himself any credit for their excellence. They were the direct outcome of a consolation, a gift of God, that made him more than himself. He was confirmed in this view by the failure of repeated attempts on another work to be entitled "Charity, Queen of the Virtues." His most earnest and strenuous efforts could not produce anything worthy of his own approval, so the book never reached the hands of censors.

The "Happiness of Heaven" and "God our Father" have attained a circulation rarely equalled among works of piety. They have been translated into French, Italian, Spanish, German, Dutch and Danish. Besides the frequent American re-issues, the English publishers recently sent out their sixth edition. May their author rest in peace!

## FATHER HENRY J. VOTEL.

Father Henry Votel died of pneumonia on March 6, 1894, at the Novitiate near Florissant, Missouri. It pleased God to take him from our midst just as he began to work out in the Master's service the bright promise which his superior natural endowments had given during the years of formation. He was taken off in the prime of manhood, on the 41st anniversary of his birth. Though short in years, yet his life was full and complete, with the work assigned him by the Master, well done.

Fr. Votel was born at Cincinnati March 6, 1853. At the early age of five he commenced his primary studies at the parish school of St. Paul's, and throughout the seven years' course gave evidence of those sterling qualities of mind and heart that distinguished him in his maturer years. He was remarkable, according to the testimony of his Rev. Pastor, among all his fellow-pupils for innocence, modest and polite behavior, close attention during the hours of instruction, and for his strikingly clear and correct way of thinking. Even then his strong point was mathematics. Yet good and bright as he ever proved himself, he was a true boy in the full sense of the word; he was as fond of play and amusements as the next and entered heartily into the innocent pranks of his schoolmates among whom he was always welcome. In what light they regarded him—and childhood's opinions are sincere and honest—may be judged from the following incident told by a playmate. It happened one day that a dove strayed into the school-room. Of course, all the windows dropped in the twinkling of an eye, and soon the prisoner was in the hands of his captors. Childlike and obedient, they delivered the bird to the teacher, who decided that it be given to the best boy, chosen by the votes of his school-fellows. With one voice it was given to Henry. And as his companions, so too his elders were not slow to perceive the uncommon gifts of the promising boy; even those who had not the slightest acquaintance with him were taken by his modesty and intelligence. Archbishop Purcell, in one of his visits to the school, after questioning the children and praising them for their industry and diligence, pointed to Henry and turning to the pastor, said: "Who is that white-headed little fellow? That's an intelligent boy: he ought to study for the priesthood."

At the age of twelve he received his first holy Communion. His choice for life had already been made; the ambition of his heart for some years had been to serve at God's altar, and in persurance of this wish he had been receiving from his pastor private lessons in Latin, preparatory to his college course. He was entered on the roll of St. Xavier's College, Cincinnati, in 1865. Studious, pious, full of respect towards

his professors and superiors, he was truly a model college boy. And while his piety and intelligence endeared him to those placed over him, the kindness and good-will he showed to all who came in contact with him, raised him high in the opinion of his fellow-students. He had nothing of that bold and adventurous spirit in his manner that makes the college boy a semi-hero in the eyes of many. On the contrary, his character was gentle, his disposition modest and retiring, his whole demeanor indicative of that calmness and serenity of soul which ever commands admiration. Compliments on proficiency in his studies were positively hateful to him. And though he was looked upon by his professor as a "talented boy, who could solve a problem with about as much ease and rapidity as he himself;" yet he was never known to make a display of his knowledge. Though the boyish spirit for sport and amusement lived in him and often took him from his books, yet the solitude of his study-room was his greatest amusement. There he would sit for hours at a time, poring over his books, conning and reconning the same theme in his mind and acquiring those habits of deep and original thought which marked the scholar in his mature years.

After his rhetoric year he begged for admission into the Society and entered its novitiate at Florissant, Aug. 11, 1870. The novice-life was quite in harmony with his character. The innate force and earnestness of soul enabled him quickly to push ahead in the acquisition of all the virtues distinctive of the spirit of the Institute, so that superiors soon singled him out for the post of manuductor and, on his entering upon his juniorate, for bidellus of the scholastics. Always quiet and unassuming, he knew almost instinctively how to reconcile pleasantly the fullest obedience with the unobservant condescension of true brotherly charity.

On the completion of his classical studies in 1874, he was sent to Woodstock to begin his higher studies. His mind, naturally fond of speculative thought, revelled in the new sphere of knowledge now before him. His research was as thorough and exact as it was earnest and methodic; it did not weary as soon as the first novelty wore away, for, truth in every form had a beauty and an attraction for his mind. His calm and deep mind shrank from no difficulty. Instead of rummaging dozens of volumes for the solution of a knotty point, he would sit down and unravel it by the sheer force of thought. The exact sciences were the particular object of his study. His clear and logical mind loved to investigate physical phenomena, trace their causes and relations, and calculate their bearing upon practical life by the most intricate of mathematical problems. He was equally at home in the depths of metaphysics and the starry heights of astronomy. The cast of his mind led him to study what was solid and deep, the subtleties of mathematics and philosophy that

require intellectual force and insight, rather than those lighter branches which generally suppose more of memory and imagination.

Thus the three years sped by quickly; and the time had come when Fr. Votel was to fill the professor's chair. As to his successful college course he had now added seven more years of study and for the same period of time had undergone another, a purer and loftier kind of training in the school of Loyola, he was indeed well equipped for the work in which he was now for a while to take an active part. He began his new duties at his Alma Mater as professor of physics, chemistry and astronomy. Clearness and solidity combined with earnestness and energy marked his work; nothing was done by halves, and in as far as he could compass his purpose, no slovenly work was permitted in the class. He remained at Cincinnati for three successive years, giving full satisfaction to all who had any relation with him. During this period he took part in the lecture course arranged for the friends of the institution, and proved himself not only a scientist but also a literary scholar of no mean attainments. In 1880 he was transferred to the St. Louis University, there to fill the same position of professor of sciences and higher mathematics; in it he labored with the same earnest fidelity as before and with the same success.

The following year Fr. Votel returned to his books, having been sent for his theological course to the scholasticate at Louvain, Belgium. His life of study during these years was marked with the same thoroughness and devotion as that at Woodstock; with his faculties now in the full prime of their strength, he threw himself heart and soul into his last immediate preparation for his sacred calling. He meant to become a thorough Jesuit, worthy of the name in every respect. And his upright endeavors were abundantly blessed by the Lord; their result was evident. Though he was simple and unassuming, yet he was soon forced to the front by his companions who were not slow to recognize his worth, both intellectually and morally. As a consequence they came to him quite freely with their difficulties; and many an hour did he thus give unbegrudgingly to the service of sweet charity. His professors, too, had the greatest confidence in his ability. Again and again did they entrust to him the defence of their doctrine in the public disputations. And ably did he answer the trust.

But while applying himself so conscientiously to the regular studies, he did not neglect any opportunity of self-improvement in other directions. With a few companions he formed an academy for exercises in extemporaneous speaking to acquire ease and facility in instructing and exhorting. In a similar way he took up the study of Arabic after the usual course in Hebrew. His favorite recreation studies, however, were the natural sciences, and particularly, the higher math-

ematics, of which he never lost sight. It is needless to add, that whatever pertained to the history of the Society, present or past, had a special interest for a heart so unselfishly devoted to his mother.

As in his studies, so, too, did Fr. Votel keep pressing onward in the perfection of his religious life in the quiet and unobtrusive, yet determined way, peculiarly his own. Through a spirit of duty he avoided any exemption from law or rule. The change of climate and of living told rather severely upon him in the beginning of his studies, yet, quietly did he decline any alleviation by way of exemption, when kindly offered by superiors. So, too, did he throughout his scholastic life think himself bound to observe the fasts of the Church; but in this matter he had overestimated his physical strength, as shortly before his ordination his stomach began to weaken and frequently refuse to take food. He was reasonable, however, and at once submitted to the change then made necessary; but never did he utter a word of regret about his too rigid adherence to the law in this respect. No doubt, in consequence of this his fidelity, he was made, though a stranger and speaking the native tongue but imperfectly, the *Bidellus* of the theologians during the trying time of the vacations—and that to the satisfaction of all.

As the great day for which his soul had yearned from boyhood, drew nigh, his immediate preparation became more earnest and constant. The feeling of a priest's responsibilities deepened and grew stronger, but so too did his trust in the God who had deigned to call him. On the 11th of May, 1884, he was ordained subdeacon, and was raised to the sacred priesthood on Sept. 8. When on finishing his theological course, he came to Frederick for his third year of probation, he gave himself up to its life of prayer and of study with all the fervor and determination of the novice, but also with the energy and clear purpose of manhood; he was now to put the finishing touch to his long work of formation. He came forth a fit instrument in the hands of his God, and of God's representatives, his superiors.

Being assigned the position of minister at the St. Louis University, he cheerfully took to housekeeping as if he had been engaged therein all his life. The comfort and well-being of his brethren seemed to be his only thought; and his charity was as ingenious as it was obedient in those last days of the old university when the contemplated removal to the new site entailed inconveniences of all sorts. At the same time an amount of so-called side-work was given him which brought out in strong relief his deep spirit of obedience and humility. Though others complained to superiors of his being over-taxed, yet he himself never complained, but quietly and cheerfully tried to meet all the demands made on him. And when his reputation seemed involved in the success of duties, important because of their public character, for which,



however, he could not set aside a sufficient amount of time for due preparation, he appeared to lose sight of self altogether and gave merely what time he could spare, and left without worry the result in God's keeping. But under the press and strain his well-trained faculties were quickened, and he produced excellent work.

In September, 1887, he was made vice-president and prefect of studies. With his habitual energy and thoroughness he at once set to work to maintain and to advance the university's high standing. Order and discipline were a necessity to a nature such as his; and he enforced them with a firmness as kind as it was unflinching. His ideals and standards were high, and he endeavored to realize them in the actual working of the college.

While he was thus busily laboring to transfuse, through the cheerful cooperation of the faculty, his own spirit into the student-body he was called away at the end of April, 1888, to the presidency of St. Mary's College, Kansas.

It seems as if the great work, marked out for him by God in the Society of Jesus, was the development of St. Mary's College. To that work he gave the best years of his manhood—the last six of his life, when his powers blended in their exercise the vigor of youth, the maturity and prudence of advancing years with the sincerity and earnestness of religious principle. St. Mary's College was already favorably known among the educational establishments of that part of the United States. Owing to the zeal, the energy, and the foresight of his predecessors, it had grown from a primitive Indian mission to an institution of higher learning. But it had been and still was struggling under many disadvantages. The country was new; higher education was not appreciated; means were lacking; fire had swept away the fruit of many years' labor; the future of the college for a long time had been uncertain. As a consequence its growth and development had not been and could not have been symmetrical and systematic.

Father Votel saw the possibilities of the institution, and with characteristic energy he set to work to develop those possibilities in every way. He laid his plans promptly, but carefully and thoroughly. He based them on high ideals and on a comprehensive knowledge of the nature and needs of the college. The college grounds proper were enlarged, new buildings were erected, water and light systems and many other improvements were introduced. Old pupils and old professors and visitors of years gone by would hardly recognize St. Mary's if they saw the grounds, the buildings, the tasty arrangement, the equipment and conveniences of today.—The improvement in studies kept pace with that in material things. Fr. Votel's aim was to bring the curriculum up to the requirements of the *Ratio Studiorum*. The stand-

ard of the courses was raised ; their matter was made more comprehensive, their method more thorough and accurate, their grading more exact. The faculty was augmented. Diligence and thoroughness on the part of the students became a necessity. In discipline, too, he aimed at and reached a high standard. He understood its relation to the morality of the college. On this point he was by some judged to be rather severe, but he knew that it was necessary for the moral welfare of the students, about which he was so solicitous. The whole institution, its material condition, its intellectual character, its moral tone, its educational power, received by the administration of Fr. Votel an impetus which has placed it in its present enviable position among its sister colleges, and has started it on a course of organic development and material expansion rich in promises for the future.

His many labors had entwined his heartstrings firmly around St. Mary's. He dearly loved the place and all that belonged to it. The students claimed his special attention and affection. He loved to speak of them, to meet them and mingle in their company. It was surprising that, with the manifold duties which claimed his care, he was familiar with the personal character of almost every pupil. It was characteristic, too, that while he was superintending the many and various improvements carried out during his administration, he would often with the greatest relish think and speak of the pleasure and comfort the boys would derive from them. When at the end of the school-year he bade the students farewell he would sometimes return to his room in tears ; he missed the merry laughter, the joyous shouts, the happy faces, of those for whom he was laboring.

St. Mary's College, in its present prosperity and renown, stands as a monument to the energetic and self-sacrificing devotion of Fr. Votel. But when he quit his post, on the 11th of February last, he carried with him, indeed, the filial love and respect of those whom he had made happy ; but, alas ! he also bore away with him the effects of his too intense application. The disease that so soon brought him to a premature grave was only the occasion ; the exhausted mind, the shattered system made him fall an easy victim to the destroyer. He had gone to the novitiate as minister and procurator. Soon a severe cold came upon him that confined him to his room. The attack, instead of yielding to medical treatment, grew worse, and on Tuesday, March 1, the symptoms of pneumonia became evident. The malady gradually increased. Monday, March 5, his mind was wandering ; still, now and then he enjoyed moments of perfect consciousness. The infirmarian stayed with him the whole of the following night. After midnight it was evident that he could not live much longer ; and when the spiritual Father spoke of giving him the last sacraments, he brightened up, and gave signs of

Consent. After this, while the prayers of the dying were recited, he answered them for the most part ; and a crucifix being put to his lips, he kissed it most reverently and repeated the holy name of Jesus three times. Then he told them that he was unable to answer, and that he could not live much longer. He grew weaker until about ten minutes before six o'clock, on the morning of the sixth of March, when he passed peacefully into eternity. May the reward of the just be his portion forever. Fr. Votel lived for God ; may he be his reward exceeding great.—R. I. P.

### BROTHER JOHN T. DUGGAN.

A lengthy notice of the life and death of Brother Duggan could not fail to edify the readers of the *WOODSTOCK LETTERS*. We will, however, confine ourselves to a brief outline. Those who knew their departed brother will easily fill out the sketch from their own pleasant recollections of him.

Brother Duggan was born in Milwaukee, June 1, 1859. He was brought up in St. Gall's Parish. While there attending the parochial school, his genial disposition, frank manners and inborn kindness made him the favorite both of teachers and pupils. For years he served as an acolyte at St. Gall's Church ; and he is still affectionately remembered by former fellows of the Altar Society.

Leaving school, the cheerful little Johnnie Duggan secured a position in the employ of Mr. Zimmerman the well-known Milwaukee merchant. Completely winning the confidence of his employer, the future religious soon came to be treated as one of the Zimmerman family. Thus comfortably situated, and on the road to success, his young heart did not rest satisfied with the prospect of earthly goods, but was secretly yearning for nobler things.

Following his religious bent, he was received into the Society, April 29, 1880. The record of his life from that day to the hour of his death is one of ready obedience, cheerful diligence, and unexcelled charity. Fathers, scholastics, and brothers, all have their little stories of Brother Duggan's kindness. To cross his path was to be sure of getting a gentle or sympathetic word, and not unfrequently of eliciting one of his ever prompt acts of charity. These traits were especially noticeable, when, for a time, Brother John had care of the sick at St. Louis University. One of the brothers who had lived much with Brother Duggan, says : " I never heard him speak a harsh word to anyone under any circumstances. He was always very respectful towards his superiors. In all grades of the Society he had more friends than anyone else I know ; and he deserved to have them."

From the constant sunshine of Brother Duggan's behavior, some may have thought that it was all the necessary outcome

of his happy nature, that he could not, if he would, do other than laugh; not so. Nature indeed had done much for him; but he had his trials and very severe ones. His health had been feeble for years. One of the effects of this was the frequent occurrence of mental depression. "These visitations," said his spiritual father, "were a sore trial to his soul. But he fought his foe with truly supernatural weapons, and always triumphed." Again, amiability of character is no shield against the mortifications of common life. St. John Berchmans has told us so. And Brother Duggan had more than an ordinary share of this kind of trials. His custom was to go and offer his troubles to Our Lord in the Blessed Sacrament. Then, confident that all was right, he went about his work like the cheerful giver whom God ever loves.

About fifteen months before his death, Brother Duggan began to fail rapidly. He was placed under the care of an able physician. Not appearing to regain his health, he was relieved by superiors of all work. As the spring was opening, he was sent to recuperate at the Novitiate at Florissant. Here he rallied for a time and seemed quite well. The doctor, however, notified superiors that his recovery would be short-lived; for the brother was suffering from an incurable ailment—diabetic consumption.

This revelation was not at once communicated to the brother. However, several months before his death, it was thought advisable to let him know his true condition. The sufferer received the news with edifying resignation. With the rest of the brothers he made the annual retreat. When it was over, he said he knew it was his last and professed himself ready for the call of God.

He still felt hearty at times, and much enjoyed the easy occupation of carriage driver between the novitiate and the village. He soon had to give up even this pleasant distraction. He was visibly growing weaker. Still death was not known to be so close at hand. About May 1, he paid a visit to the city; on the sixth, he was still walking about the grounds. On the seventh, he took seriously ill. For two days he suffered keenly. He received the last sacraments. And on the morning of the ninth, the final hour had come.

Brother John's last regular employment was the care of the house on the philosophers' side of the St. Louis University. The scholastics deeply regretted his premature death. They still rehearse many interesting anecdotes illustrating his gentle character and almost limitless charity. No less favorable was the impression Brother Duggan made upon externs when duty brought him into contact with them. Few who knew him, do not inquire solicitously for him and express their sorrow that he should have died so young. To exemplify this last point I can do no better than quote the words of Dr. Bryson, the attending physician. When that gentleman

heard of the brother's death, he at once wrote to Florissant. He said he felt confident that his late patient was now enjoying the reward of the good. "It was a pleasure," continued the physician, "to see him come to my office. He was so gentle, so patient, so resigned, so grateful for any little service done him! In him I feel that I have another advocate before the great white throne of God."—R. I. P.

#### FATHER PETER J. LEESON.

On Thursday, May 17, 1894, Fr. Peter J. Leeson, attached to Detroit College, died suddenly from a stroke of paralysis while giving instructions to the young ladies at the Sacred Heart Convent, at Grosse Pointe. He began to speak about 9.30 o'clock in the morning, and was seated in a chair in the sanctuary when the stroke came. He fell to the floor, but remained there only an instant, when he managed to get up again. The nuns wished him to discontinue his discourse, but he told them that he felt able to go on. His strong will asserted itself and for a few moments he spoke again, but his strength was fast failing and he fell a second time. The father then saw it was useless to attempt to continue and he allowed himself to be carried out and placed on a couch. Medical assistance was sent for, but he was past human aid, and gradually grew unconscious until death relieved his sufferings. Before dying he received the sacraments of the Church.

The death of Fr. Leeson put an unexpected end to a most active career spent in the sacred ministry, and to the labors of a most devoted educator of youth. He was born at Herenthals, Province of Antwerp, Belgium, Aug. 31, 1836, and received his education at the Jesuit college in the neighboring city of Turnhout. While there he offered himself to the renowned missionary, Fr. P. J. De Smet, S. J., and in 1855 he began his novitiate at Florissant, Mo. After finishing his theology at St. Louis, he was raised to the priesthood in 1869. For six years before his ordination, and for twenty years after it, he employed his unremitting labors in the education of the young; for ten years continuously he was vice-president of St. Louis University; and he filled positions at St. Ignatius' College, Creighton College, and at St. Gall's Church, Milwaukee. Fidelity to duty in humbler labors, conscientious performance of all the least details of his work, and a generous charity to all, made him a model man; while his evident piety showed him to be a holy priest. During the last years of his life he had been forced to moderate his efforts. He suffered from various ailments, and was sent to Detroit College last summer in the hope that the change of

climate might benefit him. He spent part of the time in the work of the ministry, and part in the class-room, where he had accomplished so much.

With a strong sense of duty, there was conjoined in Fr. Leeson's character a wondrous pliability. In different positions of responsibility he was, so to speak, a different man. A model teacher, a disciplinarian whose reputation will live as a tradition in the Missouri Province, a most beloved Father Minister, a zealous and patient laborer in the vineyard of the Lord, one knowing him only in one of these different positions would judge him to be engaged in the special work of his life.

The work by which he will be best remembered was, in all probability, his long term as prefect of discipline at the St. Louis University in the boarding-school days. He was eminently just and kind, but, when the occasion called for it, very stern. The boldest lad quailed beneath his searching glance. The study-hall, when Father Leeson presided over it, was a model one in every respect. He entered saying his breviary, and he left saying his breviary. Between his entrance and his departure, he would raise his eyes perhaps once, and allow them to rest for half a minute or so on some luckless youth, who seemed to be neglecting his books. The study-keeper would say nothing; the boy would say nothing, while he wilted. That was all. But for the next six months he would be a model student when Father Leeson presided over studies. Father Leeson's appearance was always the signal for perfect order, whether in the class-room, on the play-ground, or in the corridors.

And yet, though the students, large and small, feared him, it is a striking fact that they loved him, too. It is now some sixteen years since he left St. Louis; yet, despite this lapse of time, he is still vividly and lovingly remembered, beyond all who at that time were associated with him in the government of the college.

Loved by the students, he was loved also by Ours. As Father Minister, he was the kindest of fathers to those under his care. In his dealings with the community, it was remarked that he ever spoke lovingly and charitably of his brethren, and that any severity in the way of criticism on the doings of Ours gave him pain. He was amiable and charitable to a marked degree.

His life was indeed beautiful: beautiful in the sight of God, because he ever acted from a sense of duty; beautiful in the sight of men, because he possessed that happy adjustability (no less a work of nature than of grace), which enabled him to do in an eminently satisfactory way whatever his hand was set to perform.

As his life was beautiful, so was his death. His last moments were consecrated to bringing little children nearer to

the Sacred Heart. He did not indeed finish his exhortation ; but his death was the most beautiful exhortation of his whole career.—R. I. P.

## BROTHER JOHN J. LAWLESS.

In the infirmary of St. Mary's College, Kansas, on Sunday, July 15, 1894, died Brother John Lawless in the 65th year of his age. His death was the speedy result of a fatal accident. While walking at eleven o'clock among the cattle in the barn-yard, he was kicked in the groin, and a severe rupture and internal hemorrhage resulted. Unable to walk he crawled about sixty yards towards the house where he remained till the brothers sent to search for him, when missed from dinner, found him at one o'clock, lying on the ground, entirely helpless and in great agony. He was carried on a litter to the infirmary, and the college physician was summoned. The brother on seeing him said : "Doctor, this is death !" After the last sacraments were administered, the physician began the necessary operation, only to discover that his patient was beyond all medical skill, and that he could do no more than alleviate his intense sufferings by the administration of opiates. A few hours after, to a father exhorting him to patient suffering, Br. John replied : "What is my suffering ! A soldier of the world suffers much more when wounded in battle." At 10.30 in the evening he said to his attendant : "Tomorrow is the feast of Our Lady of Mount Carmel ; will you say your beads for me, that I may obtain a good night's rest?" His rest, his eternal rest was nearer than he knew. Twenty minutes later, he said : "The Blessed Virgin must have heard your prayers, for now I am resting easier." After ten minutes his agony began. With his beads in his hand, he signed himself at frequent intervals with the sign of the cross, and retaining consciousness to the last, expired at 11.20 p. m. with sentiments of devotion.

Brother John Lawless was born in the County Kildare, Ireland, Jan. 4, 1829, the year of Catholic emancipation. In the year 1842 he emigrated with his parents to America. The vessel infected with small-pox, landed at New York and was quarantined. His father and his two brothers fell victims to the contagion. The surviving members of the family settled among the coal mines in Pennsylvania. Brother John, though now only a lad of thirteen years, labored hard to help his mother in the support of his younger brothers and sisters. The remarriage of his mother was the occasion of his leaving home. From Carbon Co., Pennsylvania, he went to New Orleans, where for a time he was engaged in carrying provisions in flat boats up and down the Mississippi. He next

bought a farm in Michigan, and tried farming for a few years. When he sold his farm he went to Fort Leavenworth, Kansas, and was there employed by the government as a "freighter." Soon becoming acquainted with Bishop Miége, the Vicar Apostolic of the far West, he engaged in his service. Usually the sole companion of the bishop in his long missionary trips through his wild, vast and almost uninhabited territory, John Lawless proved himself a valuable assistant. He was driver and manager of the bishop's outfit, pitching the tent at nightfall, cooking and looking after the wants of the bishop, and each morning serving Mass at the portable altar erected in the tent. During these years he learnt many lessons of wisdom and piety from the lips of the bishop, lessons which he never forgot, for he was fond of recalling them in later life. In 1856 was established the Catholic school in the vicariate, at Leavenworth, and Brother John was appointed teacher. His long and faithful labors were at length rewarded with a religious vocation, for in 1859, he applied for admission into the Society and Bishop Miége sent him to the novitiate at Florissant.

His life in after years as a brother in the Society was always marked by piety and industry. When Bardstown College, Kentucky, was closed near the end of the civil war, he was sent to St. Mary's College, Kansas. In 1887, he asked and obtained permission to go to the newly opened Indian Mission in Wyoming Territory, but after a year's hard labor and exposure, his health gave way, and he was sent back to St. Mary's College. At this time injuries, which he had received in youth in the coal mines in Pennsylvania manifested themselves in spinal troubles. Operated upon by the local physician and later by a famous specialist in St. Louis, he obtained relief, but was not cured. Nervousness and insomnia followed, and after serving for a time as night watchman of the college, his faculties seemed to give way at intervals, his memory, however, which was most remarkable, never failed. Of events contemporaneous with his busy life, there was no chronicler more certain, and in such matters his word was final.

If charity consists in works and not in words only, Brother Lawless certainly possessed the virtue. When in 1873, small-pox threatened to infect the college, he zealously petitioned the rector to be allowed to devote himself to the victims, quarantined a few blocks from the college. He tenderly nursed the patients, and did all the cooking and washing. Again his zealous charity was evidenced in his love and care for the poor. He was fond of looking after the many tramps, whose visits to the college are frequent. While relieving their temporal wants, he studied to inculcate truths of religion upon them, and sometimes led negligent Catholics to confession.



Brother Lawless was remarkable for his devotion to the Blessed Virgin. His patience, love of poverty, and self sacrifice were above the ordinary. His fasts seemed continuous, for at table he was noticed to eat very little, and his mortification was manifest in his long and silent suffering; a rupture of many years standing was discovered by the physician, only when summoned after the fatal accident.

Though sudden the call, we feel sure that Brother Lawless, after a long life devoted to religion and piety was well prepared for the summons, when fortified by the last sacraments of the Church he went to receive the reward of his virtues.  
—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From April 15, 1894 to Oct. 15, 1894.*

	Age	Time	Place
Fr. Charles O'Connor.....	50	May 5	Jersey City, N. J.
Br. John T. Duggan .....	35	" 9	Florissant, Mo.
Br. Patrick Gallagher.....	49	" 13	Woodstock, Md.
Fr. Peter J. Leeson.....	58	" 17	Detroit, Mich.
Br. Paul Viboux.....	75	June 28	Grand Coteau, La.
Br. John J. Lawless.....	65	July 16	St. Mary's, Kans.
Br. Fridoline Hoefele.....	74	Aug. 9	Fordham, N. Y.
Mr. Adolphus Vaillant.....	22	" 19	Sault-au-Recollet, Can.
Br. Caspar Menke.....	82	Sep. 2	Frederick, Md.
Br. Martin Barbieux .....	78	Sep. 18	Im. Concept., Montreal.
Br. Patrick Corrigan .....	73	Oct. 11	Fordham, N. Y.

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**Requiescant in Pace.**

## VARIA.

*Alaska.*—We have but little news from Alaska. Br. O'Sullivan, who went there last year, has returned, having lost the steam launch by an accident. Fr. Muset has not returned to Alaska, though he was most desirous to do so; the doctors would not allow him on account of his health. Fr. Crimont left in June for Alaska. Fr. Judge has written a long letter to his brother which we hope to publish in our next issue. Fr. Barnum has sent only the letter we subjoin:—

*St. Michael's, August 28, 1894.*

*Dear Father Richards, P. C.*

Many thanks for your kind letter. I am sure that I can never be able to show you how grateful I am for your kindness and encouragement. I hope that you will not mind it much if I have not written any long letter this year; but the fact is that I have not been able to gather any interesting facts, and I have devoted myself solely to Innuit. You will be delighted at the amount of Innuit I have for a grammar, and if I come down next year it will be ready to be printed for our own use. All the year I was under the impression that I was to be sent down this season and so I prepared no letters. I am glad now to learn that I am not to go, as I would not like to have to stop work for so long a time just as I am getting near the threshold of Innuit.

Now for what you may call another of Father Barnum's wild schemes. We should have a good physician and surgeon up here. There is a good devoted Catholic widower, who is a competent doctor and who is anxious to do something for the glory of God and the progress of the Catholic Faith; he is willing to devote his energies for this noble cause, and will come up here and help us, becoming a lay missionary or a *donné* of the Society. I do not know his name nor his address, and it may be well that you do not either, but you can "fix it up" for us. There must be such a person somewhere among our Catholic laity. Could you not frame a nice appeal to the Catholic medical fraternity and have it published in the "Messenger," in some prominent way as to head lines? Somewhere or other a copy of it will strike the right man, and then we can obtain a small outfit of regular medicines and medical appliances. The Sisters are willing enough to have a hospital annex at Holy Cross or elsewhere, but without a regular medical man in charge it would not do, as they are not willing to take the risk. Now do add this favor to the great number already shown to us. The "Messenger" would spread the appeal far and wide. I am sure there must be some good Catholic who would be glad to devote himself to this heroic work were the opportunity given to

him. He could divide his time among our missions and be of the greatest aid. So far no regular physician has really traversed this country beyond those who passed rapidly down with the survey parties.

Many packages were left behind in San Francisco both last year and this. The reason is that now they send up sailing vessels and these start much earlier than the steamer used to do. Things for us should be in Frisco by May 1.

The terrible flood this year in the Yukon was appalling. With the exception of Nulato and Anvik almost every village has been swept away by the ice. The Yukon folk are homeless. The memorial cross which we put up at Yissetlahot went down the river; it passed Nulato standing upright on the floe, and they tolled the church bell while it was drifting by.

I hope you will soon meet Brother O'Sullivan. I gave him lots of messages for you; he will give you many details. We are all well at present. Father Treca was at death's door but he is all right now.

Your devoted but unworthy brother in Christ,

FRANK BARNUM, S. J.

Extract from a letter of Fr. A. Robaut:—

*St. Joseph's Mission, on the Akulnrak River, June 20, 1894.*

*Rev. Fr. Superior, P. C.*

. . . . *Tandem aliquando* news from the Upper Country has reached us. Our "Little Swan," the name of our smaller barge, arrived here the day before yesterday. Our steamer "St. Michael" is no more; it is at the bottom of the river, this time a complete wreck. This has been such a frightful year, that no man here, not even the oldest inhabitant, remembers to have ever seen the like before. There has been exceedingly deep snow, intense cold, a long winter, and general starvation. Many Indians had to eat their boots, some their dogs, and some even their old biadaras or skin boats. The Yukon waters rose to such an enormous height, that I doubt if a single village situated along its banks be still existing. The ice swept down houses, caches, trees, etc., etc. as the mower cuts the grass. Fr. Judge up in Nulato was enabled to show his swimming skill right in his own house; at Holy Cross they watched for a long time, in readiness to remove the Blessed Sacrament from the church and take it to the hills. It seems incredible! The Indians everywhere had to leave in their canoes or boats, and make for some place from which they could reach the hills. . . . .

*Baltimore, Loyola College.*—Loyola had 213 students last year, not counting over thirty who made the course in ethics and philosophy, of whom twenty or more took their degrees. These graduates were lawyers and doctors, some quite prominent. This year the courses will be continued. These courses are given in connection with the "Catholic Association," made up of the leading Catholics in the city. Besides the philosophical lectures, the Association had lectures twice a month by very prominent scholars. In April, the

Association gave a reception to Archbishop Satolli, the largest he ever had. It was supposed that nearly 4000 Catholics filled the Academy of Music, whilst many more had to be turned away. The Archbishop gave an excellent speech in Italian, on the study of Aristotelian philosophy, afterwards translated for the *Mirror*. Now we have 225 students in the college.

*Belgium, Louvain.*—Father Petit, formerly Master of Novices at Arlon has been appointed rector; Father Van der Aa teaches Ethics. Henceforth there will be two distinct courses of moral theology given here, one for the long course, the other for the short. Each course will last two years and six months; the former will be more scholastic than casuistic in character. Father Vermeersch gives the scholastic moral and canon law to the long course, while Father Genicot does the same to the short course and the many externs who attend our courses. On July 21, Father De Villers of this province gave a very brilliant Grand Act in theology. The Papal Nuncio presided.

*Brazil.*—Our college at Itù opened on the 26th of last March and we number at present, (May 4,) five hundred and fifty boarders. A few more will come. We had wished for not more than five hundred, as we are in great need of men; but such is the reputation of the college, that it has been impossible to do otherwise. As it is, a good many have been refused, and some having come without previous notice being given have had to go back home. The health of the students is good, the studies flourishing, and the discipline such that we cannot reasonably wish better.—The college at Friburgo is in the same flourishing state. They accept only some two hundred boarders, because the house cannot contain any more; the applications are far greater than the space.—Our novitiate was opened in January; there are five scholastic and three coadjutor-brother novices.—*From Fr. Galanti.*

*Buffalo Mission, St. Ignatius' College, Cleveland.*—The list of students attending our college this year shows a marked increase. This is due mainly to the splendid Commencement, for which we are indebted to Father Guldner. As professor of rhetoric he spared no trouble to make the Commencement a success. He also introduced the League of the Sacred Heart among our boys and his efforts were crowned with good success, as it is in a flourishing condition. Even little boys have learned well how to use the intention sheets. They sometimes tell in all simplicity how their prayers were heard, and do not forget to put down a note under the heading "Thanksgiving." The only Protestant student we have, after attending our college for three years, is at present under instruction and will make his first holy Communion on the feast of Blessed Margaret Mary. A friend of his has, since the organization of the League, recommended him every month to the Apostleship of Prayer, and just before the students' retreat the triumph of the Sacred Heart was completed.—Father Becker arranged, about two years ago, among the officers

of the sodality of the Blessed Virgin, the St. Vincent de Paul Society, the members of which give religious instruction every Sunday to the poor Catholic inmates of the Work-House.—Of the students in the episcopal seminary about three-fourths are boys of our colleges in Buffalo and Cleveland. Two of them, who made their classical studies here at our college, were sent by the bishop to Rome about a fortnight ago, to complete their studies in the American College.—Some forty missions have been given during the past twelve months by the band of missionaries attached to our college.

*California, St. Ignatius', San Francisco.*—A very successful mission was given in our church by Frs. H. Möeller and Finnegan of the Missouri Province. All were delighted with the zeal and eloquence of the fathers. During the second week the spacious church was crowded nightly with a congregation of over five thousand men; almost as many were present daily at the 5 o'clock Mass and sermon. A number of converts were received into the Church or left under instruction. The Communion during the mission numbered over twenty thousand. Both fathers were exceedingly gratified at the fruit of their labors and assured us that they had never addressed larger or more attentive congregations. They were invited by Archbishop Riordan to give the annual retreat to the secular clergy at Santa Clara College. The priests were exceedingly pleased with the good fathers and begged the archbishop to detain them a while that they might give missions to their people. As a result the fathers have already given very successful missions at St. Francis', St. James' and St. Peter's Churches, San Francisco, and have work enough to occupy them for fully a year. At the urgent request of Bishop Manogue of Sacramento, they will give a mission in his cathedral before they return home next February. On leaving us the good fathers will bear along with them the blessings of all the faithful.—This college as also Santa Clara College, had their Commencement Exercises at the California exhibition grounds and a joint entertainment was given by the alumni of both colleges. All the exercises won the highest encomiums.—The church has received a magnificent monstrance, believed to be the finest in this country. It is almost four feet in height and is made of solid gold. It is adorned with rich carvings and embellished with figures made of virgin gold. Its central pillar is studded with diamonds, rubies and other precious stones, and the circling darts of gold are burnished, until they glisten even in the faintest light. The beautiful ornament, telling in its raised figures the story of the Saviour, sparkles with over 1000 costly stones. This monstrance has been made from offerings of gold and precious stones, contributed during many years, many being put in the plate as it was passed around on Sundays. These various offerings were preserved till they amounted in value to more than \$40,000 and from them the monstrance has been made.

*Santa Clara.*—The college has opened with a large number of students,

considering the straitened times. Rev. Fr. Rector has made several marked improvements. The swimming pond has been covered with a cement bottom; the board walks around the interior of the old Franciscan cloister have been replaced by more substantial ones of cement; the dormitories, wash-rooms and study-halls have been much improved.—The mission given in our old mission church by the Missouri fathers was eminently successful.

*San José.*—When Frs. Möeller and Finnegan finished their wonderful mission in San Francisco they came to our Garden City and gave a no less successful mission to our congregation. St. Joseph's College is advancing quietly and steadily.

*Los Gatos.*—There is serious question of building an addition to our novitiate to accommodate the large number of novices who flock to us.—During the night of Sept. 28, our large barn was burned to the ground. Horses and mules perished in the flames. The loss is over \$5000, a very serious one for our novitiate.

*Canada, The Scholasticate and Parish of the Immaculate Conception, Montreal.*—The triduum of Blessed Balducci, Acquaviva and companions was celebrated with great eclat in our parish church on Aug. 31, Sept. 1, and 2. The church was magnificently decorated for the occasion while two beautiful paintings of the martyrs graced either side of the altar. The panegyrics were preached by Fr. Bernard, O. S. F., and Fr. Strubb, Redemptorist. At the close of the triduum solemn benediction was given by his Lordship Archbishop Fabre.—On Aug. 15, we celebrated the golden jubilee of Rev. Fr. Ouellette, who is well known as having been chaplain in the American war. His virtues and exploits were sung with great glee, and a very appropriate poem was written for the occasion by one of our scholastics.—The new school in connection with our parish is fast coming to a completion. Last Monday, Sept. 24, our boys left the old school, and went to take their seats for the first time in the new building. The school being in brick is built with all the latest improvements and contains twelve spacious class-rooms well lighted and ventilated. Four hundred boys are at present in attendance, thirty of whom are in the commercial department.—A private residence adjacent to the convent is also being built for the Sisters.—On Aug. 29, nine of Ours were ordained priests in our parish church by his Lordship Archbishop Fabre. Two converts (one of whom was an Anglican minister) who a few days before had made their abjuration at the bishop's palace, received their first Communion from his Lordship's hands at the Mass of ordination.

*The Novitiate at Sault-au-Recollet.*—Father Edward Lecompte was appointed master of novices on June 29. Father Charaux is instructor of the third year and has eleven tertians under his charge. They are completely separated from the rest of the community. The third year began on August 15, the great retreat on Sept. 19, to end on Oct. 21. From Aug. 1, 1893, to

Aug. 1, 1894, 204 have made retreats at this house, and of this number, 114 have made choice of a state of life,—42 for the religious life, 11 for the secular clergy. This is an increase over preceding years, and it may be due to the greater facility of reaching the novitiate, for we have now an electric railway to Montreal. It runs a few feet in front of the novitiate, the trains passing every half-hour, and they are soon to run every fifteen minutes. There is talk also of running a rail-road around the island of Montreal. These advantages are not without their inconvenience, for the "Sault" is losing the solitude it formerly possessed.

*Quebec, A chapel for the Villa Manresa.*—Our readers may recollect that three years ago a house for retreats was opened at Quebec. This has met with such success that a fine chapel, dedicated to *S. Maria della Strada* under the name of "Notre Dame du Chemin" is now in process of construction. The corner stone was laid last May, and the crypt or lower church, will be covered so that it can be used for the feast of St. Joseph. The chapel is 145 feet in length,  $41\frac{1}{2}$  feet in width in the nave, and  $75\frac{1}{2}$  feet in the transept and 54 feet in height. The steeple will have a height of 154 feet. The estimate cost is \$50,000.—A good number have made the exercises at Manresa during the summer.

*St. Boniface College, Manitoba.*—On September 6, Rev. Remigius Charrier was appointed Rector, in place of Fr. Henry Hudon, who has been sent to the novitiate at the "Sault" to be minister. Fr. Joseph Grenier is teaching humanities, Fr. I. J. Kavanagh is minister and prof. of natural sciences, Fr. Lamarche is prefect of discipline, while Fr. Drummond is prefect of studies, prof. of philosophy to the boys, and of theology to the ecclesiastics.—Our boys have succeeded very well in the university examinations.—The Governor General's silver medal was conferred on Joseph Trudel of St. Boniface College, who also received the degree of B.A., and, by first-class marks, earned the second moiety of his \$200 scholarship. Four other students won scholarships, Marius Cinq-Mars deserving special mention. He was third out of sixty-five candidates for the scholarship in Latin and mathematics, and being one of only two candidates from St. Boniface, is a 50 per cent. success. The class lists show that he was also first in Latin for the entire Preliminary, and second in Greek and Euclid. His brother, Aime Cinq-Mars, the other St. Boniface candidate in this course, was sixth in the long Latin list. For the Previous year St. Boniface sent up five out of the sixty-five candidates in the whole university. Of these Rousseau was eighth in Latin and fourth in Greek, while Lucien Dubuc was first in trigonometry, there being an enormous interval between him and the second in a difficult problem paper.—As for the pass papers in the junior and senior B.A. years, the St. Boniface candidates maintained the reputation which our college has acquired, and which Dr. Laird emphasized with characteristic frankness when, last Thursday, at the council meeting he held up our students as models of thorough-

ness in these papers which so many other candidates did in a careless way. Thus Desourdis was third and Trudel fourth out of 41 candidates in physics, and Desourdis was second out of 27 candidates in hydrostatics.

*China, The House of the Society at Zi-ka-wei.*—I have been in Zi-ka-wei a week, and it is a great pleasure to get back into a fine large regular community. I wrote to Rev. Fr. Provincial of the arrival of my successor in Macao and of my expected transfer to this house of studies. I have nothing to do now but study Chinese and, of course, French. There are several scholastics here who have nothing to do but study Chinese, so that I am not alone in what might otherwise be considered a lazy man's position. This is a splendid place to study; the house is in the country, and as the novices are here, there is a quiet novice air about the whole community. It is really very agreeable to my tastes, and after four or five years, I hope to come out much improved in more ways than one.

Your Reverence is aware that there are Chinese in the several divisions of the community. They are effective workers, and very useful as writers and directors of asylums. The Chinese scholastics speak Latin and French well enough to read in the refectory. The philosophers gave a very creditable disputation the other day. The defender in ethics is the solitary Japanese in the Society at present. He is a very amiable and gentle little scholastic, and seems to be a general favorite with the Chinese and Europeans among whom his lot is cast.

The theologians here go to class with the Chinese seminarians, who form one department of this big community. The seminarians are about eighteen in number, and form a little community apart, with their own refectory, dormitory, recreation-room and so forth. They eat Chinese fashion, i. e., four at a table, each with his bowl of rice and chopsticks, and the common dishes in the middle. There is also adjoining our house a college of boys from the age of twelve to eighteen. They are all boarders and all pay, I am told, though of course in China there are no fancy prices. They are sturdy looking little fellows, and have the easy careless air of contented school-boys. They are as a rule taught nothing but Chinese, in the Chinese way, by a hired corps of Chinese masters. Those, however, who manifest a desire to become priests, may enter the Latin class which is taught by one of Ours. The prefects are two European scholastics. If those who study Latin persevere in their intention, they go to the little seminary in Shanghai to continue their classical studies, and afterwards they return here to study theology and philosophy, a course of seven years, just as Ours, if I mistake not. After theology they are sent out as catechists on the missions for two years of probation. They are then admitted to holy orders, if they have given satisfaction. So it appears that a native secular priest of this mission is a person of no ordinary training.

Everything is excellently organized in this mission, and I dare say for per-



fect organization, as well as for the zeal and learning of the missionaries, this mission would stand comparison with any in the Church. It comprises two Chinese provinces with a population of about 50,000,000, and embraces the old capital of Nankin as well as the great port of Shanghai. There are over a hundred thousand Catholics, and the number is constantly increasing.

This establishment with its orphan asylums, observatory, printing-house and all the other departments, is exceedingly interesting to visit. Though I had heard a good deal of Zi-ka-wei, I was astonished when I got here and was taken around to see the different departments; but I have not yet seen all. Visitors are taken by surprise when they see what has been accomplished by zeal and organization. Our own community seems to be all that could be desired in a religious house. The library is a splendid one; not so large, of course, as you might see in a house nearer the centre of western civilization, but remarkably free from anything like lumber. Every volume seems to be judiciously chosen; besides the standard subjects of theology, history, etc., the library is particularly rich in literature on the East in general, and China in particular. There is, moreover, a splendid Chinese library in connection with the European. Besides, there is the observatory library, with the publications of most of the observatories of the world, scientific periodicals, and the U. S. Smithsonian and Government publications, besides standard works. Fr. Heude's natural history library in his museum is as complete as a specialist requires. We scholastics have a very good library, comprising principally theology, philosophy, and works in Chinese. We have all imaginable aids in the study of Chinese, including the daily intercourse with our Chinese brothers.

The Cantonese that I learned in Macao is quite unintelligible here, and there is the further disadvantage that the language spoken here, and used by Ours, is different from the official or mandarin language which must be learned. The characters, though, are the same for all dialects.

WILLIAM L. HORNSBY, S. J.

*Fordham, St. John's College.*—St. John's opened this year under the most favorable auspices. The first day saw a larger number of students gathered at the supper table than many a previous year. Up to the present we have been steadily increasing in numbers, so that we may hope to equal and even surpass the record of last year. Even now the university course is larger than it has been for some years, as the following list will show: philosophy 16, rhetoric 15, poetry 26, first grammar 30.—According to custom, the three division buildings were thoroughly overhauled and renovated in preparation for the opening of college; the apparatus of the gymnasias have all been repaired; seats put in the gymnasias of first and second division, and a number of minor improvements made in the billiard- and reading-rooms. The

evening of Sept. 12, witnessed the reception given by the students to the philosophers. The First Division play-room was adorned with flowers, bunting and lanterns, and a musical entertainment given in their honor.—All the students give great edification by their manly, respectful conduct; among other pious practices, the members of the classes of rhetoric and philosophy pay a visit to the Blessed Sacrament after meals.—Congregational singing continues with the same success as in former years. A gentleman who attended vespers one Sunday evening, was enthusiastic in his praise of the boy singers, and of the devotion they inspired. "I did not think," he said, "a crowd of boys could inspire such devotion." He concluded his remarks by saying, "I have been here very often, and really, father, I like Fordham more and more, every time I come." The vespers, together with the litanies, sung every Saturday night in Our Lady's honor, beads at daily Mass, and other pious customs observed by our boys, must surely draw down many blessings upon them, and are the chief reason, we may be sure, of the excellent order and discipline of the three divisions. Everything goes on like clock-work; the boys, perhaps without knowing it, are happy and contented. It might be mentioned here that the new badge of the Sacred Heart is a great favorite with the boys, many wearing it continually.—The past month, judging from class-work, recitations, themes, etc., has been noted for application to study; as an instance of this, the students of chemistry may be seen, even during noon recreation, going with their books to the laboratory for analytical work.—Library tickets have been sought for by a large number, and interest in reading has been heartily encouraged. The newly printed catalogue, the work of Fr. Hughes, the librarian, has been of great use both to the teachers and to the assistants in the library.—A new feature has been introduced this year by Rev. Fr. Rector, into the weekly sermons; each one will form a link, as it were, in a chain of discourses, that will comprise a view of the whole Christian doctrine.—The college is blessed in having no lay teachers, all the classes being under the direction of Ours.—A number of applications were received during the summer for a post-graduate course, but as it was impossible to supply a teacher, the idea had to be abandoned.—Our annual retreat has just been concluded, as we hope, with lasting good results. Fr. Fulton won with the boys from the start, and gave the Exercises of St. Ignatius with great pathos and earnestness. He was much taken with the boys and commended them for their attention and piety.

*France.*—Though our colleges have remained for the most part under our direction and have been flourishing, our houses of study and novitiates have not been re-opened in France since they were closed twelve years ago; these houses are in England and Spain. Superiors must have recently received some assurance from the Government that even such houses would not be disturbed, for the novitiate of the province of Toulouse has been moved from Vitoria, Spain, to Toulouse, and it is said that the scholasticate at Ucles,

Spain, will also soon be changed back to its former site at Vals. The apostolic school, which has been for a number of years at Littlehampton, was transferred in August to Amiens. These changes have been made as quietly as possible, so as not to attract attention.

**Frederick.**—On the evening of June 20, his Eminence Cardinal Gibbons visited Frederick to administer the sacrament of confirmation. He came from Emmittsburg in the company of Rev. Fr. Rector, Vicar-General Byrne and Dr. McHale of the Immaculate Conception Parish, Baltimore. He was met at the city limits by an escort of Catholic citizens, the young men's Catholic Club and the St. John's Cadets. On arriving at the novitiate the Cardinal gave his blessing to the community, and after supper attended the reception held in his honor by the Catholic Club. The following day his Eminence said the early Mass in St. John's Church and gave first Communion to the Communion classes. At 10 o'clock solemn Mass *coram episcopo* was celebrated by Vicar-General Byrne, Dr. McHale being deacon and Mr. McCabe, S. J., subdeacon. The Cardinal preached at the Mass, on the nobility of Christians in brotherhood with Christ. After Mass he confirmed and gave a short instruction on the sacrament and the duty of Christian obedience as a practical fruit. His Eminence dined with the community, and in the afternoon entertained the juniors and novices with an account of his labors and adventures as Bishop of Wilmington N. C. Mr. and Mrs. Victor Baughman entertained his Eminence and Father Rector in the evening at their villa "Poplar Terrace." The following morning the Cardinal said Mass in the Convent of the Visitation as it was their titular feast.—Brother Leischner celebrated the jubilee of his entrance into religion, on the Feast of the Most Precious Blood, July 1, the Cardinal's visit adding an unexpected feature to the day's enjoyment. The brother attended community Mass in the domestic chapel, which was decorated for the occasion, but he declined to exchange his accustomed seat for the place in the sanctuary offered to him in honor of the day. He went about his ordinary occupations as dispenser, refusing a substitute even for one day. The juniors gave him an entertainment in the afternoon and in the evening he visited the novices and recounted some of his adventures on the Lake Superior Mission.—The Corporation of Frederick has contracted to illuminate with electricity the dial of St. John's clock, on condition that it be maintained in such constant repair, as to make it a reliable city timepiece. New heating apparatus for the church is in prospect.—The novices spent the long vacations at the new villa, "Groff's Park," near the city. The house and grounds afforded ample space for all purposes of amusement and necessity. A room was reserved for a chapel, in which the Blessed Sacrament was kept during the day for visits, stations, and private devotions. An altar was erected in a vestibule opening on the large central hall and here Mass and litanies were said, the community assembling in the hall. Dormitories under the patronage of the Sacred Heart, the Blessed Virgin, St. Igna-

tius and St. Francis Xavier were fitted up. Walks about the valley and outdoor games afforded exercise during the day and a piano and organ made the evenings very enjoyable. Expeditions were made to High Knob and White Rock. A croquet court and an extemporized bath-room were constructed.—A few days before the opening of the juniorate classes, several bands of the best walkers, accompanied by Fr. Rector and some of the less robust in a carriage, went to Mt. Airy to meet a delegation from Woodstock, and a picnic in the woods was held. Several photographs of the party were taken.—Shortly after settling down to work in their old quarters, the juniors were presented with new and roomier ones, the novices abdicating in their favor the large western dormitory, which is now brilliant every evening with electricity in lieu of midnight oil.—The lampadiers will have resigned their positions ere this is in press, electricity taking the place of oil, even in the private rooms, halls and novices' apartments, the lights will be in use.—The death of Br. Caspar Mencke took place on the evening of Sept. 2. He had been in the infirmary since his arrival at the novitiate early in June. Brother Mencke had celebrated his jubilee year in religion in 1891 and was eighty-three years of age. Father Rector gave him the last sacraments a few hours before his death and gave him the last absolution at the moment of death. The funeral Mass was said by Father Provincial in the domestic chapel on the morning of Sept. 3, and the interment took place immediately after in the community cemetery.—On the morning of Sept. 4, at 9 o'clock, Rev. Fr. Provincial opened the juniors' schools by benediction of the Most Blessed Sacrament in the domestic chapel, the *Veni Creator* being sung by the community. Father Provincial dined at the villa with the novices, and kindly spent the recreation with them.—Fr. Gaffney is with us once more, and the mountaineers of the Cotocotin rejoice in his visits. His narratives of missionary life are always eagerly listened to by the juniors and novices whom he visits from time to time. He recently baptized a whole family of Lutherans, father, mother and six children.—Two new paintings have arrived from Rome. One is a copy of Gagliardi's "St. Ignatius and St. Francis Xavier discussing the 'quid prodest.'" The other is a copy of Gagliardi's representing the "Prophecy of St. Alphonsus Rodriguez to St. Peter Claver."—The jubilee of Fr. Delabays' entrance into the Society, was celebrated here on Sept. 25. The venerable priest offered his Mass in the domestic chapel in the presence of the community. The chapel and refectory were appropriately decorated. A souvenir volume containing spiritual banquets from the juniors, novices and brothers, and gratulatory verses was presented. Several of the juniors wrote Latin letters of congratulation.—Two new missions have been established, one, a branch of the mountain mission, has head-quarters at Shookstown and three novices as catechists, another, a branch of the Manor mission, has head-quarters in a private house on the Lime-Kiln and is to be tended by members of the Manor mission-band.—The following is a list of the different colleges, and the numbers, from which the juniors and novices have come :—

	—JUNIORS—		—NOVICES—		Total
	2d yr.	1st yr.	2d yr.	1st yr.	
St. Francis Xavier's.....	7	8	6	4	25
Boston College.....	3	4	8	3	18
Holy Cross.....	4	2	3	2	11
Loyola.....	1	1	5	1	8
St. Joseph's, Philadelphia.....	...	2	4	1	7
St. John's, Fordham.....	...	...	4	1	5
Georgetown.....	1	...	1	...	2
Gonzaga.....	...	...	2	...	2
St. Mary's, Montreal.....	...	...	1	...	1
Stonyhurst.....	...	...	1	...	1
Mungret.....	1	...	...	...	1
Mary Immac. Coll., Plymouth, England.....	...	...	1	...	1
Manhattan.....	...	...	...	1	1
Nashua (N. H.) Academy.....	...	...	1	...	1
Kansas.....	...	1	...	...	1
Boston (not from college).....	1	...	...	...	1
Springfield.....	...	...	1	...	1
	18	18	38	13	87

The list of our tertians is as follows: — Maryland-New York Province, 9; Missouri Province, 1; Rocky Mountain Mission, 1; total, 11.

*St. John's Literary Institution.*—The beginning of the school year was auspicious, many new scholars applying for admission probably with a view to joining the cadets. During the past year a class in drawing was formed, and some of the boys have already made some creditable specimens which were on exhibition at the Frederick County Fair, the first time this association permitted the pupils of St. John's to exhibit their work. The cadet company has for instructor the captain of the Frederick Riflemen, who is not a little proud of "his boys." During the Fair the cadets were invited to take part in the morning parade, and afterwards to drill on the track in front of the grand stand on Wednesday and Thursday. They won great credit by their neat and soldierly appearance, and by their precision in marching. Arriving on the grounds, they marched around the track under command of their instructor, who placed his company of riflemen inside the railing to witness the boys drilling. The cadets marched as one man in a phalanx that could scarcely be excelled. From the moment of their appearance, the applause began on the grand stand, and the company well deserved it, as they stood in soldierly alignment in front; this applause was renewed at marching in company front, and continued with the marching in sections, and at the fours in circle. The fine appearance, and the manœuvres of the company and officers called forth many plaudits from the spectators, and continued, as they marched to the quarters assigned them. The drum corps, which accompanied the company from the school house, furnished the music for the drill. The officers of the association expressed themselves as being highly gratified with the appearance and deportment of the boys, and the president personally

thanked Rev. Father Hann, and Br. Whelan for allowing the boys to parade and thus add to the success of the Fair.

*Georgetown University, The School of Arts.*—The Commencement in June was one of the most notable in the history of the college. Never before, probably, has such a distinguished gathering of Alumni and invited guests met to do honor to Alma Mater. The President of the United States was unable to be present on account of a sudden attack of illness, the Vice-President, however, took his place. He was accompanied by several senators, the Ambassador of France, many members of congress, Rear-Admirals and Commanders from the navy and several Generals of the army. Among the clergy was his Eminence the Cardinal, the Secretaries of the Apostolic Delegation, a number of bishops, etc. It is no exaggeration to say that no other college in the country has had or could have so remarkable a gathering of distinguished men. What is more, they left the college delighted with all they saw. The Commencement Exercises were opened by the unveiling of a marble bust of Judge William Gaston, a present from his descendants.—During vacation the ball field was graded and extended till it now has an extent of 400 by 500 feet. The old house at the northern end has been demolished and the appearance of the field much improved.—Five of last year's graduates have entered seminaries, and two novitiates—one in the Missouri Province, and the other in Canada.—Mrs. Cecilia Coleman May has presented the college fifteen oil paintings of Jesuit Cardinals. They are 6 by 4 feet, and are intended for the walls of Gaston Alumni Hall. The portraits of Cardinals Steinhuber and Pecci are exceptionally good. The former was painted from life and the latter from a photograph. Mrs. Dahlgren's gift of stations for the chapel has arrived from Munich. The stations are in relief, measure 2 by 3 feet, and are slightly tinted in gold and stone color. The three stained glass windows for the transepts and for the large window over the main entrance have also arrived and will soon be put up.—The college opened with an increase in the upper classes, six new comers have entered philosophy making a class of 22, one of the largest Georgetown has ever had. In rhetoric there are 28; in poetry 30, and in humanities 53. A number of the new boys, well-drilled in Latin and Greek, are from New England High Schools. The classification of the students by residence shows the widespread influence of Georgetown, the School of Arts alone having students from thirty-five states of the union and four from foreign countries.—The Coleman Museum has received a large case of Vesuvian minerals from Father Degni, formerly professor of physics at Woodstock, but now rector of the Collegio Pontano, Naples.—Mr. Joseph Sinoluisi, of Washington, has presented his private library, consisting of many interesting volumes to the Riggs' Library.—Father McTammany has been appointed treasurer in place of Father Duncan who has been stricken with paralysis.

*The Observatory.*—Father Hedrick has published "Suggestions Regarding the Application of the Photochronograph." This in connection with the works already published by Fr. Fargis and Fr. Algué has been bound together in one volume and issued under the title, "The Photochronograph and its Applications."—The results of the photographic work on double stars, planets and satellities with the 12-inch equatorial are laid down in this volume. The method is so promising that systematic work has been undertaken, especially with regard to Jupiter's satellites.—A long series of photographic determinations of the variations of the pole was commenced last November with the 6-inch *Zenith Telescope*.—The photographic work done with the *Ertel Transit Instrument* is now being prepared for the printer.—The *small equatorial* has nearly finished its task of preparing work which is to be completed by the *large equatorial*. The object in view is an atlas of charts, the first series of which is now well under way.—The third volume of the *Synopsis of Higher Mathematics* is in progress. — With pleasure we state that the funds for a new 9-inch transit instrument have been presented to the Observatory. The order for the objective has been given, and specifications are drawn up for the mounting.—A circular which has lately been distributed to the friends of the college, exhibits "The Present Condition and Needs of Georgetown College Observatory," and urges the necessity of a moderate fund which will yield an annual revenue of about a thousand dollars, in order to defray the current expenses and provide for the annual publications. As before the reputation of the Observatory was established, \$20,000 were received in various donations, may we not trust that some liberal hands will be found to create this foundation, and thus crown the efforts of the observers with permanent success?

*The School of Law.*—This department of the university is more flourishing than any other, the registration being fifty-four more than last year. A number of the students of the Columbian Law School, Washington, applied to come in a body to our school, provided they could have the same rate as those in the post-graduate course at Georgetown. It was thought better to refuse the application. This increase is doubtless due in part to the remarkable success of the Georgetown Law School in the joint debates last winter. That this school is becoming well known is patent from the fact that among the students there are alumni from the following colleges: St. Louis University, Holy Cross College, Marquette College, St. Vincent's College, Christian Brothers College, St. Louis, St. John's College, Washington, and Georgetown University. One of the students is a member of the Milwaukee bar.

*The University.*—The whole number in actual attendance at the university on Oct. 15 was as follows ;—

College Classes.....	142
Preparatory Department.....	121
	— 263
Boarders.....	206
Day scholars.....	57
	—
	263
Law School.....	267
Medical School.....	106
	— 373
	—
	Total, 636

These numbers show a large increase in the college classes and the Law school, as compared with the numbers of last year on Nov. 15, a month later.

An error occurred in the figures given in the LETTERS for Nov. 1893, the number for the preparatory being put for the number in the college course.

*German Province, The New Scholasticate.* — (Address: Jesuiten-Colleg, Valkenburg, Holland.) On September 20, of this year, the philosophers of the German Province moved their quarters from Exaeten to the new college at Valkenburg, with Fr. John Frink as Rector. We are informed that on the roof of the new college at Valkenburg arrangements are being made for astronomical observations. On one end of the philosophers' wing a platform is constructed, and on the other a dome. The instrument to be sheltered in the latter is the beautiful nine-inch refractor, that had been especially constructed for the World's Fair by Mr. Saegmüller of Washington. The readers of the LETTERS will remember, that the mounting of the 19-inch equatorial for the Manilla Observatory was made by the same firm. It is to be regretted that the professor of astronomy, who had given the impulse to the observatory at Valkenburg, Rev. Joseph Epping, S. J., departed this life before seeing his plans fulfilled. His name will be remembered, in union with that of Father Strassmaier, by all those who have read about their great discoveries in deciphering astronomical tablets of ancient Asia.

*Other Changes.*—The juniors have taken the philosophers' place, and live with the "Scriptores" at Exaeten, under Rev. Peter Busch as Rector.—The tertianship which was in "Portico," England, for the past eighteen years, has been transferred to Wijandsrade, Holland, near Valkenburg. Fr. Oswald still continues as Father Instructor.

*India, St. Xavier's College, Calcutta,* is "facile princeps" among the Christian educational establishments of the Indian capital. It is in fact the only Christian college that prepares students up to the highest degree (M.A.) which the Calcutta University can confer. All the other Christian schools and colleges prepare only for the entrance (matriculation) examination, or at most for the F. A. examination. In this manner the students of all the other



Christian colleges, Protestant as well as Catholic, are obliged to come to St. Xavier's College if they wish to prepare for the higher degrees. A rather strange effect results from this. The Oxford mission of Cowley Fathers possesses in Calcutta a seminary for recruits who wish to join this Protestant Brotherhood. Many among these wish to take the university degrees, but as St. Xavier's is the only Christian college preparing for the higher degrees, they are obliged to attend its classes. In this manner we find not a few future Protestant missionaries receiving their education, partly at least, in a Jesuit establishment. I might mention here that some years ago the superior of the Oxford mission in Calcutta, the Rev. Townsend, became a convert and having entered the Society in Belgium he is now preparing for the priesthood at Louvain. After his ordination we hope he will come back to Calcutta the field of his former labors.—St. Xavier's College numbered last year 752 students, of whom 368 belong to the lower or school department, and 384 to the upper or college department. The boys in the school department are mostly Europeans or Eurasians and the majority are Catholics. In the college department, on the other hand, only some forty students are of European or Eurasian extraction, the remaining 340 being native students, of whom about 300 are Hindoos and the rest Mahomedans, Parsees, Armenians, Burmese or Jews. St. Xavier's enjoys the highest reputation in Calcutta and is the favorite college of the native nobility and high-class Hindoos. Some of its students are the representatives of families that have once played an important part in Indian history, such as the famous Tippoo, Sultan of Mytore, the Nawabs of Bengal and others.—The Very Rev. the Rector of the college and also the Rev. Fr. Lafont, professor of physical science, have been appointed members of the Senate of the Calcutta University. The latter who has been styled the Father of Science in India has been created by her Majesty the Queen Empress a C. I. E. or Companion of the Indian Empire, and is undoubtedly the most popular lecturer on scientific subjects in Calcutta.—St. Xavier's has been greatly honored by the presence, at its annual distribution of prizes, of the most eminent men of Her Majesty's Indian Dominions. Thus the last three distributions have been successively presided over by his Excellency the Marquis of Lansdowne, Viceroy and Governor General of India, his Excellency Lord Roberts, Commander in Chief of the Indian forces, and his Honor Sir Charles Elliot, Lieutenant-Governor of Bengal. The speeches delivered by these distinguished presidents have clearly shown how well the good work done by St. Xavier's College is appreciated. The college hall not being able to hold more than five or six hundred people, the grand government house Shamiana was erected on the play-ground, thanks to the kindness of Lord William Beresford, and thus accommodation was provided for no less than 1500 spectators.—The always good and frequently brilliant results of St. Xavier's in the university examinations show that it well deserves the popularity it enjoys. Thus at the entrance examination, where the percentage of passes for the whole university seldom reaches 50 per cent, we find that St. Xav-

ier's generally passes more than 75 per cent of its candidates, and not unfrequently more than 80 or 90 per cent. St. Xavier's is always well represented on the scholarship-list, where its students sometimes take the lion's share. Thus at the entrance examination, the government presents sixteen scholarships to be competed for in the Calcutta District in which there are generally more than 2000 candidates representing fully one hundred and fifty schools. Year after year St. Xavier's figures in this scholarship list, and three years ago with thirty candidates took four of these sixteen scholarships. One of the students of St. Xavier's, John Platel, deserves special notice in this respect. A poor Eurasian orphan in our Catholic orphanage, he first distinguished himself by gaining successively the government primary and middle scholarships. The latter enabled him to join St. Xavier's, whence he passed the entrance and F. A. examination, always gaining the highest scholarship; finally at the B. A. examination he stood first on the honor list of the whole university and consequently was awarded the grand state scholarship. The winner of this scholarship is paid by the government a first-class passage to England, where during three years he receives £200 a year. This enabled John Platel to join the Oxford University. That the talents and winning qualities of the quondam Calcutta little orphan boy, notwithstanding the prejudice of color, were sufficiently appreciated in the great English university, is clearly shown by the fact that he was elected Vice-President of the Baliol Debating Club. After having taken his degree at Oxford, he competed successfully for the Indian Civil Service, and has just returned to Bengal to take up his appointment as Deputy-Magistrate of Midnapore.

In my next letter, I shall give you some news about other parts of our mission.—*From P. Van der Schueren, S. J.*

*Ireland, The Intermediate Examinations and our Colleges.*—The success of our colleges in the Government Intermediate Examinations has been remarkable. The "Freeman's Journal" of September 3, speaks as follows: "To the famous Jesuit College of Clongowes Wood may be assigned the blue ribbon of the examination in the shape of a double-first in the Senior Grade. But ten marks separate Master Alexander P. M'Allister from Master George Ebrill, who are both students of Clongowes, and who head the lists in the Senior Grade. The first-mentioned student carries off the gold medal for the first place in the grade, while Master Ebrill has secured the gold medal in mathematics. In addition to these brilliant results, Clongowes is credited with three exhibitions in the Junior and two in the Preparatory Grade, besides, of course, a very large number of prizes in every grade. Belvedere College, S. J., is also very well to the front, having obtained two exhibitions in the Middle Grade, three in the Junior, and four in the Preparatory." After speaking of the success of the Brothers' Schools in their grade and of the Convent schools, the "Freeman's Journal" concludes: "On the whole, Catholics have every reason to be proud of the progress of Intermediate education in

their schools, which have shown up so splendidly in severe competitions with more privileged and wealthier systems."

*Jamaica.*—On the 23rd of April the Governor appointed Father Andrew Rapp to be a "Marriage Officer" for the Parishes of St. Ann, Trelmany, St. James, and Westmoreland, and Father Mulry and Father Collins to be "Marriage Officers" for the Parish of Kingston. Father P. H. Kelly, and Father Jeremiah Coleman have joined the missionaries, having sailed from New York towards the end of July. The addition of these fathers has enabled Bishop Gordon to completely reorganize the teaching staff and the course of studies in St. George's College, putting it under the direct control of our fathers. The faculty is as follows: *President*, Rt. Rev. Bishop Gordon, V. A. of Jamaica; *Vice-President and Prefect of Studies*, Rev. Patrick H. Kelly, S. J. (late of St. Peter's College, New Jersey); *Lecturer in Christian Doctrine*, Rev. John J. Collins, S. J. (late of Fordham College, New York.); *Lecturer in Natural Science*, Rev. Patrick F. X. Mulry, S. J. (late of Boston College, Boston); *Lecturer in Commercial Law*, Rev. J. J. Collins, S. J.; *Head Master*, Louis Payne (1st B.A., London); *Assistant Masters*, Charles Hall and Karl De Pass. —A prospectus has been issued which informs us that, the spacious and elegant residence and grounds known as North Street Villa (northwest corner of North and East Streets) have been secured as the residence of the Head Master and the boarding scholars. Every facility is afforded the students for health and recreation.

*Jersey City, St. Peter's College.*—The number of students at our college is something unprecedented in its history. The highest number ever reached in preceding years was 157, whereas the number of students this year is 227. —The annual retreat was given by Father Fulton, and was attended with the most promising results.—A night class was opened here on the evening of Oct. 16. The only branch taught is Latin. On the first night we had an attendance of eight; many applications have been made for admission and the attendance will probably reach the number of 30 or 40.

*Mangalore, Father Müller's Leper Asylum.*—I wish to tell you about my little kingdom. In the catalogue I am marked down as teaching catechism and managing the schools of the town, besides being *Conf. dom. et in Temp.* For over two years I have taught no catechism and have had nothing to do with the schools and even confessions I have heard but few. What then am I doing? I am Director of the St. Joseph's Leper Asylum and the Homœopathic Poor Dispensary. As for St. Aloysius' College, I only do it the honor to sleep there. At 6.30 A. M. I drive off in my carriage—which is the whole day at my disposal, for the hot sun does not allow us to walk, at least between 10 A. M. and 4 P. M.—to the Leper Asylum where I arrive in 15 minutes. Here I say Mass for the lepers and some of the clerks of the dispen

sary. The lepers just now amount to twenty-three, as many died and others were sent home or went home, partially cured at least. The asylum is a large one-storied building containing thirteen rooms, the middle one of which is used for a temporary chapel. I hope soon to get something better. After Mass I visit the asylum and see what is wanting and then go to the dispensary which is at the front side of the property, to take my breakfast. The dispensary is 70 feet by 30 with a veranda of ten feet on three sides. It has four rooms and a hall below, and five rooms above. Besides myself, there is, first, my assistant, a young man of very good family and independent means who passed his B. A. in our college two years ago, and was on the point of entering the Society, when the idea came to him to consecrate his life entirely to the same object to which mine is devoted. Superiors have approved of his resolution and consequently he stops with me and is therefore a religious and Jesuit in all but the habit. He is also a great favorite among the Europeans, as he is one of the best cricket players, and his talent for music and his good voice make him very useful in my chapel.—The next on the list is the assistant apothecary who, as is stated in the report, of which I send you some copies, prescribes for the sick who come for medicine. Their number ranges from 70 to 90 a day. The other clerks, who help to prepare the medicines are twelve in number. Add to these the cook, the boy and the housekeeper, three women cooks for the lepers and some twenty or thirty coolies that work on the ground, and you will grant that my domain is almost as large as a German principality, and that I have not many free moments. For besides the large correspondence from all parts of India, amounting from fifteen to as many as forty-two letters a day, to which I attend myself per type-writer, worked by my assistant, there are numerous visitors to the asylum which now has acquired a world-wide reputation.—The clerks prepare the medicines prescribed by the hospital assistant; this requires two men. The other ten prepare the homœopathic medicine, which we send to all parts of India. Besides, Mangalore is the general depot from which all agents in India must get the far-famed Count Mattei homœopathic remedies.

*Missouri Province.*—Very Rev. Thomas S. Fitzgerald has been appointed provincial of Missouri; he was installed on September 23. His predecessor, Father Frieden, has been appointed Instructor of the Tertians at Florissant.

*St. Louis, Scholasticæ.*—Fr. M. Harts has been appointed professor of ethics, in place of Fr. T. E. Sherman who has entered the third year of probation at Frederick. Fr. James Conway continues as professor of special metaphysics of the 3rd year, and Fr. F. Bechtel of that of the 2nd year. Fr. F. Klocker, as professor of logic and general metaphysics, replaces Fr. A. Rother, who has entered the tertianship at Florissant. Fr. H. De Laak, who also has become a tertian at the same place, has been succeeded by Fr. W. Rigge as professor of physics, mathematics and astronomy. Fr. T. Treacy continues as

professor of mathematics, and Mr. J. Coony as professor of chemistry, mathematics and geology.—The philosophers number 54, distributed as follows: 17 of the 3rd year, 21 of the 2nd, and 16 of the 1st.—The “*Consuetudinarium*” of the Missouri Province is in press and will shortly appear.

*Florissant, Novitiate.*—On the 16th of July the golden jubilee in the religious life of the Rev. Rector, Fr. Thomas O’Neil, was celebrated in a manner worthy of the event.—Having performed important services in the Missouri Province during over thirty years, a few remarks about his jubilee will, no doubt, prove an interesting item in the LETTERS. Rev. Father Provincial was of opinion that there were reasons, why the occasion should assume a degree of provincial importance; hence special visitors from the province at large arrived at the novitiate on July 15. Frs. Kernion and Nogues were both as old as Fr. O’Neil in the Society. Fathers, who had filled the office of provincial like himself, were in attendance. And many others, who had worked with him in older days, graced the occasion with their presence. The houses of the novitiate were in extra attire of decorations, colors and shields. The two dates, “1844–1894” appeared conspicuously; also the Scriptural injunction: *Sanctificabis quinquagesimum annum.*—The celebrations were formally inaugurated on the 15th with solemn benediction. When litanies had been said, a pleasant entertainment was given in the open air.—On the morning of the 16th, the jubilee day proper, Fr. Rector received many congratulations and tokens of esteem even from persons not of the Society. At 10 o’clock, solemn high Mass was sung with unusual ceremony. Rev. Fr. Provincial officiated, assisted by the ex-provincials, Rev. Frs. Higgins and Bushart.—Fr. T. Fitzgerald, Rector of St. Ignatius College, Chicago, delivered the sermon. His text was from the 44th and 45th chapters of Ecclesiasticus: “Let us now praise men of renown, etc.”—The refectory presented a gay spectacle at dinner. Shields of gold and silver told the story of fifty years, as bearing on the life of the venerable jubilarian: “Entered, 1844: Bardstown, 1859; St. Louis, 1862; Provincial, 1871–9; Visitor, 1879; Procurator to Rome, 1889; etc.” One rather severe trial awaited the subject of these honors. Silence was called, and the special blessing of His Holiness, Pope Leo XIII., obtained at the kind instance of Rev. Fr. Provincial, was read, and, after it, two letters of warm congratulation from the Very Rev. Father General, and Very Rev. Fr. Meyer, Assistant. Two days after, the venerable jubilarian was relieved of the burden of office, being succeeded by the master of novices, Fr. F. Hageman, and later was sent to Detroit College, there to fill the post of spiritual father.

FF. M. O’Connor and T. Sebastiani are the professors of the respective classes of the juniors this year.—In the 3rd year of probation twelve fathers are entered, of whom five are of the province of Missouri, four of the Mission of New Orleans, two of the New Mexico, and 1 of the California Mission. Father Frieden, the late Father Provincial, is their Father Instructor.

*Cincinnati.*—Fr. M. Owens, who has entered the tertianship at Florissant, has been succeeded in the office of prefect of studies and discipline in St. Xavier College by Fr. A. Dierckes, last year professor of philosophy in St. Ignatius College, Chicago.

*Detroit.*—Fr. J. Murphy has succeeded Fr. C. Coppens as prefect of studies and discipline, the latter having been transferred to Creighton College, Omaha, to teach the class of philosophy.

*St. Mary's.*—Fr. J. McCabe, ordained at the close of the last scholastic year at Woodstock, has succeeded Fr. W. Wallace as prefect of studies and discipline, and the latter has joined the "schola affectus" at Florissant. Fr. H. Otting has replaced Fr. Mr. Bronsgeest as minister, and Fr. B. Kokenge fills the chair of philosophy, vacated by the transfer of Fr. S. Blackmore to a similar post in St. Ignatius College, Chicago.—The corner-stone of a new, capacious parish-school was laid on the feast of the Assumption with all possible solemnity. The Rev. Rector of the College, Fr. E. A. Higgins, officiated as celebrant on the occasion, and Fr. M. P. Dowling, pastor of the Holy Family Church in Chicago, as orator of the day, held the attention of the enthusiastic multitude for over an hour.

*St. Charles, Mo.*—On Monday, the 2nd of July, His Grace, Most Rev. John J. Kain, Coadjutor Archbishop of St. Louis, assisted by the Rev. pastors and a number of visiting clergymen, both secular and religious, solemnly blessed the new Parochial Academy for girls. The ceremony, which was witnessed by a great concourse of the faithful, marked the opening of a new era of Catholic education for the English-speaking Catholics of this town, one of the pioneer Catholic settlements in the West. The new building, substantial in structure and almost perfect in its appointments, is justly regarded with pride by the devout congregation under the charge of Ours.

*Washington, Mo.*—The formal transfer of our church, schools and residence at this place to the Franciscan Fathers was made on Sunday, Sept. 2.

*New Orleans Mission, Spring Hill.*—The scholastic year of 1893-94 may be considered as one of the most prosperous and successful in the annals of the college. Our opening in September 1893 was very good; the number of students gradually increased until the grand total of 161 was reached, on which occasion the boys were granted an extra holiday. During the year the students were remarkable for their attention to study, respectful behavior towards superiors, and fervent piety in their many and varied devotions. The sodalities were well patronized, and in consequence devotion to our Lady and to the Sacred Heart was very perceptible. The weekly frequentation of the sacraments by more than three-fourths of the boys, was a source of great consolation to all. The League of the Sacred Heart has a firm hold on their youthful hearts, and all its members wear continually the favorite badge.—A grand altar, designed by an architect from Louisville, is in course of erection in the boys' chapel, while painters and decorators are busily engaged in

beautifying the study-hall of the junior division. Our domestic chapel is now a gem, having been lately frescoed and decorated by an Italian artist. — Fr. Bertels is at present very busy doing missionary work among the scattered Catholic families along the eastern shore of Mobile Bay.

*Grand Coteau.*—Perhaps one of the most interesting events that have happened here, since the establishment of the college, was the ordination of Fathers Girard and Segouin of the Canada Mission, on the 3rd of last June. Subject to pulmonary ailments, they were sent here three years ago to pursue their theological studies privately, and their promotion to the sacerdotal dignity was the first ceremony of the kind witnessed in these parts. Bishop Durier of Natchitoches, La., officiated, assisted by Frs. Butler and De Potter. During his brief visit among us, the bishop won all hearts by his evident spirit of piety and his joyous unaffected disposition. Replying to an address presented to him in the refectory, he spoke in feeling terms of his well-known affection and friendship towards Ours, having for years labored side by side in New Orleans with the sturdy pioneers of this mission. The recollection of his short stay among us will certainly linger long as a pleasant memory. Fr. Segouin was lately recalled to Canada, and is now teaching at St. Mary's College, Montreal. — On June 28, good Br. Viboux, who had gradually become almost blind, passed to his heavenly reward at the ripe old age of 75 years. A model lay brother in every respect, he had endeared himself to all, and may be said to have lived a life of unflagging devotion to duty and union with God.—This year the scholastics started on the second of July for their villa at Lake Charles, a thriving town that derives its name from the lake near by, and situated in the south-western part of Louisiana, close to the Texan border. The house, a new, commodious, double-story frame building, almost surrounded by galleries, stands on a gentle eminence overlooking the water, and was vacated for the occasion by Mr. Clooney, the owner, who with his family ministered to the wants of the scholastics in a manner that left little to be desired. With Fr. Whitney as the ruling authority they could not help enjoying a most pleasant and refreshing outing. Every day had its list of delightful incidents and ever-varying excursions up and down the deep-flowing waters of the Calcasieu River.—The annual retreat, commencing on July 22, was given by Fr. de la Morinière. He had just previously given one to the Brothers of the Sacred Heart at their college at Bay St. Louis, Miss. and immediately following upon ours gave another to the Ladies of the Sacred Heart at their convent here. At the same time Fr. Porta gave the Exercises in Spanish to the novices, the convent being also the novitiate of the Mexico Province.—On the feast of the Assumption, our Father minister, Fr. Whitney, pronounced his last vows, and the scholastics made it the occasion for a fitting celebration, eclipsing their best efforts heretofore. The following day witnessed the exodus of professorial recruits for the colleges, their places here being filled on the succeeding day by a brawny contingent of seven from the juniorate at Macon, and four from the colleges, thus making a class of

eleven philosophers for the first year. These, with seven in the second year, and nine in the third year, make up a jovial studious band of twenty-seven philosophers. — The staff of professors is as follows: — Fr. De Stockalper, ethics and nat. law and prefect of studies; Fr. Rittmeyer, special metaphysics; Fr. Porta, logic and gen. metaphysics; Fr. Whitney, mathematics; Mr. Raby, physics and chemistry. — Five scholastics were sent to theology this year, viz., Messrs. Brown, Roche, Kenny, Paris, and Wilkinson. The first three completed their philosophy here this year, the others having been engaged at Spring Hill College the previous session. They sailed for Miltown Park, Dublin, making the whole journey from New Orleans via New York by boat.

The golden jubilee of Fr. Montillot, one of the well-known laborers of this mission, and recently the spiritual father of this house, was royally celebrated on the 5th of last September. Though confined to his bed constantly, having completely lost the use of his lower limbs, he resolutely attended the solemn high Mass offered up by Fr. Beaudequin of Mobile, and afterwards, seated in a wheel-chair in the sanctuary, addressed a few touching words to the congregation. Tears coursed down the cheeks of many as they fondly listened to him who had so long and actively toiled among them. About seventeen secular priests, from far and near, gathered to honor him whose worth they had, time and again, learned to appreciate. The sturdy jubilarian himself, in spite of the sufferings it entailed, was wheeled into place at the head of the refectory, which was graced by the presence of over thirty priests. Though there were music, addresses, poems, and other good things in abundance, yet the offering which he seemed to prize the most was a beautifully illuminated spiritual bouquet from the members of the community. — “Ad multos annos” was the hearty wish of everyone.

We are all very sorry to lose our genial and much-loved prefect of studies, Fr. J. de Potter; he is now in Belgium making his tertianship.—On August 1, Fr. C. Frin, for several years parish priest of Grand Coteau, was recalled by his provincial to France, whence he will go, in company with other fathers, to labor in the French missions at Shanghai, China.

*Macon.*—Americus, a mission about 70 miles distant, has been handed to us and is attended once a month from St. Stanislaus.—A new class of grammar has been added to the juniorate, which thus comprises three years.

*Galveston.*—The prospects for a good and large attendance this year are bright. We expect to reach 130 before the end of October. The Catholics in Galveston are poor and the public schools almost next door to us are superb. For perfection of external outfit they received the gold medal at the Paris exhibition.

*Tampa.*—Golden Jubilee of Father de Carrière. The religious services in commemoration of the golden jubilee of Rev. Father de Carrière, as a religious, were held Oct. 4, at St. Louis church. The solemn high Mass was cele-



brated at 9 A. M. by Father de Carrière, Father Kenny, deacon, and Father Charles, sub-deacon. Bishop Moore delivered a touching sermon in which he related the vicissitudes of the Church in Florida since its establishment, and paid a high tribute to the work the Jesuits have done since they first landed on these shores 260 years ago. He narrated in detail a variety of their sufferings, and concluded by urging the large and visibly moved congregation not to forget what the venerable jubilarian had done in coming to Tampa seven years ago during the yellow fever epidemic, when two priests had fallen victims of the disease before his arrival. At the close Father de Carrière thanked the people for their kindness in coming to pray for him and said his only desire is to sacrifice the few remaining years, which God shall be pleased to give him, in their service. The solemn service concluded with the *Te Deum* sung by the full choir.

*New York, College of St. Francis Xavier.*—The college had a most auspicious opening. On the 1st day, the total was something like 50 in advance of last year. Within a week's time the number rose to 500 and now we count the 535th. What is especially consoling about this large number is the fact that the majority of the old boys have returned, and thus the higher classes are gradually increasing their membership. The lowest grammar class has the largest roll call; it is 151. In the class of 2nd grammar, which contains three sections, there are 119. The number of the two sections of 1st grammar is 92, and in the two sections of classics there are 58. Poetry has 31; rhetoric 23, and philosophy 20. Special Latin has 35. The Preparatory Department did not open till a week after the college had resumed sessions. The number has steadily increased since the opening day and now there are 138. It is expected that the numbers will soon reach 200.—The new building for the Preparatory Department is finished, at least in general features, but there are many details yet that need attention before we have the *opus perfectum*. The rooms are very large, with high ceilings and an abundance of sunshine and ventilation. The handsome front has been much admired and highly praised; even the daily papers have had prints of it, with very flattering notices. On the roof, there is a tiled floor and a high railing of seven feet which thus affords space for drill or play-ground. The large gymnasium on the ground floor is a paradise for the youngsters and will be very serviceable during the inclement weather. This building, as you know, is on 15th Street, back of the church, consequently it contains the sacristy and other rooms necessary for the service of the altar. All these rooms were very much needed and the new building has done away with many inconveniences.—On Monday, Sept. 24, Rev. Fr. John B. De Wolf celebrated his *Golden Jubilee*. There was solemn high Mass in the church, at which the dear old father himself officiated as celebrant and Fr. Charlier of Boston College, his old fellow

novice, was deacon, with Fr. Blumensaat as sub-deacon. The church was well filled with the friends and admirers of Father De Wolf, for he is very assiduous in the work of the confessional and is thus well known to a large number. Rev. Fr. Rector with as many of the fathers and scholastics as could conveniently attend was present in the sanctuary. At dinner there was a home celebration, participated in by the invited guests, friends of Fr. De Wolf, from our neighboring houses. The modest, humble father listened meekly to his praises rehearsed in an English address, an English poem, and a Latin ode. Fr. Cardella made some appropriate remarks, in his original way, at the conclusion of the feast. Music was contributed by the organ and violin, while many a wordless song, whose theme was "Ecce quam bonum, et quam jucundum, fratres habitare in unum," was sung in our hearts.—The *annual retreat* for the boys was conducted by Fr. Fargis of Georgetown College, an alumnus of St. Francis Xavier's. The boys were attentive throughout and seemed very earnest and well-disposed in the different customary devotions. On the 4th day there was general Communion and the customary breakfast at the college for the students. The professors, as of old, did service at table for their respective classes.—The *devotion to the Sacred Heart* is still dear to the students and they are faithful to its practices of piety.—The *post-graduate course*, (for men only) opened on Monday, Oct. 1, with a very large attendance, the number being 210.—A little vacation-incident to conclude. One of our second grammar boys, Ralph Yoerg, a young lad of 14, visited Rome during vacation. He resolved to see the Holy Father and made application for an audience but was refused. He persisted in his efforts, until the coveted honor was granted. The Holy Father embraced and blessed him, and as the young student was attired in the cadet uniform of the college, the Pope asked him the meaning of the letters S. F. X. C. on his cap. On his reply that they signified St. Francis Xavier's College, his Holiness congratulated him on having the Jesuits for his teachers. The Pope remarked that he was a Jesuit student himself. He asked many questions concerning the college, the professors, number of students, and manifested great interest in the institution. The manly bearing and intelligence of the young student greatly pleased his Holiness, who expressed his merriment and approbation at his determination to secure an audience. The Pope then entered into an eulogium of the Society as a teaching and missionary order, and during the audience repeatedly expressed his admiration and esteem for them, and the American people.

**Novitiates.**—The number of juniors and novices in the different novitiates on Oct. 1, was as follows :—

	NOVICES								
	SCHOLAS.			BROTHERS			JUNIORS		
	1st yr.	2d yr.	Total	1st yr.	2d yr.	Total	1st yr.	2d yr.	Total
Maryland-New York	13	39	52	1	7	8	19	17	36
Missouri.....	11	14	25	3	7	10	14	14	28
Canada.....	5	6	11	2	2	4	7	8	15
California.....	17	11	28	3	3	6	7	13*	20
Buffalo Mission.....	5	10	15	3	2	5	3	10	13
Rocky Mountains....	17	15	32	5	1	6	...	...	...
New Mexico†.....	2	3	5	...	...	...	5	4	9
New Orleans.....	9	3	12	1	1	2	19‡	9	28
<i>Total</i>	79	101	180	18	23	41	74	75	149
<i>Last year</i>	106	92	198	17	18	35	75	44	119

\* Seven juniors in 2nd year and six in 3rd year.

† The novices and juniors of the Mission of New Mexico are at Florissant.

‡ The 1st year juniors form two classes divided thus: grammar, 11; belles lettres, 8.

*Philadelphia, St. Joseph's College.*—Classes opened this year with 189 students. The number would have been much larger were it not that many applicants were rejected. Out of 65 who appeared for the entrance examination only 19 were received. The general impression here is that we can have as many boys as we wish, and of the very best class. The strict enforcing of the rule regarding expulsion for failure to reach a certain standard has produced excellent results in the way of study and discipline. As the tuition is free, there is no desire nor temptation to keep boys who do not study well. In order to obtain means for starting a students' library, Rossini's "Stabat Mater" will be rendered in the Academy of Music towards the end of this month. The chorus will be composed of soloists from all the Catholic choirs in the city.—The parish school, just across the way from the college, is in a very flourishing condition. The first floor of the school building is set apart for the exclusive use of the young men's sodality; here there are billiard-rooms, a gymnasium and an excellently appointed reading-room and library. The sodality is formed on the plan which has proved so successful at Barcelona: the sodality proper is paramount, but the members form themselves into distinct sections,—literary, musical, missionary and the like. The one thing wanting for great and permanent success in Philadelphia is a large college building, the larger the better.

*The Apostleship of Prayer.*—The Central Direction of the Apostleship of Prayer was removed on Sept. 15, to 27 and 29 West 16th Street, New York, to the building formerly occupied by the Xavier Club. The "Messenger,"

however, is still printed in Philadelphia. The need of larger rooms and the difficulty of getting such rooms in Philadelphia near the college is announced as the reason of the change.

*Philippine Islands, Manilla.*—The opening of the Ateneo Municipal for the new scholastic year took place on June 16. The Ateneo is a city institution in which Ours are employed at a fixed salary. The students number 1066, of whom 224 are boarders, 55 are half-boarders and 787 are day-scholars. The courses are represented as follows: collegiate, 423; commercial, 131; preparatory, 512. These numbers show an increase of 160 over last year. The students made their annual retreat during the first month of the session. —Our normal school has been raised by royal order to the rank of the higher schools of that class. We have 368 aspirants to the certificate of teacher of the primary grades, and 26 for the grammar grades, while there are 130 who are learning the practical part of teaching. The boarders are 186.—While making the visitation of our missions in Mindanao, Rev. Fr. Superior was commissioned by the Bishop of Cebù to represent his Lordship in that portion of the diocese and to administer the sacrament of Confirmation. At the station of Ginatúan, he confirmed 1019 persons.—We have received a royal order approving of the new mission of Baganga. It embraces six native villages. Father Gisbèrt and Brother Anglés have already established themselves in the principal village.

*The Observatory.*—The building of the new astronomical observatory which is in charge of Father Algué, who studied at Georgetown, is going on rapidly. The total floor surface will be 648 square meters. The latitude instrument is in a separate building which is already finished. The dome has been made in Barcelona, and it is said that it will be a success. It is especially adapted to the climate of Manilla, and has all the modern improvements for ease of motion. It has a clear interior diameter of ten meters. The pier of the equatorial is only four meters above the floor, so that the base of the dome stands about eight and a half meters high.

*The Prayer "En Ego."*—The Sacred Congregation of Rites has decided ("Analecta" for April, 1894, "London Tablet," May 19, 1894.) that in the prayer "En Ego," to which when said after Mass or Communion is attached a plenary indulgence, the words near the end should be "quod jam in ore ponebat tuo," and not "suo," as is found in many books. The old edition of our Raccolta had "suo," but in the new edition "tuo" is found. The English version, however, has not been changed in the new edition. Messrs. Burns and Oates of London have written to the Rector of Woodstock, as the edition was gotten out here by Fr. Piccirillo, and propose for the English version the following:

Behold, O good and most sweet Jesus, I cast myself upon my knees in Thy sight, and with all the fervour of my soul I pray and beseech Thee to vouchsafe to impress upon my heart lively sentiments of Faith, Hope, and Charity,

with true sorrow for my sins, and a most firm purpose of amendment, while, with great affection and grief of soul, I ponder within myself and mentally contemplate Thy five wounds, having before my eyes what *Thou didst say of Thyself*, O good Jesus, by the Prophet David: "They have pierced My hands and My feet; they have numbered all My bones."

**A List of Retreats Given by the Fathers of the Maryland-New York Province from June 25 to September 10, 1894.**

RETREATS TO PRIESTS.

<i>Dio-cese</i>	<i>Re-treats</i>	<i>Dio-cese</i>	<i>Re-treats</i>	<i>Dio-cese</i>	<i>Re-treats</i>
Albany	1	Newark	2	Seminarians, Overbrook, Phila.	1
Baltimore	1	New York	2	Seminarians, Mt. St. Mary's, Emmitsburg, Md.	1
Boston	2	Philadelphia	2	Christian Brothers, Amawalk, N. Y., 30 days' Retreat	1
Brooklyn	2	Pittsburg	2		
Burlington	2	Portland	1		
Hartford	1	Providence	1		
Kingston, Ont.	1	Springfield	2		
Manchester	1	Syracuse	1		

RETREATS TO RELIGIOUS COMMUNITIES (of Women).

Sisters of		Sisters of	
The Most Blessed Sacrament, Maud, Pa. . . . .	1	Holy Names of Jesus and Mary, Schenectady, N. Y.	1
Mt. Carmel, Baltimore, Md. . . . .	1	Mercy, Bangor, Me. . . . .	1
" Roxbury, Mass. . . . .	1	" Calais, Me. . . . .	1
Charity of Nazareth, Leonardtown, Md. . . . .	1	" Bordentown, N. J. . . . .	1
Charity of Nazareth, Newburyport, Mass. . . . .	1	" Greenbush, Albany N.Y. . . . .	2
Charity, Convent Station, N. J. . . . .	2	" Hartford, Conn. . . . .	3
Charity, Mt. St. Vincent, N. Y. . . . .	4	" Loretto, Pa. . . . .	1
" Kingston, Ont. . . . .	1	" Manchester, N. H. . . . .	2
" Holyoke, Mass. . . . .	1	" Meriden, Conn. . . . .	2
" Roanoke, Va. . . . .	1	" Middletown, Conn. . . . .	1
St. Dominic, Jersey City . . . . .	1	" Mt. Washington, Md. . . . .	1
Good Shepherd, Albany, N. Y. . . . .	1	" Madison Ave., N. Y. . . . .	1
" " Boston, Mass. . . . .	2	" Burlington, Vt. . . . .	1
" " Georgetown, D.C. . . . .	2	" Broad St., Phila., Pa. . . . .	1
" " Newark, N. J. . . . .	1	" Latrobe, Pa. . . . .	2
" " E. 90th St., N. Y. . . . .	3	" Portland, Me. (Deering) . . . . .	2
" " Norristown, Pa. . . . .	2	" Providence, R. I. . . . .	2
" " Peekskill, N. Y. . . . .	1	" South St. Rochester N. Y. . . . .	1
" " Phila., Pa. . . . .	2	" Wilkesbarre, Pa. . . . .	1
" " Scranton, Pa. . . . .	1	" Worcester, Mass. . . . .	1
Helpers of Holy Souls, N. Y. . . . .	1	Notre Dame, Boston, Mass. . . . .	1
Holy Child Jesus, Sharon Hill, Pa. . . . .	1	" " Lowell, Mass. . . . .	1
Holy Cross, Wash., D. C. . . . .	1	" " Philadelphia. . . . .	1
St. Joseph, Kingston, Ont. . . . .	1	" " Roxbury, Mass. . . . .	1
Holy Family, Baltic, Conn. . . . .	1	" " Waltham, Mass. . . . .	1
Imm. Heart, W. Chester, Pa. . . . .	1	" " Washington, D.C. . . . .	1
" " Burlington, Vt. . . . .	1	" " Worcester, Mass. . . . .	1
		Oblate of Providence (Col'd), Baltimore, Md. . . . .	1
		Peace, Jersey City, N. J. . . . .	1

## Sisters of

Providence, Chelsea, Mass. . . . .	I
Sac. Cœur de Marie, Sag Harbor, L. I. . . . .	I
Sacred Heart, Atlantic City . . . . .	I
“ “ Eden Hall, Phila. . . . .	I
“ “ Elmhurst, Providence R. I. . . . .	I
“ “ Kenwood, N. Y. . . . .	I
“ “ Manhattanville, N. Y. . . . .	I
“ “ Rochester, N. Y. . . . .	I
Salesian Missionaries, West Park, N. Y. . . . .	I
St. Francis, Mt. Louth, L. I. . . . .	2
St. Joseph, Rutland, Vt. . . . .	I
“ Binghampton, N. Y. . . . .	I
“ Chestnut Hill, Phila. . . . .	2
“ Ebensburg, Pa. . . . .	I

## Sisters of

St. Joseph, Flushing, L. I. . . . .	2
“ McSherrystown, Pa. . . . .	I
“ Springfield, Mass. . . . .	I
“ Troy, N. Y. . . . .	2
School Sisters of Notre Dame, Throg's Neck, N. Y. . . . .	I
St. Joseph, Wheeling, W. Va. . . . .	I
St. Ursula, Bedford Park, N. Y. . . . .	I
“ Columbia, S. C. . . . .	I
“ Henry St., N. Y. . . . .	I
Visitation, Park Ave., Balt., Md. . . . .	I
“ Frederick, Md. . . . .	I
“ Mt. de Sales, Catonsville, Md. . . . .	I
“ Georgetown, D. C. . . . .	I
“ Parkersburg, W. Va. . . . .	I
“ Wheeling, W. Va. . . . .	I
“ Washington, D. C. . . . .	I

## RETREATS TO LAY PEOPLE.

Children at Convent of Good Shepherd, Albany, N. Y. . . . .	I
“ “ “ “ Boston, Mass. . . . .	I
“ “ “ “ E. 90th St., N. Y. . . . .	I
“ “ “ “ Norristown, Pa. . . . .	I
Penitents “ “ “ Reading, Pa. . . . .	I
Ladies, Sodality of St. Ann, Sacred Heart Conv., Manhattanville, N. Y. . . . .	I
Ladies, Sodality B. V. M., Conv. Salesian Missionaries, West Park, N. Y. . . . .	I

## A SUMMARY OF THE RETREATS.

To Priests . . . . .	24
“ Seminaricians . . . . .	2
“ Christian Brothers . . . . .	I
“ Religious Communities (of Women) . . . . .	108
“ Lay People . . . . .	7

Total, 142

*Rocky Mountains, The Novitiate at De Smet, Idaho.*—This present year was not marked by any unusual occurrence till the eve of the Feast of the Sacred Heart. With the feast came many blessings for our poor and needy mission. Not the least among them was a new house for a novitiate. It makes an excellent substitute for the narrow and incommensurable old one which we formerly occupied. This building which forms our new novitiate was intended for other purposes; but the designs of superiors were changed and it became a house of probation. The Sacred Heart crowned its blessings by sending to us our new and esteemed superior, Fr. De la Motte. In the month of August we enjoyed the presence of our bishop. He came in time to celebrate the Assumption of the Blessed Virgin. Hitherto he was wont to come on the feast of the Sacred Heart, which is for us the greatest feast of the year. Unforeseen circumstances, however, prevented him and he postponed his visit till the 15th of August. The soldiers of the Sacred Heart, who form a troop

of valiant horsemen, repaired in a body to Tekoa, the nearest station. On his arrival at the station they escorted him to the mission. The repeated gunshots of a mounted courier announced the approach of the bishop to the whole tribe. On the announcement of the good tidings all eagerly rushed out of their dwellings to receive his blessing. Then all formed into one grand procession and wended their way to the church, which was tastefully decorated for the occasion. On the Assumption a solemn pontifical Mass was sung. The bishop then delivered an instructive sermon which was translated into Indian by one of the fathers. In the evening of the same day we had solemn Benediction. These formed the most attractive features of the day. The bishop gave Minor Orders to five of our juniors, our former novices, before departing from the mission. Fr. John Post is socius to the novice-master, and he is also making his tertianship. Fr. Trivelli has been appointed minister. Fr. Arthuis is here, studying theology privately. St. Joseph sent us lately fifteen new novices, among them a novice priest. We ardently hope and pray that the saint will not be less munificent in forwarding us the means so necessary for their sustenance and that of our poor mission.

*The Scholasticates* had the following number of students on Oct. 1 :

	—THEOLOGIAN—			—PHILOSOPHER—			
	<i>Long Course</i>	<i>Short Course</i>	<i>Total</i>	<i>1st year</i>	<i>2d year</i>	<i>3d year</i>	<i>Total</i>
Woodstock.....	67	18	85	9	11	9	29
Montreal.....	16	4	20	...	11	12	23
Grand Coteau..	...	...	...	11	7	9	27
St. Louis .....	...	...	...	16	21	17	54
<i>Total,</i>	83	22	105	36	50	47	133

*Spain, Aragon.*—The old house for the tertians in Manresa has been pulled down, and a new and more magnificent building will be erected, through the liberality of a very pious lady, who will also pay for the support of the tertian fathers. The members of the Sodality of St. Aloysius in Barcelona have recently made a retreat under Fr. Pinggrø, Rector of the college; some 700 received holy Communion; 42 members went on the Spanish Pilgrimage to Rome.—Last March, a retreat for men was given in the exhibition hall of the college by Fr. Governà. He was listened to by about 800, of whom 700 received holy Communion. The attendance was remarkable, considering that it was at the time of the anarchist outrage, which had thrown the city into a state of great excitement.

*A Cure by St. Ignatius' Water.*—In Durango (Guipuzcoa, near Loyola) a boy six years old lay sick of double pneumonia. Two physicians visited him. One thought a recovery was entirely past hope, for he saw the boy not only

suffering from pneumonia, but almost lifeless and daily becoming weaker. The other physician had a slight hope at first but this he lost when he observed *boa* joined to pneumonia. The grandmother, meanwhile, offered the boy some water of our *Lady of Lourdes*. He objected, "Not that water but the other." She replied, "What water?" "Saint Ignatius' water," said the boy. St. Ignatius' water was, therefore, brought to him and having drank of it he besought his grandmother to go away and not hinder him from sleeping. He slept soundly for nine or ten consecutive hours, reclining on that lung on which before he could bear no weight. When on the following day the physician made an examination, seized with the greatest admiration, he said that the boy was not only cured but that no trace of the disease remained. He thought, however, that there was need of prudent action; wherefore the boy did not leave his bed and begin to play until three days later. When he was asked what he remembered of his sickness and sleep, he said that he had forgotten everything except his request for Saint Ignatius' water.

*Castile*.—The students of our college near Bilbao defrayed the expenses of six servants who wished to make the pilgrimage to the Eternal City.—At a recent mission for men given by Ours in the above city, the daily attendance was from 2500 to 3000, and the harvest was correspondingly abundant.—Fr. Ipiña, a former student of Woodstock, has been appointed rector and master of novices at Loyola. He has been for the past three years rector at Carrion, the second novitiate of the province of Castile.

*Washington, D. C., Gonzaga College*.—The college began its new year with the best outlook it has had since its removal from F. Street, in Sept., 1871. The classes were increased by the addition of poetry to the course. A class of chemistry was also begun. This class is held in a large room in the basement of the college, which has been well fitted up for this purpose.—The number of boys in regular attendance is 126. One of the best changes made was the reduction of the English course from 65 students last year to 15 this year. Most of these boys have been easily persuaded to enter the regular classical course. Fr. Provincial has strengthened our corps of professors by the addition of two more Jesuits, making seven teachers of the Society; among these are three scholastics, the first we have had for four years. There is a great spirit of enthusiasm over the college which extends even beyond the college boys. The various sodalities and societies, literary and athletic, have been reorganized and the prospects for the year's work are very good.—We were pleased to notice that two of our old alumni, Messrs. Hill and Hollohan, took so prominent a part in the Woodstock Jubilee Celebration. The new Rector of Boston College is one of Gonzaga's former students. While he was here after the Woodstock celebration the cadets gave a dress parade in his honor, and one of them made a short address to which he responded in a few happy remarks which he closed by giving them a holiday, a favor very much



appreciated.—While no novices were sent from here last year, still there were four applicants from 1st grammar who were advised to take another year's studies. So that Gonzaga is still the fruitful mother of vocations. Her past record may be had by consulting her catalogues and the catalogues of the province.—You may be anxious to learn something of the new college building. The difficulties attending such an undertaking are growing beautifully less. The plans have been drawn up and have been approved by Fr. General. Congress, too, has passed a bill authorizing the closing of an alley which would have run through the proposed site of the new building. The only remaining difficulty is in realizing the promises of contributions made by the friends of the college. Fr. Rector expects this to be done within a short time. The closing of the alley mentioned above brought out several strong tirades against Congress by one of the A. P. A. papers published in Washington. This paper denounced the bill as being "a grant of property, worth fifteen thousand dollars, to the Romish Church of Washington which already owns sixteen million dollars worth of property in this city." We did not know we were so well off! This paper favors us with a weekly notice, and after dressing the old, old story in a modern garb, caps the climax of its absurdities by some startling statement about Jesuits; and then at this exciting juncture when one would expect a few proofs of the foregoing statements, he finds the stereotyped promise—"continued in our next."—Mr. Scott has gotten out a new hymnal for the use of the college boys and those of the parish school. By the middle of October he had about six hundred voices from the college and parochial schools united in singing during the daily college Mass at 8.30 A. M.—An orchestra and a glee club have also been organized and rehearsals have already begun. Under Mr. Connell's direction, a play will be given by the college boys during the Christmas holidays.

*Worcester, Holy Cross College.*—On the 9th of June last, we had to bid farewell to our Fr. Rector, who was going abroad for his health. It had been badly shattered by his work and worry during the year. The evening before he went, the students all assembled in the study-hall to wish him a "Bon Voyage." Their entertainment was very creditable; and the remarks, full of esteem and affection, showed what a place our Fr. Rector had won in the boys' hearts. The "Class Journal," too, thought of giving him some token of their esteem. So, on the vessel, before setting sail, he was presented with a beautiful floral tribute, accompanied with a card, on which it was stated that the gift was from the editors of the "Class Journal" to their beloved Rector wishing him a pleasant trip and a safe return. Fr. Rector says there were many gifts of the same kind received by fellow passengers, but none were so fine as his. It made him feel proud of his boys, and grateful to them. He returned to us Sept. 3, much improved.—The "Class Journal," which reflected so much credit on the hard work of the members of first grammar, saw three successful issues. It has now given way to a college paper. On the appearance of the

"Class Journal" the boys took to it immediately, and then kept calling for a college paper till at length Fr. Rector gave his permission. He gave it willingly and highly approved of their intention. And so we now have a college paper, "The Purple." The boys are enthusiastic over it and seem determined to make it something good. So long as this disposition lasts the paper must, of necessity, do them some good in return. The "Acroama Circle," of the class of rhetoric, published towards the end of the year a small volume of verses, entitled "Acroama Souvenir." When in the class of poetry, the preceding year, they had formed a small class-academy; and as a help to their literary efforts, they issued a class journal. The pieces written for it were read (hence the name "Acroama" given to the journal, the pieces were heard) at their meetings once a week, and then discussed and criticised. At the end of the year of rhetoric, they thought fit to publish a souvenir copy of their "Acroama." It contains, for the most part, a selection of the best pieces in verse read at the weekly circles during the two years. At the end, too, is a list of some of the essays read during that time. The book also contains a picture in half-tone of each member of the academy. The pieces of verse in it are full of imagination, and in good taste. The book is dedicated to *Alma Mater*.—Our commencement exercises were held as usual in the open air; and we were blest with the traditional good weather. There were over 4000 persons present. For the first time in a number of years, the Governor did not appear on that day to give the diplomas to the graduates and the prizes to those who had merited them. He had been called away by pressing state affairs, but he sent his staff instead, and some one to represent him.—Our new building is slowly nearing completion. The outside is almost finished. In appearance it is surpassed by no building in town. When the cross was put on the tower the boys gathered around and cheered it. We have made it to tower above all things in and around Worcester.—Holy Cross has for a number of years had more boys in the four upper classes—the college course—than any other college of Ours in this country. This year the numbers are as follows: philosophy 42; rhetoric 33; poetry 45; humanities 44; total 164.

*Home News.*—*Spring Disputations*, May 1 and 2, 1894. *Ex Tractatu de Gratia Christi*, Mr. Casten, defender; Messrs. O'Hara and Corcoran, objectors. *Ex Tractatu de Eucharistia*, Mr. Mullan, defender; Messrs. Ryan and Nicolet, objectors. *Ex Sacra Scriptura*, "Sicut scriptum est; Justus autem ex fide vivit. Rom. I. 17," by Fr. Roy. *Ex Ethica*, Mr. Lunny, defender; Messrs. Brown and Mulligan, objectors. *Ex Psychologia Inferiori*, Mr. Becker, defender; Messrs. Coyle and Carney, objectors. *Ex Ontologia*, Mr. Echeverria, defender; Messrs. Butler and Drum, objectors. *Geology*, "The Building and Carving of Mountains," Mr. Doody, lecturer. *Physics*, "From Optics-Color," Mr. Donnelly, lecturer. Monsignor Sbaretti of the Apostolic Legation had graciously accepted an invitation tendered him by Rev. Fr. Sabetti,

and took an active part in the theological disputations, frequently interrupting the exercises by questions and arguments. At the close of the discussions he made a fervid Latin speech in which he commended the disputants, extolled the study of theology and eulogized the Society.

*Ordinations* by his Eminence Cardinal Gibbons took place on June 23, 24 and 25. The new priests for the Maryland-New York Province are: William J. Ennis, William M. McDonough, Patrick J. Casey, James J. O'Connor, Francis X. Aigner, Patrick J. Cormican, John A. Moore; for the Missouri Province: John J. Donohoe, James McCabe, Henry Dumbach, Matthew McMenamy; for the California Mission: Richard A. Gleeson; for the New Orleans Mission: Edgar Bernard, Henry S. Maring, Daniel O'Sullivan, Daniel Murphy, Philip Murphy; for the New Mexico Mission: Modesto Izaguirre.

*Faculty Notes.*—The following changes have been made in the faculty: Fr. Joseph Renaud is Minister, Fr. Frisbee, Spiritual Father and has charge of the LETTERS; Fr. Maas teaches Sacred Scripture and is Librarian; Fr. O'Connell, Logic and Hebrew.—In the long course the class of morning dogma is studying *De Virtutibus*, that of evening dogma *De Re Sacramentaria* (second part); the short course *De Deo Uno* (Vol. 2, Hurter). Fr. Sabetti is explaining the second volume of his Moral and Fr. Maas the "General Introduction" to Scripture.—Fr. Kayser attends the mission of Alberton. Fr. Sabetti is an examiner of the clergy of the diocese.—The Silver Jubilee of the Foundation of Woodstock College was celebrated on Sept. 27. A full account of it will appear in the February number.—The theologians, as last year, spent their vacations at St. Inigo's, the philosophers, under the care of Father McCluskey, at Georgetown.—Since the infirmary has been removed to its new quarters the room formerly occupied as an apothecary shop has been left free and is now used as a library for the Spiritual Father.

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**OFFICE OF THE LETTERS.**

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It is the wish of our Superiors, and many of our patrons, that no number of the *LETTERS* be published during vacation, but that the three issues appear during the scholastic year. The reason of this request is, that during the vacation months many are absent giving retreats or are changing their abode, hence they miss much of the *LETTERS* if it is issued in July and read in the refectory during the summer months. To conform to so reasonable a desire no number was issued in July, but a double number for July and October is now sent forth. As the April number was of unusual size, having 200 pages, and our present number has more than 270, the yearly volume will be more than the usual size, 450 pages, although there are only two numbers. Hereafter the *LETTERS* will be published on the 15th of October, February, and May, each number consisting of about 150 pages.

Contributions for the body of the next number should reach us by the middle of January, and for the *Varia* by the first of February.

Father Frisbee has returned to Woodstock and has still charge of the *LETTERS*. Communications should therefore be sent to Woodstock and not, as last year, to Georgetown.

We again remind our foreign readers that they should send us a copy of their province catalogue, or notify us in some other way, if they wish us to continue sending them the *LETTERS*.

# Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1<sup>a</sup> Jul. 1893 ad diem 1<sup>am</sup> Jul. 1894

DOMICILIA	Baptizati	Harol. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1 <sup>am</sup> Com.	Parati ad Confirm.	Exhortationes	Conciones	Fidelis SS. Cordis	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebdt.)	Novenae	Trituac	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sociales	Pueri in schol. paroch.	Puelli in schol. paroch.	Schol. Domin.	
BALTIMORE	71	37	79000	1642	3878	38000	27	5	67	510	139	101	31	273	2800	...	5	4	...	3	...	484	371	1451	2	800	...	...	450		
BOHEMIA	7	37	165	...	13	162	2	...	4	68	12	...	...	90	...	...	...	...	...	...	3	...	...	25	...	...	...	31			
BOSTON COLLEGE	28	26	110831	2000	...	87000	10	2	417	142	469	237	331	226	10000	2	6	4	...	6	3	1079	256	8	1875	...	...	1600			
"    St. Mary's	166	28	76752	9399	985	60363	53	3	315	100	280	151	204	308	6300	...	5	...	...	3	1	158	90	774	7	2918	417	435	875		
"    Holy Trinity	218	8	15856	247	96	21250	58	...	62	689	53	...	...	124	...	...	...	...	...	...	3	1	47	4	360	4	1826	213	214		
CONEWAGO	96	4	21196	55	202	28209	13	1	45	319	23	...	...	306	...	...	...	...	...	...	3	1	...	...	394	6	1200	240	228		
FORDHAM	8	4	11018	504	2078	5500	4	...	8	83	5	14	48	70	159	4	4	...	3	...	...	3	...	6	4	180	...	...	...		
FREDERICK	110	43	17593	521	436	19940	10	9	42	394	82	156	185	164	...	1	3	...	...	16	...	37	6	837	4	708	87	57	411		
GEORGETOWN COLLEGE	1	1	12373	240	1000	...	18	3	70	56	45	...	...	270	...	...	11	2	...	3	2	...	...	...	3	92	...	...	...		
"    Holy Trinity	158	10	2209	2250	...	15066	...	...	...	...	...	...	...	80	1000	...	...	...	...	...	...	24	...	...	3	350	60	100	672		
JERSEY CITY	314	26	75246	2730	1511	50655	77	6	141	36	187	277	219	80	5325	...	3	...	...	2	2	40	2	500	5	2000	460	400	800		
LEONARDTOWN	320	11	14653	225	180	12700	55	5	107	185	225	...	...	195	...	...	...	...	...	...	4	2	2	189	6	700	...	...	450		
MANRESA	...	...	200	100	...	150	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
MISSIONARIES	...	357	136100	90732	...	...	16	98	...	1323	1206	2762	...	597	...	4	19	2	...	63	...	...	...	...	...	...	...	...	...		
NEW YORK, St. Francis Xavier's	1286	239	168050	9693	22896	206700	105	19	2177	635	752	360	27	934	20280	5	17	6	2	6	1	14	2689	447	737	4	2120	626	486	300	
"    St. Lawrence's	262	32	65000	1256	1790	57000	88	...	310	70	163	...	...	285	215	15000	...	7	2	...	...	...	...	...	1268	9	...	324	276	700	
"    B.V.M. Loretto	867	...	8390	476	...	7540	116	...	118	57	137	118	...	62	...	...	3	...	...	...	3	2	20	10	231	4	345	125	154	300	
PHILADELPHIA, Gesu	257	28	128097	4034	2302	114000	70	1	278	240	207	507	8	210	50900	...	9	...	...	2	2	3	333	161	1230	6	1160	274	303	875	
"    St. Joseph's	160	20	49116	3700	190	32200	40	15	70	160	93	12	172	69	12000	...	2	2	...	2	2	2	8	...	634	5	1660	140	220	320	
PROVIDENCE	160	5	27444	1465	461	32700	40	...	133	204	108	...	...	111	71	4000	...	4	...	...	...	...	...	2700	5	485	200	300	377		
ST. INIGO'S	89	4	5867	78	132	5355	22	...	47	129	27	35	73	69	...	...	...	...	...	...	...	...	3	25	...	...	...	...	207		
ST. THOMAS'S	113	4	6351	70	220	5350	22	...	48	210	55	...	...	160	750	...	...	...	...	...	...	...	3	25	...	...	...	...	207		
TROY	233	6	56637	691	2670	42650	24	2	139	70	218	...	...	249	63	11000	...	5	...	...	4	...	2	852	6	3676	552	637	860		
WASHINGTON	147	35	58257	1090	249	50800	16	2	121	173	150	...	...	157	213	5000	3	7	2	...	3	4	8	29	450	6	700	170	400	800	
WHITEMARSH	142	14	6575	580	107	2999	113	...	35	110	...	...	...	45	130	...	...	...	...	...	3	...	...	...	235	...	...	110	110	305	
WOODSTOCK	79	6	9167	288	4263	1717	4	1	115	5	2	...	...	148	143	120	2	10	...	3	1	...	5	409	50	23	3	106	...	...	
WORCESTER	3	...	9290	97	2	8420	1	...	3	45	5	...	...	10	65	270	...	1	...	1	...	3	1	4	...	2	139	...	...	...	
JAMAICA MISSION	895	80	20943	1440	405	153000	50	11	379	375	541	450	...	81	125	11000	...	1	...	4	4	...	1	340	55	620	5	700	100	100	500
<b>SUMMA</b>	<b>6220</b>	<b>1031</b>	<b>1192187</b>	<b>135603</b>	<b>46066</b>	<b>921512</b>	<b>1054</b>	<b>183</b>	<b>5300</b>	<b>6548</b>	<b>5197</b>	<b>5189</b>	<b>2439</b>	<b>4814</b>	<b>155580</b>	<b>21</b>	<b>122</b>	<b>24</b>	<b>97</b>	<b>104</b>	<b>41</b>	<b>62</b>	<b>5752</b>	<b>1103</b>	<b>109</b>	<b>23890</b>	<b>4098</b>	<b>4420</b>	<b>11017</b>		

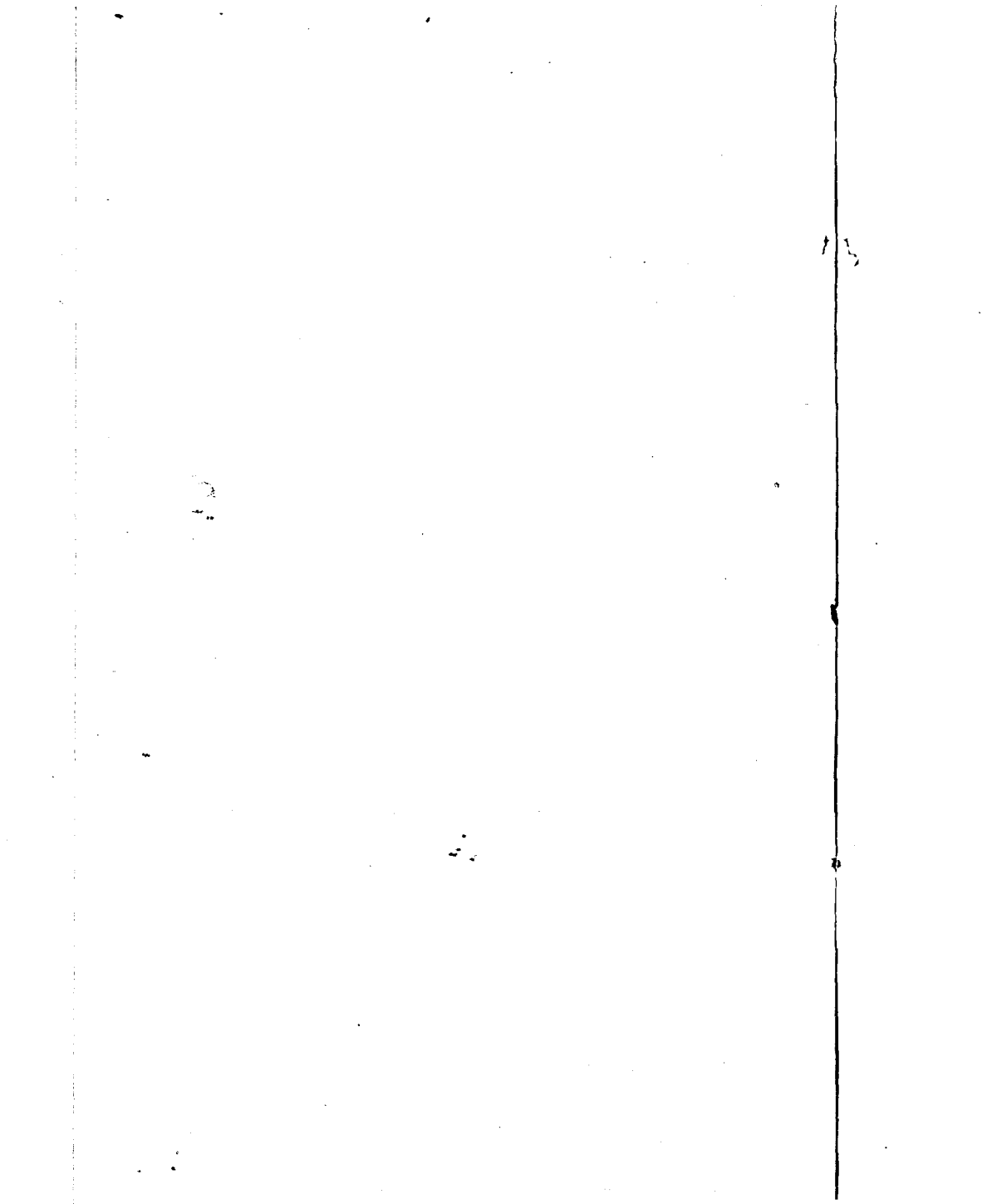


## Students in our Colleges in the U. States and Canada, 1893-'94

PLACE	COLLEGE	PROVINCE	1893-'94									'92-'93				
			Number of students	in course		College course	Grammar	Latin Rudiments	B. S.	Commercial course	Preparatory	Number of students	A. M.	A. B.		
				A. M.	A. B.											
<i>Classical Course</i>																
New York.....	St. Francis Xav.*	Md. N. Y.....	852	13	16	110	223	229	.....	.....	154	568	10	8		
Montreal, Can.....	St. Mary's.....	Miss. of Can.....	461	.....	.....	165	130	118	.....	.....	40	458	.....	6		
Worcester, Mass.....	Holy Cross.....	Md. N. Y.....	298	4	32	177	97	20	.....	.....	.....	332	.....	.....		
Georgetown, D. C.....	Georget'n Univ.†	" "	287	9	14	95	110	67	.....	.....	.....	282	9	33		
Baltimore, Md.....	Loyola*	" "	213	13	.....	40	100	73	.....	.....	.....	219	.....	17		
Philadelphia, Pa.....	St. Joseph's*	" "	168	.....	.....	25	73	70	.....	.....	.....	144	.....	5		
Jersey City, N. J.....	St. Peter's*	" "	157	.....	.....	17	99	41	.....	.....	.....	125	.....	.....		
Omaha, Neb.....	Creighton*	Missouri.....	148	4	6	38	110	.....	.....	.....	.....	178	.....	.....		
Galveston, Texas.....	St. Mary's Univ.*	N. O. Miss.....	107	.....	.....	43	22	16	.....	.....	.....	26	.....	5		
Spokane, Wash.....	Gonzaga.....	Turin.....	69	.....	2	15	42	.....	.....	.....	.....	12	.....	.....		
<i>Classical and Commercial</i>																
San Francisco, Cal.	St. Ignatius*	Turin.....	561	.....	.....	40	129	54	.....	.....	13	325	430	.....	2	
Chicago, Ill.....	St. Ignatius*	Missouri.....	446	1	6	68	173	79	.....	.....	77	49	381	.....	6	
New Orleans, La.....	Immac. Conc.*	N. O. Miss.....	397	6	8	65	59	.....	.....	.....	96	168	439	8	10	
Cincinnati, O.....	St. Xavier*	Missouri.....	397	1	9	74	115	78	.....	.....	104	26	423	.....	20	
Boston, Mass.....	Boston*	Md. N. Y.....	393	.....	24	139	125	106	.....	.....	.....	.....	386	.....	20	
Detroit, Mich.....	Detroit*	Missouri.....	308	1	10	88	103	63	.....	.....	.....	.....	294	.....	12	
Buffalo, N. Y.....	Canisius.....	German.....	296	3	.....	56	97	.....	.....	.....	110	30	343	.....	7	
St. Louis, Mo.....	St. Louis Univ.*	Missouri.....	286	2	12	80	89	42	.....	.....	58	17	318	.....	8	
Fordham, N. Y.....	St. John's*	Md. N. Y.....	280	.....	11	81	109	90	.....	.....	.....	.....	297	.....	10	
Milwaukee, Wis.....	Marquette*	Missouri.....	236	.....	8	70	75	37	.....	.....	.....	.....	264	3	3	
Kansas.....	St. Mary's.....	" "	222	.....	9	53	88	.....	.....	.....	.....	81	.....	277	14	
Santa Clara, Cal.....	Santa Clara.....	Turin.....	184	.....	.....	70	46	28	.....	.....	24	16	200	4	1	
Cleveland, O.....	St. Ignatius*	German.....	173	.....	2	22	48	38	.....	.....	.....	52	13	200	.....	
San José, Cal.....	St. Joseph's*†	Turin.....	163	.....	.....	.....	.....	.....	.....	.....	.....	.....	201	.....	.....	
Spring Hill, Ala.....	Spring Hill.....	N. O. Miss.....	161	1	6	49	36	.....	.....	.....	4	61	14	140	1	10
Washington, D. C.....	Gonzaga*	Md. N. Y.....	150	.....	.....	11	31	46	.....	.....	.....	62	.....	144	.....	.....
Denver, Col.....	Sacred Heart.....	Naples.....	111	9	5	17	40	37	.....	.....	.....	17	109	.....	4	
Manitoba.....	St. Boniface.....	Miss. of Can.....	86	1	.....	12	21	11	.....	.....	.....	30	19	112	.....	4
TOTAL			7610	68	180						TOTAL	7500	35	285		

\* Day College. † School of Law, 267; School of Medicine, 135; School of Arts, 287; Total, 689.

‡ The complete list has not been received.





## Students in our Colleges in the U. States and Canada, Oct. 1, 1894

PLACE	COLLEGE	PROVINCE	1894										1893			
			Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin	Rudiments	Commercial	Preparatory	Boarders	Day scholars	Number of students
<i>Classical Course</i>																
New York.....	St. Francis Xav. *	Md. N. Y.....	802			802	18	133	249	154			138		640	640
Montreal, Can.....	St. Mary's.....	Miss. of Can.	509	161	64	284		161	142	149			57	155	222	437
Georgetown, D.C.....	Georget'n Univ. †	Md. N. Y.....	263	206		57	7	135	97	24				205	55	265
Jersey City, N. J.....	St. Peter's *.....	" "	227			227		52	68	107					143	143
Baltimore, Md.....	Loyola *.....	" "	224			224		56	142	26					196	196
Worcester, Mass.....	Holy Cross.....	" "	221	159		62		163	52	6				197	69	266
Philadelphia, Pa.....	St. Joseph's *.....	" "	187			187		42	103	4					153	153
Omaha, Neb.....	Creighton *.....	Missouri.....	168			168		48	61	59					132	132
Galveston, Texas.....	St. Mary's Univ. *.....	N. O. Miss.....	102			102		26	29	17			30		92	92
Spokane, Wash.....	Gonzaga.....	Turin.....	72	31		31		21	38				13	40	23	78
<i>Classical and Commercial</i>																
San Francisco, Cal.	St. Ignatius *.....	Turin.....	574			574		44	124	66			340		527	527
Chicago, Ill.....	St. Ignatius *.....	Missouri.....	438			438		94	157	86	71	30			390	390
Boston, Mass.....	Boston *.....	Md. N. Y.....	375			375		132	126	103	14				362	362
Cincinnati, O.....	St. Xavier *.....	Missouri.....	364			364	1	94	103	81	70	16			368	368
New Orleans, La.....	Immac. Conc. *.....	N. O. Miss.....	301			301	7	52	66		54	129			315	315
Buffalo, N. Y.....	Canisius.....	German.....	288	115		173	10	50	116	27	78	7	120	151	271	271
St. Louis, Mo.....	St. Louis Univ. *.....	Missouri.....	286			286		75	85	49	56	20			270	270
Detroit, Mich.....	Detroit *.....	" "	283			283		81	115	60	27				293	293
Fordham, N. Y.....	St. John's.....	Md. N. Y.....	236	170	1	65		87	76	63				172	76	249
Cleveland, O.....	St. Ignatius *.....	German.....	228			228	2	60	87		64	15			190	190
Milwaukee, Wis.....	Marquette *.....	Missouri.....	220			220		72	60	36	52				231	231
Kansas.....	St. Mary's.....	" "	188	170		18		60	77		51			209	16	225
Santa Clara, Cal.....	Santa Clara.....	Turin.....	187	118	7	62	1	99	35		36	16	108	40	151	151
Spring Hill, Ala.....	Spring Hill.....	N. O. Miss.....	135			135		49	41		45			138	138	138
Washington, D.C.....	Gonzaga *.....	Md. N. Y.....	126			126		18	50	43	15				130	130
Denver, Col.....	Sacred Heart.....	Naples.....	102	47	3	52		24	33	26		19	51	38	91	91
Manitoba.....	St. Boniface.....	Miss. of Can.	75	24	5	46	1	28	9	11	23	4	29	47	76	76
San José, Cal.....	St. Joseph's †.....	Turin.....												130	130	130
<b>TOTAL</b>			7181	1201	80	5890	47						<b>TOTAL</b>	1424	5399	6819

\* Day College. † School of Law, 267; School of Medicine, 106; School of Arts, 263; Total, 636.

‡ No list has been received.

