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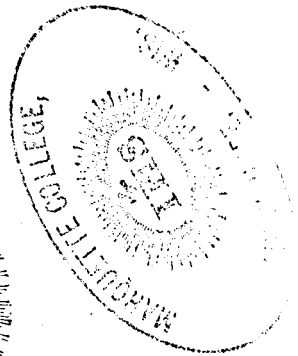
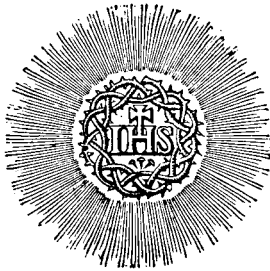
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WOODSTOCK LETTERS

A RECORD

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

VOL. XXV.



WOODSTOCK COLLEGE

1896.

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THE WOODSTOCK LETTERS.

VOL. XXV., No. 1.

THE CANADIAN MISSIONS ON THE GREAT LAKES.

A Letter from Father Paquin to the Editor.

WIKWEMIKONG, MANITOULIN ISLAND,
ONTARIO, Nov. 15, 1895.

REVEREND AND DEAR FATHER,
P. C.

I have often been invited to contribute something to the WOODSTOCK LETTERS, about our Mission on the Great Lakes Huron and Superior, and our stations along the Canadian Pacific Railway. Although I ever had the will to do so, I never found leisure for it, until I made this object one of my duties; hence as it came along on the list of my occupations, the time to do it came with it.

In this first letter, I shall give you a general description of our Mission, and will enter into more details in a subsequent one.

To form an idea of the extent of territory confided to our care, take a map of the Dominion of Canada, and measure a narrow but long strip of land, extending from the eastern shore of Georgian Bay, on Lake Huron, to a point west of Lake Superior called Rainy River, a distance of 700 miles. It is bounded on the south by the international boundary line, and on the north by the geographical line called the Height of Land, forming a belt of an average width of seventy miles. Besides, along the St. Mary's River, which flows from Lake Superior into Lake Huron, it takes in a large portion of Michigan. I fear, however, you have already misunderstood the nature of the country; I should

have invited you to measure the water rather than the land, for indeed water covers almost two-thirds of it. Still, I insist on including the water in our territory, since it is the highway for our travels and is dotted with many stations we have to visit. Therefore to be more accurate, our Mission comprises all the Islands of Lake Huron, of which the Manitoulin is the largest, the eastern and northern shores of the Georgian Bay, the north shore of the north channel, the northern and western shores of Lake Superior, with a strip of land along the Central Pacific Railway running north as far as inhabitants are found. I would estimate the area of all this country at about 50,000 square miles, or half the size of Great Britain. Fortunately for us, the population is not by far so dense as that of the United Kingdom; it is not counted by millions, but only by thousands, and this is probably another impression which has to be corrected; we minister to the spiritual needs of a few scattered over a vast country.

The Catholics form almost half of the population, they are of various nationalities, and belong to different classes of society; the ministry to be exercised is accordingly of a very varied nature. To be a full fledged missionary in these parts, one has to master three different languages, English, French, and Indian. Besides there are the polished inhabitants of the town, the simple farmers in the country, the rough lumbermen in the woods, the reckless fishermen on the water, and the rude Indians in the villages and the country, in the woods and on the waters. It is not an easy task for every missionary to adapt himself to these various classes of men, and it is next to impossible for everyone to learn the three languages. To facilitate the arduous work, of bringing closer to their Creator all these heterogeneous elements of humanity, seven residences, or centres, have been established in course of time, and the ministry distributed not so much by territorial lines, but rather according to racial and social divisions. For instance, to the Sudbury residence, with three fathers and one brother, are allotted a number of stations along the Central Pacific Railway main line, with the many lumber camps around, and two small Indian Reserves. At Port Arthur, on Lake Superior, are located four fathers and one brother, whose duty is to attend the more aristocratic population of the town and of Fort William East, besides a large number of railway stations. Fort William, on the Indian Reserve, a few miles from Port Arthur, is the home of two more fathers and three brothers, who devote their time exclusively to the care of the Indians of northwestern Lake Superior; they have a boarding

school for Indian children under the care of the Sisters of St. Joseph; unfortunately their house with the church was burnt to the ground last spring; but a new church and school are now completed, so that the good work is kept on. Looming back east across Lake Superior, and reaching both Sault Ste. Marie, Canada, and Sault Ste. Marie, Michigan, or simply the Soo, the slang name our neighbors have given it, you will find again our fathers, in two separate residences, charged with the spiritual interests of all the Catholics around. On the Canadian side, one father, in company with one brother, attends exclusively the people of the town and suburbs; but across the river, on the American side, four fathers and one brother minister to the spiritual wants of the Irish, the French-Canadian, the half-breeds, the Indian Catholics of the city and suburbs, and of a very large tract of country in Michigan. A few miles below, on the river St. Mary, is located the residence of Garden River, with three fathers and one brother, having a branch residence with two fathers at Massey, on the Sault Ste. Marie branch of the Central Pacific Railway. Their portion of the field comprises all the Indian Reserves scattered over three hundred miles of the North Shore, together with a few stations on the railway, and about forty or more lumber camps.

I come finally to our residence of Wikwemikong, the last on the list, but indeed not the least. It is called between ourselves the Rome of the Indians. The great Manitoulin Island, the many smaller islands which dot the waters around, the north shore of the great Georgian Bay, and the Indian Reserves of the east and south shores, are our portion. Our district may be described as an oblong sheet of water three hundred miles long by eighty miles wide, surrounded by a strip of land, and sparsely dotted with islands. Its Catholic population consists of Indians, half-breeds, and a sprinkling of the white race, scattered all over the land and water, in villages, fishing stations, and lumber camps. We are six fathers, one scholastic, and nine brothers to cope with the work. Perhaps you wonder at such a force of men in the same house, and are inclined to believe, that we, at the Indian Rome, have kept the lion's share, and are quietly enjoying life. But a short stay with us would, I believe, convince you of the contrary, for you would hardly see but two fathers at a time in the house, — one in charge of the mission, and our venerable octogenarian. The others are ever like the bee going to and from their various stations, but, unlike the bee, distributing all around the fruits of their labor. Even if you would be inclined to converse at forbidden times with our good brothers, you would hardly find

one at leisure to answer you, so busy are they all in their respective departments. I will endeavor, in another letter, to place our work here before your readers in its true light.

To complete these first outlines of our Mission, I should give you an idea of the number of souls entrusted to our care. The Catholic Indians and half-breeds of our territory numbered at the last census 6275. There are, besides, 1745 heretics, who were perverted before the return of our fathers to the field of labor of the old Society, and 346 pagans, who have so far resisted the influence and entreaties of the missionaries. I am at a loss, however, where to find statistics as to the white portion of the Catholic population; from the information I could gather, I may safely estimate it at 10,000. These figures would give us a population of about 16,000 Catholics, scattered over an area of 60,000 square miles, mixed up with heretics of all denominations, and subject to the jurisdiction of six different bishops; viz., of Hamilton, Toronto, Peterborough, Pontiac, Marquette, and Duluth. We are twenty-five fathers to minister to their spiritual needs in thirty-one churches and chapels, and thirty-six stations where they assemble in the schoolhouse, some public hall, or in private houses. Besides, there are about seventy-five lumber camps and a great number of small settlements, where Catholic families have to be visited one by one. The Catholics in the lumber camps are a sort of floating population which might swell the total number of our flock to 18,000.

Perhaps your readers will wonder at such a number of priests for so small a population; still I must say that we are not able to attend them properly. On account of the immense surface of land we have to cover, more than half of the time is consumed in travelling from one station to another, excepting, of course, the stations on the line of the railway. Again, we can give a Sunday but seldom to a station; in fact, we spend the Sundays only among the larger congregations; the others have to be visited during week days when a good number cannot attend the exercises. To confirm this fact, let me quote from a letter of Father Artus, Superior at Garden River, written to me but a month ago: "I returned a few days ago from my missions on Lake Superior, and I have to start again for the missions of the North Shore. *Non recuso laborem!* But it is sad to be obliged to run through stations, where I should make a much longer stay, to secure the fruits of my labor." And his condition is that of all the other missionaries, at least of those at work among the Indians.

Some may be inclined to lament over such a number of

men, wasting their energy for the spiritual welfare of a few stragglers, whether Irish, French, or Indian. I will respectfully remind them of the value of one single soul, whose salvation is worth the labors of a whole life. Again I will call their attention to the parable of the Good Shepherd, who leaves aside his whole flock to run after the stray sheep. Blessed are the pastors of large and compact congregations, who preach to a crowded church every Sunday, and reap an abundant harvest at every religious service; they put the scythe to a plentiful field of golden wheat, where the cockle has not been sown. As to us, we toil daily by the sweat of our brow, gleaning here and there a few precious ears, scattered by divine Providence among the cockle, for the cockle was there before the wheat, or both took root at the same time. It is a painful ministry, painful to the body for it is fertile in fatigues and privations; painful to the soul, for although we toil much, we reap but little. There is, however, a consolation which well repays all our hardships; the work we do would be left undone were we not here to do it. We are not striving to fill our churches at the expense of a neighboring priest, nor endeavoring to secure our share of patronage; we are supplying the deficiency of priests in this wild region. I will venture to say more; we are preparing the way for secular clergy, who will undoubtedly step into our place, when the country is civilized, more thickly settled, and affording ample means of living.

It is consoling, however, to know that our bishops appreciate our services in their dioceses. Allow me to quote from a recent Pastoral Letter of His Lordship Bishop O'Connor, of Peterborough, whose diocese comprises the greatest part of our territory:—

“On account of the great extent of territory embraced in the Algoma and Nipissing districts, chapels could be provided up to the present, only in places where Catholics are numerous. On the line of the railroad, at stations where there are no chapels, the missionaries make regular visits to the Catholic families, giving them an opportunity of hearing Mass and receiving the Sacraments. One may readily imagine the great hardships and fatigues that are necessarily endured by the devoted and zealous pastors, who thus lead a nomadic life, that they may minister to the spiritual wants of their flock, and leave no soul neglected throughout this extensive region. Numerous inconveniences of board and lodging, as well as difficulties and dangers in travelling, are willingly borne by these good shepherds, whose great happiness and consolation is to bring souls to God. When we consider the earnestness and fidelity with which these sons

of St. Ignatius devote their lives for the salvation of souls, and that their labors are greatly blessed by heaven, we have great reason to thank Almighty God for having so zealous a body of missionaries spreading the faith throughout the western part of the diocese.

“In this diocese there are about 4000 Catholic Indians who are under the guidance of the Jesuit Fathers, who manifest the greatest devotion and self-sacrifice for their spiritual and temporal welfare. It is easy to understand the greater difficulty experienced in laboring amongst the Indians, because of their natural condition and lack of intelligence. However, I found great advance in piety and morality amongst these children of the forest, owing to the watchfulness and zeal of the good fathers, who devote their lives to their improvement and salvation. The Catholic Indians are generally located by themselves on their reserves, and on this account the missionaries exercise greater influence over them and keep them more faithful to their religious duties.

“The Indian Missions are more difficult of access on account of their remoteness from the railway, and to reach them the missionaries are obliged to travel long distances by canoes in summer, and on snow shoes in winter, camping and enduring all the dangers and hardships attendant on this mode of life. Yet all these toils are gladly endured by the zealous fathers, who devote their lives to this heroic work, and whose labors are blessed with wonderful success. As lumbering operations are carried on extensively in many parts of this western district, and a large proportion of the workmen are Catholics, the missionaries do not spare themselves in seeking after this portion of their flock, and ministering to them the comforts and aids of religion. These hardy toilers, who are isolated in the woods during many months, greatly appreciate the visit of the fathers to the lumber camps, and willingly avail themselves of their presence to receive the sacraments of Penance and holy Communion.”

Thus wrote Bishop O'Connor on the 9th of November, 1893, shortly after a visit he had made in the northern part of our district. He had just experienced the hardships of missionary life for a couple of months and could speak of them pertinently.

I shall now bring this first letter to an end by quoting again from a letter of Father Artus of Garden River, dated Nov. 14, 1895. “Would to God that you could give health to your Indian missionaries! Let us join in prayer to obtain new vocations to our field of labor. Our poor people of

the smaller stations are almost abandoned, although their condition requires that we visit them oftener and make a longer stay with them." Oh! that I could bring the expression of this zealous desire of a fervent missionary to the ears of all the younger sons of St. Ignatius, especially to those of my own country. I know from my own experience, that many a time a young novice, or fervent tertian, dreams of distant foreign missions, where he may find many hardships to endure for the love of God. I would tell them that there are missions in their own country, foreign indeed, but not far away, where they will find an opportunity of making all the sacrifices they desire, and many more they have never dreamt of. Yes, there is room for a few more laborers in this part of the vineyard of the Lord, especially to look after the spiritual interests of the poor Indians. Young priests emerging from the *schola affectus*, burning with zeal for the salvation of souls, and seeking the missions not for the poetry there is in them, nor for the enjoyment of a wild life, but through a spirit of self-denial and humility, are the type of missionary fitted for this field. Let us hope that our good Lord will have pity on his poor children of the forest and send them the angels of consolation they need so much.

Yours in Christ,

J. PAQUIN, S. J.

A JESUIT NOVITIATE OF FORTY YEARS AGO.

*A Letter of Father Edmund J O'Reilly, S. J.
to Rev. George Crolly.*

The following letter might hardly seem to deserve even the limited publicity of these domestic pages if one were not acquainted with the character of the writer and of the person to whom the letter was sent. Some account of Father O'Reilly is prefixed to the large volume of his essays on "The Relations of the Church to Society," which appeared several years after his death and has been widely circulated among the priests of England, Ireland and the United States and even among Anglican clergymen. He was acknowledged to be one of the most solid theologians of his time, and is referred to as such in their writings by Dr. W. G. Ward and Cardinal Newman.⁽¹⁾

His correspondent was the Rev. George Crolly, Professor of Theology in Maynooth College for a great number of years and the author of a very learned treatise "De Justitia et Jure," showing profound knowledge of English law.

It may seem useful to preserve the account given by such a man to such a man of a Jesuit Novitiate forty years ago, though happily there will be no novelty for our readers in the edifying details. The Magister Novitiorum of whom so favourable an account is given was Father Francis Venditti, master of novices of the novitiate at Naples from 1850 to 1858. He was well known and much esteemed by many of the Italian fathers in the Province of Maryland, and had under him as novices Cardinal Mazzella, Father De Augustinis, Father Pantanella, and Father Sabetti.—FR. MATTHEW RUSSELL, S. J.

NAPLES, 24th February, 1852.

MY DEAR CROLLY,

I have let a long time elapse without writing to you. But you must make allowance for one never famous on the score of fidelity in correspondence, placed moreover in circumstances unfavourable to letter-writing and at the same time necessitated to communicate with several. My poor moth-

⁽¹⁾ As some of our readers may like to know more of Father O'Reilly, we subjoin a little sketch from the pen of Father Matthew Russell:—

Edmund Joseph O'Reilly was born on the 30th of April, 1811. His childhood was spent in the County Clare, in which his mother owned considerable

er, who had been so much in the habit of writing to me on business, was to have abstained as far as possible from continuing to do so; and, instead of that, she left it all to me by her unexpected death. I had to write to my grandmother more than once on the score of duty and affection, to my aunts on the same grounds, and on account of business, to my mother's confessor concerning arrangement confided to her by him—to an attorney to authorize him to act for me in certain matters—to my bishop, to Dr. Renehan and to others in the College in connection with my retirement and the settlement of my affairs there.

To do the Master of Novices justice, he never threw any obstacle in the way of my writing but on the contrary afforded me the greatest facilities. And, before I go further, I must give you some idea of what sort of man this Master of Novices is. He is (as commonly occurs where the novitiate is perfectly distinct from every other establishment) Rector of the house also. He is an eminently pious man, cheerful,

property as co-heiress with her sisters, the Countess of Kenmare, Mrs. Bagot of Castle-Bagot and Mrs. Dease of Turbotstown. After his early studies in Clongowes and Maynooth, he went through a long course of theology in the Roman College, at the end of which he gained with great distinction the decree of Doctor of Divinity. In 1838 he was appointed Professor of Dogmatic and Moral Theology in Maynooth College. After discharging the duties of this important post with great zeal and success for thirteen years, he resigned it and entered the novitiate of the Society of Jesus. He subsequently taught theology in the Jesuit College, near St. Asaph's, in Wales; and, when the Catholic University of Ireland was founded, he was appointed to the chair of divinity. Another proof of his reputation is, that Cardinal Cullen, at the Synod of Thurles, Dr. Brown, Bishop of Shrewsbury, at the Synod of Oscott, and Dr. Furlong, Bishop of Ferns, at the Synod of Maynooth, secured his assistance as their official theologian. Cardinal Newman, in his famous "Letter to the Duke of Norfolk," called him "a great authority and one of the first theologians of the day;" and Dr. Ward, the learned editor of the Dublin Review, said: "Whatever is written by so able and so solidly learned a theologian cannot but be of signal benefit to the Catholic reader in these anxious and perilous times."

Father O'Reilly was Provincial or chief superior of the Society of Jesus, in Ireland, from 1863 to 1870. He died at Milltown Park, near Dublin, on the 10th of November, 1878. In the letter of consolation which Cardinal Newman wrote to their common friend, Dr. Russell of Maynooth, he spoke of him as "a man who impressed all who came near him with his great and high excellence—his simple detachment from all things here; his habit of doing his duties, whatever they were, with all his might; his largeness of soul, and his sweetness and gentleness in his intercourse with others." And Dr. Russell himself wrote on the same occasion to the present writer: "I have never known a more perfect character or a more blameless life." One who lived in close intimacy with him for many years—Father Nicholas Walsh, S. J.—singled out one feature of his beautiful character: "His truthfulness was such that I am sure he never spoke a word which was even slightly an exaggerated expression of his mind."

Fourteen years after his death, a large octavo volume was published in London, under the title of "The Relations of the Church to Society," containing the theological essays on practical subjects, which Father O'Reilly contributed to *The Irish Monthly*. This posthumous work has been received with much favour, not only by Catholic priests at home and in the United States, but even by the Anglican clergy. Many Protestant reviews have paid the tribute of their respect to the calm and judicial statement of Catholic doctrines and principles put forward by this Irish Jesuit Theologian.

kind, well-mannered, unaffected and reasonable in a very high degree. He is full of charity and interest for all of those of whom he has charge. He sacrifices himself to his office. He has hardly a moment secure to himself. He is fairly persecuted by the novices, and among the rest by myself, going to him at all times, interrupting him in his occupations. Yet he never shows impatience or annoyance or worry. He is a man of talent, judgment, prudence, most satisfactory in his advices and direction both in the confessional (he is the ordinary confessor of all the novices, as is always the case) and out of it. He has to give us exhortations in the chapel explanatory of the rules of the Society. Every Saturday evening he gives us a discourse, proposing the points of meditation for the next morning, on the gospel of the Sunday. Every month, there is a retreat of eight days for externs, either priests exclusively or partly priests, partly seculars, who live in the house, but quite apart from the novices, and in this retreat *he* takes his share, giving two meditations every day. In October he gives the month's exercises to those novices who have to go through them. All the novices must make the month's retreat some time in the course of the novitiate. I made this retreat last October. It lasted something over three weeks. The Rector came to us in the chapel three and sometimes four times a day, and gave us the exercises as laboriously as if it were an eight days' retreat. In speaking of humility, and the love of suffering conformably to the views of St. Ignatius in the exercises, the sentiments he expressed manifestly came from the heart, and showed how full he was of the spirit of the exercises, of their author, and of the Society. God help me, when shall I come near having that spirit? With all his sanctity, there is not the smallest particle of repulsive austerity about him; nothing to impede the fullest confidence and liberty in speaking to him: and then the charity he shows, the interest he takes in everyone! I cannot express the satisfaction I feel in dealing with him, and the helps I have received from him.

I completed my first six months of novitiate the 25th of last month. It will probably not be uninteresting to you to know some of the particulars of our life here. The rules of the Society, which, although, as you are aware, they do not bind under sin, still we ought to observe with great fidelity, forbid our speaking of what is done in our houses, without at least a presumed consent of the Superior. This consent I wished to have formally, and obtained without any difficulty. There is, as you will perceive, very little mystery in the matter. Still to conform to the spirit of rule, to avoid

ridiculous remarks, and to escape every other awkwardness which might arise, I must beg of you to keep these things to yourself, or at least to use considerable circumspection in communicating them.

There are only three priests novices here at present. One of them, perhaps at his own desire, or at least seeing that he could conveniently go on that way, is in the large apartment (divided into several rooms communicating with each other and in each of which there are several persons) with the novices not priests. Every one there has his table, chair, and books, etc., a bed which can be reduced within a small compass during the day, and a curtain, which is hung at night only and closes in not only the bed, but also sufficient space for dressing and undressing: everything neat and the place airy. This method has the advantage of keeping the novices, many of whom are very young, continually under drill. The other priest and myself have single rooms.

The distribution of hours at present on week-days is substantially as follows: 5 o'clock rising; 5.30 meditation; 6.30 reflection on the meditation, preparation for Mass, Mass, thanksgiving, breakfast, small hours; 8.15 *ordinary* spiritual reading; 9.15 exhortation or conference (which latter is a repetition or call in the matter of the previous exhortation); 10.15 writing (which for the young novices is directed to forming them to write a good hand) or reading Epitome of the Institute (This has been substituted for me and another priest); 10.45 learning by heart; 11.15 *ad lib.*; 11.30 Rules and Advices (to be read in private); 11.45 general and particular examination of conscience; 12 dinner, short visit to the Blessed Sacrament, and recreation; 1.30 repose, which is taken at each one's table either sleeping, or engaging in some quiet occupation. I do not sleep in the winter months, except rarely, and in summer I used often to be on the bed with leave; 2 o'clock, Vespers and Complin and *ad libitum*; 3 o'clock, catechism (which is attended by the priests, but intended for the other novices only); 3.45 walk, which on Mondays, Wednesdays, Thursdays, and Saturdays is through the street and roads outside of the novitiate, and on Saturdays commences a half an hour earlier, as it does on Sunday, but within the bounds. Tuesdays and Fridays it is within the bounds and in silence. In every case the first quarter of the walk or thereabouts is spent saying the Rosary; 5 o'clock *Extraordinary* spiritual reading. This for the first half hour is some life of a Saint or other remarkably holy person of the Society; for the last quarter some book which treats of the Blessed Virgin. The ordinary spiritual reading mentioned above is in our old friend Rod-

riguez. Why these two portions of spiritual reading are called respectively *ordinary* and *extraordinary* I do not well know; 5.45 Matins and Lauds; 6.30 preparation for meditation; 6.45 meditation; 7.15 "Imitation of Christ"; 7.30 Litanies, that is, first the Litany of the Blessed Virgin and immediately after, the Litany of the Saints with all the prayers and the *Ave Maris Stella*; 7.45 supper, visit to the Blessed Sacrament and recreation; 9.15 points of meditation; 9.30 examen; 9.45 end of the examen; 10, in bed.

The diet, without being expensive, is very good, varied, well dressed, and in sufficient abundance. What, then, are the hardships of the novitiate? The corporal mortifications are not of any great account. The discipline three nights in the week for a minute or two, and that as hard or as soft as each one wishes; certain little wire chains with the points slightly turned in, one on the arm, another on the thigh, during the morning meditation, twice in the week (and these too may be tighter or looser), occasionally confessing publicly in the refectory some slight fault, or in general, having observed the rules imperfectly and given thereby disedification to others. There are also some penances practised here as well as in other houses of the Society *not* houses of novitiate, and common to all even superiors, such as saying grace before and after meals kneeling with the arms extended in the form of a cross, dining on one's knees at a small table in the middle of the refectory, etc. These are practised on Wednesdays, Fridays and Saturdays unless interfered with by festivals, solemn octaves, or some other particular cause. Each person chooses the particular kind of penance he likes, but the novice must have leave beforehand from the rector for the particular act. The rector himself and other superiors do some one of the things themselves, each according to his election. Everyone is expected to serve at table occasionally. It is also a very common thing for two or three to serve in the kitchen for half an hour or three-quarters. But in these matters a great deal depends on the choice of each individual, which is however put under restriction where there is any imprudence or danger of injuring health. Each has to do for himself about the same things which the students of Maynooth had to do formerly, before the late amelioration of the circumstances of the college.

Obedience and the observance of the rules, are of course strictly insisted on, and even slight violations taken notice of, and occasionally punished, but all in a spirit of the greatest charity. The greatest care is used also to maintain charity among the novices. Hence in the recreation, no

one is allowed to find fault with others present or absent. If two differ in opinion on the subject they are speaking of, each may maintain his opinion modestly, but not so as to make a warm dispute of it, or to show a desire of victory, or pertinacity; rather, letting the thing drop. Oh what a contrast there is between the conversations here and some of those we used to have in the college! What a contrast, I mean, on the score of peace and harmony; and I do not allude to the *fighths* at Maynooth. But how often was there a slight mixture of bitterness even in friendly conversations. It would be perhaps difficult for you to imagine how free the conversations are from bitterness and unpleasant remarks, whilst they are cheerful and calculated to afford that relief for which recreation is destined. So far from gloominess either in recreation or out of it, the novices find it hard and sometimes impossible to abstain from laughing, even at times when laughter is not quite in place. The subjects of conversation are chiefly spiritual or connected with spirituality. Hence worldly subjects are out of the question, nor is it allowed to speak of scientific or literary matters. It is by no means intended that the spiritual character of the topics should exclude gaiety, and when I spoke of laughter out of place, I meant in times of silence.

It is openly understood that everyone is liable to have his faults told to the superiors, that is, to the rector or his socius, and that it is expected that this will be done, and it is done. It is however inculcated that this should not be done frivolously at every hand's turn, nor done through spleen, but through charity. Nay more, on Saturday evening, for a quarter of an hour at the end of recreation (and this is called the *quarter of charity*) the novices are assembled, the rector comes, calls out one of them, who kneels down, and then the rector asks each of the others, as they happen to stand, what they have observed in the novice thus singled out, and each states what he has observed, if anything; for instance, want of neatness or cleanliness, awkward movements, taking too much of the conversation to himself, breaking silence, showing attachment to his own views, etc. The rector comments on these things, and at the conclusion tells the party under discussion to say (at his convenience) three Hail Marys or some other quantity of prayers for those who have had the charity to state these defects. After this there is no more about it, the party concerned is on the same terms as usual with all afterwards; and allusion is not made to these things in recreation even in his absence. There is the real spirit of charity, the spirit of the Society. Then the genuine kindness of the superiors, the interest

they take in all, the knowledge that they too are subject to the same rule, afford great help. All particular companionships are of course out of the question. At all times of recreation (public walks included) the companions are assigned, two, four, or five together, and if by chance two were of those assigned are left alone, as for instance if one out of the three has occasion to absent himself for a few moments, the other two must remain in silence till he returns, or till another is sent to supply his place in the interim. Thus an equality of intercourse and good feeling are secured, factions and other evils avoided.

Poverty is of course strictly observed. Care is taken that all should be reasonably provided with what is necessary, and in this, great charity and consideration are shown. We have nothing to complain of. At the same time, no one is allowed to give or take the smallest thing without leave. None of the novices can use a watch, except one who acts as a sort of prefect, and who has need of it for his office, and that watch is not his but given him for use during his term of office, which is sufficiently uncertain. Fortunately there is an excellent clock in the house. It is not a public clock like ours at Maynooth, but a first-rate house-clock. It strikes in the tone of a house-clock, but so loud as to be heard over the whole house. At every quarter it strikes over again the previous hour and then the quarter, so that at any time even of the night a person can in less than a quarter after he awakes, know the precise hour. One of the exercises formerly usual,—that of going out to beg,—requires to be practised with great moderation owing to the character of the times, so that several who were anxious to undertake it had to wait a good while. It is done rarely and with circumspection. Pilgrimages have not been resumed as yet. However, the religious state of Naples is good, and as I began to think from the time I arrived here in July last, I think still, that Naples is more what Rome ought to be, than Rome itself at present. It is a truly Catholic city. The king is a religious good man. The novitiate⁽²⁾ is a little outside the city, in a cheerful airy situa-

(2) This house was used as a novitiate till 1860, when it was seized by the Revolutionary Government of Garibaldi. It served for a number of years as a military hospital and it was here that, at the time of the cholera, King Humbert visited the sick soldiers. Being found too small it was offered for sale and about 1880 was purchased by the province of Naples. It is at present a boarding college having for rector Fr. Degni, who was professor of physics for a number of years at Woodstock. Under his administration the college has been so successful that an adjoining property has been recently bought and a new building is now in course of erection. The present novitiate is at Villa Melicrinis, about a mile distant.

tion. Our community consist altogether of about sixty, and still there is room for three or four and twenty externs to make retreats, which are given every month for eight days. Their quarters are of course entirely distinct from those of the novices, with whom they have no communication, except that the novice priests have to lend a hand in visiting and looking after them.

On Sundays the novices not priests have a second Mass immediately after the first. They are also exercised for some time in the ceremonies. We have also Benediction in the evening after litanies. But a good deal of the order of duties is as on other days. Pretty commonly on one day of the week outside of Lent, and when no retreat is going on here, the students of the college (that is our Jesuit students) in Naples come out here for recreation and we go to the college in Naples to spend the day, after beginning by a good long walk. A good deal of the day on such occasions is employed in recreation. During a part of it we play chess, drafts, and other games. To fill up a little more of our life here I may state that the novices not priests have a certain time for manual labor of a light description, such as making beads, disciplines, etc. They occupy themselves in these things also during the time which would be given to hearing the exhortation or catechetical instructions, when these are omitted, as owing to various causes they occasion-are, especially during Lent, and then I have been told they are intermitted altogether. This is all *ad libitum* time for the priests to be spent, however, in some congruous employment. The manual labors of the novices are conducted in silence with reading. Also after breakfast for some time they are employed in cleaning spoons, knives, etc., in and about the refectory. During the Lent we are to go two or three times a week to our church in Naples to hear the sermons. There is a sermon every day except Saturday, all preached by the same Father, a Sicilian, come here I believe from Sicily for that purpose.

I have had substantially good health all through, not having been confined to bed or to my room a single day since I left Ireland. I have in some few cases dined in my room when not perfectly well, but even then I was able to go about the corridors. But ordinarily I have been able to rise in the morning and go to the duties throughout the day. We have some pretty long walks. Great care is used as to changing when we return in a heat. I mean it is a good deal insisted on and the case is pretty frequent in this climate. They seem to act on Mr. Tully's principles. Should

you be disposed to ask me the very natural and simple question, whether I am content with the novitiate? I answer, "Perfectly." It is an orderly, peaceful life, sufficiently active, with abundant means for advancing in virtue; some trials, but of an exceedingly bearable character; no undue severity, great charity, great reasonableness, great consideration; in some sort a state of rest for those who have been engaged in hard study, and in the kind of contests from which even our life in the college was not free; for perhaps you could with difficulty conceive the perfect harmony and union which prevails, notwithstanding the various diversities of character, the absence of criticism of each other and of the superiors. There is a sort of relief in not being at liberty to make these criticisms. In fact, though there are some minutiae in the novitiate which are not kept up afterwards, the doctrine of the master of novices is that the novitiate is a time of peace, quiet and content, but afterwards the life is harder owing to the work to be done, and the various distributions of offices not always made perfectly to the taste of the parties. Indifference as to employments in the Society is strongly inculcated. Whatever I have suffered has been from myself and the devil, not merely in the sense that if I had the proper spirit I would not feel what humanly speaking *are* hardships, but in the sense of not finding hardships to be dealt with; so that my whole trouble has been from within, with what to others of a better spirit would be an *alarming* absence of contradiction and trial from without.

Believe me,

Sincerely and affectionately yours,

EDMUND J. O'REILLY.

THE WORK OF OUR MISSIONARIES.

FROM AUGUST TO ADVENT.

WINDSOR LOCKS, CONN.—The missions began this year as early as August 25, the fathers thus passing without interval from the summer retreats to the routine work of the year. Windsor Locks was the first station. Windsor Locks lies between New Haven and Springfield and exists because of its silk, cotton, paper, and machine mills; but it has never reached the prosperity that was supposed to be in store for it. FF. Smith, Wallace, and Goeding found the people ready and responsive and between them heard 1688 confessions. There were seven baptisms of adults. Nothing unusual happened in the town-work, but Fr. Wallace carried on a very aggressive warfare in an out mission called Suf-field, of about 250 Catholics. There is nothing easy-going about Fr. Wallace. He didn't wait in the church for his sheep to come to him, but hurried about from place to place in pursuit of the wayward and thoughtless. When they weren't at home, he scoured the country as a veritable hunter of souls. He could be seen prowling about the tobacco fields—for there is much Havana tobacco grown in Connecticut—and usually caught the cultivator off his guard, and urged him to confession then and there. It was a truly apostolic use of the weed. Others he carried off to barns; those who took to flight he pursued to cover, and nearly all surrendered unconditionally and made their peace with God. He carried the fear of the Lord so vigorously to the hearts of these detached 250, that the mission will be long remembered by priests and people. One thing in particular was the occasion of sincere rejoicing. A somewhat conspicuous family seemed to be on the point of apostatizing and had already begun to frequent the Protestant services. The very startling denunciations of the missionary, who went to the house and harangued the family collectively and individually, brought them to their senses and they are now earnest Catholics.

WARE, MASS.—Almost anyone in Ware, when challenged, will recite for you the lines of a Yankee rhymster which tell how,—

“Nature once when making land,
Some refuse found of stone and sand,
And all in wrath she flung it down
Between Coys Hill and Belchertown,
And said: ‘vile stuff; lie quiet there
And be thou named the town of Ware.’”

This is a libel, the only thing offensive about Ware is its being near a place with the hideous name of Belchertown. It is a pretty place in a hollow of the hills of Central Massachusetts. Wooded slopes, where houses and roads are rare, encircle it on all sides, and from a high spot near the reservoir you can see Mt. Tom looming up far away. The River Ware, which turns its mills, flows down to join the Nepang and Swift, and the three streams keep the valley green. There are drinking fountains everywhere in the streets and the sidewalks are of asphalt. No sordid poverty shows itself in public; the corporation buildings, where the operatives live, are of brick and have all the modern sanitary arrangements; there are handsome residences, a bank, a theatre and a most commodious graveyard—large enough for three Wares to rest in. Of the 7000 inhabitants, 5000 are Catholics, and of them 3000 are Canadians. The town is divided into the cotton and woollen districts. In fact an odor of cotton and wool pervades the air of the place. In the cotton mill there are 1800 operatives and yet the long stretches of rooms seem almost deserted, so much has machinery supplanted humanity. Ware has a fire company, four policemen and three selectmen, and last year the Town Meeting, which is a sort of popular parliament, spent \$62,000 for its schools, roads, and other public requirements. The parish church is the handsomest edifice in town, quite noble in its proportions, and built in the belief that the flock which does not fill it now will need it soon. It is said to be the finest in the Springfield diocese, and, in fact, as you stand on one of the streets high up the hill and look down upon its massive tower, the view reminds you of an old European town, where the church has gathered everything else around it. The Canadian church, which is a common affair, stands in the next street to it. The two thousand heretics of course have their churches also. Until recently, the Anglicans had an ex-priest from Maynooth to look after their spiritual needs. They thought him eloquent in spite of his red hair and Irish brogue. His sin was of course a virtue in their eyes. He arose from Ware, however, to a more lucrative post elsewhere. Unhappily there is a church of twenty renegade Canadians, who receive a sufficiency of funds from some Calvinistic society. They are deserters from the French Catholic church, which singularly enough is in

charge of two Irish-American-Frenchmen, named Sheehan and Meehan, whose English is picturesque when they consent to speak it. A bitter feud has been raging there for some time and is only now drawing to an end. The church where our mission was to be given had until eight years ago been under the care of a very old priest, who had tottered through twenty-five years of decrepitude, till he died at the age of 90. The parish felt the effects. Of course, there is a Congregationalist Church, for that is the State Church of New England. It stands at the "top of Ware,"—a descriptive term both topographical and social; for, while being in the highest street, it is also the church of the opulent mill owners. A Unitarian conventicle, whose liberal minister came to every sermon of the mission, completes the list of the spiritual divisions of Ware. The French Canadian church has a fine parochial school. The other has a fine debt.

The pastor is a courtly gentleman with general influence in the town on account of his personal qualities and the Loyal Legion button on his black lapel. He had enlisted as a mere boy in the 37th N. Y. Vols.; fought all through the bloodiest battles of the Peninsula, and was consequently thrown very much into association with our Fr. Tissot, the chaplain of the Regiment. The soldiers always regarded Fr. Tissot as a saint, — an opinion shared in by those who knew him at Fordham, where he spent most of his life. We got from the pastor some items of domestic interest which we had never heard before. Among other things, he recounted this almost incredible example of laborious devotion. In a time of prolonged inactivity, Fr. Tissot undertook to give a retreat to the entire regiment of 900 men, not in a body, but individually. Taking three men at a time in his little A-shaped tent—it could hold no more—he would explain the first exercise to them; they gave way to three others, and so on until the time of the second exercise, when the first three returned, and the same process was repeated. His pulpit was a soap box; the men sat on the ground. The work must have been overwhelming, for nearly all of the men availed themselves of the privilege. Evidently the germs of the priest's vocation were planted then in the young soldier's heart. His decision was made under the same guidance after the war. Segur's "Frequent Communion," which was translated by Fr. Tissot, is a precious book in the parsonage of Ware, for the chaplain's handwriting is in it. Fr. Tissot's manner of giving public absolution was characteristic. He was never the centre of a dramatic scene absolving thousands of kneeling soldiers, as is narrated of

some of the army chaplains, but he had contrived to see most of the men on the eve, or shortly before the battle, and then would sit on his horse as the troops went forward to the front. Each company looked up as it filed past, and, while the words of absolution were pronounced, the men bowed their heads, blessed themselves, and pressed forward to the line of battle. As an offset to this esteem in which he was held, Fr. Tissot's diary, which is in Fordham, shows him overwhelmed with gloom and depression of spirits from the very beginning of his work as a chaplain.

The work of this mission was by no means heavy, as the consideration of the pastor had insisted upon three men where two would have sufficed. There were between 1800 and 1900 confessions, but many of them came up from the depths of 9, 10, 15, 20, and 25 years. There were three baptisms of adults. The whole parish seemed to have been reached.

ANSONIA, CONN.—Few of the travellers on the main stem between Boston and New York, know of the two beautiful valleys that diverge at a slight angle from each other, a little above where the Housatonic flows into the Sound. One leads up into the Berkshire Hills in Massachusetts, the other is the valley of the Naugatuck. The land is not low even at the river's mouth, and a few miles up, the stream runs between hills close-wooded to the banks, with houses seen at intervals, until you come to where the Naugatuck flows into the Housatonic. On the tongue of land which they form, are grouped Stulton, Derby, Birmingham, and, a little farther up on the Naugatuck, is Ansonia,—all in reality one town with the usual trolley link between them. Derby and Birmingham reveal the origin of the people who settled there, but there is no ethnological clue in Ansonia. Anson Phelps Dodge bestowed one of his three appellatives to it. Phelpsia would scarcely do, Dodgerville would be unpoetic, and so it befel that the hybrid Roman American Ansonia denotes what some tough Indian name would have suited better. Ansonia is known all over the United States as the home of the horologist. But clock making is a lost art there now, and when the works ran down they were transferred to Brooklyn. Iron and brass founderies and common factories usurp the place, and in the old palace of the clocks every conceivable kind of mechanism is manufactured. It is the Mecca of hopeful inventors coming to have their models made before losing them in the Patent Office in Washington. Ansonia is all hills, and hence the elastic step and erect carriage of the children. They soon lose both in

the mills. On Cliff Street, and high above the founderies which are built along the river, but unpleasantly near the smoke of the tall chimneys, towers the great church which Fr. Synnett has been patiently building these six years. It may take two more to complete it. The immense piles of masonry on the lower slope of the hill are a perpetual reminder to build on level ground, except when money is abundant. Much to his regret the good priest sees the parochial school deferred a whole generation. A fine Episcopal church occupies the best place in town; opposite is the High School, and adjoining is the handsome Public Library, which intellectual New England in the locality refuses to supply with books and so the doors remain shut. The thirst for learning was also shown one day of the mission when all the public schools adjourned to witness a baseball game. The match had a disastrous effect on the boys' mission and Fr. Stanton was heartbroken. There are no Canadians in Ansonia, hence the Catholics scarcely number more than 3000 in a total of 7000 inhabitants. They are mostly poor mill workers, and so the torrents of rain, which came down on the first as well as the last night of the mission, had no appreciable effect in diminishing the attendance. On the second night an urgent call came from the railroad where a poor fellow had been crushed by a train. The priests of the church were not available just then and Fr. Stanton panted to the spot. Next day the paper gave the highest praise to "the zeal of the distinguished missionary Fr. Campbell, who hurried to the scene of the accident and administered the consolations of religion, etc." Thus is history written. In the men's week, while Judgment was being preached to them and when the condemnation was about to be described, a man arose about the middle of the church and gave vent to the most agonizing shrieks. It didn't disturb the congregation much. He was a well known epileptic, who occasionally helps the devotion of the pious Ansonians in that way. He was carried out pretty much as the preacher finished his discourse—struggling. The next night the sick man was in attendance and the people were not at all apprehensive. Nearly all the Catholics of Ansonia, and some from round about, came to confession. There were ten baptisms of adults; six of them belonging to one family of Germans, who had long since strayed from the Church. The attractive name of Fr. Himmelheber was God's instrument of grace to win back these wandering Teutons. Twenty-eight adults were prepared for confirmation. The absence of any matrimonial cases is an argument for frequent missions. All had been adjusted on former occasions,

EVERETT, MASS.—A rather wearisome mission was given at Everett, Mass., by FF. Smith, Goeding, and Wallace. Everett is in the outskirts of Boston and quite near the place where the convent was burned in old Know Nothing times. The Know Nothing spirit is said to haunt the place in the A. P. A's, who are reported to be numerous in the district. There is evidently a dread of them, for the pastor fears even to walk in his cassock between his church and house. Whether the fear is grounded or not is a disputed question. The mission dragged itself through an entire month, not because of the greatness of the parish, but because of the smallness of the church. There are 2500 people while the church can hold only 500. The confessions amounted to about 2300. There were seven Baptisms and eighty Confirmations of adults.

HARTFORD, CONN.—In a mission given at Hartford we picked up some things about the State that were of interest for us. Connecticut has the awful record of one divorce to every seventh marriage. So common is the breaking up of families, that Friday has come to be known as "Divorce Day" in the courts of Bridgeport. As many as twenty-five cases are disposed of in a single season, and the judges are complaining that other business is being interfered with. Catholics, who are in the minority and poor, suffer by contact with such a population, and the pastor of St. Peter's, who had called for the mission, deplored the fact that he had two or three divorced couples in his own flock. The population of Hartford is 60,000; there are scarcely 20,000 Catholics and they look up to what they suppose are their betters. The parish had nothing for its young men but a wrangling Temperance Association, whose forty members couldn't be induced to go to Communion twice a year. The Boys' Sodality is defunct and frequent Communion among the sterner six is practically unknown. There are very few Catholics of any social influence in the city. Some of our graduates however are beginning to make a name for themselves. The three or four Catholic churches for English-speaking people are fine structures in the brown stone of the country. The French have their church also, the Germans another, and so have the Italians, but its exterior is as uninviting as a Chinese laundry. There are some fine academies and parochial schools here and there. The city has not many splendid residences such as rich people affect now-a-days and there is nothing much to boast of in the matter of thoroughfares. The most notable building is the State House, a gothic structure in white marble, mistakable

at first for an art gallery. Its gilded dome, however, proclaims it a New England House of Legislature. It has some alleged statues outside of it, and the inside, fine enough in many respects, is spoiled by bringing one of the Chambers low down, which has ruined a splendid colonaded vestibule below. The Capitol stands on the top of a hill and the grounds on the slope form a handsome park, the only one in Hartford. A widening stream at the foot of the hill cuts it off from the town and gives a picturesque look to it all. A fine bridge spans the stream at the entrance to the grounds, and at one end of it towers the usual Soldiers' Monument,—not the conventional column, but an arch whose general dim color is not in keeping with the State House which glitters above it. Next to the Capitol, the Catholic Cathedral is the most notable edifice in the city. It is Gothic, but its brown sandstone gives it an anticipated sombreness before age has had time to tone it. It is not large; being only 290 feet in length, but the details of the building have been worked out with scrupulous care. The windows are splendid and immense and relieve somewhat the heavy dark wood roof, which makes the church seem lower than it really is. Unhappily its two square towers can never receive their steeples. The ground beneath cannot be trusted. Beyond these two buildings there is not much to be seen in Hartford. It is a comfortable rather than a fine city, but there are streets near the river very squalid and vile, and, where Park River dribbles into the Connecticut, there are rows of wretched habitations that might pass for an indifferent section of Calcutta, and there many of our poor are huddled.

Everything in Hartford is sealed with the sign of the Charter Oak. There is charter oak bread and there are charter oak boots. Strange to say there is a charter oak fire insurance and a charter oak bank. The charter oak is a wooden idol worshipped in Connecticut, and the story of it is a social study. In the good old colony times the king gave a liberal charter to the Connecticut settlement. It was too good for the peace of mind of their pious neighbors in Massachusetts. This people were emigrating to Connecticut, and so those saints of the bay determined to purloin the charter from their beloved brethren of the river. Knowing the Protestant propensity to hunt in dark corners where nothing is to be found, the precious parchment was placed in the great hollow of an old oak, and it remained there quite snug, while the missionaries from the bay were prowling around it. It was a Protestant miracle, and ever since that the Charter Oak is regarded with superstitious reverence. A marble slab marks the spot where it fell; a huge

chair was made of its wood, not to sit in—that would be profanation—but to remain in empty state behind the speaker of the Senate, who has his own chair six inches in front. Distinguished visitors like ourselves were allowed to fill it for a moment, and to feel the thrill, though a deep cushion was interposed between our person and the sacred fibre. We were allowed to look at the wood. What a fine opportunity for a missionary to illustrate the violations of the First Commandment as worship of false gods, relics, etc.! It stands also like an admonition of history. If the divorce courts go on at their present rate, the government will soon be an emptier chair of state than is the remnant of the Charter Oak.

St. Peter's Church where we gave the mission has a congregation of 3 or 4000. We heard 5000 confessions. The large edifice was thronged as usual, the four missionaries alone heard 4384 confessions, fully a thousand over what previous missionaries had reached. We were some days ten hours in the confessional. There were twenty-three baptisms of adults, and ninety-two were prepared for confirmation which was administered by the bishop at the close of the mission.

LENOX, MASS.—While the mission was going on a small one was in progress in Lenox, Mass., one of the swell summer resorts of the Eastern States. A few prominent and practical Catholics from New York make it their abiding place during the summer, and the refining and elevating effect on their poorer brethren was noticeable. They were rather proud of being Catholics. There was a sort of aristocracy in this realm of the servants. The ladies' maids are like grand dames, and the head coachman, with a troop of underlings, will impress you as a lord in his own domain. Their masters had departed for the city at the time of the mission and more time was available for piety. Not much is to be said about it, except to note how moral theology turns to a different chapter with the different places where missions are given.

NEW YORK CITY, *St. Teresa's Church*.—By a repeated and careful count the pastor of St. Teresa's Church, New York City, concluded that he had a congregation of 1700 people, exclusive of the children. It was considered one of the large parishes in old times, but, owing to the influx of Jews into the district, the congregation has dwindled down to its present proportions. On the second Sunday, however, of a mission given there about the middle of November, 2300

people were counted at the different Masses. Out of the jaws of death had come these 600; at those Masses there were no mission services. Others than those of the parish came as usual to the regular mission exercises, but making all allowances, the pastor was amazed to find by actual count that the confessions ran up beyond 3000. A great number from away back returned to the sacraments. For example, a supposed-to-be Catholic family of twelve unbaptized children was discovered very near the residence. The number of actual baptisms during the mission was only three; one was a Jew, a heroic act on his part in this new Jerusalem of which he is a denizen. He is sure to be proscribed by his race, although only a poor paper box maker by profession. The small number of converts is to be ascribed to the fact, that the pastor was unwilling to have a confirmation class for adults. He could not be convinced, that the confirmation, besides its proper end, is intended as a drag net for all kinds of fishes. Protestants come to the class of instruction more readily if the number of people frequenting it is large. However, thirty grown people who had never made their first Communion were captured.

The Invasion of the Jews.—The East Side of New York at present surprises even a New Yorker. Geographically it is the elbow of the Island, projecting into the East River and forcing the stream at that point into a right angle with itself. Formerly that entire section was inhabited by the better classes. Rutgers, Madison, Henry Streets, and others were noted for their fine houses as houses then went in New York. It was the home of riches and refinement. Now it is given over almost completely to foreign immigrants of the most unexpected and objectionable type. Russian and Polish Jews, Bohemians, Lithuanians, Hungarians, etc, swarm there. The three districts in the immediate vicinity of the church have the unenviable glory of being the most densely populated places in the world, not excepting a famous one in Bombay, which hitherto held the palm. According to the Health Board census, there are 800 people to the acre, and an average of 60 people to a house. But the priest, who knows the locality better than the police, declares the figures to be absurdly below the reality. The houses there are commonly five stories high, with four families on each story, and two in the basement. Supposing only five in each family, which for these multitudinous Jews is again far under the actual number, we reach far over the hundred mark. In addition to this, it is a common thing for these people to take in night lodgers, who for a few cents are allowed to stretch on the floor or on a bench or on whatever

they find convenient. This nocturnal and vagrant portion of the population escapes the officials, for their search is made in the day time, when these arabs have metaphorically folded their tents. The families also are interested in keeping the census low to escape condemnation by the Board of Health. Compare this with the Whitechapel District in London, which has only 303, and Bethnal Green, which goes as high as 365 to the acre. What is that to 800?

The streets are all of asphalt, a wise provision for what sanitary efforts can be made there. They also afford excellent play grounds at night for the children, who literally swarm over them when traffic stops. In Hester and Essex Streets, one is confronted with a sight the like of which is not to be met with in America or possibly in Europe. Long bearded Jews in what are presumably gaberdines, women old and shrivelled before their time, many wearing wigs, for their hair is shorn to deprive them of their beauty—a very needless precaution—crowds of little and preternaturally mature children of all ages and of every grade of swarthisness, all pushing and crowding over each other while buying or hawking their singular wares. They pack the street so that it is next to impossible to elbow one's way through. The buying and selling is on the scale of the infinitesimal. You can purchase a piece of the wing or leg of a chicken, one broken egg whose age no one can conjecture, strips of rags, fruit that has escaped the health inspector, bits of old iron, buns which look like iron, shreds of lace, old clothes, fish which the old and young hags are constantly taking up in their dirty fingers and smelling, frankfurters and all other moods and tenses of indescribable sausage, hand-made cheese for a cent (and from such hands!). No taste will go unsuited, no smell not cared for nor unattacked. From early morn till late at night, the shouting and quarrelling and chaffering and dickering continues every day until Saturday, and then comes the quiet of the grave. On Sunday, this presumably Christian country suppresses them somewhat, at least till the afternoon. Likely enough the entire day will soon be given to them to be treated like the other six. A startling contrast to the rest of the city, where a man will be arrested for selling a bunch of flowers, is the rush of the commercial and industrial activity of this transplanted oriental city. English signs are rare over the shops. You see Russian, Hebrew, and Hungarian and other tongues, which a native will not be temerarious enough to attack. You are confronted with what looks like a monster page of a Hebrew Bible on the side of a house, and find you are studying the various brands of liquors of a dram shop, or

perhaps the diversities of unpalatable edibles in a vile restaurant. There are at least three Jewish theatres, whose hand-bills inform you in Hebrew what is going on, and whose acting is performed in some sort of a compromise with the language of Palestine. There are synagogues everywhere. It unnerves a patriot to hear the news-boys crying out the extra edition of the Hebrew Times on Sunday afternoon, and quite dismays him to look into the piercing black eyes and the visages which the grace of God never brightened,—to be jostled and scanned suspiciously as if he were a stranger in his own city, and to be spat at, perhaps, if he is a priest; and he at last heaves a sigh of relief and scans his garments nervously as he emerges into Christendom and fresh air.

The city provides immense and even elegant schools for this un-American population. There are at least 1000 children in the establishment over the way from the church. In some of them there isn't a single Christian child. The dislike for them operates to our advantage, for where parents will refuse to send their children to the parochial schools for religious motives, they hasten to do so to avoid the Jews. "I cursed the sheenies" is a common subject of accusation from devout old women, who almost think they're saying their prayers when they do so. Their contrition is far from heartfelt.

Here is the classic region of sweat-shops. A sweater is a man who gets his work—generally garment making—from a middleman, and not from the original contractor. His wages are proportionally reduced, especially if he goes lower still and is himself a sweater's sweater. The sweating is sometimes done in the tenements themselves, the garments thus getting the advantage of the family dirt in addition to their cheapness; but a sweatshop proper is an immense structure, sometimes of six or seven stories, with great wide halls, there being no partitions over the length and breadth of the building, and they are so economically built, that plaster is dispensed with and the beams are left bare, or at most covered with boards more or less carefully put on as the establishment rises in importance. All day Sunday and late Sunday night these places are busy hives of toiling men and women. The writer was talking to a policeman and looking up at a great building with its blaze of gas lights at every window and crowds of men and women at work.—"What is it?" "A sweat-shop; we don't molest them," said the guardian of the law, "if they keep quiet." "They rest on Saturday, don't they?" "Not many of them," said he. In fact, they are yet in the land of bondage, and

the patient look of the sweating Jew, as he toils along the street to the store with his burden of garments piled high on his back and head, continues the story of the brick making without straw. It is contrived to kill them but it doesn't. They are multiplying and covering the land. Both men and women are remarkably small in stature. Hard work has compressed them. Their race, however, sticks out all over their persons. Even the young women who are born in the country and who perhaps have risen to employment beyond the Bowery, although they didn't submit to the head shearing of their mothers, nevertheless wear a headgear noticeably unlike their Christian co-workers. It is either a low and flaring silk tile, or a spread of fluttering and extravagant feathers so unusually large, that their eastern origin is heralded a block away. In Division Street, there is a quarter of a mile of millinery shops, with bare-headed Rebeccas and Rachels in front of the windows, to waylay every female that appears in the neighborhood and entice her, or force her, to increase her stock of head feathers. A row of caparisoned Jewesses in a Second Avenue Elevated on a Sunday night is a sight that looks like Israel with the spoils of Egypt.

The Americanization of this conglomerate of races so unsympathetic, or rather so antagonistic, is a serious social problem in New York. The East Side is the favorite nest of socialists and anarchists, and the red flag that sometimes appears in processions comes from that quarter. Their language is impenetrable for the police; their oaths in court are of little or no value; the commonest ethics of business are not admitted, deliberate failures in business being considered legitimate if money is in prospect; arson was pursued as a profession by a number of these people, who are only now being hunted down; their divorces even do not figure in the courts, the rabbi gives the license and families are readjusted at pleasure. Not the future but the present is fraught with danger. The public schools are doing much to amalgamate them, and the wealthier Jews are helping to the same end. Near the church is an immense edifice belonging to what is called the "Educational Alliance," its purpose being to accelerate the work of naturalization and advance the social position of these wretched multitudes. Classes in all the rudiments of knowledge, as well as in the sciences, are thrown open at night for the men, and the women are taught sewing, cooking, and other things calculated to better their condition; they have libraries, gymnasiums, everything in a word to attract this ambitious and

avaricious people, who are not slow to profit by the opportunity held out to them.

In presence of all this the Church is powerless. She can produce no impression upon her ancient and malignant foes. Besides, her people are simply taking to flight. They are migrating to upper New York or across the river to Brooklyn. So much the better. Contact with the Jew is as harmful to the Catholic as was contact with the Pagan to the Jew of old. The once flourishing parishes of St. Mary's and St. Teresa's are perishing, and have already lost more than half their congregation; but the most noteworthy of all is St. Andrew's. Invaded by Jews and commerce, it has scarcely 500 people attending its services. Its congregation was once numbered by thousands. The Jews have come into the Land of Promise and its ancient possessors have disappeared. These old down town churches may soon have to be put under the hammer; they are fast losing their reason to exist.

SEARCHING THE ROYAL ARCHIVES AT SIMANCAS.⁽¹⁾

A Letter from Fr. F. M. Castillo to Mr. R. Vilariño.

SAN JERONIMO, MURCIA,
SPAIN, Sept. 9, 1895.

DEAR BROTHER IN XTO.,
P. C.

While thanking you very heartily for your fraternal greetings on the occasion of my last vows, and much more for your earnest prayers on that happy day, it seems to me that, over and above my poor prayers, the best way I can show my appreciation of your charity is to give you the outlines of my visit to the archives at Simancas. As we are now in vacations, my little account will make up for other items of interest which are due you for your newsy letters.

The urgent need for a new history of the Society obliges us to undertake the preliminary work of searching for materials in public and private libraries and in other repositories, to fill up, as far as possible, the gaps in our archives, which are lamentably considerable, and extend even to such domestic matters as histories of the various houses, sketches of religious, foundations, catalogues, etc.

In the first place, speaking of modern times, we must try to fill the void in the documents which deal with the Society from its expulsion in 1767 by his Catholic Majesty Charles III., up to our own day. We have some materials at Málaga, Madrid, and Loyola, but they are very scanty. With the exception of the diary of Fr. Emmanuel Luengo, which forms a complete and well arranged work, all the rest is a farrago of sermons, class-notes, translations or copies of known writings, note-books, letters and worthless or undecipherable papers.

It is true that from time to time we chance to find a gem, but too often it is of more interest to the bibliographer than

⁽¹⁾ Simancas is about eight miles southwest of Valladolid, and it is here that the Royal Archives of Castile are kept. Many valuable documents concerning the history of the Society were supposed to be there, and Fr. Castillo was deputed to examine them. This letter describes his search and at the same time is a proof how thoroughly the work of preparing the New Histories of the Society is being done. We are indebted for this letter to Hermano Vilariño and Padre Varona.—*Editor Woodstock Letters.*

to the historian, for we must remember that our exiled fathers of the last century devoted themselves to works on literature, asceticism, theology, oratory, philology, the sciences, the arts, and music, but few undertook to write a history of current events. Many of their works were published, but not all of them became well known in Spain. Several manuscript works are now being discovered and others will probably be found in Italy, where most of the exiles died.

Some idea of the learning of those virtuous and heroic religious can be formed from the *Bibliotheca Scriptorum, S. J.*, of Fr. Raymond Diosdado, or from the works of Frs. Becker and Sommervogel, but much better from the two works which Fr. Eugene Uriarte is composing on Jesuit writers, both known and anonymous.

What we feel most keenly is the sad lack of documents concerning the re-establishment of the Society, which is the period now engaging my attention. That there should be none dated during the Suppression is not surprising, but that there should be none for the years 1815-1831, when we had such important houses as the Imperial College and the College of Nobles at Madrid, can hardly be understood, unless we reflect that the re-established Society consisted of religious either already too old or still too young to undertake such work. We must remember too, that the times were times of turbulence, difficulty, and open persecution.

With a view to a solution of some of these historical problems, I started out on a still-hunt last July. It is the season in which others hurry to take the baths, and in which I search for the fountains of our history amid the dust of old and musty documents. The office of delving into archives demands a strong, healthy man of more than ordinary self-abnegation and able, in a pinch, to do without food or sleep. He must be able to accommodate himself to the garrets of Castilian taverns, to the prog of muleteers, to the nocturnal screeches of leather-lunged children, and to the caresses of hordes of famishing and ferocious fleas. It is a pity that literary men haven't the stomachs of clodhoppers and the nerves of pack-horses, on certain occasions, but it is a greater pity that their virtue doesn't make them find in the most wretched inns all the comforts that St. Francis Borgia found in them.

I had a pretty hard time at Simancas, but encouraged myself with thoughts of St. Francis Borgia who, in that very town, remained patiently and joyously standing in the snow of a cold winter night, while endeavoring with such little success to arouse the sleeping doorkeeper. The doorkeep-

ers of the castle knew this story and pointed out to me the former site of our novitiate.

The archives are preserved in the massive old castle. They are arranged in bundles on open shelves and are covered with dust. There is no public conveyance between Valladolid and Simancas and no suitable hotel accommodations can be found in the little village. Indeed, you are really living in the country.

The office hours are from 8 o'clock A. M. to 2 o'clock P. M. My delicate frame became still more feeble under the burden, which consisted, not in calmly consulting, collating and copying well-known documents, but in calling for bundles of papers by the dozen, and in searching among a thousand irrelevant things for papers bearing on the Society.

There is a printed "Guide" to the archives, which is sold in Madrid, but the classifications are so general that it is of little use. The attendants, too, could give no help when help was most needed, and therefore I had recourse to prayer when I could not find the objects of my search. Finally, our dear Lord put the principal documents into my hands and made me feel so happy, that I forgot my many disappointments.

My unbearable headaches after one month's work in the archives, in spite of all the kindly assistance in transcribing rendered by our fathers at Valladolid, show what a trying work is this search after historical details.

When I first undertook the work, I was intimately persuaded that in the archives of Simancas much precious matter could be found, and that they should be examined with conscientious thoroughness by the historian of the Suppression of the Society and the exile of our fathers. I have already observed that many documents are missing from the bundles in which the catalogue places them. Señor Gutierrez de la Huerta, treasurer of the Council of Castile, remarked the same deficit when he composed his celebrated "Dictamen." They have probably been surreptitiously removed by parties interested in their disappearance.

No precaution is too great when we are in hostile territory and we must not forget it when we visit certain offices. Treachery so often assumes the accents of sincerity that a prudent reserve is needed for the avoidance of error. We have a proof of this in the third volume of Señor Danvila's "History of Charles III.," which is now in course of publication. The author, who on the whole is well disposed, quotes a letter of Fr. Idiaquez to one of the ministers under date of September 20, 1766, and refers in a foot-note to bundle 7911 of the archives of Simancas, as if the father's

letter were there. The letter frankly admits that certain subjects had committed grave irregularities and that the most guilty one had been relieved of his charge. Further, the King's clemency is invoked to distinguish between the guilt of certain individuals and the innocence of the body in general. Now, a careful examination of the bundle cited shows that no such letter is there. In its stead, we find a memorandum of the reply to it, from the pen of some rogue, presumably Roda or Aranda, in which the words quoted by Danvila are so artfully introduced and manoeuvred, that we are at a loss to know what they looked like or to what they referred in the original. Danvila took them in good faith as quoted literally, but with such adversaries all mistrust is justified.

In the course of my hurried examination of a considerable number of bundles of documents, I was amazed at the violent conduct of the extraordinary Council formed by Charles III. to effect the expulsion of the Society, and at the same time greatly consoled by the heroism and virtue shown by Ours. A few, it is true, gave way under the pressure brought to bear upon them and asked to be secularized, but the great majority withstood valiantly all attempts to shake their constancy and cheerfully chose expatriation with all its hardships. The few who yielded, far from darkening the picture, serve only to throw into still bolder relief and stronger light the noble steadfastness of their stronger brethren. On the other hand, my soul was overwhelmed with grief at the sight of the unceasing activity of the ministers in perpetrating that vandalic outrage, of the gross ignorance of those in power, and so much complicity and yielding on the part of others all of whom have long since been called upon to account for their actions at the bar of God's justice. Upon many of these points, history will ever have to observe a becoming silence.

We have seen the inventories of private papers made immediately after ousting some communities, for the government hoped to find in them the cause and justification of the proscription. What must have been the feelings of the bailiffs of Charles III. when their eager search revealed nothing more incriminating than spiritual maxims, pious resolutions, and the like? The archives contain hundreds of petitions for the bare means of existence, addressed to the government which had seized all the property of the Society. Other memorials not less pitiful are those presented by the exiled fathers compassionately recalled by Charles IV. in 1797 and ruthlessly driven into exile anew in 1801, without

a shadow of a pretext. They represented their age and infirmities and begged the poor boon of being allowed to end their days in their native land, but the answer to their prayer was a second expulsion attended by more iniquitous and more barbarous proceedings than the first.

These petitions for maintenance or protection from persecution or for permission to publish some work furnish us with many valuable biographical and literary details which could not otherwise be supplied.

Among the memorials, some of which cannot be read with dry eyes, I found one composed in a vein so unique and original that I will transcribe a part. It was signed by a father manifestly of a lively disposition, who, finding himself "exiled from his exile," as he expresses it, and placed aboard ship by the Genoese revolutionists of 1797, finally reached the port of Barcelona, whence he memorialized one of the ministers in the following strain :

"I don't ask or look for pensions but I would like a plain meal every twenty-four hours, a lamp with oil and wick, a chair, a table, ink, pens and paper, some clean clothes and a retired but lightsome room. Just at present, I don't need anything else. It strikes me that Your Excellency would be a great missionary to persuade the people to give me an alms. There is nobody poorer than he who is satisfied with what is necessary, and one sole letter with which you might harangue them in the name of the King would produce more fruit than I could with a million and a half of exhortations in the name of God. I have still a few dollars and a watch, which I can sell. When my little store shall have been exhausted, my only recourse will be to go with my breviary and a wooden bowl to the gate of your palace and beg a little soup from Your Excellency's cooks, but I am too old to be able to do that. Wherefore, I beseech Your Excellency to provide for me, for the stomach most moderate of all in its demands cannot remain empty indefinitely."

The foregoing memorial was accompanied by one to the King, in which the memorialist states that having fared very roughly in countries where there was liberty, he had decided to seek an asylum where there was none, and begged the royal permission to betake himself to Argel, Oran or Tetuan.

His request was refused and he was commanded in the name of the King to be patient and to go to some place where he was welcome. The truth is that such a memorial must have caused a smart in some dignitaries, for it conveyed in pleasant language a deep and bitter criticism of the

august blunders and royal foolishness which had paved the way for the revolution.

In connection with these historical researches, some are already speaking of volumes ready for the press and about to be published, but there is no foundation for such rumors. True, some materials have been collected and roughly arranged but they have not passed that stage. You must remember that the work is long and difficult. This should move you to ask of our divine Lord a repetition of that miracle which consists in bringing an arduous enterprise to a happy conclusion by means of poor and disproportionate instruments.

Your brother and servant in Christ,

JOSEPH M. CASTILLO, S. J.

THE NEW COLLEGE AND NOVITIATE IN GRANADA, SPAIN.⁽¹⁾

In the midst of the extensive garden which lies outside the high walls of the famous charter-house of Granada, rises the stately edifice which the Province of Toledo has erected for the training of its novices, juniors, and philosophers. Situated on a grand esplanade whose level rises above the tower of the charter-house, it commands an inspiring view of the fertile *vega*, or plain of Granada which, walled in by the mountain ranges of Moclin, Elvira, Parapanda, Alhama and Sierra Nevada, presents to the eye a highly picturesque and soul-stirring panorama in a vast natural amphitheatre.

The building is three storeys high and has a west-south-westerly exposure. The façade, a simple but elegant combination of brick and stone, has a frontage of 348 feet. Its centre rises in the shape of three horse-shoe arches flanked by towers of moorish design which have a height of eighty-two feet. At its extremities, are two corresponding towers of similar design, but of less elevation. The windows are also set in horse-shoe arches and the cornice is ornamented in the same style.

The ground plan of the structure shows a hollow square with a Latin cross in the centre. Four court-yards are thus

⁽¹⁾ We are indebted for this description of the new college and novitiate at Granada to the kindness of Very Rev. Father Granero, Provincial of the Toledo Province.

formed, two of which, separated by the body of the cross, are 115 by 190 feet. The domestic chapel occupies the body of the cross; an arcade extends along the remaining sides of the court-yards. The windows looking into them are set in Roman arches. The two other court-yards, separated from the first by the arms of the cross are each 55 by 138 feet.

The three storeys of the building communicate with each other by means of five stair-cases, the principal one being placed at the intersection of the crossbeam. It consists of two flights which start in opposite directions and meet at the landing on each floor. Two others of simpler design are placed at the extremities of the arms of the cross, while the remaining two are located at convenient points in the front building.

The rooms and halls are suitably arranged for their various purposes. The third storey is occupied chiefly by the novices, lay brothers and juniors. It is divided up into six apartments, two of which measure 33 by 190 feet and the remaining four 33 by 115 feet; the larger halls contain easily forty-four alcoves each, and the smaller, twenty-two.

The second storey contains seventy rooms for professors and philosophers; it communicates with a porch which extends entirely around the court-yards.

On the first floor, to the right of the hall-way is the parlor, which communicates with two tastefully furnished rooms set aside for the use of the Ordinary of the diocese. To the left of the hall-way are two spacious rooms, in the first of which is a valuable collection of natural history specimens, and in the second, a physical cabinet well supplied with apparatus of the latest and most improved make. On the northwest side are a completely equipped chemical laboratory and four classrooms for the philosophers. On the corresponding southeast side we have a hall measuring 20 by 60 feet which is used for private disputations and specimens and practice in elocution. Next to this hall come in order the classrooms of grammar, humanities, and rhetoric. Finally, beyond these is a small chapel in which the exercises are given privately to seculars who wish to make a retreat. Twenty sleeping rooms are reserved for exercitants in the part of the building which forms the east-southeast side of the smaller courtyards.

Between the two principal courtyards is the public chapel measuring 40 by 131 feet with a fifty foot ceiling. It displays all the beauties of the moorish style relieved, by Christian skill and religious inspiration, of all savor of sensuality, and elevated by that majestic gravity which is inseparable

from the religious and truly Christian spirit. It is dedicated to the Sacred Heart.

Passing under the handsome arch which frames the main entrance, we see a second which supports the choir-loft. Both are artistic works in scagliola, but the inner arch displays a really exquisite combination of tinted tracery on a ruby background. While we are still dwelling with delight upon its delicate workmanship, we remark in the body of the chapel the imposing reredos which, rising from a base of scagliola, towers in the form of a Byzantine cross almost to the soffit. Around it cluster cherubs on a background of ultramarine, which sets off to excellent advantage the flashing jewels and enamel that encrust it.

Over the altar is a dome of Byzantine style resting on four clusters of columns closely imitating malachite. On its summit stands Faith, treading upon the crescent. On each side of the tabernacle are paintings of groups of angels adoring the Blessed Sacrament with censers, lights and musical instruments. Señor Barcia of Córdoba is the artist. The statue of the Sacred Heart, which stands in front of the cross, is remarkable for the majestic sweetness of its expression. Both the tabernacle and the frontal are deserving of the highest encomiums,—the former for its exquisite miniatures and the latter for its gems and silver plaques bearing arabesques in relief.

The lateral walls are divided by plain pilasters into ten panels, thus accommodating as many altars. Each altar has its frontal of scagliola with ornaments in gold and silver, and its reredos consisting of an elaborate horse-shoe arch supported on pillars highly decorated with mozarabic tracery in a variety of subdued colors, and surmounted by a Byzantine cross.

Of the ten side altars, the two nearest the main altar are reserved for the exposition of relics and for a credence table respectively. The others are as follows:

The Immaculate Conception, with an altarpiece which is a skillful copy of Murillo's celebrated painting; St. Joseph, St. Ignatius, and St. Francis Xavier, with altarpieces by Señor Ferrant of Madrid; St. Aloysius and St. John Berchmans, with altarpieces by Señor Barcia; St. Stanislaus and St. Alphonsus, with altarpieces by Señor Gomez Moreno of Granada.

Above each side altar is a large stained glass window from works in Barcelona. Delicate lacework tracery on a background of pink or blue ornaments the rest of the walls and enhances the beauty of the cornice of pointed arches from which hang festoons bearing the words *Ave Cor Jesu* in a

WILWAUKEE,

variety of color and lettering so great that though often repeated, they leave no impression of sameness. The soffit is adorned with a network of tracery of elegant design and harmoniously blended colors. It is further diversified by three series of domes, from which hang the customary Mozarabic racemes. Finally, the floor of the chapel is inlaid with glazed tiles copied from the finest specimens in the Alhambra.

Among the rooms deserving mention must be remembered the hall for public disputations. It is placed on the east-southeast side of the hollow square and measures 33 by 112 feet with a 33 foot ceiling. The decorations are simple and in the Roman style. At the back of the stage hangs an oil painting measuring 22 by 26 feet, which closely imitates the ancient tapestries. It represents the triumph of our Divine Lord who, standing upon a golden chariot drawn by the four mystical animals of the Apocalypse, is routing the great heresiarchs. SS. Peter and Paul precede him and SS. Chrysostom and Augustine follow him closely. Behind them, in turn, are the founders of religious orders with waving banners. On the left is a choir of saintly virgins, behind whom marches St. Ignatius at the head of his children. The painting is the work of Fr. Victorian Salmon, a member of the community.

Above the hall is the infirmary with twenty rooms for the use of the ill or aged. It is fully equipped with all modern improvements. Adjoining the infirmary is the refectory, a room measuring 40 by 98 feet, in which a large community, such as that at Granada, can be comfortably seated.

Such is the edifice which has been raised to the glory of God amid olive groves and vineyards on the border of the smiling plain of Granada.

OUR FATHERS IN THE EAST INDIA ISLANDS.—

THE FOREIGN MISSION OF THE PROVINCE OF HOLLAND.

The Province of Holland has for its foreign mission the East India Islands in the Malay Archipelago, the best known being Java which is the principal seat of the Dutch power in the East. The actual state of this mission with the work done by our fathers there is given in the following account, which has been prepared for the WOODSTOCK LETTERS by a father resident in Holland, and well conversant with the affairs of the mission.—Editor W. L.

In 1848, there were, in the whole Vicariate of Batavia which comprised all the Dutch possessions in the East Indies, only five secular priests. These dwelt in the large towns, and labored only among the Catholic Europeans. The fathers of the province of Holland arrived there for the first time in 1863, some time after Portugal had ceded to the Netherlands the possessions that she could not very well retain. For a period of ten years before the cession, the Christians who had been cared for earlier by Portuguese priests, were no longer visited; but shortly after Portugal had given up the islands, some Dutch secular priests, filled with zeal, went there to labor in the interests of religion. Nearly all of them, however, died in a short time.

The mission was then given to our fathers of the province of Holland, and in 1863, the first Jesuit set foot upon its soil. Each succeeding year brought one or two fathers to the colonies, so that in 1884, there were twelve stations, attended by twenty-five fathers and two lay-brothers. The work in the colonies has not, however, been all plain sailing, nor are the fathers entirely free. The cause lies in the Government, which does not merely recognize the Protestant missions, but often also, when a Protestant minister has established himself upon an island, prohibits all entrance to Catholic missionaries.

The islands are, as it were, government prizes which are awarded to the first comer. Why then do our fathers not hurry to be the first everywhere? Principally, for lack of missionaries, and lack of money, which in the Indies is the "sinew of the missions," the more so in these colonies

where travelling and the daily necessities of life are so dear. Sometimes, however, the Government allows us to visit once a year certain places where we are not permitted to establish permanent stations. Do not imagine, though, that the apparent equality observed by the Government between Catholics and non-Catholics, arises from an equal esteem of the labors of both sets of missionaries. Not at all. Not unfrequently do we find high government officials admitting the evident superiority of our missions; and they have no hesitation in procuring us privileges where there is no danger of criticism from their heterodox brethren. Nor can Protestants themselves deny the evidence of facts. Here is their testimony, certainly not to be suspected, to the daily increasing progress of Catholicity in the colonies. It is the report read at a meeting of the Society of Protestant Missions at Batavia a few years ago.

“The religious interests of the Protestant Europeans in the Indies have been hitherto too much neglected. What is being done for them, has more of appearance than reality. The truly Christian soul is horrified at beholding the Protestant population receding further and further from Christianity. It is, besides, the Europeans who stir up the natives against the Protestant missionaries, and make them ridiculous in the eyes of the native chiefs. This state of things cannot last. An urgent remedy is required for these evils, especially when one views the progress of the Church of Rome in these parts.” Then follows a narration of the labors of our missionaries. I transcribe it word for word. “It can not be denied that the progress of the Church of Rome in the Indies, is alarming. Firmly united, like the Macedonian phalanx, the Catholics march onward, gaining victory upon victory. As a Church, the Roman makes a far more favorable impression upon the natives, than does the establishment known by the name of Protestant. In spite of trying circumstances, the Roman Church offers, at least, the image of a Church that is truly one; it has but one doctrine; its priests and ministers do not publicly contradict one another; nor does one come forward to contradict what another holds as an article of faith.

“As for its organization, it is far superior to ours. The president of our highest ecclesiastical college is appointed by the Government, and is ordinarily a counsellor of the state. At the head of the Roman Church, there is a bishop appointed by the Holy See who is admitted and recognized as such by the Government. This bishop is generally one who has grown gray with years of missionary service in these regions; he possesses grave authority, and rules with

a firm and respected hand. Moreover, although the Government pays but twenty Catholic priests, which is very few when compared with the large number of salaried Protestant ministers, nevertheless it permits the Church of Rome to use as many non-salaried priests as the missions may require. The unselfishness of these priests is remarkable. The few who receive stipends from the government are seen sharing them with their brethren. Nor is it at all uncommon to read government decrees framed in this wise: 'By decree of the Government of the Dutch East Indian Colonies, we request Mr. N. to recognize Rev. Mr. N. as missionary in such and such a district; no charges to be made to the public treasury.'

"Besides, the Roman Church makes no distinction between the Church and the mission;⁽¹⁾ it adapts itself to all; it concentrates its energies upon the young; it has schools in all the cities of importance; and these schools, by more than one account, are admirable. Everybody esteems them, and many Protestants have no hesitation in giving to their children a convent education. The nuns direct the young girls confided to their care, with wonderful tact. It is rare to find one of their pupils who does not speak of them with emotion. The zeal of the Roman Catholic priests in the hospitals and prisons deserves the highest praise. The army too is unanimous in eulogizing their earnestness and spirit of self-sacrifice. That is why they are frequently shown such favor by the government. These priests, full of the courage of their convictions, are seen everywhere. In every place, they see the numbers of their converts constantly increasing. They know how to profit even by the spirit of materialism and indifference that is desolating these regions, and which is the result of mixed marriages. How many Protestants there are, who, indifferent to their own religion, yield to the entreaties of the priest-ridden Catholic parent, and allow their children to be brought up in the faith of Rome; and when reproached for their weakness, they reply, 'Bah! it is all the same.'

Such is the testimony and it is not exaggerated. Take, for instance, the army. Here, the good done by our fathers is immense. Two of them have been made Knights of the Order of the Lion of the Netherlands; one of whom, Fr. Verbraak, is still in active service on the Adjeh campaign, in the island of Sumatra, while of the other, Fr. Voogel, the hero of Lombok, it is said by the whole army that the Order of the Lion is the least reward that the Queen can bestow upon

⁽¹⁾ The official church comprises only the European Protestants. The mission is occupied exclusively with the natives.

him for his chivalrous, nay superhuman conduct in the combats with the Lombok tribes. Let me tell you something of his devotedness and courage.

A rebellion broke out in the island of Lombok some time ago and in order to repress it a number of soldiers were sent from Holland and the colonies; amongst them were a number of Catholics. To provide for the spiritual needs of these Catholic soldiers, Father Francis Voogel was sent by his superiors. He was to accompany them in their campaign and on the battlefields. This father is well known among Ours in Holland for his courage and his coolness in the face of danger, qualities of which he gave a striking example among the soldiers. During the many months he remained with the army, he followed it in its long marches over mountains and through the valleys, ever ready to help the weak and encourage the strong. When the soldiers were under fire he too was there, ever on hand to give aid and comfort to a dying soldier. At times he even put himself at the head of the troops, marching in the front line. Once when, in spite of the terms of a treaty which had just been signed, the army was surprised by a night attack, Fr. Voogel was one of those who had the greatest difficulty to save themselves, and was obliged to leave in the possession of the enemy his portable altar for Mass, saving only his breviary. Again, when a village which was stubbornly defended was assaulted by the troops, he ran along with the first line, and getting ahead of them would have entered the village the very first, if the general had not cried out, to the amusement of all, "Voogel do you wish to capture the village all alone?" "No general," he replied, "but there, in the city, are the most wounded to be assisted, the most dying to be administered."

From all this it can easily be imagined how great was the influence Father Voogel gained over the soldiers, and how few could resist his counsel to reconcile themselves with their God; and how even a number of Protestants of good faith trusting him, were saved during their last moments. One of the captains, who came back with a part of the troops, said to one of our fathers: "I never thought that there could be so much bravery in the heart of a priest. All our soldiers who have seen the Curé⁽²⁾ Voogel in battle, are enthusiastic about his wonderful daring. I myself was amazed one day at his admirable coolness in the midst of a rain of bullets. The curé was march-

⁽²⁾ Throughout the whole mission our fathers are addressed as "Curé" instead of "Père," to avoid making their religious character prominent, and thus drawing on them persecution from the Protestants.

ing in advance of the troops at my left; we were received by a severe fire; a ball killed my servant who was marching at my right; another killed the servant of the curé on his left; a third broke my leg and thus disabled me—and the curé? He continued to march on with our heroes, watching for the time when he could assist one mortally wounded to appear before the Eternal Judge." Such deeds as the captain related caused the soldiers to believe the father was invulnerable. He was obliged finally to leave the battlefields, not from a wound indeed, but from sickness brought about by the forced marches and the privations of camp life. Then occurred a scene worthy of the time of our first missionaries in Paraguay. The soldiers and officers fought among themselves for the honor of possessing their devoted father. Captain Blommestein thought he had the first right; for, as he said: "It is in my regiment that the curé has taken part in all the battles; all my 'boys' are his—why then should he go to another company?" The curé replied, "I will go where I am sent; as a soldier I have only to obey." He was sent to Batavia, the capital, to rest and recruit a short time, and while there he received an ovation from the soldiers. To celebrate the victories already gained several regiments were marching through streets, and happened to pass before the residence of our fathers. One of the soldiers espied Father Voogel looking at them through one of the windows. He was obliged to come outside where he was received with cheers and the cry "Long live the Curé Voogel—the hero of Lombok!" While residing at Batavia, Father Voogel was able to make the voyage to Lombok on a transport to bring back the sick and wounded. If it was impossible for him to follow the soldiers under fire, he desired at least to assist the wounded and the sick who had to return to Batavia.

Meanwhile his place on the battlefield was not left vacant. It was on Nov. 26, 1894, that the superior of the mission received a dispatch, stating that Fr. Voogel was seriously ill, and requesting that a chaplain might be sent to replace him. The very next day, he telegraphed Rev. Fr. Provincial that Fr. G. Smit had left the island of Java to replace Fr. Voogel at his laborious post. Two months later, Fr. Smit had succumbed to the fatal climate of Lombok. During those two months, he showed himself a worthy successor to Fr. Voogel, and great was the harvest of souls that he was able to present to the Lord when he was summoned before him. Of both these fathers the leading paper in the Colonies says: "One can form no idea of the veneration which the troops in the Indies retain for those two heroes of religion, Voogel

and Smit, who did not desist from their labors, although bullets rained about them in a way that would have daunted even the bravest. With Fr. Verbraak of Adjeh they form a trio such as one rarely meets even in the greatest cities of Europe. Nothing could be more solemn or more touching than was the burial of Fr. Smit. May the ashes of this model Christian rest in peace! Few men have in their lifetime practised charity towards their neighbor so unostentatiously as this humble servant of God."

As soon as Fr. Smit had succumbed to the pestilence, Fr. Voogel returned to his post, in order to fight once more on the fields of Lombok against the rule of Satan. Twice he was stricken down by terrible fevers. Returning once more, he was attacked so violently with dysentery that the Commandant of the Hygienic Service refused to allow him to remain any longer with the army. The officers of the army expect that Father Voogel will be decorated by the government, in the same manner as was done to two of our fathers who took part in a war in the island of Sumatra.

The mother-country has already shown marks of esteem for Fr. Voogel, and all the papers, Catholic and Liberal, have opened subscription lists to enable the father to build a church at the mission of Magelang, which was the scene of his labors before he set out for the field of war. As for us, we only rejoice in the good which has been done, and we hope that his name and his glory will be the key to open to us in the Indies many hearts, A. M. D. G.

And now another hero of Lombok, Fr. Schets has gone to take his place among the soldiers. He has given up his mission at Cheribon in the island of Java, to front the fatigues and climate of the rebellious island. Let us hope and pray that God may bless his generosity, and come to the aid of the poor Catholic soldiers, without costing us too many precious lives.

On account of this war our fathers have been kept busy in these islands, especially where the hospitals are situated. In one of these hospitals there were fourteen hundred wounded and sick, and it is a true sign of the grace of God, that all the Catholics in dying were eager to call for the priest to make a good confession, and to receive the last sacraments, whilst the Protestants and Jews and Infidels were delighted with a word of consolation.

Here is the latest report of the condition of these missions. At the beginning of 1896, there were in the Indies, 50 fathers and 17 lay brothers, employed upon these stations.

Island of Java,	7	stations, served by	20	missionaries.
“ “ Sumatra,	4	“ “ “	5	“
“ “ Banks,	1	“ “ “	1	“
“ “ Borneo,	2	“ “ “	2	“
“ “ Flores,	2	“ “ “	19	“
“ “ Timor,	2	“ “ “	5	“
“ “ Soemba,	1	“ “ “	3	“
“ “ Celebes,	2	“ “ “	3	“
“ “ Kei,	1	“ “ “	4	“
“ “ Ceram,	1	“ “ “	1	“
“ “ N.-Guinea,	1	“ “ “	2	“

Two fathers are *cur. val.* in the mother-country. Besides the stations mentioned above, there are some others which are visited only a few times each year. If subjects were not lacking, there would be excellent missions there also. As it is there are 50 fathers of the Society and 17 coadjutor brothers scattered among 24 stations with a population of 30 millions. Like Jamaica, these islands form a vicariate-apostolic, Rt. Rev. Walter Staal, S. J., being the bishop and residing at Batavia on the island of Java. All the priests of this mission are Jesuits, with the exception of Monsignor Claessens—who was formerly bishop, but is now in retirement—and his nephew Father Claessens, curé of Bintenzorg. Father Keijzer is the superior of the mission, while the Bishop has charge of all the relations with the Dutch government. These are of a delicate nature, for in Holland the higher classes still regard the reformed religion as *the* religion of the state; so that when the government permits anything in our favor in regard to religion which passes the bounds of a strict neutrality, the Protestant missionaries unite together and demand vengeance upon the Catholics. Our fathers, therefore, have to exercise the greatest prudence. Thus in the schools of the city taught by the Christian Brothers and by the sisters, religion cannot be spoken of in the classes frequented by Catholics and Protestants. As long as secular branches are taught all goes on well, for the schools taught by the brothers and sisters are far superior to those of the state, but the moment any point of the catechism is spoken of, the Protestants cry out against Roman fanaticism. Hence our work in the cities and large villages is difficult and restricted; but outside the cities it is very different. When our fathers have visited, with the permission of the Government, some distant island for preaching the gospel, that island is reserved henceforth to them alone, and it is in these places that we look for the greatest fruit in the

conversion of the natives. Everywhere in these distant stations Ours meet with the greatest success, but unfortunately, the small number of priests is wholly insufficient for the work,—53 priests and 15 brothers for a population supposed to be of 30 millions.

It is to be regretted that our fathers can do little in the island of Java, one of the richest and most beautiful islands in the world. All that they can do is to help some European Catholics to keep the faith, for the other Europeans are Protestants or Agnostics, while Mohammedanism flourishes among the natives. Islamism is, in reality, the greatest obstacle to the spread of the Church. Its doctrines flatter the passions of the poor natives, so that when a disciple of the Prophet has spread his poison among a tribe, all hearts are closed to the Catholic missionary. Such is not the case in the other islands, and this is the reason that in the important isle of Java there are only 17 Jesuits scattered over 17 cities, while in the islands which are much smaller and less peopled, there are stations which alone number 11 of Ours.

In the Indies, as everywhere else, teaching is the great means of maintaining and propagating the faith. Our fathers have under their care 24 schools, attended by 971 children, 24 of whom are non-Catholics. There are besides 21 brothers and 130 religious of various congregations devoted to the cause of Christian education. At the close of the year 1893, the Ursulines had 12 schools, attended by 1504 children, of whom 825 were Catholics; the Franciscan nuns had 4 schools, attended by 818 children, of whom 697 were Catholics; the Sisters of Charity had 4 schools, attended by 315 children, of whom 249 were Catholics; the Brothers of St. Aloysius Gonzaga had 2 schools, attended by 177 children, of whom 100 were Catholics. There are two orphan asylums maintaining 368 Catholic children. The sisters, and indeed our fathers also, have in their schools, both boys and girls; the brothers take charge of boys only. In all, there are 3755 children, of whom 2450 are day scholars, and 1305 boarders. Those schools in which Ours are employed as teachers, are schools for catechumens; since most of the children are of heathen parentage, and are instructed there in the truths of Catholic faith. In several of these schools, our fathers must furnish not only instruction but also food and clothing. The Government pays only for 220 of these orphans, so that the expenses of the rest must come either from the mission treasury, or from private sources, such as the Conferences of St. Vincent de Paul and others.

Allow me to add a few words about the Association of St. Peter Claver, and the reader will have a fair idea of the missions of the Dutch Province. This association owes its origin to a former Fr. Provincial, Rev. Fr. F. Heynen, and was instituted for the sole purpose of aiding by prayer and alms our missions in the Indies. Its promoters are the members of the Sodalities of the Blessed Virgin under our direction, and these enlist their friends in the good work. The only obligation is an alms of one cent (Dutch) per week. The association has been approved by our holy Father the Pope, and the Bishops of Holland; and has been enriched with very many indulgences, plenary and partial. The members receive several times each year a little pamphlet containing interesting letters from the missionaries and an account of their labors. This association effects great good, especially as there is a great deal of rivalry between the different sodalities to see which will bring in the greatest sum of money.

NOTES ON INNUIT ETHNOGRAPHY.⁽¹⁾

BY FATHER FRANCIS BARNUM, S. J.

The mode of measuring used by the Innuit forms a very interesting branch of ethnographical investigation; but a satisfactory study of the subject can not be made in Alaska, as we have neither the time to devote to it, nor the means of making the researches necessary for comparison with the methods of other races. I have concluded therefore to send you all the information which I have been able to obtain concerning this subject, and I have carefully verified it, in order that you may be sure it is reliable. So if any of Ours should feel an interest in the matter, he may take up this "raw material" and work it into better shape.

The first unit of measure used by the Innuit is the "tuknuk," derived from the word "tukka" = my forefinger, and means the width of the index. The next is the "malronuk," from malrok = two, and means the width of the fore and middle fingers together. Next is the "pīng gnī-yug'nuk," from pīng gnī yun = three, or the width of the

⁽¹⁾ This article which was written in Alaska, Fr. Barnum brought with him, and, that there might be no mistake in the Innuit words, has corrected the proofs.

fore middle and ring fingers. Then the "pät nuk," or width of the four fingers.

The fifth measure, which equals two patnuks, is the "nä päg'nuk," or width of the closed fist with the thumb extended straight up. The word is derived from näpäuk = it is upright, napa a tree, napata a mast are from the same root.

To render this clearer, clasp your right hand around a penholder, or better still, a ruler, extend the thumb well up along the edge and you will see that a napagnuk is about six inches. Then clasp the ruler with the left hand so as to allow the extended thumbs just to touch, and you will have the length of two napagnuks. Ropes, poles, etc. are quickly measured hand over hand fashion, by just grasping with one hand and then with the other, allowing the edge of the upper hand to rest on the thumb of the lower.

The sixth measure is the "ik ku yäg nuk," which corresponds to the cubit, as it is derived from "ik ku yē ka = my elbow. It is the extent from the tip of the elbow to the end of the fingers. The seventh measure is the "äng vä nugher mun," meaning to the breast bone or the extent from the end of the extended arm to the sternum äng vä nuk = breast bone. The next in order is the "tällu yä nuk." For this, extend the left elbow, and let the arm fold over on the breast so that the finger tips just reach the median line, then measure from the extremity of the left elbow to the end of the right hand, the right arm being extended. This word is derived from tallu yēt, the name of a funnel shaped trap, used everywhere up here for catching black fish. The thin wooden splints which form the body of these traps are always exactly the length of a talluyanuk. Lastly comes the "yagnuk" from "yach toa" I stretch, which consists of the whole length of the full extended arms.

The following table presents all these measures with their equivalents:—

Tuknuk,	about $\frac{3}{4}$ in.	Ikkuyagnuk,	about 18 in.
Malronuk,	" $1\frac{1}{2}$	Angvanughermun,	" 36
Pinggniyugnuk,	" $2\frac{1}{4}$	Talluyanuk,	" 54
Patnuk,	" 3	Yagnuk,	" 72
Napagnuk,	" 9		

It would seem that there is a gap between the Napagnuk and the Ikkuyagnuk, but as yet I have not been able to discover any other term although I have made a number of inquiries. In measuring one hears a great variety of combinations, as, for instance ikkuyagnuk, tuknërrërmuk chippluku = a cubit plus a tuknuk napagnuk malronërrërmuk ;

chiplune = a napagnuk plus a malronuk. Certain valuable articles are sold always by the patnuk. The back fat of deer, which is esteemed as one of the greatest dainties, and called Tunok, is sold in this manner. A patnuk of tunok, or a three inch strip of the sheet of tallow, is worth one skin, i. e., one dollar.

MONEY.—The financial unit is the pelt of the red fox, up the Yukon it is that of the marten or sable as it is often called. Half a skin, and quarter of a skin are expressed by "minks," which are valued at 25cts. The very simple table is as follows: 4 ē murrēr mēw taks (minks) make 1. kāv wēāk (red fox).

TIME.—In computing time the Eskimo count by moons, but they are not to be relied upon for astronomical exactness, any more than the famous watch of Capt. Cuttle which required to be set back a half-hour in the morning, and a quarter in the afternoon. They take no account of hours, days or weeks, and have no idea of the number of days to a moon, hence the language lacks the oft heard expression as "What o'clock is it?" or "What day of the week is it?" The Arctic Calendar runs along in this style:—

JANUARY = ēr rā lú thlōq = Great moon, from ērrālok, moon. This month is well named, for during it the moon sails around and around day and night without disappearing from view. Those who remember Fr. Cleary may recall a joke of his about a certain part of Ireland, where the moon always shines in the back door no matter which way the house faces. Substitute Northern Alaska for Ireland and the joke becomes the strict truth.

FEBRUARY = Kupnuqchĕk = That is "time of cutting doors." To fully understand this requires some knowledge of Eskimo architecture, but it can be briefly explained. A casine has generally two entrances, one situated directly above the other, and both lead into the outer vestibule. During winter the outer one is walled up, and when February comes around it is cut out again. It is a speedier and less dirty means of entrance, than wriggling along through the filthy tunnel below.

MARCH = "tīng mārġ thlorovik" = "Time when the hawks come."

APRIL = "tīng mērrēr vik" = "The coming of the geese." This is one of the great epochs of the year. The natives are all about half starved at this time; their winter supplies being exhausted by their foolish and extravagant feasting, the arrival of the geese is anxiously awaited. Millions of geese, ducks, swans, and cranes migrate hither, to spend

the summer. The swans are the first to arrive, next come the geese and ducks, the cranes are the last, and their arrival means that the warm season has really set in. There is a strange fact connected with the cranes, which I may insert. When these good-natured long-legged birds first arrive, each one is loaded up with a full cargo of tom-tits, and other tiny songsters, which are too small and weak to make the great migratory flight by themselves. It is a pity that Fr. Rodriguez did not know this, or he would surely have introduced it in one of his illustrations.

MAY = "mănēt āngutēt" = Egg season; manik = egg. May has also a second name used further up the coast, where geese are few and deer abundant. It is "tuntut irrĕrnĕ-vĕāt," This means fawn time; tuntu is a deer.

JUNE = "tariāk fĕvik" = Salmon time. The second great event of the year, but the first in importance. As soon as the Yukon is free of ice vast shoals of salmon throng in from the sea and make their way to the head waters of the river. This is the Arctic harvest time, as the main food supply is then laid up for the long dark winter. The time of the breaking of the ice in the Yukon varies very much, but generally it occurs about the middle of May. The 9th of May is the earliest date that I have heard of. The break begins always at the head of the river and works down. The side streams and great tributaries thaw out first, and shed their floods upon the Yukon. The snow on the surface of the river absorbs a quantity of this mass of water, which gradually works its way down under the ice. This causes the river to swell and the ice rises like a great arch. For about ten days the contest between the two forces is most obstinate but the water finally conquers. In 1894, the Yukon broke on the 23rd of May up at Ft. Selkirk, while down at Holy Cross the first cracking of the ice did not occur till the 29th, and the ice did not begin to move down till the 1st of June. It usually takes ten days for the river to carry off all its ice when the flow is uninterrupted; however, this is rare, as ice gorges are formed all along its course, which causes much delay. This season, 1895, the ice was not thick, and when it broke it all went off without forming any gorge.

JULY = "ting mĕāt ingnutēt" Geese moult; from ingtak it moults.

AUGUST = "ting mĕāt tingnutēt." Geese fly; from tingnok it flies. These two months are inserted only to complete the list. They are known, but seldom used; as it is continual daylight during this time folks do not worry about the moon. You will notice that there is very little difference between

them just the addition of the letter t. For some time I was on the wrong trail as I thought they were the same word.

SEPTEMBER = Tchupfik ukshoak = "Time of the Fall ice." The ice comes early and stays late. July and August are the only months without it. There are many terms for the varieties of ice. Tchupput means drifting ice.

OCTOBER = Kärätärrer vik = Masquerading time, from Käratak a bal masque. These people are very fond of this style of amusement and they make immense wooden masks generally of the most hideous description.

NOVEMBER = Chāu yavik or month of drums, from chāu-yak a drum. During this time feasts and dances are carried on in the various villages, and all seem to be intent upon devouring their supplies as fast as possible, and this, in spite of the fact that they know perfectly well from long and bitter experience, that the result will be semi-starvation along through February and March.

DECEMBER = "uevik" signifies the completion of the round.

There seems to be no idea among the Innuit of any determined number of days for each month. The question, "What month is it?" is expressed by "What is it up there?" and by pointing towards the sky. They recognize the four cardinal points to which the following names are given:—

North—nēgük.	East—kēwk knuk.
South—ūnālāk.	West—kan nūknuk.

West means seawards, and east means landwards. For the north and south an augmentative suffix is often added to convey the idea of extreme distance.

Negukfak, the Far North. Negukfanē in the extreme North. Unalakfanē, in the Far South.

In regard to the secondary set of points, they have names for two only.—

Nukkik, Northeast. Yaknuk, Southwest.

THE WINDS.—These are named from the points whence they blow.—

Negukfatok	The wind is from the North
Yaknertok	" " " " " Southwest
Kannuknertok	" " " " " West
Unalertok	" " " " " South

The expression "Which is the direction of the North?" is rendered, "Which way does the North wind come?" = Nākūn negukfalaqta?

THE WOODSTOCK ACADEMY FOR THE STUDY OF THE RATIO.

NOTES OF TALKS ON THE
REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE 30.—*Scribendi argumentum non dictandum ex tempore, sed meditato, et fere de scripto; quod ad imitationem Ciceronis (1832, auctorum), quantum fieri potest, et (1832 omit. "et") ad normam cujusdam narrationis, suasionis, gratulationis, admonitionis, aliarumque id genus rerum dirigatur: et quidem tum Latina lingua, tum patria scribendum esset, ubi dictatur ad verbum. Dictatum porro statim magister jubeat recitari; explicet, si quid forte difficilius; vocabula, phrases, aliaque præsidia subministret; semperque, excepto Rhetore, inter dictandum admoneat, quomodo quævis pars conscribenda sit et interpungenda. Aliquid vero extraordinarium solito amplius præscribendum est, cum plures dies festi incidunt, vel cum vacationes, tum majores tum minores, indicuntur.*

The *argumentum scribendi* or theme is the subject matter of the written exercise that is to be performed by the boys either at home or in the schoolroom (Notes on the Ratio Studiorum, p. 34). It should vary considerably both in matter and form in the different classes, as is seen from the rules that treat of it in particular (Rh. 9, 10, 11; Hum. 6; Sup. 6, 7, 8; Med. 7). But in substance it should always be such as to inculcate some good principle (Parænesis c. 17, n. 4), or increase the erudition of the pupils. To obtain this result, recourse may be had to such works as the *Adages* of Erasmus (Judde, *Thes. Spir.*, p. 291), to Valerius Maximus, to the philosophical writings of Cicero, and to Stobæus, but the excerpts taken should never remain just as in the original, lest they be found and copied by the pupils. Extracts, moreover, from Cæsar, Nepos, Sallust, and Livy, and other authors, as well modern as ancient, may be worked into the arguments for prose exercises, and passages from Virgil, Homer, Terence, Horace, and modern vernacular poets used as the matter for verse work. Finally, following in the path marked out by our predecessors, we may take as our subject matter, prominent events in the history of modern political, military, or naval affairs, descriptions of

the manners of different nations, sketches of countries, geographical outlines, narratives, etc.

The theme should have but few involved parts (Parænesis, c. 7, n. 6), and in the lower grades should not be longer than five or six lines (Judde, *Instruct.*, p. 2, c. 3, n. 3, d,) or about equal in length to the prelection, according to Fr. Archambault (*Notes on the Ratio Studiorum*, p. 34.—Cf. *Précis Historiques*, 1894, pp. 503 ff., for themes of Henri Louis de Bourbon written in 1654). The Ratio itself treating of the *argumentum scribendi* determines that it should be for Infima (Reg. 7) "nec fere versibus quaternis longius," and for Media (Reg. 7), "nec fere versibus septenis longius;" but nothing explicit is settled about its length in the other classes (Rh. 9, 10, 11; Hum. 6; Sup. 6, 7). The Ratio varies also in its directions as to the time when the *argumentum* is to be dictated. In the lower classes it prescribes a dictation daily, counselling besides the addition of a version to the theme, while in the higher classes it omits the version and in Rhetoric allows the whole of the subject matter to be assigned even in the very beginning of the month.

In form the *augmentum scribendi* may be of three kinds: on the precepts; in imitation of the author; or both at once.

Those written simply to exemplify precepts are by far the easiest to prepare, but also the least conducive to the progress of the students. The Ratio rarely makes mention of them. They should be seldom given outside of the very lowest class, and even there not often; for the chief proper use that the professor makes of them, is as material for the *exercitationes*, and as preparatory exercises to the regular composition.

Those that are purely imitative are for the most part proper for the higher classes, whose members are supposed to understand their precepts thoroughly; though now and then they may be used advantageously as a change or experiment even in the lower grades.

The third class constitute the ordinary themes for all these classes. According to Fr. Wagner (*Duhr*, p. 87) they should both illustrate the precept of Alvarez lately explained, and imitate the passage of Cicero just studied; they should be clear and intelligible; easy and brief. "Eo magis perspicua et brevia," says the *Trial Ratio*, "quo pueri rudiores" (*Pachtler*, 2. 168).

The successful combination of these qualities renders the mere preparation of such themes one of the hardest tasks our professors are obliged to discharge, as with the sole exception of the ensuing correction, it certainly is the most irksome and laborious, and it is mainly for this reason that

the Rule bids the professor deliver his theme not *ex tempore*, but only after careful study. "Non ignoro eam rem nec promptam nec facilem:" wrote Fr. Wagner (l. c.). "Quin opus esse et iudicio. Ad difficultatem sublevandam necesse est ut artem quidlibet ad quodlibet trahendi teneat magister atque *se in ea exerceat vel antequam ad docendi munus aggrediatur*. Ars hæc est ut thema quodlibet de cælo, etc., tractet ad quodvis Grammaticæ totius præceptum ad phrasim detorquere et sic accommodare novis ut naturalis tamen sensus exeat. Id digressionem, circumlocutionem, ceu periphrasi vel similitudine vel circumstantiarum temporis, loci, personæ, habitus et adjectione vel documento aliquo aut sententia inspersa perficiatur." The method advised in the Old Society was to put the gist of the argument in writing, add the rule or phrase to be exemplified, and finally combine the two, developing by the means just noted. Though this be extremely difficult, still the work may not be lightly put aside; for composition, especially in Latin, occupies the first place in the Ratio (Notes on the Ratio Studiorum, p. 35), proficiency in all classes is determined by it (Notes on the Ratio Studiorum, p. 36), and the examination for promotion (Reg. Pr. St. Inf. 21) is to be made upon it principally. Its evident importance in the eyes of our Fathers is apparent also from the rule in the Ordo Domesticus (a. 7, § 2), in which the Prefect is forbidden to allow the exemption of any pupil from any part of a theme even as a reward for work done. This labor, therefore, being part of our duty, we are not to despair of succeeding in it. In fact many Professors in our colleges of to-day prepare their themes in this way, and Fr. Wagner (l. c.) wrote two centuries ago, "legi cujuspian argumenta toto anno dictata ita apte regulas includentia ut quivis statim intelligat quid quoque die e syntaxi explicatum fuerit: simul ita fluida ac plana et lectu jucunda, velut nihil de regulis cogitasset author." We may be helped and encouraged also by the counsel that Fr. Judde gave to the French professors to learn from the composition of Telemaque how to equal and even surpass the original models.

Skilfully to combine these two essential characteristics of illustration and imitation will cause most difficulty probably to the Professors of the lower classes, in which the students have acquired but little knowledge of style and for the most part must attend to the proper application of precepts. For these Fr. Juvencius wrote (de Ratione Docendi, c. 2, a. 3, § 2), "non sit *anxie* laborandum de ordine et nexu sententiarum, quæ possunt esse singulæ breviores et abruptæ;" so

that on these points less care is exacted than from the Professors of higher classes.

In the forms of the themes some certain order should be chosen in the beginning of the year, and afterwards consistently adhered to, so that there may be a steady progression from the very first, and the danger be avoided of introducing new principles before the old have been mastered. In Art. 7, §. 4 of the *Ordo Domesticus* we read, "sint etiam (argumenta) certi generis per singulos menses, v. g., in Syntaxi I. mense Hortatoriæ, II. Gratulatoriæ" etc., and for Rhetoric in Duhr, p. 92, "primis duobus mensibus de locis et amplificatione; sequentibus duobus de affectibus, et argumentationibus: quinto de figuris:" and in the second term entire speeches. Much help to this end may be derived from consulting the works on Rhetoric written by our early Fathers, as well as from the class text-books of the German provinces, mentioned by Duhr, stray copies of which are lying in several of our college libraries.

The second and third part of the Rule, beginning "quod ad imitationem Ciceronis" seem to tend to the practical exclusion of printed so called "Exercise Books," as used nowadays in secular institutions. For how is it possible, assigning theme after theme from these books, to have the argument correspond with the current prelection, or indeed with any known part of the author? Moreover, as a matter of fact, the extract from the Exercise Book either is made up of detached disconnected sentences, exemplifying grammatical precepts only, or, even if unity does bind together its several parts, seldom bears the slightest resemblance to any subject that the boys have ever seen. Even in this matter of themes, history is ever repeating itself. Two centuries ago Fr. Judde remarked (*Thes. Spir.*, p. 287), "Quelques régents prennent un livre français, et le dictent pour thème à leurs écoliers; cela est pitoyable. Possèdent-ils jamais assez les deux langues, pour venir à bout d'un pareil ouvrage? aussi vous le rendent-ils mot à mot, contents pourvu qu'il n'y ait pas de solécismes! et vous-même, pouvez-vous leur donner un thème corrigé qui vaille quelque chose, à moins que vous n'y mettiez un temps assez considérable? que ne composez-vous vos thèmes vous-même?"

A final difficulty is induced by the use of Exercise Books in the necessarily constant recurrence to the dictionary, instead of to the author, which commentators of our method declare is ever to be deprecated (*WOODSTOCK LETTERS*, About Teaching, 21. 167; *Notes on the Ratio Studiorum*, pp. 32, 33).

How is this imitation to be carried out? In the "Instruc-

tio Prov. Ger." for 1622 (Duhr, p. 231) are given the following most useful hints. The imitation may be of the words and style, or of the thoughts and matter. For the simplest kind:

1, change the number of the nouns and verbs, v. g.; *si vales, bene est, ego quidem valeo* into *si valetis, bene est, nos quidem valemus*, or introduce similar changes in the other parts of speech.

2, add to Cicero's words other common ones of daily occurrence, v. g.; *si pater, mater, fratres, sorores et tu valetis, bene est; nec est quod libentius audiam: ego et omnes alii in domo valemus*. Here for the generic word in Cicero may be substituted the words giving the specific meaning.

3, abbreviate long periods in such a way that the boys with some little exercise of judgment may pick out what should be retained, what omitted.

4, invert the order of words, v. g.; *et ego sane valeo corpore et animo si et tu vales*.

For more advanced work;

1, translate into the vernacular a letter of Cicero, not previously seen by the class, give this as a theme, and then compare the result with the original.

2, vary the Latin letter of Cicero two or three different ways, using for this purpose words taken from other parts of Cicero.

3, change the letter to an opposite subject, v. g.; *si tu ægrotas, male est*.

4, enjoin a subject similar to that treated in the letter or poem, v. g.; if Cicero's letter is in praise of Pompey, let the theme be in praise of Washington.

5, substitute a different kind of epistle, keeping, however, the Ciceronian phrases, or even only the connecting particles in which there is elegance.

6, having proposed the subject, v. g.; the praise of friendship, send the pupils to Cicero, v. g.; to the essay "Ad Lælium" to seek phrase, argument, and amplification, or to some Ciceronian thesaurus for the definition, division, adjuncts, and other points regarding the virtue.

The *imitatio virilis* is the most perfect and most difficult. It consists in coming as close as possible to Cicero in the invention, arrangement, and style of the themes, treating the subjects with the same richness of reasons and arguments, the same artistic disposition and amplification of the parts and of the proofs, and the same figurative ornamentation, that he himself was accustomed to use, and not passing over his words or his flowing style. This, as is evident, is possible only in the highest class.

Fathers Sacchini (*Parænesis* c. 7), Wagner (*Duhr*, p. 88), Kropf (*Duhr*, p. 91) and Juvencius (*de Ratione Discendi*, c. 1, a. 3) note what the professor has to care for in the preparation, and remark that the defects for the most part come from the obscurity of the theme, from the presence of too many difficulties, or from the excessive length of the task (Cf. *Teaching—Hints to Young Teachers*, Rule lxiii).⁽¹⁾

The argument is obscured, says Wagner, if the periods are long and overloaded with clauses and phrases: it is rendered too hard, if many difficulties are heaped together; and the boys become anxious and confused, if every part has its peculiarity or catch. Sacchini wrote, "*una modo in singulis (thematibus) aut altera inseratur difficultas*" (*Parænesis*, c. 7, n. 6). Finally themes that are easy enough in themselves are often spoiled by being too long: for the students being wearied at the length, hurry in the latter part, and fall into almost inexcusable errors, thus completely missing the end of composition, the mastery, not of barbarisms and solecisms, but of a good Latin style. These and similar defects are corrected only by experience, and therefore in the Academies that are formed for those preparing to teach, the practice of theme writing is inculcated, that the students may not suffer from the inexperience of the Professors later on (*Reg. Rect.* 9). But even with this means, skill is not always acquired and hence the wisdom of that time honored custom in our Society, which the *Ordo Domesticus* (a. 7, §. 4) expresses in these words: "*(argumenta) a Præfectis subinde inspiciantur num sint apta et nihil habeant inconcinni aut sensus nimis intricatos et nunquam usu venientes.*" To judge whether the theme is too difficult, the Professor himself may apply the easy rule mentioned in Fr. Wagner's treatise (*Duhr*, p. 89), "do not dictate any theme that cannot be worked out without an error by at least one tenth of the class, and by one half with but two or three at most; and hold it as certain that the matter was too difficult if no pupil was free from mistake and half the class had four or five."

The last section of the Rule states that the theme must be made longer or more difficult when several holidays follow one another. The clause relating to minor vacations is kept in some colleges and passed over in others, various accidental circumstances determining its observance. It might be easily and profitably observed, if, in addition to the

⁽¹⁾ *Teaching—Hints to Young Teachers*, S. J. Rules composed by some of the old teachers of the English Province assembled for that purpose.

A manuscript copy of this work which comprises lxxvii. Rules, was forwarded to the Academy in July from Macon, Georgia, through the kindness of Fr. Henry Maring, of the New Orleans Mission.

regular theme, a short composition in the vernacular were to be enjoined. The application of the other clause governing "vacationes majores" seems to have fallen almost universally into desuetude, only the French provinces, as far as we know, supplying the omission by their Devoirs de Vacance, described in WOODSTOCK LETTERS, 23. 300.

Cf. Ordo Domesticus, 7, 4.—Perpiñan, WOODSTOCK LETTERS, 22. 272.—About Teaching, WOODSTOCK LETTERS, 21. 167.—Notes on the Ratio Studiorum, pp. 31 ff.—Wagner, in Duhr, pp. 86, 92 ff.—Kropf, in Duhr, p. 90 ff.—Sacchini, Parænesis, c. 7, nn. 5 ff.—Juvencius, de Ratione Discendi, c. 1, a. 2, 3; de Ratione Docendi, c. 1, a. 3.—Duhr, pp. 230 ff.—Judde, Instruction pour les Jeunes Profs., Part. 2, c. 3.—Pachtler, passim.—Course of Studies, etc., "Themes," n. 28.—Vasco, Il Ratio Studiorum, p. 3, c. 8.

RULE 31.—*Concertatio, quæ vel magistro interrogante æmulisque corrigentibus, vel ipsis invicem inter se æmulis percontantibus fieri solet, magni facienda et quoties tempus patitur usurpanda, ut honesta æmulatio, quæ magnum ad studia incitamentum est, foveatur. Poterunt autem vel singuli, vel plures ex utraque parte committi, præcipue ex magistratibus; vel unus etiam plures lacessere. Privatus fere privatum petet, magistratus magistratum; privatus etiam interdum magistratum; ejusque dignitatem, si vicerit, sive aliud præmium aut victoriæ signum consequi poterit, prout scholæ dignitas et locorum ratio postulabit.*

Concertationes, or *exercitationes* as the Ratio frequently terms these exercises in the particular rules under the various classes, are certain special contests between boys of the same or different classes on matter that has been previously studied. Fr. Archambault in his "Notes on the Ratio Studiorum" (pp. 29, 30) says that in the *exercitatio* the boys work privately, while in the *concertatio*, everything is done publicly and that the two exercises differ also in their kind (Cf. Rh., 5 and 12; Hum., 4 and 7; Sup., 4 and 10; Med., 4 and 10; Inf., 4 and 9). The Concertation has the same end and produces the same result in the lower schools as the *disputatio* in the higher, fostering emulation, accustoming the boys to speak on the matters of the class, giving the pupils a readiness of reply in answering questions in their studies, in a word making them masters of their subjects. In its strictest and most limited sense it supposes the matter to have been definitely marked out some time previously to the date of the contest in order that the students may prepare themselves for it (Judde, Instruction, p. 2, c. 3,

§ 3, 3). The principle involved is of very great antiquity, for Fr. Sacchini (Parænesis, c. 6, n. 4) quotes from Tranquillus the following: "Hoc Verrius Flaccus docendi genere maxime inclaruit. Namque ad exercitanda discentium ingenia æquales inter se committere solebat, proposita non solum materia quam scriberent, sed et præmio quod victor auferret" (Cf. Christian Schools and Scholars, vol. ii., c. 3, p. 128). It is also inculcated by the Constitutions, p. 4, c. 6, § 12, and c. 13, § 3, and was enforced almost as in the Rule in Cologne (Pachtler, I. 141, 146) many years before the compilation of the Ratio Studiorum. We need not wonder, then, that when the lower studies flourished most in our Society, this means of emulation was in steady favor and constant use, and that its decadence corresponded to a decline in the literary preeminence of our schools. In 1715 the Flandro-Belgian provinces passed an ordinance recalling its use (Ordo Domesticus, p. 26) and insisting on the revival also of the ancient names for the participants.

The Ratio mentions two ways in which this exercise may be gone through; either the Professor questions, and the pupil replies, his adversary or *æmulus* being on the alert for corrections, or the boys question each other mutually, while the Professor merely presides to see that all goes on fairly. An obvious conclusion of this method is that the number of corrections should be counted in favor of the one who has made them, or for his side. This generally is done, the record being cared for by the leaders of the two sides or camps into which the class is divided (Reg. 35). But in the higher classes, the marking of these "victories" is frequently omitted, as is noted for French colleges in WOODSTOCK LETTERS (vol. 23, p. 94), and for Stonyhurst by Fr. Kingdon in the Schools Inquiry Commission (p. 331, and 12, 231). Success in Concertations in which the boys only take part is not easy to attain, and requires some experience, and therefore the "Notes on the Ratio Studiorum" counsel Professors to begin early to train their boys to it, that the difficulty of conducting it alone may later on be avoided.

We are to esteem this exercise greatly. "Magni facienda (est)" says the Rule, and Sacchini (Parænesis, l. c.) "Quæ non ut ludicrum et alienum tractet, sed velut plane suum et grave negotium." Therefore we should not, while the boys are engaged in it, act as if it were but of little consequence in our eyes. No more effectual damper could be put upon their enthusiasm than the suspicion even that their own Professor does not think highly of this particular work, and the efforts they are making to surpass their opponents.

The time assigned for the Concertation in Rule 2 of Rhet-

oric and Humanities is the end of the second hour, and in Rule 2 of the other classes, the last half hour both in the morning and afternoon, with some slight exception. According to their present Rule however, more time is allotted, for the clause reads, "quoties tempus patitur, usurpanda" (est). Consequently besides the hours explicitly assigned whenever the Professor has any spare moments, he should employ them preferably in this manner. On this point of time the New Ratio of 1832 is much less satisfactory, and in fact it varies so much from the Old Ratio by the introduction of accessories that one commentator (Mémoire, etc., p. 77) asserts that in the New Ratio the Concertation is almost eliminated from the number of our characteristic exercises.

The latter part of the Rule, besides touching on the rewards that may be granted to the successful combatants, develops also the methods to be observed in conducting the Concertation. Fr. Judde in his "Instruction" exhorts the Professor never to allow the victor to go unrewarded, and even to grant some little recompense to the defeated contestants, if these have done very well. What these rewards will be, will depend, of course, on the attending circumstances: however, the ordinary one in daily use, is for the victors to haul down the banner of the vanquished camp, or to cover it with a black cloth, or to transfer it to their own side of the class-room. More desirable and coveted rewards are of course granted for the victories of a month. The methods for conducting the contest that are explained in the Rule are sufficient for ordinary purposes. However, in addition to these other devices may be tried by the Professor, as for instance the "scratch pairs" referred to by Quick (Educational Reformers, p. 530) in the following manner: let the best and the worst form one pair, the next best and next worse, another pair, etc.; then the partners in the individual pairs help each other; and the pair that comes out ahead wins the prize.

Another device is to put whole cohorts of seven or eight against one another. This has been worked with excellent results in the learning of Greek verbs and is of use principally in the lower schools.

If the contest should be carried on only between a few members of the class, then "the others, who are merely listening during the contest, will show in writing what fruit they have derived from it, or will be asked questions thereupon" (Hughes, Loyola, p. 243).

The special subject-matter of these Concertations is treated in the particular rules of the various classes (Rh. 12; Hum.

7; Sup. and Med. 10; Inf. 9). Concerning all of these it is worthy of remark that the first and most prominent place is invariably given to "iis quæ alter æmulus in alterius scripti-one deprehenderit," and the next to the matter of the morning exercitations.

Cf. De Ratione Docendi, c. 2, a. 3, § 3.—Rochemonteix, Le Collège Henri IV. de la Flèche, 3. 52 ff.—Judde, Instructions pour les Jeunes Professeurs, p. 2, c. 3, n. 3, 3).—Pachtler, passim.—Hewitson, Stonyhust College, p. 210.

RULE 32.—*Extraordinariæ exercitationes (1832 add. et publica specimina) utilitatem magnam habent; in quibus illud universe dicendum est (1832 add. examen publicum subituros nonnisi diligenter paratos exponi oportere. Et ea quæ publice pronuntiabuntur, ut non memoria solum discipulorum, sed ingenium etiam excolatur, a magistro expolienda quidem diligenter, nunquam tamen de integro facienda; eademque de versibus, qui in publico proponuntur, ratio est. Laborandum etiam ut vocem, gestus et actionem omnem discipuli cum dignitate moderentur.*

Extraordinary exhibitions and public specimens are given in order to bring out our colleges more prominently before the public, to afford kinsfolk and friends an opportunity of seeing for themselves what the students are actually doing, or, finally, to spur the pupils in the participating classes to greater exertions in their studies.

Under the first class fall chiefly plays, the exercises attending the distribution of prizes, and those exceptional exhibitions that are given on special occasions or for special purposes either by the whole college or by the students of a particular class. Their utility, according to Fr. Kropf (Duhr, p. 140) consists in this, that the boys perfect their style by writing, and their delivery by public speaking, and learn to be moderate and dignified in the use of voice, gesture, and action (Const. p. 4; c. 13, § 3); memory and intellect are cultivated; and piety and virtue are fostered.

For the public distribution of prizes, which was first introduced by Fr. Laynez in 1564 at the Roman College (Rohrbacher, Histoire Universelle de l'Eglise Catholique, 3e éd., t. 24; Paris, 1859, p. 298), Pachtler (I. 262) quotes from the German archives the following arrangement, which was proposed in 1580 and remains in many points the order used by us to-day: "Instituatur puer lepidus qui prodibit in proscenium et carmina aliqua adducet, primum ad exhilarandum conventum hominum, deinde aliquid serio dicit, tertio

exponet quid sibi velit apparatus quidque agendum sit." Then the boy after, advancing to the judges as if for permission, immediately returns and begins to proclaim aloud the decision in words similar to the following: "Quod felix faustumque sit reipublicæ litterariæ, nostro collegio vobisque omnibus—primum præmium oratione soluta promeritus est (et paululum tacebit ut suspendat auditorum aures et erigat desiderium), subjiciet deinde diserte nomen et cognomen Victoris, quo audito Musica instrumenta melodiam exhibebunt." On hearing his name, the first student immediately ascends the platform where the judges are sitting and receives from a judge, who is an extern, the first prize, the others following in their turn. As each victor appears, the boy recites two verses in his praise, and after the prize is received, adds two others, exhorting the recipient to modesty. In the same way the musical instruments play at the beginning and end and at suitable intervals; but if it be impossible to have instrumental pieces, then vocal music should be substituted. After announcing the decisions, the boy delivers a general address, partly exhorting the successful to modesty, partly encouraging the unsuccessful to hope for a different result in the future. Finally he returns thanks, and the celebration comes to a close. In this plan literary matter is introduced, but none at all is prescribed in Rules 11 and 12 of the *Leges Præmiorum*, which were expressly written for this occasion. Custom in many of our colleges has changed in this respect and reverted to the old method, so that to-day the introduction of such subjects is rather the rule than otherwise.

The stock material of this entertainment at the end of the year, and of the special exhibitions, does not admit of much variety, original productions in prose and verse in the ancient or modern tongues, interspersed with pieces of elocution, generally form the programme. Yet the sameness in matter may be compensated for by the variety of its form, or by the manner in which it is presented, or by the degree of perfection it receives. Much can be accomplished in this line by a skilful master with very simple means: for instance, the introduction of fitting musical accompaniment, as is often done during the recitation of King Robert of Sicily, or of costumes and dramatic action, if the piece be anyway stirring, as the proclamation of exilement to the Acadians in Longfellow's *Evangeline*, the parting of Fitzjames and Roderick Dhu in Scott's *Lady of the Lake*, the quarrel of the chiefs in Homer's *Iliad*, the contest for the arms of Achilles in Ovid, and the like (*Tablet*, Aug. 3, 1895, p. 199, 2nd column).

As to the respective shares of the Professor and the pupil in this work, the Rule is explicit enough: "a magistro expolienda diligenter, nunquam tamen de integro facienda." This of course presupposes original productions of the boys: yet they need not be so necessarily, for Rochemonteix (Un Collège des Jésuites, 3. 62) says that the rhetoricians were accustomed to deliver in the refectory of la Flèche discourses which were composed entirely by the Professor (D. Petau) and only delivered by the pupils.

No particular date can be set for these extraordinary exhibitions or entertainments. They depend on circumstances. But Fr. Juvencius (de Ratione Docendi, c. 2, a. 1), before giving some instances, remarks "nullam eruditi professores occasionem ornandæ rei litterariæ ac significandæ eruditionis ad majorem Dei gloriam prætermittant: imo capient eam cupide accersantque si ultro non occurrat," and adds moreover later on "nec inutilis ea censeatur impensa quæ in typographos et edenda in lucem bona carmina conferetur." That the French provinces practically carried out the first of the counsels of Fr. Juvencius is evident both from Rochemonteix (p. 60) and from many passages in the history of the University of Pont-à-Mousson (Documents Inédits).

Somewhat in the style of these extraordinary exertions was the May custom a few years ago introduced in Fordham College. Here all the students assembled every evening around our Lady's statue to listen to a panegyric in her honor, delivered by one of their number. An exhibition of a different nature is that mentioned by Fred. Whyte in the Pall Mall Magazine (July 1894, p. 427) for Stonyhurst, when all the classes of Higher Line give samples of their erudition; recitations, translations at sight, renderings of scenes from classical and foreign plays, etc. But such entertainments really come under the following division.

Specimens, the other species of exhibition treated in the Rule, are either semipublic, i. e., held only in the presence of the Rector and a few of Ours (Schools Inquiry Commission, ans. 12, 237), or of some other classes, or wholly public. Both kinds of semipublic specimens are enjoined in the Missouri Province's "Course of Studies" (39). Of those held in presence of the Rector and one or two of Ours only, it prescribes one yearly from each class, the matter to embrace all the work of the class, and every member to take part.

As to the more solemn exhibitions, since each is truly an *examen publicum*, the Professor must bear in mind the clause inserted in the New Ratio, *subituros nonnisi diligenter para-*

tos exponi oportere. Several years ago one of our American colleges tried the experiment of allowing only one or two days of warning to the class that was to appear. The experiment was soon found to be a failure, and quickly dropped.

The 1st and 2nd sections of Rule 34 of the Prefect give sufficient instructions regarding the necessary preparations. If they be carried out, and in the very beginning of the year a list of the future specimens given to the Professors, trouble consequent on this work may be greatly diminished, and almost avoided. Even, however, where this is actually done, complaints arise that these public specimens cause too great a loss of time. Perhaps this objection may be answered by the consideration that each class need give no more than one during the year (*Ordo Domesticus*, a. 10, § 17), and that the matter should be almost entirely the regular class work, and not pieces of elocution and music, as is so frequently the case. These in fact are allowed only "*ut tædium vitetur*" (*Notes on the Ratio Studiorum*, p. 38; *Course of Studies, Missouri Province*, 39). There is an old ordinance in the *Ordo Domesticus*, that allows for similar public exercises only two weeks preparation. Though probably this would not suffice for the higher classes, still it is about sufficient time at least for the three lowest, if the specimen be of matter that has been studied just previously. Open with a short piece of music, and then divide the specimen into two parts, Latin and Greek. Begin the first part by having that portion of the author that is to form the substance of the exhibition read by the whole class in unison, or by single individuals, or by groups, or in all these ways, or by having it declaimed; follow with three concertations; one in the Latin memory lines, consisting, of course, of the daily lessons that have been studied during this time; another on the Latin translation; and a third on the grammar illustrated in the selection in question; close with a fine version made by one of the participants. For the second part treat similarly the Greek seen during the preceding two weeks, and end the entire specimen with another short musical selection. This programme, as an example, will afford ample matter to occupy an hour and a half, while its items demand of the Professor little more than his ordinary labor. Moreover such a specimen fills completely the requirements of the *Ratio*; for not only has it *utilitatem magnam* but *maximam*, as it grounds the students solidly in what they ought to know, shows the public what is being done in class, and, finally, is a direct preparation for the last examination at the end of the year.

On the programme presented by many of our French,

Spanish and Mexican colleges there is frequently printed a general invitation to the auditors to take part in the proceedings by asking questions of the students who appear. This is a good custom and might be profitably introduced into our American colleges, to take the place of the oral invitation that is sometimes extended during the exercise by the Prefect or Professor personally.

A rather novel kind of specimen was produced some years ago in one of our northern colleges to illustrate our course throughout the college in one particular line—Latin. The sections of the lowest class had concertations in the declensions; those following exercised in the parts of verbs and the 14 fundamental rules: *Media* dwelt on more advanced precepts, exemplifying them by involved sentences; *Suprema* brought out Prosody chiefly and its application in Virgil's *Æneid*; Poetry developed the precepts of poetry and the figures and excellencies of Horace; Rhetoric illustrated the rhetorical precepts, and the characteristics of oratory by means of a speech of Cicero; and Philosophy closed with a short circle or disputation in Latin. The whole took up between two and two and a half hours, and, besides being simple, was very interesting, the frequent changes and great variety preventing all monotony.

La Flèche was accustomed to give yearly in June a specimen similar to Stonyhurst's mentioned above, when chosen Humanists explained various authors. The following, explained by a Canadian boarder, will give some idea of what the boys presented: Virgil, *Æneid*, l. 5, 6, 7; Cicero pro Archia, pro M. Marcello, pro Ligario, pro Rege Dejotaro; Cæs. Comment. l. 1, 2, 3, 4; Hor. Od. l. 1; Demosth. de Corona.

Another occasion was afforded by the prescribed *Affixiones* of Rhet., Rule 18, and Hum., Rule 10. This grand exposition of the most important work of the year was held in la Flèche on June 4, the anniversary of the translation of the heart of Henry IV. to the College. Certain galleries were constructed in the Court of Honor. Each class had one, where it exhibited compositions in verse and prose, Latin, Greek, and French. Parents, friends and all students were invited to examine them and the best were honored with public praise (Rochemonteix, vol. 4, p. 157).

Under this same Rule come also the exercises enjoined and explained in Rule 16 of Rhetoric, and Rule 32 of the Prefect of Lower Schools. The "declamatoria actio" therein mentioned may comprise even those various court scenes or trials—with or without costumes—which our rhetoricians

occasionally present for the purpose of illustrating their precepts in a way that is very practical and often experienced in ordinary life (R. Acad. Rhet. and Hum. 2; Pachtler, I. 260). As to the actual observance of this Rule (Pr. St. Inf. 32), the German provinces, in 1828 when the revision of the Ratio was broached, appended this annotation, "Mirum non est si hæc regula hodie nullibi observetur et olim raro observata fuerit. Hic loci declamationes locum obtinent ter vel quater per annum in scholis et semel vel bis publice" (Duhr, p. 399).

Contests in elocution, so frequent now-a-days in our colleges, are a modern development of these *Actiones*. They differ from the old exercises, however, in this, that formerly the matter presented was generally original, while to-day in the elocution contests it is not. To them especially is the last clause of this Rule applicable, for original productions being absent, the value and benefit of the specimen must consist almost entirely in the increased perfection that is gained by the pupils who are engaged, in severe cultivation of voice, gesture, and action.

None of these various entertainments should be allowed before the public previous to a personal censorship by the Prefect, according to the first section of his Rule 34, and he should both eliminate matter insufficiently prepared and reject boys who are below the proper standard. It has never been the custom of the Society to bring before the public *all* the boys of a class (Cf. Public Literary and Philosophical Exercises of the College of Alost, 17, 18, 19, Aug. 1835), but only select individuals, "eligantur meliores ex quavis classe a Professore, Præfecto consulto" (Duhr, p. 519), in order that the possibility of injury to the fair name of the college or the Society might be carefully guarded against.

Cf. Course of Studies, 39.—Pall Mall Mag., July 1894, p. 427.—Ordo Domesticus, a. 10.—Pachtler, passim.—Histoire de l'Université de Pont-à-Mousson, pp. 151, 269, 418, 442.—de Ratione Docendi, c. 2, a. 3, §. 3.—Parænesis, c. 10, n. 2.

RULE 33.—*Prælectio; vel Græca Latinave oratio, aut carmen in Rhetorica quidem et Humanitate alternis fere Sabbatis, una schola alteram invitante, habeatur; in reliquis sola prælectio non tam habeatur, quam audita ex cathedra repetatur, nullis fere invitatis, nec nisi singulis mensibus.*

In the "Instruction" for the formation of teachers of the Rhine province in 1622 (Duhr, p. 197), it is stated "in Ratione Studiorum quinque media præscribi, quibus omnis discipulorum profectus continetur: prælectio classicorum

auctorum, annotatio præcipuarum observationum ex iisdem collectarum, quotidiana stilli exercitatio, declamatio, concertatio." "Declamatio" or the fourth of these means, is treated in this 33rd Rule, and is taught to-day in what is called "the elocution class." It meant of old "quodvis linguæ ceu pronunciationis exercitium," thus having a broader signification than the term "elocution" has among us. In a certain sense it is the complement of eloquence and so necessary that without it one cannot easily gain the end proposed in public speaking.

What its purpose is, is manifest from the memorial that Fr. Busæus left concerning it at the College of Dilingen in 1606, "Declamationes non ex charta, sed ex memoria dicantur, ut et hæc exerceatur, et magis apte adhibeatur actio" (Pachtler, 3. 189). The principal purpose of it, therefore, is that the boys may learn to acquire dignity and moderation in the use of their voices and gestures and a cultivated delivery. This is in accordance with the Constitutions p. 4, c. 13, § 3, where among other injunctions, the master is bidden take care that his pupils "pronuntiationem composita bene pronuntiando expoliant."

The particular application of this Rule is to be found in the 15th Rule of Rhetoric, and the 2nd Rule of all the classes. This latter assigns these declamations to the last half hour on Saturday morning, though long before the drafting of the Ratio, they were held on feasts and Sundays about vespers, as in the Roman College in 1566 and in Cologne in 1578.

In the Old Ratio two peculiarities are to be noted concerning this exercise: 1. Rhetoric may (Cf. Reg. Rh. 2) devote an hour to it each time, while the other classes, or at least Humanities, are allowed only half an hour. 2. Rhetoric and Poetry are to hold their meetings weekly, while Suprema, Media, and Infima are permitted this practice but once a month at some hour that is not determined in any Rule. This defect was recognized and remedied by the fathers forming the Committee on the New Ratio, and at the same time they also increased the number of occasions for the practice to one a week, giving as their reason that the students ought to be accustomed early in life to a proper delivery, and to the overcoming of bashfulness and excessive timidity.

Three subjects are introduced in the Rule as forming the proper matter of this exercise, prelections, repetitions, and speeches or poems. The three seem to be totally different from one another, yet the main idea in giving them is the

same, that mentioned above, that the boy's delivery and pronunciation may be perfected by direct actual practice.

The Prelection does not differ substantially from that treated in Rule 27. However it ought to be on a passage not previously studied by the class, and it should be prepared by a pupil appointed beforehand, and without the assistance of the Professor. Finally it ought also be delivered *modo oratorio* and from memory, as is noted by Fr. Busæus for the "Declamationes" in the Memorial cited above. Nothing special need be said about the repetitions, as they are very similar to the prelections, except in not being original work.

The oration and poem may be original or not; generally they are the former, and like the prelection, they should be declaimed. If the two are produced on the same occasion, it is preferable for them to be in different language, the Latin speech accompanying Greek verses, and the Greek speech accompanying Latin verses, as was ordained by Fr. Manareus while visitor of the Rhine province in 1583. Their length need be limited only by the whole time allotted to this exercise, for, as an instance of the length to which our fathers went in this respect, Pachtler (i. 255) mentions a proposal for the occasional delivery of even a *whole* oration of Cicero at a single sitting.

We have seen above the end our fathers had in view while instituting this Rule. It embraces not only the elocution of the boys, broadly considered, but also its peculiar application or development in minor points. A few words may therefore be added here about the pronunciation that Jesuit Professors should exact from their pupils in the matter of the Greek language. The last details, indeed, of the ancient method cannot, perhaps, be accurately determined with satisfaction to all from the available data. But our system followed of old is well known, and this, treading in their footsteps, we ought to retain. Some decades ago, the idea prevailed with many of Ours that the custom of the Society's Professors was to pronounce Greek words without any reference to their accents. This opinion is to-day fast dying out, and happily so.⁽³⁾ It was detrimental enough in the past, and is undoubtedly erroneous. The *Ordo Domesticus*, which was printed in 1715, contains these words: "Utantur pronuntiatione quæ in hac provincia semper in usu fuit, quæque in Gretsero, tum antiquo tum recens recuso, exprimitur et quæ etiam a Græcis modernis hodiedum

⁽³⁾ Lately the introduction of accents has been rendered obligatory in the classes of Boston College.

adhibetur" (a. 6, § 4; cf. also Kropf in Duhr, p. 38 and Gennadius in *The Nineteenth Century* pp. 681 ff., Oct. 1895). In fact it seems strange that there could ever have been any real doubt on this point, since our two eminent grammarians, Alvarez and Gretser, who, if anybody, certainly represent the true custom of the Society, both concur in the principle that *accent* must *always* be brought out when speaking in the Greek tongue. Fr. Alvarez introduces this idea in at least two places in his *Prosody*, notably, however, where he treats of such words as *philosophia* and *sacristia*, etc., and deduces the proper Latin pronunciation from the custom of the Greeks. Fr. Gretser asserts it explicitly. On page 2 of his *Greek Grammar* (16th volume of his works) appears the following: "Illud etiam monebit (magister) in legendo *semper accentus rationem haberi*, quod ostendi licebit exemplis Germanicæ linguæ, quæ et ipsa non quantitatem sed accentum in lectione et pronuntiatione spectat." In conclusion, let us add the following pertinent words of the *Ordo* (l. c.), "Neque causetur quis assuetos jam novæ pronuntiationi pueros: tam enim facile reducetur antiqua, quam inducta fuerit nova; ut jam *nunc alicubi* experientia comperitum est."

Cf. *Monumenta Germaniæ Pædagogica*, passim.

RULE 34.—*Concertatio cum proxima classe erit aliquoties in anno, quo die Præfecto studiorum inferiorum visum fuerit, per horam fere, de iis tantum rebus quæ utrique classi communes sunt, utroque moderante præceptore. Bini ternive aut plures disputabunt ex optimis utriusque classis discipulis, vel ex condicto ad singulas interrogationes responsionesque antea instructi vel ex ingenio quidquid libeat percontantes, vel dubitationes ab uno propositas, præsertim de Rhetorica, oppugnantes.*

Contests between different classes are not of frequent occurrence in modern colleges, and even in the earliest days of the Ratio, and immediately after its promulgation, were by no means held in universal favor. In 1594 the fathers of the German province wrote to Fr. General, "Certamina classium inter se, quia multa incommoda habent, videntur prætermittenda aut rarissime usurpanda." Fr. Dominicus, the secretary, replied: "Ad tollenda hujusmodi concertationum incommoda moderabitur tempus. Itaque experiantur quomodo succedat ter vel quater in anno." The fathers observed the recommendation that had been given, but the trouble and difficulty continuing, in 1602-'3 they objected again that "nihil nisi perturbatio animorum inde expectanda est;" and so strong was their representation, that they were

allowed a complete dispensation from the exercise, though Fr. General would not do away with it throughout the entire Society, as it was, he declared, in accordance with the Constitutions (P. 4, c. 13, § 3).

The same trouble that the Germans felt, has been experienced by probably most of the Professors ever since who have been obliged to enter their boys in these contests. If the higher class wins, its members reap no glory from their victory, find precious little pleasure in their success, and are often irritated by the questions of their younger opponents: if it loses, which may easily happen, the ignominy of defeat cleaves to the pupils for many a long day, and what was intended to be only an incentive to work, becomes the source of disagreeable quarrels in the future. Moreover, in order to prepare for the trial, the higher class is compelled to repeat minute points of merely accidental interest, and thus it loses precious time that might have been employed with greater profit in more important matters.

To-day much of this trouble may be obviated by a slight change in the understanding of the Rule. A state of things exists in many of our colleges which seldom had place in early times, the only instance, to our knowledge, occurring for a short time in the Rhetoric course of the University of Pont-à-Mousson. We refer to the multiplication of sections of the same class (e. g. the Ecole Libre, St. Joseph de Tivoli, Bordeaux, 1894-'5, had two sections of every class), or, what is equivalent, of classes of the same grade⁽⁴⁾ (Cf. catalogues of the colleges throughout the Maryland-New York Province). Between these classes of the same standing, these concertations may be held with little of the trouble described above, and much of the fruit expected by the Society.

⁽⁴⁾ Opinions vary as to the proper number of students for a class. The old German arrangement, after an Ordination of Fr. Roseffius, Apr. 2, 1604 (Pachtler, 2. 512), was that the class should be divided when it exceeded eighty. La Flèche had the following numbers in 1626-'7; Rhetoric, 160; Poetry, 150; Suprema, 230; Media, 150; Inf. Sup. Ordo, 160; Inf. Inf. Ordo, 150; while as to its faculty about the same time Rochemonteix (1. 125) says, "Il y a ordinairement sept professeurs de lettres; quatre de grammaire, un de seconde, deux de rhétorique, l'un pour le grec et la poésie et l'autre pour le latin." At the present day many English Jesuits believe that thirty should be the average, though in the doubled classes of Stonyhurst (Cf. Tablet, Aug. 10, 1895, p. 238) it is lower. Fr. Williams in the Schools Inquiry Commission, declared that he would not like to admit more than thirty-five into one class. Americans put the number higher; forty would be their mark. This too, we are told, is what the Belgians prefer. Fr. Archambault, in one of his lectures delivered in New York some seven years ago, said that in his opinion it should be near fifty, at least in the lower classes. Finally several Professors, who have had much experience in teaching large bodies (48 and 50) in lower grades, asserted that it was far pleasanter to train large classes than small ones, and nearly as easy, the decurions, whom they made steady use of, taking a great share of the hard work in the former circumstances off their shoulders.

The clause "utroque moderante præceptore" does not by any means exclude the understanding that the Prefect is to be the presiding judge, since it is evident that disputes may arise between the various Professors engaged as to the admissibility of certain questions, and the proper solution of occasional difficulties. In the earlier times (Pachtler, 2. 173), the Professors themselves were expected to take part in the affair, and often actually did so, one attacking, the other defending, just as our Professors of to-day do during our public disputations in philosophy and theology (Institute, passim); but this is a somewhat perilous proceeding, especially if they happen to be of a naturally warm and hasty disposition. In fact, experience would seem to bear out the proposition, that in general it is preferable for the Professors of the contestants to agree previously with the Prefect as to the general run of the questions to be permitted, and then, when the contest is actually going on, to leave everything to his judgment, and be conspicuous only for their interested attention and silence. Most assuredly the Prefect will act with an impartiality that it would be rather difficult for the Professors concerned to show.

How frequently are these contests to be held? Under the Trial Ratio there were to be two every month by each class, nor should they be less, it declares, according to the Constitutions. However, various circumstances, similar to those mentioned above, have brought about a universal modification in this point. The same document proposed that they should last generally about half an hour; but this time the Rule has lengthened to an hour. Only chosen boys should take part; as the Rule puts it, "Bini ternive aut plures disputabunt ex optimis utriusque classis discipulis," and these should have been carefully drilled for the contest. The boys chosen from the lower class should go to the room of the higher class, not vice versa. "Illud enim honorificum, hoc turpe videri potest" (Pachtler, 2. 173). As to the remaining boys of the class, the Ratio understands that what is expressed explicitly in earlier documents is carried out; they remain in their own class-room, occupied with some writing (exercitatio or competitio) under the surveillance of a decurion.

The subject matter is to be common and known to both classes. Pachtler (2. 173) gives several specimens of the questions that may be asked for different classes: "Cedo mihi Modum ceu Tempus, Præteritum seu Supinum illius verbi, sive Latini sive Græci. Inflecte nomen illud. Da etymologiam.—Estne hæc oratio bene Latina? Converte Latine seu Græce sententiam istam. Expone illam regulam Gram-

maticæ, locumve illum Virgiliti seu M. Tullii. Quænam est hujus vocabuli germana vis et quotuplex? Unam aliquam sententiam tribus aut pluribus Latinis phrasibus enuntia.— Videtur tibi mendosus ille locus Horatii? Et si mendosus, quomodo corrigeres? Explica figuram ceu tropum illum. Qua in re Homerum Virgilio, Pindarum Horatio posthaberes ex Scaligeri Critico et Hypercritico? Interpretare illud Hieroglyphicum, Emblema, Ænigma ex Athenæo, ex Gellio, ex Pausania, ex Ausonio. Cujus historiæ fundamentum habent illæ fabulæ ex Palæphato, ex Eusebio, ex Lilio? Quot sunt genera dicendi? Quid Exordium, quid Insinuatio? Quibus rebus hic vel ille affectus commovetur? Quæ sunt præcepta scribendi epigrammatis, elegiæ, aliisque Poematis? Jurene exacti Reges ab Urbe? Præstantiorne Dux Annibal au Scipio?"

Such is the first series of difficulties propounded in the "Adjumenta Studiorum" of the Ratio of 1586. The second series is more severe: "Exponemus obscuriores aliquot locos, illum Ciceronis, illum Virgiliti, illum Ovidii, vel: Non placet interpretatio illa Servii, Pediani, Acronis, vel: Hanc esse mentem Virgiliti in illo versu defendemus, vel: Ostendemus in hac tota oratione M. Tulli nihil esse nisi ex artis præscripto, vel: Recte Virgilius non ab excidio Troiæ sed ab Æneæ navigatione exorsus est, vel: quæcumque propria sunt Epopœiæ seu Tragœdiæ, egregie Virgilius in Æneide, in Troade Seneca servarunt," etc.

It is perfectly plain to men who have been engaged in teaching, that some of these specimen difficulties are beyond the ability of boys of even more than ordinary talent. This fact was recognized by our fathers; and with their usual practical common sense, they guarded against all failure by closing this "adjumentum" with the following observation: "Neque vero dedeceret ex iis quæ interrogantur ex tempore si qua longioris studii indiguerit ad respondendum, duos de iis secreto convenire Præceptores, ut qui responsuri sunt, accedant parati."

At La Flèche a peculiar application of this Rule was annually held in July, and was attended by crowds. The Court of Honor was decorated with compositions of the pupils, done for the occasion and arranged according to classes. The contest began by the correction of work exhibited: the Humanists had to defend their productions against the Grammarians and Rhetoricians; and the Grammarians, theirs against the classes above and below them; and so on. Guests also joined in the fray, and the scene became very animated.

Cf. Pachtler, 2. 173,—Rochemonteix, la Flèche, 4. 157.

SOME OF OUR COUNTRY MISSIONS IN JAMAICA.

A Letter from Fr. Beauclerk to Rev. Fr. Provincial.

MAY RIVER, JAMAICA,
Dec. 12, 1895.

DEAR REV. FATHER PROVINCIAL,
P. C.

A month to spend teaching the school at this mountain-mission of May River, "far from the madding crowd," affords me at last an opportunity of complying, as far as my poor wits will allow, with your Reverence's request to give some account of the four missions under my care.

I.—And first, how comes it that I am engaged for a month teaching at May River?

You are, I trust, inuring yourself to the saddle, in preparation for a Provincial tour of our country missions. You will then be able to judge for yourself of the eccentricity of position of this particular one, founded upon the principle, that, given a piece of land and a church built, a congregation will arise. This principle is perfectly correct, almost anywhere in Jamaica, except, so far, in Spanish Town, where zealous Fr. Mulry, backed by two Franciscan sisters with the best conducted and largest girl-school in the place, can make but little head against the influence of an Episcopal cathedral, fine music, and rich people. A congregation did arise here in May River too, but—alas for the shortness of human foresight!—the neighboring heights were allowed to fall into the hands of our wide awake English adversary, who built two schools in connection with his churches,—one at Annotto Bay ten miles off, and one at Enfield five miles off. Could the possibility of this manœuvre have been foreseen it should have been forestalled, as such a flank movement would involve not only a constant struggle on our part to keep the May River school alive, but its probable death,—to wit, the withdrawing of the Government grant for want of numbers. This alas! has just happened, and I am here to resuscitate the school, prior to a re-application for grant-in-aid.

The said piece of land lies in a *cul-de-sac* of small moun-

tains, the opening of which faces the sea near Annotto Bay on the north-coast. On one side of this *sac* are just two inaccessible hovels; on the round end, and on the west side, are hundreds of families, with our two Protestant schools so planted as to sweep in any child whose Catholic mother might think it inconvenient to send her tender *pickaninnies* down the hill-side to her own Catholic school. And they do think it inconvenient, and even should you talk yourself blue in the face about the necessity of a Catholic school for Catholic children, you can make no lasting impresson on minds hopelessly bemuddled by the Protestant fog which surrounds them on every side. They have no logic in their heads, the poor, ignorant things, and reasoning with them seems so much powder wasted. We all receive plenty of converts into the Church, and our percentage is a fair one to look at, but I can safely say that for my part I have never yet succeeded in talking a negro over into being a Catholic. The Holy Spirit does his work nevertheless, but in another way. Plant your church conveniently and the neighbors, who before were staunch Baptists, Wesleyans, and that ilk, now begin to "like your Society,"—that is your church. Let them, on the contrary,—ninety per cent of them at least,—change their abode and get out of reach of a Catholic church, and they will in the most natural way in the world transfer their religious affection to the nearest or most attractive conventicle.

We have upwards of 500 of the above kind of Catholics at this mission of May River. Fully one hundred of these are adults who have not yet made their first Communion,—one result of Protestant schools. I come here for the first Sunday of each month breaking the forty mile ride from Kingston by sleeping at our new church of St. Joseph, near Tom's River, seventeen and a half miles from town.

At all these missions the duty of "Reader" is entrusted to one of the congregation on the "off" Sundays, but of course *the* Sunday is the great day of social reunion. After a wearisome journey on the Saturday, you have the consolation of knowing, that if the Sunday is wet you will have no congregation. Right up to 10 A. M., and even past that hour, there are confessions, numbering fifty to eighty according to time and place. Then prayers before Mass, Mass itself, and prayers of thanksgiving after Communion, to prevent communicants flocking out as soon as Mass is over. After Mass a catechetical instruction to old and young. Instruction, as your Reverence knows, is what our poor people need so badly, and if in Kingston, still more so in the country, where their souls are fed but once a month.

After the instruction there is an intermission of over an hour, during which time baptism is administered—the babies numbering from one to fifteen — and the children of Mary recite their Little Office of the Immaculate Conception. The bell, where there is one, is then rung, and all assemble once more in the church for the devotion of the Way of the Cross, the Rosary, or the Apostleship of Prayer, followed by a sermon, Benediction, and singing lessons. To the credit of these poor people be it said, that very few leave for home before the end of this second service. Then comes a besieging of the sacristy for “a word wid you, fader, please,” upon a hundred and one topics—domestic, ethical, and controversial. As this too is your only chance of ever interviewing a recalcitrant first communicant, in order to put some instruction into him, it is often four o'clock in the afternoon before the last straggler has left the premises, and your Sunday work is over.

Monday follows with its sick calls and district visiting up mountain bridle-paths. On Tuesday, school and catechism. Wednesday, very early Mass as you must be in the saddle by six o'clock; meditation is to be made some how between that and home! I trust the Lord will take as well meant the meditations I have had to make on horseback, with a return “good morning” at almost every step, as affections of the will! On Saturday off again at six o'clock in the morning to some other mission before the sun is too fierce or the midday rain begins. There is about the same work at each station, much variety of faces and places, and beautiful scenery everywhere, intermingled, as must needs be in this valley of tears, with many little hardships as regards food and lodging, rats, bats, ants, and ticks, or worst of all an occasional forced turn-back to town after a long ride, owing to a landslip blocking the way, or because the rivers are “down,” which, in England at least, means “up.”

2.—Avocat, pronounced with accent on first syllable, which must or should originally have been intended for Avoca, since close by is the meeting of the Shintamee and Buff-Bay Rivers. It is reached by the missionary in two ways: from Kingston direct, a distance of twenty miles,—a nasty, wearisome, up and down hill ride for twelve miles of the way; or by the short cut across the mountains from May River. This way is only eight miles—four miles up and four miles down—along a bridle-path which is precipitous all the way, and seldom kept in decent order. Pathways of this kind are safe enough for those who made them, and who alone, for the most part, use them, namely, the native foot-passengers; and even for a pannier-laden donkey,

but to a man on horseback they are apt to prove treacherous. One of them gave way once under poor Father Meyer,—God rest his soul!—who worked and died in harness among these very hills. As his horse felt the support going beneath him, his whole frame shivered, Father Meyer lurched off the saddle to the safe side, and the poor beast rolled down the steep bank and was instantly killed.

Avocat is the smallest of my four missions, numbering some 350 souls, with an average of sixty Communion monthly: not a bad figure indeed, but here, as elsewhere in the country, the high average of monthly Communion arises, not, I am forced to own, from perfect faith and devotion, but from a good custom long established, and which has become almost law to those who are living in a fit state, by which they consider it quite a fault to miss their monthly Communion. Thus, in the country districts, the pious sex does not predominate at the altar-rail in so marked a way as in Kingston, where freemasonry, human respect, and crime have wrought untold mischief among our Catholic men.

3.—My journey for the third Sunday of the month is to St. Mary's Church, Above Rocks; a distance of twenty miles from town, half by buggy and half by saddle. Above Rocks proves sometimes hard to locate to one not a native. On one occasion, one of the fathers sent to this mission and trusting too implicitly in Providence to guide him safely to his destination, gave his pious soul up to contemplations which soared high above rocks and all other mundane things, until a tropical sun on his back began to remind him that by this time Above Rocks should certainly be in sight. Accordingly he climbed down once more to the lower level of poor human nature, and began to ask his way. He forgot, or was ignorant as yet of the fact, that "Quashie," the native Jamaican, will never on any account acknowledge his ignorance, and that an affirmative question will from him, always evoke its expected, "yes sah!" although said native be absolutely ignorant as to the meaning of your words. Hence he began to receive such contradictory directions, that when upon his next inquiry he was met by a counterquery of "Above Rocks, Parson?" he is said to have retorted rather vehemently: "Yes, Above Rocks! what is Above Rocks, anyway? is it a church, or a town, or a lake?" "No, Parson," was the soothing reply, "Above Rocks am mountain, but dar is French church on other side dat hill; take you two hour ride; me show you bit 'o way;" The father had already been in the saddle from 8 o'clock till noon. It is well to remark that in Jamaica the Catholic church is generally called the French church.

Above Rocks is our largest out-mission, numbering some 700 souls, and the only one where I have somebody who can "sit in a front bench!" The church, a fairly large one for the country, must here, as in most of our missions, serve also as the schoolroom. The country about, exemplifies in the most perfect manner, Columbus's famous summary of the physical geography of Jamaica—a crumpled up piece of stiff paper. There is not a level spot anywhere, nothing but little ups and downs, with here and there blade-like connecting ridges; not pleasantly undulating hills either, but sharp ascents and descents, tedious and trying to man and beast, with streams innumerable to cross, which half an hour's rain will swell to rivers four feet deep. Wonderful vegetation of course everywhere, one perennial parterre of cocoanut palm, coffee trees, bananas, and a hundred other kinds besides, and the prettiest little spots levelled down by the peasants for their cottages to stand upon.

4.—On the eve of the fourth Sunday I take buggy, for seventeen and a half miles along the Junction Road, *joining* Kingston on the south coast with Annotto Bay on the north, another thirteen and a half miles further on. Here is our newest church, called St. Joseph's near Tom's River, the erection of which, however, was practically only a remove of the church on Kingweston Hill three miles up. The main school will still remain on the hill, prayers, etc., be read on the "off" Sundays, and the Holy Sacrifice offered there once a month, on the Monday following "Tom's River."

For district-visiting this mission of over 600 is the most troublesome of all to compass. East and west of the old Hill church, our people stretch out for four and five miles; the face of the hill descending to the Junction Road is studded with Catholic dwellings. They are to be found for six miles along that road going north, but not much on the south side until one gets back to the Cuban tobacco valley of Temple-Hall and Golden-Spring.

The new church—of wood—standing by the very roadside, is so pretty and cheap, at £275, that the contractor and builder, a Catholic, whose name, Stankevich, reveals his nationality, is in great demand for contract work ever since. The church is already proving a Sunday attraction to Kingston Catholics by reason of its proximity to Castleton Botanical Gardens, a mile and a half beyond. It is sincerely hoped that the services here will succeed in reclaiming the Cubans settled in the valley and fast losing their faith.

Your Reverences servant in Christ,
HENRY BEAUCLERK, S. J.

ST. CLAVER'S ORPHANAGE
AND THE LEPER ASYLUM, JAMAICA.

A Letter from Father Mulry to Rev. Father Provincial.

SPANISH TOWN, Nov. 17, 1895.

St. Claver's Orphanage for boys was started on the 30th of last month. It is situated a mile and a quarter outside of Spanish Town, and two sisters from Alpha Cottage, Sisters Claver and Camillus are in charge. There are seventy acres of land attached to the place, fifty of which are good arable or pasture land, and twenty rocky with red soil between, which is said to be the proper kind for yams and cocoa. There are three small dwellings on the place, one of which has since the sisters' advent been transformed, by the help of soap and extra hard labor, into a miniature copy of Alpha Cottage. The scheme of the bishop is to instruct in farming and planting, the waifs who come to us, and at the same time teach them their religion and the essentials of education. For a while past, it has been very difficult indeed to obtain from the magistrates in Kingston the committal of destitute children to Alpha Cottage, and many deserving cases have had to be abandoned as not falling under the letter of the law. St. Claver's Orphanage being independent of government aid, and dependent only on Catholic charity, will enable us to rescue many more of the boys from vice and destitution.

On Saturday morning Nov. the 18th, I took the train for Grange Lane, which is slightly nearer St. Claver's Orphanage than is Spanish Town. Emmanuel Leon, who was waiting for me, told me on the way all about the inroad of the duck-ants, on the storeroom of the orphanage. In the adjoining room these voracious ants had built a nest, a huge, black wood-pulp affair, somewhat resembling a monstrous wasps' nest. They had been undisturbed for years, as the late proprietors had no surplus energy to spare for their extermination. Now, however, a barrel of fish and a barrel of sugar—both the gift of a Protestant gentleman of Kingston—have had to be emptied out in order to oust the marauders, and even Sisters of Mercy have had to declare war upon them. The method of poisoning these ants is one

adapted to their cannibal instincts. Two or three of their number are caught and killed; and on these is placed a small quantity of poison. Thus prepared, the dead duck-ants are put near the nest; when, out rush their loving brethren and proceed to feast on the dangerous remains. The result is the speedy death and *burial* of the remainder; for as fast as the dead fall over, the survivors consider it a sacred duty to eat and thus entomb them.

As I entered the property of the orphanage, there was a rush and a skurry on the part of three out of the five orphans. George William Henry Augustus Crawford headed the flying column, followed by Robert Cecil Atkinson and Master Thomas Griffiths. Each wished to be the first to welcome the "Fader." The black baby orphan of the institution is called Peter Claver. The change that has been brought about on the place within the short time the sisters have been here is something wonderful. Forty chains of the rough tropical "bush" have been cleared away in the past week by the men employed, and the nuns and children are gathering together the brush to burn it. Huge century plants which furnish the May poles for the festivities of the neighboring blacks, have had to be sacrificed; but enough remains to make the "Pen" the envy of any gardener in higher latitudes. A huge white straw hat, clapped on top of the religious habit of a sister of Mercy, gives her the appearance of a member of some newly-approved religious order; and if, with this as a central figure, we imagine three or four little black fellows, picking up and wheeling away the vegetable rubbish for burning, and all this under the fervid rays of a Jamaica sun, we have a picture of what the Catholic faith has to show every day at St. Claver's Orphanage, in proof of the zeal and self-sacrifice which it excites in the hearts of its faithful children, in behalf of the poor and neglected blacks. Sister Claver begins her school to-day and will teach the "pickaninnies" two hours a day. There's no doubt that more children will be had shortly. Another is to come this week and the supply of neglected children is likely to exhaust even our means of receiving them.

Last Thursday morning, on calling at the Lepers' Home, Spanish Town, I found one of the Catholic inmates, Isaac Williams by name, in a dying state. As I had had no warning of the fact, my call was a most providential one for him. Those afflicted with leprosy are very apt to contract lung diseases also, and this poor man, though completely disfigured with the ravages of the more repulsive sickness, was really dying of consumption. He had been unable to lie

down for two or three days, and sleep meanwhile had been an impossibility for him. I don't think I'll forget for many a day to come, the loathsome picture this death bed scene presented. It was in the hospital of the leper-house. Another leper supported the dying man and a number of his fellow sufferers were standing around. He himself had his nose nearly eaten away by the disease, his mouth distorted, his cheeks bloated with corruption; and from his tongue there ran out over his chin a stream of noxious saliva. Both hands had lost most of their fingers. Within however there was a Christ-bought soul, and as I applied the holy oil in extreme unction, I had the consolation of noticing that he was perfectly conscious of what was going on, and, notwithstanding his extreme pain, united in spirit with the Church's ceremonies. I had asked him previously if he was sorry for the sins of his past life and an affirmative motion of the head showed that he understood me. Dr. Donovan, the superintendent, a good Catholic, stood by all the while, and he and the Protestant lepers who were about joined in the prayers which I said in English afterwards. The dying man seemed to follow us, as we recited for him there, Catholic and heretic alike, the beautiful litany of the Sacred Heart. At the close, the doctor insisted on my washing my hands; and soap and water had been prepared for me by his orders. However, as he himself told me, the danger of contracting the disease in such circumstances, is very remote indeed. I have a special oil-stock and stylus for anointing cases of leprosy, but I confess that whenever they are needed, I haven't them at hand. The method I usually employ, is to take a piece of cotton, dip it once in my regular oil-stock, and burn it after using.

The death of Williams leaves me now with only six lepers to care for, one of whom is as yet under instruction for the faith. The rest of the inmates are either Protestant or heathen. A new church has been built on the grounds from money left at death by an Englishwoman, and as it is only for Protestants, I must look alive to keep my own from going over to them. Sister Claver, at the orphanage, has already expressed a wish to visit also at the Lepers' Home, and I am glad of her assistance.

Just after my Mass and thanksgiving, one day not long ago, a boy rushed up to me with the message that a man was dying in Chancery Lane and that a priest was needed forthwith. A few moments' journey brought me to the bedside of the sick person, a man about fifty years old, not yet a Catholic, but now, in his agony, showing signs of his wish

to become one. As the case was really a most urgent one, matters had to be expedited and the poor fellow was baptized conditionally, had his confession heard, as well as was possible under the circumstances, was joined in marriage to the partner of his guilt, and received extreme unction—four sacraments out of the seven—all within half an hour. To legalize the marriage I had them to rush to the house for my government marriage-book and return to obtain the signatures, or crosses, of the parties and the witnesses. Before leaving the house, I said prayers for the dying, ending with two or three of the penitential psalms. On calling again in the morning, I found that the man had died about twenty-five minutes after I left the house. Experiences of this kind are very common in the life of the Jamaica missionary.

Another day I was called to Swallowfield to bury a Catholic woman, who had died suddenly the day before. After examining thoroughly the case, I decided that I could not give her Catholic burial on account of public scandal. Hereupon the black man, who called himself her husband, became very angry and insulting. I told him he was a disgrace to the name of Catholic. He retorted most violently: "You a disgrace. I Catolik, my children Catolik, all ole Catolik. But I sorry I Catolik. You no read prayer? I read prayer. Wha de Bible? Gib me de Bible." I then left the hovel. Some of the Catholic women followed me begging me to read the service over the corpse. "Doan, dear Fader, doan mine him, we Catolik all de same. But do say jes' one prayer." Of course I had to refuse. I went into retreat that evening at Nuns' Pen, not far from the scene of the funeral. Two days after, the following letter from the man who had been so violent, was given to me, to disturb the recollection of the exercises:—

Dear father, I your most humble servant just taken my pen in hand to write these few Destressing Lines to you hoping that they will Be accepted By you and my other fathers. consisting my Ill Behaviour to dear father I am ignorant of it I am sorry to say I was Partly out of my mind. Dear father in the name of god I am sorry from the Bottom of my heart for what I have done. and dear father I Beg pardon and as you are in retreat I humbly ask you to pray to the Lord for me. do father forgive me this my wrong. dear I will come to mass and confess my sins to you and I hope that I may not Be rejected. dear father I am realy ashame to appare Before you

Please god I hope to Be at church next Sunday

dear please to make intersecion for me

Yours Most obediently

The writer of the letter was as good as his word. On the following Sunday he came to Mass and the day after sent his children to the school; and on Sunday, the 10th inst, he made the first confession of his life. He is now preparing for first Communion on the coming feast of St. Francis Xavier. Thus does God bring good out of evil.

THE REVOLUTION IN ECUADOR.

Two Letters from Father Malzieu to the Editor.

COLEGIO DE SAN GABRIEL,
QUITO, October 11, 1895.

REV. AND DEAR FATHER,

P. C.

Many a time since leaving Woodstock, our friends there may have said of us, "Well, out of sight, out of mind." This accusation is not groundless, as in spite of numerous promises, I have written to Woodstock very seldom. Still, am I truly a culprit in this apparent negligence? I really think that if any one of my American friends could have an insight into the college life I have had to enjoy, or rather to endure, during the past year, he would undoubtedly excuse and even justify altogether my prolonged silence. In fact, in the past ten months we have seen here—what, alas! is only too frequent in Ecuador—all the frightful results of civil war. In order not to begin *ab ovo*; by dint of work and constancy, we had succeeded in putting our college on a good footing and things were going on nicely. Our brass band, the revival of which had been a real success, was proving to be a great attraction for our boys; for Spanish lads are extremely clever and quick in any instrumental music. Suddenly at the beginning of December, 1894, the first sparks of revolution appeared, and you may imagine what has been since then the restlessness and disquiet and dislike for study of our boys. The pretext of the revolution was that the flag of Ecuador had been hoisted over a Chilian vessel, lately sold to Japan. Nobody was sure of such an assertion and even to-day it remains *sub judice*; still, this pretended crime was enough to kindle the fire against the President, Mr. Cordero, who was indeed too much of a lamb to master the situation. The war began by a daily deluge of calumnious articles in the newspapers.

against all the authorities; later, extreme conservatives and radicals joined to bribe with money and whiskey one of the battalions stationed at Quito, and hence on the eve of Holy Thursday we had a bloody battle in the streets of the capital. During six hours we heard the guns firing and the cries of the soldiers, just a few steps from us, and you may easily imagine the dread fear of our little boarders. Next morning they carried off the dead and wounded to the hospital, and the solemn general Communion, which usually takes place in our church on Holy Thursday, was spoiled by this bloody combat. Still President Cordero's government was victorious, but Cordero was afraid. He resigned the Presidency and apparently things grew somewhat better.

The month of May was celebrated in our church with unusual splendor by daily sermons and grand ceremonies in honor of the Blessed Virgin, from whose intercession we expected help in our trying circumstances. The audience numbered daily more than 1200, attracted especially by the "Ejemplo" which was delivered every night by a little college boy. A pulpit was erected for this purpose opposite the preacher's pulpit, and, when the sermon was over, our little lad, well trained beforehand, delivered his "Ejemplo" on devotion to the Blessed Virgin, with its due moral application. Never was the attention greater than at these times, and the practical conclusions heard from those childish lips were always well received and produced marvellous fruit. Unfortunately, the month of May did not better our condition. So excited were the heads at Guayquil, that they obliged the Governor to resign and retire into exile, while General Alfaro was summoned at once from abroad and proclaimed "Jefe Supremo de la República." Since the time of Garcia Moreno, Alfaro had been a conspirator against the legitimate power, and looked upon as the *Radical Head* against the conservative party. He was then in Central America, planning great deeds for the future. Being called by his partisans, he came at once and was received triumphantly at Guayquil. From that day Ecuador was blockaded, there was no communication from abroad and civil war within. Gen. Alfaro did not win a single victory, and still, step by step, he approached Quito and was proclaimed President by the Radicals of the capital, on September 4, 1895. At his approach the legitimate government disappeared like water, only one minister, the Secretary of State, retired to the North to make a last trial of resistance. The hope of any success from this is too light to let us fall into any delusion,—we have to face Radicalism and experience its bitter enmity.

First of all, the troops occupied the convents as barracks. We had ourselves several hundred men in the college for nearly two months, and they made indeed very unpleasant boarders. Next every officer of the former government without exception was at once deprived of his position, even the judges of the tribunal, and the supreme courts. New courts were formed, to which, of course, radicals only were appointed. Several newspapers were founded to exalt the radical principles, or, as they say here, "to foster the new ideas." Hardly anything religious was spared, and we Jesuits got a good share of these calumnies and outrages. *One* Catholic paper was started to repel the unceasing attacks on religion, but the second number was hardly out, when the two chief editors were put into prison, and the types and cases that had served to print the paper destroyed and burnt on the public square. Such is here the so called liberty of the press! On this occasion, the archbishop's palace was broken into and thrown open to drunken soldiers and a rabid mob. They destroyed or burned all that was in their way, and the archbishop himself was in imminent danger of death. A few days later, our house was on the point of witnessing a like scene of horror. So many calumnies were spread against us that an attack against the Jesuits was resolved upon and indeed we had a narrow escape. The governor and the police were warned in time, so the assault had to be adjourned. When it may take place we know not.

From this bit of news, you may fancy what our situation is at present in Ecuador. The Radicals are doing all in their power to procure lay professors, and so send away all the Jesuits and nuns brought into Ecuador for the education of youth by Garcia Moreno. This great man is called by them "the great tyrant, the enemy of civilization, the lover of dark ages, etc." Their plans cannot all be put into practice at once, not even during the present year; but there is no doubt they will aim at our expulsion and try their best, little by little to do without us. At present they can find none to take our place, this alone keeps them from proceeding against us.

The opening of the National College of St. Gabriel has been delayed up to the present for these very reasons, but we hope to overcome the difficulties for the year '95-'96. As to the future, God alone—in whose hands our destiny lies and in whom alone we trust—knows what it will bring forth. This year I still remain first prefect of boarders and day scholars and professor of special metaphysics to eighty or ninety fine Quitonian boys. A few days ago Father Buentia passed through the capital en route to Riobamba, he

is to teach there physics and mathematics. Father Guerro remains in Pifo as professor of mathematics and prepares the scripture class for next year; Father Villota is minister of the scholastics and teaches metaphysics to our philosophers; finally Father Villagomez is prefect of studies of the juniors and professor of rhetoric.

December 14, 1895.

Our Ecuadorian Mission is passing actually through very trying days, owing to the political revolution of last year and to the triumph of the Radical party. The misery is great, minds are unsettled, and the people everywhere discontented. Of course the Radicals recognize us as their most dreaded enemy. The Napo Mission is almost in complete ruin; only a few fathers have been left there to keep alive the faith until we shall at some future time be able to labor there. All the rest, with the Vicar Apostolic and the Sisters of the Good Shepherd, have come to Quito in search of a refuge from the persecution they have had to endure from several white traders. But I hope to give you further information about this in another letter.

Let me tell you now of our college here. When my last letter was mailed to you we were almost in despair about opening the college. In fact not a word from General Alfaro had come to us, and we knew how many efforts were being made to remove the Jesuits from the teaching of youth. On Oct. 14, all on a sudden, we received an order in which the "Jefe Supremo de la República" (such is the title given to General Alfaro) confirmed all our contracts with the former Governments, and wished us to open the classes as soon as possible. Moreover, the day after, accompanied by three colonels in full uniform, the general came to pay us a visit. He seemed very desirous to see personally everything in the house and in the college, and showed himself most attentive, courteous and respectful. The next day we heard he said at table to several of his intimate friends, that "he had not found in Quito more learned, amiable and gentleman like people than the Jesuits." Please pardon the personal reference, as I was there to show him the house and discover by my own experience what kind of man he was. Well, I don't think he is really a bad man if left to himself. We all think that in this testimony of kindness towards us, he is acting according to the advice of one of his most intimate friends and the best lawyer in the city, "Beware of sending away the Jesuits," he counselled the President, "as for the time being you have no body to take their place in the formation of youth." What our fate will be later on, no one can tell.

This visit was at any rate a great help for us. Within a week everything was arranged for the opening of the college, and classes began on October 21. People brought their children to us with the same confidence as before,—the liberals just as well as the conservatives, as it is well known that we do not mingle in politics. The number of our pupils is about 300, and the small decrease, comparatively to the former years, is due to the foreigners, who did not leave their own little towns to come to the capital, as before, because the public roads were full of robbers and soldiers. Our boarders are rather few, from 40 to 45, partly owing to the misery so general at present in this country, partly also to the fact that many conservative families keep still far from the capital and remain on their "haciendas," fearing to be thrown into prison if they appear in public. On St. Stanislaus' day we had a grand solemn high Mass with *Veni Creator* and public profession of faith in our beautiful church, to tell anybody, who might like to assist or to hear of it, that the Jesuit classes were opened and started just as before. This is something our radical enemies cannot swallow. "How is it," they say, "that having changed all the judges in the courts and tribunals, having suppressed the study of religion and canon law in the university, having filled all the chairs with radical professors who teach radical doctrines, the National College is alone just as Catholic as before, with the Jesuits at its head, teaching our boys to be pious and hear Mass daily like women?" Day after day the newspapers bring out horrible articles against us, full of malice and calumny. But, *we* don't mind. We go on in our work A. M. D. G.; all the honest people respect and like us the more for it. Twice some radical youths tried to excite the people to attack us by night and burn the college and its inmates, but the commander of the artillery, our neighbor, as you know, warned them to be careful, for he was determined to sweep them away with canon balls, if they tried anything of the kind. In fact two or three times the canon was drawn to the street corner, ready for the attack. As we were so well protected we slept altogether undisturbed. It will be hard for you Americans, who are such a quiet, rational and judicious people, to believe in such excitement and rashness on the part of the Quitonians. But believe me, this is true and here is a little proof of it. Some fifteen days ago, just as our scholastics of Pifo were going to bed, a great noise was heard outside the college, the door bell was violently rung, and a company of armed soldiers tramped into the corridors in all directions. They were coming, they told us, in search of guns and war muni-

tions that we were said to keep in great quantity. Father Rector ordered the community bell to be rung and all Ours to be assembled. Well, the very sight of so many young scholastics was enough to frighten these savage soldiers. On seeing them they said at once that it was enough, perhaps they would come next day to prosecute their research. Then exclaiming "good night fathers," they left and never came back. Did you ever hear of such a ridiculous adventure? Well, remember that we are in Ecuador, and consequently when we tell such things, we don't fib but tell the truth. Come and see.

As we are speaking of the house of studies at Pifo, we must not leave it without saying a word about its inmates. The novitiate is in a pitiful condition for lack of subjects, and you may imagine that there is little hope of prosperity for the time being. The juniors are also very few and these few study literature under the direction of Father Villagomez, who is their professor, prefect and *factotum*. The attention of the professors is concentrated upon twenty philosophers and twenty-three theologians. In very few scholasticates are the studies directed with more constancy and solidity; hence, if owing to the trying circumstances of the county, we do not increase in number, we do form our people according to the traditional methods of our Society in spirit and learning. The good done by our scholastics in the villages around by sermons, sodalities and catechisms is wonderful. In this way we get full hold of the children and grown people, and there is hardly anybody who does not go to confession on the principal feasts of the Church and with the best good will and earnestness. Father Villota as minister is trying his best to put Pifo upon the same footing as Woodstock, Father Guerrero has changed places with Father Buendia and instead of going to Riobamba, is teaching mathematics to the philosophers and preparing a scripture course for next year. Unfortunately his health has broken down and he has had to give up the class and join the missionary band for a few weeks, in order to get some rest; but just now I hear that he is back home and much better.

You see therefore that in spite of so many trials, things are going on pretty smoothly. On the feast of the Immaculate Conception we had a grand general Communion in the church and in the college. Never before have the children of Mary been so numerous and fervent in approaching the sacraments. The sodalities of the Blessed Virgin have been started again both among our boarders and day scholars, and we hope Mary Immaculate will keep these young

souls from the many dangers that surround them everywhere at the present day. So much for Ecuador, now a few words about our mission in Peru.

In the new Society our fathers were not brought into the Republic of Peru before 1871. Bishop Valle, who had been present at the Vatican Council, got a few Jesuits from Very Rev. Fr. Beckx and entrusted to them the direction of his Seminary of Huanuco. Very soon they were noticed for their zeal and science, and in 1879, our old and famous College of St. Paul, at Lima, the capital, was given back to the Society. The Presidents Prado and Iglesias favored us very much, and even helped us with material resources. So, in spite of the lamentable war with Chile, the college increased rapidly and completed all the academic courses. This was then the only college in Lima entrusted to a religious congregation. But in 1886 the radical party having triumphed, the freemasons' influence against us was so great that we had to close the college. Most of Ours fled into Bolivia and into Ecuador, only a few could be kept secretly for the work of the ministry. However, according to the words of St. Ignatius, "*Tempestas absque nostra culpa in nos sæviens est quædam futuri et secuturi brevi proventus significatio.*" This was verified in Lima, for soon after our expulsion we were asked for again and with so much insistency that the college was reopened in 1888. To-day we have there over 200 boys of the best and noblest families of Lima most of them half-boarders. As these lads are generally bright and at the same time docile, they profit much from their training in our college. Up to our coming to Lima the education of young men was very little taken care of, and hence, while the girls and young women are generally good and pious, the young men on the contrary grew up without religion, became immoral and too often became members of the secret societies. May God help our work in this city of over 150,000 inhabitants!

At La Paz, in Bolivia, is situated the fourth college of our Ecuador Mission, for, although Sucre is the official capital, La Paz is the most important town. It has from 80,000 to 90,000 inhabitants. The trip from Lima to La Paz, some 320 leagues, is delightful for its variety. There is first a sea voyage from Callao to Mollendo, then a railway trip from Mollendo to Puno, then by steamboat over the lake Titicaca, about eighteen hours, and finally a carriage drive to La Paz. The lake offers the most varied panorama: at a distance you see the mountain Sorata, 23,997 feet high; nearer, numerous little islands and promontories. Our fathers were called to La Paz by Bishop Clarijo in 1881 and

opened a college there in October of the same year. In 1888 they began building a beautiful gothic church; it is finished having cost some \$70,000. People to whose generosity this magnificent building is due wonder at its beauty and cheapness; but the cause of this secret must be looked for in the skilfulness of the architect, a lay brother of our Society. Until the present year this college was only a day school, with 140 boys, but a boarding school is a necessity for the country, as this kind of institution, except the seminaries, is altogether unknown in Bolivia. The government has, therefore, given 30,000 dollars to construct a new wing, and when the next term begins in March, we shall have at La Paz both boarders and day scholars. The actual President, Baptista, shows himself a great admirer of our Society and we can expect the same protection from his probable successor, Mr. Alonso Fernandez. It may be that some day I shall be able to give you further particulars about the work of Ours of the old and the new Society in High Peru or Bolivia.

My best regards to Rev. Father Rector and to all my dear old professors and friends. I remain as ever,

Your affectionate brother and servant in Christ.

P. N. MALZIEU, S. J.

FATHER ROBERT FULTON.

A SKETCH.

Robert Fulton was born in Alexandria, Virginia, June 28, 1826. His father was a sturdy Presbyterian, his mother a devout Catholic. Robert was the scion of a race that has played an important part in the nation's history, being related to ex-president Harrison and the late Governor Wise of Virginia. His grandfather on the mother's side was an O'Brien, at one time a prominent diplomatist in the service of the United States. Young Robert was left fatherless in his seventh year; yet even at that early age, he evinced a force of character worthy of note. The following incident told by his mother is an illustration in point. When he was a little tot he constantly went to St. Peter's Church in Washington with his mother, no remonstrance being as yet made by his father. Upon arriving at the dignity of his first pair of trowsers, his father said to him,—

"My son, you have been going long enough to your mother's church, henceforth you will come to mine."

Upon hearing these words, Mrs. Fulton heaved a deep sigh, exclaiming within herself, "Dear Lord, now my sorrows begin. What shall I do if my dear boy is lost to the faith?" Sunday came around, and little Robert started off with his father, leaving his mother in tears. On the way they had to pass St. Peter's. The child hesitated, looked at his father, then stopped.

"Papa," said he, "this is my church."

"No," was the stern reply, while the father held him firmly by the hand; "you are not going to that church any more. You must come to my church."

Young Robert stood still, and would not be forced from his position. Open rebellion it was and crowds of church goers around enjoying it. The father threatened; it was no use, and much to his disappointment he found himself obliged to retrace his steps homeward with his young hero by his side, unconquerable and unconquered.

"Here," said he to his wife, "take this youngster and do what you like with him. He shall never enter my church, after the holy show he has made of me to-day."

The first years of boyhood were spent in the U. S. Senate in the capacity of page. Here day after day he drank in the strong lessons of devotion to duty and sterling patriotism from the stirring appeals of such men as Webster, Clay, and Calhoun, whose genius to this day are the beacon lights to those aspiring to the name and honor of American statesmanship and oratory. With these models before him abroad, and the example and training of a careful Catholic mother at home, Robert grew up in the esteem and practice of those manly virtues which make the Catholic and the citizen.

Golden days were these; he never forgot them. They were the text of many and many a talk to the boys, and, needless to say, his reminiscences, always so classically told, instructed and delighted all, whilst they uplifted and inspired his youthful hearers with a love for literature, self-development and a nobler ideal of conduct than they ever had before.

A year or two prior to his death, Father Fulton made an address to the students of Fordham on the great men he had met in the nation's capitol. A delighted auditor writes that despite the march of years and growing infirmities, he spoke with all the glow and enthusiasm of one in the vigor of manhood.

As a boy, Robert was a great lover of books. He read in season and out of season. His mother said that from his first A B C lesson in spelling, he was hardly ever seen without a volume in his hands. This reading habit combined with a retentive memory, ready wit, and facility of expression far beyond his age, distinguished him even then as an extraordinary conversationalist. What was said of Macaulay by his nurse, may be said equally of him: "This child speaks printed words." What perfection he afterwards attained in this art is familiar history to us all. He was almost without a peer even among such men as Holmes, O'Reilly and others of that ilk. The story is told, which may as well be inserted here, that at a dinner in Boston, where Father Fulton and the "Autocrat" met together, the genial author of the "Breakfast Table" turned to him and said, —

"Why, Father Fulton, are you here too?"

"Yes, all that's left of me," was the reply.

"Well," said Holmes, "either you or I must get out. This place is too small for both of us."

Years afterwards, on hearing that Father Fulton was about to bid adieu to his beloved Boston, Holmes exclaimed: "I am very sorry, indeed; Father Fulton is among the very brightest men in Massachusetts."

When asked by a young man, what he should do to become a good talker, Father Fulton replied: "Avoid slang, keep good company, read good books, write carefully, speak carefully at all times and in all places. Why bless you," he continued, good naturedly tapping his snuff box, "from my eleventh year I have formulated my every sentence previous to utterance, and as a boy was more scrupulous about the grammar than about the commandments."

But to return. At sixteen Robert was sent to Georgetown College, where his name was destined to grace the honor roll of the great and good men that have gone from her classic halls, and have achieved enviable success in ecclesiastical, no less than in civil preferments. A contemporary writes that he easily distanced his fellows in English composition, and was a model of good behavior. Long before he met his friend Horace, the sentiment was strong in him that it was sweet and honorable to die for one's country. The glories of the battlefield had been the Utopian dream of his boyhood years. In fact, Georgetown College was merely intended as a stepping-stone to West Point. But the "Best laid plans of mice and men gang aft a-glee." God had other designs. The inspirations of grace, the prayers of a pious mother, the general-like discipline of the sons of Ignatius were slowly but surely directing the current of his thoughts into a higher and nobler channel. Upon communicating his purpose to his mother her heart leaped for very joy. She told him that she also intended to give herself to God's service in the religious life. A prayer of thanksgiving ascended from the lips of mother and son, and we venture to say that seldom is it given to witness a scene more touching, more solemn, more blissful, than that in which heaven came to earth to be wedded by a nobler, a purer, and a holier love.

The next step was to dispose of their worldly possessions, which were not inconsiderable. Accordingly measures were taken without delay for the manumission of their slaves. All, from first to last, were invited to a sumptuous banquet, where each one found his freedom papers by the side of his plate, while mother and son served their former servants at the joyous repast. The slaves, in token of gratitude, gracefully tendered their liberators a banquet in their turn, which was graced by the presence of eminent guests from the U. S. Senate. The day of parting came between mother and son: she entered the convent of the Visitation at Georgetown, he the Jesuit novitiate at Frederick. The sacrifice was now complete, but the strong link of natural affection

became all the stronger by a closer union with the well-head of all love, the Sacred Heart of Jesus.

Mrs. Fulton, in religion Sister Olympias, lived to a ripe old age, having died in the nineties. Her memory is still in benediction, as an efficient, edifying servant of the community. She was a woman of fine mind and of strong character, had excellent business capacity, was the very soul of hospitality, and generous almost to a fault, though a scrupulous observer of the poverty of her order.

Father Fulton, like all good men, was very fond of his mother. His veneration for her was closely allied to worship. He never could speak of her without emotion, and, as he often told his boys, had no hope either in this life or in the next for the young man who did not reverence and love, that noblest of beings, his mother.

As a novice, Father Fulton was distinguished for a high sense of duty, and a tender love for the Society. His term of novitiate having expired, he was admitted to his vows, and resumed his favorite study of literature with renewed zest and ardor. As was to be expected, his marked ability in the department of letters very soon approved itself to his superiors: literature became the study of his life, and had he given himself exclusively to composition, he would doubtless, have won an international reputation. He might easily have become the Johnson of the nineteenth century, with the odds in his favor in point of original, elevated thought, and refined expression, seasoned by a copious infusion from the vigorous Saxon.

Father Fulton's literary style was, as we all know, pre-eminently his own. He believed in the axiom: "*Le style c'est l'homme.*" He was a thorough advocate of the "*Multum in parvo*" or rather "*Plurimum in minimo.*"

As professor of rhetoric at the novitiate and at Georgetown, his success is a household word in the Province. It could not well be otherwise; command of choicest phrase, wide information, wealth of illustration, copious commentary, boundless reading, ready wit, retentive memory, enthusiastic love for the classics, made him a teacher unto the manner born.

His class was the most delightful and profitable of hours. To say that his scholars loved him would be to speak mildly indeed; they fairly worshipped him. One of them on hearing of his death, wrote that he considered it the privilege of his life, worthy of thanksgiving even, to have known the man. Under such a master, the young mind at an impressionable age found the pages of antiquity a thing of living beauty. Not a few of his disciples were noted in after life

for their attachment to the classics, which they had learned to love and appreciate so well in his sun-lit classroom. To arouse even a passing enthusiasm for the author under study is certainly no small merit in the teacher, at any time, but so to teach that the scholar, in the prosy business of life, will return with renewed delight to his Cicero, or his Horace, is the gift of very few, and a great desideratum in the educational training of youth.

As we are on the subject of letters, it may not be out of place here to say something of Father Fulton's methods and literary preferences. In the first place he strongly insisted on reading. It was his daily text to the boys. He drew up a list of books for the students, established class libraries, and at the mid-year and final examinations exacted an account of the authors prescribed. Without continuous reading, he repeatedly urged, no man will ever rise out of the commonplace, whether in preaching, teaching, or in conversation. "We Jesuits," he used to say, "must talk like educated men; there should ever appear in our dealings with others an elevation of thought and diction, which will draw scholars to our schools, and force the most critical to admit, that we are what we profess to be, educators of the young, leaders of thought."

Imitation he earnestly inculcated; not that imitation which is akin to transcription and destructive of originality, but that which enriches and develops the mind, and by observation teaches one how to think for himself. He distinguished between the style of an author and the philosophy of his style. This latter was ever to be the main object of study in the exercise of imitation. A favorite practice of his own when a scholastic, was to synopsise the argument of an author, set this aside for a day or two, then elaborate it into a formal composition, after which he compared his own production with the model before him.

Whilst he had his pet authors, he was by no means a man of one book. Hero worship was not one of his weak points. Being asked what he thought of Newman, "I think very highly of him, indeed," he replied, "but take care not to fall into the error now prevailing, that canonizes Newman and Newman alone, as the only one who ever wrote English. Wherever I go I hear nothing but Newman. Indeed, I am almost tempted to buy up the whole edition of his works, to check in some way this excessive adulation. Why don't you say something about Ruskin and others whose names are legion, all of whom spoke and wrote English to admiration?"

In the matter of reading, he always advised to keep a poet

side by side with a prose writer. As a priest of God and a man of true taste, he worshipped the Holy Bible. Shakespeare was his daily food, as was also his friend Horace, whom he knew almost by heart. His theory was that no one could be considered a scholar, who failed to appreciate Rome's favored lyrist, and the favorite of the entire host of Englishmen of letters. It is quite noticeable, he used to say, how all have tried their hand at Horace; even the great Gladstone himself found in him a revived inspiration at an age in which the "divinus afflatus" is supposed to be well nigh extinct. For sentence-building he read De Quincey; for classic erudition and copious, elevated thought, he studied Landor; whilst Johnson's oddities, and Lamb's quaint originality, pathos and exquisite humor, were ever a source of relief to him in his spells of frequent and violent headache. Such men as Emerson and Browning he did not admire nor read. He gave as his reason, that life was too short, time too precious to be groping in the clouds, when the sun was shining hard by. A prominent Boston physician calling on him one evening, launched forth into a learned discussion on the depth and originality of Emerson.

"Yes," said Father Fulton, "there's the rub. It is a depth that has no bottom to it. Here," says he, taking up a volume of the author that was on his desk, "I open at haphazard: pray, tell me, what does the man mean?" The doctor looked wise, scanned carefully the contents of the page,—

"Well really I don't just see what he is driving at; I confess I have read little or nothing of Mr. Emerson, but those in a position to know tell me he is the greatest thinker of his age."

"Possibly," was the reply, "but it's a good deal like the Scotchman's definition of metaphysics: Twa men disputin thegither; yin man dinna ken what the ither man says, and he dinna ken himsel. Emerson, like Wagner's music, may be appreciated in the far-off future. But it is quite the fad now-a-days to talk about and admire what we least understand. *Omne ignotum pro magnifico.*"

In the year 1857, Father Fulton was crowned with the dignity of the holy priesthood, in company with Fathers O'Callaghan, Brady and McAtee. He was next sent to his old Alma Mater at Georgetown, where he succeeded Father Fenwick as prefect of studies and professor of rhetoric. In 1861, his superiors appointed him to Boston, which for twenty years was to be the theatre of his splendid labors. Here he taught moral theology in Boston College, which was then used as a scholasticate.

Those were the old pioneer days, still redolent with the memory of the venerable Father McElroy, and his many splendid efforts for the beauty of God's temple. It was not long before the people of Boston began to recognize the treasure they possessed in Father Fulton. They seemed to understand him at the very outset of his career. There was about him that which just suited them. They looked upon him and loved him, and assuredly he loved them in turn. There was no gush about it, if you will, but a species of cool, calculating, platonic regard, so peculiar to the Yankee, and which intellect never fails to inspire.

His sermons, which were usually on the argumentative plan, soon began to attract wide attention even among those not of the faith. Men of refinement and education were pleased with his logical, terse, original, classic expression, judiciously flavored with a dash of grim humor to facilitate the digestion of a hard doctrine, that, now and then, had to be swallowed. To one who confounds oratory with loud declamation, animated gesture, and the tearing a passion to tatters, Father Fulton's calm, deliberate style would, indeed, prove tame and uninteresting.

Wherever he went he was a marked personality. True, his methods were rather unique, and any attempt at analysis were futile in the extreme. But, whether one censure or praise, it must be admitted that his way suited him best, and achieved victories where others would have met with defeat. He had but to state his needs, and forthwith helping hands, and open purses were at his command. With apparently little effort, he was enabled in a few years to clear the church in Boston of an immense indebtedness.

But Father Fulton's great work as an educator was now about to begin. In the year of grace, 1864, on Sept. 7, the schools of Boston College for the first time were opened to the public. Extensive preparations had been made for months. Father Fulton was aglow with enthusiasm. The church had attracted the elite of the city; why not the college? His hopes ran high. The field was white unto the harvest. All looked bright. But, alas! it was the old story over again, "parturiunt montes." The opening day came; Father Fulton stood at the small iron gate on James St., awaiting the throng that in numbers at least, if not in quality, would respond to his expectations, and the preparations made. The immense throng came; twenty-five urchins marched in solemn file before him to form the nucleus of an institution which was to be one of the glories of Boston. Father Fulton was a disappointed man. Who could blame him? But the occasion for the display of strong character

was now all the greater. Though discouraged, he determined to push on to the goal. He reasoned and reasoned correctly, that the frustration of his hopes was not the result of ill will, but of indifference to, or rather ignorance of, the necessity of a Catholic education. The people had their public schools, their high schools, both Latin and English, with Harvard close by for those wishing to follow a professional career. As for the religious training, the Sunday school was they thought quite sufficient. It remained now to bring home to the Catholics of Boston the advantages and necessity of higher Catholic education. Father Fulton saw the Herculean task before him. He dared pick up the gauntlet thrown down in defiance, so to speak. It was intellect pitted against intellect. The struggle was to be sharp and continuous. Tension was high; every one was on his metal. Teaching in Boston was clearly not teaching elsewhere. The glorification of the public schools, their standing in the community, the cold self-sufficiency of the New Englander called forth the best efforts at all times and in all places. It was but too evident that Catholic Boston believed it had nothing to learn in the matter of education. In proof of this, we instance the following:—

About this period a lecture was given in the Boston theatre by a Mr. Maguire from Dublin, on "Catholic Education," at which Father Fulton had been a delighted auditor. Alluding to this topic shortly afterwards, he took occasion to commend the lecture and the lecturer, when a lady present exclaimed,—

"Why, Father Fulton, I am amazed to hear you talk so; the idea of a foreigner telling us how to educate our children!"

"Yes," replied Father Fulton, "the poor man made a mistake, I fear; he thought, of course, he was talking to Catholics; had he consulted me I would have suggested a more practical topic."

"What would that be?" asked the lady.

"Well, Buddhism, for example, or the Platonic idea of happiness, or some of the more refined cults among the pagans, such as the custom obtaining among the Hindoos—and would it obtained now!—of the surviving half burying herself in the same tomb with the other half that has ceased to survive."

Naturally enough, the college for some time lived in the shadow of the Church. Rome could not be built in a day. Father Fulton believed in hastening slowly, modifying, introducing and extending, as exigencies demanded. From the start he aimed at a model college, model in its material,

as well as in its intellectual equipments. "No school can flourish," he often said, "without generous expenditure. Keep a boy in the mud, and he will stay there. Surround him with respectability, and he will begin to respect himself after a time. The school furniture should ever be in keeping with the dignity of one's position."

What he said he did. The desks in Boston College, both for teachers and scholars, are all that can be desired. The conspicuous absence of etchings, wood-cuts and other memorials of puerile genius, to this day in and around the class rooms are proof enough that Father Fulton's theory was the correct one, and that the iconoclastic propensity of youth can be educated to a sense of the eternal fitness of things. "Bear in mind," he used to say to the teachers, "that these lads of ours look to us for everything. What grand men then, we ought to be! Remember we are not hired pedagogues; we are teachers of the Society. Boys are like monkeys, they imitate what they see. God forbid they should ever see in their teachers, aught that would tarnish their ideals of the true Jesuit."

Thus the years went by, Catholic Boston was beginning to listen to and respect the claims of Catholic education. The old time prejudice was waning slowly but surely. Step by step the college was making its way into public favor. Some were of opinion that the government was too conservative; but Father Fulton did not believe in mushroom growth. He never for a moment lowered his colors, never for a moment lost sight of the noble ideal he had put before his mind in the beginning. "If we cannot have quantity, at least let us try to have quality," he said. "We still remember," writes one of his old boys, "how unsparingly he execrated the *golden mean*, so extolled by the Roman poet. 'I would have you aim, young gentlemen,' was his daily strain, 'at the highest in everything, in gentlemanly deportment, in splendid scholarship. I love the young man, whose banner bore that strange device *Excelsior*. Oh, that it be said of each and every one of you, that though the world should fall, you will never descend one jot or tittle from the highest perfection attainable. Truth, duty, consummate scholarship, by these shall all men know you are students of Boston College.'" He could not abide one who omitted a duty just because he didn't feel like it. But a fault committed through frailty was always sure to be forgiven. He did not believe that people should be harder than God Almighty. "Boys," he would often say, "if any of you do wrong, even were it the firing of this building, and the same nobly acknowledge his misdeed, he will ren-

der me powerless to punish. A boy that acts above board is always to be trusted."

This constant appeal to high motives had its wholesome effect and witnesses contemporary with those days cheerfully testify to the spirit of conscientiousness that animated the vast majority of the students.

Father Fulton considered the moral and religious training above everything else. Despite his multiplicity of duties, and the almost hourly demands on his time, he never omitted the weekly catechism, and the annual retreat, both of which he conducted himself. This latter duty, however, he entrusted to others when the college had been sufficiently established, to go on almost by its own momentum. The boys never tired of listening to him. He could say the same thing in twenty different ways. His resources seemed inexhaustible. His influence was supreme, his authority absolute, his simple "ipse dixit" settled doubts, or created opinions. An author recommended or condemned by him was thereby enshrined or excluded forever by the students from the temple of fame. As a natural consequence he was everywhere quoted. His name became a very household word in the family circle. The college being thus advertised by the best of all advertisers, the students, the scholarly president soon began to be recognized among the prominent educators of Massachusetts. Words of praise began to come in from press, clergy and people. A prominent lawyer and graduate of Holy Cross College declared, in a public lecture, that the college of the Jesuit Fathers was a great boon to the city of Boston. Next followed the unqualified approval of the Archbishop who publicly and privately recommended the school to the priests and laity.

About this time, in the year 1869, the question of a graduating class was mooted. Father Fulton would not hear of it, giving as his reason that the body was too weak yet to sustain a head. There could be no thought of such a thing until all the lower classes were strong and numerous enough to secure an unbroken succession. Eight more years rolled by before the college attained her majority. That was a veritable red-letter day, a day of family rejoicing and legitimate pride for the faculty and students of Boston College. Expectancy had been crowned with a crown that was destined to grow brighter and more glorious in the flight of time. Father Fulton's foresight and conservative policy have long since approved themselves; for since that memorable year of 1877 the graduates of the college have added, and are still adding, fresh laurels to the honored brow of their *alma mater*, in the cause of religion and let-

ters; and without hesitancy it may be said that, with fewer numbers and a plentiful lack of financial patronage, they have reflected more credit on themselves and the positions they occupy, than the graduates of famous non-Catholic institutions, with greater numbers, bounteous patronage, handsome bequests, splendid architecture, and the social prestige of the land at their command.

Whilst Father Fulton was pre-eminently adapted for scholastic work, he was none the less efficient in matters spiritual. He was known in the church, even more perhaps than in the college. The Rev. William O'Connell, lately appointed Rector of the American College in Rome, in his eulogy of him said that, whilst there are those who excel in one branch, it is rare that we find one who excels in many. Father Fulton was among the latter. His specialties were numerous. It was not surprising then that his influence in Boston was far reaching and varied. No literary gathering of any prominence was thought complete that was not graced by his presence. He believed that the college to succeed must have social and literary prestige, and should be the Mecca of the representative Catholics of the city. He certainly tried hard to make it so. He would tolerate no literary or dramatic performance that was not refined and elevating; and established the law, which is still in force, that the Commencement play should always be a tragedy from Shakspeare. His society was courted by the social and literary celebrities of the day. Many an evening found him at table with the "Autocrat," who pronounced him one of the brightest of men. Professors Agassiz and Sophocles, both of Harvard, were among his warmest friends. He was invited to lecture before the University students in the school of Ethics, and examine them; he was nominated for the Public School Board and would have been elected, had he not fled the city until the crisis was over.

Father Fulton kept in touch with all the leading questions of the day, and was often consulted by Catholics and non-Catholics on important dogmatical and social issues. The scholarly ex-Governor Rice, both during and after his administration was among his frequent visitors, and the writer has more than once seen him in Father Fulton's room discussing the grave problems of the hour.

One, the mention of whose name, we must beg the reader to forgive, the infamously famous Justin D. Fulton, came to the college one day and asked to see the Rev. President. The Rev. President came.

"Well, sir," said Father Fulton, "as you have not sent me your card, I must ask you who you are."

"Mr. Fulton," replied Justin.

"Mr. Fulton," exclaimed his reverence, "there be many who shelter their rascality behind that title. May I ask you what is your front name?"

"Oh, I am Justin D. Fulton, sir," was the reply.

"Of Music Hall fame, I ween?" rejoined Father Fulton.

"Well, yes, Sir," answered Justin, rather hesitatingly.

"Dear me," exclaimed Father Fulton: "brother, where are you?"

The good brother who was near by answered promptly, "here I am, Father."

"Bring me the holy water as fast as you can," he said.

Justin looked dazed. The thought of some dark Jesuit deed dawned upon his mind. As he was about to rise, he apologized for his disturbance, when Father Fulton very courteously bade him be seated and asked him if there was anything he could do for him.

"Oh, nothing," replied Justin, "but both of us having the same name, I thought possibly we might be relatives. I have heard much about you, Father Fulton," he continued. "I have heard much about you, too," was the reply, "more really than I cared to hear, and that not of a very complimentary character. Whether you are a relative of mine or not, I can't say. But if I suspected you were, I should be the very first man in Boston to conceal the fact. Good morning, sir."

A few days afterwards, the bill-boards throughout the city were littered with placards announcing a lecture by Fulton vs. Fulton. The Rev. lecturer took occasion to lash the Society in general, and Boston College in particular, as the incarnation of all that was vile and unprincipled, and stated, moreover, if the people of Boston knew the deeds of iniquity perpetrated within the college walls under the mask of education and virtue, the building had long since been razed to the ground.

Some one calling Father Fulton's attention to these assertions strongly urged him to bring a lawsuit against the Rev. Doctor for libel. "Don't you think one fool is enough?" was the reply. "Besides, those who swallow down such stuff, would not swallow down anything else even though convinced ten times over."

Father Fulton was always a very busy man; yet despite his numerous social and scholastic employments, he somehow found time to interrupt the solid day to peruse four and five volumes a week. Being asked how he found leisure for so much reading, he replied,—“Well, you don't suppose I read every line in the book, do you? If the book

be one of fiction, I skip the sunsets, small parlor-talk, analyze the leading characters, and following the stage directions of my friend, Horace,—*Qui nil molitur inepte*,—rush on to the dénouement. By practice, you know, one learns the art of gutting the page. When I read for mere information, I imitate Balmes, who selected the chapters he did not know, and passed over the rest." Father Fulton had the enviable capacity of knowing when and how to skip without becoming superficial. He could take in a whole page at a glance, assimilating, diversifying, and applying when the occasion offered. He always had something new to say, or at least a new way of saying it. Some one has well styled this method of reading *creative*, which does not make a mere lumber room out of the mind; but which digests, animates with one's own individuality, and makes what is read part and parcel of the reader himself. Yet none knew better than he that while some books are to be tasted, there are others to be chewed, swallowed and digested.

Father Fulton worked rapidly and worked all the time; he would have a thing done when an ordinary person would be getting ready to do it. What cost others many hours of thought and consultation was to him a matter of a few moments. Thus for instance his sermons, which were always thoughtful, cost him simply the time it took to read over the gospel, choose his subject, and find the middle term of his thesis. The rest of the plan, its divisions and subdivisions, with language to suit, came at his bidding in the pulpit. Whether in the pulpit or on the platform, he had in an eminent degree the art of thinking on his feet. And even when called upon suddenly to speak on a topic about which he knew little or nothing, he could entertain an audience pleasantly and profitably for an hour by telling them all he did not know about it. "Many," he used to say, "have the art of saying nothing; but few the art of saying nothing well." Father Fulton's capacity and love for work was born with him. Work was his life. Inaction his death. Endowed with an Herculean constitution, nature gave him no warning to stop. The ills that human flesh is heir to seemed to pass him by. "When one begins to think he has a stomach, he is sure to be sick," he used to say. "For my part, I don't much mind, so long as I can worry it down. The *vires digestivæ*, according to St. Thomas, do not come under the immediate cognizance of the will, you know." Yet though unacquainted with sickness himself he was most kind to the suffering members of his community. He visited them regularly, and though not cut out by nature for a nurse, saw to it that the sick were punctually supplied with

whatever they needed. We may well imagine then, what a shock it was to one of his temperament to discover that he was the victim of disease, and must now retire from the arena of action into the solitude of rest. That rest was for him one of his heaviest crosses; he chafed under it, from the very fact that he never could realize that in the charitable judgment of his superiors, and the advice of his physicians, work was simply out of the question. He never took rest when he was at all able to work. In bilious spells to which he was subject, his greatest and only distraction was a ride in an open street car through the suburbs, or a whiff of the ocean between Boston and Nantasket beach.

Of course, he never could have accomplished so much had he not been a scrupulous economist of his time. In this he was a model. His calls to the parlor were as short as they were numerous and as a rule were conducted on strictly business principles. The devout sex he despatched with brevity, when courtesy allowed it. In fact one would hardly dare to call on him who had not business of importance to transact. A certain lady wishing him to call on her for some not very important matter, wrote him a note saying that she would be at home at four o'clock. She received the laconic reply: Dear Madam, so will I.

Father Fulton took a great delight in the company of young men. Young men were his hobby. Well remembered still are those *Noctes Ambrosianæ* spent in the Association rooms of Boston College, where he discoursed wisely and wittily to the charmed circle around him, throughout the whole gamut of things knowable and unknown. Many a mind and many a heart owe their high principles of moral conduct to those hours of Attic refinement. No one ever left his presence without resolving to be a better man.

As in the Association, so in the college, he was the heart and soul of everything. His animating spirit was everywhere felt. At no time was this zeal for the college shown to more advantage, than when the opening of Woodstock necessitated the recall of so many of our scholastics. Father Fulton's presence was well nigh ubiquitous. Every class seemed to be taught by him. The same programme continued to be followed out; the usual weekly report was distributed by his own hand to each pupil, with a lively running commentary which was not always to be sure, complimentary to the recipient. Yet when a boy did well, his laudation was as liberal as his censure was keen. Among the early students of the college there was one who for some time had been getting his weekly prescription without any apparent amendment. In fact, the strange story still goes

the rounds, that the Rev. President promised the mother of the youthful delinquent, to sing vespers for his conversion. A change however for the better came at last. His class standing had climbed into the region of respectability. The prescription was changed; censure yielded to praise, with an ominous, "But, my boy, will you persevere?" The boy has persevered and is now a father of this Province, beloved and respected by all his brethren.

While there was any hope of reform, Father Fulton advocated toleration, "A quality," he used to say, "not unfrequently desiderated in our younger teachers, who expect perfection at the very start. To be successful, one must appreciate boy nature and become a boy, so to speak, without being one; *repuerascere quin sit puer.*" Whilst he would almost hope against hope for the student that made some effort, he would not tolerate one that made no effort at all. In this latter class was a youth who seemed utterly impervious to all counsel and threat. Monday came around as usual. Father Fulton looked at the weekly statement, then looked at the boy.

"John," said he, "what does your brother do for a living?"

"He walks, Father," was the reply.

"Does he? well, walk in his footsteps," said Father Fulton; and John walked — out of the college.

The weekly catechetical instruction was always looked forward to as a treat. Many a student of theology has since declared that Father Fulton had so stored his mind with dogmatic erudition, that his course in the seminary did little more than fill up the cracks of the edifice he had built up in his college career. It was during these familiar instructions that Father Fulton revealed himself as a friend to a friend, as a father among his children. It is indeed a great loss that he had not a Boswell among his listeners, who could easily have found matter for a good sized spicy *Fultoniana* volume, and even then the half would not have been told.

Wherever he went he was sure to say something either to draw a moral or to point a tale. He indulged in repartee not to down a foe, not to curry favor, not to pay court to superiority, still less to offend, but simply because nature had endowed him with a keen sense of the ludicrous, a fine perception of the incongruities of things, which on occasions asserted itself, do what he would to conceal it.

He never said "yes" when he meant "no;" never laughed or smiled at a joke, no matter who perpetrated it, unless he

saw something to laugh or to smile at. On one occasion a gentleman in authority said to him by way of consolation,—
 “Why, I shouldn’t mind that if I were you.”

“No,” replied Father Fulton, with a touch of grim humor, “neither would I, if it had happened to you.”

Father Fulton was proud of his Faith, and had no patience with those who thought the Church ought to be grateful for being tolerated in this country. A Protestant gentleman of distinction calling on him one day, said with an air of condescension,—

“Father Fulton I begin to like you Catholics very much.”

“Indeed,” exclaimed Father Fulton, “permit me to thank you, sir, in the name of the universal Church.”

“Ah,” says the Protestant, “but there is one thing that shocks me.”

“Pray what is that?” asked Father Fulton.

“It is,” solemnly replied the Puritan, “that your little boys play marbles on the Sabbath.”

“The rascals!” rejoined his Reverence with a roguish twinkle in his eye; “but, my dear sir,” he continued, “I am pained to say that not only you but your wife and children, do something which shocks me still more.”

“What is that, pray?” quoth the gentleman, looking rather alarmed.

“It is that you all eat meat on Friday,” was the reply.

“Oh, yes,” rejoined the Protestant, “but of course that is not a sin with us, you know.”

“Neither is it reputed a sin,” replied Father Fulton, “in our poor little urchins to roll marbles on Sunday. If you want us to conform to your ideas, why not begin by conforming to ours?”

As a confessor, Father Fulton invariably gave the preference to young men, not that he despised the devout sex, but as he was wont to say, that class is generally well cared for, and besides demands less supervision. “All you need do for a woman,” he remarked on another occasion, “is to put her on the train for Heaven and she’ll stay aboard; but you have to watch out for the men at all the way stations.”

He never sought friends for his own sake. His friends were the friends of the church or the college, and when they ceased to patronize one or the other, they were quickly dropped from his list. Whilst he strongly objected to mixing up friendship with finance, he did not hesitate to let his needs be known, when his friends could afford to help him. He was grateful and sensitive to a degree; and believed that there was some truth in the adage, that “Gratitude is a

keen sense of favors to come." Where his duty as a priest demanded his presence, he made no distinction between Jew and Gentile,—*"Tros tyriusque mihi nullo discrimine habentur."* But when for some good reason a social call was accepted, then he selected those only whose influence was refined and elevating.

There were few priests better known or more highly respected in the diocese than Father Fulton. He was a prominent figure in the Conferences, where his skill as a casuist was universally recognized.

He had a pleasant but effective way of telling people their faults. Meeting in the street car a man somewhat intoxicated, his Reverence turned away from him with an air of disgust. The man exclaimed,—

"Why Father Fulton, you know me."

"I did," was the reply, "when you were not so disguised. How can you expect me to know you, when you don't know yourself?"

Passing the Boston Cathedral, a well dressed gentleman who sat next him in the car, ventured the remark that he thought it strange charity for Catholics to lavish on magnificent churches large sums of money which should be given to the poor.

"I think I have heard that remark before," said Father Fulton.

"From whom?" asked the gentleman.

"From one named Judas Iscariot. Good morning, sir," and he left the man to his reflections, whilst he got out of the car that was just then passing the street leading to the college.

The newsboys were frequently a source of amusement to him, though on more than one occasion those irreverent creatures gave him more than he bargained for. A smart looking lad offered his Reverence one day a copy of Harper's Illustrated Weekly.

"Well, sonny, what do you want?" asked Father Fulton.

"Buy the paper sir," was the reply.

"Ah yes, but how do you know I can read?"

"Well," retorted the youngster, "probably you can't, but I thought you might like to look over the pictures."

Father Fulton bought the paper, called the urchin to his side and said, "See here, Johnnie, if you want to go to school, come to Boston College and I will gladly educate you for nothing."

As a rule, Father Fulton did not care to engage in conversation while travelling: and whenever he went abroad he generally carried with him a pocket edition of some

classical author. Riding along the picturesque Hudson on his way to Albany, a young man, decked out *a la mode*, with goggles and cane to match, had turned himself into an interrogation point for the particular amusement of Father Fulton. Thinking to discourage him, his Reverence adopted the policy of replying, "I don't know" to every question that was put him. After numberless vain efforts to elicit some spark of information, the interrogation point asked with an air of triumph,—

"Do you know Adam, sir?"

"Adam," replied Father Fulton, with a look of indescribable fatigue, "what Adam?"

"Why, Adam, of course," rejoined the interlocutor rather surprised.

"Adam who?" asked Father Fulton.

The conversation suddenly came to a full stop, while the gentleman fell to reading his paper the rest of the journey.

On another occasion when he got off at Poughkeepsie, a stylish lad who had watched him closely during the journey, and was anxious to introduce himself, made bold to ask him if he were going as far as Albany.

"Are you?" inquired Father Fulton:

"Yes, sir," he answered.

"Well, go ahead then," he replied.

The story ends here; but doubtless his Reverence called to mind Horace's encounter with the bore,—"*Sic me servavit Apollo.*"

Wherever he went, his striking personality was sure to attract attention, and it were an endless task indeed, to weave into detail the strange happenings, the incidents numerous as they were humorous that characterized his encounters with men. We have instanced but a few out of the many that came to mind, for without some mention made of them, his biography would be that of a class, not of an individual such as Father Fulton certainly was.

As a superior in the Society, Father Fulton had often occasion to address Ours, and in his exhortations he strongly insisted on two things,—supernatural motives, and love for the Society. This latter subject was a favorite theme with him,—a marked feature of his spiritual life from the days of his novitiate. "To one who loves the Society," he often said, "everything is easy. The less we love the less we will accomplish. He who loves much is the ideal Jesuit. One St. Francis Xavier was enough for a whole nation because he loved much. Without this love we become one of your listless, negative, milk-and-water, *laissez faire* sort of characters. We cannot be too careful not to confound weakness

with gentleness, indifference with patience, lack of energy with equanimity. Our one test is sacrifice, 'agere contra.' If you love me take up my cross." Being a man of ideals, the ideal Jesuit was the leading thought in his every instruction. He had the very greatest admiration for the early companions of our holy Founder, and his discourses on that topic, couched in his own classic phrase, very often transcended the beautiful.

As superior, Father Fulton's first and tenderest care was the welfare of his own brethren. However busily engaged, he was always accessible, always greeted one with his pleasant, "Good morning." He exercised the most fatherly supervision over the scholastics in their intellectual, no less than in their spiritual training, exacting an account at stated intervals of what they read, and how they read, and in general what they were doing in the way of self-culture. In the early days of Boston College, he hired a trained elocutionist for the more thorough formation of his teachers, and was a very Aristarchus in pronunciation and emphasis, and always reserved to himself the duty of corrector at table, to a degree that made one rather uncomfortable at times. A blunder in Latin prosody was almost a reserved case. As an aid to elocution, he counselled and required the teachers to exact with rigor the proper reading of the Greek or Latin text under translation; "a practice," he said, "much neglected in our schools." He contended that he could generally tell from a boy's reading of a passage, how much he knew about it.

Father Fulton always arose at the first sound of the bell even when business had kept him up late, the night before. He was ever among the first at the visit to the Blessed Sacrament, and continually insisted in his exhortations on the morning visit to our Lord. And even when the hand of sickness was heavy upon him, he could always be seen at prayer with the rest of the community. Though he was a man of affairs, he was seldom absent from meals, or the common recreation. Nay, he gave strict orders not to be called at that time, save in cases of grave importance.

As prefect of studies, he permitted nothing to interfere with his regular and frequent visits to the classes, and the meetings of the teachers. Not unfrequently he was present at our little festive board, where he entertained, enlivened, and cheered on each one in his work. His instructions to teachers may be thus summed up; prayer, good example, careful preparation, study of character, patience, good temper, punishments seldom. He considered that frequent

punishment showed great weakness on the part of the teacher.

Father Fulton's long career as President of Boston College was now drawing to a close, and after a glorious decade of years as rector, he was transferred to the pastorship of St. Lawrence's Church in New York, where he left substantial souvenirs of his administration, in the shape of a handsome parochial residence, and a sodality of married men that still bless and honor his name.

We still remember the parting scene in Boston when priests, people and a goodly number of representative citizens, Catholic and non-Catholic, gathered together in the college hall to bid God-speed to their distinguished guest. Many addresses were made that were as sincere as they were complimentary. The Mayor of the city declared that in the departure of Father Fulton, he felt that Boston had been robbed of half its sunlight. It was on that occasion that the learned John Boyle O'Reilly read the poem of his life, "The Empty Niche;" concluding with the true and beautiful sentiment:—

"We who love and lose, will, like the king,
Still keep the alcove empty in the hall;
And hope firm-hearted that some day will bring
Our absent one to fill his pedestal."

Little did the Rev. Father then think that in a few years he would be called to preach over the remains of one at that time in the full vigor of his noble manhood.

Shortly before leaving Boston, Father Fulton started to make the round of the classes with Father Jeremiah O'Connor the incoming rector, for the twofold purpose of bidding adieu to the students and of introducing his successor. He did not go very far however. The strain was too much for him. After a few pleasant remarks to the philosophers, his eyes filled up, and finding himself unable to proceed further, he retreated with hasty steps to his room. Some one asked him what was the matter. "Everything is the matter," he answered. "These rascally boys never will know how much I think of them. Why, I am just after making a great baby of myself."

After a year spent at St. Lawrence's, he was appointed rector of Gonzaga College, Washington, D. C., but as he remained in Washington but one year, the people had just begun to know him, when he was elevated to a still more responsible position. Few indeed knew Washington better

than he, but time and the hand of death had removed so many of the old landmarks that he used to say, he felt like Marius amid the ruins of Carthage. There was one however who still lived and never changed, and that one was his venerable mother in the convent at Georgetown. It was in one of his visits to her that his good mother, observing the obsolescence of his dress, ventured to say to him,—

“Robert, suppose some one were to find fault with your personal apparel what answer would you make to him?”

“I should distinguish the proposition, madam,” he good-naturedly replied. “If the fault-finder intended to purchase me a new one, I should say, thank you; if not, I should recommend to him the counsel of St. Paul, ‘Attende tibi et doctrinæ.’”

During his administration as Provincial he was particularly solicitous for the young men of the Society, whilst his prudence and foresight effected many useful legislative measures for the well-being and permanent stability of the Province. As Provincial he combined the “fortiter in re” with the “suaviter in modo.” He strictly observed the rule himself, and enforced its strict observance upon others; religious observance was the constant theme of his exhortations, which he never failed to conclude by a strong appeal to supernatural motives, and renewed effort to fashion our conduct according to the pattern presented to us in the lives of our saints, and of those ideal Jesuits who formed the noble band of the Primeval Society.

During his term of office he went *ex officio* to the general congregation which elected Very Rev. Father Anderledy. In the December of 1886, he was appointed by Very Rev. Father General Visitor to the Irish Province; and for his labors in this important charge he received from his Paternity warm personal letters of thanks and congratulation.

He returned to Boston College once again in capacity of rector, but alas! he was no longer the Father Fulton of yore. Years were beginning to tell on his powerful physique. Still this second but brief sojourn was distinguished by an energy and activity that would have done credit to many a younger man. He enlarged the college, erected spacious and commodious apartments for the “Young Men’s Association,” founded as far back as ’75, and ever among his tenderest cares. The ceremony of inauguration was presided over by Father Fulton himself. Besides his own and other addresses, words of praise were heard from the lips of his Grace, the Archbishop of Boston, and the Hon. P. A. Collins,—a warm friend and admirer of Father Fulton. This

was Father Fulton's last public appearance in the city of his love. Among other good things, he said,—“I feel somewhat like Moses, for we have passed the Red Sea, and now I stand upon the mount looking down into the promised land. I see the grapes and the pomegranates, the shining rivers, and the land flowing with milk and honey.”

About this time failing health obliged him to seek relief from his onerous duties. By the decision of his physician he went to the renowned Hot Springs of Arkansas, but this and various other experiments failed to effect the desired cure. Superiors did everything that kindness and charity could suggest; but all was in vain. Father Fulton was clearly a broken down man. It remained but to ease his painful pathway to the grave. He spent some time in New York, Philadelphia, Washington, and other houses of the Province, and was finally assigned to the chair of English Literature in the post-graduate course of Georgetown College, the home of his boyhood days,—his old Alma Mater,—where he had studied and taught with so much honor and success. Once again his old enthusiasm seemed to return. He lectured on his beloved Shakspeare in the tragedy of Hamlet, and we are told that, aged and infirm as he was, his class was a most delightful hour. Wherever he went he was sure to have a circle of youthful admirers and spell-bound listeners around him, for whilst his bodily frame showed marks of decay, his mind retained its wonted vigor and sprightliness. In his correspondence of that year, he alluded in most complimentary terms to the gentlemanly and sympathetic attention of the Georgetown boys. But the respite was short. He could not continue; he worried his way along as best he could till the month of June. Sometime before that he got a severe shock, by a fall which was really caused by his weakened condition.

Recourse was next had to the genial clime of California, and when he had recovered sufficiently to hobble about with a cane, he started with a companion for San Francisco. There remaining for a brief space he went to his last resting place at Santa Clara. That he still had hopes of recovery is evidenced from the following letter which he wrote from the slopes of the Pacific. He says: “Although this is a damp and marshy place, I seem to have discovered in it the fountain of perpetual youth, which Ponce de Leon did not find in Florida. I was this morning able to make all my genuflections and to say Mass with facility.” In a letter shortly afterwards from Santa Clara the writer states, that for some time “Father Fulton was able to go up and down

stairs without the aid of a cane, said Mass now and then, and would have said it much more frequently had he been allowed. He was," continues the writer, "a source of edification to us all, and insisted on being present at the community exercises whenever possible. He was the very life and soul of the recreation. We had no premonitory symptoms of his death; I don't think he had either." This latter statement may perhaps be doubted, for shortly before he died, he wrote to Rev. Father Provincial that in case he should go off suddenly, he requested his Reverence not to allow any panegyric to be preached over him; thus showing the true Jesuit to the very end. But however much Father Fulton rallied, he knew very well it could not be for long. "The machine," as he said, "was too old for reconstruction."

On September the 4th, without any immediate warning, shortly after the noon recreation—in which he appeared in his usual good humor—he was stricken down with apoplexy, and lingered on unconsciously till a quarter past nine, when he passed away to his rest, as the community was reciting in the chapel the prayers for the dying.

Father Fulton was not an ordinary man. Like many such men he had his own way of doing things, which it were unwise for the rank and file to imitate; but his kindness of heart, his industry, energy, constant aim at the highest self-culture, his unflinching zeal in the cause of education, and, best of all, his ardent love for the Society remain to us lessons of practical study, and gratefully claim for him this memorial tribute, which in some way may be a fitting expression of our appreciation of his long career of usefulness and honor.

THE PAPAL DELEGATE AT FREDERICK.

A Letter from the Novitiate.

FREDERICK, December, 1895.

REVEREND AND DEAR FATHER,

P. C.

The recent visit of His Eminence Cardinal Satolli to Frederick was an event so important to our house that it seems worthy of being recorded in the pages of the LETTERS. Before, however, giving an account of this visit, a few words about the customary celebration of Our Patron's Day may prove of interest. Of all feasts of the year there is none perhaps which is looked forward to with greater joy in the Novitiate than St. Stanislaus' Day. We know it is *Our* especial feast, and such we always strive to make it. The festivity begins on the eve of the Feast with a panegyric of the saint given by the most eloquent of the novices. This, as is the custom with all our sermons, is delivered during supper. To do honor to the day it is also our custom to decorate our chapel and refectory with evergreen, laurel, potted plants and an abundance of flowers. On the morning of the Feast, besides the regular community Mass, we have a solemn high Mass at half-past eight o'clock in our domestic chapel, during which the "Suspiria ad sanctum Stanislaum" is sung as an offertory. The words of this beautiful hymn were written by the late Father Ward and the music composed by Father Lessmann, when he was with us as the Father Instructor of the Tertians. Both words and music are dedicated to the novices of Frederick. At four o'clock in the afternoon an "Academia" is given by the novices, at which papers are read and songs sung to honor their patron. "Fusion" of the entire household follows until supper time; it is the first occasion of the year for us to form the acquaintanceship of the Tertian Fathers.

So much for our ordinary celebration, let us now tell about this year's celebration. When it was announced a couple of weeks before the Feast, that His Eminence, the Papal Delegate, intended to pay us a visit on our Patron's Day, the news caused no little excitement in our usually quiet community; but the visit, we were told, was to be an

informal one, as His Eminence wished to pass the day among us as quietly as possible. Still, this did not prevent unusual preparations. The papers for the "Academia" were prepared with greater diligence, ceremonies carefully rehearsed, while our choir spared no pains in practising for the Mass and the afternoon's Academy. The day before the Feast was spent by the novices in the final preparations. The chapel and refectory were tastefully hung with laurel and evergreens, while the altar in the chapel, decked out with highly colored chrysanthemums, palms and candelabra, beneath the soft glow of the hundred electric lights, appeared more beautiful than ever. Our handsome statue of St. Stanislaus formed the central decoration.

As His Eminence was not to arrive until seven o'clock, supper had been postponed for three quarters of an hour. He was met at the railroad station by Rev. Father Rector and Father Papi, who, together with Fathers Richards and Gillespie, his escorts from Washington, accompanied him to the Novitiate. The entire community, fathers, juniors, novices, and brothers, in all 130, were assembled in the lower corridor to greet His Eminence. On entering, Rev. Father Rector asked the Cardinal for his blessing, and on bended knee the whole community received his blessing. As he passed through the ranks of novices he smilingly exclaimed to them, "Salvete Flores!"

Supper followed in a few minutes, during which a short panegyric of our Saint was delivered by our senior novice, Mr. McLane, and then we enjoyed the rare privilege of "Deo gratias." After the usual recreation His Eminence pontificated at solemn Benediction of the Blessed Sacrament assisted by Father Papi and Mr. McCarthy as deacon and subdeacon. In the morning our community Mass at a quarter past six was celebrated by the Cardinal assisted by Father Sabetti. During the Mass hymns in honor of St. Stanislaus were sung by the assembled community. The solemn high Mass in honor of our Patron was sung at half-past eight. The smallness of our sanctuary prevented the celebration of pontifical Mass, so we were satisfied with one "coram Episcopo," the first that has ever been celebrated in our chapel. His Eminence seated on a throne which had been erected on the gospel side of the sanctuary, was assisted by Father Papi as assistant priest, and Fathers Sabetti and Gillespie as deacons of honor; while the celebrant of the Mass was Father Fagan, the deacon, Father O'Connell, and the subdeacon, Mr. Jessup, manufacturer of the novices. The musical part was well rendered by the community.

After the Mass His Eminence enjoyed a quiet chat in our pleasant garden with his old secretary, Father Papi, now a novice; after which the entire party drove out to visit our villa, situated some three miles from the city near the base of the Catoctin Mountains. His Eminence was charmed with the beautiful view that presented itself from the porch of the villa, declaring it to be the finest he had seen in the country. The party then returned to Frederick, arriving at the Novitiate shortly before dinner.

At half-past three the "Academia" was held in our Theatrum; besides the ordinary program distributed to the community, a handsomely illuminated souvenir, the handiwork of Brother Whelan, containing the Latin address and an entire program of all the ceremonies and festivities was presented to His Eminence.

ACADEMY

SALUTATIO *Mr. Corbett*

DUET (Instrumental). Dedicated to St. Stanislaus
C. Sweeney & C. Gallagher

STANISLAUS IN EXILE *C. Stinson*

SUSPIRIA STI STANISLAI Choir

STANISLAUS IN BATTLE *C. McCarthy*

VOCAL SOLO, "Consider the Lilies" *Mr. Fleming*

STANISLAUS AT REST *C. Dwight*

DUET (Vocal) "Just as I am, O Lord"
C. Jessup & C. McCarthy

STANISLAUS IN VICTORY *C. Toohey*

HYMN TO ST. STANISLAUS Choir

STANISLAUS AND THE BLESSED VIRGIN. . . *C. Hackett*



HYMN TO THE SOCIETY Community

The Latin address prepared by one of our rhetoricians, Mr. Corbett, was read in greeting to His Eminence. The speaker told our illustrious guest that he could best learn how welcome he was among the members of our family from the bright looks of all there gathered. The cup of joy, he said, already brimming on this our Patron's Feast, was filled to overflowing by this gracious visit. We felt, he said, that he was no stranger among us, for who was there in all our land—that land to which he had rendered such signal services—that did not both know and honor him. After speaking in grateful terms of His Eminence's good will and affection towards the Society, which made him once freely give to it his right hand⁽¹⁾ and now come to share in the joys of its feast day, the speaker concluded by requesting His Eminence to continue ever his kind encouragement of piety and learning, and his favor towards this house, the shrine of both.

At the conclusion of the entertainment, His Eminence at the request of Rev. Father Rector, addressed the community in a well rendered Latin Speech. Luckily some of our more active scribes succeeded in securing the whole address, and as it is a further proof of His Eminence's high esteem towards the Society nothing could seem more appropriate than to insert it in full.

Jamdudum optaveram visitare hoc domicilium—sanctitatis in Christo et literis apprehendendis dicatum—in quo illa excoluntur prima pietatis et doctrinæ semina, quæ, quasi electa plantatio in Ecclesia Dei, uberes fructus suo tempore sunt productura. Sed divinæ providentiæ consilio debetur, ut quod a longo tempore desideraveram numquam mihi datum fuerit exequi usque in præsens, ut tandem et mihi et vobis mea mansio jucundior esse contingeret, dum ita factum est ut hac recurrente die, qua S. Stanislai festum cum tanta solemnitate et animi gaudio celebratis, commorer et consistam brevi sed jucundissimo temporis spatio inter vos.

Accepi, vobis colloquentibus et concinentibus, quomodo Stanislai spiritus, quasi hæreditate de generatione in generationem transmissus adhuc perseveret, et, quemadmodum, disponente cælo, ab antiquis temporibus Societas Jesu has Americanas plagas appulit, ita et zelum et literarum doctrinam et spiritum sanctitatis secum ab Europa tulisse videatur. Unde vos, qui hic jam primas hauritis auras hujus spiritus Societatis, simul et novam spem concipere debetis, vobis quoque certo certius datum iri, ea præclara virtutum exempla consecrari, quæ tot excellentissimi Patres doctrina et sanctitate conspicui jam a primis temporibus tradiderunt.

⁽¹⁾ An allusion to his former Secretary, Father Papi, who entered the Society about a year ago, and who is now a novice in our midst.

Accedit præterea hac die S. Stanislai Patroni vestri memoria, de quo jure merito in hodierna sacra liturgia canit Ecclesia, "Consummatus in brevi explevit tempora multa." *Consummatus* plenitudine sanctitatis, *Consummatus* exercitio virtutum, "consummatus *in brevi*," scilicet brevi tempore continens sua vita cujuscumque virtutis facinora præclarissima, ita ut quotquot centena et decies centena millia meritum longissimo vitæ cursu concessum est aliis Sanctis congerere, ipse, brevissimo suæ peregrinationis cursu, omnia sibi comparaverit, et, cælum ingressurus, quasi magnificentum suæ victoriæ trophæum, secum tulerit.

Et notatu dignum est, quam bene idem Sanctus copulavit studium literarum cum indefesso omnium virtutum exercitio, quam grato et obsequenti animo accepit vocationis gratiam, quam fortiter omnes difficultates superavit ut finem a Deo sibi signatum consequeretur. Hinc, dilectissimi juvenes, præclarum vobis extat exemplum, unde ab hisce diebus addiscere et quasi alta mente tenere debetis, nullam unquam quantumvis gravem difficultatem prohibere vos posse, ne viam prosequamini, quam estis congressi, sive difficultates istas ab interno, sive ab externo enasci contingat, pro certo semper habentes, nullam, licet gravissimam, comparari posse vel uni ex innumeris quas Sanctus Patronus vester feliciter superavit.

Præcipua commendatione dignum est, ut ab eodem exemplo accipiatis, quam bene et optime consociari possint studium literarum et exercitium virtutum. Idem enim est principium veritatis et principium sanctitatis, ab eodem summo Fonte omne lumen veri, omnis amor justitiæ procedit. Alacri igitur corde et elata mente attendite, sicut oportet, debitæ instructioni comparandæ, semper tamen præ oculis habentes, parum vel nihil existimandum esse quamlibet doctrinæ vel scientiæ gradum, qui consociatus non sit congruo virtutum exercitio. Hinc est quod gloriosissimus inter fundatores religionum, ipse S. Ignatius signavit utrumque, quam maxime commendans omnem curam impendendam esse in comparanda veritate, sed pluris esse faciendum perfectionis studium, in eaque acquirenda omnes animi vires adhibendas.

Et hic non prætermittam aliam rationem, quæ etiam movere vos debet ad hujusmodi studia nunc temporis prosequenda, maximam nempe utilitatem, quam exinde capietis, cum, post expletum hujus primi stadii curriculum, ad altiores disciplinas, philosophiæ videlicet et theologiæ animum convertetis. Fatendum enim est, juvenes etiam ingenio præditos, non parvas quandoque experiri difficultates in scientiis philosophicis et theologicis acquirendis, quia sanctuarium scientiarum ingressi sunt thesauro literarum destituti. Quod profecto vobis non poterit contingere, si nunc sereno cælo hujus domicilii et maxima cordis pace fruentes, hisce præviis studiis toto pectore incumbatis, cum propter profectum exinde vobis sequuturum, tum præsertim quia ad hæc in præsentī tempore religiosa obedientia vos advocat.

Forti igitur animo ab incepta via, quam divina Bonitas vobis sequendam signavit numquam desistatis. Difficultates quædam exurgunt, sed S. Stanislai exemplum vobis erit in signum, nunquam auxilium Dei vobis esse defecturum, ad eas perfecte superandas, ut vestigiis ejusdem Sancti continuo inhærentes, eruditionem pietati copulando, finem adæquatam vocationis vestræ, quantum præsens vestra conditio patitur, consequamini.

Audivi et accepi, vos instanter mihi commendare, ut quocumque vitæ conditio, et, addam etiam, officium me feret in posterum, numquam a mente et a corde memoriam vestri decidere permittam. Hoc omnibus vobis libentissimo animo promitto; et cum Romam, Deo favente, pervenerim, et vestros confratres viderim, cum ipsis de vobis colloquar, eisque ea omnia, quæ in hodierni Festi celebratione, me inter vos commorante, a vobis gesta sunt, fideliter narrabo. Quin imo, et ipsi Rmo P. Generali vos commendare non omittam, eique tam gratos, tamque consolantes nuncios de vobis referam, ut (quod certissime vobis pergratum erit) ad vos invisendos se conferat.

At its conclusion the loud burst of applause expressed somewhat our appreciation of both the sentiment and elegant latinity of the speech. The entire community then arose and sang the Hymn to the Society, our usual custom at the close of every entertainment. As the hour of departure was now drawing near, the visitors withdrew to partake of a lunch. St. John's Church was then visited and for the benefit of the visitors was fully illuminated with its 300 electric lights. The Papal Delegate then bidding an affectionate farewell to Frederick departed on the six o'clock train for Washington.

Besides the Cardinal, we were also honored by the presence of the following guests:—Rev. J. Havens Richards, President of Georgetown University; Rev. C. Gillespie, President of Gonzaga College; Rev. J. M. Jerge, Rector of Woodstock College; Rev. J. A. Morgan, President of Loyola College; Rev. A. Sabetti and Rev. R. O'Connell, Professors at Woodstock College; Rev. J. P. Fagan, Vice-President of St. Francis Xavier's College, Rev. T. O'Leary, Superior at Conewago. The day was happily terminated by solemn Benediction of the Blessed Sacrament given by Father Sabetti assisted by Father Fagan and Mr. Power. Surely the memory of this feast will be one that will live long among us and will ever be recalled with pleasure.

THE NEW SCHOLASTICATE OF THE GERMAN PROVINCE.

ST. IGNATIUS COLLEGE, VALKENBURG.⁽¹⁾

Valkenburg, the place chosen by the German Province for the new Scholasticate, is located in the southeastern extremity of Holland, in the Province of Limburg. Though in comparison with the rest of Holland the surname "Switzerland of Holland" has but little signification, yet, owing to its numerous hills and dales, this part of the Province is commonly alluded to under this name. The ruins of a once beautiful castle and stronghold, which crown the summit of a hill in the centre of Valkenburg, recall the origin of its name. The town has about 1200 inhabitants, and lies in the fertile valley of the Maas, about five miles from the Belgian, and seven miles from the German frontier. Owing to the excellent air and genial climate of this district it is much frequented by tourists and invalids, especially during the summer season. The geologist, too, finds much to interest him in this locality, for its caves and hills are rich in fossils and other sea formations.

It is about five minutes walk from the station of the Grand Central Belgian Railway to the site of the Collegium Maximum of the German Province. The building is eagle shaped and faces the southwest. Its front is faced with a fine quality of yellow brick and presents a very attractive appearance. On the southeast it is sheltered by hills. The building has a frontage of 312 feet and is four storeys high, each storey having the same height throughout. It is larger than Maria Laach and far more convenient, especially as all the places used in common by the community are in the centre of the building. Its walls and foundations are built for centuries. The roof of the main building is covered with slate and that of the wings with dark colored tiles. The main entrance to the college is at the southwest corner of the building and leads into the wing of the theologians.

⁽¹⁾ To many of our readers it may give a better idea of Valkenburg to recall here the size of the chief rooms at Woodstock. The Woodstock chapel is 60 feet by 32, and 23 feet high, the refectory 72 feet by 42, 15 feet in height. The library is also 72 by 42 but 23 feet high. The Long Course classroom is 41½ by 31½. The whole length of Woodstock is 310 feet, and the two wings are each 164 feet in length. There are altogether 176 dwelling rooms.

The front corridor on each floor is entirely unobstructed, the centre stairway being to one side. There are six stairways in the building, three of which are of stone. The chapel is on the first floor and occupies the centre of the front extending out beyond the building 115 feet. It is built in Gothic style and has the form of a cross, the arms of which are entirely enclosed beneath and constitute the sacristies. Above these are two open galleries, which are used as chapels. The chapel proper consists of one long nave, with the main entrance at one end and the altar directly opposite. In the semicircular apse, above the high altar, are three beautiful stained-glass windows in which are images of the Madonna and St. Joseph in the centre, St. Peter and St. Ignatius on the Gospel side, and St. Paul and St. Aloysius on the Epistle side. To the right and left of the main aisle are two rows of handsome oak pews. Along the outer edge of these are large square pillars which are joined by Gothic arches and support the chapel walls proper. Behind these arches, and scarcely visible from the main entrance, are twelve side chapels which are about eleven and a half feet square and thirteen feet high with groined ceilings. They are properly an annex to the chapel itself and are entirely separated from each other. Between the supporting pillars and the side chapels is an aisle on either side leading to the sacristies. These are neatly furnished in oak and occupy the space of two arches each. Above the main entrance is the choir, which is reached from the second floor. A second and smaller balcony is reached from the third floor. The ceiling of the chapel and that of the main corridor on the first floor is vaulted and groined. The sanctuary floor, as well as that of the side chapels, is inlaid with colored tiles.

Just opposite the chapel on the first floor is the refectory, which has a capacity for about two hundred. It is eighty-two feet long, thirty-three feet wide and sixteen and a half feet high. Its floor as well as that of all the front corridors is inlaid with xylolith tiles. These tiles are a Russian invention, and make an excellent flooring for colleges and large buildings. They are a pressed composition of magnesia, cement, sawdust and chloride of calcium.⁽¹⁾ The wainscoting along the front corridors and all the window sills throughout the college consist of a thin sheet of a dark colored Belgian granite.

The college has about 225 rooms. The thirty-nine, twelve

⁽¹⁾ Otto Sening and Co., Pottschappel, near Dresden, Saxony, are European agents for these tiles.—*Cf.* "Scientific American," March 3, 1894, p. 131. "Xylolith or Wood Stone," for further particulars.

feet by nineteen, in the front are occupied by the Rev. Fathers. All the rooms, but especially the classrooms, are well furnished with light. The majority of the rooms occupied by the scholastics are twelve feet by ten, and thirteen feet high, and nearly all are provided with a window three feet by eight. The Dutch style of window is somewhat peculiar and has an advantage over the American in this that it can be opened entirely. The two casements lap over each other and are fastened together and to the window frame by an adjustable iron bar. The entire house is heated by steam and every room is furnished with at least one register. The steam is allowed to rise to the upper floor first, whence it finds its way through the smaller conductors to the 375 registers below. The water is pumped by a benzine motor engine from the well in the court to the reservoirs in the attic.

The left wing of the college is occupied by the theologians, the right wing by the philosophers. On the ground floor of the left wing, which has a length of 115 feet, are the classrooms of the theologians. The classroom of the Long Course is forty-two feet by thirty and sixteen feet high, and that of the Short Course thirty-three feet by twenty and sixteen feet high. On the first floor of the right wing, which is about 140 feet long, is the cosmology room thirty feet square and sixteen feet high, and those of natural sciences. The father's recreation room, thirty feet by twenty-three, is in the south corner of the building.

Above the refectory and opposite the chapel, on the second floor, is the house library, containing about 40,000 volumes. It occupies four rooms, the largest of which is eighty-two feet by forty-four and thirteen feet high. The smaller ones are thirty-three by thirty, twenty-six by nineteen, thirty-three by sixteen and the same height, thirteen feet. Above the library on the third floor is the hall which is used by the philosophers as a recreation room. It is eighty-two feet by thirty-three and thirteen feet high and has a seating capacity of about three hundred. The rooms on the upper floors of the wings are occupied by the philosophers and theologians. The corner rooms are used as classrooms and recreation rooms. The flooring and wainscoting of the wings are of pine, which commands about as high a price over here as hard wood does in America.

The courts between the wings are laid out in greensward. Our grounds contain about twenty-four acres and possess a pleasing variety of scenery. A lyriform walk, intersected by numerous other paths, winds its way around the entire

garden on the theologian's side. At the north end of the grounds is the cemetery, which has been recently adorned with a large stone crucifix, the memorial gift of the bereaved parents of the late Rev. Fr. Waldburg Wolfegg, S. J., who died in the order of sanctity at Ditton Hall last April. At the opposite end of the grounds is a beautiful little knoll covered with trees and shrubery. Its summit, which is on a level with the roof of the college, is reached by numerous meandering paths and a neat little iron bridge. It is laid out in walks and furnishes a grand view of the surrounding country. At the foot of this hill is a pond which is nourished by several springs that gush out of a neighboring hill. The great variety of scenery to be had on the college grounds leaves but very little to be desired in this regard.

The observatory is in the east corner of the philosopher's wing. The tower is connected with the building and is twenty-feet square and one hundred feet high. Its walls are four feet thick at the bottom, and nearly two feet at the top. The dome is under way and will soon be ready for the equatorial which was constructed by Saegmuller of Washington and has a glass of nine inches aperture. It was made with great care for the World's Fair at Chicago, and was purchased there by Father Hagen for this scholasticate. The chemical laboratory is separated from the main building and about eighty feet from it.

Our villa is situated about two miles from the college. The theologians spend Thursdays there and the philosophers Wednesdays. It was formerly the residence of a nobleman who seems to have taken great pride in possessing a beautiful park. It has a very large assortment of handsome trees and shrubery. Among the rarer species of trees are several magnolias and cedars of Lebanon. In strolling through the park during May and June one can frequently hear a half dozen nightingales intermingling their mellow notes from different nooks and corners. It is really a charming villa!

The house of the tertians is at Wynandsrade, a small hamlet about three miles from here. There are at present thirteen fathers making their third probation.

Our community, including the fathers and brothers at the villa, numbers at present 268. Of these 155 are scholastics. There are 64 studying theology here, of whom sixteen are priests; and 112 in philosophy six of whom are priests.

The course of philosophy is divided into three years. During the first year twelve hours weekly, including the circles, are devoted to logic and metaphysics; six hours to mathematics, and one hour to physiology. During the sec-

ond year, nine hours weekly, including the circles, are given to physics, seven hours to cosmology and psychology, and three hours to chemistry. In the third year seven hours weekly are devoted to psychology, seven hours to moral philosophy, two hours to natural history and two hours to astronomy.

The class hours for the philosophers are from 9 to 11 A. M. and from 2 to 4 P. M. The circles are held from 5.45 to 6.45 P. M., with the exception of Wednesday and Saturday evenings, the former being reserved for the academy and the latter for higher mathematics. English is obligatory, and two half hours a week are devoted to it. Five disputations are held during the year in the hall. The defendants are called out "ex Corona." The objectors against the philosophers of the 2nd and 3rd years are appointed from among the theologians.

The daily order of the theologians is as follows:—

Long and Short Course,—	{	8½ to 9½ Dogma.
1st and 2nd years.		9½ to 10¼ Moral.
" " "		10¼ to 10¾ Hist. Eccles.
		3 to 4 Dogma.

Wednesday and Friday afternoons those of the Short Course in the 2nd year have Introductio in S. Scrip. from 2¼ to 3. Both those in the 1st and in the 2nd year of the Short Course have dogmatic theology nine hours a week.

—3rd and 4th years.	{	8½ to 9½ Dogma.
		9½ to 10¼ Exegesis.
		10¼ to 11 Jus Canonicum. (for those in the third year).

Hebrew is taken by those of the Long Course. The circles are held during the last hour before supper excepting on Friday evenings which are reserved for "casus conscientiae," "exhortatio domestica," or Hebrew. At present there are nineteen in the Short Course and forty-five in the Long Course.

Your devoted brother in Christ,
FREDERICK A. HOUCK, S. J.

THE REGENTS OF THE UNIVERSITY
AND OUR COLLEGES.

Letters from Father Richards and Father Fagan.

GEORGETOWN COLLEGE,
WASHINGTON, D. C.
January 23, 1896.

REV. AND DEAR FATHER,
P. C.

Your readers may perhaps be interested in an account of the controversy recently sustained by several of our colleges with the Regents—or, more properly, the Examination Department—of the University of the State of New York. Nor will this interest be a mere idle curiosity. While the favorable and even flattering outcome of the present difficulty constitutes a legitimate source of gratification, there are not wanting indications that the result might have been very different, nor lessons that we would doubtless do well to heed.

The Regents of the University of the State of New York, a body created by law, have of recent years been entrusted with a considerable degree of power in the regulation of the requirements for professional education in all Legal, Medical, Veterinary and Dental schools situated in that state. Indirectly they have thus increased the measure of control which they already possessed over the high schools or academies—and even colleges—of New York, as no such institution can expect to meet with success unless its certificates are recognized and accepted as passports to professional training.

Up to the beginning of the present scholastic year, the colleges of our province experienced no trouble with the Regents. Not only were the certificates of Fordham and St. Francis Xavier's accepted without question, but when, in 1893 or 1894, the Rector of Georgetown wrote to the Secretary of the Regents to ascertain the conditions on which colleges situated without the state of New York might obtain registration, he was courteously informed that Georgetown had already been registered, from an examination of its catalogue and examination papers, as maintaining a satisfactory standard of education. But in September,

1895, an advance in the legal requirements was followed by a change in the attitude toward our colleges. Fordham was the first to suffer, her degree being refused as a title to the allowance of one year in the regular three years' course of law. A few weeks later, St. Francis Xavier's experienced treatment similar to that accorded her sister college, and almost at the same time Georgetown found her certificate for entrance to a medical school dishonored. The details of the last named incident will be here given, as it is the only one with which the present writer is personally familiar. It may be remarked, by way of preface, that, the frankest statement of facts seems to be the wisest plan to follow, even though some particulars should seem at first sight not to redound so greatly to our credit as might be wished.

A student from New York State who had finished *Suprema Grammatica* at Georgetown, wishing to give up his college course and enter immediately upon the study of medicine in Columbia University, New York City, presented to the Regents his certificate of successful completion of the studies of the Freshman year, this being the condition of admission to a medical school, according to the new regulations, in the case of students from colleges of highest standing without the limits of the state.

The document was returned to him with the following letter:—

UNIVERSITY OF THE STATE OF NEW YORK,
REGENTS' OFFICE, EXAMINATION DEPARTMENT,
20 Sept. 1895.

*Charles B. Burke, Canandaigua, N. Y. Dear Sir:—*We regret to write that we require for a medical student certificate the completion of two years in the collegiate department of Georgetown College. We return your certificate, with full particulars with reference to the examinations required.

Very truly yours,

James Russell Parsons, Jr.

The rejected candidate asked the intercession of the Superintendent of the Academy which he had attended before going to Georgetown, and this gentleman accordingly remonstrated with the Regents. In confirmation of their action, the Regents' examiner wrote to this gentleman as follows:—

UNIVERSITY OF THE STATE OF NEW YORK,
REGENTS' OFFICE, ALBANY, N. Y.
EXAMINATION DEPARTMENT,

25 Sept. 1895.

Supt. J. C. Norris, Canandaigua, N. Y., My Dear Supt. Norris:—By law which took effect May 13, 1895, the minimum equivalent we are permitted to accept for a medical student certificate is the completion of four full years of high school work after the eight or nine years required for admission to a high school. In other words, the new requirements for medical student certificates on an equivalent call for a grade equal to forty-eight academic counts. A careful examination of the catalogue of Georgetown College shows that the requirements for admission do not exceed thirty academic counts. Allowing, as we do, twelve counts to this year, it is not possible, therefore, for us to take the position that in one year at Georgetown half as much work again is accomplished.

In the hope that you have had a pleasant vacation, believe me,

Very truly yours,

James Russell Parsons, Jr.

When the matter was brought to the attention of our Fathers in Georgetown, they addressed to the Examiner a letter, which, though long, is here given in full.

GEORGETOWN COLLEGE, WASHINGTON, D. C.,

October. 10, 1895.

Mr. James Russell Parsons, Jr., Director of Examining Department, Regents' Office, Albany, N. Y., My Dear Sir:—I am in receipt of a letter from Mr. Charles B. Burke, of Canandaigua, N. Y., enclosing two communications from yourself, one of which, dated September 20, is addressed to Mr. Burke, informing him that you required for a medical student's certificate the completion of two years in the collegiate department of Georgetown College; the other, dated September 25, is addressed to Superintendent J. C. Norris, of Canandaigua, and enters into an explanation of these requirements on your part.

I am, as you will readily believe, very deeply chagrined at this ruling. I believe that it is due to a misunderstanding, and that after a full explanation you will see reason to modify your judgment in the matter and to issue a medical student's certificate after the completion by the candidate of the Freshman year in our college.

It is undoubtedly true that our curriculum differs somewhat in character from the courses prevailing in many other colleges and preparatory schools. One cause of this difference is no doubt the smaller number of branches required; but it is to be noted that this absence of many branches, which have of recent years been introduced into the prevalent

systems of education and which from their very number can be taught only in the most superficial manner, is more than compensated for by the far more thorough and careful methods of our instruction, and the amount of time devoted to each branch taught by us. This will be evident, I hope, from the following statement.

The time spent in class by every student in both the Preparatory and College Department is $27\frac{1}{2}$ hours per week. The time spent in *obligatory study*, in preparation for class, is 23 hours and 40 minutes weekly. Moreover, the students who aim at a high standing spend much time in study in addition to that which is of obligation.

The number of hours of class given to the various branches is as follows:—

Latin	$10\frac{1}{2}$	hours per week.
Greek	4	“ “ “
Mathematics	$5\frac{1}{2}$	“ “ “
English	4	“ “ “
French or German	3	“ “ “ for four years (viz., three Preparatory years and the Freshman year).

Chemistry 3 hours of Lectures and recitations per week for 2 years (General Chemistry in Sophomore and Qualitative Analysis in Junior). Laboratories open to students during all their free hours and much used by them.

During the Senior year the assignment of time is as follows:
Rational Philosophy (i. e. Logic, both General and Special, Ontology, Cosmology, Psychology, Natural Theology, and Ethics, including circles and disputations) 12 hours per week.

Physics (Theoretical, Mathematical, and Experimental) 6 hours per week.

Mechanics	4	“ “ “ for 5 months.
Geology	2	“ “ “ “ “ “
Astronomy	2	“ “ “ “ “ “

I believe you will find these periods devoted to class and study, and to the various branches, very much in excess of the amount required in most colleges.

Moreover, it is important to notice that all of these branches, in their full extent, are absolutely required for obtaining the degree of Bachelor of Arts. Very few colleges besides our own (so far at least as my observation extends) require Mathematics to the end of Differential and Integral Calculus, Chemistry both General and Analytical, and a thoroughly scientific and mathematical course in Physics (including special treatises of high grade on Electricity, with electrical measurements, etc.) *from every candidate for the degree of A. B.* They may offer these courses, but they allow a selec-

tion, while we require *all*. This makes our course peculiarly arduous.

With regard to thorough methods of teaching, we believe that we are far in advance of most colleges, even of high reputation in the United States.

In Latin, for instance, the Professor first gives a "prelection," translating and fully analyzing the passage, pointing out the figures, allusions, etc., giving the erudition concerning customs, etc., involved in the text or connected with it. This analysis with all the collateral information is strictly exacted from the student on the following day. A considerable portion of the text is memorized daily.

Written exercises (Themes and Versions) of some length are given *daily*, except on Saturdays, when a review of the week's work is exacted. The order of these exercises is as follows:—

Monday	English Theme.
Tuesday	Latin Theme.
Wednesday . . .	Latin Version.
Thursday	Greek Theme.
Friday	Greek Version.

Prosody is studied with great thoroughness, more so than in any non-Catholic college in this country. The students are required even before reaching the Freshman year to perform simple metrical exercises in Latin, rearranging of broken verse, etc., and during the Freshman and Sophomore years they are required to undertake regular compositions in Latin verse of various classical metres.

Extensive oral exercises in imitation of the author are also regularly and frequently given, and after the first or second year of the Preparatory course, the students are addressed in Latin and are *required to speak it* in all recitations and exercises connected with the classics, another point in which we claim superiority to the great majority of American Colleges.

Greek and other languages are taught according to the same thorough methods, so far as the shorter time allotted to them will permit.

The time devoted to the various English branches (Elocution, History, Composition, Rhetoric, History of English Literature, American Constitution, etc.) may seem brief; but it must be understood that this is not the only time in which the English language is studied. Every exercise in translation is made a careful lesson in English, and is most effective for that purpose.

The grade and thoroughness of our course is proved by the fact that graduates of New York high schools in the classic course never enter higher than our Freshman, and find difficulty in keeping up with that class. We therefore naturally feel deeply aggrieved to see a certificate refused to one who has *finished* our Freshman when it would be granted

to a graduate of a New York high school, who can barely enter our Freshman.

I may add that this college appears upon the list of those whose degree is accepted by Harvard University for admission to their Law School according to their new requirements, and that after a careful examination of our examination papers, President Eliot wrote me personally declaring that we ought to be upon the list and that their committee had come to the same conclusion quite independently of his judgment.

I am, my dear sir,

Very respectfully yours,

J. Havens Richards, S. J., President.

Some time having elapsed without having brought an answer, a note was addressed to the Secretary of the Regents, Mr. Melvil Dewey, which elicited the following response.

UNIVERSITY OF THE STATE OF NEW YORK,
REGENTS' OFFICE, ALBANY, N. Y.,
EXAMINATION DEPARTMENT,

October 26, 1895.

Pres. J. Havens Richards, Georgetown College, Washington, D. C., My Dear Sir:—The matter referred to in your letters of October 10 and 24, seems of so much importance that we have determined to send one of our inspectors to St. John's, Fordham, and to St. Francis Xavier in New York City, to examine carefully the courses of study and to visit some of the classes, with a view of coming to a satisfactory basis for registration. We understand that the course at Georgetown College is practically the same as that at these institutions and we shall doubtless understand your work better after receiving the report of our inspectors.

We quite agree with you that it is dangerous to apply any mechanical system in ascertaining the quality of educational work, and there is certainly no tendency on our part to discriminate.

Expressing the pleasure it will give me to write to you further on receipt of report from our inspectors, believe me,

Very truly yours,

James Russell Parsons, Jr.

The incidents of the inspection of St. Francis Xavier's, which proved throughout a creditable exemplification of the principles laid down in the letter from Georgetown, are graphically described in a communication from the Rev. Prefect of Studies in the former Institution.

THE COLLEGE OF ST. FRANCIS XAVIER,

New York, Jan. 3, 1895.

Rev. and Dear Father, P. C.—Father Richards I understand is to send you an account of the happenings which led

up to the visit of the University Inspectors; I shall confine myself to what happened during their visit.

Early on Wednesday morning, October 30, Father Rector was called to the parlor to see two gentlemen. The gentlemen were Mr. Charles P. Wheelock, A. M., Head Inspector, and Mr. Roland S. Keyser, Ph. D., Director's Assistant, attached to the Examinations Department of the University of the State of New York. They began by asking Father Rector, whether he had not been corresponding with the Regents of the University in regard to the giving of degrees, etc. Father Rector replied that there had been no corresponding done by him, but that he was preparing a strong protest against the action of the Representatives of the Regents in some cities, who had refused to accept Diplomas and Certificates given by some of our colleges to students entering the professional schools, etc. Father Rector added that he had suspected that this action had been based on a superficial examination of the college catalogue and protested against this as unfair.

"Our work," he said, "is work which cannot be easily described in the limits of a college catalogue" and he instanced the Latin Grammar work in the classes using Alvarez' Grammar." Mr. Wheelock was interested at once.

"Do I understand you to say," he put in, "that Latin grammar is taught in the Latin tongue, and that from the start the boys are trained to speak Latin?"

"That is exactly what we do here," replied Father Rector.

"Well," said Mr. W., "I have often heard of this and I am very curious to see how it succeeds."

In a few minutes Father Rector and the Inspectors were on the stairs leading to the classrooms occupied by the different sections of Third Grammar. As they went up, they heard the voice of one of the teachers, Mr. Dinand, and the answering voices of the boys engaged in a lively conversation in Latin.

"There," said Father Rector, "you can hear for yourself even before entering."

The party entered the classroom and found the teacher giving the "prelection," as he said, in Latin Grammar. Then began a little exhibition that both pleased and surprised them all. The boys parsed in Latin, put and answered questions in simple Latin, making blunders of course and tripping up very comically at times, but showing all through a self-possession, and a faculty of using their brains which was noteworthy at least. The class is divided into camps and as each boy answered, his opponent stood in his own place, ready to snap him up if his answers were faulty. The rules were recited in Latin and then explained in English. Incidentally quite a number of questions were put by Father Rector and Father Prefect who had arrived by this time; the

Inspectors, however, though invited to do so, made no remarks, but listened and took notes. There was nothing showy about the work, but it was evidently thorough and disciplinary. From Third Grammar, the party passed on to Second Grammar, Mr. Roche's section. On the way, the inspectors could not conceal their admiration for the results they had witnessed, nor did they attempt to do so. Mr. Wheelock remarked, "Well, if such work as that is kept up for three years this academic course surpasses anything I have seen."

In Second Grammar class the boys were translating one of the short anecdotes taken from Cicero. The same system of camps and opponents was found here, the same coolness and the same interest in the work as in the lower class. Again both Father Rector and Father Prefect put questions which fully tested the thinking power of the boys,—questions, some of them, rather outside the range of what could be fairly expected of Second Grammar boys. The answers given were in some cases surprisingly apt, in other cases comical, but it was evident to the Inspectors, that the boys were thinking, and for their degree of advancement in the college course, showed signs of careful training. On coming out of the Second Grammar room Mr. Wheelock said to Fr. Rector,—

"Let me understand this,—the class we have just visited, is it one year in advance of the first class we saw?"

"Yes," Father Rector replied, "this is second year Latin."

"Well," remarked Mr. Wheelock, "there is certainly a year's progress there."

From Second Grammar, we passed to First Grammar,—Father Casey's section. Here we found the boys at Algebra. As it happened they were reviewing the first part of the Algebra. The review questions were on the board and the teacher, as usual, called boys to the board one after the other. The class was an ordinary one, nothing very brilliant was said or done, but as it happened, the points insisted on by the teacher, the questions asked and the faults pointed out, were precisely those which the Inspectors have called particular attention to in the last Academic Syllabus. By this time it was noon and the Inspectors left us promising to return at one o'clock. They did come at half-past one. As it was Wednesday the undergraduate classes were all at Elocution, and one of the grammar classes was at military drill in the college quadrangle under Captain Drum, U. S. A. We could not, therefore, visit any of the Undergraduate or collegiate classes. We brought the Inspectors, however, to the Elocution class where they had a chance to see all the students of the collegiate department and to admire the method of Prof. Munro, which indeed called for admiration, particularly his tact in encouraging timid beginners. Next we visited the cabinet of Physics and the Chemistry laboratory. In the latter they could see the preparations for the Analyt-

ical work of the philosophers, while in the classroom of Physics, they found tuning forks, organ pipes, etc., which had been used to illustrate a lecture on sound just finished. Here for the first time the Inspector's seemed to feel at home with us and they became very cordial; perhaps because we had some time for conversation. Mr. Wheelock said, among other things, that he now understood the place our college held—it was mainly a Classical School. "No where," he continued, "have I seen any Latin work that could compare with what I have seen in Third and in Second Grammar." It was far and away the best he had ever seen. "As for the Algebra work," he added, "I have seen as good in other schools." And so the visit of the Inspectors of the University of the State of New York came to an end.

Yours faithfully,

James P. Fagan, S. J.
Professor of Studies.

*College of St. Francis Xavier,
 New York.*

On Nov. 4, Mr. Parsons wrote to Father Richards:—

"*Dear Sir*:—We sent two of our inspectors to New York last week to inspect St. Francis Xavier and Fordham. The former institution was in session but the latter was closed. I expect to receive a full report within two or three days. The verbal statement made me up to date is certainly creditable to the highest degree as regards the work actually done."

This was supplemented on the 7th of Nov., with the following letter, of which a copy was sent also to Father Murphy:—

UNIVERSITY OF THE STATE OF NEW YORK,
 REGENTS' OFFICE, N. Y.,
 EXAMINATION DEPARTMENT,

Nov. 7, 1895.

Dear Sir:—It gives me pleasure to write that, acting on the report of our inspectors we have changed the basis of registration of the College of St. Francis Xavier and of Georgetown College, so that hereafter it will give us pleasure to grant graduates of either of these institutions in the arts course certificates entitling to an allowance of one year in term of study for admission to the bar.

For Law student certificates meeting the preliminary education requirement fixed by the rules of the court of appeals for admission to the bar, we shall require hereafter only graduation from the grammar department; for medical student certificates, only the completion of one year in the arts course.

Expressing the pleasure it gives me to send this word to you, believe me,

Very truly yours,
 James Russell Parsons, Jr.

A few days after the inspection of St. Francis Xavier's, the officials again visited Fordham and examined the classes with like satisfactory results.

The correspondence with the Regents touched upon some other matters, such as the judicious exercise of our power of conferring degrees, and the impropriety of judging the standing of a college solely from its catalogue; but our space will not allow us to reproduce it in full. The length to which we have already gone may seem excessive; but the excuse, if any be needed, is found in the fact that the importance of the controversy is probably much greater than may at first sight appear. It points to the rapid growth of conditions altogether different from those under which our colleges have thus far existed. Hitherto education has been entirely free, and the value of a diploma has been measured only by the public appreciation, or want of appreciation, of the merits of the institution conferring it. But this state of affairs is apparently about to change. In New York the transformation is well under way, if not practically accomplished; and other commonwealths will no doubt soon follow the lead of the Empire State. A government control of education, stringent and effective, even if indirect, is probably the programme of the near future throughout the greater part of our country. Already through their grasp on the professional schools of New York, the Regents of that state wield an irresistible power over colleges even in other territories, as at Georgetown, where New York students attend in considerable numbers.

From all this the practical inference is plain that we must be on the alert to adjust our colleges to the altered circumstances of the times. We must be prepared to modify our schedules of the authors and matter to be seen in the various years of the academic and collegiate courses, when necessary, in order to conform to the government requirements. Where no such requirements exist, it may still be advisable to make such modifications, in order to place ourselves in such a position with regard to non-Catholic institutions of learning, that our work may be readily compared and measured with theirs. The large secular universities of the country are annually attracting to themselves hundreds of the most promising of our Catholic students, with results almost invariably disastrous to the latter, in regard both to faith and morals. It is true that the usual motive influencing our good people to send their sons to such institutions is social ambition. But they also believe the education there received to be of a higher grade; and if our schedules are so dissimilar as to present serious difficulties

in comparison and equivalence, we shall find it hard to convince the public that we are not inferior. Indeed the president of one of the largest and most widely known universities in New England has not hesitated to urge against us in the public prints the want of equivalence of our courses with theirs, and this in a tone plainly indicating that by want of equivalence he understands inferiority.

Another duty incumbent upon us in view of the changing conditions of the educational world undoubtedly is to keep ourselves fully informed as to movements in that world outside of the Society. The meetings and discussions of public and private educators, which are so frequent at the present day, lead to the modification of programmes and requirements, and with these we must be familiar, if we would preserve the place in the educational world belonging of right to the Society.

Finally, we are taught by our present experience that a firm and intelligent adherence to the methods of our own "Ratio Studiorum" will bring us success and triumph, however we may be compelled to change or modify the matter to which those methods are, according to the varying circumstances of time and place, to be applied.

Servus in Christo,

J. HAVENS RICHARDS, S. J.

THE ORIGIN AND PROGRESS OF OUR
ITALIAN MISSION IN NEW YORK.

A Letter from Father Russo.

303 ELIZABETH ST.,
NEW YORK,
Jan. 29, 1896.

REV. AND DEAR FATHER,
P. C.

I can, at last, comply with your wishes and send you an account of the origin and progress of our mission among the Italians.

New York City seems to be the favorite place of the far greater portion of Italian immigrants. Once here, most of them settle in no other place: either because, not knowing the language of the country, they are afraid to go farther; or because they feel nearer home—the ocean only separating them from their mother country. Moreover, they hope to find work here more easily, and thus better their condition, which is the main reason of their coming. They monopolize certain quarters of the city forming so many "Little Italies" as they are called, the aggregate of which would amount in round numbers to at least 125,000. There is a constant increase with every steamer that comes; comparatively few of them go back.

Our "Little Italy" has a population of from twelve to fifteen thousand. It occupies the lower quarters of the city, extending from the Bowery to South Fifth Avenue and from Bleeker to Broome Sts. Nearly all the southern provinces of Italy are represented with their different dialects, customs, and manners. In former days they belonged to St. Patrick's Church—the old cathedral—the basement of that church being opened to them. Two Italian secular priests were added to the staff of the parish to look after their spiritual welfare.

The results were far from encouraging. Out of the many thousand Italians living in the neighborhood few availed themselves of the opportunity—so few, indeed, that after several year's trial, the parish priest was disgusted, asked the archbishop to make other provisions for them, and the

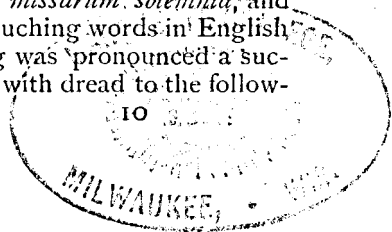
basement of his church was consequently closed to the Italians. Of course, the willing ones might have gone to hear Mass in the upper church; but, besides being deprived of religious instruction, they were placed in an alternative which was distasteful to them. They had either to pay five cents at the door, like all others, or be refused a seat during Mass. The former attacked their purse, the latter their pride and sensitiveness. They were unwilling to be treated as paupers. How many did overcome human respect I do not know, but I do know that this condition of affairs worried the ecclesiastical authorities. His Grace Archbishop Corrigan was not idle. Something had to be done, especially as the Protestants were so active. An apostate priest was in charge of an Italian Protestant church, with plenty of money at his command furnished by the Episcopalian mission. He had caused much damage already and would have now a large field for his propaganda. Something had to be done. The Archbishop thought that if the Italians had a church of their own, they might feel interested in it, patronize it, perhaps support it. "Hoc opus, hic labor." An Italian priest—a secular, doing work in another church—was asked if he was willing to take charge of this new mission. He was not wanting in zeal—for he is a truly good priest—but how was he to start such a work without means? how to support it when the few who would come, and were expected to help the priest needed rather to be helped themselves? One or two Italian churches opened a few years before with a better chance of success were on the eve of bankruptcy; one of these was sold at auction a couple of years later, leaving much of the debt unpaid. A new failure in case a new church was open would be more detrimental to religion. The priest declined; other plans were suggested; they fell through. It was resolved, as a last resource, to ask our Society to add this work of charity to the many others we have in New York, such as the Islands, with the penitentiary, the poor house, the insane asylums, etc.

The Archbishop found our Provincial well disposed; not only because he realized the distressed condition of the poor Italians, but also because our late Father General had requested him to see if something could not be done for their spiritual welfare. Moreover, our Holy Father, Leo XIII., had recently written a letter on this very subject to all the bishops of the United States. This was more than enough to induce our Father Provincial to remove all obstacles and do what he could to second the appeal of the Holy Father. Father Romano and myself were sent to the work—*sine*

sacculo et sine pera—but when we had God's blessing through the hands of our superiors, we undertook the task cheerfully, and we can truly say, "Nihil defuit nobis."

Under the above circumstances, we could not start the work on a grand scale. We rented an old bar-room, turned ourselves into carpenters, painters, and decorators, made an altar and two confessionals, cleaned the walls, painted the inside doors, etc.,—in a word gave the appearance of a chapel to the interior of the place, and put up a big sign on the outside, "Missione Italiana della Madonna di Loreto." To say the first Mass we had no less a man than Rev. Father Provincial himself; and the preacher of the day was one who for about thirty years had not practised Italian eloquence. You may imagine with what correctness and purity of style he spoke.

The chapel was opened on the 16th of August 1891. The Mass was to begin at eleven o'clock, but the doors of the new Basilica were thrown open toward nine. It was near time, and none had come but about a dozen rather troublesome children. Not that we had neglected to advertise our work. Many flying sheets telling of the event had been spread round about, and a man had been hired on that very morning to do some drumming. This apathy was not unexpected; and in anticipation of it, I had taken a measure which proved effective. A certain Association had been established among the Italians of this quarter, and named after St. Rocco. It is a society of mutual help, counting about one hundred members. These honor their patron saint in their own way: banners, music, parades, fire-works are considered the essentials of the feast. They go to Mass in a body, if they can—for many of them it is perhaps the only time of the year when they put their foot in the church. Availing myself of this opportunity, I opened the chapel just on that day, and made arrangements with the President of the Association to come to our place with his men. It would be a grand affair, said I, to open our chapel under the auspices of their great favorite San Rocco. Toward eleven o'clock about fifty men in full regalia, preceded by two policemen and cheered on by hundreds of people on the side-walks, accompanied and followed by many children, made their solemn entrance into my new Basilica. The chapel was filled; for, when overtaxed, it could contain 150 people. I spoke in Italian, *intra missarum solemniam*, and Rev. Father Provincial said a few touching words in English at the end of Mass. The opening was pronounced a success; but I could not help looking with dread to the follow-



ing Sunday. Father Brandi, then on his way to Rome, assisted at the ceremony. He remained a couple of days with us, cheering me up and making me look at the bright side of things. I shall never forget his kindness and charity on that occasion.

You may ask, "How is it possible that people coming from the very centre of Catholicity can be so indifferent to religion?" Well, my dear father, "a facto ad posse valet illatio," in whatever way one may account for it. Some say it is because they were neglected at home. I thought so myself, and spoke, and even wrote in that vein. Experience has taught me differently. When these people are brought back to God after years of almost pagan life, you hear them say that the last time they went to confession was when they left their country. Moreover, this indifference is as great, if not greater, with regard to many of those who came here quite young and were brought up in this country. As to their ignorance, it is evident no opportunity was given them at home to improve themselves; but if we prescind from secular knowledge, you will find that most of them know *practically* enough on the main points of our holy religion. We must bear in mind that these people come from the lowest class, and are familiar with only the dialect of the province they come from. They *understand* good Italian fairly but cannot *speak* it; hence when they have to answer questions on religion, they produce a very unfavorable impression. But if you know their dialect, and know moreover *how to be plain with them*, this impression is oftentimes removed. The reason of neglect at home may be one of the factors to solve the problem, but is inadequate to account for the full extent of the evil. It is far from me to cast blame on anybody, but I cannot help believing that things would not be in so bad a shape now, if more care had been bestowed upon them, and if they had been taken in hand in due time, when the evil was recent and more easily remedied. Look back to the first years of Italian immigration. Who was there to smoothe their first difficulties, to warn them of the danger, to sympathize with their distressed condition, to turn their mind to heaven, and to remind them of their immortal soul? Was it even known how many of them were without a pastor? What was the impression produced on them? I have heard it from their own lips: they were inclined to believe that this is a land of freedom with regard to religion as well as everything else. Add to this the infamous talks of some of their better educated countrymen, true disciples of Mazzini and Garibaldi. These agents of Satan lost and lose no occasion to vilify

the Church, to ridicule all religious practices; to slander the ministers of God, whom they represent as clerical merchants—*mercanti in sottana*—looking more to the purse than to the soul of those confided to their care.

We must not omit what contributed more perhaps than anything else to render them callous to religion. With the exception of those who come here to escape prosecution for their political or other crimes, the main purpose—the only purpose I might say—of their coming is to better their condition. Their labor however is poorly remunerated; to make ends meet, and save something—they take good care to do this—they work like slaves, oftentimes even on Sundays. The almighty dollar is the object of their ambition, and the treasures which will last forever are left to be gathered by a few. This lesson is quickly learned by the new comers, and when you speak of religion to them, they answer you, "I have no time." These details were necessary to let you understand the nature and difficulties of our work.

Let us return to our chapel. As I said we were not without apprehension as to what the following Sunday might be. We remembered however the "*Modicæ fidei quare dubitasti?*" and began to be hopeful. Was not this God's work before all? If we did our duty, God would do the rest. We did not wait for the people to come to us, we went to them. We were oftentimes received with the coldest indifference; not seldom avoided; at times greeted with insulting remarks. The word *pretaccio*, as we passed by, was one of the mildest. Yet good souls were not altogether wanting, and we began to feel that our chapel was not to be empty on the following Sunday. We had indeed a nice little crowd. We spoke kindly to them; told them that we were not after their money; that we had come to be their friends and look after their souls; and finally begged them to send their children to us in the afternoon and come with them if possible. Well, dear father, our mission began to be appreciated; the children especially became so many little apostles, and, thanks be to God! continue to be such. Our work progressed from week to week; our chapel became too small, and the people could be seen kneeling on the side-walk, unable to get admission. Our regular congregation, counting all those that were present at the several Masses celebrated—two by Father Romano and two by myself every Sunday—at last numbered about five hundred. It became necessary to look for other quarters. Superiors granted permission to buy, with a twofold condition,—that we should not go beyond fifty thousand dollars, and should have on hand whatever cash would have to be paid

in buying the property. We were able to comply with both conditions.

Two tenement houses opposite our chapel seemed to answer our purpose. If altered according to the plans we had formed, they would make a chapel forty-four feet wide and one hundred feet long, with a little residence in the upper, front part of the church. The houses were for sale, but belonged to a Jew, who, if he knew we were after them, would have asked an exorbitant price. The greatest secrecy had to be kept; and so secretly indeed did our agent transact the business, that a few only of our confidential friends knew anything of the purchase. The contract was signed in the afternoon of May 6, 1892. The cost of the property was fifty thousand five hundred dollars, fifteen thousand of which were paid in cash that same day. We rested happy on that night, little dreaming of what was to take place on the following day.

A few weeks previous to the sale, the former owner had notified the inmates of the houses, almost all Italians, to vacate the premises by the 3d of May. They paid rent by the month. Some moved at the appointed time, others did not. A second notice was served on them, with no better results. They were evicted a few hours before the contract was signed. We knew nothing of this eviction, nor did the Italians know anything of our purchase. Forced to move they obeyed, but planned vengeance against the Jew. The following morning at day-break they entered the houses by the rear yard and began a work of destruction. They wrecked the interior; windows, doors, mantelpieces, stairs, everything their axes could reach was smashed to pieces and thrown into the yard; they would have demolished the walls had not the police come in time and made some arrests. You may well imagine their dismay and grief when they heard that the houses had been bought by the fathers. There was nothing to be done. I should have made matters worse by prosecuting them, and then—"cui bono?" They were very poor, and could have given no other satisfaction but a few months or years of imprisonment. I pleaded their cause with the police, refused to prosecute them, and had them released from jail. We suffered a very material loss, but gained a great deal in the eyes of people. Alterations were begun not long after and completed within three months. The new church was dedicated by his Grace Archbishop Corrigan on Sept. 27, 1892, under the title of our Lady of Loreto. A good number of the secular clergy attended the ceremony; Mass "*coram Episcopo*" was celebrated by one of them; our Father Sabetti gave a sound

practical sermon, the music was rendered by a mixed quartet of Italian voices: everything went off well, and the rest of the day was spent happily.

Something had been done, but how much more was ahead of us! It was necessary to go continually after people and evangelize them at home, family after family, oftentimes one member of the family after another. Needless to say that trials and contradictions were not wanting. I trust we did not lose part of our merit, by not accepting them as we should. But poor human nature tried to assert itself more than once, especially when these trials and contradictions came from unexpected quarters. God's work went on all the same, the number of confessions and communions was on the increase; some sodalities were established; we helped the most needy in the best way we could. There was one great worry as the work was taking larger and larger proportions—the rising generation.

We could not save our children from the grasp of Protestants, nor consider our work established on a solid basis, so long as we had no school. It is so with regard to every parish, but this necessity is more felt with regard to Italians as it is more difficult to have the children come to catechism out of school hours. After much deliberation we resolved to use the basement of the church for school purposes, dividing it by means of partitions into six class-rooms. Nearly two hundred children came to us. Many did not stay long, however, so much was said against our keeping the children in dark rooms, without much ventilation, using only gas-light, etc. Not that the children ever complained. They had much worse at home, and besides they were very much attached to us. Yet parents listened too much to what was said against our school, and many were withdrawn. Not a few, however, came back to us two or three months later. The parents saw that their children were becoming less respectful and obedient and more independent. We kept on as long as we could, but it became evident that unless we could offer better accommodations to our children, it was wiser to abandon the school, the more so as there was some talk of our being stopped by the health department. Rev. Father Pardow saw how things stood when he came for the Visitation, and encouraged us to do our best to better the condition of the school, instead of thinking of giving it up.

Scarcely two months elapsed when the two houses adjoining our church were offered to us for \$35,500. They were bought as the property of the Society. They could not, however, be used for school purposes unless they were materially altered. We complied with the essen-

tial requirements of the building department; work was begun at once on a portion of it, waiting for better times to do the rest. Here again we had to face unexpected difficulties. An eight-storey building was being raised a few streets above us on the west side, and was near completion, when it collapsed burying sixteen workmen under its ruins. This accident rendered the building department very strict. New inspectors were sent to all buildings in process of construction; ours was unfortunately visited just at a stage when it presented a rather poor appearance. I was ordered to stop all work; the building was pronounced unsafe, and could in no way be used for school purposes unless I made such and such and such alterations. You may imagine my position. Much had been done already; all that expense would go for nothing; and what was required was so excessive, that an altogether new building would not cost much more. But were I to resort to this, I would fall under other laws, requiring iron beams in all new school houses with thicker walls to support them. I had full confidence in the builder; he is one of the most prominent in the city, and could be relied on. I entered a protest against the demands of the building department, and availed myself of the privilege granted by law of having the building inspected by three experts, architects, or builders, one appointed by the city, one by the building department, one by myself. The survey was ordered. In the meantime fervent prayers went up to heaven. Our children especially did their best. Communions, stations of the cross, beads, acts of mortification, long hours of silence were offered to God. The experts assembled on the premises and for more than three hours went through the entire building. The children's prayers had their effect. The verdict was that the building, in its present condition was certainly unsafe, but it would be perfectly safe if all the intended alterations and the few modifications they themselves ordered should be complied with. These "few modifications" caused an extra expense of about fifteen hundred dollars. God's hand was visible; work was resumed not long after, and the school was ready for occupation toward the middle of last October.

Long before this came to pass, we felt the need of a third father. The two of us were not enough for the work, especially since my health was far from being good. The Provincial of Sicily came to our help; he was kind enough to send Father H. Longo to us. He has been of great help, not only for the share of work he has taken upon himself, but coming from Sicily, he is better able to understand the dialect and manners of the people who come from that part

of Italy. A few months ago we were favored with a fourth father, from Sicily also,—Father S. Palermo. His work is mainly among the boys and the young men of the parish.

We have been engaged in this work now for a little over four years. We have a regular congregation of over three thousand people at Mass every Sunday. Last year we had about twelve thousand Communion and a larger number of confessions. Since we came here we have baptized nearly four thousand children, and blessed about five hundred marriages. We have distinct sodalities for every class of people,—for married men, married women, young men, young women, and children; and two clubs for boys and young men. Our school contains nearly five hundred children, which number could be doubled if we had means to complete our schoolhouse and pay the teachers. All this is not much, however, when we think of the many who have not been brought back to God; yet it is a great deal when we look at the difficulty of the work and the extreme poverty of our people.

Pray that God may continue to bless this work of the Society; and may some of the fathers who read these few pages in the *WOODSTOCK LETTERS*, recommend our needs,—first to God, then to some of their charitable friends! Five thousand dollars would enable me to reconstruct the rear building of our school and make it available. In its present state it cannot be used for school purposes,—the building department has forbidden it. Though the day I shall be able to rescue all my children from the grasp of Protestants is far off, yet many of them could be saved, and their families with them, if I were enabled to enlarge my school.

Ræ Væ Servus in Xto,
N. Russo, S. J.

BOOKS OF INTEREST TO OURS.

The New Edition of the Jesuit Relations. The Burrows Brothers Publishing Company of Cleveland, Ohio, have announced a complete re-issue in the original French, accompanied by the English translation, of the valuable series of Early Travels in the United States and Canada, known as "The Jesuit Relations," or Accounts of the Travels and Work of the Jesuit Missionaries in Canada and the United States, principally in New France, during the years 1609-1755.

It is proposed to publish not only the old "Relations" but also the more recent (1672-1679), the "Lettres Edifiantes," Watruius' "Account of the Expulsion of the Jesuits from the Mississippi Valley," Laure's Relation, 1730, Gravier's Relation 1700, and a large number of other letters, etc. by Jesuit Fathers. The entire series will be published under the editorship of Reuben Gold Thwaites, Sec. of Wisconsin State Historical Society.

The French text will be accompanied page for page by a careful and accurate translation, by one who has made the French of that period—and especially the Canadian dialect of this early and difficult Canadian French of 1600-1700—his especial study for many years, we might almost say a life study, viz., The Hon. John C. Covert. The translation will be illustrated with notes, historical, ethnological, topographical, and explanatory, including references to authorities, Lives of the Jesuit Fathers, a full bibliography, index, etc., by Jane Marsh Parker, Sec. Rochester Historical Society. The set will be illustrated with new maps showing the portages; portraits of the Jesuit Fathers,—the authors of the Relations,—facsimiles of the title page and head and tail pieces of all of the Cramoisy series, and of such others as are found of value, and facsimiles of such parts of the original MSS. and Maps as will be of worth or interest.

The edition will be strictly limited to 750 sets. The work will be printed in the best manner, in large and clear type, on Dickson's hand-made paper, and no pains will be spared to make this edition every way satisfactory to the most critical. The work will be completed in about 50 volumes, 8vo, of about 300 pages each, bound in polished buckram cloth, uncut, the top edges gilt and the price will be about \$3.00 a vol. (not definitely settled yet) payable monthly, as issued. Subscriptions will be taken for complete sets only.

Father Hughes writes to us from Fiesole, that "in a letter addressed to our chief authorities by the editor of the new

work, it is said that there is no pecuniary interest in the enterprise; if the publishing Company make out of it enough to pay expenses, it will be as much as can be expected; the main interest is to secure the complete series in a perfect form, and as far as may be like the original. The editor having applied for some directive assistance to Ours in America, was referred to headquarters; and he respectfully asks for aid, as well in managing the original French text, which requires the supervision of very perfect scholarship, as in translating or explaining properly those domestic matters of our Jesuit life, which he, an outsider, could not pretend to handle rightly without assistance from Jesuits. This request of the editor has been favorably considered. Accordingly, for difficulties of ordinary moment, the Fathers at Cleveland have been desired to lend him the aid he calls for. For special difficulties with the French text, and for historical and geographical references the co-operation of the fathers of Montreal has been suggested."

We learn from our fathers at Montreal that Mr. Thwaites visited Canada last October and one of our fathers of experience writes us that he is personally acquainted with both the editor and translator, and can answer for their spirit of fairness, and the reproduction of the original document will be perfect. . . . This same father writes us that he has recently come into the possession of Bressanie's Relations in Italian. The volume bears the date of 1653 and was printed at Macerata, and is probably the first edition. Mr. Thwaites will, doubtless, reproduce it along with the other Relations.

The publication of this work has been delayed, the publishers inform us, by the great amount of detail and the discovery of so much new material. A circular will soon be issued in regard to it, but as the edition is limited our librarians to avoid disappointment, would do well to subscribe at once.

The Fathers of the German Province are publishing a number of new works. Father KNABENBAUR in the "Cursus S. Scripturæ" has just brought out the Gospel according to St. Luke, Father LEHMKUHL has written a "Book of Prayers and Devotions for the Christian Laborer;" Father PESCH, "Philosophy of the Christian Life;" Father HAMMERSTEIN has published "Sunday and Feast-day Readings for educated people." The first edition was sold in a month. Herder has just brought out "Instruction on Christian Perfection" by Father BÜRGER. It is ranked by competent critics outside the Society among the best productions in the line of ascetic literature. It will be found useful for those called on to give exhortations to Religious communities.

Father Finn's "Tom Playfair" has been translated into German by Franz Betten, S. J., a scholastic who is now making his third year of theology at Valkenburg. The book is illustrated with pictures and an explanation of base

ball "für die deutsche Jugend." It has been favorably received in both Catholic and non-Catholic periodicals. It is published by Franz Kercheim in Mainz.

Among the works announced as in press are "Beati Petri Canisii S. J. Epistolæ et Acta" 6 vol. edited by Father BRAUNSBERGER. "Meditationum et Contemplationum S. P. N. Ignatii" puncta composita a Father DE HUMMELAUER. Father SASSE announces the publication of his "Prælectiones De Sacramentis," and Father OTTIGER "Theologia Fundamentalis," 3 vols.

The Fathers of the English Province are preparing a "Life of Father Morris S. J." by Father POLLEN; "The Gunpowder Plot," by Father GERARD, S. J., and a "Centenary edition of Ven. Father Southwell's Works," with a Life of the author, by Father THURSTON—*Letters & Notices*.

We are indebted to Père Drive, Vice-Directeur de l'Apostolat de la Priere, for a copy of his beautiful work entitled "Marie et la Compagnie de Jésus" which we noticed in the May number. It is written for Ours, and surely there is no better reading for a Jesuit on the Blessed Virgin and the Society. It may be procured from the scholasticate at Uclés, Spain.

PÈRE VIVIER announces as soon to be published a *Necrologium Universale Nostrorum a Restituta Societate* (7 Aug. 1814—7 Aug. 1894.)

In a prospectus sent to all our Provincials he says:— In corpore operis, ut moris est, nomina defunctorum per annos distribuentur; quantumque fieri poterit, elementis tradi solitis in necrologio annuo, addetur non modo quo die quisque sit ortus, ingressus, ad gradum promotus; sed etiam quo in loco sit ortus et quo gradu sit potitus in Societate, ut videre est in specimine.

Ad calcem vero operis dabitur index alphabeticus referens cujusque Socii cognomen, nomen, Provinciam S. J. ad quam pertinuerit, cum anno ortus, ingressus, obitus.

Non tamen his supradictis contentus esse velim; suadentibusque prudentibus viris, mens mihi est, si Patribus Provincialibus et superioribus acceptum fuerit, illum indicem, jam necrologio impresso, ad formam voluminis in 12° reducere, eumque ita expeditum in manus omnium Patrum et Scholasticorum tradere. Quod si Patribus Provincialibus et Superioribus placuerit, adeo multa excudentur exemplaria ut minimo pretio vendi queat hoc secundum volumen, Nostris omnibus utilissimum.

Quum autem pretium pendeat a numero subscribentium, non potest a priori definiri; certior tamen fiat Reverentia Vestra, in omni casu, a me pretium quam potuero minimum requirendum. — Subscriptions may be sent to Monsieur A. Vivier, 35 rue de Sèvres, Paris, France.

Œuvre des Ecoles Apostoliques.—Ecole Apostolique, d'Amiens 26 année.—The "Compte-rendu" or Annual Report of the Apostolic School of Amiens for 1895, has just come to hand. After a sojourn of fourteen years in England, this famous nursery of future missionaries is once more at home in its old quarters near the college of the Providence, Amiens. Here it continues as successfully as ever the noble work of training apostolic laborers for every land and every clime. The present number of the "Compte-rendu" is mainly devoted to the missions of the far-East, where not a few of the former students of the school are now laboring. It contains also several interesting letters from missionaries in Zambesi, Ecuador and the Rocky Mountains.

The work of the Apostolic Schools is one of which the Society in our days may well be proud. The magnificent results it has achieved in so short a time are its best praise. We congratulate the school of Amiens in particular, and its zealous director Father Claude Bernard, and wish them a full measure of the success they so well deserve; this all the more heartily as there is no province nor mission of the Society in North or South America, which is not indebted to the apostolic school of Amiens for some of its most efficient members.

An Hour with a Sincere Protestant.—By REV. J. P. M. SCHLEUTER, S. J., New York: Christian Press Association Publishing Company, 1895, pp. 47.

An excellent little book for Protestants and seekers after truth. A useful list of books for those who may wish to prosecute their inquiries farther is given at the end, to which might be added Bagshawe's "Threshold of the Catholic Church," and "Credentials of the Catholic Church."

CONTENTS OF THE LETTERS OF OTHER PROVINCES.

LETTRES DE JERSEY. (Province of France.)

Vol. XIV.—No. 2, September, 1895.

China.—Mission du Kiang-nan (Province of France). Eleven letters from different fathers. . . Mission du Tcheu-li Sud-est (Province of Champagne). Two letters from Père Mangin.

Malabar.—Letters from Père Bonnel.

Upper Zambezi.—(Mission of England). Two letters translated from the July number of the "Letters & Notices."

Lower Zambezi.—(Mission of Portugal). Two short letters.

Rocky Mountains.—The Reservation of the Black Feet Indians. A Letter from Fr. Bougis.

Mexico.—The state of Catholicity in Lower California. The interesting facts given in this letter have already appeared in the W. LETTERS, May, 1895, p. 263.

Argentine Republic.—Extracts from several letters. Nearly the same as in the October No. of the W. LETTERS, p. 442.

Greece.—The Opening of the Old Church of the Society at Tinos. An interesting letter from the superior of our residence at Tinos. It is accompanied by the hymns in Greek composed for this occasion. A resumé of this letter will be found in the *Varia* of the present number, under the title "Greece."

Poland.—The Persecution of the Uniats. This is a valuable conference given to Ours at Jersey last May, on the feast of Blessed Bobola, by Father Tomnicjak. It gives an account of the terrible persecutions which the Catholic Uniats of Russian Poland have suffered, especially in 1875 and 1888, and of their heroic martyrdom. See *Varia* of W. LETTERS under Poland.

France.—1. Missions among the working men of the North. A Letter of P. Pupy-Girard describing his labors among the factory hands, miners, etc., in the north of France. — 2. The Mission of Arras. A detailed description of a large mission given during four weeks at Arras by sixteen of our fathers. In conclusion the author shows that these large missions are meeting with great and increasing success. — 3. The Silver Jubilee of our college at Le Mans.

Obituaries.—Pères Daniel, Bazen, Hersaut, and de Kersabiec. *Varia.* . . *Appendix.*—Note on a proposed college at Abbeville by Père A. Hamy.

LETTRES DE MOLD. (Province of Lyons.)

Vol. VII.—September, 1895.

Syria.—Our primary schools at Beyrouth. This a report of P. Michel to the Superior of the Mission on the four schools with 800 pupils under our direction at Beyrouth. . . Report of Missions and Retreats by Père Sacconi given in Liban and the plain of Balbec.

Egypt.—Eight letters give an account: 1. Of a feast and reception at our College of Cairo; 2. The college at Alexandria; 3. Some account of the schools in Egypt; 4. Two interesting descriptions, by Père Rolland, of Missions in Upper Egypt, etc.

Rocky Mountains.—Father Victor Garrand writes a description of our residence at Seattle, etc.

Mexico.—An Historical Sketch of this Province and its present state. This is an interesting and valuable account of the Province from its foundation by St. Francis Borgia down to our own day. It has been translated for the LETTERS and will appear in a future number.

Italy.—A short account of the History of the Scholasticate of Chieri, Province of Turin.

France.—Short extracts from letter: 1. A Mission at Rion; 2. The prison at Brignais; 3. The Cercle Catholique ouvrier de Besançon.

Varia.—*Book Notices.*—*Appendix*: Around Mold.

LETTRES D'UCLÉS. (Province of Toulouse.)

Vol. III. No. 2.—October, 1895.

The greater part of this number is taken up with letters from Madagascar. Some account of their contents will be found in the *Varia* of the present number under the heading, "Madagascar." The Letter of Father Astrain on the archives at Rome published in our October No. p. 429. . . Two short notes on the same subject by Pères Rodeles and Rivière, followed by a valuable letter on the Royal Archives of Simancas by P. Castillo (See this No. p. 30). Obituary.—Mgr. Meurin and F. Guichot.

LETTERS & NOTICES. (Province of England.)

No. CXXI.—October, 1895.

Rome.—Two letters from Father Pollen—who is now at work in the Vatican Archives—describing his voyage, the libraries and archives, the plan of the New Histories of the Society, and his own work.

Journal of a Voyage to the Cape in 1891. By Father Schomberg Kerr.

Corozal, British Honduras.—Extracts from Letters of Father Charroppin (From the W. LETTERS, May, 1895).

Notes.—Different English Colleges.—South Africa.—Literary.

Obituary.—Fathers Hamilton, Gradwell, H. Schomberg Kerr.

ACKNOWLEDGMENTS:—

Besides our usual exchanges, we have received the catalogues of Rome, Belgium, Holland, England, Ireland, Missouri, Aragon, Lyons, New Orleans, Canada . . . From the Bollandist Fathers, *Vita S. Stanislai Kostka*, auctore Stanislao Varsevicio (Vide p. 157). From Padre Simo, Barcelona, *Documentos y Actos de la congregacion y de su Academia*, 1895; *Calendario Perpetuo de las congregaciones Marianas*; *Reglas para las visitas a los enfermos*; *Novena y Gozos de la Inmaculada Concepcion*; *Las Universidades Españolas y la Inmaculada Concepcion*; From Father Oswald, Valkenburg, the new edition of his *Commentarium in Decem Partes Constitutionum*; From Holy Cross College, Worcester, *The Purple*; From St. Francis Xavier's, N. Y., *The Xavier*; Catalogues from St. Aloysius College, Mangalore, and St. Xavier's College, Calcutta.

ANSWERS TO QUERIES.

XXXIV. A good answer to this Query—about the author of the “Toni”—is to be found in the Bollandists, Mense Julio, Tom. vii., De S. Ignatio, Section lxxxii. n. 851. It reads as follows: “Auctor Tonorum, qui declamantur a novitiis, ut discant discere ad concionem, est P. Joannes Baptista Velati. Ipse mihi id dixit. Hic cum pictor esset, ingressus erat Societatem, et munus obibat coadjutoris. Hoc insuper erat ei singulare ut delecteretur audiendis concionibus. Januis clausis ascendebat cathedram in templo, et concionabatur. Quadam vice S. Ignatius e fenestella ipsum audivit, et adeo ei placuit, ut studiis ipsum admoverit, et evaserit concionator in primis Italiæ pulpitis, atque ediderit multa pulchra documenta, omni statui accommodata. Quando erat auditus a sancto, tunc declamabat eosdem ipsos Tonos, quibus nunc utuntur novitii.” (Ex epistola P. Horatii Arnaldi, ad P. Danielelem Bartolum data Savonnæ 23 Septembris, 1650.) —*From C. Gherzi, Gorizia, Austria.*

Père Sommervogel refers us to his “Bibliothèque” Vol. i. article Auger, col. 641, no. 23, which refers to a discovery made by him, and published in the “Lettres de Jersey” for the year 1885. According to this discovery it was Père Auger, who on his return from Rome composed a little sermon which the novices used to declaim. It was called the formula of the Tones, in the plural, as it corresponded to three classical tones well known, but which we have lost sight of now. This formula is still in use in the French Provinces.

Hermano Ubach writes from the novitiate of the Province of Aragon at Veruela, where he is professor of the Juniors: Legimus quæstionem de formula tonorum propositam in postremo numero WOODSTOCK LETTERS. Quibusdam factis hac de re inquisitionibus, id certe comperimus, ejusmodi tonorum formulam permulto abhinc tempore esse usui apud nostros, quippe in libro de viris illustribus nostræ Societatis (editio hisp. tomo viii., Bilbao, 1891) in biographia P. Francisci a Villanova ita legimus: “Toni prædicationis qui incipiunt *Habéis de saber cómo et hombre ha caído esta mañana en el pecado*, seu quod idem est, *Sciatis hominem hoc mane in peccatum incidisse* dicebantur quotidie in secunda mensa, et unaquaque nocte in cœna habebatur concio.” Unde, quum P. Franc. a Villanova ejusdem sit temporis ac S. P. noster Ignatius, colligere licet ejusmodi formula remotam originem. Præterea, ni multum fallimur, in quodam fasciculo litterarum Uclensium Prov. Tolosana invenitur etiam facta hac eadem super re quæstio nonnullæque declarationes.

QUERIES.

XXXV. May our *untonsured* scholastics preach to the faithful in general?

XXXVI. May our *untonsured* scholastics officiate as sub-deacons (without the maniple) when there are priests or tonsured scholastics at hand?

XXXVII. In the old Society, was there any morning refection for every member of the community? At what hour was dinner usually had?

XXXVIII. Who is the author of the little book entitled, "Livre d'Or, ou l'humilité en pratique," Paris, Lecoffre, 32mo, prix 20 centimes?

OBITUARY.

FATHER HENRY BEHRENS.⁽¹⁾

At Canisius College, Buffalo, died on Thursday, Oct. 17, the Rev. Henry Behrens, S. J., in the eightieth year of his age and the sixty-fourth of his religious life. The deceased was born in Munstadt, in the diocese of Hildesheim, Germany, Dec. 16, 1815. He entered the Society of Jesus, Sept. 17, 1832. Ordained priest Aug. 7, 1842, he acted till 1848 as professor of mathematics and prefect of discipline in the College of Freiburg in Switzerland. In 1848 we find him on his way to America as superior of the exiled Jesuits whom the anti-Catholic revolution had driven from Switzerland; on that occasion he numbered among his subjects Rev. Anthony Anderledy, who was subsequently chosen General of the Society. During the following year Father Behrens returned to Germany, and, the revolution of 1848 having blown over, began his career as public missionary. He founded the first novitiate of the German province at Munster in Westphalia, and for six years presided over it as rector and master of novices. From 1856-59 he was provincial of Germany. When his term expired, he handed over his office to Father Anderledy, and once more was appointed rector and master of novices at Munster. Thence he was transferred to the house of Paderborn and as superior and master of the Tertianship guided and instructed the young priests of the order, who after finishing their studies went through their last year of probation. During the German French war he displayed his charity and zeal in the hospitals of France. For the second time an exile from his country, he came in 1872 to Buffalo as Superior of the German mission in America, and filled this

⁽¹⁾ This short notice of Father Behrens is all we have received; we expect, however, to have a "Sketch of his Life and Labors in a future number.

office till 1876, and again from 1886-92. For many years he was consultor of the diocese of Buffalo. On August 7, 1892, he celebrated the golden jubilee of his priesthood. The rest of his life till his edifying death he labored in the care of souls.

This is but a meagre sketch of a life full of good works and merits. Father Behrens was a worthy son of St. Ignatius and an ornament of the Society of Jesus. His indefatigable zeal knew no other aim but the glory of God and the spread of His kingdom on earth. With all the resources of an uncommon energy he worked for this high aim until he broke down at the altar. Wherever he labored in the vineyard of Christ his memory will be blessed, especially so in Buffalo. The Sisters' Hospital, the German Orphan Asylum, the religious communities of this city, the numbers who crowded to his confessional, sought his advice or enjoyed his friendship, the poor for whom he collected alms, the missions among the Indians of Dakota which he supported, and in the East Indies, which he actively aided, the new St. Ignatius College of Cleveland, O., which he founded and built, are the living witnesses of his burning zeal. But more than all will his priestly and religious life be an example never to be forgotten by his brethren and the many priests who enjoyed a closer acquaintance with the good father. Of the calm and holy death of Father Behrens it may justly be said: "Blessed are they who die in the Lord. From henceforth now saith the Spirit that they may rest from their labors, for their works follow them."—R. I. P.

FATHER ARTHUR PATRICK VAN ANTWERP.

The sudden death of Father Van Antwerp, who was accidentally killed Nov. 16, 1895, at Bushberg near St. Louis, Mo., was a severe blow to his numerous friends. He had been ordained at Woodstock, Md., in June previous to his death. Upon returning to his own Province—Missouri—after ordination it was noticed that he was inclined to be melancholy and was in no condition to enter the classroom. He was accordingly called to St. Louis for rest and medical treatment. Though at times he appeared improved, he was often depressed in spirit, and was evidently no longer himself; still he was allowed full liberty, and took long walks around the city and suburbs. On the feast of St. Stanislaus he went to Florissant to take part in the celebration. He came back to the city that afternoon but did not return to the University. No trace or tidings of him could be found for two days and nights, although the police of the city had been notified to look for him. On Saturday afternoon a telegram reached Rev. Father Provincial from Father Noonan of De Soto Mission, announcing that the remains of a man had been found on the platform of the railroad station at Bushberg, and that

from papers on his person it was inferred that his name was Van Antwerp, and that he had some connection with the St. Louis University. Rev. Father Provincial immediately went to De Soto and identified the remains. The coroner's inquest had already been held and the verdict was that he had been "accidentally killed by the cars." It seems that, tired out with his wanderings, he had seated himself during the night on the platform, leaning forward with his head in his hands and in that position had been struck, whilst asleep, by a projecting beam of a passing engine. The forefinger of his left hand and his left temple were bruised; no other bruises were found on his body. His remains were taken to St. Louis and buried at Florissant the following Tuesday.

Thus sadly ended what promised to be a bright and useful career. Why he, who seemed to have been created to spread sunshine and happiness wherever he was, should be thus taken away in the midst of his career and in the prime of life is but another example of the inscrutable providence of God. We lament his loss and feel keenly the void that has been left in our hearts, but we console ourselves with the thought that he is now doing more good for us than if he were bodily among us. His life indeed was short, but all the good that he accomplished in that brief space will not be known until the angel's record shall have been opened to our gaze.

Father Van Antwerp was born in Detroit Michigan, July 3, 1860. He received his early education at the parish school and at Assumption College, Sandwich, Ontario. When our college was opened in Detroit in 1877 he was one of the first students enrolled. Possessed of fine talents he successfully passed through the various classes of the course, and at the end of his fourth year, 1881, answering the call of God, he left a happy home to devote himself to the higher service of his master in the Society of Jesus. He was the first of the Detroit College students to enter the Society. As novice and junior at Florissant, as professor at St. Ignatius College, Chicago, and at St. Mary's College, Kansas he unflinchingly won the love and respect of all who knew him.

The greater part of his teaching was done at the latter place, where his memory is still held in benediction. Here, in addition to his class, he was made prefect of the small boys, and here it was that the winning qualities of the man came to light. There were generally about one hundred boys in this division and every one of that hundred was Mr. Van's friend. He had no special friends in the sense that others were not so well liked,—each one thought that he was Mr. Van Antwerp's great friend. In all their games he took part, and if time seemed to grow dull or hang heavy on their hands, he was ever ready with some device to create a new enthusiasm. Among other things, for the top-spinning season he had a top made some six inches high and four inches

thick, and had a rope twelve feet long to spin it. After dinner he might be seen in a crowd of some fifty boys taking his turn at spinning his top in the ring. The boys of those days yet recall how many tops they broke on Mr. Van Antwerp's. For rainy days he had a fund of stories which would keep the little fellows for hours. After telling stories he would start some game, for which, candy, cakes, nuts, apples, etc., would be the prize. The smaller boys often wondered how large his pockets were, for no matter how many prizes they won he always had enough in his pockets to pay.

After one year he was relieved of prefecting in the "small yard," and was given as an "extra" the "smoking-room" in the senior division. During the presidential campaign of that year he mimeographed all the patriotic songs he could find and gave each boy a copy. There was often more singing than smoking, and not unfrequently, if the windows were open, the songs were heard by the people of the village. He frequently visited the infirmary where he made many a boy forget his petty ills by the stories he would tell or the songs he would sing. None feel his death more than the St. Mary's boys of 86-89.

If a fellow-scholastic was unwell Mr. Van Antwerp was the first to call on the prefect of studies and arrange to take a part of his class-work. On recreation days he would go to the yard and send the prefect to his room for an hour's rest. If a study-keeper was busy or indisposed he would offer to take his studies. In fact, he seemed to be every place where assistance was needed.

At the villa he was the life of the crowd. All the little tricks and devices that genius could invent to promote charity, union and happiness seemed to occur to him as naturally as though he had nothing to do but devise them. He took a special delight in preparing the extra meats for the sick, and this he would do with such grace and delicate taste that the sick found an appetite when they saw him coming in with the dishes. He did not forget the brothers either at the villa, and would often be found setting the tables, preparing the vegetables or helping in the kitchen.

One who knew him well said that "he seemed to have acquired a leading virtue of the religious life—a willingness to oblige, a readiness to sacrifice himself for the good of others. He did not distinguish whether what he was asked to do was a personal favor or something for the general good; he saw a chance to do a good turn for another and his whole soul was put into the good work. In a word, the element of selfishness seemed to play no part in his life."

In August 1889 he was sent to St. Louis for the opening of the scholasticate. His good nature and kind disposition went far to make many happy during his three years' stay in that city.

September 1892 found him at Woodstock ready to begin

his theology. Here again his charity endeared him to all. Ever affable and cheerful, always seeking to assist and please others, he became all to all,—where Mr. Van Antwerp was all was sunshine and happiness. Yet he was one of the last to see those good qualities which were so evident to everyone else, and thought he was only doing what anyone could do.

After studying hard for five years in succession, he found his health somewhat undermined in his third year theology. His anxiety for the coming examinations and the thought of the awful dignity of the priesthood, working upon an over-delicate conscience, tended to aggravate his already weakened health. These causes produced a state of body and mind, which instead of being benefitted by two month's vacation, as was hoped by superiors, left him in a permanent condition of nervous debility. Still during this severe trial he never lost sight of his religious vocation, nor forgot that he was a child of obedience, for among the few papers found on his person after death was one which he had written only a few days before with these words: "I will be obedient. Casting off all things else, I will plunge into the infinite ocean of God's mercy, and there rest!"—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From Oct. 15, 1895 to Feb. 15, 1896.

	Age	Time	Place
Fr. Henry Behrens.....	80	Oct. 17	Canisius College, Buffalo.
Fr. Francis Dumortier.....	77	Nov. 8	Guelph, Canada.
Fr. Arthur P. Van Antwerp	35	Nov. 16	St. Louis, Mo.
Fr. George O'Connell	33	Nov. 17	Frederick, Md.
Fr. Charles Cicaterri	78	Nov. 19	St. Joseph's Coll. Philadelphia.
Mr. Jeremiah A. O'Neill.....	24	Nov. 20	St. John's College, Fordham.
Br. Thomas Gavin.....	73	Dec. 30	Georgetown College, D. C.

Requiescant In Pace.

VARIA.

Alaska.—A new station is to be added to the three residences and two stations already existing. This station is to be established at a large camp of miners north of the Yukon, called Forty Miles. To this camp Father Judge has been assigned. He has a field open to him as there are a good number of Catholics among the miners who have shown their attachment to their religion by asking that the sisters should come to open a hospital. Not far from this camp a new city is being built, called Circle City, from its being situated on the Arctic Circle. Gold has been found and, consequently, people are settling there, rival companies are establishing themselves, and two new steamers are about to be put in service to bring supplies to the miners. This part of the country seems to be really opened. Thanks be to God, this excitement is far from our residences. After a number of fruitless trials along the Yukon, the prospecting parties have abandoned our region and have left us alone with our Indians. We are too few in number to labor, as we should, for their civilization and conversion, in fact we need men more than means. We too should multiply our schools; for we have only one worthy of the name of a school,—that of Holy Cross. By order of our superior we recite daily the collect of the Mass “*Pro propagatione Fidei*” to ask our Lord “*ut mittat operarios in messem;*” and we beg your prayers for this intention.

Juneau City.—Father René is very enthusiastic about Juneau. Since his arrival he has started a parochial school on Duglass Island, which is six miles across the water from Juneau, and the greatest mining region in America. Rev. Father Tosi was there with him, but at Christmas time he went to Sitka, to sail thence in the Spring for the Yukon.

Belgium.—Archbishop Goethals, S. J., the metropolitan of Calcutta, has been, by order of the King of the Belgians, named *Commandeur de l'Ordre de Leopold*. His Majesty has wished by this honor to render homage to the merit of a Belgian, who has been raised to one of the principal episcopal sees of the East, and show his appreciation of the services his Grace has rendered for the past seventeen years to his countrymen residing in British India.—Rev. Joseph Janssen, Provincial of Belgium, completed last September his fiftieth year as a member of the Society. The Bollandist Fathers have celebrated the event by publishing and dedicating to his Reverence an unpublished life of St. Stanislaus, which was found in the royal library of Brussels. It is written by Father Stanislaus Varsevitiuss, a co-novice of the little saint and one who had the happiness in being present at his death. It is the first

life of the saint which was written, and it has a special interest from its being composed by one who was a witness of the saintly novice's daily life and glorious death.

Ceylon.—Monseigneur Van Reeth with his eight companions reached Colombo on the 16th of October. They left the following day for the Seminary of Kandy, where they were to remain till November 1. On October 29, the papal decree constituting the new diocese of Galle was promulgated at a meeting of the bishops of Kandy, Galle, and the representative of the bishop of Joffua, presided over by Mgr. Zaleski, the papal delegate. By this decree two new dioceses—Galle and Trincomali — were separated from the archdiocese of Colombo. Mgr. Van Reeth will for the present administer both these dioceses.

Mons.—The College of St. Stanislaus at Mons, which was destroyed by fire two years ago, has been rebuilt and is now flourishing again with more than 300 students. An elegant souvenir of the college of some 50 pages has just been issued. It is written by Père Vandesype, and illustrated with many photogravures of the old buildings extending as far back as 1715, when the Dominicans had a large convent on the present site of the college. Through page after page we can trace, by aid of these pictures, the progress of the college down to the new building just completed, with its beautiful "galerie, corridor des classes, et la nouvelle salle des fêtes." Although one of the smallest of our 13 Belgian colleges, Mons is doing a great work in a region in which Jansenism and Indifference have left many traces. We are indebted to Père Aloysius Ronkard for this beautiful "Souvenir" and we thank him for the interest he takes in the LETTERS.

Brazil, Rio Grande do Sul.—A matter of great interest, and spoken of all through the state, are the new attacks of the irreligious enemies against the Church, and especially against the priests and nuns. Already the calumnies of the newspapers are bringing forth their fruit, for religious, both men and women, are insulted and stoned in the streets. The mob, who are mostly Italians, broke into the printing office of the Catholic newspaper, and after breaking the windows, mixed up all the type and destroyed the furniture or carried it away. The Italian consul warned the President about it on Saturday, and on Sunday at ten o'clock the crime was perpetrated. After the evil had been done the soldiers arrived. Some weeks after an inquest was made; but it amounted to nothing. It is a war against us. Our enemies know that we are sending contributions to the Catholic newspaper; they know that one of our fathers is confessor of the Carmelite nuns, etc. They are enraged at the sight of the many confessions, of the people going to Mass, hearing our sermons, etc. The president seems to be afraid of using decisive measures. He has—as we know from the civil war—a strong party against him. Some of his chief supporters are freemasons, though he himself is not. He is a Comp-tist, but an upright, honest and equitable man. By his efforts principally

the bill for the expulsion of the Jesuits from all Brazil was rejected some years ago.

Canada.—Rev. Telesphore Filiatrault was installed Superior of the Mission of Canada on January 3. Father F. X. Renaud, the former superior of the mission, on the same day was appointed vice-Rector of the scholasticate at Montreal, thus filling the vacancy caused by Father Filiatrault's promotion.

China, The Scholasticate at Zi-ku-wei.—We are twenty-two in theology this year,—four Chinese and nine foreign scholastics, and nine Chinese seminarians. We have no novices this year; they have taken their vows and are studying at Nankin. The Chinese are making their juniorate, and the Europeans are studying Chinese. We have a tertianship this year numbering fifteen; if you could see them with their venerable beards you would take them for a council of professed fathers. It is not every year that we have a tertianship in China, and some of the tertians have been eighteen or nineteen years in the Society, and have had four or five years of experience upon the missions. We have no recreation in the afternoon, as I believe you have at Woodstock and as we had at St. Louis, but we have our weekly holiday out of the house, which compensates for a good deal of confinement. Our holiday villa is about three-quarters of an hour's walk away; on holidays all are obliged to be out of the house from ten A. M. to four-thirty P. M., and those who wish, may go out earlier and return later. Our villa is a simple little house, with grounds quite large enough for our purposes, and surrounded by a thick hedge. We have there billiards, croquet and a bowling alley, and this year dominoes have been added to the attractions. Tuesday is our holiday and Thursday is a half holiday. Thursday morning we have three classes; two hours of dogma and three quarters of an hour of Sacred Scripture. We have an hour a week of canon law, but canon law has so little to do with us in China, that nobody, not even the professor, is very enthusiastic over it. We have an hour's recreation Sunday afternoon, and on Thursday afternoon an hour's recreation of obligation for all who do not avail themselves of the free walk. We have dinner at the procuration in Shanghai occasionally and also at the cathedral in the suburbs. The residence at the cathedral is large and we go there twice a year—the feast of St. Francis Xavier and Corpus Christi—to spend the night and celebrate the feast. We go to Zo-se, twenty-five miles away, three times a year, in November, in May, and to spend Easter week. So you see we have some variety.—*W. L. Hornsby, S. J.*

Cuba.—Our college of Belen, at Havana has 160 boarders and 117 day scholars, a lower number than in past years, because many families have withdrawn their sons owing to the losses caused by the war. The college is visited by almost every person of importance in the Spanish armada. The "cyclonoscope," invented by the late Fr. Viñes, attracts great attention.

Our fathers are about to open a small printing office in connection with the observatory. The plant is already in position and will begin regular work ere this is in type. The college of Cienfuegos, being situated near the disturbed district, has only 50 boarders and about 70 day-scholars. Our Society has no other college in the Antilles. The one that we had in Porto Rico was closed some eight years ago, owing to the systematic and unjust opposition it met with from the professors of the government college. Among all the religious orders and congregations in Cuba, the best known and most highly appreciated is the Society, not only on account of the good done in our College of Belen, where some 5000 students have been educated since its foundation in 1854, but also on account of missionary work, which, however, has been suspended for the present, owing to the present war. It must be remembered that in this ever faithful isle, there is a plentiful lack of practical religion. Cubans are distinguished for impiety and irreligion. If they triumph over the Spanish arms they will expel us, not only through their proverbial impiety, but because we are Spaniards. The same two reasons will drive out the Franciscans, Carmelites, Lazarists, and Passionists. Military operations are confined to the rural districts far from Havana; the revolutionists are not in possession of a single city. Here in Havana, the only outward sign of hostilities was the disembarkation of the battalion of Spanish regular troops, which marched inland on the following day. Business, nevertheless, has suffered greatly and standing crops are being lost. Notwithstanding the very great mildness of General Martinez Campos (which almost all condemn as excessive) the revolutionists perpetrate outrages, using dynamite, destroying plantations, and burning houses, hamlets and churches. A few days ago, a trustworthy newspaper published the news of the mutilation of two Spanish soldiers captured by the revolutionists. The two Spaniards were ordered to hurrah for "free Cuba." They refused and, in consequence, suffered the loss of fingers and toes, which were taken off joint by joint, to break their spirit. The Spanish Government has reprobated the excessive gentleness of Martinez Campos, which has given new headway to the revolution. It has happened that the same individual has been pardoned four or five times on condition of not returning to the ranks of the insurgents, and has as often broken his promise. It is one thing to avoid injustice and cruelty and quite another to let everything go unpunished.

The Dominican Fathers.—The Very Rev. A. V. Higgins, O. P., Provincial of the Dominicans, preached at St. Francis Xavier's, New York, on the patronal feast of the church. Father Rector wrote a letter a few days after thanking him for his beautiful sermon. Fr. Higgins replied as follows:—

CONVENT OF ST. VINCENT FERRER,

867 LEXINGTON AVE., NEW YORK, Dec. 11, 1895.

Dear Father Murphy,

I need hardly give assurance that your kind words are sincerely appreciated. It is such a satisfaction to feel that what I said is accepted as being *ex*

corde et ex animo. It was all a glad and earnest tribute of my heart to a Society that I have loved and venerated since I was a child. How much I regretted that the limitations of the occasion forbade me to speak out much else of what my heart and mind were full! Indeed if I had any other sentiments than those to which I tried to give expression, I should at once begin to suspect my faith and religion, viewed subjectively and as living principles of my conscience and life. I covet and crave one thing as a recognition of any service that I may have had the honor and privilege to render,—I ask a warm place in your friendship and in the friendship of your brothers in the Society, and I wish and hope to claim them as my brothers also. Very sincerely
Yours, *A. V. Higgins, O. P.*

England, Our English Colleges.—*Stonyhurst College.*—There are 233 boys and 27 philosophers, making in all 260. The philosophy class is large, talented, and much is expected of them. The present rhetoric is the last class preparing for the Matriculation Examination at the London University. Hereafter our classes will prepare for the Oxford and Cambridge higher certificate examinations. The chief reason for this change is that the style of examination is so much more in accordance with the Society's idea and the syllabus of the ratio. This was expressed several years ago in the "Litteræ Annuæ." Of course to outsiders we use other arguments, good in their way, resting chiefly on the superiority of the style of the examination itself. As for the matter, it differs from matriculation mainly in two points: first, we are not bound to take so many subjects, but are allowed a liberal choice; and secondly, the standard for the two classical languages is far higher, thereby giving our "honor men" a chance of using all their power. Consequently in future, instead of spreading ourselves over the eight or more subjects required by matriculation, we shall confine ourselves *mainly*—though of course not entirely—to Latin, Greek, English and mathematics; and instead of a mere skimpy translation of an easy book of one ancient author, we shall aim at composition in prose and verse, both in Latin and Greek, with liberal sight-translation of the classics, and any amount of collateral matter. The English paper is also of a high standard, while the mathematics allows of grades,—again more suiting us than the present stereotyped system of London.—In connection with this subject, it may not be out of place to reproduce the report, sent in by the examiners to the college authorities, bearing on the result of the Oxford and Cambridge lower certificate examinations. The examiners in English say:—

Grammar.—The work all through was good, one paper being of exceptional merit. A high average of marks was well maintained throughout, and there was no case of failure. The harder questions were intelligently answered, while the work in the elementary portion of the paper was accurate and painstaking. The result must be regarded as creditable and most satisfactory.

Composition.—The essays were good, high marks being obtained by nearly all the candidates. The order and arrangement of the composition was clear and intelligent.

History, Outlines.—The boys maintained an exceptionally high average of attainment. The evidence of regular teaching was abundant. There were only three or four noticeable failures in the paper and about as many noticeable successes. The question about the opposition to the Papacy produced many excellent answers.

Special Period.—The work deserves the highest praise. The answers showed intelligence, independent thought and unusual power of expression, as well as thorough knowledge both of the events and of constitutional history. The only weakness was occasional inability to give geographical positions."

In the quarterly report read by the prefect of studies, Dec. 9, 1895, the following tribute was paid the rhetoricians, in which they were encouraged to use strenuous efforts to secure success in the final matriculation examination.—"Great hopes are centred round this year's rhetoric, both on account of the good material in the class, and because they have the burden laid upon them of closing with credit to their college and themselves our fifty-six years' close connection with the London University. We all trust that they will add both to the list of the eighty-eight who have taken honors in matriculation, and a goodly number to the long array of passes. Their work in their first term has not done anything to damp our expectations, though the results do show some weak points to be remedied."

St. Stanislaus College, Beaumont.—The London matriculation has also been abandoned and, as at Stonyhurst, the boys at Beaumont are now preparing for the Oxford and Cambridge higher certificate examination.—The "Beaumont Review" established last year has reached its fifth issue, and is meeting with success and has received much praise for its literary excellence. So much pleased was the Holy Father with a copy that had been sent him, that the Cardinal Secretary of State, Cardinal Rampolla wrote in reply:—"His Holiness has learnt with complete satisfaction the scope of the periodical, namely, to stimulate the students to take interest in literary work and by degrees to prepare themselves to write for large reviews in defence of Catholic interests. Right willingly, therefore, has the august Pontiff granted his Apostolic blessing asked for by you for the enterprise, intending thereby ever more and more to encourage the boys to devote themselves with all eagerness to such exercises as cannot fail to render them capable of defending and spreading efficaciously the truths of our holy religion."

St. Aloysius' College, Glasgow.—The college is in a very flourishing condition. The number of boys has been considerably increased, owing to a number of free bursaries we have to give in return for an annual grant from the Scotch Educational Department. Owing to this increase in numbers, an additional extern professor has been employed to teach a class of second figures. The numbers this year have risen to 170. The boys admitted to free bursaries

come from the primary schools, and gain their bursaries by competitive examinations. They come from all the elementary schools in and around Glasgow. The certificates gained at the final examination, by boys finishing their full course, qualify them for entrance to some of the universities, and dispense them from the preliminary examinations generally required by these seats of learning. The last government report by H. M. Inspector of schools was decidedly favorable, great praise being given to the accurate and idiomatic translations of the Latin and Greek authors. The questions set in algebra, arithmetic and trigonometry were correctly and smartly performed. The results attained in geometry were equally satisfactory. In a word, the general tone of the school can only be spoken of in terms of unqualified praise.

Mount St. Mary's College, Chesterfield.—It is gratifying to know that a spirit of unexceptionable earnestness and hard work pervades the whole school. This is especially manifested by the numerous candidates preparing for the junior and senior local examinations of Oxford, and the South Kensington science examinations. Of late years the results attained in these examinations have been very satisfactory. The class preparing for matriculation at the London University is not so numerous as formerly. At present it is too early to foretell what success will crown the efforts of these ambitious candidates. A year and a half ago, out of upwards of 2000 who presented themselves for this examination, a Mount boy gained *third* place.

St. Ignatius College, Stanford Hill.—In the beginning of the scholastic year the boys in actual attendance numbered 87. There are many more Catholic boys within our reach in the immediate future and still more hereafter. Severe measures to enforce discipline are unknown here, for they are not needed. The boys are gentle and humane towards each other, and delightfully familiar and docile to the community. This charming disposition is in great measure due to Father —, whose manner with children is "sans pareil." Our little chapel is already fully peopled each Sunday, and soon we shall have to call for greater accommodation. Our elementary school is our next move; measures are being taken to start one as soon as possible. We expect an increase in numbers after the Christmas holidays.

Sacred Heart College, Wimbledon.—Though our college at Wimbledon is but in its fourth year, nevertheless it is making rapid progress, and promises to make its influence felt far and wide. The actual attendance for this year is 110, namely, 92 juniors and 18 seniors, 16 of the latter being boarders. As it is customary with all our English colleges to receive new boys after Christmas, so we, like the rest expect a further increase after the Christmas holidays.

The junior course closely resembles that of Stonyhurst, except that drawing has to be learnt by all, and that German is an alternative with Greek, while bookkeeping, swimming and gymnastics are optional. As the college is only of recent institution the classes only go up to grammar, but syntax, poetry, and rhetoric will follow as time advances. The senior course is of a higher grade as its name naturally implies. Boys belonging to this division are pre-

paring for Oxford, the Indian Civil Service, Oxford and Cambridge Certificates, and Army Examinations. The seniors are taught by Fr. W. Crofton, S. J.; Fr. E. Sybrandt, S. J.; Mr. G. Gruggerr, S. J.; Mr. James Kendal, S. J.; Fr. Prince; Mr. Herbert Williams formerly a Dem'y of Magdalen College and an Oxford Honors man, and Professor Laurens. In the junior course extern professors are employed to teach German, bookkeeping, etc. Those preparing for the certificate examinations at the South Kensington school of art, are also taught by an extern professor.

St. Francis Xavier's College, Liverpool.—The college course is divided into classical and commercial. The former is taught by Ours, while 8 extern professors are employed to teach the commercial course. The boys number 310. The rhetoricians complete their school career by matriculating at the London University and often bring great credit upon themselves and their Alma Mater by attaining very high places on the "honors list." St. Francis Xavier's has been constituted a South Kensington science and art centre, in virtue of which privilege we are qualified to gain a grant on every boy passing the S. K. science and art examinations. The laboratories, physical and chemical, are likewise subsidized by Government. In addition to the examinations which the boys of the classical course have to undergo at our hands, they are also submitted to a County Council examination, and in return we receive a capitation grant for all passes.

France.—Père Sommervogel, who some months ago left Louvain, to form a part of the staff of the "Etudes," has been appointed superior of the "Domus Scriptorum," Paris, in place of Père Scorraille who has just been named Provincial of Toulouse. Père Joseph Brucker, however, is the director of the Etudes, as P. Sommervogel is too much occupied with his "Bibliothèque" to fulfil both charges.—Our fathers in Armenia, which is a mission of the Province of Lyons, as well as the sisters in charge of their schools have been protected during the late massacres. They write that the suffering and distress of the people is frightful and the outlook dismal.

German Province, Exaeten.—The prospects of returning into the fatherland are not very promising. The German government, however, leaves our missionaries more or less unmolested, and the calls for missions, retreats, and octaves are so frequent, that we are far from having men enough to do all the work asked for. Missions have been given in many large cities as in Luxemburg, Caesfeld, Königsberg, Emsdetten, Bottrop (70,000 Communions), and so on. In Caesfeld the sermons were given last summer in the open air before an audience of about 10,000. The closing ceremony was a very impressive one. Two hundred little girls, dressed in white and two hundred dressed in black carried as many natural fragrant lilies in their hands at the solemn procession, and it was quite overwhelming, when at the end all the thousands joined in the "Grosser Gott, wir loben dich." Last December be-

fore the feast of the Immaculate Conception Father Aschenbrenner gave a ten days retreat to 3000 men in the cathedral of Treves. The first of all the men, who approached the communion rails, was the "Straatsanwalt" himself. A congregation of our Blessed Lady was established, and 500 men were enrolled the first day. At the same time Fr. Brood gave a retreat to some 3000 men in St. Martin's, Cologne. Fr. Seiler preached the octave of the feast of the Immaculate Conception in the Marienkirche of Aix-la-chapelle. Fr. Feldmann is to preach the Lenten sermons for the Germans in Milan. And so everywhere there is plenty of work.

Greece, Re-opening of an old church of the Society.—The fathers of the old Society had at Borgos, on the isle of Tinos, a church which was dedicated to *Αγία Σοφία*. When in 1715 the island fell into the hands of the Turks, the inhabitants of the little village of Borgo gradually dispersed and when there were left but a dozen houses with inmates, our church was abandoned by the fathers who descended to Lutra where they have a residence to-day. For the past two years energetic efforts have been made by Fathers Romano and Destro, to restore the old church, which though abandoned to the winds and rain for many years, still remained erect, almost the only building in the former village to withstand the ravages of time. Means were needed, but the people corresponded enthusiastically by sending men and horses, money was collected in France and Italy, so that on the 15th of last April, the church was dedicated to *Αγία Σοφία* and the Sacred Heart, and a solemn high Mass sung. A picture of the Sacred Heart from America—and thus the new world contributed to the feast—was given to each of the 3000 who took part in the feast. A beautiful description of the feast with the Greek hymns sung on the occasion, will be found in the September number of the *Lettres de Jersey*, to which we are indebted for the above.

Ireland, The Apostolic College, Mungret.—We have received the Report of this Apostolic School for 1895. Father William Ronan, the founder of the school and well known to many of our readers, has a letter of introduction in which he makes an earnest appeal for help. The endowed school commissioners have virtually broken the lease our fathers had of Mungret for 500 years, by imposing on us a rent of £125 a year, or £2500 as the purchase money of the place. Fr. Ronan tells us that an experience of twenty years in giving missions in almost every part of the country, shows us that in Ireland we have an inexhaustible mine of vocations to the priesthood. Mungret is destined to work this mine, and with more means a greater number can be educated. The school is now sending out six or eight apostolics yearly who are a great credit to Mungret and the Society by their department and scholarship.

Clongowes issued at Christmas the first number of a school magazine. It contains contributions from old alumni as well as college students and is magnificently illustrated. Indeed, for typography, paper, and engravings

it is far in advance of any of our college journals in this country. It is to appear twice a year.

Italy, Sicilian Province.—The new scholasticate being built by the Sicilian fathers for theology and philosophy at Birchircara, in Malta, is nearing completion. It is three stories high, with nineteen windows on each floor facing the front. Every third or fourth window is larger than the others to which a corridor corresponds. It is expected that it will be ready for occupation at the beginning of the new scholastic year. Later on a church will be attached to the college.—Last September a new college was opened in Catania, Sicily. It is frequented by 70 boarders, and, I am told, 150 other applications have been made. The college was built by the Cutelli family before the revolution, and donated to the Jesuits, who, however, owing to the effects of the revolution, had never been allowed to live in it. The Sicilian nobles, it is said, at last forced the Government to restore it, as they would trust the care of their sons' education to no other trainers than the Jesuits. When Ours took possession in September, the masonic canaille raged, and rushing to the college shouted "Abasso ai Gesuiti!" "Morte ai Gesuiti!" Ours were compelled to seek refuge with their friends; the rector alone remaining at his post. They have resisted the unreasonable demands of the insurgents with great perseverance, and in consequence have suffered greatly ever since. There is great fear that the college will be closed, for the freemasons have communicated with Crispi, with the purpose, it is said, of forcing Ours to leave the establishment. However, a truce, probably of short duration is now following on the great struggle which Ours have had to undergo. The citizens are determined to keep us if they can, and have gone so far as to send the Directing Commission to Rome to ask Crispi to allow our fathers to continue their work in the college. At present, there is a calm, but it seems to be only the calm that precedes the storm, and further troubles may be expected. In any case, Ours will not remain there long, especially under such unfavorable circumstances, and probably after this year we shall leave the college forever.

Turin Province.—The Tertianship of the Roman Province has been temporarily transferred to Chieri, near Turin. Father Querini is the Father Instructor and he has thirteen tertian fathers. The instructions are given in Latin till the five foreigners—four from Ireland and one from Holland—become familiar with Italian.

Venetian Province—Milan.—We have lately opened a college in Milan, which though still in its infancy, gives good hopes for the future. Its origin is to be traced to the short visit of Very Rev. Father General to Milan on his way to Rome after the last General Congregation. On that occasion His Paternity addressing Father Provincial and the other superiors, who had met there to greet him, expressed his desire that an effort should be made to open a college in that large city. This had already been the wish of Ours, and of

many a good Catholic too, but great and almost insurmountable difficulties had always been in the way. Happily that very day Duke Scotti, a great friend of Ours, knowing that Father General was in Milan, came to our residence and proposed to him to put under our charge a *pensionata*, which was to be founded to perpetuate the memory of the Jubilee of our Holy Father Leo XIII. This institution was meant as a boarding house for young men, who were preparing to become schoolmasters. As the students would go to the public schools for their studies, they would be under our charge only for their exterior discipline and religious instruction. This was too little for us, and we would not have taken charge of the *pensionata*, had we not entertained well-grounded hopes of its being a first step towards getting a college wholly under our control. The superiors therefore accepted the offer, and the pensionata called "Leo XIII" was opened in 1893. The first year the number of boarders was very small. However, there were enough for the superior, Father Mazza, to establish a sodality of the Blessed Virgin, which he invited outside students also to join and many responded to the invitation. The following year, 1894, our hopes of having a college in Milan began to be realized. The elementary schools and the first class of gymnasium were opened in a part of the building destined for the pensionata, and though at first the classes were attended only by a few day scholars, in a short time their number increased to our satisfaction; the sodality at the end of the year numbered fifty members. This year the second class of gymnasium has been added and the students number from eighty to ninety. The college being under the patronage of St. Aloysius, a solemn triduum was celebrated in his honor, on which occasion a precious relic consisting of a large piece of the saint's skull was exposed to the veneration of the faithful. I have mentioned this relic because it is connected with the history of the famous college called Brera, where St. Aloysius passed some time of his life. Fr. Cepari, the writer of the saint's life, sent the said relic to a sodality of the Blessed Virgin erected in the Brera College in Milan. When the Suppression came, a pious person kept the relic and handed it down to his descendants with the promise of giving it over to the Society, as soon as a college should be opened in Milan. The promise has been faithfully kept.—On the feast of the sodality His Eminence Cardinal Ferrari, Archbishop of Milan, was invited to say Mass in the college chapel. As it was the day of the distribution of dignities for the sodalists, the cardinal himself named the dignitaries and enkindled in the heart of all our young students the love of virtue and attachment to the Church in a short and appropriate sermon. After Mass, at which there was general Communion, his Eminence was conducted to the college hall, where the sodalists and the other students had met to honor him with a literary entertainment. Cardinal Ferrari has given several other marks of attachment to the Society. As soon as he was made Archbishop of Milan, he asked for one of Ours to give the eight days' retreat to the *ordinandi* in his large diocesan seminary, where no one of Ours had entered for many years past. He has

also named Fr. Mattiussi professor of a new faculty of philosophy erected by him in a hall of his own palace, in answer to a proposal made some time ago by the Catholic congress to open Catholic schools of sound philosophy, which should be accessible not only to clergymen but also to laymen. The lectures are attended by over one hundred, many of whom are university students and professors, the cardinal himself not unfrequently being among the auditors.

Brescia.—Another college has, of late, been opened in Brescia, the history of which will be of some interest to the American readers of the WOODSTOCK LETTERS, and will show them the great difficulties we have to meet with, on account of the present educational system imposed by the Italian Government. Eight years ago the *palazza Martinengo* was bought for the purpose of making a college out of it. The same year the classes opened for day scholars and in a short time the number of students increased greatly. The good Catholics were highly satisfied with the religious and literary instruction their children received at the new *Collegio Ven. Luzzago*, as it was called; but the freemasons and other enemies of the Society and of religion, could not bear that such a large number of students should leave their atheistic schools and come to us. They therefore began to oppose our institution with all their might; and though a commission named by Government, after having visited and carefully inspected the college, had nothing but praise for it, our enemies succeeded in obtaining, from the then minister of public instruction, Mr. Boselli, an order that the newly-opened college should be closed, on the plea that it was an antinational institution, intended only to bring up enemies to the government. We had to bow before the despotical minister and obey his order. The classes were closed at the end of 1888 with very little hope of opening them again. But the Catholic committee of Brescia could not bear to see all their efforts to have a real Catholic college for the education of their children thus frustrated by a prepotent minister. They put forward their rights again and fought so bravely against the minister, that, after four years of hard struggle, a new decree of government authorized us to re-open the college. The honor of this splendid and unhoped-for victory is chiefly due to Mr. Tovini an eminent lawyer of Brescia and a great friend of Ours. Our fathers therefore re-opened the college in 1894 and this year there are about one hundred day scholars, which number will greatly increase in the near future, when the higher classes will be added. But here, as also in Milan, the teaching of the college is to be carried on mostly through the instrumentality of secular professors, as only a few of Ours are provided with university degrees, a "conditio sine qua non," even for teachers in the lower classes. Some of our scholastics, however, are now following the university courses at Padua, and more will probably be sent later on, after finishing their theology; and so we hope that after some years the entire management of our colleges will be in our hands.

Jamaica, St. George's College.—Our boys now number sixty, including the sons of the consul-general of Hayti. The new boys are from very good families; they are mostly the sons or wards of professional men. We have six Protestants and one charming little Jew, whom Father Emerick hopes to convert. There has never been so many boys in the college since the time of the famous Father Jaeckel when our college was the best in the island. Parents and students are delighted with the change from secular to Jesuit teachers. Four scholarships were offered by his Lordship, Bishop Gordon, and the offer had a great effect in helping to draw our boys from Protestant schools. George Leceane, a brown boy, was prepared for the Cambridge local examination, and obtained the required number of marks, together with the certificate. This is the first ever obtained by a student of St. George's College. "Secunda Grammatica" is the highest class this year.

A New Orphanage.—The following item appeared in a recent issue of the "Jamaica Gleaner," under the heading "Roman Catholic Enterprise:" "The Roman Catholics have opened a new church in St. Andrew, about 17 miles from Kingston. They have also started a new scheme which is somewhat novel in its design. Bishop Gordon has given land near Spanish Town for the establishment of an orphanage which it is proposed to make self-supporting. The juvenile inmates are to devote themselves to the practical cultivation of the soil and grow produce by which it is believed the expense of the institution will be paid. The supervision of the inmates, etc., will be done by sisters, who, of course, give their services voluntarily and without reward."

Another daily paper had the following lines in a letter written by a Protestant: "The Romish priesthood of Kingston, whatever errors they may teach in connection with their system, certainly set an example to all men of self-sacrificing effort on behalf of the poor and the ignorant."

On the whole, our efforts for the boys are very successful. The Protestants are still in the field, but they are tiring to some extent of the "Brigade movement." The Wesleyans have even dissolved their Brigade. Parson Clare holds out yet, but there isn't quite the same "snap" to him. Without the Holy Ghost, as we have Him in the church, I don't know how anyone can persevere long amidst the self-sacrifice and discouragements of religious work for Jamaica boys.—There is a very nasty spirit of opposition to the Church which appears more of late than ever. The renegade ex-Redemptorist Lambert, and Dr. Love the editor of the infamous "Jamaica Advocate" are doing their best to bring on some kind of a persecution of Catholics. Lambert preached in Spanish Town a little before our school re-opened, but failed in the special object of his violent harangues,—the taking of the children from us.

The missionary trips which we have to take out of Kingston frequently are very fatiguing. Thirteen miles on horseback may not seem much by itself, but when you take into consideration the quality of horse flesh that we have at our disposal and the fact that most of the journey is one precipitous climb, with old Sol smiling his unputying smile above, you may judge how

tired the priest is when he reaches Newcastle Barracks, 4000 feet above the sea. Spanish Town, my regular mission station, is however the easiest of all, as the train brings me to it from Kingston. But Fr. Beauclerk is always in the buggy or in the saddle. All the fathers are overburdened with work. Our present duties alone could occupy twice the number. May the Sacred Heart grant that help may soon come! Thank God, the labor has not been without fruit. During the past year, 304 adults have been received into the Church throughout the entire island, mostly of course in Kingston. The parsons are howling against us from their pulpits. Lambert, the apostate priest, has been putting in his dirty work in the same direction, but still the move continues towards the Church. Spanish Town has just witnessed one of Lambert's efforts against us, but his continual talk about money has helped to destroy his influence. One black woman on her way from the Wesleyan church, Monday night, where the ex-priest had been declaiming, was overheard by Sister Catherine saying to another, "Lawks! Fadder Lambert! how him like money." I baptized a Wesleyan yesterday evening in Spanish Town. He was sick and in some danger of death, so I hurried him through the essentials. I was the more happy to receive the poor fellow into the Church as it was a proof that an apostate priest cannot do all the harm he would wish, even in such an ignorant locality. I had just finished the last sentence, when I was interrupted. A certain young lady—black, if you please—Regina Hutton by name, came to ask me to call and see her mother, who wishes to become a Catholic. She had already sent the young fellow to whom she is engaged, to me for the same purpose and he is now like herself, a devout Catholic.—At the public reception into the Apostleship on the 9th of August, 339 new associates were admitted. All told, there are something like 500 new members; and a total of over 2000. However when the Rosary tickets, which are only now being introduced, have done their work, I hope to get the membership up much higher.

We had midnight Mass at Spanish Town, on Christmas, at which seventy persons received holy Communion. Very many Protestants gave up their sleep to be present at the unusual service. They behaved most respectfully during the whole time; but they must have been surprised beyond measure to behold approaching the holy table a young man, Bramah Judah by name, a member of one of the best families of Spanish Town. He had been received into the Church the day before. He is certainly the most promising convert made of late in Spanish Town. A few more like him will do away with the reproach cast up to us here, that the Catholic Church is only for the very poorest class of people; and we'll be able to use against the devil his own great dodge of "respectability."—After my third Mass on Christmas I drove to the Lepers' Home. Two of the Franciscan sisters also visited the lepers and helped to distribute the little presents we had brought them. Even these poor afflicted men and women brightened up on Christmas day.—The sisters

have fitted up a very handsome crib in the church at Spanish Town. It is the first since Fr. Crispolti's time; and it is a great object lesson for the black children, big and little, who never weary of lingering around Bethlehem and peering into every detail of the beautiful and instructive scene.—*Extracts of Letters from Fathers Kelly and Mulry.*

A Catholic Magazine.—His Lordship Bishop Gordon has started a Catholic monthly in Kingston. It will contain selections from Catholic writers on Catholic topics, and will be of incalculable value in instructing the people of Jamaica as to what we Catholics believe. This publication is called "Catholic Opinion" and its first number, which appeared on January 1, 1896, has been very favorably received by the press of Jamaica. The following is from one of the leading daily papers of Kingston, "The Jamaica Post" of Jan. 25: "We extend a cordial welcome to this little magazine which, like most of the church papers, is to be published monthly. Its appearance is simply another proof of a fact which can be observed by every person who takes the trouble to open his eyes—that the Roman Catholic Church is making vast and rapid strides in Jamaica. The other churches, as a Yankee would express it, may be "getting along somehow;" but under Bishop Gordon's direction, and as the result of the devoted and self-sacrificing labors of the Jesuit Fathers, the Roman Catholic Church is progressing at a rate which is almost unprecedented in the history of church work in this colony."

Madagascar.—The last number of the "Lettres d'Uclés" publishes an interesting account of the labors of our missionaries in this island during the late French expedition against the Hovas. At the breaking out of hostilities, the fathers found themselves compelled to abandon their flourishing missions, and were banished from the country together with the other French residents. They retired to the neighboring islands until peace and order should be restored, and from there continued, as well as circumstances would allow, to direct and encourage the faithful. Their exile, however, was not to be of long duration. At the request of the French military authorities, many of the fathers returned to Madagascar to serve as chaplains to the invading army. The French soldiers had found on their arrival in the island a foe far more treacherous and formidable than the native warriors. Attacked by deadly fever, thousands of them were carried off in a few months, without having so much as seen an enemy on the field of battle. Hospitals had to be established everywhere, and to these the former missionaries were attached, to minister to the spiritual wants of the sick and the dying. Cheerfully they entered upon their laborious and perilous duties, soon winning the entire confidence of the army, and the warmest friendship of the officers. No fewer than six of the zealous chaplains laid down their lives in the exercise of their sacred ministry. It is consoling to add that the labors and death of the missionaries were crowned with magnificent results, the harvest of souls being such as under no ordinary circumstance could have been hoped for. Very few of the

many who were stricken down died without being reconciled with God, and these only because help could not be brought in time. Another subject of consolation for the fathers was the admirable constancy and perseverance of the native Christians, who, in spite of difficulties and vexations, remained steadfast in the faith, and continued its public profession with fearless courage.

Mgr. Cazet has undertaken a voyage to Europe with a view of promoting the welfare both spiritual and temporal of the Madagascar mission. As a first result of his efforts, the Propaganda has divided the island into three vicariates, north, south and centre. The northern division will be given in charge to the Pères Blancs, the southern division to the Lazarists, while the Jesuits will keep the centre, with Tananaravo the capitol. How the French government will show its gratitude for the patriotism and brave self-sacrifice of the fathers, and whether they will fare better under its protectorate, remains to be seen. We may notice as a bad beginning, the appointment of Mr. Laroche, a Protestant and an apostate Catholic of notorious anti-clerical tendencies, to represent the interests of France in Madagascar. A man who has sadly distinguished himself by the prominent part he took in the expulsion of religious communities at home, is not likely to extend much favor to them in a foreign country. •

Malta, St. Ignatius College.—This college, which belongs to the English Province, numbers 107 boys (60 boarders and 47 externs), the son of the American Consul at Messina, Norbert Caughy, being among them. On Thursday Dec. 19, the annual exhibition and distribution of prizes took place. Owing to the intense heat of summer, this celebration cannot be conveniently held at the end of the school year; consequently it is postponed to the above date or thereabouts, when the prizes won by the successful competitors in the mid-summer examinations are distributed by H. E. the Governor General Sir Arthur Lyon Freemantle, K. C. M. G., C. B. In case any of the prize winners do not return after midsummer, the prizes are forwarded to them. On the present occasion the ceremony was honored by the presence of H. R. H. the Princess Louise of Battenburg.

Sicilian Houses.—The province of Sicily has at Malta a scholasticate. A description of it will be found under "Italy, Sicilian Province."

Mexico, Coronation of the Picture of our Lady of Guadalupe.—As our fathers of the Mexican province have always been actively concerned in spreading the devotion to our Lady of Guadalupe, they felt a particular interest in the solemn ceremony of the coronation of the sacred picture, which occurred on October the 12th 1895, in the presence of forty prelates, hundreds of priests, and an immense concourse of the faithful. Among the notable foreign visitors were Archbishop Corrigan of New York, Archbishop Begin, Coadjutor *cum jure successionis* and representative of Cardinal Taschereau, and the

Archbishop of Santiago, Cuba, representing the Queen Regent of Spain. It is due to the untiring efforts of Fr. Francis Lopez, of the Mexican province that Pope Benedict XIV. granted a proper Mass and office for the feast, which is annually celebrated on December 12. Fathers Anticoli and Verez have been especially active of late years, with the pen and in the pulpit, vying with each other in sounding the praises of our Lady of Guadalupe, and in inculcating devotion to the Blessed Virgin under that invocation. The collegiate church of Guadalupe has just been enlarged and repaired at a cost of three quarters of a million dollars U. S. currency. Father Gonzalo Carrasco, of the Society, contributed a large mural painting in oil, representing the restoration to life of an Indian through the intercession of our Lady of Guadalupe. It is one of a series of five paintings and is generally considered the most artistic and highly finished of all. October 27, 1895, was appointed for the Society's celebration of that coronation. Very Rev. Fr. Provincial officiated at the solemn high Mass, which was attended by the *élite* of the Catholic families in that "Rome of America," the city Mexico. At the banquet given by Most Rev. Prospero Maria Sanchez Alarcon de la Barca, Primate of Mexico, to the visiting Prelates, his Grace of New York referred to the fact that he had celebrated his first Mass in Rome at an altar of our Lady of Guadalupe and so great was his interest in the coronation that he had determined to be present even without an invitation which, however, had been courteously extended to the whole hierarchy of the United States.—*Letter of Mr. V. Heredia.*

The new college in the city of Mexico is called the "Colegio de S. Francisco Borja." Father Henry M. Capeletti is the first rector.

The Mexican Letters.—We learn with pleasure that the Mexican Province is to issue every six months, or yearly, "Letters" giving an account of the labors of Ours in Mexico. Hermano Bergoend has sent out from Saltillo a circular to all those of his province begging their aid in this enterprise, which will help so much to unite them in the bonds of charity with other provinces. *Prosit!*

Missouri Province, St. Louis University, Scholasticate.—The following were the participants in the disputations, which took place on Nov. 26, 1895.—*Ethics*: "De Fine Naturali Homines," Defender, Mr. J. Monaghan; Objectors, Messrs. J. Reno and H. Spalding. *Psychology*: Defender, Mr. H. McMahon; Objectors, Messrs. A. Wise and J. Davis. *Cosmology*: Defender, Mr. M. Germing; Objectors, Messrs. J. Kammerer and R. Johnston. *Mechanics*: "Energy," Lecturer, Mr. A. Kuhlman.—The *Post-graduate Course*, which was opened last October, has proved very successful, as the large number of students in regular attendance and the enthusiasm they manifest evidence. The lectures are given to the hearers as students, and the course mapped out to be followed for the attaining of degress is modelled after that which obtains in our Scholasticates. The lecturer on Ethics is Fr. J. Conway; on Logic and Metaphysics, Fr. J. Sullivan; and on Physics, Fr. H. De Laak.

The average attendance in the class of Ethics has been 20, in that of Logic and Metaphysics 35, and in that of Physics 25.

Chicago, St. Ignatius College.—During the months of December, January and February, the following gentlemen, each distinguished in his profession, have lectured under the auspices of the college Alumni Association: William Dillon, LL. D., on Catholic Journalism; Hon. Thomas A. Moran, LL. D., on Law; and John B. Murphy, M. D., LL. D., on Medicine.

Cincinnati, St. Xavier College.—"Old St. Xavier's," as this college is familiarly and affectionately called, has reason to be proud of her alumni, because of the active interest which they ever display in enhancing her record before the public. Of this continuance of live connection with their Alma Mater, evidence is afforded by their frequent participation in literary exercises planned under her inspiration or direction. Thus, in the present Winter course of Public Lectures, of the *ten* lectures announced, *eight* are alumni of the college, the subjects selected being illustrative of each one's present profession or business. As they may be of interest, we here subjoin the subjects in the order of delivery: "Mines and Mining Life," Leo G. Cloud, A. B., M. E., '76; "Odd Points of Law," Denis F. Cash, A. M., LL. B., '87; "Impressions of Central America," Richard T. Taylor, D. D. S., '90; "Romance in Law," Anthony B. Dunlap, A. B., LL. B., '90; "The Art of Expression," Charlemagne J. Koehler, A. M., '84; "Early English State Trials," Edward P. Moulinier, A. M., LL. B., '87; "Electricity in Every-Day Life," Lawrence N. Poland, A. M., B. S., '85; "Modern Medicine," John E. Greive, A. M., M. D., '86. The other two subjects were: "Principles of Socialism," Rev. Alexander J. Burrowes, S. J., and "Goethe's 'Faust'" (*German*), Rev. Nicholas L. Schlechter, S. J.

New Orleans Mission.—*The Jubilee of Father Garesché* was celebrated October the 9th in our church at New Orleans. The father himself sang the solemn high Mass. Among the many congratulations sent to him the following is deemed worthy of preservation:—

ARCHBISHOP'S HOUSE, LOGAN SQUARE,
PHILADELPHIA, Oct. 7, 1895.

My Dear "Father Fred,"

Permit an old friend to send his most cordial congratulations, on occasion of your Golden Jubilee. You have done noble work in your life-day and now as the evening has come and your ejaculation may be "*Mane mecum quoniam advesperascit*,"—my favorite ejaculation just now,—I hope, as we rejoiced together in the noon, we may not be separated when the night shall come. I shall say Mass for you on the morning of the 9th, and I trust you will remember sometimes in your Masses and prayers,

Your old and devoted friend in Christ,

P. J. Ryan, *Abp. of Phila.*

Rev. Fred. P. Garesché, S. J., New Orleans.

Alumni Association.—An alumni association of former pupils of the Society, was organized in New Orleans towards the close of 1895. With a view of enlarging its scope, and widening its sphere of usefulness, it was resolved not to limit it to students of the local college of the Immaculate Conception, or to such only as have finished their course and taken their degrees in our schools. The constitutions provide that all graduates and students over 21 years of age, residing in New Orleans and vicinity, who have spent at least two years at any Jesuit college, and have left in good standing, shall be eligible to membership. The object of the association is to foster friendly relations between old students of Ours, and to exert by the united action of representative Catholics, a beneficial influence for the good of Christian education. Launched forth by a little band of enthusiastic promoters, the enterprise proved an assured success from the very beginning. In less than two months 400 members have been inscribed on its roll, and there is every reason to hope that within a short time the newly-founded association will rank as one of the most influential as well as one of the most numerous of its kind. Its first annual banquet was held on Saturday, January 25. In point of attendance and enthusiasm, as well as in all particulars, the success of the event surpassed the boldest expectations. A large concourse of ex-students thronged around the festive board to do honor to the schools they had attended, and to pay tribute to their old teachers. Graduates from New Orleans, Grand Coteau and Spring Hill, from Georgetown and Fordham, from St. Louis and Bardstown, from Stonyhurst, Mount St. Mary's and Clongowes, were there, representing the leading lawyers, doctors, journalists and business men of the city. There were men who had passed from the college walls long before the war; there were those who had graduated only yesterday; but whatever the variety of age and social position, there was but one and the same sentiment of esteem and gratitude for their Alma Mater, one and the same spirit of loyalty to the Church and the Society. His Grace Archbishop Janssens, the only invited guest at the banquet, feelingly reviewed the services rendered by our fathers to the city and diocese of New Orleans. Numerous and eloquent addresses followed, whose theme was to extol the glorious achievements of Jesuit education in the past and in the present. The first reunion of our alumni was such as to leave impressions and recollections that will not easily be forgotten.

The Missionary Band.—Fathers J. F. O'Connor and W. Power are untiring in their mission work. They have already given a number of missions in various towns and cities of the southern states. At the cathedral parish of Mobile, such was the success of the fathers, and such the eagerness of the people to follow their instructions, that yielding to the special request of the Right Rev. Bishop they extended their original plan of a 10-days mission to one of 15 days. The vast cathedral continued to be packed to the very end.

Like and even greater success shortly after met the efforts of the fathers in the mission which has just finished in our church at New Orleans. It deserves special mention both because it is the first mission given in our church since

many years, and because of the truly extraordinary crowds of people of all classes that followed its exercises. They came, not from our parish only, but from every quarter of the city, and never had the spacious edifice seemed so inadequate to accommodate its worshippers. The eloquent and stirring sermons of the missionaries had evidently appealed to the hearts of their listeners: audience and interest kept on increasing as the mission advanced. The closing ceremonies fittingly crowned the exercises of the mission by their grandeur and solemnity. Pews, aisles and galleries were crowded to their utmost capacity. Even the sanctuary had to be invaded, and eager rows of people thronged both sides of the altar. Few of this vast multitude had ever assisted at a religious service so impressive and so memorable, and when, after the reading of the act of consecration to the Blessed Virgin, they rose as one man at the call of the missionary, and with uplifted hand promised fidelity to Christ by the renewal of their baptismal vows, the scene was one of those that are remembered for a life-time. The results of the mission are looked upon by all concerned with joy and gratitude. The good done is spread over the whole city, and will contribute not a little to stir into still greater activity the generous Catholic spirit which of late years has made such progress at New Orleans.

Spring Hill.—Fidelity to the Ratio, continual visiting of the classes along with numerous inter-class contests have all helped to bring about a spirit of serious application to studies. The Apostleship of Study is faithfully practiced, the six promoters hold regularly their monthly meeting and the good works are marked and sent in to the head centre. In each division a handsome frame made up of the various decorations, tastefully set about a pretty badge, serve to remind and encourage the members to rise in grade. An appended score indicates the percentage in behavior, application and success required for promotion. Every second month the decorations are publicly awarded in the college chapel with the imposing ceremonies of the promise, papal blessing and benediction.

The Winter School.—At the Catholic Winter School to be held in New Orleans from February 16 to March 14, Father William Power will give 5 lectures on Ethics.

New York, St. Francis Xavier's.—The feast of the Immaculate Conception, and the solemnization of the feast of our patron St. Francis Xavier, was made notable this year by the presence of Cardinal Gibbons; it was, in fact, the first time that the Cardinal had pontificated in New York State. On receiving Rev. Fr. Rector's invitation, his Eminence wrote in reply: "I am indeed very grateful for the kind invitation you tender me to pontificate in St. Francis Xavier's Church on Dec. 8, and I accept the invitation most willingly, I had an engagement for that day which I will gladly postpone." As the day drew near and it was reported that the investiture of Cardinal Satolli was to take place about Dec. 8, Rev. Fr. Rector again wrote to make

sure of his distinguished guest. The Cardinal answered that the investiture should in no wise interfere with his New York engagement unless it should occur on the very same day, in which case he would come to St. Francis Xavier's on any day subsequently convenient to us. Fortunately for our arrangements, the Marquis Sacripante did not arrive with the insignia of the cardinal elect as early as was anticipated. Still another cause of anxiety presented itself in the form of the Atlanta exposition. "Maryland Day" at the exposition was to be about Dec. 8, and the Cardinal was invited to attend as one of the distinguished representatives. He excused himself on the ground of his engagement with us, but was urged to the extent of having offered to him a special car to convey him from Atlanta to New York direct, immediately after the celebration there. But so anxious was he not to disappoint us, that he would assume no risk and so he declined the proposed favor. The ceremonies and decorations were also in keeping with the solemnity of the occasion. The altar was a blaze of glory. The Cardinal's throne, beautifully decorated, stood on the right of Gospel side of the sanctuary facing the congregation obliquely; facing the throne on the opposite side of the sanctuary the fathers and scholastics and visiting clergymen were ranged in surplice and cassock. Forty altar boys in immaculate white attire lined the sanctuary rail, or waited as pages near the throne. And then, there was the divine setting of heavenly harmony—the music. Such music has seldom been heard in St. Francis Xavier's. An expert in ecclesiastical music who accompanied the Cardinal remarked of the music, that "no where in the world do they attempt more sublime music and certainly no where do they execute it more perfectly." At the end of the Mass the Cardinal retired to the sacristy and the preacher of the day ascended the pulpit. We had the honor to hear the praises of the Society and of St. Francis Xavier sounded by no less distinguished a prelate than the Provincial of the Order of Preachers—the Very Rev. A. V. Higgins, O. P.—and no son of St. Ignatius but felt proud of the Society and of St. Francis Xavier as presented by the ardent and admiring preacher. We should certainly be grateful for the large-minded, whole-souled panegyric which the illustrious Dominican delivered from a Jesuit pulpit to a Jesuit congregation. The Cardinal re-entered the sanctuary during the sermon and was an attentive listener. After the church services Archbishop Corrigan called to pay his respects to the Cardinal and also to join him as guest of honor at the dinner in the college refectory. The Cardinal expressed very great pleasure in his visit and admiration for our church.

Philippine Islands.—Our fathers have made over to the Government all their parishes on the great island of Mindanao and have asked in exchange the recently subjugated district of Lanao, where there are no Catholics. In acceding to their request, the minister, Señor Cánovas del Castillo, remarked that he did not expect less of the standard-bearers of the Church and of the fatherland, for the Society had always demeaned itself like an army on a

campaign. Ours are succeeded in the parishes by some forty Benedictines under the leadership of the Abbot of Montserrat. Ten thousand conversions were the result of the last year's labor of Ours in the territory which they have given up.—Our educational establishments received well-deserved recognition in the exposition recently held at Manila. Gold medals, diplomas, etc., were bestowed upon our mission exhibit, normal school, observatory, and college,—the "Ateneo Municipal." Fr. Algué, formerly at Georgetown College, has recently published a work of much painstaking investigation on the typhoons of 1894. He has also invented an apparatus which he calls the cyclonoscope, a detailed description of which will appear later.

Poland.—The September number of the "Lettres de Jersey" contains a conference given to Ours by a Father of the Province of Galicia on the persecution of the Catholic Poles. He says that the situation of the Catholic Greeks (called Uniats from their being united to the Latin Church in 1596) in Russian Poland is deplorable. The Government for the last twenty years has endeavored to force them to become schismatics. Their churches are closed and they live without priest or sacraments. Many have been exiled and many have given their life for the faith, yet the rest remain firm. It is a glory to the Society in our own day to learn, that when Leo XIII. heard of the sufferings of these confessors of the faith he first sent one of our fathers to help them, and when he was imprisoned for twenty-two months, and released only by the intervention of the Emperor of Austria, his Holiness asked the Father Provincial of Galicia to renew his efforts saying, "If they arrest one of your fathers, send two." Those of our fathers who have succeeded in secretly penetrating to their villages find among them wonderful examples of heroic fortitude worthy of the first martyrs. This perilous mission of bringing aid and consolation to these noble Christians has been placed by our fathers under the special patronage of Blessed Andrew Bobola.

The parish priest of our old college church at Cracow some four or five weeks ago offered the church to Ours. It was accepted and it was determined to open it in connection with a new residence. A large house opposite the church was bought for this purpose and before long some of our fathers will occupy it.

Portugal.—The Mission of our Portuguese fathers to their countrymen in the United States is nearly finished. After Fall River and New Bedford, missions were given at Boston, Providence, Provincetown, Gloucester, and several smaller towns. Father Justino has sailed for the Azores, but Father Villela will remain some time to visit the Portuguese who have no parishes. They have prepared a detailed account of their labors in this country which will appear in the May number.

Rome, Beatification of Blessed Realino.—On January 12, the solemn beatification of the Venerable Bernard Realino, S. J., took place at the Vatican. Over the altar was placed a picture of the Blessed and on either side representations of the remarkable miracles which he worked. During the whole day the hall was visited by crowds of the faithful and the Holy Father, Leo XIII. came himself to venerate the relics of the new Blessed. The time of the triduum and the day of the feast have not yet been designated.

The Gregorian University catalogue published at the beginning of 1896, shows that there are 1025 students attending the classes of theology and philosophy. This is an increase of forty over last year and the largest number the university has ever had. These students come from twenty-four different countries, Italy having the most, 214, then Germany with 164; North America has 69. There are 39 religious congregations and 17 colleges represented. Among the 14 professors of the theological faculty is Father De Augustinis, morning professor for the second and third year of dogma. There are sixteen of Ours following the course of dogma, and 15 that of philosophy.

Roumania.—Catholic seminary at Jassy. It is now ten years since our fathers of the Province of Galicia, acceding to the earnest representations of Rt. Rev. Bishop Nicholas Camilli, of the Order of Minorite Conventuals, opened this seminary for the education of native priests. In spite of overwhelming financial difficulties, they have labored faithfully and now have thirty-one seminarists under their direction. The diocese of Jassy embraces the Province of Moldavia with an area of 18,000 square miles. In a population composed of native Moldavians and many foreigners and numbering 1,300,000, there are 70,000 Catholics. The Uniat Greek-Rumenian rite numbers 1,500,000 souls, and has a hierarchy composed of one archbishop and three bishops. The Catholics of this rite are found chiefly in Transylvania and the adjacent parts of Hungary. They are the only Catholics that celebrate the Holy Mysteries in a living tongue, for their native Roumanian is at the same time their liturgical language. It is consoling to consider that their ransom from the slavery of schism was brought about by the missionary zeal of our fathers. The Society first gained a foothold in Moldavia in the 16th century, but the position had to be abandoned on account of civil commotions attendant on the flight of the hospodar, Peter the Lame. In the 17th century, some Hungarian and Polish fathers successfully established themselves and labored zealously until the suppression of the Society. An idea of the cosmopolitan nature of Jassy's population of 90,000 may be gathered from the fact that Ours preach in German, French and Polish, as well as in Roumanian.—*Letter of Fr. Wiercinski.*

South America, Argentine Republic.—On December 16, Rev. Father Antonio Garriga was appointed superior of the Missio Chilo-Paraguariensis. The former superior, Rev. Father Saderra, who has governed this mission for

the past eight years, has been appointed rector of Santiago College, Chile. This mission embraces the Argentine Republic, Chile, Uruguay, and belongs to the Province of Aragon.

Colombia.—We learn from Father Cristobal, that in this country, formerly called New Granada, the Society is more flourishing than in any part of South America. Nearly all the cities of the Republic have asked for colleges of the Society, and the three colleges we have—for want of subjects do not authorize us to open more—are well patronized. Our churches are all well attended, the only difficulty being the want of a sufficient number of fathers to supply the demands made upon us for missions, etc. The government is conservative and Catholic and the President—who is one of our pupils—is a zealous defender of all Catholic interests. He is also a man of culture and one of the best scholars of the Republic. Several of his cabinet have made the Exercises during eight days and most exactly. The novitiate and juniorate at Chapinero is flourishing, as is shown from the fact, that though Colombia is a mission of the Province of Castile, one-half of the subjects are natives of Central America.

Ecuador.—The mission of the Napo has been completely destroyed by the new Government. When our fathers left, there were very moving scenes. The children of the Refuge wept and insisted on accompanying them. Some little fellows undertook to follow them on foot over the snow-covered mountains and across well high impassable morasses on their twelve days' journey. One boy of ten years was found in the mountains, seated on the snow and gazing towards heaven, with one hand pressed on his heart and the other clutching his rosary. He had been frozen to death. A few days before, he had received holy Communion from the last hosts consecrated in the mission.

Spain, Province of Castile.—Several of the modifications recommended by the last general congregation in its twenty-fourth decree have been introduced into the course of studies at Oña. Three of the fathers, after finishing the regular course, have remained to make a "biennium" in repeating dogma and in studying Canon Law, Church History, and the Fathers. The class in Canon Law is obligatory for those who are making the "biennium" and optional for the third year theologians. The text book is Sanguinetti. The lectures are delivered twice a week at 2.30 P. M., by Father Valerian Echevarria, minister of the college. The class in church history is presided over by Fr. Murillo, subprefect of studies, who merely directs the work of the fourth year theologians and those who are making the "biennium." The latter deliver essays and dissertations on the text. The author read is Wouters.—Fr. Boniface Fernandez has been relieved from his position as professor of physics, to enable him to complete his book on that subject, which is intended to meet modern requirements and to be more thorough than the general run of class books.—Father Thomas Ipiña (who made his theology at Woodstock) besides being Rector and Novice master at Loyola, has been

made consultor of the province.—As the house for third probation at Manresa is not yet finished, Fr. Olasagarre, for some years Rector of the College of Orduna, is at Loyola as instructor of tertians.—Fr. Astrain writes from Ex-aeten: "I am busy here in looking over the letters sent by superiors and consultors of Spain to the Generals. Those written up to the death of St. Francis Borgia fill twelve volumes and are bound together without order. In other archives, we see the outside of the Society, but here we see its interior spirit and life. One thing has strongly impressed me, and that is how much the superiors are called upon to do and suffer while their subjects work on quietly in happy ignorance of the cares of office." This is undoubtedly true of times more recent than those of St. Francis Borgia.

The sessions for the cause of the beatification of B. Father Bernardo de Hoyoz have been solemnly opened at Valladolid under the presidency of the Archbishop of that city. Father Santos Bengoechea, professor of moral theology at Oña, is one of the judges appointed for the examination of the miracles.

Province of Toledo, Madrid.—The College of Chamartin de la Rosa at Madrid has obtained possession of two precious relics, the skulls of Frs. Villanueva and Balthasar Alvarez, which were piously preserved in Italy during the Suppression. Our new church at Madrid was formally opened on January 19, with solemn pontifical Mass celebrated by the ordinary of the diocese in the presence of the nuncio. The Bishop of Sion, court chaplain, preached. The body of St. Francis Borgia which was in the possession of a noble family has been given to Ours and will be placed in this church.—The novitiates of Castile and Toledo have over fifty novices each.

Fathers Conde and Santos, the principal home missionaries of the Society in Spain, have given eighteen missions in succession and several retreats and triduums in Galicia. The favors granted through the devout use of St. Ignatius water have been numerous and striking. Among the most remarkable are the following: A crippled girl completely recovered the use of her limbs; the injured foot of a man was instantaneously healed; a little bull, which could not stir itself, after being blessed with the water, soon began to frisk about; a blind girl recovered her sight, the mission cross being the first object that she saw. The same fathers, after visiting Avila and Salamanca, will give thirteen more missions in Galicia.

Washington, Reception to the Marquis Sacripanti by the Gonzaga College Cadets.—On January 8, the Gonzaga College Cadets tendered a reception to the Marquis Sacripanti, the noble guard who brought the red beretta to Cardinal Satolli. The reception was given at the Carroll Institute Hall, which was handsomely decorated for the occasion with Papal and American colors. The cadets assembled at their armory at 7 P. M., and were joined by the Emet Guards, the Catholic Knights of America, and the Knights of St. John.

The line of march was quickly formed and the procession moved to the

residence of Cardinal Satolli to escort the Marquis to the hall, where he arrived about 8 o'clock. Previous to his arrival a large number of invited guests had assembled. Immediately after the arrival of the procession the doors of the large hall were opened and in a few minutes every available space was occupied. After an overture by the Marine Band, on the part of the Gonzaga College Cadets, Major C. Hugh Duffy delivered an address which was a soldier's welcome.

This was followed by an address on the part of the alumni of the college from one of the old students, the Hon. William N. Roach, U. States Senator.

I am sure, he began, I feel highly honored that the privilege has been accorded me of taking part in this reception of our distinguished guest. As a former student of old Gonzaga, I esteem it a privilege and an honor to be permitted to give voice to the happiness I know we all feel in the presence here of the Marquis Sacripanti. Not alone on account of the illustrious family he so honorably and worthily represents, but the added dignity of the position he occupies so near the person of our loved and revered Holy Father Pope Leo XIII. I know I voice the sentiments of all here present when I venture to express the pleasure we feel in extending a most hearty American Catholic welcome to our honored guest and present the warm heartfelt hospitality of these assembled here. The Catholic of the New World greets cordially the Catholic from the Old World. . . . Take back with you to our Holy Father the warmest love and most tender devotion of his children assembled here this evening. Tell him we are tried and true in the faith of which he is the head on earth. Tell him that we American Catholics, who stand pledged to our country with our lives and sacred honor, are in all things spiritual his loving and obedient children.

The address on the part of the societies was delivered by General James D. Brady, a gallant soldier of the late war.

Finally, Rev. Father Provincial concluded the speaking by saying, that he represented an army 600 strong, every member of which is sworn to undying loyalty to the Supreme Pontiff. He bade the Marquis tell the Holy Father of our loyalty and devotion to him, and to express to him our gratitude for the honor he has conferred on Cardinal Satolli.

After the program had been concluded those in the audience passed before the Marquis and were presented to him by Fr. Gillespie. It is estimated that about 3000 persons were in line. Among those present were Monsignor Schroeder, Monsignor Baldus, and Monsignor Sbarretti.

William Giffard Palgrave.—May I ask you to find room in the WOODSTOCK LETTERS for the following information which will be read with interest by many of our fathers both in this country and abroad. Thirty years ago, when we were novices or young scholastics, the name of the apostate Palgrave was often mentioned by our elders, but few, I take it, know in what manner he died.

William Giffard Palgrave, of Jewish descent (Cohen), was the son of the distinguished historian Sir Francis Palgrave. After a brilliant course of studies at Oxford, he entered the army and served for some years in India, when he became a Catholic and entered the Society in the Madura Mission. He lived for some years in India, then studied theology in Rome, and was then sent on the Syrian Mission. In 1861⁽¹⁾ the Syrian Mission was broken up for a time, on account of the Druse persecution of the Maronites, so he returned to France, where he made his tertianship at Laon under Father Fouillot. After his tertianship, during 1862 and '63, he undertook an adventurous journey across Central Arabia, the results of which he afterwards embodied in one of the most fascinating books of modern travel,—“Narrative of a Year's Journey through Central and Eastern Arabia.” After his recall from Arabia he fell out with superiors. Having expressed a wish to go to Germany, the Provincial of Lyons opened negotiations with the German Provincial, Rev. Fr. Anderledy, and before Fr. Anderledy had had time to signify his consent, Palgrave arrived at Maria-Laach. This was in the spring of 1864. He spent much of his time with the scholastics, telling them wonderful stories of his travels and adventures. It was evident, however, that he had entirely lost the confidence of superiors. Toward the end of September, the beginning of the scholastic year, he was sent from Laach to Paderborn, where Father Behrens then was Rector and Tertian-master. Palgrave, however, was not a tertian. His removal to Paderborn was intended as a last trial to save him. There were stormy scenes between him and Fr. Behrens. In the German catalogue for 1865 (printed in the late fall of 1864) his name is recorded thus: Paderborn; P. Gulielmus Palgrave, *scriptor*. He was writing his journey through Arabia. In the latter part of October or early in November 1864, he left the Society, going directly from Paderborn to Berlin where he became a Protestant, in order, as was supposed at the time, to get a consulship in the East. In fact he was appointed, a very short time after, Prussian consul at Mossul, but soon returned to England and served the British government as consul in all parts of the world. In 1884 he was sent to Uruguay as Minister Resident and Consul-General and died at Montevideo Oct. 1, 1888. In losing his religious vocation he also lost the faith, drifted into skepticism and passed through every conceivable phase of religious opinions. At his death he left the manuscript of a voluminous poem conceived after the manner of Dante's “Divina Commedia,” which was published in 1891.

At last I come to the interesting and consoling information which has induced me to write these lines. The editor of the posthumous poem, “A Vision of Life,” writes as follows of the close of Palgrave's life: “Within two or three years before death, faith, with peace and hope, re-asserted her supremacy within the troubled and world-weary breast. He was now duly and for-

⁽¹⁾ In the Roman catalogues of 1854 and '55 he appears under the name of “Palgrave,” but in the Lyons catalogues from 1861 to '64 as Michael X. Cohen.

mally reconciled to Rome; ending his career, with an inward happiness and conviction long lost, in that Communion to the service of which his best days had been devoted."—*A Letter from Father Guldner.*

Zambesi Mission.—Father Henry Gillet, who left British Honduras for South Africa last spring, is at present superior of the residence at Keilands, Cape Colony. For the following letter of his to the Hon. W. J. Onahan, we are indebted to Father J. J. Conway of St. Louis University:—

KEILANDS, BOLO, DOHNE,
CAPE COLONY, Sep. 23, 1895

Dear Sir:

I forward by mail a short account of the opening of a new church among the Kafirs in this remote corner of the colony. We are situated on the very boundary line of the Colony, namely the River Kei. On the other bank the natives live a sort of semi-independent life, being *de facto* under British rule, but otherwise left to their own devices. We propose shortly to send a father amongst them and see if in their very midst we cannot form a centre like Keilands which is now a purely Catholic village. But it will take time; for the Kafir is shrewd and intelligent in a way, but lazy and does not want restraint of any sort. He is satisfied with his condition, poor though it be, and as long as he can get his two meals a day and plenty of tobacco, sees no reason why he should work. His God is his chief or rather was, for now most of the chiefs being in pay of the Government have lost that absolute prestige which they used to have. I expect you will find that the principal features of their life will find a parallel amongst the Indians of the States. They go about naked or at most with a red blanket thrown over the shoulders; the women wear a red skirt as well as the blanket. This blanket is always worn when white people get near to them. Their chief occupation is to watch their cattle grow, for by the number of head their wealth is estimated.

Though in the map we appear to be in a crowded locality, we are really in a desert, as much as we should be on the equator, for Bolo, Dohne and other places marked as post towns, are merely farm houses in convenient positions for Government service. Our little place has more inhabitants than Stutterbeun the capital of the district, while to the north of us the country is as open as the great desert and is occupied by wild Kafirs.—*Yours sincerely,*
H. Gillet, S. J.

The following from an African newspaper is the account of the opening of the new church. It is printed under the heading, "A Great Event":—

There are landmarks in every corner of South Africa, indicating some event which has illustrated a page in its history and perhaps the celebration at Keilands on Sept. 9, will mark another red letter day. Some seven years ago there were but two huts on one of those tongues of land formed by the Kei as it courses down to the sea, when Father Frazer from the hill-top near Hoyita, described the secluded valley below. The proprietorship was secured and

from those tiny foundations a village of 350 Catholic Kafirs has grown into existence. A stone residence was built with a domestic chapel within its walls, but as time rolled on the capacity of the little room was found inadequate. The Rev. Father Daignault solicited alms in Europe and the States, and the church, which he was thus enabled to erect, was solemnly opened on the feast of St. Peter Claver, the Apostle of the Negroes.

The preparations for the dedication were soon known in the neighborhood, and a crowd of over 600 people gathered to witness the solemn event. At seven in the morning the procession was formed in front of the convent, headed by the cross and two acolytes, followed by nearly a hundred children carrying banners in their hands. After these came the Dominican Sisters, who are in charge of the school, honored by the presence of the Rev. Mother Prioress of King Williamstown and three companions. A phalanx of some seventy men brought up the main body, and behind these the devout female sex and a crowd of natives from the Transkei. As the line circled around the front entrance the Rev. H. Gillet, Superior of Keilands, assisted by the Revs. Father Hornig and Father Bick, commenced the service for the blessing of a new church. The walls were then sprinkled with holy water—the litanies of the Saints chanted, and high Mass celebrated by Father Hornig and sung by a native choir under direction of Father Bick. This was the first act of the kind in Kaffraria.

Over one hundred persons went to Communion on this occasion. When the religious ceremony was ended, the happy throng dispersed and squatted themselves in groups upon the green sward, to enjoy a happy repast. A fat ox, given by the fathers, and some pigs and goats presented by principal men of the locality were served out in twenty-six pots and a quantity of rice and mealies for sauce and accompaniments. After this, the time was spent in innocent recreation. The elders sat down to their pipes and chat, while the young folks manifested their joy by continuous dancing to their own native music. Even the time honored cricket, bat and ball were handled for the first time in this remote district.

As evening drew on the bell rang out again for the parting service and the church could scarcely contain the throng that pressed in. After Benediction Father Hornig preached in Kafir a fervent and animated sermon on the blessings of Christianity, both spiritually and temporally.

The church is entirely of stone in the Gothic style with open roof, and its dimensions are 70 x 25 and 30 feet high. A new school is in process of erection at this moment which will supply abundant accommodation and satisfy all the requirements of Government Inspectors.

Home News. Autumn Disputations.—Nov. 29 and 30, 1895.—*De Religione Generatim*, Fr. Meyer, defender; Frs. Rockwell and Moulinier, objectors. *Ex Tractatu de Deo Uno*, Fr. Hollohan, defender; Frs. Hearn and Deck, objectors. *Ex Scriptura Sacra*, "The Egypticity of the Pentateuch," essayist, Fr. O. A. Hill. *Ex Ethica*, Mr. Rochfort, defender; Messrs. McLoughlin and Krim, objectors. *Ex Cosmologia*, Mr. Drum, defender; Messrs. Creeden and Butler, objectors. *Mechanics*, "Center of Gravity," Mr. J. A. Ryan.

Winter Disputations, Feb. 14 and 15, 1896. *De Ecclesia Christi*, Mr. O'Hara, defender; Messrs. Kane and Kellinger, objectors. *De Scientia Divina*, Mr. Russell, defender; Messrs. Casten and Bashnal, objectors. *Ex Scriptura Sacra*, "The Psalms and the Holy Land," Mr. Elder Mullen. *De Constitutione Corporum*, Mr. J. Ryan, defender; Messrs. Keane and Mulry, objectors. *Ex Logica*, Mr. Farrell, defender; Messrs. H. Lyons and Linnehan, objectors. *Modern Application of Photography: Process Work*, Mr. Creeden.

THE WOODSTOCK LETTERS

VOL. XXV., No. 2.

A VISIT TO THE ONLY CATHOLIC FAMILY IN ICELAND.

WITH AN ACCOUNT OF A JOURNEY ACROSS THE ISLAND,
BY AN ICELAND JESUIT.

A Letter from Father Jön Sveinsson,⁽¹⁾ S. J., to the Editor.

ST. ANDREW'S COLLEGE, ORDUPSHOJ,
NEAR COPENHAGEN, DENMARK,
February, 1896.

REV. AND DEAR FATHER,

In June 1894, welcome news reached me at the college of Ordrupshoj, that Bishop d'Eucl had decided to send me, during the long vacations, to the Faroe Islands and to Iceland, in order to carry the consolations of our holy religion to the few Catholics who live there. I was first to go to Reykjavik to look after some property belonging to the

⁽¹⁾ Father Sveinsson is a native of Iceland,—the only native priest of that country. Leaving his home when a boy, he came to France, where he was educated at the apostolic school of Amiens. He entered the Society at St. Acheul with the intention of becoming a missionary to his own people, it being hoped at that time that the Scandanavian Mission would be assigned to the province of Champagne. He was expelled with the French Fathers by the decrees of 1880, studied his philosophy at Louvain, and when the Scandanavian Mission was given to Germany he was transferred to that province. Though the Mission of Iceland, which was offered recently to the German Province had to be refused from want of subjects, Father Sveinsson still expects to be employed there as a missionary among his own people. He is at present at the college of the Society at Ordrupshoj, near Copenhagen, and is collecting money for the Mission of Iceland, and especially for building an asylum for the lepers of that country. He has sent us this account of his "Journey across Iceland" and it appears in the LETTERS in English for the first time.—ED. W. LETTERS.

Catholic Mission, and thence to cross the country on horseback from the southwest to the north that I might visit, at Ofjord, the only Catholic family living at present in Iceland. The steamer "Thyra" was to take me back to Copenhagen about the beginning of September. A pupil of our College at Ordrupshoj, anxious to travel during his vacation, asked leave of his parents to accompany me. This was the more readily granted, as the boy deserved an unusual reward for having so diligently applied himself to his studies during the whole year, that he carried off the first prizes of his class on Commencement day.

On the 6th of July, 1894, at 9 o'clock in the morning we boarded the steamer "Botnia" of the Asiatic Company; it was to be her maiden trip to Iceland. The first class passengers numbered fifty-three and proved a quaint agglomeration, as there were representatives from England, Germany, France, Denmark, America, Iceland, the Faroes, and even Russia. From morning to night we could hear five or six different languages spoken, and sometimes a mixture of them all; but we soon made one another's acquaintance and from the first we formed one big family, whose union and cordiality increased daily. The first time we assembled in the dining hall, Frederick and I found ourselves opposite a lady of imposing demeanor. Beside her sat a boy of about nine years, who looked very intelligent. My neighbor, who knew them, informed me that they were the wife and son of the Governor of Iceland. They were returning to their home after a short stay at Copenhagen. Frederick, my young companion, was only twelve years old, and he and Magnus—for thus the little Icelander was called—soon became playmates and vowed each other everlasting friendship. The mother of this charming boy showed herself very amiable to us, she insisted on my speaking Icelandic with her for practice for I was rather rusty in expressing myself in my mother tongue.

On the third day we arrived at Edinburgh, our first resting place. As the steamer was to remain twenty-four hours in the port, Frederick and I started without delay for the residence of our Fathers at Lauriston St. where the Rector, a brother of Admiral Whyte, received us with touching kindness, and urged us to spend the night with him. The following day, he accompanied us to town to buy the necessary provisions for our journey across an almost deserted country. A large box was soon filled with a quantity of canned food, including everything necessary for our sustenance during the time we would have to spend far from any dwelling.

THE ONLY CATHOLIC IN THE FAROES.

The voyage from Edinburgh to the Faroe Isles was most agreeable. Towards evening we reached Thorshavn, the capital and seat of Government of the Faroe Isles, a city void of all interest for a traveller. It had a special interest for me, however, as at Hvidenaes, an hour's walk from Thorshavn, dwelt the only Catholic of the Islands,—a matron of about eighty-seven years old. I was to pay her a visit and hurry back before the steamer would continue her route, which would be during the night. The "Botnia," had cast anchor at some distance from the shore, but was surrounded by a number of small boats. I asked the strongest of the boatmen who had come on deck, whether one of them would row me to Hvidenaes. They answered to a man, that it was impossible, as the currents along this coast were treacherous and the waves beat the shore with great fury. In fact from the steamer we could perceive all along the coast the white breakers. I had therefore no other choice than to land at Thorshavn, and there procure a guide to accompany me across the mountain to the house of the poor old matron who desired to see me. Thereupon I engaged the first boat near the steamer, and on landing at Thorshavn I met a little boy from Hvidenaes who offered himself as guide, so without delay I started on my journey. It is impossible to give an idea of the joy this visit caused the good lady; she had been longing to see a priest. Her copious tears proved a thousand times more eloquent than any words she might have uttered. I was deeply moved at the sight, and I much regretted not to be able to stay with her more than an hour; but I promised a longer visit, in two months, on my return from Iceland. It was past midnight when we started to meet the steamer at Thorshavn. The solitary walk, in the half day-light of a boreal night, is one which I shall never forget.

APPROACHING ICELAND.

Early in the morning we steamed off for Iceland and we soon began to realize that the inhabited portion of the globe was receding. No ships are seen in these parts,—as far as the eye can reach nothing but endless solitude. However, all signs of life did not disappear. Immense whales began to show themselves on the surface of the deep waters and increased in numbers the nearer we approached the north pole. Now one alone would emerge from the deep, and swimming

beside the steamer, would regard with astonishment the monstrous structure, and diving back vanish beneath the folds of the sea; then shoals of them would leisurely go through the same gambols, much to the amusement of the passengers who never grew weary gazing at so novel a spectacle.

After a sail of two days the rugged and irregular coast of Iceland was clearly perceived, and, as from the waves, arose before our eyes the gigantic snow-capped Oraefa Jökull. This is the loftiest volcano of Iceland; owing to our course we had no opportunity to examine it closely. The steamer passed beyond it, continuing its westerly route. Again land was lost sight of, to reappear soon under quite a different aspect; for now enormous, bare and rugged groups of rocks emerged from the water's surface, and in the background were seen numerous volcanos side by side,—known as the Myrdale Jökull, Botn Jökull, the Gotlands Jökull, the Tarfa Jökull, and many others. It was a striking spectacle, although bleak and dreary. We hurriedly passed before the Hjörleifshöfde, a huge pile of solitary rocks along the dreary coast; on each side of this colossus extends a barren desert, the Myrdalsander, bounded on the right by the swift current of the Kutafjöt. From its bank stretched a great meadow with a dark spot in the middle; it is the Thikkva-boers Kloster, formerly a Catholic monastery, now an isolated farm in the midst of this desert. Behind the rocks extends a road which it is dangerous to enter an account of the numerous quagmires. It is said that some travellers, in spite of warnings, once hazarded to ride alone along this road, but neither they nor their ponies were ever heard of afterward.

THE WESTMANN ISLES.

We have already left in our rear the Hjörleifshöfde. The change of the scenery is striking. We are at Portland, its real name being Dyrhölacy. It is a long projecting cape, in front of which, at a short distance from the shore, rises a lofty and steep rock, shaped so as to make a natural gateway, whence its name of Portland. Our steamer might have easily passed under the arches of this natural vault. A shoal of whales made their appearance on our left. They no longer excited the admiration of the passengers, so absorbed were we in contemplating the marvellous spectacle on the side of the land. It was a spectacle altogether new for most of us, and beside these gigantic mountains what a small and insignificant thing the largest whale appeared! It was already eight P. M. and the sun still shone in all its

brilliancy. In this latitude it sets but for a short time behind the dazzling glaciers which spread out on our right.

We steered again towards the high sea, and were greeted by an unexpected sight. Straight ahead of us, at a distance of fifty miles, we beheld a group of isles of blackish rock formation, they are the Westmann Isles, which in 1627, met such a sad fate. They were attacked by Algerian pirates; the church and all the principal buildings were burned to the ground; 250 islanders were carried off into slavery; all the rest were wantonly put to the sword.

This was to be our first stop in Iceland, and we expected to reach port about one o'clock A. M. It was a sail of five hours and the passengers were willing to spend this time on deck, but the sudden rising of a thick fog threw a veil over the scenery. They retired reluctantly therefore to their berths. Frederick followed the crowd; as for myself I could not make up my mind to leave the deck but kept pacing up and down, revolving in my mind the superb sights of which nature has been so lavish in this part of the globe. I was amply rewarded for my watching; after two hours a light wind sprung up, which, in a few moments, chased the dense mist away. A magnificent spectacle suddenly appeared before me, which greatly surpassed all I had seen till now. Straight ahead of us, at a mile's distance, lie the Westmann Isles; on the right, shone the glittering splendor of a group of glaciers, illumined by the evening sun. The nearest is the formidable Eyjafjalla Jökull; in the background at a greater distance towers mount Hecla, the best known volcano of Iceland. As far as the eye can reach huge drifts of snow and mountains of ice appear enveloped in a sheet of living flame, while the whole north-west horizon resembles a vast ocean of fire in which are seen the richest tints of gold and purple. Thus flooded with light, these glacial solitudes looked cheering enough; this dreary and death-like clime, which in truth is often so sad to behold, presented a most brilliant aspect. The sight was too grand not to be enjoyed by all. The passengers were therefore called from dreamland, so that on our arrival at the Westmann Isles, all were on deck; it was one o'clock A. M. The houses, which we readily perceived, were clustered together at the foot of Mount Eyjafjalla. You imagine they are going to be crushed by the enormous mass that hangs over them. This superb spectacle produced a vivid impression on all present. Two Germans especially vented their enthusiasm, exclaiming, "We have crossed Switzerland in every direction; we have visited the fiords of Norway, but nowhere have we met with a sight like this."

REYKJAVIK; THE CAPITAL OF ICELAND.

Each one retired to his berth to enjoy a good sleep after the many impressions of this memorable day. The next day we arose just as the steamer entered the bay of Faxa-fiord, which has a width of fifty miles from cape to cape. At its extreme end lies Reykjavik. The weather was superb. At some distance we could distinctly see the Snefell covered with snow and ice; this volcano, well known in the history of Iceland, is at present extinct. On a line with the city runs the majestic range of the Esja mountains dazzling the beholder with their whiteness. As we steamed up the bay we passed along a number of islands inhabited and covered with verdure, and surrounded by a channel so deep that the largest ship can pass between them and the coast. There were many steamers lying in the harbor, the most conspicuous of which was the French man-of-war "Nielly," — which still bore marks of the balls it received during the Tonkin war, and further up, the Danish frigate "Diana." The numerous merchant ships did not attract our attention.

The French man-of-war is stationed here to watch over and protect a flotilla of fishing boats, which leave the ports of France every year for Iceland to fish for the cod. About 5000 Frenchmen live thus in Iceland during the summer months, supporting themselves from the natural resources of the island. Besides there is a numerous Norwegian, English, American, and cosmopolitan contingent. This lucrative fishing brings a large sum to the pockets of these strangers. The poor Icelander has, up to the present, been wanting in means to draw profit on any great scale from these treasures which surround him.

Reykjavik resembles a small Norwegian city; it numbers about 4000 inhabitants. As soon as we were anchored, a swarm of row-boats surrounded the steamer. Frederick and I hurried to engage one; the owner, a young man, treated us with the utmost politeness; he himself lowered our baggage into the boat. As we glided along, he plied me with a number of questions, which anywhere else, would be considered impertinent; but it seems to be here the custom of the country, and every one is obliged to undergo this strange examination. I had to tell him my name and that of Frederick, what we were, whence we came, whither we were going, for what purpose, etc., etc. When he learned that I was a Catholic priest on my way to Ofjord he exclaimed, "O indeed, you are going to pay a visit to Gunnar Einarsson; he is a Catholic, his son is at college

here at Reykjavik;" our arrival at the wharf brought the conversation to an end. On landing I wished to pay the young man; but he steadily refused to accept any remuneration for such a slight service. He procured us a porter to carry our baggage and showed us the way to the hotel Reykjavik where we intended to stop.

The hotel is a large frame building, situated in the principal street in the city. The owner, Mrs. Zaega, is a native of Iceland; she spent several years in England to learn English, and cooking, and profited very much by her residence in that country, especially with regard to the latter accomplishment. All the comforts enjoyed in a similar establishment in England can be had here and everything is arranged as in Europe. This is true of all the houses of the well-to-do people; so that the city presented nothing which deserves special mention. Two items may prove of interest to my readers. The first is my visit to the French man-of-war "Nielly." The day after my arrival I hired a boat to take me to the "Nielly" hoping to find a chaplain on board. I found there was none, but 300 men, most of them Catholics. At a second visit I was able to see the Captain of the ship and obtained from him—an unusual thing—permission for his men to visit me on shore, and to attend to their religious duties. During ten days I received daily visits from the cadets and officers, many of whom received holy Communion. On the eve of the departure of the man-of-war the captain came himself to thank me for services I had rendered to his men. He assured me that he valued them most highly.

THE LUTHERAN CATHEDRAL.

The second item worthy of notice was my visit to the Lutheran Cathedral. My cicerone, the sacristan, after having shown me through the edifice led me to a small room near the entrance. There he opened an old wardrobe and drew from it a very rich and beautiful cope, but so old that the parts hardly hung together. I closely examined the venerable relic. Was I mistaken? I saw figures of Saints delicately embroidered in gold on a field of red silk, all of exquisite taste. It was indeed a relic of old Catholic times! The sacristan informed me that this cope had been sent by the Pope about 1550 to Jón Arason, the last martyred bishop of Iceland; "But what use do you now make of it?" "Once a year our bishop wears it, when he ordains new ministers. This custom dates from time immemorial." This fact is true. Pope Paul III. sent this present to Jón Arason,

as a token of esteem for the zeal he displayed in the cause of religion. Two years later in 1552 the bishop was captured and decapitated by the Danish reformers. It is interesting to notice with what veneration the Protestants of this far-off island have preserved this precious souvenir of a Pope.

THE GOVERNOR OF ICELAND.

I must not forget to mention here that during our whole stay at Reykjavik, his Excellency the Governor and his lady showed us the greatest kindness. Often they let us use their best ponies to go on excursions in the neighborhood. Young Magnus acted as our guide and one of their servants on horseback followed at a short distance, to render us any services we might need. In this manner we visited many very interesting spots, among others the spring of boiling water, where the soiled linen of Reykjavik is washed. We forded several rivers, and learned to strike out in different paths, for there are no roads in Iceland. This proved a good preparation for our excursion across the country.

All strangers, who in one way or another become acquainted with his Excellency the Governor, cannot help praising his courtesy and noble manners. Moreover wherever we went people always showed us great kindness and were ever happy to give us the information we asked for. Thus I learned many useful things about managing our horses, about the clothing and provisions we required, the different routes we were to take, the farms we were to stop at in preference to others, etc., etc. The route of our trip was so fully traced out that we could undertake it without the least fear, and we needed no guide except for some dangerous passes. Nowhere was payment for services asked. One day I had a small toy repaired by a goldsmith; when I wished to pay him he said he could not accept anything for such a trifle. Two lads who rowed us to the "Neilly" likewise refused the money I offered them. These good people would believe themselves degraded, if they accepted the least remuneration for the little services they render with such good will.

LAST PREPARATIONS.

At last the time came for us to start on our trip; the last preparations for the journey had to be made. It was like crossing a great desert; for we had not only to consider the immense distance to be covered—Iceland is much larger than Ireland—but also the primitive way of making this long

journey. Railways and carriage roads are altogether unknown here. Travelling is done, as in the days of Arild, on the back of Iceland ponies. Moreover once out of the capital, you find yourself immediately out of civilization,—no hotels, no mile post, no roads, sometimes not even the least sign of a path, and no bridges to cross the rivers except in one or two places.

Before undertaking a journey through such a country, it is easily understood how necessary it was to make careful preparations. Our first concern was to purchase horses, as it is preferable to buy them and dispose of them after the expedition. Accordingly, I begged a merchant, whom I knew, to purchase for us three strong and gentle ponies. He promised to do his best to please us, and he kept his word. Our little ponies were charming in every respect, and the further we advanced the more attached we became to them, as they rendered us such good service. I had them shod anew, and I procured some horse shoes and nails, in case of accident. I bought two saddles, a pack saddle, three horse bits, two whips and two solid boxes for our provisions and other objects we had to take along. The price of all amounted to seventeen crowns. Our trunks were sent by steamer from Reykjavik to Akreyri. We were likewise obliged to procure oil-cloth suits, waterproof hats, overcoats, and boots; we added to the provisions we bought at Edinburgh some canned meats, preserves, cakes, biscuits, and Van Houten cocoa, which proved of great service. All these articles cost no more than in England.

To pack the boxes is an art which can only be acquired by practice. They have to be arranged in such a way that the weight is the same on each side of the saddle; every article must be tightly packed so that nothing can move when they are shaken by the lively trot of the pony. An Englishman told me that, from neglect of this, the very first day his cakes and biscuits were reduced to crumbs. Our itinerary was traced beforehand as exactly as possible. My pocketbook was full of notes and marks of the path, the rivers, the bogs, the quagmires, the mountains, the lakes, the farm houses, swamps, etc., etc.

THE START.

We started from Reykjavik, July 29, at one o'clock P. M., after having bid farewell to our many friends. A servant of the hotel accompanied us to the outskirts of the city and then we were left to ourselves and our good angels. We have now bid good bye, for some time, to the civilized world,

to all modern civilization with its comforts and discomforts; here we are alone with God's free and pure nature. Henceforth we are to mingle with people whose tongue, manners, customs and dwellings are such as they were a 1000 years ago! The people of Iceland may very correctly be styled an anachronism in the 19th century; they live and speak, as they did in the remotest times. The only thing modern in their dwellings is the room or parlor for strangers which is a part of every farm house nowadays; but for this improvement we would have had to carry a tent and hammocks, as many English tourists do; but this requires another pack horse.

We proceeded gaily and at a lively rate, and after a ride of two hours we lost sight of the sea. Our course lay now to the interior of the country which we were to cross from south to north. At a distance ahead of us, and lost in the clouds, rose chains of black mountains; many days were required to reach them, and when there we were to be in complete wilderness. This thought produced a strange feeling of loneliness. The temperature was very mild, the sky pure and cloudless, it was a beautiful summer day. "This is what I call travelling," exclaimed my little companion, "it is so different from being locked up in narrow wagons of the railway. What a fresh and delicious climate!" We went on as quickly as possible although we could not count on covering a great distance that day, as we left Reykjavik too late, and we had several unavoidable delays. Suddenly the horses prick up their ears; something unusual ahead of us must attract their attention. In fact we soon caught sight of a curious caravan,—some twenty horses drawn up in one long file, the head of each being tied to the tail of the one immediately before him; a mounted boy in the van led the cavalcade. In the rear a group of peasants also mounted, followed. They had been at Reykjavik, and were on their way home. Each horse carried on his back a heavy burthen of diverse articles; it reminded me of a primitive freight train. Thus they transport sacks of wheat, farm seeds, boxes of sugar, coffee, tobacco, etc.,—even beams, rafters, lumber and other building materials. This caravan proceeded quietly and regularly, although now and then one of the horses becoming unruly, pulled somewhat too roughly the tail of the one before him, and thus caused a temporary confusion. These caravans pick their way in a marvellous manner through the winding paths, and cross with astonishing ease the rivers and torrents; often they have to make over a hundred miles to reach the nearest town. Of course they carry their tents with them on the backs of their

horses: In the evening they select a comfortable camping place in some large prairie to spend the night, the horses are let free to browse.

When we approached the rear of the caravan, the men stopped and saluted us according to the custom of the country: "Saelir veriel per!" namely, "Be ye blessed!" We answered in the same manner. Then came the customary questions which travelling Icelanders exchange when they meet. "What is your name? your profession? whence do you hail? whither are you going? etc." In brief one has to undergo a regular examination. When mutual curiosity has been satisfied, they separate with a last, "Be ye blessed!" and continue their journey, each one in his own direction.

All at once we heard the sound of hoofs in the rear. We looked back and were astonished to see a little boy on horseback making for us at full speed. When he was near us, he stopped, took off his hat and saluted us, saying, "Be ye blessed!" We answered in the same manner. Then the conversation started, beginning with the usual examination, which is never omitted. In my turn I questioned him,—

"What is your name?"

"Thorston."

"How old are you?"

"Ten."

"Where are you going?"

"Nowhere in particular; I am out for amusement."

"Where do you come from?"

"From Reykjavik."

"Whose pony do you ride?"

"My father's."

"How far are you going?"

"I will accompany you for some time, then I will return home. Give me the bridle of your packhorse, I will lead him for you."

I willingly accepted the offer and we rode side by side talking on different subjects. Frederick could already understand Icelandic, and the boy asked him many questions. He wished to know how people travel in Denmark, and was delighted to hear about wagons, big horses, tall trees, and the thousand marvels of our dear Copenhagen. "Oh! how I should like to live in your country, what fun you must have!" exclaimed the little Iclander. We had soon to part. Frederick gave the boy a beautiful picture which seemed to please him exceedingly. He thanked him, after the manner of Icelandic children, by shaking hands. He bade us farewell; we wished him a happy journey and off he went at full gallop in the direction of Reykjavik. You will never

meet a foot traveller in the whole of Iceland; everybody knows how to ride on horseback.

MIDDLAR—AN ICELAND FARM.

As the sun was nearing the mountain crests, we distinguished at a distance the farm of "Middlar," where we expected to spend the night. On the right we saw three large lakes between two chains of mountains. They were many miles distant from one another. On the left were the Esja mountains which spread to Reykjavik; along these we were to ride the whole of the following day. It was about nine P. M., and the sun shone as at midday. We soon reached the height above the farm, and we beheld at our feet the house surrounded by luxuriant prairies, where, at a short distance, the mowers were still at work. We had to descend the declivity slowly and carefully as it was so steep that we had to lean backwards to avoid falling down headlong. Finally we reached a small paved yard in front of the house; the farmer had noticed our arrival and had come to meet us. We exchanged the usual salutations and I asked him,—

"May we spend the night with you?"

"Certainly," said he, "welcome to you; please dismount."

"He ran to the entrance of the house and cried out, "Helgi!" A young lad immediately appeared, took our horses, and began without delay to remove the saddles. I wished to help him to take down the boxes, but the farmer would not allow it. "Do not worry," said he, "we will take care of your baggage; you must be tired after your journey, please follow me to the house where you will find rest." We went with him through a long and dark corridor, lined on either side with stout joists which kept the mud walls together. They seemed to have been there for centuries. Soon we turned to the right into another dark passage. Our kind host warned us of some steps which we ascended groping; then he opened a door and said, "Here is your room!" We entered an apartment in which we found everything tastefully and comfortably arranged. The wainscoting was new; there was a wardrobe and a mahogany bureau, a soft lounge, and in the centre of the room an elegant little round table. At the lower end stood a large bedstead of antique form, and—a new harmonium! The walls were decorated with paintings and richly framed pictures.

Our baggage was immediately brought to our room; at the same time the farmer's daughter came to ask us what we desired for supper. I handed her a box of canned meat and told her to put it in boiling water for a quarter of an

hour. When this was done, we sat down to an excellent meal, our host furnishing us with delicious bread and fresh milk. After supper, I went to see how our ponies were doing. I found them on a meadow at a short distance from the house. They were so busily engaged browsing the tender grass, that they did not even raise their heads to look at me. Poor creatures! it is an indispensable condition of their existence to profit, as much as possible, by these few hours of rest to eat to their fill and thus prepare themselves for the fatigues of the next day. Their work is often above their strength and they succumb on the way, as is proved by the numerous skeletons we afterwards met on our journey. Whilst walking in the prairie, I perceived that whenever the horses changed place, they leaped in a rather curious fashion. On examining them I discovered that the farmer had, according to custom, tied their fore-feet together lest they should return to Reykjavik during the night. I greatly desired to procure them a more comfortable rest, but I could not interfere in their behalf, and was obliged, though reluctantly, to leave them to their sad fate. I hurried back to the house to enjoy a much needed rest after so fatiguing a day.

The good farmer kept us company for a while. He eagerly inquired about the news of the Capital and of foreign lands. The Icelanders of to-day are as desirous of news as were their ancestors in years gone by. They say that formerly it was no unusual event to see an important and noisy assembly break up at once, when they heard that a ship had moored in a neighboring harbor: every one ran to hear the news. I asked our host where he had bought the elegant harmonium.

"I did not buy it," he replied, "my son made it."

"But how is it possible?" said I in astonishment.

"My son has been at Reykjavik," continued the farmer, "there he studied an instrument in all its details and on his return he spent his leisure hours manufacturing a similar one."

Could you ever imagine that a simple peasant lad, living on an isolated farm, would be able to construct a harmonium by no means inferior in art and perfection, to those made by well known manufacturers? We were at our wit's end, when we were further informed that he had moreover learned, without master, to play on his instrument. The following morning he executed, very well indeed, several Danish and Icelandic melodies, and sang with much feeling. It seems that in the interior of the country many farmers are in possession of even larger and better-made harmon-

iums than the one we saw,—all the work of their sons. A young man in the North has made a reputation for himself in this kind of workmanship, and he has already made presents of several instruments to the farmers of his neighborhood. We had the pleasure, later on, of seeing one of these harmoniums in the farmhouse of "Mödrvöllum," at Ofjord. It is so perfect in its every detail that no one could guess where and by whom it was manufactured.

FROM MIDDLAR TO THINGVALLA.

Monday, July 30.

We slept profoundly during the whole night; the beds, the coverlets, everything was so exquisitely neat and comfortable. In the morning our kind hostess brought us on a tray hot coffee and rolls. Shortly after we went to see how our ponies had spent the night. We found them still grazing, but with less avidity than on the eve. One of them had broken the rope which bound his feet, but even then—through force of habit—he continued as before to advance leaping, although he was no longer fettered. The good hostess prepared a sumptuous breakfast of all the best things she had to offer; it was followed by another cup of coffee. This is indeed the national drink, and the saying is true,—“If you wish to know what coffee is, go to Iceland.” Coffee is taken at least three times a day, and wherever you stop on a journey, you are invited to partake of a delicious cup of this beverage.

Breakfast over, we prepared, without delay, to resume our journey, for between Middlar and Thingvalla, where we hoped to spend the night, there is not a single habitation, and along the whole road nothing is seen on either side but lofty mountains covered with snow and ice. As a thick fog hung over the meadows, we put on the rubber suits, we had provided for such contingencies. On the point of starting, I wished to pay for our board; but our host positively declined to take any remuneration, saying that he never accepted payment for hospitality tendered to his countrymen. As I steadily insisted, he accepted a paltry sum. He accompanied us a certain distance, and we parted.

For hours the landscape presented a wild aspect, until we reached the "Selja" valley which was covered with a fresh and vivid green. We forded five or six rivers and torrents. When we reached the foot of the Mossfellshöj we stopped for a short time to rest ourselves and to give our horses a chance to taste the fresh grass, which abounded there. Poor little animals! They needed refreshment, for soon, they were

to exert all their strength, to climb the mountain before us. The ascent is tiresome, and there is not a blade of grass to greet their eyes during a long and wearisome pull. We bathed the backs of our horses before replacing the saddles, and then started. When we reached the top of the mountain, we beheld a wild but striking panorama. On the left were the snow-crowned Esja Mountains; on the right immense black mountains, of fantastic shapes, formed from base to crest of innumerable boulders of lava—relics of the glacial period—broken up and thrown at random in the strangest confusion. Before us stretched the great plateau of the Mossfellshöj, with a path winding through it as far as the eye could reach. This was to be our direction for many a mile.

Some years ago eight persons were travelling here in the midst of winter. They were overtaken in this unlucky spot by a violent snow blizzard, and losing their way all perished. It is since this accident, that the road has been put in its present condition; for now a line of sign posts, ten or twelve feet high, erected along the road, point out its direction. These silent but indispensable guides, look like so many spectres stretching a thin arm over the road, in sign of warning.

After a ride of two hours, we arrived at the middle of the plateau. There we saw almost bordering the road a strange building which provoked sad reflections. It is built of thick stone walls with no windows, the only entrance being a wooden door, surmounted by a large wooden cross. Here the travellers take refuge when they cross the mountain in winter and are overtaken by a storm. Naturally enough the thought of the eight victims, who perished so miserably, for lack of such a refuge, stole over our minds. We hurried on at a rapid pace, for it was cool on the heights, and we had two more hours to ride before we could begin the descent. As we neared the foot of the mountain we were gladdened by the appearance of a country entirely different from the dark plateau we had crossed. We were surrounded by rolling prairies which were intersected by crystal rivulets, the temperature grew exceedingly mild; here we made a halt to take our meal, and after an hour's repose we were again on our way to Thingvalla.

THE LAKE AND PLAIN OF THINGVALLA.

The lake of Thingvalla is one of the largest of Iceland. Its circumference measures about forty miles. On its borders rise the high and majestic walls of the Althing, a spot

erected by nature almost into a fortress, where formerly the people held the meetings of their "Thing" or Parliament. In its immediate neighborhood is situated the farm house "Thingvalla," where we expected to find a shelter for the night. We had reached the famous "Almanna Gja," of which Lord Dufferin says, that it is worth visiting Iceland were it only to have a sight of this most superb scene. In truth, this great rent in the rocks presents one of the wildest and most fantastic aspects. At the entrance we alighted and led our horses by the bridle; for to penetrate into this marvellous chasm we have to descend a staircase of basalt, hewn by nature itself. Arrived at the bottom, we mount again, to cross this strange passage whose rocky walls rise perpendicular to a giddy height, and are crowned by most extravagant forms in the shape of towers, bastions, minarets, spires, grinning monsters, hideous spectres, and weird figures. One would indeed fancy that in the dark past some Titans amused themselves here, sculpturing in these rocks, this entire freakish design.

Besides its most novel appearance, this spot is of historical interest. Here, according to time-honored traditions, many a bloody battle was fought, the most important of which was the one engaged in between the sons of Njaels, and the mighty Flosi. Snori posted himself with his men at the entrance of the defile, to favor the flight of the sons of Njaels, in case of defeat, or to cut off the retreat of the enemy, should victory smile on them. The "Sagas" relate that, on this memorable occasion, the battle fought between these walls of lava was one of the fiercest.

We soon gained the other end of the chasm. The grandeur of the scene that struck our eyes beggars description. Straight ahead of us stretched the verdant plain of Thingvalla, eight miles broad, and the beautiful lake of the same name. On the left, the waters of the Oxeraa fall, leaping from rock to rock, thus forming a succession of cascades. We advanced to the bank of the river; the ponies plunged into it without the least fear, and waded through the waters up to the shoulders. In the middle of the river we alighted on a small green isle of great historical interest. On this isle, in ancient times, the warlike members of the Althing usually settled their quarrels. Here took place the celebrated duel between "Gumlange Ormstunga" and "Ravu" in presence of the whole body of the Althing. The victory was adjudged to neither combatant; it was the last combat of the kind, for on the following day, the assembly of the Althing, unanimously voted a law, prohibiting forever duelling in Iceland.

We delayed but a few moments on this bloodstained islet, so rich in sad memories, and soon gained the opposite bank of the river. Before us rose the "Logberg." From its top, all decisions of tribunals used to be proclaimed, and the new laws promulgated, and it was from this spot also that the Catholic religion was declared the religion of the state; all the pagans had to submit, and receive baptism in the waters of the Oxeraa. As it was already 9 p. m., and ourselves and the horses were exhausted, we directed our steps straight to the farm house of Thingvalla, where we hoped to spend the night; but our hope was to prove unfounded. On the lawn, in front of the house, we perceived a large white tent, and a number of horses grazing. The owner of the property is a Protestant minister; he came to meet us. I asked him whether he could give us hospitality for the night. "I am sorry to say," he answered, "that it is impossible, the house is already crowded with strangers, all the beds are occupied; the men of the farm are obliged to sleep under this tent."

A STRANGER'S HOSPITALITY.

I judged it useless to insist and decided to go on and find a place of rest somewhere else. Just as we were about to depart, we noticed a man on horseback who seemed to be in the same plight as ourselves. On approaching, he saluted us in a friendly manner, and inquired whither we were bound.

"To the North," I answered.

"In this case" said he, "you have to pass near my farm, should you wish, we will travel together. If the stranger's room is unoccupied, I shall be happy to offer you hospitality for the night."

We accepted the generous invitation, the more readily as we would otherwise have had to ride for many an hour, before we could enjoy a much-needed rest. One thing only made me uneasy; namely, that we had heard nothing of this house; it was not on our list of the farms which had been recommended to us, and I did not like to go to a place which was altogether unknown to me. We passed again before the Logberg and the cascade, crossed the Oxeraa River, and skirted the bloody isle. We then turned to the right and ascended a path among rocks. Whilst we proceeded, our guide informed us that his farm house was called "Skoarket," which means cottage of the woods, and that it was situated in the copse on the summit of the mountain, about two miles from Thingvalla. "It is," said he, "a

humble little dwelling, but we will do our best to make everything as comfortable as possible." Arrived at the top of the first hill, we could see the little cottage before us. The kind farmer bid us good bye and galloped ahead to inform his family of our arrival. All the inhabitants of the farm came to meet us, and gave us a most courteous reception. They hastened to take care of our horses and led us into an adjoining building where the guest's room was. We admired the holiday garments of the whole family, hanging on the walls. They were red, blue, green, yellow, in fine of all the colors of the rainbow. We asked for some hot water to make a broth with our extract of meat, and we heated a box of canned meat. Our supper was readily prepared, our host furnished us according to custom, with fresh milk. The good landlady, a very sprightly little woman, was every now and then at our heels to see whether anything was wanting. How full these simple people are of kindness and politeness, without ever dreaming of the least remuneration!

After supper we went to see our faithful little horses. We were so far from Reykjavik that I begged our host not to tie their feet; they did not abuse my confidence. Henceforth I always let them graze at full liberty. Whilst we were out our beds were prepared. The bedsteads were relics of the remotest antiquity. The four heavy columns were coarsely sculptured; the wood had never been painted, but from continual rubbing it shone like a mirror.

Tuesday, July 31, Feast of St. Ignatius.

The following morning, as soon as we were up, we were served, according to custom, with hot coffee and crackers. Our host then invited us to visit his farm of which he seemed very proud. He had introduced many changes and made many improvements, and everything was in exquisite order. The environs were splendid. On one side majestic mountains, on the other, Thingvalla with all its marvels, — its immense plain, the lake, the Oxeraa river, the celebrated chasm of Almanna Gja and the roaring cascade. We must confess that the ancient Icelanders chose a superb spot for their assemblies. Lake Thingvalla, like all the lakes of Iceland, abounds in trout, and this delicate fish is seldom wanting at table. At the farm of "Grunstinga" the landlady assured us that on the eve of our arrival, the men had caught more than 800 trout in their nets, and that in a small lake on the top of a mountain. Two hours later, when they were ready to load their horses with their rich draught, they threw the net again and took at one haul ninety fishes.

Before mounting our horses, Frederick distributed some little presents to the children of our host, who thanked him most politely. I could not succeed in making them accept any payment. Their refusal was absolute. Our host offered to accompany us some distance for fear we should miss our road; but I persuaded him not to worry as I was perfectly sure of the direction we had to follow. A fine little dog belonging to the farmer ran before us for two hours; when he reached the spot where the paths crossed, he rushed into the one we were to take, and ran madly until he perceived that we were following him; one would have imagined the little creature was endowed with understanding.

We were very anxious to reach the great Geyser that day; and everything seemed to be in our favor,—the weather was superb, there was no wind, and not a cloud visible. We now entered a very fertile country abounding in rich pastures, and flocks of sheep could be seen browsing on the hills and plains. Thus they live during the whole summer in the open air, without any shepherd to guard them, they are only looked after when they approach too near the farms, and then they are driven again to the mountains. Sheep-raising is one of the principal industries of Iceland. More than half a million of these animals feed in the inhabited parts of the country. We meet them everywhere,—in the valleys, among the rocks, in the plains, on the highest mountains, as far as the eye can reach, even to the edge of the eternal snows. They are all very fat, which proves that the pastures are very rich, and were all horned—a characteristic feature of Iceland sheep.

INTENSE HEAT AND MOSQUITOS.

After midday, the heat became almost unbearable, both for us and our horses. We found it necessary, successively to lay aside our cloaks, coats, vests, jackets and thus add a fresh burthen to our packhorses, which were already very tired. The thermometer must have been as high as 86° Fahrenheit, but the heat was not the only vexation; for the lake of Thingvalla does not abound in trout exclusively. Myriads of mosquitos are hatched on its borders which fill a great space of the neighborhood with their uncalled for music. We were obliged to muffle head and face with handkerchiefs leaving only the eyes and nose uncovered. We met a caravan; every one was as lightly dressed as ourselves. They too had to protect themselves against the bloodthirsty mosquitos, so that we found out that we were not the inventors of the scheme. These troublesome insects prevented

us from entering into conversation with the men, according to custom. We simply exchanged a "Saelir verid per!" and continued our journey in haste. Here and there the surroundings were charming, and we could not tire contemplating scenes so varied and at times so fairy like: I think one could travel for entire months in this country and ever admire with new delight the magnificent and unparalleled landscapes! Those who have penetrated only a short distance into the interior of the island, fancy that there is no variety; but this is decidedly false. The further you proceed, the more you are disabused of this. Every new scene surpasses the preceding, and the interest of the tourist is continually kept alive. Of course, this holds true only in the summer months. One of our travelling companions who had crossed Switzerland, Scotland, and Norway, assured us that nothing in these countries can be compared to the natural beauties of Iceland. We met many Englishmen who had visited the island for the third or fourth time, and they told us that they expected to return again.

APPROACH TO THE GREAT GEYSER.

We continued to ride under this tropical sun. Many a time we had to halt to cool off at some brook before crossing. Finally after six long hours of riding, we came to a spot which invited us to rest and there we lunched. Unbridling and unsaddling our ponies, we turned them loose upon the pasture, and sat ourselves in the shade of a gigantic tower of lava. Here we took our meal with great appetite. An hour later we pursued our journey. We were then scarcely half way to our next station. The aspect of the country changed again. We traversed vast plains which stretched out far and wide. At a distance we sighted lake "Langarvatu," which means "lake of boiling springs." It is neither as large nor as beautiful as lake Thingvalla, but it presents a novel feature. Clusters of vapor columns are continually ascending from it into the sky; the great Geyser cannot be far. We hurry past this region of vapor which betrays no little mixture of sulphur. The overwhelming heat is succeeded by an unwholesome freshness. We hasten to put on again the articles of clothing which we had put off some hours before. The mosquitos had entirely disappeared. We proceed at full speed. Farms appear in every direction; mowers are busy in the meadows, At every path leading to a house, our horses are inclined to turn, but we can not possibly stop along the road. We strike another river which we must cross. Numberless wild duck are seen every-

where, and flocks of ducklings following their mothers; it was a charming sight.

The sun disappeared behind the glittering glaciers; the fog throws a dark mantle over the surroundings. Our road lies across a kind of pathless desert. Suddenly our horses stop, seem to deliberate, and refuse to proceed. What was the matter? We could see no obstacle. We use the whip freely, but they do not stir; they are trembling all over. We concluded that we were on a dangerous track, doubtless some quagmire, where we might have perished and from which we were only saved by the wonderful instinct of our ponies. We retraced our steps and once on the right path we galloped at full speed, to make up for lost time. Thanks to our faithful steeds, we were saved if not from a certain danger, at least, from a great discomfort.

It was 8 P. M., when we reached the foot of a mountain clad in brushwood, the ascent proved to be very tiresome owing to its steepness. The fog grew thicker as we advanced. Before starting our upward march, I hastened to a farm to inquire about the road. "You cannot reach the Geyser to-night," said they, "but you may follow the mountain road, which is good and even. In four hours you will arrive at Brúará, and after having crossed a torrent you will come to a farm where you may rest." I thanked the farmer for the information and wished to leave immediately, but he started, in his turn, to put questions, which I was bound to answer. I then rejoined my companion and we began to climb the mountain. Emerging upon the summit, our horses quickened their pace, and the darker it grew the quicker they ran. At last the darkness became so pronounced that we could not distinguish anything ten or fifteen feet ahead of us. We had to put on our oil-cloth suits, for the atmosphere was damp and cold. At the end of a four hours' ride we heard the dull roaring of a torrent; it was the fall of the Brúará. We spurred on our ponies and soon arrived at its banks. The river is eighty feet broad. Half way across, it is perfectly fordable, but exactly in the middle is a deep cleft, into which the waters from either side fall, and then in a collected volume roar over a precipice a little lower down. Across this cleft, some wooden planks have been thrown—the only bridge in Iceland — over which we were to gain the opposite bank. Our horses hesitate; never had they attempted such a feat. We had much trouble to urge them on. The bridge especially, which itself was under water, caused them to fear. However, as they seemed to realize that there was no other way, they crossed the cascade. We were stunned by the noise of the roaring water.

A MIDNIGHT RIDE.

It is midnight, how we long to meet a dwelling! Every now and then we were deceived by enormous blocks of lava, which, at a distance, appear to be houses. After a good half hour we see a horse, an infallible sign of the neighborhood of a farm. In fact five minutes later we perceived a house and hurried to ask hospitality for the night. Unfortunately it contained no guest's room, nothing but what is called "l'Etuve,"⁽²⁾ and we could not think of sleeping in it.

"How far is it to the nearest farm?" I inquired.

"A half hour's ride," they answered.

As we could not spend the night in the "Etuve" we continued our way. It took us an hour and a half to find the farm of "Vesturhild," a path across the meadows leading us to it. We arrived at last before the house; everybody was asleep. However, they had heard the stamping of our horses and some one came to the window to see what was the matter. Curiosity soon attracted many more. I saluted them, saying,—

"Her sè Gùd! God be with you!"

They all answered, "God bless you!"

I then asked,—

"Can you accommodate two travellers for the night?"

They stared at one another, deliberated among themselves; finally one of them cried out,—

"Do you hálf from a foreign land?"

"Yes, from Copenhagen."

The consultation was renewed; several new faces appeared at the window. They looked at us with evident curiosity; we were made a spectacle to the angels and to men. Poor little Frederick was exhausted with fatigue and longing for rest. I feared lest he should fall asleep on the saddle, if we had to go farther, and endeavored to cheer him up. The door finally opened, and a man approached us and said,—

"We have no guest's chamber, but there is still room in the 'Etuve;' if you are pleased with it, you are welcome."

"Is it far from here to the next farm?" I answered.

⁽²⁾ In Iceland an "Etuve" is a spacious hall, furnished as in the time of "Harold Haarfager," with big and heavy wooden bedsteads along the walls; the men sleep on one side, the women on the other. Sometimes a kind of partition separates them, but this occurs seldom. The beds accommodate two or more persons; and no one may occupy a bed exclusively for himself, if more strangers wish to lodge at the farm. As long as there is a place left, visitors are welcome to it. This strange custom dates from the middle ages, and was common in most of the countries of northern Europe. The insufficiency of ventilation in these dormitories adds much to the discomfort.

"Austerhild is at an hour's distance," he replied, "there you will find a luxurious room."

I made up my mind at once, thither we had to push our way, and that without delay.

"Wait a moment," said the farmer. He rushed to the opposite side of the house and soon re-appeared on horse-back.

"Give me the bridle of your packhorse, I will accompany you; it is so dark and you do not know the road."

I thanked him heartily and having saluted the crowd at the window we set out in haste. In less than an hour, we arrived at a large and beautiful farm; our guide alighted, climbed the roof and leaning over a small window, he cried with all his might,—

"God be with you!" From the interior of the house came the traditional answer,—

"God bless you!"

He leaped from the roof, mounted his horse and bade us good bye. I experienced some difficulty in making him accept a few coins for the invaluable service he had rendered us. "We are accustomed to help strangers without payment," said he.

AUSTERHILD.

Scarcely had he departed, when a young damsel issued from the house followed by her brother; they approached us, and after the usual salutations, I excused myself for disturbing them in the dead of night. "Never mind," said she, "this is no inconvenience, our parents will be too happy to extend you hospitality; please wait a moment, I will light a lamp." Her brother took charge of the ponies and soon introduced us into the house. We traversed a spacious vestibule and then entered an elegant little parlor, which we left immediately to put aside our cloaks, all saturated by the heavy fog. On returning we were not a little surprised to find the apartment furnished like the parlors of Copenhagen. A fine carpet covered the floor, in the centre a little round table and a sofa, along the walls a library and several pieces of mahogany furniture; everything was scrupulously neat and orderly. It was far past midnight, and as we had tasted nothing since midday, our hostess prepared supper for us to which our hunger gave the relish of a royal banquet. Our beds were gotten ready in two separate rooms. They asked us to choose between either down coverlets and woolen blankets; we preferred the latter, for the weather was very mild.

We enjoyed a refreshing sleep, and awoke very late in the

day; the sun darted its warm and brilliant rays into the rooms when we opened our eyes. After coffee we set out to admire the beautiful landscape. Before us stretched imposing mountains, beneath, a delightful valley, in the background, glaciers of dazzling whiteness, and in their midst Mt. Hecla crowned with ice and snow. The mountains, glaciers and valleys, had assumed new traits of beauty, owing to the fine weather which followed the fog of yesterday; the air was embalmed with the perfume of wild mountain flowers. On the right we could see Hankadalen and the great Geyser, smoking and roaring.

THE GUIDE SIGURDR OF LANG.

We departed from Austerhild in the afternoon, and had been hardly two hours riding when we reached the farm of Lang, situated about 800 feet from the great Geyser; here dwells Sigurdr of Lang. He is eighty years old, strong and alert for his age. His great kindness to all has become a byword in Iceland. He owns three farms south of the Geyser. Two years ago, to the evident mortification of the Icelanders, he sold the Geyser, which was his property, to an Englishman for the paltry sum of \$ 15,000. The intention of the purchaser is to surround it with a high wall in order to tax every pilgrim who wishes to get a look at it. Really the Englishmen are shrewd merchants! This explains a rumor we heard at Reykjavik. An agent of an English firm had landed there to make arrangements with the local authorities about building a railway from the capital to the Geyser. A line of steamers would ply conjointly between Liverpool and Iceland. They agreed to pay \$ 20,000 a year for the land, for the space of thirty years, after which the railway would be their property. The work was to be begun in 1895.

As nobody appeared around the house, I dismounted and with a stick struck the wall near the entrance, three times. This is, during the day, the conventional announcement of the arrival of strangers; at night, one must climb the roof and shout at the window, "God be with you!" to which comes invariably the answer, "God bless you!" Scarcely had I complied with this usage, when a woman opened the door and saluted us. I asked her whether I could speak to the master of the house; she disappeared at once to call him. I wished to beg Sigurdr to kindly guide us to "Kallmanstunga," a farm situated in the midst of a desert on the opposite side of the mountain before us. It required an eight hours' ride over a great stony sea of lava, during which time,

not a house nor a blade of grass was to be found. Our greatest danger however lay in the crossing of the thirteen branches of the rapid Jökelev Hvita. No one dares engage in this undertaking without a sure and experienced guide. But three men can boast of guiding you safely through this dangerous part of the country; namely, Sigurdr of Lang, his son Greipr of Hankadalr, and Gudjón, a farmer of the neighborhood. In spite of his advanced age Sigurdr is the best of the trio. The gentleman accosted us in a friendly manner. He is a man of a noble and imposing mien, with a snow white beard. I saluted him, he stared at me without answering, then he bent over a little boy who accompanied him; the child shouted into his ear,—“The gentleman salutes you—Saelir verid Per!”

Sigurdr then said, “Welcome, my friends!”

“I come to beg you,” I cried with all my might, “to accompany us to Kallmanstunga!” I had not spoken loud enough, so the child repeated my words. The old man thought a moment and answered,—

“I fear I am not able to render you this service, but my son Greipr will most readily accompany you; and if he cannot, well, I will go with you.” He then took me by the arm and asked a thousand questions, to answer which I yelled myself hoarse. When this lung and throat exercise was over, he told the boy to lead us to the Geyser to show us the environs, and then to guide us to Hankadalr where his son Greipr lives.

THE GREAT GEYSER.

We were therefore to contemplate, for the first time, the great Geyser. We soon reached the foot of a round rocky hill; from its summit arose thick columns of vapor presenting the appearance of a dozen factory chimneys; the air was impregnated with a nauseous odor resembling sulphurated hydrogen, a great subterraneous noise was heard, like that of boiling water; for the water is always boiling in these immense stone vessels. The boy walked before us showing the way as we ascended to the basin of the Geyser. Our horses began to show signs of fear; they scented the rocks on which they stepped and finally refused to advance. Pricking up their ears, they looked about in great anxiety. We were forced to use the whip to urge them forward, but they only dragged on with great precaution and appeared thoroughly frightened. Having reached a certain height we saw before us a round opening, about the size of our Amagatoro at Copenhagen, whence escaped a dense vapor which

rose to a great height. Our ponies stared at this strange spectacle for a few seconds, when overcome by fear they deliberately wheeled around. We could not keep them quiet, so we were forced to dismount and lead them by the bridle. Passing several of these steaming orifices we pushed on till we reached the great Geyser. The rocks about these Geysers are burning hot, whilst the ground around is of the ordinary temperature. These seething rocks produce a hissing sound like steam escaping from an engine. Our horses became more and more terrified and walked as if they were treading on burning coals.

Finally, we reach the great Geyser. A smooth stone basin, seventy-two feet in diameter, and four feet deep, stood before us brimful of boiling clear water, which bubbled up more violently in the centre than at the edges. I dipped my finger lightly into it; but even this slight contact left a burning mark. Several scientists have taken the temperature of this water: On the surface, it indicates 185° Fahrenheit; at a depth of 60 feet, it rises to 250° degrees. We longed to see an eruption of the great Geyser, but we were sadly disappointed. Our guide wondered at the interest we took in this unparalleled phenomenon of nature. He was born in its neighborhood, saw it daily and had witnessed many a violent manifestation of wrath of this monster. I asked whether it was safe to stay so near the basin, as, in case of an eruption we would have a rather disagreeable shower bath of boiling water.

"Oh!" he answered, "it does not occur without a warning. Before the water bursts into the air, subterraneous thunders accompanied by earthquakes, admonish you to look for a safe spot which you find in going against the wind." I further inquired, how the eruption takes place. He replied,—

"The whole mass of water lifts itself up and rises like a column into the air, sometimes 200 feet. This action is repeated four or five times successively. Most of the water falls back into the basin, except in times of strong wind, the rest turns into vapor and scatters."

"When did such an eruption take place?"

"Last night."

"Does it happen often?"

"Oh! the fits are very irregular; sometimes they occur two or three times a day, sometimes once in three weeks; but last spring the eruptions occurred almost every twenty-four hours."

STROKR AND THE SMALLER GEYSERS.

Afterward we visited the smaller Geysers. The most remarkable of these is the Strokr. Its water boils more violently than that of the great Geyser; so that its groaning and hissing could be heard at a distance. The orifice of the Strokr measures only six feet in diameter. As it has no basin, we could approach to the very edge of its funnel, which is smoothly hollowed out of a red rock, and look down at the water boiling perpetually at the bottom. We found it impossible to lead our horses to this Geyser; the noise and vapor made them shiver. After having satisfied our curiosity we directed our steps to Hankadalr, where we wished to spend the night. We forded a river in which our horses got a cold bath, for the water reached to their shoulders. At Hankadalr we gave the conventional sign of three strokes against the wall, which instantly brought out farmer Greipr. He is a tall, strong young man. He received us with the utmost politeness, especially when he learned that we came from his father's house. We were conducted into the guest's room, which was simply furnished, and exquisitely neat. Our bedsteads consisted of trunks placed side by side, the sheets and coverlets were rather rough. Our host served us the best he had. In the evening as we were sitting on the lawn in front of the house, chatting and enjoying the fine scenery, suddenly we saw a man on horseback galloping towards us. We were not long before recognizing old Sigurdr himself, and we rose to meet him. Having alighted, the old man affectionately embraced his son. He had come to ascertain whether his son would be able to accompany us the next day to Kallmanstunga. They held a protracted consultation together. It seems that Greipr had never travelled over more than half the road and we needed a guide who was perfectly acquainted with the whole; for should a fog overtake us on the mountains, we might easily stray from our path and thus be exposed to spend one or two nights without a shelter. It was therefore decided that Greipr should ask Gudjón to accompany us, and if he could not do so, Sigurdr himself would be our guide. After this, the good old man bid us good night and returned home. A message was sent to Gudjón, but he was absent; we were forced to stay at Hankadalr the whole of the following day.

Thursday, August 2.

We profited by this delay to visit the environs and to make a collection of minerals for our museum of Ordrups-

hoj. This part of Iceland abounds in hot springs many of which still bear their old Catholic names. Near the farm, is St. Martin's spring; the landlady uses its clear and healthy water for kitchen purposes, and she keeps there her kettles and some pans. The good people of the village also come to this spring to prepare their meals, and thus spare wood and coal, the subterraneous fire renders them service gratis, winter and summer. I put a box of canned meat into this boiling water, and after a quarter of an hour we enjoyed a good repast. Near this crater, a basin has been dug into which the boiling water flows. Here it soon cools down, and when in winter the water is frozen everywhere else, the cattle come to drink it.

While here we had an opportunity to observe the love the Icelanders have for their horses. At midday the oldest boy went to drive in a dozen ponies in order to feed them on hay. We all left the house with the children. Scarcely were the ponies in sight when they ran to meet them crying out, "Oh the dear little creatures!" The ponies stepped forward with the greatest care for fear of treading on the children, who hung about them caressing them and calling each one by his name. After the meal, they leaped on the horses and galloped off. One pony did not follow the crowd, but ran to the entrance of the house, stuck his head inside and began to stamp.

"He wants his milk!" said one of the children that stood near him. The landlady soon appeared with a small pail of sheep milk and gave it to the pony. She told me that she bought the animal when a foal and raised it on sheep milk, to which he became so accustomed that every day, at this hour, he came to the house for it. In the afternoon we visited the greatest waterfall of Iceland, named "Kellegulfoss." Here the river Hvita tumbles its mass of water down a lofty precipice. The roaring of the torrent can be heard from afar, and at several miles distant a column of spray can be seen curling above the fall.

When we returned to the house, Frederick played hide-and-peek with the children; I was really struck by the ease with which children make friends; later on, Frederick organized games of hide-and-peek at every farm we stopped at, to the great joy of the parents and the amusement of the children. Nowhere was he in want of companions, for Iceland swarms with children in this part. Meanwhile old Sigurdr and his son succeeded in finding our guide; he asked five dollars for his service, the usual fee, for he was to lose two days and he had to use two horses on account of

the difficulties and fatigues of the journey. It was decided that we should leave at six o'clock in the morning.

Friday, August 3.

The next day, before leaving, I wished to settle accounts with our host, but he refused all payment, although we had spent two days and two nights at his house. After much entreaty I succeeded in making him accept a small sum for which he and his wife thanked me with many expressions of gratitude. Everywhere in Iceland the good people of the country look upon hospitality as a sacred duty, and treat as best they can all those the Lord sends them. I was grieved to hear that sometimes, travellers behave rudely towards their charitable hosts. A landlady said to me: "Oh! the strangers are never satisfied with our services. They complain of not being better treated, and of getting bad food; they accuse us of uncleanness and of charging too much for their board. Once we asked fifty cents a head; they found the price exorbitant, and yet we lost a day's work and gave them the best we possessed." These exacting tourists do not reflect on what the least article costs these poor people. Coffee, sugar, flour, oil, in a word, everything has to be brought from a great distance on the backs of horses.

Between six and seven o'clock we left Hankadalr with five horses. As we ascended the nearest mountain, we saw the great Geyser in eruption. What a mortification not to be nearer! Our road was now the worst imaginable; sometimes we faced a steep ascent up a high mountain; then a rugged descent into a deep valley; again we cut across a bleak desert strewn with big stones, afterward we climbed another mountain. Thus we trudged along the whole day. We traversed the valley Kaldadal, locked up between two imposing glaciers which skirt the path, so that we rode in the snow. The weather however was superb. This slow and laborious locomotion had lasted about fourteen hours when at nine P. M. we struck an even path on which we could ride at a fair rate. Again we had to slacken our speed to descend into a broad valley. Between one and two o'clock A. M.,⁽³⁾ we reached the ford of the river Hvita. We gazed in astonishment upon this torrent which hurled its foamy waters over numberless rocks. Our guide stopped, examined the river and said,—“It is impossible to cross at this spot; it is too dangerous.”

⁽³⁾ Our readers will remember that at this season there is no night in this northern region, the sun scarcely goes below the horizon.

FORDING THE TORRENT HVITA.

We then skirted the river for a while and made another halt. Our guide tried first to cross the torrent alone with his best pony. In spite of the repeated application of the whip, the poor animal refused to plunge into this icy water; but he finally yielded and walked into the river till the water reached his shoulders. The current dragged him along; suddenly he sank into a hole and his head alone appeared above the surface; he was wet to the belt. Happily the pony succeeded in gaining a footing, but only to retrace his steps. Gudjón betrayed some embarrassment, and proposed to continue along the river until we found a more favorable ford. After a short time, we made another trial, but without success. The horse could not withstand the current; the ford was too uneven. With much effort and with great difficulty did he succeed in returning. We went further up the river in search of a more fordable place. Our brave guide, fatigued and soaked as he was, did not lose heart. He tried a third time, and was lucky enough to reach the opposite bank. He returned immediately and took Frederick on his own horse; the poor beast had again to fight against the violent current. In the middle of the river he sank into a hole as the first time, but happily extricated himself in a moment. Frederick alighted and Gudjón returned to take me across. He made me mount his horse and he leaped upon mine. We tied the others together by the bridle and he took the lead while I closed up the file. For a while we were carried along by the current, but arrived in the middle of the river we were better able to resist its violence and we touched the bank without any other accident.

More than ever we experienced the strength and safety of our dear little Iceland horses. We were told that these ponies are never drowned, and if the riders know how to cling to them, they need have no fear in crossing rivers; the danger is less than it appears. Those who meet with serious accidents, are either under the influence of liquor or rashly hazard a crossing at a place where the torrent is too deep, and where the horses are obliged to swim with the riders on their backs. We traversed the twelve other branches of the river without further incident.

After this we journeyed through a barren pathless desert. Our guide did not know the exact situation of the farm of Kallmanstunga, so we were forced to search for it. To our great joy at three o'clock A. M., we suddenly found ourselves

on a fine lawn; we were at Kallmanstunga. We alighted. Our guide climbed the roof of the house and cried,—

“Her voere Gúd!” and the answer came,—

“God bless you!” Without delay the door was opened and a cordial reception awaited us. Throughout the rest of our journey, we experienced the same cordiality and courtesy wherever we stopped.

Saturday, August 4.

We stayed a whole day at Kallmanstunga to rest ourselves and our ponies, as we had a hard and fatiguing journey before us. It is useless to describe our sojourn at Kallmanstunga, as it varies little from the one at Hankadalr.

Our next station was Grimstunga. To reach it we had to traverse the Arnarvatusheide, a magnificent tract of land with great natural beauty, but entirely uninhabited. We were lucky enough to meet two travellers who were going in the same direction,—a student of Reykjavik, and an elderly lady. The young man had made this trip several times and he assured us that he knew the road perfectly.

Sunday, August 5.

We rose at three A. M. Before leaving we asked our host how much we owed him; he answered, \$3.75. This was the only place where the price was mentioned. At four A. M., we set out, hoping to arrive at Grimstunga about eleven P. M., should there happen no accident. Our host accompanied us for three hours, to direct us to the best ford of the river Nordlunga. Sometimes we beheld immense rocks rising vertically to a height of more than 5000 feet, whose ice-crowned summits sparkled with a thousand fires beneath the rays of the setting sun; then we descried lofty blue mountains, studded with crystal lakes, on which flocks of snow white swan were sporting. At midday we took an hour's rest on the shore of one of these lakes, into which leaped a magnificent cascade. On resuming our journey our guide, mistaking the path, led us by a circuitous road through a wild desert, so that instead of arriving at Grimstunga at eleven P. M., we reached it only at five A. M. the following day. The people had already risen when we neared the farm.

Monday, August 6.

The reception tendered us at Grimstunga was most cordial. Our host helped us to take off our overcoats and our dirty boots, and then offered us a drink of warm milk. Shortly after, an excellent breakfast was served, consisting of trout, meat, vegetables, delicious bread and fresh butter, and rhubarb preserves, seasoned with sweet cream. The owner

of Grimstunga is a wealthy gentleman and a Representative of this part of the island in Congress. Soon after we retired to bed for a well deserved rest. We rose late in the afternoon and felt entirely refreshed. We spent the night at Grimstunga to give more time to our horses to recuperate, because their backs were sore and raw. No guide was henceforth needed as our road lay through the luxuriant plains of fertile valleys dotted with cozy farm houses. I will be brief on this part of my trip lest I prolong too much an already lengthy narrative. The farmers of the North in general enjoy comfort and wealth and can easily afford being generous to strangers. We are glad to say that a large share of that generosity was lavished upon us.

Tuesday, August 7.

The following day we bade farewell to our kind hosts and entered the picturesque Vastursdal. This valley lies between two chains of mountains; through the centre flows a large river, with numerous houses on its banks. Wherever we turn we can see the mowers cutting the grass on the meadows. We stopped over night at a farm named Karusa. We were cordially welcomed by the owner of the place, a young theological student of the college of Reykjavik, who lives in a fine two-story building. He put a suite of four apartments at our disposal,—a parlor, a dining room, and two sleeping rooms, each furnished with a large English bed. This young gentleman and his sister, who keeps house for him, spared no pains to make us feel at home. I intimated that our saddles needed repairs, immediately a saddler was called who did the job very neatly. Before leaving, the hostess gave Frederick a box of candy. Such a gift can only be appreciated when one remembers with what difficulties these articles are procured. No entreaties could make them accept the least remuneration. "Our mother strictly forbade us," said the gentleman, "to receive any payment from those who ask for hospitality." We were not even allowed to pay for the repairs of our saddles. Later on, I learned that this family was in rather moderate circumstances.

Wednesday, August 8.

After heartily thanking our hosts for their extreme kindness, we set out in company with the young student who wished to guide us to the farm "Huansum" where we intended to pass the night. On reaching Huansum our worthy companion introduced us to the owner of the place who welcomed us most politely. He was a well educated gentleman who had travelled a great deal, and was an entertain-

ing conversationalist. Here I slept for the first time in what they called a "closed bed." A similar article can be seen in the Museum of Northern Antiquities, at Copenhagen.

Thursday, August 9.

Our host's son escorted us a great distance, for we had to cross a chain of mountains. The boy bid us farewell when we could see the farm "Solheimar," our next station. We rode by the side of a charming lake several miles long but very narrow. It reminded us of Loch Lomond in the mountains of Scotland, with this difference that the latter is surrounded by beautiful woods, whilst around the former there is no sign of a tree. At Solheimar we were sumptuously entertained.

Friday, August 10.

To-day we were to tread the valley for the last time, first crossing the torrent Blanda, which is much deeper than the Hvita, where we had to undergo so great fatigues, and then riding over a chain of mountains. This stretch would bring us to the farm "Vidimyri," by sunset. The farmer of Solheimar ordered a boy to help us to cross the Blanda. On nearing the bank of the river the boy ascended a knoll and cried with all his might, "Ferjà!" i. e., "ferry boat!" Our guide had to yell again and again before he could be heard. The echo of the mountains repeated without end, "Ferjà!" Finally we noticed an old man coming down a neighboring hill and advancing slowly in our direction; he was the ferryman. His voice was very harsh and his strength seemed prodigious. He placed our saddles and boxes in the boat and then drove the ponies into the river, where they were obliged to swim. Shortly before reaching Vidimyri we found ourselves on the coast facing the isle of Drasig, so renowned for the exploits of Gretta. It is an enormous rock rising perpendicularly above the waves, at a short distance from the shore. There lived for twenty years the outlaw Gretta, and there he was surprised by his enemies and assassinated after a bold resistance. We were treading upon the spot where his head was buried by the murderers.

Saturday, August 11.

From Vidimyri we went to Silfrastathir. Between these two farms lies a very deep river having several branches. One of these, called "Héradsvötnin," the horses swam, and we crossed it on a boat; the others, we forded. Once we found it difficult to discover the ford. We saw a little girl on the opposite bank. We called her and inquired

where we could cross. She directed her pony to where we stood and told us to follow her. We did so without hesitation, and gained the opposite bank without difficulty. On such occasions the usual word exchanged is "Happy journey!" but in these parts of Iceland, intersected by torrents and rivers, they say "Good river!" With this wish the girl galloped off. We arrived safely at Silfrastathir and stayed over night.

Sunday, August 12.

Around Silfrastathir the scenery was beautiful, our path leading us through the picturesque defiles of the Osnadal. In the afternoon we were rowed over the deep river Horgara which waters the fertile Horgarasdal valley, and came to the farm of Mödruvollum, which is well known throughout the country. Madam Stephensen, the lady of the house, gave us a cordial reception. Mödruvollum is the most important farm we met on our trip and there is an excellent school attached to it. The children were then in vacation.

REACHING OUR DESTINATION.

Tuesday, August 14.

Madame Stephensen ordered a servant to guide us to Hjalteyei, our last station. It is a little merchant town situated at the extreme end of the beautiful bay of Ofjord. Here lives Gunnar Einarsson, with his family, the only Catholics of Iceland. If one remembers that they have the consolations of our holy religion but every other year, he will easily conceive the great joy this faithful little flock experiences on the arrival of a priest in their midst. We had eight days to stay with them; a time of grace for these dear brothers in the faith, so abandoned in this forlorn place. The best apartment of the house was immediately turned into a chapel. Every day I said Mass, and preached on the principal truths of our holy religion, and each member of the family approached the sacraments several times with touching fervor. Never shall I forget the kindness and reverence with which I was treated by this excellent family. I have described the generous hospitality we enjoyed from those who were not of our faith; it would be impossible to give an adequate idea of the affectionate welcome we experienced from our Catholic brethren. It was therefore with reluctance that we tore ourselves away from them on August 23, to hasten to Akreyri, whence the steamer "Thyra" was to take us back to Copenhagen. At Akreyri we disposed of our ponies, which had rendered us such good services. Thanks to our host

Gunnar, who accompanied us, we sold them very advantageously. The "Thyra" was late. Gunnar however did not leave us until he had seen us safe on board the steamer.

THE DELIGHT OF TOURISTS.

There we met many of our former travelling companions, all of whom were much pleased with their stay in Iceland, and the greater number desirous to return again. We related our numerous adventures, and listened with attention to theirs. Our seventeen days' trip on horseback had seemed to us an extraordinary feat, but we stopped boasting when we learned that some of our friends had been three, and even five consecutive weeks scouring the country on little ponies. All looked healthy and were delighted with the benefits they reaped during their short stay in this happy clime. I was very glad to meet an English Catholic priest on board,—the professor of canon law and moral theology at Oscott College. Before his trip he suffered so much from insomnia that he was rendered unfit for work. His physician advised him to make an excursion to Iceland, and this completely restored him to health. All the tourists said that there was no place like Iceland to regain health and strength of body, especially, if the summer is always as beautiful as it is this year. I am afraid, however, that this is not the case.

Travelling in Iceland has a charm of its own, unknown elsewhere. The daily riding, the varied scenes, the objects of interest,—all break the monotony and routine experienced in a trip by rail. Even Scotland, with its mountains, lakes and forests, has lost by the introduction of modern comforts, and by the profuse description of every nook and corner. Here you travel always in the open air, behold remarkable scenery, and are continually led from surprise to surprise. Frederick and I could judge of the difference between these two countries, having extensively travelled together over Scotland, the preceding year. There we travelled in comfortable cars, steamboats carried us across the lakes, tramways took us up the mountains, and everywhere, sumptuous hotels with all their luxuries were opened to us. In Iceland, there are no hotels, no railways, no steamers, no noise nor smoke, except the low grumbling of the Geysers and the vapor of the hot springs. You breathe the purest and most invigorating air and enjoy the greatest liberty. You start and stop where you please, you rest as long as you please; there is no ticket to be bought, no time-table to be followed, no darkness to be dreaded, for the sun does not

set in summer. As for food; you make your provisions beforehand, moreover, you are always warmly welcomed by the good people of the country, and invited to share their frugal repast. Sometimes you may lunch sitting on a green knoll, and for drink you have the purest water in the world, for the spring water of Iceland, as a Danish physician affirms, is so remarkable for its purity and health-giving properties that it would pay to bottle it for transportation. In many locations it has a strong taste.

We steamed out of Ofjord Bay August 26, and coasted for several days stopping at half a dozen harbors and fiords to receive passengers and merchandise. Every night the firmament was illumined by the splendors of the aurora borealis. Among the passengers we counted about a hundred inhabitants of the Faroe Islands, who, after fishing on the coasts of Iceland for two months, were returning home. They were a jolly set, full of good humor; and every evening they sang some of the touching national melodies for which their country is famous.

At the Faroes I again visited the old lady at Hvidernaes, celebrated Mass in her house, and gave her holy Communion, though the captain allowed me scarcely more time than at our first visit. From the Faroes we sailed to Edinburgh; thence to Copenhagen where we landed Sept. 6, late in the evening; at half-past ten we boarded the train for Klompenborg and at midnight reached home,—our college at Ordrupshoj.

Yours devotedly in Christ,
JÖN SVEINSSON, S. J.

LEO XIII. SENDS MISSIONARIES TO ICELAND.

Since this journey of Father Sveinsson to his native Iceland, the religious needs of the country have been provided for, as we learn from the following facts for which we are indebted to the Father himself. Early in 1895 our Holy Father, Leo XIII., ordered Monseigneur d'Eucl, the Vicar Apostolic of Denmark, to send missionaries into Iceland. The Sovereign Pontiff was incited to this apostolic work by the fact, that besides the good dispositions of the people, there have been found among the population of 75,000, some 300 lepers who were sorely in need of being cared for in an asylum. The Mission of Iceland was offered to the Society by Monseigneur d'Eucl but on account of want of subjects it was refused, our fathers in Denmark already being overladen with work. The Mission was then entrusted to the

secular clergy and last September two priests—one a Dane and a former pupil of our college at Ordrupshoj, the other a young German—were sent as the first missionaries to Iceland. They were received very cordially and on the first Sunday of Advent they opened the little chapel of Reyjavik for public worship. At the first Mass the crowd was so great that many had to return home, unable to find room. In the evening at Benediction, which was followed by a sermon, the chapel was filled long before the appointed time, and the crowd outside was four times as numerous as that within. A family applied at once for instruction and it soon became evident that it would be necessary to build a church; for this purpose alms are now being collected throughout the Catholic world.

AN APPEAL FOR ICELAND'S LEPERS.

Though Father Sveinsson—the only Icelandic priest in the world—has been unable to go himself as a missionary to his native country, he is laboring for his people, as far as his duties in teaching at Ordrupshoj will permit, by collecting money for the leper asylum. Contributions have already been sent to him from all parts of the world amounting to 15,000 francs, but 200,000 francs will be needed for this charitable undertaking. It is consoling to learn that heroic souls are not wanting, to nurse the poor lepers; for besides the Sisters of St. Joseph, who are highly esteemed in Denmark, and who are preparing themselves to open a school as well as to take care of lepers, six ladies have offered themselves for this charitable work. Money alone is wanting and Father Sveinsson makes an urgent appeal to Catholics throughout the world to help him in building an asylum for the lepers of his native country, to whose service he is longing to devote all his strength and even his life. Contributions may be sent to him, addressed, St. Andrew's College, Ordrupshoj, near Copenhagen, Denmark.—*Editor of the LETTERS.*

THROUGH AN UNEXPLORED PART OF ALASKA.

AN ACCOUNT OF FATHER TOSI'S SLED-JOURNEY OF 2000 MILES
THROUGH A *TERRA INCOGNITA*.⁽¹⁾

Of all who have travelled over Alaska, it is safe to say that no one has traversed the territory so thoroughly as the Rev. Father Tosi, Prefect Apostolic of Alaska, who has spent the past three months in Juneau. The reverend gentleman has been from the Island of Attu through the Aleutian Archipelago to the most northern point in Alaska, Point Barrow. During his residence of ten years in the Yukon Valley, he has travelled thousands and thousands of miles over territory never before invaded by human beings. Three years ago in company with an Indian boy, he made the trip from the mouth of the Porcupinè River overland in sleds in an air line to the Arctic Ocean,—a country of which no one knew anything; a trackless waste totally devoid of animal life and containing not a stick of timber as large as one's thumb. This was but one of numerous journeys of like description, all made with but one purpose, the hardships endured and dangers braved with but one object in view—the temporal and, above all, the spiritual welfare of the Indians in the interior. Such is the life-work of one who has already sacrificed a decade in the frozen North, and in the spring will return to the labor he loves so well.

An account of a journey made by him last summer to the head of Kotzebue Sound, and several hundred miles inland, cannot fail to prove of interest. That part of Alaska is entirely a *terra incognita*, and miners looking for a new country, will there find rivers and creeks which have never had a pick struck into any of their banks, or a shovelful of gravel turned over on any of their bars. The tale will be best appreciated in the Father's own language:—

THE ABORIGINES OF KOTZEBUE SOUND.

I had heard through Indians whom I met, both on the Yukon and on the coast, of the existence of populous and prosperous villages on the streams which empty into the

⁽¹⁾ This account of Father Tosi's journey is taken from the "Alaskan News" of Juneau City, from which it was copied into the "New York Sun" of March 15, 1896. (222)

Kotzebue Sound, villages whose inhabitants were as uncivilized as they were centuries ago. These Indians come to the nearest trading points but once a year, and there had never been a white man among them. In making the trip I had several objects in view, first and foremost of which was the establishment of a mission and a school. Then, too, I had a great desire to see the country, and I thought it might be possible to establish communication between Nulato and the Norton Sound. The trip necessarily had to be made in winter on sleds, and with but an Indian boy for company I left Kozyrevski, our station on the Yukon, Feb. 15, 1895. I took but one sled and had ten dogs in our team. The ice was in splendid condition and we made good time, the first halting place being at the Akularak Mission, on the south fork of the Yukon, 800 miles distant from home. Here we remained a day, and then started across the Yukon delta in a direct line for St. Michael's, which we reached four days later.

FORTY MILES AT SEA ON AN ICE FLOE.

Here I sent the Indian boy home, and was happy to have join me Dr. Crew, who was spending the winter on the islands. Our outfit was increased by another dog team belonging to the doctor, and after spending two days at St. Michael's, completing all the details for the trip, we set out for the unknown country. At the start the ice was very good, but within a few hours a treacherous south wind blew up, and almost before we knew it, the ice upon which we were travelling was floating with the tide. We at that time were about forty miles from land. As soon as we became aware of our perilous position we lost no time in making for the solid ground. Ere we had travelled many miles the ice began breaking into smaller floes, and frequently we would be compelled to make a detour of considerable extent in order to gain a comparatively short distance towards the shore. The thermometer was ten below zero, but we suffered none whatever from the cold until Dr. Crew had the misfortune to slide into the water. As he was falling he had the presence of mind to grab the sled, and he was easily pulled out by the dogs; otherwise he would probably have been drowned. We finally reached the land, after many narrow escapes, and continued our journey overland. The travelling on shore was anything but pleasant, — over rocks, hills, and brush, — and we were tempted to get back on the ice, which, though separated from the shore by three or four feet of water, looked strong enough.

ON AN UNNAMED RIVER.

It required two days to reach Unalalik, a trading station on the sea near the entrance to Norton Sound. A trader was located here by the name of Englestadt. Upon being told our destination he expressed a great desire to accompany us to the new country, to which we made no objection. He took an Indian with him also. Beyond Unalalik we found good ice again, and continued our journey on it to Norton Sound, and thence to the head of that body of water. The weather became very cold, the thermometer falling to 40 degrees below zero. Three times in one day Dr. Crew's cheeks and nose were frozen. On an unnamed river of considerable size which flowed into the Norton Sound, we found a village of about 200 Eskimos or Inuit Indians, who spoke the same language, with a slight difference in dialect, as those of St. Michael's. They had plenty to eat, and their houses were comfortable. We followed this river to its head and crossed the divide between Norton Sound and the tributaries of Kotzebue Sound. A strange peculiarity of this country is the total absence of any timber whatever, excepting a small spot on an island about three or four miles in extent. Here nature has seemed to mock at the immediate surroundings, for she has been more than bounteous in supplying this small oasis. The trees are eight and ten inches in diameter and are so close together as to make this miniature forest well nigh impenetrable. Prospecting travellers and also miners who may think of visiting that section will do well to remember this, as it is the only wood that can be found between Norton Sound and Kotzebue Sound. It is located about twenty-five miles up the river emptying into the head of Norton Sound. The divide between the two sounds is quite flat, and no trouble whatever was experienced in crossing it, it requiring but one day to to make the trip.

THE MOST BEAUTIFUL SPOT IN ALASKA.

The first camp we made after crossing the summit was on a small stream flowing into Kotzebue Sound. Along its shores were vast quantities of willow brush of the thickness of one's finger. Another peculiarity of this section is the immense quantities of small game we found. Small rabbits, Arctic hares, and the delicious ptarmigan were encountered everywhere. We killed a great many of them, and we not only had a feast ourselves, but gave the dogs a

much-relished change of diet. On the shores of Kotzebue Sound we found Miner Bruce's partner, a man named Gibson, who is running a trading station there. He seemed happy and contented, although he does not see people of his own race but once a year. Crossing the head of the Kotzebue Sound, we entered the Selawik River, one of the principal tributaries of the Sound. We continued up this river for a number of miles, when to our surprise we found it widened out and become a beautiful lake from twenty to thirty miles wide and fifty miles long. This lake we found surrounded with many small villages containing twenty-five to thirty houses. Passing through the lake, we again entered the Selawik River and continued our travels up the stream for three days, a distance which we judged to be about eighty miles. The river forks at this place, and a small settlement of probably half a dozen houses lies on the right-hand fork. The first person we encountered was an old man who was assiduously engaged in making hoochinoo, the only sign of liquor we found upon all our trip. Whether he was making some merely for home consumption or for sale I did not learn. This village is Carbonna, and is situated in one of the most beautiful and attractive spots in all Alaska. There is plenty of timber at hand, fir and birch, and the country seems overrun with game. In the woods are found a great number of deer, caribou and bear, and the rivers and creeks abound in fish, — salmon trout and whitefish being very common and easy to catch. Fur-bearing animals are also very plentiful, white foxes and beaver in particular. Land otter and red foxes are also found in great numbers. In the summer time these InnuIt Indians all emigrate to Atom Island, in the Kotzebue Sound, where they meet whalers and exchange their furs, ivory, and curios for molasses, tea, flour, and hard tack.

It is not an infrequent occurrence to find 2000 of these natives congregated on Atom Island at one time. They treated our party very hospitably, and seemed rather loath to have us leave. From these Innuits I learned that it was practicable to establish overland communication between Kotzebue Sound and Nulato, on the Yukon. The head of the Selawik River is in a low range of mountains, on the opposite side of which a fork of the Koyukuk finds its source. Indians have made this journey in six and seven days, and found native villages in which to stop over night each evening but one. By this route we would have reached home in a week, and saved over 600 miles. Travelling, the Indians say, is good, and wood can be found along the entire distance.

SIMILARITY OF THE GREEK AND ESKIMO LANGUAGES.

We spent several days at this upper village, taking some much needed rest, both for ourselves and for our dogs. I observed in their language a kind of patois or dialect differing only in the slightest degree from the Eskimo of Norton Sound and those at the mouth of the Yukon and the Kuskokwim. It may sound strange to hear that the Maneloots or Eskimo language is one of the most beautiful on earth. It more closely resembles ancient Greek than any other language. The roots and derivatives are nearly the same, and so it is also with the declensions and conjugations. The affixes and prefixes are also nearly identical. One of the fathers at Kozyrevski has been at work three years compiling a grammar and a dictionary of the language, but it will require many years yet before it is completed.

PREPARING TO RETURN HOME.

Our dogs had stood the trip for nearly 1000 miles better than we had anticipated, and we were more than gratified to observe their good condition, and particularly the soundness of their feet, due, doubtless, to the care bestowed in shoeing them. When we had rested a few days at the village near the fork of the Selawik River, we began making preparations for our return. On the day of our departure every human being in the village crowded about us to know where we were going, and would we ever return again. They showed much sorrow at our leaving, some of the men accompanying us several miles down the river. We reached the beautiful Selawik Lake again without mishap, and made a detour of some forty or fifty miles around a small portion of its shores before proceeding down the lower river to the Sound. This lower river is but a few miles in length, and resembles more a narrowed channel than a river.

WARM SPRINGS IN A FROZEN LAKE.

The lake being but a comparatively short distance removed from the ocean is susceptible to the tides, and thus we have presented a body of water, which paradoxical as it may seem, is both fresh and salt — fresh at the upper end and salt at the lower. Another peculiar phenomenon noticeable about Lake Selawik is the evidence shown in the ice of the existence of subterranean warm springs. The lake freezes in the winter to a depth of from four to six feet, the

presence of springs being readily detected by the appearance of the surface of the ice. There will be found the thin ice surrounding the hole where the warm water refuses to freeze for perhaps six feet in diameter, the ice growing more solid as the outside of the circle is reached. Upon the periphery of this circular freak of nature, the water accumulates and freezes as it is forced through the opening by the influx of the tide, until a ridge of ice will be formed sometimes three feet high, hollowed at the centre and, from a distance, resembling a saucer, which might have fallen from the table of some huge giant.

MASTODON TUSKS.

Surrounding Lake Selawik there are probably twenty or thirty villages, some containing but few families, while others have a population of two or three hundred. A person visiting these villages for the first time cannot fail to be impressed with the large number of huge bones lying around. Paleontologists would here find a perfect paradise, the remains of the extinct mastodon being visible everywhere. It is not uncommon to see the doorway of a hut ornamented by two immense tusks standing on the large end, one on each side of the opening, their curved points nearly touching overhead. They are frequently six and eight feet long and as many inches in diameter, weighing several hundred pounds. Investigation has proved them to be in a wonderful state of preservation, considering the thousands and thousands of years that have elapsed since they were the ornament and pride of some male mastodon.

The core of the tusk, sometimes three inches in diameter, was found to be perfectly hard and sound, and possessing the same lustre when polished as does the ivory of commerce to-day when freshly taken from an animal. These tusks are sometimes sold to whalers who find a ready market for them in San Francisco. Ribs and vertebræ are also very common, but these seem to possess little or no value except as curiosities. The Indians informed us that these remains were found in the frozen gravel banks after an avalanche or landslide had torn out a side of the bank and exposed a large quantity of the bones to view. They are also found in glacial deposits, and they made particular mention of finding one some years ago upon which a portion of the skin, covered with long, coarse, bristle-like hairs, and also some of the flesh was in such a state of preservation that the dogs would have eaten it had they not been driven away. Dr. Crew bought a small pair of tusks, which

added not a little to the weight of our outfit. Upon arriving at civilization he would not have parted with his curios for any small sum of money.

A RIVER WITH TWO MOUTHS.

Upon reaching Kotzebue Sound we followed up the northeastern shore intending to ascend the Kuwak River. Near its mouth we came upon some Indians who informed us there were no villages whatever on the Kuwak River. There is a peculiar feature of the outlet of this river, the like of which does not exist at any other place on earth. The stream has two separate and distinct mouths, not, however, of the nature of a delta. The river divides less than a quarter of a mile from the Sound, and standing stolidly between the two streams thus formed is a mountain we judged to be about 1000 feet high, whose sides are so precipitous as to render ascent an impossibility. We did not enter the Kuwak as we intended, but instead passed around to the northern shore. From here we started across country to Port Clarence, a distance of nearly if not quite 400 miles. We had to travel entirely by compass, and during the entire distance did not encounter a human being. There was no fuel to be had on the way, and the only fire we had during the eight days it took to make the trip was that derived from a small oil stove upon which we boiled tea. We remained but a few days at the reindeer station, which seemed to be in a flourishing condition, and then turned our faces homeward once more.

A FROZEN WHALE.

Before proceeding along the beach two miles we came across the carcass of a whale which had either been thrown on the shore during a storm or had floundered on the sand spit and was unable to get off. It was a huge monster, fully sixty-five feet long, and was frozen as hard as stone. We cut off some of the blubber with our axes, but the dogs would not eat it unless very hungry, on account of its being so oily. I also sent word back to Port Clarence, and the natives soon arrived and proceeded to cut the animal to pieces. A day's travel below Port Clarence we entered Grantly Harbor. Following it to its head, we continued up the river and stopped at the divide lying between it and Golovin Bay, the latter being an estuary of Norton Sound.

At the lower end of the bay we came upon a trader who would have excited pity in a heart of stone. His name was

Ingalls; he was formerly a whaler, but had deserted from his ship the year before. He had been given a few goods to sell by a Mr. Gibson, and was doing as well as could be expected until he met with the accident which will cripple him for life. He had been seal hunting, and upon his return had fallen into the icy water of the ocean. Not being able to change his clothes at once, and the weather being very bitter, he contracted a cold which developed into complete paralysis of the lower limbs. He had no medical attendance whatever until our arrival. Dr. Crew applied such remedies as he had with him, including a small galvanic battery, but all to no avail. He was told his condition and advised to go to San Francisco at the earliest possible moment, which was the best we could do. He was a perfect type physically of manhood, which made his affliction all the harder to bear.

The remainder of our trip from Golovin Bay to St. Michael's was made without incident, and I arrived home at Kozyrevski on April 24, just sixty days after my departure, having travelled between 1900 and 2000 miles, the greater part of which was over a country never before invaded by white men.

THE SCHOLASTICATE IN CHERI.

A Letter from Mr. Maurice D. Sullivan to the Editor.

CHIERI, Sep. 20, 1895.

REV. AND DEAR FATHER, P. C.

Apart from the general interest which we all take in the success of Ours in every corner of the world, there is I dare say, in every reader of the WOODSTOCK LETTERS a feeling of gratitude to the province of Turin for the foundation of three most successful missions in our grand and free Republic. After giving these three vigorous sprouts to America, the province of Turin remains perhaps the most successful and firmly established and hopeful of the five Italian provinces,—successful in its three colleges and one apostolic school, firmly established because it possesses the whole machinery for making the Jesuit in its own province, hopeful for its comparatively large novitiate. In Chieri there is under one Rector, Rev. Father Fumagalli, a novitiate, a juniorate, a course of philosophy, a course of theology, and this year, a tertianship.⁽¹⁾ It is interesting to see the novice of sixteen years with beautiful and youthful face—a mere “bambino” — walking in the cloister with, let us say, Father Agus, the commentator on St. Paul, born in 1806. Then there are various stratifications of Jesuit life, with the corresponding degrees of seriousness which the labors of the Society superinduce even in the laughter-loving Italia. That famous individual who laughed once in his life would be indeed a rarity in Italy. It is quite clear that St. Philip Neri's type of sanctity is far more to their taste than any more gloomy style which affects not only to mortify oneself, but wears a mask of sorrow careless of the fact that such a mask is highly mortifying to others.

The gracious politeness and active fraternal charity of my brethren in Chieri are delightful reminiscences. As in Italian painting there is that happy blending of color and that justness of line which challenge the admiration of the world, so in Italian character there is that happy blending of virtues, that correct poising of heart and mind which draws praise even from hostile observers prepossessed with national prejudice. Their politeness possesses at once the quality of unaffected simplicity and thoughtful delicacy.

The Casa di S. Antonio was a novitiate built for the Society by Cardinal Maurisio di Savoia, a relative of his Majesty Humbert, King of Italy. The buildings of the old Soci-

⁽¹⁾ The catalogue of the province for 1896 gives the number as follows: — Tertians 13, Theologians 21, Philosophers 34, Juniors 11, Scholastic novices 21, Coadjutor novices 13. Total, 113.

ety in Italy are as a rule among the largest buildings of the respective cities in which they stand. They are the auditoriums and the twenty-storied structures of the 17th century. This novitiate, though plain in appearance, is one of the largest and finest houses of Chieri. The old palace of Tana cannot compare with it. Cloistral in form, with an enclosure eight arches in length and five in breadth, with its lofty arched ceilings and its broad staircase, its ample corridors and vast rooms, this edifice would suffice to convey to posterity a concept of the broad ideas of the Jesuit who lived in the Society's golden age of saints and scholars. The church is small, but highly wrought in the famous style of the age—classic inclining to "barocco," and saved the fathers who were engaged in the novitiate from being utterly cut off from the useful works of the ministry. Large as the house is, the projecting bricks of the unfinished wall show the builders' intention to prolong the structure and enlarge it to twice its present size. But the Suppression came and the expulsion from Italy came, so that the province is now in that incipient condition in which it was three hundred years ago. Adjoining the house is a large fruit garden, where the laughing novices gather the purple grapes with the large, golden, toothsome pears.

Chieri is a small compact town of some ten thousand inhabitants, and when the community of the Casa di S. Antonio Abbate goes out in bands of two or three, clad in cassock, mantle, and shovel-hat, there is probably nobody in Chieri who is not aware of the fact. They all know that the inhabitants of the house of St. Anthony are Jesuits.

"Sono questi i Gesuiti?" was the question which I put to the boy who carried my valise from the station to the house.

"Sì, Sì, Signore, i Gesuiti," was the prompt reply.

A few years ago the "Gazzetta del Popolo" of Turin, kept up a constant cry against the Jesuits that were being nourished in Chieri. People ask sometimes why does not the just indignation of the Italian Catholics rise and drive out the authors of these calumnies. To answer this question a residence in Italy is required; and its satisfactory answer would lead me too far. I shall merely state here, that in a conversation with Father Brandi, on the way from Chieri to Turin to attend the Catholic Congress, I inquired of this well informed father whether the Pope would grant permission to the Catholics to take part in the next general election. The answer was something to this effect: "No; the people are not prepared. The party is not organized; it is only beginning to acquire experience since it recently took active part in the municipal elections."

Shrewd men palm themselves off as good Catholics, go to Communion frequently, but as soon as they are elected line their pockets with bribes. You are aware of what happened in Naples lately, how the municipal council decided to take no part in the insult of the 20th of September. Crispi went to Naples and a few members of the council saw "good reason" to change their mind; but those few sufficed to give Crispi a majority. The Catholic party is weak through want of a plan; the Pope is the only hope of unity.

But let us return to St. Anthony's house. The villa is the same which served the novices of the old Society for their recreation. Situated on the most desirable height in the environment, twenty minutes walk from Chieri, it commands a view of a vast plain to the south and east, far far away to the Ligurian hills. On the north and west the sublime range of the Alps in its robe of azure light from Monte Rosa to Monviso entrances the vision. Soperga, the "Saint Denis" of the House of Savoy with its mighty dome and vast structure, crowning the heights near Turin, is projected on the horizon and seems to float over the Alps more like a temple let down from heaven than an edifice built up from the earth. When red-roofed Chieri sleeps below bathed in the dazzling light and splendor of the full Italian noon-day sun, and the cicadas sing in the poplar and cypress trees with as much dreamy monotony and persistence as they sang to the Mantuan bard of old—

"Sole sub ardēti resonant arbusta cicadis,"

the imagination is tempted to revel in oriental dreams—to picture the gorgeous scenes in the drama of Italy's by-gone days of glory. Or at even when the red clouds of sunset in the painted occident shed a purple light on the fairy pinnacles of the Alps, what is wanting to entrance the holy spell but the sonorous voices of the scholastics singing our Lady's litanies near the grotto in the garden. And how sweet the famed "Lode di Maria Consolatrice!"

Mille volte benedetta
 O dolcissima Maria!
 Benedetto il nome sia
 Del tuo Figlio Salvatore!
 O Maria consolatrice
 Noi ti offriamo il nostro cor!

Servus in Christo,
 MAURICE D. SULLIVAN, S. J.

THE WOODSTOCK ACADEMY
FOR THE STUDY OF THE RATIO.

(Concluded.)

SOME OBSCURE WORDS IN THE RATIO.⁽¹⁾

Supplicationes (Reg. Prov. 36, 9) are religious processions either on stated days, or for public necessities. The word in that sense is quite classical (Cicero). It may have been used purposely to distinguish ecclesiastical processions from secular pageants (*pompæ*), for which there may be no reason to grant vacations, sometimes reason not to grant them. It is used by Gregory XIII. in the Brief "Quæcumque sacram" (16 Jul., 1576), which exempts Ours from public processions.

The reason of the Rule is clear, at least for day schools, because the externs must be left at the free disposal of ecclesiastical authorities. There may be some doubt with regard to boarders, as they are to be accompanied by Ours and we are exempted in virtue of the privilege quoted above, which has been restored to us by Leo XIII. Still, the Society wishes that we be careful—even for ourselves—not to offend the ordinaries by an indiscreet use of our privileges (Cf. with regard to processions Cong. 3, Dec. 35 and Can. 10).

I remember a case of the kind years ago in one of our colleges in France. The Ordinary sent an order for the procession of Corpus Christi, in which a place was assigned to our boarders and a number of prefects to accompany them. The Rector had some doubts, on account of the privilege, and referred the case to V. R. F. General, who directed the Rector to yield, at least for the present year, because, said he, if the case were carried to the Congregation of Bishops and Regulars, we were not sure to win, and even if we should win, it was more prudent not to have such cases brought forward at all.

Emblemata, Hieroglyphica, Symbola (Reg. Prof. Rhet. 12, etc.).

The ancients called *emblemata* various ornaments, in alto rilievo, of metal or marble, representing mythological, historical, natural or allegorical subjects (V. Scapula sub voce *βάλλω* and Forcellini s. v. *emblemata*).

⁽¹⁾ The following useful information (as far as p. 238) has been kindly forwarded to the Academy by one of our fathers of the New Orleans Mission.

After the age of the Renaissance, emblems (*sensu strictiori*) were symbolical representations (in painting, engraving, sculpture), commonly accompanied by a legend or even an epigram, and destined to convey to the mind certain maxims of wisdom and virtue, "metaphors speaking to the eye," says Marmontel.

Thus Pontanus (*Progymnasmata*, p. 2, pag. 170) defines it: "Emblema est symbolum ex omnimodis, humanisque præsertim, figuris compositum et ad erudiendos mores comparatum, cui plerumque additur epigrapha."

In a wider sense—which is, I believe, that of the *Ratio*—the word applies to all the various branches of composition, which the French comprise under the name of *Poésie savante*: Hieroglyphics, Symbols, Blazons, Emblems and Devices. Though these compositions have many common points and, in fact, are often used as synonymous by modern writers (English and French), yet they are not the same.

An example will show the difference. Take the figure of the lion. In phonetic *hieroglyphics*, the lion represents the letter L; in *ideographic*, e. g. the sun, because "ὁ ἥλιος εἰς λέοντα γενόμενος πλείονα τὴν ἀνάβασιν τοῦ Νεῖλου ποιεῖται." (Horus, Hierogl.) As a *symbol*, the lion represents strength, magnanimity, etc., also "the lion of the tribe of Judah;" in *Blazonry* the lion variously placed, with various legends and attributes, designates various families, countries, dignitaries, etc. (the lion of Flanders, of England, etc.); as an *emblem*, a lion dragged along by a hare with a golden string and the inscription *ἔλκει χρυσίνῳ βρόχῳ* signifies a magistrate or other person in power carried away by bribes; a lion, with or without the person, and without a legend is the device of St. Mark; the crowned lion with the inscription: "Pax tibi" is the crest of the Republic of Venice.

The differences may thus briefly be stated: Hieroglyphics and blazons are conventional, not implying or supposing analogies to the things they represent; symbols, emblems and devices suppose some analogies with their object, allusions to the name, some historical fact, physical phenomena, etc. Amongst these, the symbol has no legend—at least, not necessarily. The device and the emblem stand nearer to each other, but differ in this especially, that the emblem may be a figure without a legend, or a legend without a figure, or both together, whilst the device necessarily requires both figure and legend, and often has besides an explanation or address in epigrammatic verse. But the great difference is in this, that the device applies to a particular person, country or fact, whilst the emblem refers to a general max-

im of morality or speculative truth—as an author expresses it, the emblem is a thesis, the device, a hypothesis.

Emblems—in the wider, or in the narrower sense—are divided into natural, artificial, historical, fabulous, chimerical and allegorical.

The art of emblems originated, as has been said, in the time of the Renaissance. The most refined and learned literati of the Courts of Lorenzo de' Medici and Leo X., indulged in the fanciful work (*Bembo, il Tasso, etc.*).

The first collection, at least the best known, is by Andrea Alciato of Milan († 1550), professor of the Roman Law at various universities, who has the merit of first doing away with the barbarous glosses of the middle ages and teaching the *Pandects* in classical Latin (*V. Hallam, v. 1, p. 509*). He collected the same emblems and added others of his own, in moments of leisure, as he says himself:

*Hæc nos festivis cudimus emblemata horis
Artificum illustri signaque facta manu.*

By the end of the 16th century, the learned trifles became all the rage, so that no one could pretend to the reputation of an educated person—especially in France and Italy—who could not compose, or at least understand and criticize such productions.

What proves this best is the fact that the most pious and most learned men of the epoch—even ladies that had some pretensions to literary refinement—sought that sort of sport of the imagination. Thus we find amongst the Jesuits the great names of Eusebius Nieremberg, René Engelgrave, Andreo Mendo, James Balde and others.

Our *Ratio*, published at that very epoch, could not neglect an art so universally valued and sought for. All our College Manuals of Poetry and Rhetoric have special chapters devoted to the rules and examples of emblems (*Pontanus, Lejay, Ruæus*).

But the standard works of Jesuits on the subject are: Nic. Caussin, the King's Confessor, "*Symbola*" († 1651); Phil. Labbé, the celebrated author of the "*Collectio Conciliorum*"—*Epitaphia* († 1666); T. Lemoyne (*L'Art des Devises*) 1666. But most of all, F. Francis Ménéstrier of Lyons († 1707), the principal authority even now on heraldry. His works are: "*L'art des emblèmes*" (1662), "*L'art des Devises*" (1666), "*L'art du Blason*," often reprinted (1652) (See *Feller's Dict.* for some particulars and interesting anecdotes).

The emblem, born in Italy, received its best developments in France, whilst the device, "*un art tout français*" says F. Lemoyne, was most cultivated in Italy (*F. Ménéstrier* gives

the instance of a lady, who made herself a living device by the form and color of her dress). When the 18th century came with its pretensions of enlarging the sphere of human knowledge, the learned trifling had to give way gradually, until now-a-days it is scarcely practised except by a few persons who have a hobby for bric-a-brac objects and titles, by decorators and manufacturers of seals, etc., God knows with how little taste. The decay of the art was connected with the weakening of our studies, which I have no doubt existed before the suppression of the Society (Cf. the decree of the last Congregation and the Letters of the last Generals). Now, though I should not like to fall into the sophism, "post hoc ergo propter hoc," yet I cannot help remembering the psychological fact that curiosity to find something new and ingenious is natural to man and that the gravest men must have some relaxation from more serious pursuits. Whether the replacing of the learned trifles of the 16th and 17th century by the athletics, callisthenics and what not of the 19th has been favorable to progress in serious studies may be questioned.

The *rules* for the different branches of the art, given by our authors, may be resumed under three heads: the figure, the epigraph, the epigram. The *figure* may represent any number of objects historical, natural, mythological, etc. Human forms are the best (and in the device almost only admissible and then only one or two persons). The object must generally be noble and idealized (Hence the sun, the rainbow, the eagle, the lion, works of ancient architecture, etc., rather than pigs, cats, modern fabrics, etc.). It must imply an allegory, deep and ingenious, but not too far fetched and enigmatical. The *legend* must be short (5 or 6 words at most); illustrating the object, without containing its name; commonly in a foreign language, especially Italian or Spanish, but Latin is the best; preferably a text of the Sacred Scripture, the saying of a celebrated person, a passage from a classical writer, etc.; not too plain, yet not too difficult to find. The *epigram* or verses (which may accompany the symbol or not) admits, like the ordinary epigram, of any kind of versification; it must be short—6 lines at most—original and made to the point; abounding in delicate allusions, especially at the end.

The *Imago Primi Sæculi S. J.*, published in Belgium in 1640, contains many beautiful examples, illustrating the rules, offices, works, etc., of the Society with legends in Hebrew, Greek, Latin and modern languages.

Symbola Pythagoræa.—*Symbolum* est "pictura certorum paucis vocibus constans quæ rem aliquam singularem cum

qua habet similitudinem repræsentat" (G. F. Le Jay, S. J., Bibliotheca Rhetorum, Paris, Dupuis, in 4°, P. 2^a, p. 712, Liber de Symbolis). The author gives a complete system of doctrine on the subject. F. Caussin (Electorum Symbolorum, etc., Syntagmata, Paris, Beauvais, 1618) gives, under the title of "Polyhistor Symbolicus," a collection in twelve books (Mundus, Dii, Hominum Bona et Mala, etc.) of symbols, gathered from various authors, Greek and Latin.

Pythagorea (are we to read "Symbolis Pythagoreis, Apophthegmatis," or "Symbolis, Pythagoreis Apophthegmatis?" for both can be said): symbols or apophthegms, not as coming from Pythagoras (even the *χρυσᾶ ἔπη* of the Greek gnomics are commonly considered as apocryphal), but as made after the fashion of Pythagoras and his school, in which the esoteric doctrines were hidden under the form of symbols and sentences. Examples in Diog. Lærtius, Lib. 8, Cap. 5.

Apophthegmata (Reg. Prof. Rhet. 12). Scapula, Lex. (v. *ἀποφθέγγονται*): "Dictum sententiosum et breve. Forcellini: "Brevis et acuta sententia . . . non cujuslibet, sed illustrium tantum virorum." Plutarch has a whole collection of *ἀποφθέγματα* under various heads. Pythagoras, Cato, Cæsar, and among the moderns Erasmus and Manutius and several of our poets have made such collections. Cicero (de Officiis, i. 22): "Duplex est jocandi genus, unum illiberale . . . alterum elegans, urbanum, ingeniosum, facetum, quo genere non modo Plautus noster et Atticorum antiqua comoedia, sed etiam Socraticorum philosophorum libri referti sunt multaque multorum facete dicta, ut ea quæ a sene Catone sunt collecta, quæ vocantur *ἀποφθέγματα*." Idem (de Cæsare): "Audio Cæsarem, quum volumina jam confecerit *ἀποφθεγμάτων*, si quod afferatur ad eum pro me quod meum non sit rejicere solere" (Epist. ad Fam. 9, 16). Bacon counsels one to make use of a pointed apophthegm of some illustrious personage, if he wishes to say some unpleasant truth to a person whom one's own words would be liable to offend.

Adagia (Reg. Prof. Rhet. 12) (Proverb, *παροιμία*). Festus: "Ad agendum apta dicta, quibus continetur aliqua sententia aut præceptum utile ad actiones vitæ recte componendas." Forcellini also gives some examples. Of this class are the Proverbs of Solomon, the Books of Confucius, the Gnostic poets among the Greeks (Solon, Phocylides, Simonides, etc.), Cicero, Virgil, etc., passim, all ancient and modern languages, with most of their idiomatic expressions.



NOTES OF TALKS ON THE
REGULÆ COMMUNES PROFESSORIBUS SCHOLARUM INFERIORUM.

RULE 35.—*Magistratus eligendi præmiisque, si videbitur, afficiendi (nisi id alicubi in Rhetorica minus necessarium videatur) singulis fere aut alternis mensibus. Ad eam rem semel soluta oratione, semel etiam, si videatur, in superioribus classibus carmine Græcæve scribant in schola, toto scholæ tempore, nisi in inferioribus melius videatur semihoram concertationi relinquere. Qui omnium optime scripserint summo magistratu, qui proxime accesserint aliis honorum gradibus poticntur. Quorum nomina, quo plus eruditionis res habeat, ex Græca Romanave republica militiave sumantur. Duas autem fere in partes ad æmulationem fovendam schola dividi poterit, quarum utraque suos habeat magistratus, alteri parti adversarios, unicuique discipulorum suo attributo æmulo. Summi autem utriusque partis magistratus primum in sedendo locum obtineant.*

In all the classes there is to be a monthly, or at least bi-monthly, selection of officers or dignitaries, whose rank is to be determined by a Latin prose competition. In the higher classes, it is allowable, but not obligatory, to hold a second competition in Latin verse or in Greek and to assign the ranks according to the average of the two exercises. The whole of the school time should be given to this contest, but in the lower classes a half hour may be spent in a concertation.

The rule bids us take the names of honor from classic sources and adds the reason that an air of greater erudition may thereby be given to the contest. These names were, commonly, Imperator, Dictator, Consul, Prætor, Tribune, Senator, Decurion, etc.

The class is to be divided into two camps, each with its complement of officers, the highest in rank having seats in front of and facing their camps.

In their *Adnotationes in Rat. Stud.* (1832), the Professors of the Province of Upper Germany observed that these titles did not take well in classes above Suprema.

Considering the average age and temperament of the students in our higher classes, it would seem that their remark would find application in this country. However, if students were accustomed to the system from the lowest classes and closely held to it, its advantages might be reaped even in Rhetoric.

Cf. *Management of Christian Schools*, 3. 7.—Pachtler, 1. 146; 2. 392; 3. 412; vol. 4, pp. 398-448.—Loyola, p. 241.

—Manuel des Jeunes Professeurs, p. 487.—Instruction pour les Jeunes Professeurs, pp. 74, ff.—De Ratione Docendi, cap. 2, sect. 3.

RULE 36.—*Decuriones etiam a præceptore statuuntur, qui memoriter recitantes audiant scriptaque præceptori colligant et in libello punctis notent quoties memoria quemque fefellerit, qui scripturam omiserint aut duplex exemplum non tulerint, aliaque, si jusserit præceptor, observent.*

Cohorts, which are implicitly spoken of in this rule, are but an evolution of the idea conveyed in the preceding.

Each camp is divided into squads of eight or ten, officered by a tribune or decurion, who supplies the Professor's place in many respects. He hears the memory lines, collects the written exercises, and takes note of the mistakes or failures of each one in the squad.

If the highest officer be a boy favored with his full share of mother wit, it would be well to appoint him to attend the door, to mark the absentees in the Prefect's book, and to perform other like offices. He may also be called upon, now and then, to correct a theme or poem, which is afterward to be hung up for inspection.

In some of our American colleges, the student's class standing is determined by his general average for the whole month. When this practice is followed, the boy who averages highest in January becomes Dictator of the Roman Republic for February; the second highest becomes Dictator of the Carthaginian Republic for the same month; the third highest becomes a Roman officer, the fourth, a Carthaginian, etc.

In some places, the camps are seated in different parts of the room, but this is often not easy nor necessary.

The words of the rule *aliaque, si jusserit præceptor, observent*, seem to leave considerable freedom to the Professor. It may be that on these words is founded the appointment of a "monitor," whose office is to oversee his fellow-students and report their delinquencies.

The "monitor" system was in full force in Cologne in 1557. One exemplary youth is put down as having seventy-eight fellow-students under his guardianship both in and out of class.

A rock upon which the professorial craft may possibly strike with dire results is the perversion of the "monitor" system into the encouragement of miscellaneous tale-bearing. Such a disaster would undoubtedly seriously impair the master's efficiency and bring much misery to his monitors,

The lessons of the minor officers are heard by the Dictators, who recite to each other. At irregular intervals, the Professor should personally hear the lessons of the officers, and he might call daily those privates who have been for some time notably remiss in their work.

Cf. Pachtler 1. 143, 153, 161; 2. 169; 4. 61, 172.—Management of Christian Schools, pp. 168, ff.—Observations relatives a la bonne tenue d'un pensionnat, 3, 3.—P. Judde, Instruction pour les Jeunes Professeurs, seconde partie, c. 3, n. 5.

RULE 37.—*Ad promotionem generalem, uno ferme ante examen mense strenue discipuli in præcipuis quibusque rebus in omnibus classibus, excepta fortasse Rhetorica, exercentur. Quod si quis longe in ipso anni decursu excelleret, de eo magister referat ad præfectum ut privatim examinatus gradum ad superiorem scholam facere possit.*

It is to be noted, in the first place, that this rule has no reference to competitions for prizes, but regards exclusively the yearly examinations for promotion. The Professors have nothing to do with their students' competitions for prizes, nor do they commonly know the result before the prizes are given. As a general rule, the marks obtained in the competition are not combined with those of the examination for promotion, and hence a boy may, absolutely speaking, obtain several prizes and yet barely reach the minimum required for promotion.

In our American colleges, the month for review is always taken, even in Rhetoric.

Promotion during the year, which is mentioned in the latter part of the rule, is in some places seldom permitted, since it has there been found impossible to carry out that particular injunction of the Ratio that directs the Professor to see all his year's matter during the first term and to review it during the second. However, a boy should be promoted during the year if he is so far ahead of his fellows as to dishearten them by his presence and success in the lower class.

Some experienced Professors, like the late Fr. Yenni, for instance, preferred to keep a boy in the lower class for the whole year and let him skip a class. When promoted during the year, a willing boy is liable to become discouraged and to lag behind when he contrasts his new position, which calls for extraordinary exertion without reaching the head, with his former place of honor in the lower class.

If the opportunity of skipping a class be offered him, he

can prepare during long vacations for an examination in the matter of that class and thus begin the year more on a level with his classmates.

The practice of holding the oral examinations in public has never been followed. The boys are called singly before the Board of Examiners, each member of which marks his opinion of the way in which each student has acquitted himself and hands the list to the Prefect. The average of the votes of the examiners is taken as the boy's standing in the oral examination.

Optional studies, naturally, do not affect the student's promotion, and it might be well to put all accessory branches in the same category. Such, indeed, is the practice in some colleges, but seemingly it is not general.

At La Flèche in the seventeenth century, the examinations for promotion took place after the distribution of prizes. In some places, the student who had won first honors was promoted without further examination.

Cf. *Management of Christian Schools*, p. 132.—Pachtler, 3. 132, 413.

RULE 38.—*Catalogum discipulorum alphabeti ordine conscriptum præfæcto tradat sub anni initium. Quem catalogum interdum in anno recognoscat ut, si quid sit opus, immutari queat; accuratissime vero cum generale discipulorum examen impendet. In eo autem catalogo quamplurimos discipulorum gradus distinguat, videlicet, optimos, bonos, mediocres, dubios, retinendos, rejiciendos: quæ notæ numeris significari possent 1, 2, 3, 4, 5, 6.*

According to this rule, the Professor must hand to the Prefect, about the beginning of the year, an alphabetically arranged list of his students. This, however, is not to be done as soon as classes open, but after the Professor shall have become fairly well acquainted with the comparative merits of the various boys. This list he is to revise from time to time, as his better knowledge of the boys may direct, but especially at the approach of examinations he is to go over it most carefully, as it is handed to the examiners for their guidance.

Of the six grades indicated, the first three are promoted, the fate of the fourth is decided by the Prefect or Rector, the fifth must spend another term in the same class, and the sixth must withdraw from the college.

In the "*Manuel des Jeunes Professeurs*," the closing article, on the management of a boarding-college, gives the following directions: "Some days before the end of the first

six months, each Professor gives to the Prefect of Studies a program of the matter of examination and a list of his pupils with two notes, one for talent and one for diligence." The boy's class-standing is the average of the two.

Moreover, at the end of the year, the master sends in three other lists: A. The order in knowledge,—*optimi, mediocres, dubii, infimi*; B. The order in diligence,—*optime, bene, sat bene, mediocriter, male, pessime*; C. The order in conduct,—*optime, bene, sat bene, etc.*

In the College of La Flèche, the master's list showed the student's moral qualities, intellectual abilities, and success in examinations.

A much different list for the opening year is prescribed in the "Thesaurus Spiritualis Magistrorum" (p. 105, q. v.)

In our American colleges, the Professor's lists commonly contain nothing but the averages in examinations, although in a few places, the diligence is also indicated. Nevertheless, a student whose conduct average is below mediocrity loses, in some places, the premium to which his examinations may have entitled him.

It seems well to remark here that it is a very praiseworthy custom of some of our colleges to keep specimen copies not only of these lists but also of whatever the college publishes in the way of programs of entertainments, specimens, and the like. These last could be preserved in a scrap-book, in which might also be advantageously placed newspaper notices of the various exercises as they take place. Such a book would grow in value from year to year.

Cf. Pachtler, 4. 370; 3. 55; 4. 370, 401 ff., 437.

RULE 39.—Disciplinam omnem nihil æque continet atque observatio regularum. Hæc igitur præcipua sit magistri cura ut discipuli tum ea quæ in eorum regulis habentur observent, tum ea quæ de studiis dicta sunt exsequantur. Quod spe honoris ac præmii metuque dedecoris facilius quam verberibus consequetur.

With this rule begin the regulations on discipline: very naturally the first sets forth the general principles. These are two in number.

First, good order depends on the observance of rules. Hence the Professor will see that his pupils follow the prescriptions marked out for them, their rules of conduct and such as direct them in their studies. These rules are to be read to the boys at the beginning of each month, except in Rhetoric, and are besides to be posted up in some conspicuous place and in each class room (Reg. Præf. Stud. Inf. 49).

The rules of extern students will be found in the Ratio after those which apply to our scholastics. Like everything in the Ratio, they are brief, pithy, comprehensive and to the point.

The second principle assigned in the rule is characteristic of the Society's method. Emulation, the desire of praise and the fear of blame, not corporal punishment, is the great corrective in discipline as in studies. When the Society first began to teach, it was the custom to flog unmercifully for misdemeanors. Knowledge in those days made a bloody entrance indeed. The Society set her face against all this, to a great extent banished corporal punishment from her plan and substituted the principle of emulation. As a consequence, the Jesuits gained the earnest affection of their pupils. The contrast with the brutality of other teachers aided the superiority of the Jesuits as trainers to earn them reputation and devotion (Cf. Delbrel, Juan Bonifacio, p. 74).

If the Professor is careful to live by rule himself, he will gently lead his pupils by example to do the same. Boys have keen eyes to note whether their Professor is a creature of whim, or of settled and determined lines of action. Determination is a great factor in securing good order. A class soon yields, keeps silence, remains quiet and is studious, if it learns that the Professor means to insist firmly on these points. Of course, firmness can be overdone. Too great persistence takes on the appearance of tyranny and challenges opposition. On the other hand, mildness easily gives place to weakness. The Professor has to strike the mean, which is golden here as in other virtues. Let him be assured, however, that his effectiveness as a teacher will depend largely on his success as a disciplinarian (Notes from the English Province, n. 40).

The *De Recto Modo Agendi cum Discipulis* (Thesaurus, p. 12) contains some correct recommendations as to keeping order. It reminds us that men are led by reason, love and reverence. Reason we cannot always depend on in boys; they are often too young to feel its force. But love and reverence are two fruitful motives of good behavior. The love meant is not that of the thing commanded, but of the person commanding. We need hardly be told that if boys like us, they will do whatever we ask of them. An old father of this Province used to express himself emphatically on this subject: "I consider it," he used to say, "the first duty of a teacher to be popular." Of course, the Professor is not to rest in this love as a last end: he will make his boys love him that he may bring them to God.

Cf. *Instruction pour les Jeunes Professeurs*, Thesaurus,

pp. 263, 266.—Avis du P. Barrelle, Thesaurus, p. 303.—Thesaurus, p. 353.—Trial Ratio, p. 170, p. 181.—Reg. Prov. 40, Reçt. 18 (17), Com. Prof. Class. Inf. 11.—Instruction, 21, 6.—Juvencius, de Ratione Docendi, c. 2, sect. 5, and c. 3, sect. 1.—Sacchini, Parænesis, c. 6, sect. 4.—Management of Christian Schools, pp. 125, 159.

RULE 40.—*Nec in puniendo sit præceps, nec in inquirendo nimius; dissimulet potius, cum potest sine cujusquam damno; neque solum nullum ipse plectat (id enim per correctorem præstandum), sed omnino a contumelia dicto factove inferenda abstineat; nec alio quempiam quam suo nomine vel cognomine appellet; pænæ etiam loco aliquid litterarium addere ultra quotidianum pensum utile interdum erit. Inusitatas autem et majores pœnas, ob ea præsertim quæ extra scholam deliquerint, sicut eos qui plagas (1832 correctionem) recusant, præsertim si grandiores sint, ad præfectum rejiciat.*

If the Professor is overhasty in punishing, it will appear that he is led by passion. The boys must never know that we are subject to such weakness. Besides, to assign or inflict a punishment immediately on the discovery of the offense is likely to make the Professor impose too severe a one. Anger and impetuosity are bad counsellors. There are sometimes teachers who seem to be always on the watch for an occasion to impose tasks. If such men do not find misdeeds on the surface, they make sure to ferret them out. They were born to be detectives. The Ratio is against all this. See everything, but never have the appearance of prying about. Know all that regards your boys, but do not always act on your knowledge. If you can conceal your discoveries without doing harm, conceal them. "Caveat," says Sacchini pithily, "ne videatur amare plagosi nomen" (Parænesis, c. 11, sect. 3). In general, it is not too bold to say that the fewer punishments a Professor inflicts, the better Professor he is, always supposing that he keeps order without punishing.

If, however, a flagrant violation of rule has been committed and cannot be passed over, then you must, however, not punish corporally yourself. Leave that to the servant appointed. He can do it without bringing hatred on you. A blow from the Professor is long felt by its recipient. There is the disgrace of the thing, far more stinging than the whip.

The *Corrector* here mentioned is a licensed flogger. The story is told that in a certain college of Ours once a policeman used to come at a certain hour each day and see to the correction of those who could not be moved by words. It

appeared to the boys that he was a city official detailed for this special service at the college. Needless to say, his badge went a great way towards preventing disorder in the class room, yard and dormitory.

The Professor should never, especially in class, allow himself to address a boy by a nickname, much less invent one for him. Few nicknames are wholly complimentary and they are readily seized upon and rendered permanent by the boy's companions. Neither should the Professor call his boys names, as "blockhead," "numskull," and the like. In fine, as the Ratio here warns us, any word or act indicative of contempt should be scrupulously avoided. If the Professor descends to these things, will it be surprising if his pupils follow him and call him names behind his back, or even answer him in his own language to his face? Such a repartee has not been unknown.

The literary task suggested in lieu of the strap is, of course, the time-honored "lines" we were all raised on. A few suggestions from some-time sufferers may not be amiss on this head. It is not good to assign catechism to be memorized as a penalty; it makes that sacred book become an object of aversion. Again, do not set to be learned by heart anything that is not first fully understood. The custom of committing Greek lines never before seen is an abomination. When there are so many fine things to have learned, things thoroughly understood, why not give them? To commit them to memory will benefit the mind as well as punish. Thirdly, if the lines are to be written, do not take them scrawled out carelessly, running in all directions, etc. Impose a small number of lines and make the offender do them in copperplate style, every one. Such a practice will teach care and train some poor hands (O the consummation!) to decency.

But there is really no reason for confining punishment tasks to copying from books. Impose a composition at times, a Latin or Greek theme. It is good to let the penalty be of the same kind as the matter in which the offence was committed: it is useful to have your punishment not only salutary, but also medicinal. One of our fathers years ago was known to impose as a penance for college misdemeanors a visit to the chapel and an act of contrition. For some kinds of faults such a practice would naturally have the effect of awakening the conscience to the fact that there is at least a possibility of sin in the half-considered faults of boys.

Extravagance in punishing is to be seriously deprecated. To assign 2000 lines for memory is to overwhelm the boy,

to throw him into despair and harden him in malice, or, if it has not that effect, he will simply laugh at the whole thing as a huge joke. Hence, the Professor is to refer all such extraordinary penances to the Prefect; this official is to decide on cases also where punishment has been refused, especially among larger boys. Unusual, unheard of and exquisitely refined methods of punishing should be avoided. They give the impression that the Professor is only desirous of torturing and gloats over the discomfort of his pupil.

Above all things, no boy should ever be punished on false or insufficient grounds. "Incredibile enim dictu est," says Sacchini (Parænesis, c. 11., sect. 1), "(et utinam compertum usu non haberemus) sive falsa sive impari de causa inflictâ flagra quam acerbe urant, quam alte infigantur in animis: et nulla unquam ætate oblitterentur ac mitescant, sed roborentur potius et crudescant."

A hint may be added here on threats. The teacher who threatens lightly will soon lose his authority. It is much better to suffer an evil to go on unnoticed than to threaten punishment and not execute it. Again, the Professor should be careful not to threaten what he is not sure he can do. Other authorities sometimes feel called upon to refuse their co-operation and then the Professor ceases to be feared. Neither is it good to threaten many together. Community of disgrace or danger binds boys together and excites them to opposition (Cf. Sacchini, c. 12, sect. 4).

An offender should never be suffered to entertain the feeling that the Professor is "down on him." This easily leads to despair; the subject of it throws up all and, unless something extraordinary happens, his work for that year is over. Let the Professor be kind to such boys out of class, and when he punishes, do it with consideration and self-control and rather leniently, giving his reasons always and above all letting it be clearly seen that he is not punishing from vindictiveness or sudden heat.

Cf. Sacchini, Parænesis, cc. 11, 12.—Juvencius, de Ratione Docendi, c. 2, sect. 1.—Management of Christian Schools, p. 146.—Constitutions 4. 7. 2. and D, 17 G, Canon 17 of the 17th General Congregation.—Reg. Præf. Stud. Inf. 38, Reg. Ext. 7.

RULE 41.—*Assiduitatem maxime a discipulis requirat, nec proinde ad publica spectacula sive ludos eos dimittat. Si quis abfuerit, aliquem ex condiscipulis vel alium ad ejus domum mittat et, nisi idoneæ afferantur excusationes, absentiae pœnam sumat. Qui plures dies sine causa abfuerint ad præfectum remitti nec sine ejus consensu recipi debent.*

The object of this rule is to secure to each boy every particle of class time. It is, in general, much better for the Professor to see to the absentees of his own class. The higher superiors are too much taken up with the multitudinous duties of their offices to attend to such minutiae as the absence of individual boys from class each time it occurs. If the absence is of longer duration, it becomes the Prefect's business to interfere.

No one teaches even a short time without recognizing the greatness of the evil of absence. Hence the Professor is never to permit his boys to spend the precious hours of class in such distractions as seeing a circus, reviewing a parade, or attending a baseball game. It is in the spirit of this rule to refuse to cancel lessons for such things, so that the pupil, namely, may be off to them in the evenings.

The method here suggested of getting at the why and wherefore of absence is a very useful one and can be so managed as to prevent the boy sent from incurring odium. This, of course, should always be avoided. Let it be understood that the Professor is really interested in his absent pupil and neither his parents nor he himself will feel aggrieved by the means taken to get information.

As to excuses, the best kind unquestionably are such as parents bring in person. A written excuse is liable to a good many accidents in the delivery. It is clear that no excuse is to be accepted unless signed by a responsible person, by one of the parents, preferably the father, or by the guardian. Fraud can hardly be wholly excluded unless by an occasional visit to the boy's home, or a call now and then from the parents (Cf. Rule 46). It is needless to add that parents should be respectfully let know that a really valid excuse is necessary even from them. It often happens that they give very inadequate ones.

Cf. Reg. Prov. 36, Reg. Præf. Stud. Inf. 39.—Sacchini, Parænesis, c. 19, sect. 4, and c. 21, sect. 2.

RULE 42.—Ne confessionum causa quidquam remittatur ex iis quæ scholarum propria sunt, terni vel plures, ubi sit opus, initio mittantur ad confitendum; deinde, ut singuli redeunt, ita ex cæteris singuli binive submittantur: nisi forte alicubi ad confessionem simul omnes ire consueverint.

This rule is observed sometimes in its first section, sometimes in its second. The arrangement of the buildings will often determine which is better. Some Professors find it hard to teach when boys are leaving the room frequently, especially if they go out several together. On the other

hand, the presence of a large crowd in the chapel at once is apt to cause confusion. It is well, then, that the rule allows the option of having them there in small parties or in a body.

RULE 43.—*Silentium et modestiam servandam in primis curet, ut nemo per scholam vagetur, nemo locum mutet, nemo ultro citroque munera schedasve mittat; ut a schola non egrediantur, præsertim duo vel plures simul.*

Silence and modesty are essential to good order; rather they are the elements of it. The boys ought to be trained to regard the class room as a sacred place. It is rarely good to allow them to recreate in it; at least during class hours they should respect their teachers and one another enough to hear in absolute silence.

The points in which the modesty prescribed is required are set down in the rule—running about the room, changing places unbidden, passing presents, as of candy or chewing-gum, sending notes, going out many together. These points are too evidently important to need comment. Many is the college which has learned the bad effect on discipline of a number going down to the yard or to the Prefect's room in a body. It does not take a large number of boys to start a noise, and a crowd of them naturally, it would seem, turn to that vent of long-suppressed feelings.

Cf. Management of Christian Schools, passim.

RULE 44.—*Cavendum est ne facile, præsertim prælectionis tempore, a quopiam discipuli evocentur. Ut confusio etiam et clamor in egressu præcipue vitetur, magistro sive e suggestu sive ad januam spectante, proximi quique valvæ primi exeant; vel alia ratione curetur ut modeste omnes et silentio egrediantur.*

The first part of this rule has for purpose, like Rule 41, to prevent the loss of class time. The same thing is enjoined on the Prefect (Reg. Præf. Stud. Inf. 47). Evidently, this loss is most serious if it occurs during the prelection.

All the boys are to leave the room in silence and in order. There is to be no jostling, no running about, no noise of feet, no hurry. It is impossible to secure this order unless the Professor firmly and every day from the very first insists on it. Prevention, however, is to be preferred to punishment. Let him always be on hand and attend to the boys at this critical time. These are not minutes reserved for the correction of stray themes, or for conversation with

another Professor, or with one of the boys. Let him take his station at the desk or at the door and have his eye about the class room. This will be a more effective plan than to punish afterwards for disorder which he could easily have prevented by a little watchfulness. No boy is willing to misbehave while he thinks his Professor's eye is upon him.

RULE 45.—*Academias instituat, si Reſtori videbitur, ex regulis quæ propterea seorsim conſcriptæ ſunt. Ad quas diſcipuli maxime feſtis diebus, vitandi otii et malarum conſuetudinum cauſa, conueniant.*

The ſubject of Academies is one of ſuch importance that it deſerves more thorough and exhaustive treatment than can be given to it in theſe brief comments on the rules. Hence, as it is hoped that a paper ſpecially devoted to that matter will ſome day be written for the LETTERS, it will be barely touched upon here.

That a well conducted Academy is of very great utility for the intellectual development of its members is generally conceded, but how to ſecure the beſt reſults is often a perplexing queſtion.

The rule implies—*ſi Reſtori videbitur*—that an academy is not always deſirable. This would naturally be the caſe in a college where the paucity of ſtudents in the upper claſſes would render difficult or impoſſible the ſelection of deſirable members, for as ſoon as an academy ceases to be ſelect and to maintain a high ſtandard for admission to its ranks, it loſes ſtanding and muſt ſuffer in conſequence.

It would ſeem that the term "academy" is broad enough to include not only Reading Circles and Debating Societies, but Dramatic Associations as well.

Experience has ſhown that if an earneſt, active ſpirit can be aroused among the members, they will undergo not a little inconvenience to prepare themſelves for their parts and to aſſiſt at the meetings.

Cf. Pachtler, 2. 262, 270, 364, 460, 468; 3. 199; 4. 135, ff., 415, ff., 504, ff., 519, ff.

RULE 46.—*Si neceſſe videtur diſcipulorum cauſa cum eorum parentibus interdum loqui, Reſtori proponat an ii per præfec-tum vel alium accerſendi ſint, vel etiam, ſi perſonæ dignitas poſtulet, conueniendi.*

We here find two points for conſideration. Firſt, if the Profeſſor thinks it adviſable to communicate with a ſtudent's

parents, he is to consult the Rector. Second, it being supposed that the Rector is of the same opinion, their social position is to determine whether they are to be visited or called to the college.

If stress be laid on the word *neesse*, it would seem that such communications should be of rare occurrence, but if *videretur* be emphasized, a very grave reason would not be required to authorize them.

In case of the serious illness of a student, a visit from his Professor would be gratifying to the family, for it would show his interest in his pupils. Should death ensue, the Professor, with either some or all the classmates of the deceased, is allowed in many places to assist at the funeral.

If a student be particularly unsatisfactory in conduct or studies, a personal interview with his parents and a clear statement of the case from the Professor might help to an effectual correction of the delinquent. The plan has passed beyond the stage of experiment, for it has been put into practice with encouraging results.

Cf. Pachtler, 1. 314; 2. 396; 4. 173.—Sacchini, *Paræn.*, c. 21. n. 2.—P. Judde, *Instruction pour les Jeunes Professeurs*, seconde partie, c. 1, n. 4. — *Management of Christian Schools*, p. 155.

RULE 47.—*Familiarem non se uni magis quam alteri ostendat, cum iisque extra scholæ tempus non nisi breviter ac de rebus seriis, loco etiam patenti, hoc est, non intra scholam, sed pro scholæ foribus, aut in atrio, aut ad januam collegii, quo magis ædificationi consulat, colloquatur.*

It will be unhesitatingly admitted that a Professor accused of favoritism is sadly hindered in his work. His kindly words of good advice fall on deaf ears and his exertions for his class are viewed with coldness or distrust.

Although malicious tongues will never cease to wag and mischievous minds will never cease to impute faults which have no objective reality, still a strict observance of this rule will be a precious safeguard to the Professor's reputation in a matter which is of vital importance to the proper and successful discharge of his duty.

The first part of the rule, which prescribes a uniform spirit of kindness and charity towards all, can be violated not only by manifesting favoritism, but also by showing dislike for some member of the class. Who is there that, during his regency, has not been brought into contact with some boy for whom he felt a natural aversion? Happy is the Professor who has not been thus tried, for it requires

constant watchfulness over self to avoid any outward indication of a feeling which may owe its origin to the student's uncouthness, mental obtuseness or moral obliquity. Should the other students detect in the master any such feeling towards an unpopular boy, they would be still readier to show their own aversion.

The all-embracing charity of our Divine Lord should ever be before us, if we would fully appreciate and reduce to practice this most important provision.

How and of what the Professor is to speak with his boys we find pointedly set down,—*breviter, de rebus necessariis*. Fr. Perron, of happy memory, believed that much talking to boys about sports and the like tended to stifle in them any aspirations to higher and nobler things and to the religious life. His judgment and ripe experience give much weight to his words.

Even if long conversations should not attract the notice and arouse the jealousy or suspicions of the other students, it is plain that they would be a cause of much loss of time to the Professor, and on this account, if no other, they should be avoided.

It cannot be denied that the Professor's well-timed advice may be of the greatest benefit to the student, but this happy result presupposes prudence, earnestness, and a knowledge of the boy's moods and tenses. He should not arrogate to himself the office of deputy confessor, especially in questions of vocation, but by lending a willing ear to those who spontaneously offer their confidence, he can do much good.

Not only are we to eschew long, unprofitable conversations, but, when it is needful or desirable to talk, we are also to shun anything that looks like secrecy or concealment. *In loco patenti*, the rule says, thereby to regrave whatever might spring from the malicious surmises of other students. Even when a boy is to be drilled in elocution, it is highly desirable to have one or two others present. They may be invited to assist at the rehearsal and give their opinion of the manner in which the speaker acquits himself.

Cf. Pachtler, 1. 159, 271, 313; 2. 274; 3. 59, 342; 4. 179.
—Management of Christian Schools, pp. 185, ff., 211.

RULE 48.—*Nemini pædagogum inconsulto Rectori proponat, nec a pædagogis permittat aliis domi prælectionibus onerari discipulos, sed tantum auditas exigi.*

The first part of this rule forbids the Professor to suggest anybody for the office of tutor without having conferred with the Rector; the second part speaks of a tutor's duties.

The word *pædagogus* may be of wider application than *tutor*, for it not unfrequently happens that a mother or sister will assist the boy in preparing his tasks, or will do so much that his share of the work is confined to transcribing what has been composed for him. The harmful effects of such mistaken kindness are patent.

Although tutors are not so commonly employed in this country as in Europe, still they are met with often enough to warrant a few words on their duties.

A good old custom, which might be advantageously revived, if possible, obliged the tutor to assist at the regular classes with his charge. He was, therefore, viewed simply as a *repetitore*, and as such, was expected to follow the Professor's development of the matter in hand and go over it again at home for the benefit of the boy.

If the student is obliged to listen to a second Professor's independent exposition of the same subject, he is in danger of being hopelessly confused, rather than assisted. The difficulty, however, would be appreciably lessened if the tutor should be a former attendant at our colleges and therefore fairly familiar with our method of teaching.

Although there is not much likelihood that a tutor will exact much more than the allotted task along the line of regular class-work, it may be reasonably feared that he will occupy too much of the boy's time with music and other frills of education, to which fond parents are wont to attach an excessive importance.

Cf. Pachtler, 1. 351, 402, 415; 2. 167, 398.

RULE 49.—*Nullius opera utatur in describendo aut in aliquo quod ad usitatas scholæ exercitationes non pertineat; nullaque in re ullos pro schola sumptum facere patiatur.*

It is hard to see how this rule could be misunderstood. Outside of regular class-work, no student is to be employed as a copyist or in any other capacity; and the Professor must not permit his boys to incur expense for things connected with his class.

The employment of some willing student to copy out marks, reckon class-standing, or fill out bulletins is blameworthy for several reasons: First, courtesy may prompt him to accede to the Professor's wishes, while at the same time he laments his enforced absence from the play-ground or reading room; second, he should not have free access to the mark-book, for false accusations of tampering with the marks may be made; third, it is not easy for the master to be perfectly impartial towards such a useful and willing as-

sistant; fourth, their mutual knowledge of the marks is likely to beget familiar conversations or exchanges of opinion on the merits or demerits of the members of the class; and lastly, the practice may give rise to suspicions among the other boys of some private understanding, by way of compensation, on the subject of monthly examinations and the like.

It might be urged that since, with three exceptions, our colleges in this country are obliged by circumstances to establish a tuition-fee, those students who, nevertheless, pay nothing—and they are not few in number—could, with propriety, be called upon to perform some extra service in behalf of the class or college.

Such a course would be sadly out of harmony with that uniformity of treatment which students should receive, and which should be gauged, not by their purses, but by their deportment and intellectual ability. The practice of confining to the Rector and the Procurator the knowledge of who are the "paying" and who are the "free" students is highly commendable and strictly in keeping with that Christian consideration and delicacy of feeling which should animate the Jesuit in all his intercourse with his neighbor.

Boys, therefore, should not be impressed into service when the hall and stage are to be decorated for a specimen or exhibition. What does not fall naturally to the lot of the participants themselves is to be done by brothers, or servants, or the Professors.

Since it is a matter of no trifling importance to impress upon the youthful mind a proper appreciation of the value of money, it follows that the master should use his influence towards preventing any extravagant expenditure; but the rule leaves him no discretionary power where there is question of money to be employed for class purposes. He must not suffer his students to spend money for anything of the kind. Pictures for the class-room and decorations for the May altar, therefore, are not to be bought by subscriptions from the boys. With regard to the May altar, there may easily arise, without any reference to our Lady, a determination to outdo the students of other classes, which leads to unreasonable extravagance and no increase of devotion. A nosegay culled on a holiday ramble and laid lovingly at our Lady's feet is much more to the purpose than a splendid vase whose cost is defrayed by the parents.

One strong objection to admitting contributions from the students for some local and temporary affair is that those

boys who really cannot spare the money must stint themselves and part with it or be put to the blush before their companions. Not every student in our colleges can afford a good breakfast to prepare him for his daily work.

Cf. Ordo Domesticus, 7. 7. — Pachtler, I. 158, 274, 280; 2, 370, 398.

RULE 50.—*Sit denique in omnibus, divina aspirante gratia, diligens et assiduus, profectus studentium tum in lectionibus tum in aliis litterariis exercitationibus studiosus. Contemnat neminem, pauperum studiis æque ac divitum bene prospiciat profectumque uniuscujusque e suis scholasticis procuret.*

Though occupying the last place, this is by no means the least important of the Common Rules, for it gives the gist of the Professor's duties towards his students. From the opening prayer to the end of class, he is, as it were, on trial before a keen-sighted and quick-witted jury. His actions and words are the key-note, which his charges speedily notice and adopt. He should therefore, be fully alive to the responsibilities of his position and should invoke the divine blessing upon his work and elevate the students' thoughts by devoutly making the sign of the cross and saying the prayer with gravity and feeling. Let it be a prayer, not a few hasty meaningless words.

His tacit example by being at his post punctually will not be lost on the laggards. A cheerful, composed countenance should greet the students when they arrive for the morning session, for he loses much of his authority if they know that they must make a daily inspection of his face as they would of the bulletin of weather forecasts. The surest way to prevent ungainly lolling over books is to avoid in himself whatever has the appearance of listlessness and lounging.

Since the progress of his boys must be dear to his heart, let him remember that in his private devotions he should be mindful of those entrusted to his care and should pray for the successful outcome of his and their common endeavors.

It is quite to be expected that all boys will not respond with equal alacrity and generosity to the Professor's efforts in their behalf, but his zeal must not flag at sight of the lack of appreciation manifested by some. It is, of course, possible that a whole class may be spiritless and slow, but if such be the case, the Professor may be responsible for it. To be ever reaching after the absolutely unattainable is not peculiarly exhilarating, yet a Professor may put his boys in

such a plight by placing before them a very high standard of excellence and never admitting that their best efforts bring them nearer the ideal. Hence, judicious praise is a powerful factor in the Professor's success,—a praise which descends to particulars and calls the attention of the class to some marked excellence in a composition or theme.

In every boy there is an element of good, every boy has a side from which he can be approached. Hence, it belongs to the Professor's office to study his boys' characters and to lead each one along the rugged path of knowledge, as far as possible, according to his disposition.

Although all the branches of the college course are not of equal importance, it ill becomes a Professor to speak slightingly of a subject which he does not teach. Such an action would not be in keeping with his own self-respect or with the consideration which he owes his brethren..

It not unfrequently happens that the son of wealthy parents is much more refined, courteous and winning in his way than a boy who is trying to eke out a bare existence and get the benefit of a college course at the same time, yet the Professor who is captivated by such outward show and is led to neglect some diffident poor lad, would be far from realizing in himself the traits which the Society looks for in her children.

Is, then, anything like special private assistance of some boys to be frowned down and not tolerated? By no means. As a rule, there are in every class some students whom the Professor should particularly assist, not in a spirit of toadying to the rich, but in a spirit of Christian charity. Shy, fainthearted boys need encouragement to keep up with the class; eager, earnest boys, if prudently directed, are spurred on to greater exertions and to the accomplishment of much highly beneficial work both in class matter and in kindred subjects.

The ideal at which the Jesuit Professor should aim is set forth in these fifty rules. The more closely he follows them, the more perfectly will he realize that ideal; and the more perfectly he realizes that ideal, the more surely he works A. M. D. G.

Cf. Pachtler, 1. 273, 279; 2. 358, 398; 3. 291; 4. 156, 245, 246, 247, 249; 4. 67, ff., 137, ff., 197, 238, ff.—Sacchini, *Paræn.*, cc. 7, 14.—Sacchini, *Protrepticon*, 2. 21.—*Manuel des Jeunes Professeurs*, pp. 319, ff.—*Management of Christian Schools*, pp. 235, ff.

With the 50th of the Common Rules, the publications of the Woodstock Academy for the study of the Ratio are brought to a close (See WOODSTOCK LETTERS, Vol. 23, 1894, April, pp. 91-107: July and October, pp. 296-337: Vol. 24, 1895, Feb., pp. 109-124: May, pp. 207-225: Vol. 25, 1896, Feb., pp. 52-73: May, pp. 233-257). Into the 140 pages of notes thus completed have been gathered pretty much all of the discussions of the Academy, and these took in all the Rules of the lower classes.

The Academy held its first meeting Oct. 1, 1893, and its last Apr. 18, 1895, having, in the course of its 71 sessions passed in review and studied every regulation in the Ratio Studiorum regarding the classes from Rhetoric down, considering even such as are found in the Rules of the Provincial, of the Rector, and of the Prefect General.

There were 17 active members, representing the Maryland-New York and Missouri Provinces, and the New Orleans, California, New Mexico and Rocky Mountain Missions, and bringing to bear on the discussions experience gained in 30 colleges, American and foreign. Others also of the scholastics, at times, attended the meetings.

It was the constant object of the Academy to learn, not to reform. In this spirit it was ever careful to accept gratefully all corrections and suggestions, and it now again takes the opportunity to thank all those who have been so kind as to offer any.

The members of the Academy adjourned the last meeting with a deep sense of having been immensely benefitted by their interesting and easy conversations in common on the Ratio. May the publication of these records have done some little towards a better understanding of and consequently to an honest devotion to its prescriptions.

The Academy's last word must be one of gratitude. It is grateful to all who have shown themselves its friends; to its superiors, immediate and mediate; to those who, at home or abroad, in America and in Europe, have deemed it worth their while to give expression to words of encouragement regarding it; especially to such as have lent its study substantial assistance by way of pamphlets, bound volumes, etc.; and in particular to the editor of the WOODSTOCK LETTERS; the Academy gives hearty thanks to them all, and trusts that their aid may not have proven altogether fruitless.

THE FIRST CONFIRMATION AT THE HOUSE
OF REFUGE, RANDALL'S ISLAND.

A letter from the Chaplain Father Hart.

HOUSE OF REFUGE, RANDALL'S ISLAND,
NEW YORK, April 2, 1896.

REV. DEAR FATHER,
P. C.

When I stated at the close of my last letter that I hoped to have Confirmation here soon, I little knew what that "soon" meant. I had hoped that the event would not be later than October; but alas! it was only on Dec. 15 that the Archbishop could arrange to come. But this is anticipating.

When after the summer vacation Sunday school was resumed, I found that my congregation had greatly increased. The new element, according to the register, was not of the most elevating character, but still was not entirely out of place, and soon found its place in this eddy of New York Society. We are not of the Four Hundred either in numbers or in refinement, but in influence I believe we are second to none. My charge now numbers about three hundred and seventy-five and is steadily increasing in strength. Petty thieving, burglary, assault and battery, and murder are the causes of my latest additions. Perhaps you are surprised that a murderer should be here, but here he is, convicted of manslaughter in the first degree, and yet he is only fifteen years of age. Shop-lifting, running away from home, no home at all and incorrigibility, explain the other cases.

When I broached the subject of Confirmation to the Managers, they were as much pleased as the children were; for you must know that Archbishop Corrigan by his prudence and firmness has won the hearts of these Protestant gentlemen. One of them begged me to postpone the ceremony until he could have the chapel thoroughly renovated. I did so; but when I tried to make an engagement with his Grace, I found that he had gone to Washington for the Eucharistic Congress and before returning intended visiting the city of Mexico, to take part in the crowning of the picture of Our Lady of Guadalupe. A letter to Washington failed to reach him in time; a telegram to Mexico would cost three dollars—an expenditure that my finances could ill afford—and so I was forced to wait till his return, on Nov. 1, unable all these weeks to come to a definite agreement. At last after his return, the 15th of Dec. was decided on, and I announced the result of our consultation. I may tell you now that even this date was almost cancelled, as you may

remember that it was the first day chosen by Cardinal-elect Satolli for the day of his elevation. But Providence was kind to the poor islanders and later Archbishop Satolli chose another day. I imagine that there are persons foolish enough to believe that this change of date was brought about by the influence of the Jesuits.

Now my work began in earnest. On calling the roll, I found I had about one hundred and forty candidates for Confirmation ranging from nine to twenty years of age. Some of these could not read, others would not. To get into their heads sufficient instruction for a worthy reception of the sacrament meant a repetition of the same thing over and over, and put in as many ways as I could think of, until I felt pretty certain that they knew what they were about to do. The officials of the Refuge showed a kindly interest. Anything the Father wished to have done in the chapel would be attended to at once. The Father asked to have the altar-platform extended, steps built in the middle aisle so that the children could go up to the Archbishop with ease, and a little more time in which to instruct the children, all of which requests were cheerfully granted. What a struggle the children had over the choice of Confirmation names! and such names! Cosmas and Damian and Gervase, Leo and Anastasia, were not forgotten, for I must tell you that I had also fourteen girls for Confirmation. Then came the question, should the girls dress in white—with veils, wreaths, gloves and all the rest—till my brain was in a whirl that forbade the thought of correcting Latin and Greek themes on my return home in the evening. A week before the eventful day I found that sixteen new members of the Confirmation class had been received, and how to hear 156 confessions and get all ready for the following Sunday was a new problem. But like many a problem in mathematics and morals the final solution was easy enough. When I put the difficulty before the ruling powers, I proposed to bring another priest with me on the following Saturday and to hear the confessions in the afternoon, a thing never allowed heretofore, as my work must be done on Sunday. Strange as it may seem, my plan was accepted. Fr. Casey came on Dec. 14 and we heard a hundred of the larger boys; but when we went to hear the confessions of the Primary boys and of the girls, we found that, though it was only 8 o'clock, they had given up all hope of seeing me that evening and had gone to bed. I began the next morning at seven o'clock and heard them, so that everything was in readiness when Mass began at nine o'clock.

The arrangement was to have Confirmation at the Refuge at half-past nine, and as soon as possible afterwards his Grace

was to go to the northern end of the island, where Father Ryan had about seventy-five waiting for him. A few days before, Father Ryan had obtained from the Commissioners of Charities and Correction the use of a steam launch to take the Archbishop from the foot of East Fifty-Second St. up the East River to Randall's Island. That launch was to reach the House of Refuge at 9.20 and was on time. Two of the most prominent of the Refuge managers, both Protestants, received the guest of the day at the wharf and conducted him to the Board Room which they placed at his disposal. Rev. Father Provincial who intended to accompany his Grace was obliged to forego the pleasure, and Father Rector and Father O'Sullivan, with the secretary of the Archbishop, formed the visiting party. I was at the altar just finishing Mass when the visitors reached the house. The numerous candles on the altar were lighted, the chair was placed for the Archbishop, the organ pealed and his Grace and the accompanying clergymen entered the chapel. It was a sight to make some of the former managers frown in their graves. After resting, the Archbishop said a few encouraging fatherly words to the poor unfortunate children and then began the ceremony,—Father Rector, Fr. O'Sullivan, Fr. Casey, and Fr. Connelly assisting. One of my Catholic teachers sang the "Veni Creator," and the children, knelt two by two before the Archbishop. When the fourteen girls dressed in white entered, it was evident that the other children were surprised. They wore white dresses made by themselves in their sewing class, veils, wreaths, gloves, ribbons,—everything that is usually seen on such an occasion,—and once the sacrament received, one could see that they were happy for one brief half hour in their strange lives.

After Confirmation I asked his Grace to give Benediction of the Blessed Sacrament. I had often wished to have this ceremony, but thought it more prudent to introduce it on this occasion for the first time. Now that it has been brought in I may have it on solemn festivals. But all this took one hour and a half, just ending at the time the Protestant services should begin, but the officials were so pleased with everything that the *second service* was readily postponed for half an hour. A substantial breakfast awaited the guests in the dining room, at which all sat and chatted, while the managers moved about putting everyone at his ease, and really giving one the impression that the Archbishop and his friends were being entertained in a Catholic institution. And so the auspicious day ended, giving genuine pleasure to his Grace and the clergymen who accompanied him, and not less I believe to their hosts at the

Refuge. Many Protestants and Catholics, both visitors and officials, were anxious to be presented to his Grace; and his kind word, his pleasant smile, and his gracious bearing only increased the esteem in which they all hold the Archbishop of New York. As there was diphtheria at the northern end of the island and I was not allowed to visit it, and as it is not included in my territory, I must close this account of the first confirmation here and leave the further acts of the Archbishop to be told by the resident chaplain of that portion of the island, Father Richard Ryan.

Just a few more items connected directly or indirectly with the Confirmation. While I was saying Mass that day I chanced to look at the altar and could not help admiring the roses,—the plunder of the hot-houses, and the special care of the Catholic florist, — and to my surprise saw that they filled four brass vases. Two vases I knew belonged to me; the other two—I tell you this in confidence—belonged to the minister; they had been taken from his altar-service by some one in authority and placed on my altar, because too many roses had been plucked for my small vases. I assure you I was no party to the theft.

On Dec. 22, just one week after my Confirmation ceremony, I was told that Bishop Potter the Episcopal Bishop of New York was about to have Confirmation for the Protestant children at seven in the evening. He came and Confirmed about eighty. What does it mean? I take it as a hint to go slowly; I am afraid that the Catholics seem to be going too fast.

Since my last letter a new Matron has been appointed over the building inhabited by the girls and the primary boys. This lady is a Catholic, and I am glad to say has proved very successful in a position by no means easy. My three Catholic teachers have given the greatest satisfaction. One or two assistant Matrons, also Catholics, have done and are doing good work. But as if to offset all this, I have with regret to state that my organist, the Protestant lady who took so much interest in the Catholic service, and to whom I was so deeply indebted, has secured a better position in another institution and has left us. Her interest however has not lessened, she came readily on Confirmation Sunday and played the organ and led the singing during the entire service.

Thanksgiving Day and all national holidays are celebrated with more or less solemnity. This year as Thanksgiving Day drew near I was invited to address all the children of the institution. It was the first time this chance was offered me and of course I accepted it. A few semi-

religious songs were sung ; I spoke to the children for twenty minutes. The national anthem was chanted and I closed the ceremonies by giving the "benediction." A year before, all these things were done by the minister, this year it was thought proper to give the priest a little prominence.

Towards Christmas, rumo rreached us that a new Superintendent would be in charge after Jan. 1, 1896. The rumor was not a pleasing one. I was accustomed to the ways of the last Superintendent, and I was not reassured when I found that the new one was from the Juvenile Asylum. This is a sectarian home for truants and incorrigibles, but not for criminals. During the twenty-five years of the gentleman's sojourn in that institution, no Catholic priest had looked after the Catholic children ; all the religious services had been conducted by our present Superintendent. That, however, did not disturb me much, as he was told, at the time he was engaged for the position, that the children's spiritual welfare was looked after by a Catholic priest and a Protestant minister, and that he was not to hold services of any kind or to talk religion to the children. So far he has not only not interfered with my work but helps it along, occasionally attends Mass, and sees that flowers are always on the altar ; his wife told me that it was a great relief for him to be freed from the spiritual direction of the children. I see no reason to anticipate any trouble from him.

Some months ago I introduced the League of the Sacred Heart, as I felt the need of some powerful spiritual agent to draw these unfortunates to a better life. With many of them their faults spring more from ignorance than from malice, and the very simplicity of the League makes it peculiarly fitted for just such work. Of course, we cannot carry it out in every detail, but we can grasp the essentials, and that is gaining a great deal when there is question of participating in the good works of over 24,000,000 pious souls. The promoters are chosen from the Class of Honor, to get into which requires good conduct for eight consecutive weeks. These promoters are approved by the managers, and this sanction lends a new importance to the position. Anything that will help to make better boys and insure good men is readily approved by these gentlemen.

It is claimed that seventy per cent of the boys reform. If this statement is true, it says much for the institution ; but very often on the first few months of a boy's life after his discharge depends reformation or relapse. At that time they need much encouragement and interest to keep them from old associations and former evil ways. I have been trying to devise some way of helping them, and I flatter

myself that I have hit on one, which, if faithfully carried out, will be of the greatest benefit. No boy is discharged unless employment of some kind has been secured for him by his parents or friends, and this must be proved by a letter from his prospective employer. If a boy is friendless, the officers of the Refuge secure employment for him and many of the positions thus obtained are excellent. At present, as soon as a batch of Catholic boys leave the institution I am handed their names and addresses. These I forward to Mr. Thomas Mulry,—brother of our Fr. Mulry and a member of the Superior Council of the St. Vincent de Paul's Society. By him these addresses are dispatched to the Head Conference of the cities in which the discharged lads live, they again send them to the proper parish Conference and a member is appointed to visit the boy monthly and send reports of his conduct.

In this way the boys can be followed up, an interest is shown in their welfare, and no doubt many boys will be helped over the most dangerous and difficult period of their lives. I have had reports of boys in Albany, N. Y., Haverhill, Mass., and from the South, but even if a boy were to go to San Francisco, he is still within reach. I explained all this to the managers and they were delighted with the scheme, while I assured them that all the glory of the "Reformed Juvenile Delinquents" would be given to the Refuge. Judging from results I think the plan a good one; it certainly helps the boys, it gives me great assistance and is within the province of the Vincentians.

I must tell you of one more step gained. I am now allowed to hear the confessions of some of the children on the Saturday evening before Communion Sunday. With the single exception of the eve of Confirmation, this privilege had been denied me. I believe it was granted my predecessor and afterwards revoked, now it is granted again and I hope permanently. The advantage was noticeable on the first Sunday of December when I had eighty-two confessions and seventy-five Communions. The weekly Communion I have not asked for yet, although I wish it very much; but just at present so many changes are taking place that I think it better to wait till the affairs of the house are in a more settled condition.

I do not want you to have false impressions about the work here,—that I have merely to say to a boy "Be good," and he becomes so; some of these boys are hard to manage and while penitent one moment, will boy-like forget their good resolution and take any advantage a few moments later. I often say, to persons complaining about their stub-

bornness and want of obedience, that if the boys were good they would not be here. But let me illustrate this. Some months ago two boys determined to carry out a well laid plot to escape. They chose an evening when the rain was falling in torrents. One was excused from class on account of his work; the other, dropped out of line when the boys were filing up to evening session at 5.45. An officer brings around a book for absentees at the beginning of each session, and if a boy is reported absent search is begun at once for him. The boy who had left the line knew this too well, so waiting until the officer had made a visit to each class and was returning to the Superintendent with the list of absentees, he boldly marched up the stairs leading to the class rooms acting at the same time in such a way that the officer could not help noticing him. When the list was presented to the Superintendent, of course the boy's name was among those reported absent, but the officer stated that the boy had just gone upstairs to class, and so nothing more was done. But the boy never entered the classroom. When everything was quiet below, he joined his confederate, both broke into the tailor shop, discarded their naval uniforms, donned street suits, took two overcoats and hats, put on spectacles and mustaches, previously prepared, and with coat collars turned up walked down stairs and passed through the boiler room, where the engineer thought they were visitors, and a moment later were outside the walls. They must have known that the captain and crew of the steamer were at supper. This boat plies between the island and the city, is owned by the Refuge, and run for the convenience of the managers, teachers and friends of the boys. The runaways stepped aboard, mounted to the upper deck and stowed themselves under the life-boat. When the hour for the regular trip arrived, the captain, engineer and crew came from the supper room and set out for the city. As soon as the boat touched the wharf on the New York side, the lads walked off and were soon lost in the darkness and storm. Of course their absence was noticed and reported, and the island was searched till long after midnight. Meanwhile the detective of the institution was summoned and put on their track, and the next afternoon saw the two runaways back on the island again, having enjoyed their liberty less than twenty-four hours. When taken they were about to leave the city by a freight train setting out for the West. One of these runaways is the wayward son of a millionaire in one of our western cities.

In January I invested two hundred of the children with the Brown Scapular. I am now preparing boys and girls

for their first Communion, to be received in May. On Palm Sunday we shall repeat the ceremony of a year ago and on Easter we shall have another high Mass for which the children are preparing so earnestly that I feel confident that the success of last Easter will be forgotten in the glory of our present effort. The new organist is a worthy successor of the one I lost, and though not a Catholic is very much interested in the church service. On Easter Sunday, Benediction of the Blessed Sacrament will follow the high Mass, and I have been requested already by one of the managers to have the high Mass repeated on the first Sunday in May, as a proper opening of the month of the Blessed Virgin. With this request comes the promise of the most beautiful flowers that the hot-houses can produce. Of course the request will be granted, as I know from the many Protestant visitors brought to my Sunday school by the Protestant managers to hear the Catholic children sing their hymns, that the managers want to be present and bring some of their friends, and this could not be done easily on a day like Easter.

I told you in a former letter that I brought the Superintendent to the Catholic Protectory to get new ideas for the House of Refuge. Since then some of the managers have visited the same Protectory and insisted on the Catholic matron of the Girls' Department of the Refuge visiting the corresponding department in the Protectory and the House of the Good Shepherd. Two of the managers paid an unexpected visit to a Catholic orphan asylum conducted by the Sisters, and after announcing their object asked to be shown through the institution. Their request was complied with at once and they returned disgusted with their own institution and in a rather discouraged frame of mind. I always encourage such visits as I am confident of the result. When the spring comes I intend inviting some of these gentlemen to visit the Mission of the Immaculate Virgin at Mt. Loretto, Staten Island the house for boys founded by the lamented Father Drumgoole.

Let this be enough for the present. My work is advancing, unfriendliness is fast disappearing, and while many things remain to be desired, I have reason to thank God for what has been done. Three years have wrought a great change here.

Tuus in Xto Servus,

J. C. HART, S. J.

Catholic Chaplain.

THE MISSION OF OUR PORTUGUESE FATHERS
TO THEIR COUNTRYMEN IN THE
UNITED STATES.

BEING A BRIEF ACCOUNT OF THE MISSIONS GIVEN BY FATHERS EMMANUEL VILLÉLA AND J. B. JUSTINO, S. J., TO THE PORTUGUESE SETTLERS IN MASSACHUSETTS AND RHODE ISLAND.

A Letter from Father Justino to the Editor.

BOSTON COLLEGE,
BOSTON, MASS.,
November 18, 1895.

REV. AND DEAR FATHER,

P. C.

Before speaking of the different missions we gave to the Portuguese, who, after leaving their mother-country, have sought in the United States a new home and more abundant means of livelihood, I have thought it would be of interest to set before the readers of the LETTERS a few points of general information concerning these Portuguese settlements.

Every one knows how the United States, built up within a century which seems to unite in itself the inventions and discoveries of all past ages, and possessing everything requisite for the material development of a rich and prosperous nation, found itself soon overrun by an ever-increasing stream of emigrants from the old world. Portugal too has furnished its contingent of laborers, who though scattered throughout the whole country, are found somewhat grouped in certain favorite settlements. Hence in some States the Portuguese are so very few, that it is almost impossible to ascertain the number; while elsewhere, they are numerous enough to form settlements or colonies, with an organization and influence of their own, somewhat like the Irish and the Canadians, who had come first and in vastly superior numbers, to colonize this part of the American continent. The States where such larger groups may be

found are, — Connecticut, Rhode Island, Massachusetts, Maine, Illinois, California, and Nevada. In all of these States, the Portuguese have churches of their own, or are about to have them. Unfortunately in some places they are in danger of falling into Protestantism, for want of priests to teach and guide them; for instance in Nevada, where large numbers of them are employed in tending the flocks. There, almost all those settlers who are natives of Madeira, seem to form a peculiar sect,—half Catholic, half Protestant,—the result no doubt of the heretical propagandism carried on in the Island of Madeira some years ago, but which has now almost disappeared, thanks to the zeal of the present bishop of Funchal. In the Bermuda Islands, which, though belonging to England, may be geographically considered as part of the Great Republic, they easily turn Baptists, and follow the leadership of a minister of their own nationality, a native of St. Michael's, an island of the Azores. The chief cause of the evil is that these unfortunate people have no Portuguese priests to instruct them. His Grace the Archbishop of Halifax, pitying their condition, some years ago begged the bishop of Providence to send some of the clergy of his diocese to visit them from time to time. In consequence one or two missions were given to them.

To our shame it must be confessed that in religious instruction, our Portuguese settlers are much behind both the Irish and the Canadians. The reason is but too well known to all of us. In their eyes, our Catholicity is somewhat like that of the Spaniard who had made up his mind to kill his enemy early on a Sunday morning. The latter not being on hand as speedily as had been expected, he exclaimed on hearing the last stroke of the Mass-bell: "A curse on the wretch! he is going to make me miss Mass." And yet it should be easy and natural for these settlers to be exemplary Catholics, for they come mostly from the Azores, and the Azorian is full of faith and docility, and religiously inclined. But of what avail are all these good dispositions if the very foundation is wanting, if they are ignorant of the most essential mysteries of our religion? A permanent residence of our Portuguese Fathers, solely occupied in visiting these various colonies, would be of the greatest benefit. Happily the evil is being remedied little by little by the foundation of special parishes.

II.

It is beyond my purpose to inquire into the exact time when the Portuguese began to establish themselves in North America. I leave this question to such as may write the

history of our emigrations, confining myself to what I have been able to observe and learn about those of our own period. From what I have been told by some of the earliest colonists, who are now old men, it was towards the middle of the present century that they settled on the East Coast at Fall River, New Bedford, etc. At that time the whale fishing was the great industry of these parts. Ships were built, and whalers were sent to the remotest regions in pursuit of these monsters of the deep. These whalers would sometimes call at the Azores, and many of the inhabitants, having first engaged themselves as sailors, and coming to the United States, which offered them so many advantages over their own little isles, settled here permanently, and founded regular colonies. The first of these settlements seems to have been New Bedford. Later on, invited by friends already established in the country, and attracted by the discovery of the California gold mines, the Azorians passed in ever-increasing numbers into the United States, especially after a regular service of sailing vessels had been organized for the emigrants. It was a period of feverish excitement and gigantic development for the Republic. A large population was needed to settle and cultivate the land, and all those whom other nations sent, were accepted indiscriminately. Whoever wished, could enter, and in whatever manner he chose; no custom house investigations, and no inquiries for passports were known in those days. The advent of steamships opened new facilities for emigration; our Azorians could no longer be kept at home, and for a time it looked as if the whole population had been struck with a mad longing after foreign shores.

To-day it is no longer so easy for all classes of men to enter the United States, and the Azores would doubtless furnish fewer emigrants, were it not for the dread of their compulsory military service. As a result of this dread, there are islands like that of St. George, where it would be difficult to find a youth over fifteen years of age. Hence suitable marriages have become almost impossible at home, and the women too are forced to emigrate. In this manner the Portuguese population of the different States is to be accounted for. They may be found scattered here and there in greater or less numbers, according to the means and opportunities they have met with. Not to speak of California, their first distinct colonies seem to have been founded at New Bedford, Boston and Nantucket in Massachusetts, and at New London in Connecticut. When I speak of colonies, let it not be imagined that there is question of some quarter of a city, or portion of a State, ex-

clusively inhabited by Portuguese. I simply mean that finding themselves in sufficient numbers in some city, they have formed among themselves a kind of society with a vitality and organization of its own for the promotion of their religious and material interests. Such groups are already very numerous. I may mention in the State of Connecticut, New London and Stonington, where they are not yet in possession of a church; in Rhode Island, Providence provided with church and priest; in Massachusetts, Fall River and its neighborhood, with two priests and a church; Taunton and Martha's Vineyard, without church, New Bedford the first of all the Portuguese parishes, which has two priests, who attend also the Nantucket colony; Boston, Provincetown, and Gloucester which have likewise their pastor. From the latter place are attended the stations of Wellfleet, Truro, and North Truro, where there are no churches as yet. Portland (Maine) is likewise without a church for its Portuguese colony. Of that of Chicago (Illinois) I have been unable to receive any information. In California there are already, thanks be to God, both priests and churches.

At first, almost all our Portuguese, either allowed themselves to be led astray by the Protestants, or abandoned all religious practices. A few pious families alone preserved their Catholic traditions in their home circles, whilst keeping aloof however almost entirely from the Irish and Canadian churches. Little by little as the restraint wore off, they mingled with their fellow Catholics of other nationalities, where Portuguese churches were wanting, the Canadians having their preference.

III.

From what has been said, it will be seen how advantageous it would be for our Portuguese if missionaries were sent to look after them, to strengthen them in the faith, and to renew in them the true Catholic spirit. Whilst the English-speaking congregations have a mission almost every year, and the Canadian congregations at frequent intervals, the Portuguese remain neglected and abandoned; yet no other body of Catholics needs it more than they. Some, it is true, go to church; but the hearing of Mass is the only profit they are able to derive; for, either they do not know any English at all, or what they know is so limited and disfigured, that it barely suffices for the most ordinary intercourse of daily life. As to moral sermons and instructions, they are altogether unable to understand them, less in fact

than their children who, frequenting the public schools, forget their mother-tongue, and are soon as learned in Portuguese as their parents are in English. In this country every one should be able to read and write; without this knowledge, there is in some places no employment to be found in the factories, unless a person has been living fourteen years in the United States. In this very condition of having at least a minimum of learning, is implied a more urgent need of religious instruction for our Portuguese. Too poor to build and support parochial schools, they are obliged to send their children to the state schools, where not a word of religion is ever spoken. The Irish and the Canadians, who are often called French, are in this respect much better provided for than we, possessing as they do many flourishing parochial schools. The sons and daughters of our colonists are thus brought into daily contact with Protestants, and if their parents do not instruct them at home, what will become of them? I may add that not a few who have been for some years in the country, have already substituted for the religion of their childhood the worship of the three or four dollars they are earning a week; they have not made their first Communion, and will surely be lost unless rescued by the zeal of their pastors. In order that this zeal may bear fruit, the Portuguese must unite, they must come to church, they must be taught their obligations. Alas! how many arrive here and spend year after year without knowing the way to the church! How many trampling under foot the sacred bonds of marriage, avail themselves of the divorce laws to the great scandal of their countrymen, and their Catholic neighbors!

Deeply grieved at this state of affairs, the Portuguese priests residing here, resolved to call a few missionaries from abroad, to see whether the voice of new preachers and confessors could not arouse their countrymen to life and energy. The plan was good, but for a long time it looked as if it would never be realized. Finally, what had been almost despaired of came to pass through the instrumentality of a young seminarian of Angra, Madeira, who had come to America to finish his education for the priesthood, the Reverend Anthony Neves, the present pastor of New Bedford. Scarcely had he been appointed to this parish, when he began to direct his efforts towards securing the long wished for mission. In 1891 he went to Lisbon to speak with Father Provincial on the subject; he begged and insisted, but all to no purpose. Difficulties of all kinds were met with, but he was not to be disheartened. Having learned one day that our Fathers had a residence at Angra, he thought

that the favorable moment had come: "Two Jesuits at the Azores, those are the very ones I must get." He wrote at once to his friend Dr. Fisher; his wish was communicated to Father Pereira, superior of the residence; letters were written and explanations given; the mission at last was granted, and Fathers Villéla and Justino were appointed to carry it out.

IV.

I left Angra on July the 18th, after a ten months' sojourn on the island, leaving behind me Father Pereira and brother Frias, and after making my retreat in my old novice-home of Barro, Portugal, I embarked with Father Villéla, on the 17th of August on the "Peninsular." On September the 7th, after a pleasant trip of twenty-one days, we landed at New York with more than 300 emigrants from the Azores. It was Saturday, and we were anxious to say Mass on the morrow and on the following days. To our great joy, Providence sent to our assistance an excellent young man from Lisbon, who kindly offered to accompany us, night as it was, and to show us the way from Brooklyn to the College of St. Francis Xavier. We were most cordially received and, thanks be to God! were able to sleep again in one of our houses. There is no need for me to describe our college and magnificent church at New York for the readers of the *WOODSTOCK LETTERS*, so I pass at once to our field of labor. On the 11th at 5.30 P. M., we took the steamer for Fall River, where we arrived the next morning. It was at Fall River that we were to give our first mission; but whilst preparations were being made for the mission, Father Neves took us to his residence of New Bedford, distant about fifteen miles. It was Thursday, and Fr. Villéla was determined on opening the mission on the following Sunday. However, the priests were no less determined on giving us a longer time for rest, and seeing that they would not yield, Fr. Villéla had to submit. Finally, it was agreed that a preparatory course of instruction for the children should be carried on during the next week and the mission begin a week later.

THE MISSION AT FALL RIVER.

Fall River is one of those typical American towns, whose almost too rapid growth and consequent state of transition, are a subject of wonder and often a puzzle to the foreigner. Twenty years ago it numbered less than 60,000 inhabitants; to-day it numbers 100,000. The Portuguese colony is also

of recent date, the first baptism upon the register by a Portuguese priest, having been entered on October 20, 1876, when the colony had perhaps fifty souls all told. Their spiritual wants were ministered to by the priest of New Bedford who used to visit them at rare intervals. As their number increased, these visits were multiplied, first to every month, then to every fortnight, and finally they had Mass and instruction every week. Having no church of their own, they had to go to St. Joseph's, the church of the English-speaking Catholics, for their religious needs. It is there they had their children baptized, it is there they celebrated their weddings, as well as all their religious and national feasts. They felt the necessity of a special church for themselves alone, but a division of parishes is not easily made, and bishops hesitate long before granting it.

In 1889 the Rev. Candido Martins, assistant pastor at New Bedford, on the feast of St. Joseph, spoke to this Fall River colony, in earnest and eloquent words, of the necessity, and of the advantages of a separate congregation with a church of their own. He easily convinced the Portuguese, whose number had by this time risen to 800. There stood in those days on Columbia Street, a Baptist temple which had been built for the avowed purpose of attracting Catholic emigrants. It had been erected on the very simplest and most unexpensive plan; it was surrounded by grounds extensive enough for the erection of a good sized church, and near by there was a piece of property well suited for the priest's residence. It was the very thing for the new congregation, as there would be no difficulty whatever in transforming the building into a church. Besides, it so happened that at this very time the Protestants, having neither proselytes nor money, had put up the property for sale. Mr. Francis M. Silva, a good and fervent Catholic and one of the first Portuguese settlers, lost no time in carrying out the suggestion of his pastor. He purchased the temple and its surrounding grounds together with the lot intended for the priest's residence, the act of sale being drawn up in the name of the bishop of Providence. The zeal and good faith of this gentleman were such that he never thought of asking himself whether the bishop would grant permission for a new parish, or whether the Fall River priests would not oppose it. Happy at the results so far achieved, Mr. Silva notified Father Neves of what he had done. The surprise of the latter was only equalled by his joy. "We must not lose a moment in bringing this business to a successful issue," said he, and going immediately to Providence, he succeeded in removing all obstacles so effectually, that the

erection of the new parish was granted. The Rev. Candido Martins was appointed pastor with the Rev. Anthony Claude Vieira as assistant. It was on the 28th of July 1891.

Meanwhile the colony continued to increase rapidly, and to-day it numbers no less than 1500 souls. The church on Columbia Street has long since become insufficient for its growing congregation, many of whom moreover live at the opposite end of the city. There is, therefore, a project on foot to build a handsome large brick church of Gothic style, not far from that of the Canadians. The ground is already bought, but it may take years before work will be begun, as money is wanting even to repair the old building. Everything here is very costly, and our Portuguese are reluctant to contribute for the church. At present they use the basement of the Canadian church, paying twenty dollars a month for the privilege. Every Sunday evening Vespers are sung according to the French custom. There is singing with organ accompaniment at all the parochial Masses, and on Sundays there is an instruction or sermon both in the morning and at half-past ten o'clock, and catechism in the afternoon.

After spending two days at the residence of Fr. Neves, New Bedford, we returned to Fall River on September the 14th, to prepare for the mission. It was Saturday, the day generally set apart for the baptism of children. The other priests being away on sick calls, I baptized the four or five children who were brought to me. The next day, Sunday, I sang high Mass, and as they would on no account allow us to open the mission, we began the catechism of the children, teaching them a few hymns to make it more attractive and interesting. Fr. Villéla went to the Canadian and I to the Portuguese church. There was a fairly good attendance throughout the week, especially at the service of half-past seven at night, when we had often as many as 300 persons present. On the 22nd the mission was formally opened with solemn high Mass, sermon, etc. There was a large crowd present, but as there are pews in the church according to the custom of this country, and as these could seat only about 600 persons, many of our audience were obliged to remain standing. On Monday there was a first instruction at five o'clock in the morning. It was but poorly attended, for this is the hour when our people get ready to go to the mills, where they begin work at half-past five, and even sometimes at five. We concluded therefore to drop this morning instruction, and to confine ourselves to the children's catechism at five P. M., and the sermon at half-past seven P. M. Our congregation was almost entirely made

up of emigrants from St. Michael's Island, who still remember those of Ours who labored there some years ago. Here nothing can be done outside of the church walls, so we had to confine ourselves to their narrow enclosure. Our hardest work was that of the confessional, where we were kept busy from half-past six till ten or eleven A. M., and from the evening hours until midnight. We were all alone in this work, for Portuguese priests are scarce in these parts, or find it impossible to leave their parishes.

On the 29th the first Communion of the children took place, and sermons were preached morning and evening. The same day at 7.30 P. M., the mission was opened at the Canadian church, the audience being very large, in spite of the various services and sermons they had already attended. This church is really magnificent, and so vast, that our Portuguese, however numerous, could no more than half fill it. It is at a considerable distance from the residence, and I gladly accepted the generous hospitality of a kind gentleman, Balthasar by name, a native of St. Michael's. The mission at the Portuguese church was closed October the 6th, with general Communion and instruction in the morning, and sermon and the Papal Blessing at night. The building proved much too small to accommodate the crowd. The Apostleship of Prayer was established and promoters were appointed. We heard the confessions of many who had come from a distance of fifteen or twenty miles. These poor people have neither priest nor Catholic church within reach, or if they have, their ignorance of the English language keeps them aloof. They come to the city for their baptisms, their marriages, and their burials, sometimes perhaps for their Easter duties, and that is all. How sadly they need the visit of the missionary!

Many reconciliations were effected during the mission; the confessions numbered at the very least from eight to nine hundred, and the Communions were considerably more than one thousand. That much good was done, there can be no doubt; that much remained undone, cannot be denied. Purely civil marriages, together with the divorce laws, have wrought much havoc among these people; they marry, separate, marry again, just as if it were an ordinary business transaction. As the law of clandestinity is not in vigor here, the decree of the council of Trent having never been promulgated, the first marriages contracted before the civil magistrate are valid, and the contracting parties incur excommunication reserved to the bishop. From all such cases we had received full powers to absolve, but a difficulty remains, that numbers of persons so situated are nec-

essarily condemned to a solitary life if they wish to save their souls, as their former partners have already other ties and another family. One of these latter remarked to his friends some days ago: "I would like to know why these missionaries have come here. Do they take us for savages? Who ever heard of missionaries coming among civilized people?" The answer he received silenced him effectually; but he does not think of changing his life. The zealous pastor of these poor souls, the Rev. Candido Martins, is anxious that before returning to Europe we should give them another mission of fifteen days. I do not know whether we shall be able to grant his wish. At all events, may the Sacred Heart of Jesus deign to bless the work begun! May the Apostleship of Prayer, which has been so successfully established here, attain that prosperity which it has reached elsewhere among the Catholics of the United States!

THE MISSION AT NEW BEDFORD.

New Bedford, as I have already mentioned, was the first of those centres where our Portuguese emigrants settled in comparatively large numbers. They were attracted thither by the extraordinary profits which the whale fishing brought at that time, and not a few succeeded in rising to wealth and influence. They are chiefly natives of the Azores, especially those that have arrived since the erection of the numerous mills to which the city owes its present prosperity. Thirty years ago these Portuguese settlers numbered between one and two thousand, to-day there are more than 6000, forming the strongest and best organized of all our colonies in the United States. All the older persons still speak our language fairly well, especially the women, who have less intercourse with their American neighbors. The younger people, on the contrary, seem to make it a point to speak only English, so much so that many are unable to express themselves in their mother tongue. There are also physicians, lawyers and policemen of our nationality.

The city itself is in appearance much like Fall River. It has good streets, but the houses do not present a favorable appearance, they are small, low, and except the factories and some few edifices of greater importance, are all frame buildings. The population is now nearly three times as large as it was twenty years ago, and amounts to a little more than 60,000. From what I have said, it will be seen how urgent the need was of a separate church for the Portuguese, who were living in such numbers in a city where both the Irish and Canadians had their churches. Faith is always inti-

mately bound together with nationality for those who live and move among non-Catholics. This is especially so with our colonists who are not inclined to frequent the other Catholic churches, either because they do not understand the language there spoken, or rather because they do not find the sympathy they need for their peculiarities of character and customs. Thus little by little they gave up all practices of religion, while some went so far as to join the Protestant sects. This state of things lasted till 1869, when the first Portuguese priest arrived at New Bedford,—the Rev. Ignatius Azevedo of the Incarnation, a native of the island of Pico, and to-day stationed at St. Charles in Terceira. I speak of him as the first priest, because he founded and built up the first Portuguese parish, although another priest, José das Flores, had landed before him in Massachusetts but had died a few days after his arrival. The organization of this first parish was carried on among difficulties of every kind, and it was only in 1871 that it was finally completed by order of the present archbishop of Boston, New Bedford not yet being under the jurisdiction of the bishop of Providence. First in numbers as well as in order of time, this parish was also the first in fervor. It spread life and activity among the other Portuguese settlements, sending them priests to found and govern parishes. For a long time it had no church of its own, and the services had to be held in St. Mary's, belonging to the English speaking Catholics. This want was at last supplied by the zeal and enterprise of the Rev. Anthony Freitas, the successor of the Rev. Ignatius of Azevedo. He erected the building which is still in use. It is a frame building, in the pointed style of architecture, and has three aisles. While its seating capacity is scarcely 900, as many as 1200 used to crowd into it during the mission, every corner being occupied and densely packed. It boasts of a very fine organ. The corner-stone was laid on September the 7th, 1874, and on the 27th of September of the year following, it was opened to public worship. A little later, through the efforts of the same pastor, a commodious residence was added, which has since been improved by the present incumbent, Father Neves. The congregation has increased till the present church is totally inadequate to accommodate those who attend the services. The property is extensive enough for the erection of a sufficiently large church, but money is wanting. The congregation possesses a spacious cemetery, bought in 1886, a Mont de Piété established in a fine, large building, and an asylum for destitute children, founded in partnership with the English speaking Catholics, and man-

aged by the Brothers of the Third Order of St. Francis. The Mont de Piété has still a debt of from 10,000 to 15,000 francs, the asylum a debt of about 2000.

As in other places we have to deplore that there are apostates and preachers of error. Some are affiliated with secret societies, others have become Protestants and even ministers. Those who have thus fallen away are almost all natives of St. Michael's Island. The Catholics call them "Kerosene," from the fact that their first place of meeting was a miserable store on the ground floor, lit up by kerosene oil lamps. When passing by the place, the street boys accustomed to electric and gas lights, would shout: "Look at the Kerosene! Hello, Kerosene, Kerosene!" The faithful Portuguese willingly joined in the cry, hence the name. As soon as one of these preachers begins to hold forth in the streets, the children and the people—Irish as well as Portuguese—raise the cry, "Put out the Kerosene! Down with the Kerosene!" No policeman can stop them, and if the officer happens to be an Irishman, the small boy's triumph is complete. These wretched apostates are showing themselves very aggressive, although on a recent occasion they paid dearly for calumniating in their meeting house a certain Catholic priest. He brought them before the tribunals where they received a salutary rebuke; besides, the originator of the calumny was censured by his own superior. Another enemy of Catholicism is the so-called American Protective Association, a secret society of bigots scattered throughout all these States, and existing apparently for the sole purpose of antagonizing the Church. Thanks be to God, we were able to carry on our mission without interference, in spite of the indignation of the "Kerosene" at beholding some of their companions return to their old faith.

After closing the mission at Fall River on October the 6th, we stayed a few days longer in that city, and arrived at New Bedford on the 9th to prepare the children for their first Communion which was to take place on the 13th. The day of our arrival was spent in decorating the statues for the procession, preparing flags, banners, etc., and when evening came, our hearts were filled with hope and consolation at the excellent prospects for a successful mission. We found the church crowded with grown up persons. To give a mission to the Portuguese in America means to speak to Portuguese emigrants from all points of the globe; but this is especially true for New Bedford. Here might be found side by side men from the islands of Fayal, Rico, St. Michael, Graciosa, Corvo and Terceira, or again from Lisbon, and from the banks of the Minho and the Douro. Our

joy was great at the sight of these souls hungry for the word of God, and the opening of the children's mission was most promising. Father Villéla taught them first a little catechism and a few hymns; a short instruction followed; then came the procession around the church, wherein were carried the banner of our Lady of the mission, and statues of the Infant Jesus and of the Blessed Virgin. It is this feature that more than any other attracts the children to the missions. Saturday they all went to confession, and the next day at half-past eight they received Communion. To add to the solemnity of the occasion, a procession was made from one church to the other, in which the children took part in their first Communion dresses. In spite of the rain, there was a large number present. At the church entrance, a few words were addressed to them in the form of questions on our holy Church, the consecration to the Blessed Virgin, the Sacred Heart of Jesus, the renewal of baptismal vows, etc. Then came the ceremony of begging pardon at which many a heart was moved. At half-past ten solemn high Mass was celebrated and a sermon delivered in which Fr. Villéla explained the end and object of the mission; at half-past three in the afternoon came the catechism class which is taught here every Sunday to more than 300 children, divided into groups under their respective teachers; and at half-past seven the women's mission was opened. From that day, the 13th of October, until November the 10th, I preached every evening, and Fr. Villéla in the morning at half-past eight. The church was always well filled, and the confessions never allowed us a free moment. The women's mission was closed on the following Sunday with 315 Communions and that for girls was begun. This week not only every corner of the church was occupied, but the very sanctuary was invaded. Besides the pastors who were always there to help us in hearing confessions, two other priests had come to our assistance, but they left us again, unable to hold out any longer. In the general Communion 385 took part. Next came the mission for the men. Judge of our surprise when at a quarter past seven we found every nook and corner of the church filled and packed to the very steps of the high altar. We had made no distinction between married and unmarried men, not thinking that their devotion would equal that of the women; but in the Azores, at mission time, the men never allow themselves to be outstripped by the weaker sex. The proof is that we had nearly 1200 men at Mass every morning. We had intended to give only eight days, but seeing how they crowded to the confessionals and to the sermons, we added another week.

Two more priests came from the Azores to help us ; so that we were five confessors, not to mention those that came now and then from other parishes. Thus we heard the confessions of a thousand men, 540 of whom joined in the general Communion. Some came from a distance of ten, fifteen, and twenty miles, and as they all work in the mills, they easily lose in this way five or six dollars or more, for a man earns on the average ten dollars a week, a woman from two to three dollars. Besides, if they wish to stay away for a day, they must get the permission of the manager, who is usually a Protestant, and cares little for confession or religion. Deserters and backsliders of two, three, and fifty years' standing even, were reconciled ; one of them left the Freemasons. Two brothers renewed the abjuration they had made during the year. More than fifteen marriages contracted before a Protestant minister, were rectified and the contracting parties received the blessing of holy Church. In a word an immense amount of good was done.

The "Kerosene" Portuguese came almost every day to the sermons, and gave me an opportunity of refuting their absurdities, of inveighing against the crime of apostasy, and of asking prayers for their conversion. Incensed as they were on account of the mission, their vexation became extreme when they saw the two converted brothers go to confession. On November the 7th, on leaving the church where I had been hearing confessions till eleven o'clock at night, I was confronted by a group of men. A little astonished at the gathering at so late an hour I said,—

"Good evening, gentlemen, are you coming from confession?"

"Good evening," was the answer, and then one of them said,—

"There is a gentleman here, who would like to speak with you," and he pointed with his finger to a young man about thirty or thirty-five years of age.

"I wish to say a few words to the Reverend gentleman," said he.

"Is it to be secret? If so, we will go back to the church for a moment ; but I beg of you to be brief, for I shall have to be up at four o'clock to-morrow morning and since four this morning I have not had a moment's rest."

"No, sir ; what I have to say may be said here : the fact is that these two gentlemen—designating his two nearest neighbors—and I follow another religion, and it is on this subject I would speak to Your Reverence."

"Very well," I answered, "if you will take the trouble to come and see me next Monday, I shall be delighted to

comply with your wish. You have made studies, have you not?" I asked one of the three.

"I? no, sir."

"And you?" I asked the other.

"Nor I," said he; "here is the one who studied," pointing to him who stood in the middle. When I had been told the college and the university where he had been taught, I again turned to the others and asked one of them,—

"How many years is it since you have left the Catholic Church?"

"Eleven years thanks be to God!" he answered, his voice trembling with emotion, and his eyes raised towards heaven.

"And you?" I asked the other.

"It is now nine years," said he with tears in his eyes, and hands joined over his breast, "it is now nine years since the Lord has made the light of truth shine unto my eyes. What a happiness it is! I was in darkness and I have seen the light!"

"You have seen the light and known the truth," I replied, "yes, but this light is nothing but the darkness of perdition, for you have left the one true Faith."

"But we follow the pure word of God."

"I see, all that you gentlemen want is to have a little chat with me; for as you are so well satisfied with your religion, you are not anxious to have me settle the great question of the salvation of your souls."

"Indeed sir, we wish to be saved and converted, if you can prove to us that we are in the wrong."

"Well then, come at some other hour."

"I am," continued he who had been at the university, "I am ready to defend my religion against all comers, in the church, lecture-room or on the public square; for St. Paul says that even if an angel from heaven,"—

"An angel from heaven!" I broke in impatiently, "and what else? I think we have said enough. If you desire a conversation with me, come at a more convenient hour, and in the mean time, since you follow the pure word of God, be so kind as to tell these men in what part of the Bible you have seen it written that the Roman Church is a false church." Evading a direct answer, he passed on to a new topic, urging a torrent of texts of every description. All I could do in my annoyance was to turn to the group of spectators, and say,—

"You see he is not able to answer me either yes or no. Tell me, did you see it in the Bible, yes, or no? It were better for you to ask the Lord to open your eyes." Just

then one of the by-standers drew near to him with clenched fists, shouting,—

“Is this what your grandfather has taught you, tell me; is this the religion of your father?”—

“My parents lived in error,” he replied.

“No, it is you who have lost your head.” From the behavior of the men I could plainly see that there was trouble ahead; so I quieted them down with a few words, and told the champion of error to meet me on the following Monday, advising him in the mean time to study tradition a little, that we might understand one another.

“The Lord says that your traditions”—he began again, but I wished them all a good night and hurried home, else I might never have escaped their clutches. Father Neves told me not to pay any attention to the occurrence, for the minister was aiming only at notoriety, and at being considered of some importance.

On the morning of the 9th, I received the following letter:—

111 Acushenet Avenue, New Bedford, Mass.,

Nov. 8, 1895,

Reverend P. Justino, S. J.

As the conversation I have had with Your Reverence has not proved satisfactory to me, and as other persons share my opinion, to wit, that the teaching of the Roman Catholic Church is for the greater part opposed to the teaching of the Roman Catholic Bible, I have concluded to challenge Your Reverence to a public controversy in any church or hall of this city, being ready to pay all the expenses of the place of meeting, of the advertising, etc. Your Reverence will prove from the Catholic Bible, that all the doctrines of your Church are therein contained, and I, on the other hand, shall give my reasons for believing the contrary. Should Your Reverence succeed in proving that the truth is on your side, I shall forever renounce Protestantism and embrace the Roman Catholic Faith, and probably many others of those who, like myself, call themselves Protestants. Anxiously awaiting Your Reverence's answer by return mail,

I am Your Reverence's humble and devoted servant,

Francis C. B. Silva.

The priests of the residence advised me to take no notice whatever of the challenge; but Father Villéla thought otherwise, so I sent Mr. Silva a polite note dwelling on the uselessness of a public discussion, where, as experience shows, an adversary may be worsted, but not converted; adding that if he wished to see me at the residence, I should be

most ready to oblige him. Moreover, I said, I had no time to prepare for the discussion, being on the point of leaving for another city where I was expected, and that for the present I sent him the catechism of Cardinal Cuesta against Protestantism. I concluded by saying that I would earnestly pray to God to grant him the grace of returning to the fold of the holy Roman Church.

On the following day, the 10th of November, all the English newspapers of the place, published this item of news: "Debate Declined! The Rev. Francis C. B. Silva feeling himself attacked by the teachings of the Jesuit Fathers in their mission to the Portuguese at St. John the Baptist's church, challenged them to a public discussion which was not accepted." And this proved to be the end of the story. A few days later, one of Silva's neighbors told me of the following conversation which he had overheard.

"Well, Silva, have you been to the mission?"

"Yes."

"And what do you think of our missionaries?"

"They have made a very good impression on me."

"Why then do you not give up Protestantism?"

"Because Protestantism gives me fifty dollars a month for food and clothes. What more can I want?"

It is evident that it is ignorance, corruption, or money which makes these unfortunate people change their religion. It is well to note that all their Protestant books in the Portuguese language come from Lisbon or from Brazil.

Pitiful as is the state of these apostates, their bad example did not prevent our doing great good. Indeed we have to thank God for the manner in which he has blessed our mission at New Bedford. There were more than 2400 confessions heard and some 3000 received holy Communion; yet much had to be left undone. Many could not get to confession for want of time, and were we to go back, much additional good might be done. For my own share I heard 913 confessions, not counting the reconciliations; the priests of the neighboring parishes helped us, it is true, but as a general rule, the people preferred to go to the missionaries.

We are now at Boston, and the mission will be finished when this account reaches you. Meanwhile, dear Fathers and Brothers, let me beg your good prayers that we may be of some use to these unfortunate Portuguese, and help them to find peace of heart in the midst of the gold they are looking for.

Your Brother in Christ,

JOHN B. JUSTINO, S. J.

THE WORK OF OUR MISSIONARIES.

FROM ADVENT TO EASTER.

BALTIMORE, MARYLAND.—Missions by the Fathers of the Society are not frequently given in Baltimore. Possibly our influence there is regarded as sufficiently great already. When, therefore, the venerable Mgr. McColgan asked for a two weeks' mission, the call was eagerly accepted. The result surpassed the expectation formed of it. It was most successful and elicited the warmest praise from the Monsignor and his associate clergy, especially from Father Gallen who is an outspoken friend of the Society.

In only one other church of the city was any work done. It was almost supererogation; for it was in our own church, where the constant preaching and assiduous devotion to the confessional made the enthusiasm of the mission more of a luxury than a need. There were thirteen Baptisms and forty-three first Communions of adults. There has been a great increase in the congregation since the mission.

SALEM, MASS.—Before Lent some of the missionaries were called to what is, perhaps, the quaintest city of the whole country, namely Salem, Mass. Most of the Massachusetts towns affix the monosyllable "Mass." to their names. With a curious kind of infatuation the place boasts of its opprobrious title — apparently self-imposed — of the Witch City. Geographically Salem is near Boston; there is only a flat marshy level between them of about fifteen miles, accentuated profusely with little wooden dwellings, which offer a standing challenge to the winds of the ocean roaring on the right as one goes Salemwards. The only thing to interest you on the journey is that Lynn, which you pass by, is larger than Salem though built after it; Lynn is dedicated to St. Crispin being inordinately given up to shoemaking.

The train rumbles into Salem through a most unlovely shed which has however a pretentious front. The combination suggests the old Puritan solicitude for the outside of the platter. Fittingly enough the façade has a fortress-like look, but its gloom is towards the town as if to

prevent the inhabitants from getting out, which in old times they were prone to. In fact, the existence of Salem was never imperilled so much by enemies from without as from the powers that ruled within. The Puritan Father always held his gun in one hand while offering the Bible to the aborigines with the other. If any troubles arose the Indian was soon pacified.

Emerging from the station the train plunges immediately into a tunnel whose mouth yawns to receive it a few hundred yards off. It was a kind providence of God or man that made the arrangement, for the spot above has an unholy memory. It was here that Gov. Endicott cut the cross out of the royal standard as savoring too much of Popery. Roger Williams, one of New England's saints, suggested this choice form of devotion. Endicott was punished for it afterwards as an act of treason to the king. Probably the insult to God was reserved for some post-mortuary period. On earth he suffered only vicariously in his lieutenant, who was struck by lightning at Fort Independence in Boston Harbor some years later. Close by stands the First Congregational Church of America, a brazen tablet on it declares that it was the First Christian Congregation on the Continent. The truthful historian of Salem also indicates a certain school in the neighborhood which, he says, was, probably the "First Free School in the world." No one could ever surpass these sturdy old saints in their love of truth. Out of regard for the form of worship within, there is nothing ecclesiastical in the church's exterior. A very worldly concern, called the Naumkeag National Bank, occupies the lower floor and shows how the worship of God and mammon admits of combination. The money changers are in the temple.

Naumkeag is the Indian name for Salem. They gave it a peace-compelling title for they were determined to have peace if they had to make a solitude to get it. They began by being unsociable with their own brethren at Plymouth, and sailed high up to Naumkeag. Apparently there was little to quarrel about in the bleak country they came to. On one side is Marblehead, named apparently in a contentious spirit, for there is no marble there at all. Its black crags are in constant war with the great ocean which dashes its breakers against it. This is the scene of Skipper Ireson's ride. Northward is a network of shallow harbors and inlets, and to the west and south, wide marsh lands stretch drearily. The Pilgrim Fathers were the first contract laborers that came to these parts and now-a-days would not be allowed to land. They were owned by the London Company

and had to make due returns of the work of every man women and boy in the Colony. They were goodly men and the Company announced cheering news after their arrival, viz., that three ministers and a hundred head of cattle were sent them. The chronicler averreth that "no right New Englander would undertake anything without his minister." For these ministers a return cargo was exacted of fish, timber, sturgeon (which seemingly was not fish in those days), sarsaparilla, sumac, silk-grass and beaver. This was cheap for three apostles, but in reality none was given, for one parson stipulated that he was to get £30 for apparel for the voyage and a free passage for himself and his family. His salary besides was £30 a year. At the end of three years he was to secure one hundred acres of land, after another year a hundred more, the milk of two cows and half the increase of their calves, the company to get the other half. At least this messenger of peace looked well to his script and staff. Supporting the spiritual power with the secular arm, the Company—which with its eye to business was heavenly-minded—wrote, "No idle drone was to be permitted in the colony. We pray you to make good laws for the punishment of swearers whereto it is to be feared too many are addicted"—a sad indication of early Massachusetts piety. The colony is advised "to suppress intemperance by endeavoring, though there be much strong water sent out for sale, so to order it that the savages may not for our lucre sake be induced to excessive use or rather abuse of it and to punish those who became drunk." It is urged also that "no tobacco be planted unless it be in small quantities for physic and for preservation of the health, and that the same be taken privately by ancient men and none others." This, says the admiring historian, laid the foundation of the high social and moral standard which is a characteristic of the colony. This simple code of ethics has sufficed for Protestant New England ever since. The veracious Bancroft says that it was here that the first separation was made between Church and State, and yet every new settlement in their odd phraseology was called a "Church-State." The parsons were the absolute rulers of the colonists and old John Cotton actually proposed "with all sweetness the adoption of the Mosaic legislation as the code of laws to govern New England." They were in point of fact the most priestridden people of the world.

By dint of repetition historians have succeeded in having these colonists held up as examples of the highest moral rectitude. Yet Roger Williams was a divinely inspired hater and persecutor of every one opposed to him and was about

to be sent to England for sedition, when he fled to Rhode Island, which he bought from the Indians for a few spades and twice as many shirts. He had complained that the Massachusetts Bay Co. had cheated the aborigines by not paying enough for the land they got. Salem cost £20 and extended from the Atlantic to the Pacific.

Hugh Peters was another laborer in this part of the vineyard. He was "one of the most highly educated among the early immigrants and a zealous promoter of popular intelligence," says his biographer. He took an active part in establishing Harvard College and made great effort to bring it to Salem. Bishop Burnet and others describe him as a preacher and a politician and a man of the grossest immorality. He went to England to further some scheme of his own and was hanged for complicity in the murder of Charles the First. The arch-Pharisee Cotton Mather dwelt here with others of the like kidney. It gives one a shiver to hear that Oliver Cromwell was on the point of coming to the colony; unhappily for England he was arrested in a vessel on the Thames. Nathaniel Hawthorne ascribes most of his own troubles in life to his being a descendant of the fierce Puritan who murdered the witches.

Of course all Catholics were shut out of this choice presence and especially Jesuits, and yet, amusingly enough, just after the law was made, two Jesuits, Marie and Druillettes, came as ambassadors from Quebec to arrange a line of defense against the Indians. The Colony harbored angels unawares. This was about 1650. There are interesting things in Salem, like the House of the Seven Gables, Hawthorne's Custom House, Washington's Elm, but they show you with greatest zest the house where the witches were tried. It was formerly Roger Williams' house and still keeps the Roger Williams respect. At present an apothecary compounds his samples in the lower story. Gallows Hill, where the witches were hanged, cannot be missed by the traveller who proposes to enjoy himself in Salem. It is a bleak, repulsive spot mostly covered by old shanties except the unholy portion where the executions took place. A glass vial full of the canny looking pins with which the witches prodded their victims is religiously preserved in the Court House. Visitors are permitted only to gaze at them through the protecting crystal. Salem revels in the gruesome history and makes profit of it. A prim looking Priscilla, who presides over a shop full of superstitious bric-a-brac, was quite shocked at the insinuation there was any impropriety in it. Her moral perception was not acute enough for the suggestion and she reflected the sentiment

of her devout co-religionists. This witch craze which made Salem famous is a bit of diablerie of course, but this is a monument to ecclesiastical avarice. In 1692 the Rev. Samual Parris thought he had a right to a more liberal supply of winter firewood. His vestry men thought otherwise and war began. It happened just then, that a daughter and a niece of the minister along with an Indian servant were practising magic in the parsonage. Immediately they began to accuse the minister's enemies of bewitching them and Cotton Mather, who believed in witchcraft, was on hand to fan the flame. Over one hundred and fifty people were cast into prison, fifty were tortured, nineteen were executed—among them, all of the minister's enemies. The first victim was a rival preacher, who was thought to be in league with the devil because he was somewhat of an athlete. A lady was hanged, because she bewitched people by her amiability. It looked like war against the *fortiter et suaviter*. One woman suffered because she flew past a man into the house. There were sometimes great cruelties practised in the execution, but mingling with the tragic the Hudibrastic elements of the grotesque never fails to obtrude itself. A Mrs. Bridget Bishop was one of the prominent victims. Possibly both Bridget and Bishop were offensive appellations to the congregationalist Puritan. Bridget was not a Catholic in spite of what her name would suggest. She is sometimes mistaken for the Irishwoman who was put to death at Boston and adjudged a witch, because she could not say the Lord's Prayer in English. She volunteered to give it in Irish or Latin, but that was proof positive of her guilt. Seemingly some anticipative shade of Dickens hovered about Salem, for we find a Samuel Pickwick testifying that he saw Mistress Ann Pudeater flying through the air. The chronicler meekly lamenteth that "Ann could not fly from her cruel fate." Illustrating this same ludicrous side to the old Puritan's character was the small-pox fright, which seized upon Marblehead shortly after the Witch excitement had died out. To stop the plague on human beings, every dog of a certain size was pursued and remorselessly killed. The longer or shorter canines escaped. They had no microbes about them. It was akin to the scheme of measuring holiness by height, which a beloved friend has adopted elsewhere as a sodality requirement. John Gatchel was fined ten shillings for building on town land, but "one half was remitted in case he should cut his long hair off his head." One man was acquitted because he said he was a witch, and when he

repented of his lie was hanged because he said he was not. It was hard to please them.

Of course, Salem has its glories like Hawthorne and Bowditch and Count Rumford and Israel Putman and Peabody and Mrs. Partington, but the early Puritans were not the refined and educated people usually supposed by American superstition. Witness the names of some of the early streets of Salem, such as Knockers Hole, Bluber Holler, Button Hole, Big Three, Johnny Cake, Gutter Lane, Spite Bridge, Hog Hill, *et al.* It will be of interest to Irish Catholics to know that they unwillingly were the originators of much of the science and literature which has given scholastic prominence to Salem. During the Revolutionary War the valuable scientific library of Richard Kerwin, LL. D., of Dublin, was captured in the British Channel on its way to Ireland and became the nucleus of the Atheneum which is now one of Salem's glories. It appears also in this connection, that during the Dutch War the Salemites would have perished of hunger, if it had not been for abundant relief sent from Ireland. "We had the opportunity of repaying the debt," says the chronicler, "a century and a half later." It was a case where gratitude had leaden soles to her shoes. Meantime it was death or slavery for any Irishman to be seen in Salem, and it was only in 1790 that the ban was lifted at the instance of a Quaker who was head of the Selectmen. The Quakers had fought for a hundred years for their own liberation.

The introduction of Catholicity is very curious. A Protestant minister, named Thayer, went to Europe to see the corruptions of Papistry at their source. He came back a Catholic priest. This was in 1790. He sent word to a liberal Unitarian minister, named Bently, to hunt up all the Catholics he could find in Salem. Salem then included Marblehead, Lynn, Saugus, Reading, Danvers, Amesbury, Newburyport, Lowell, Dover N. H., and Waltham. Bently found seven Catholics in all that territory; amongst them one Portuguese, one Corsican, and one Irishman, and he was able to serve Mass. He had the very appropriate patronymic of Divine. Fr. Matignon came there in 1796. In 1798 there were only three baptisms in the Salem district. From 1791 to 1810 there were but twenty baptisms and they appear in the records in groups. Bishop Cheverus used to visit Salem, coming from Boston on foot. Between him and Bently, the Unitarian minister, a strong friendship sprung up, and it is recorded that once when a poor Frenchwoman was dying, Bently out of regard for his friend

heard her confession and prayed with her till she departed. It was like Bayard's confession to his companion in arms. Perhaps not so good, but it was the best under the circumstances. Could the old Puritans revisit these scenes now-a-days, how they would stare at the churches and the religious institutions which cover this entire territory! Salem proper is only a small section of what once had its name, but there are over five hundred children in its parochial schools.

In St. James, where we gave the mission, throngs came night and morning. Some Protestant ministers assisted at many of the exercises. One is suspected of having renewed his baptismal vows at the end of the mission, if he had any to renew. The wife of one of the prominent ministers was baptised, her husband coming to see the missionary and professing his willingness to let her do so if such were the will of God. It does not look as if such a man were very far from the Kingdom. He was quite willing also to submit to whatever temporal disadvantage this break in his household might bring him, and God seems to have rewarded him by preserving him from any trouble in consequence of it. Six other converts were made at the same time and one open apostate brought back. Such is the witchcraft going on in Salem at present.

OGDENSBURG, NEW YORK.—If you take the early morning train of the R. O. W. R. R. from Utica and go northward, you will wriggle for six weary hours through the western foothill of the Adirondacks before you reach Ogdensburg. Possibly the scenery is bewitching in summer, but the heart never longs for it again in midwinter. Towards noon you are running along the wide expanse, not of water but ice of the St. Lawrence on which you see long lines of black dots, which are being conveyed to and from the Canadian shore. The little wooden house on the shore, with the American flag flying above the word U. S. Customs, forces the unwilling patriot to admit that his country has limits. Farther down, the river is comparatively narrow and heavy steamers keep breaking the ice that threatens to freeze the town of Ogdensburg to the Dominion. Over this route thousands of Lapps and Norwegians steam annually on their way to the Northwest, having their poor traps examined when they reach the opposite shore.

There is nothing in Ogdensburg to attract attention save the City Hall, which is built exactly like a church nave, transept, towers and all. As religion disappears its architectural distinctions vanish also. There are two Catholic churches,

—one the Cathedral, the other belonging to the French Canadians. Canadians abound in upper New York, but, be it said, without much sympathy for it or any other State. It is curious to observe how their English speech differs from what a Frenchman would acquire both in modulation and the expressions they invent. They have a curious mania for transforming their names either by supposed English spelling—as when Michaud becomes Meshouor—or by heroically translating them. Thus Durocher becomes Rock; La Framboise, Raspberry; Eveque, Bishop. This isn't bad, but there is on record the reckless rendition of Trudeau into Waterhole. In the public park of a certain place, where their political importance prevails there is a proclamation which reads, "Ne marchez pas sur l'arbe," For one acquainted with Canadian pronunciation that meant "Keep off the grass;" but for an ordinary student the last word is a mystery. When naturalized, the average Canadian is a Republican; not that he understands what differentiates that genus from Democrats, but because the Irish are Democrats and hold the offices. Were political preferment not an inducement, his lack of very intense affection for the Celt would act centrifugally in any case. In Ogdensburg their church and school are a credit to them and they are a thrifty and orderly population. The Cathedral is a power in the city, thanks to the energetic and popular Rector. The Mayor and most of the public officials are Catholic.

The entire territory has the stamp of the Van Rensselaer family upon it. There is Van Rensselaer Falls and Van Rensselaer River and Van Rensselaer this and Van Rensselaer that, and Ogdensburg itself and its neighbor Waddington, are named after sections of the Van Rensselaer family. Making use of this worldly bait, the missionaries had Father Van Rensselaer with them on the first fishing excursion which the modern Jesuit made on the banks of the St. Lawrence since discovery days, when the early Jesuits travelled over this whole territory. The nets evidently went down on the right side of the boat for the draught was so great that it almost broke the net, and Father Van Rensselaer had to return a month later to count the fishes. A little while after the mission, the Bishop wrote to a New York priest: "The Jesuits have given a very successful mission in the Cathedral"—he was not unduly partial to us before—"and as a result I have just confirmed ninety adults, mostly converts." This exceptionally large capture calls for an explanation. In the primitive days there was an old pioneer priest on these frontiers who had the habit of baptizing all he could lay hands on. Actuated mostly by dread

of asking the Bishop for dispensation in mixed marriages, he never failed, if he could, to baptize the Protestant parties on the spot, they possibly taking it as part of the ceremony. As he was a sort of a recluse he never looked after them, and neither they nor their children ever came near a Catholic church or knew any more about their impromptu Christianity. The tireless zeal of the present pastor has been engaged for years in ferretting them out, and, besides others whom he himself converted—for converts they were as genuine as if they had never been baptized—he succeeded in bringing fifty of them to Father Van Rensselaer's instructions. Forty others also were baptized. The crowd was so great in the sacristy that the preacher had to stand on a chair in the midst of listeners who literally sat at his feet.

A large number of the men of the city are sailors on the Great Lakes, and as the mission was given in the dead of winter we were able to reach most of them. The efforts of both men and women to come to the church were at times heroic. The thermometer dropped at one time to 32° below zero Fahrenheit and the cold went through one like a knife. The snow was piled in drifts four or five feet high. It was difficult enough travelling in the city, but some people came ten and twelve miles over a wild wind-swept country. There was nothing dilettanti about the piety that filled the church on such mornings at the five o'clock Mass. Their enthusiastic congregational singing wouldn't lead me to think they had any trouble to come to church at all. It is a pity this singing at the missions is not common. Any energetic priest can teach his people to sing, especially if he doesn't know much about music.

One of the missionaries had a personal experience of what these winter hardships are. It was on a sick call with the pastor to the State Lunatic Asylum about three miles from town. We were well wrapped in furs and only enough of the face was exposed to permit us to use our eyes. The night was coming on; the snow which drove across the river froze to our eyelashes, so that we were unable to see our way; the drifts obliterated the roads, and although we reached the grounds of the great establishment we were unable to proceed. A workman, whom we picked up at an outhouse, volunteered to drive us the other half mile of our journey and we at last reached the Pavillion, which we had to break into through a snow drift higher than our heads. Coming home matters were worse. Our guide left us at his own house, and then our way lay through a wood and over a white waste of country where no roads could be seen because of the snow and the darkness. So we left it to the

horse and our guardian angel to bring us home, though with a dread that we were lost and might pass the night in the snow. Finally we reached the town tired, wet, and frozen, with the knowledge imparted to the missionary of the hardships priests have to undergo even in our State of New York.

The great institution which we had visited is an example of altruism gone mad. It covers a great extent of territory which juts out into the St. Lawrence River below Ogdensburg. The grounds in summer time we are told form a splendid park. The State has expended already \$4,000,000 on the buildings and has not stopped yet. The Pavillions are scattered, and separate cottages have been recently built to carry out the idea of Ghael in Belgium, where the patients live in the families of the keepers. Most of the inmates were paupers and consequently accustomed to hardships; yet their present home is a palace; the floors tessellated, the ceilings are of oak or of ornamental metal, the dining rooms suggest the elegant rooms of a hotel, and the treatment exacted from the keepers is one of most extravagant consideration. The priest preaches there regularly, but any exciting or doctrinal topic is debarred.

The parish schools of the Cathedral are under the Regents of the State and rank high for efficiency. You may see the first class of girls and boys reading Latin with tolerable ease. They were at a difficult passage of Virgil when we entered and the answers of the girls would have done credit to our lads in "Suprema," and perhaps put many of them to the blush. It is rather startling at first to see girls and boys of sixteen and seventeen years of age sitting in the same class under the direction of nuns. Co-education in the City High School down the street is a very evident and admitted evil, but the very vigilant pastor assured us that his co-education has succeeded in refining the boys and is doing no harm to the girls. It jarred somewhat on our preconceived notions of perils and proprieties, but perhaps worldly conditions are changing while we are asleep.

We left Ogdensburg after creating the kindest feeling towards the Society, which up to that was almost unknown there. That is a strange condition of things in a country given to civilization by Jesuit martyrs. Elsewhere much larger missions were given during the time, as for example in St. Stephen's in New York, where eight thousand three hundred confessions were heard, nineteen converts were baptized, two of whom were Jews, and eighty-nine adults were confirmed. There is little to be said in connection with it for usually there is nothing interesting in New York.

BOSTON, MASS., ST. STEPHEN'S CHURCH. — St. Stephen called us to a Church dedicated to him in Boston also. It is one of those dwindling parishes which set at naught the calculations of ecclesiastical authorities in directing the spirituals of our shifting American cities. It once had nearly 20,000 people,—which was certainly an undesirable size,—now there are but 4000. The decrease is not from divisions but the influx of business and Jews. We made seven converts there. There were fifty confirmations of adults and over 4000 confessions. If any one is interested in that very prominent patriot, Paul Revere, who while he made his famous ride charged the government for his horse's oats and who was, by the way, a Grand Master Mason, he will be gratified to hear that he cast the bell which now calls the St. Stephen's folk to Mass. He can make a pilgrimage also to the great man's house, which is just behind the church.

Another immense mission was given in St. John's in Worcester but the exact results have not yet been given in. Worcester evidently regards us with favor, for within a year we have evangelized almost every parish in it.

Besides this combined work, individual fathers preached missions of a week to men in Albany and Rochester Cathedrals, and in our own church in Jersey City, and also gave retreats to the children of Mary in Boston and New York.

At the present writing, April 15, 1896, three of the missionary band are in Worcester, one in Charleston, S. C. evangelizing the negroes, and two others in Texas,—not the land of steers and six shooters, but an inconspicuous village near Baltimore. It was once called Ellangowan, but its riotous beginnings merited for it the name of Texas. It is restive under the title, but its name, like original sin, is stamped on it. One of the meekest of men that ever preached a retreat or taught a class of scholastics passed his guileless boyhood and youth in these congenial surroundings. Nothing now remains to tell of its former uproar but limepits and abandoned iron furnaces. The missionary work continues up to the time of the Retreats when another phase of the spiritual life is dealt with.

From September until Easter the Confessions heard were 111,968; Confirmations of Adults 2045; First Communion of Adults 1135; Baptism of Adults 232.

THE NUMBER OF STUDENTS IN ALL THE COLLEGES OF THE SOCIETY.

The following tables of the Number of the Students in All the Colleges of the Society have been compiled from information received directly from each province and mission. While of course there must be errors in so extensive a work, it is believed that they are not great and that these tables give a correct idea of the numbers attending our different colleges, as well as the total number of each province and of the whole Society. The number in actual attendance during the scholastic year 1895-'96 was the number asked for and is the number given, except in a very few cases, where the total number for the past scholastic year was sent. The number of boarders and of day-scholars is given whenever it could be obtained; the half-boarders are counted with the day-scholars. Colleges only have been numbered, not parochial schools, even though they are under the direction of Ours. Medical and Law Schools are counted when they are under our supervision, but, to avoid misapprehension, their numbers are given separately. Seminaries in which Ours teach are also given, and the better to distinguish them, Theological Seminaries have been followed by a †, Preparatory Seminaries — in which Theology is not taught—by a *.

The only similar list, we know of, is one printed in the WOODSTOCK LETTERS, Vol. viii. pag. 64, February, 1879. This list contains the number of students in the colleges of the Society in 1878; it is reprinted at the end of our list for 1896, in order that comparison may be made between the two and the increase of students in the Society be shown.

Finally, we shall be glad to correct any errors which may be noticed, and that the corrections be made in our next number we ask those who may find them to forward them to us without delay.

PROVINCE	PLACE	NAME OF COLLEGE	BOARD-ERS	EX-TERNS	TOTAL
Rome	Rome	Univers. Gregoriana †	1025		1025
	"	Col. P. L. Americano..	102		102
	"	Collegio Germanico...	95		95
	"	Collegio Greco.....	26		26
	Ferentino.....	Seminario †.....	60	10	70
	Frascati	Conv. di Mondragone	92		92
	Strada	Convitto di Strada.....			125
Mission of Brazil	Segni.....	Seminario †.....	40		40
		Other Colleges.....	7	500	507
					2082
Mission of Brazil	Itù.....	Collegio de S. Luiz...	600	17	617
	Nova Friburgo..	Collegio Anchieta.....	140		140
					757
					2839
Naples	Naples	Collegio Pontano.....		560	560
	"	Convitto Pontano.....	140		140
	Lecce.....	Istituto Argento.....	80	70	150
	Sorrente	Convitto Sozi Caraffa.	52	58	110
					960
Mission of New Mexico, U. S.	Denver, Col. U. S.....	Col. of the S. Heart...	48	52	100
					100
					1060
Sicily	Acireale.....	Col. Agno. Pennisi...	60		60
	Malta.....	Convitto di Gozo.....	70	38	108
	Messina.....	Palazzo Belviso.....		105	105
	Gazzi	Collegio Cassibile.....	63	40	103
					376
Turin	Cuneo	Col. di S. T. d'Aquino	54	28	82
	Monaco.....	Col. della Visitazione	80		80
	Turin	Istituto Sociale.....	85	269	354
					516
Mission of California	Santa Clara.....	Santa Clara College...	139	77	216
	San Francisco...	St. Ignatius "		524	524
	San José.....	St. Joseph's "		110	110
					850
Mission of Rocky M'ts.	Spokane.....	Gonzaga College.....	33	39	72
					72
					1438

Italian Assistance.

PROVINCE	PLACE	NAME OF COLLEGE	BOARDERS	EX-TERNS	TOTAL	
Italian Assistency.	Venice	Brescia	Cesare Arici.....	92	92	
		Cremona.....	Girol Vida.....	119	37	156
		Milan	Leone XIII.....	12	82	94
		Padua	Pensionato.....	9	9	9
		Scutari.....	Institutum S. F. Xav. Collegio Pontifico †...	125	44	125
	Mission of Mangalore	Mangalore.....	St. Aloysius' College	404	404	
		"	St. Joseph's Semin. †	49	49	
					520	
					453	
					973	
Austria	Böhmen	Mariaschein †.....			265	
	Bosnien	Sarajevo †.....			14	
	Bosnien	Travnik *.....			185	
	Freinberg.....	Linz *.....			178	
	Hungary.....	Kalocsa			500	
	"	Szatmar.....			70	
	Innsbruck.....	Innsbruck †.....			254	
	Kärnten	Klagenfurt †.....			70	
(Near) Vienna..	Kalksburg			210		
				1746		
German Assistency.	Belgium	Alost	Coll. et Convictus.....		293	
		Antwerp	College	631	631	
		"	Institute.....		459	
		Brussels.....	College	926	926	
		Charleroi.....	"	613	613	
		Ghent.....	Coll. et Convictus.....		388	
		Liège	S. Aloysius.....	238	238	
		"	St. Servais.....		955	
		Mons	Coll. et Convictus.....		278	
		Namur	"		644	
		Tournai	"		313	
		Turnhout	"		452	
		"	Apostolic School.....		67	
		Verviers.....	College	401	401	
			6658			
Mission of Bengal	Calcutta.....	St. Francis Xavier....	52	754	806	
	Darjeeling.....	St. Joseph.....	160	17	177	
				983		
Miss. of Galle	Ceylon	Seminary of Kandy †	35	35		
				35		
				7676		
Gallicia	Chyrow.....	St. Joseph.....	448	26	474	
				474		

PROVINCE	PLACE	NAME OF COLLEGE	BOARD- FRS	EX- TERNS	TOTAL	
German Assistance	Germany	Charlottenlund, Denmark.....	St. Andrew.....	29	18	47
		Copenhagen, Denmark.....	St. Canute.....		70	70
		Feldkirch, Aust.	Stella Matutina.....	387		387
						504
	Mission of N. America	Buffalo, N. Y....	Canisius.....	98	214	312
		Cleveland, Ohio	St. Ignatius.....		211	211
						523
	Mission of Bombay	Bombay.....	St. Francis Xavier.....	1521	1521	
		"	St. Mary's.....	221	294	515
						2036
Mission of Brazil (Rio-Grande do Sul)	Sao. Leopoldo...	Col. da Conceição.....	202	100	302	
	Porto-Alegre....	Seminar. Episcopal †	56		56	
	Parecy-Novo....	" Pequeno *	22		22	
					380	
					3443	
Holland	Amsterdam.....	Collège.....		20	20	
	Katwijk.....	Col. et Conviêt.....	181		181	
	Culenburg.....	Petit Séminaire *	202		202	
	Sittard.....	Col. et Conviêt.....	164	64	210	
						613
French Assistance	Cham- pagne	Amiens.....	La Providence.....	126	159	285
		"	Apostolic School.....	67		67
		Boulogne.....	Notre Dame.....	235	20	255
		"	St. Joseph.....		111	111
		Dijon.....	St. Ignace.....	110	79	189
		Saint-Dizier....	Immac. Concep.....	150	95	245
		Lille.....	St. Joseph.....		519	519
		"	St. Louis de Gonz.....		117	117
	Reims.....	St. Joseph.....	184	129	313	
						2101
	Chinese Mission of Tcheu-li	Hien-hien.....	Seminary.....			12
						12
						2113
France	Brest.....	N. D. de Bon Secours			112	
	Evreux.....	St. François de Sales.			240	
	Le Mans.....	N. D. de Sainte-Croix			330	
	Paris (r. Vaug'd)	Immac. Concept.....			530	
	" (r. Lhom'd)	Ste. G�n�v�ve.....			502	
	" (r. Madrid)	St. Ignace.....		750	750	
	" (Trocadero)	St. Louis de Gonz.....		60	60	
	Poitiers.....	St. Joseph.....			250	
	Tours.....	St. Gr�goire.....			210	
Vannes.....	St. Fr. Xavier.....			400		
					3384	

PROVINCE	PLACE	NAME OF COLLEGE	BOARD-ERS	EX-TERNS	TOTAL
Chinese Mission of Nan-king	Zi-ka-wei	Séminaire †.....	12	12	3384
	“	Collège.....	110	110	122
					3506
French Assistancy.	Lyons	Avignon	St. Joseph.....	302
		Dôle.....	Notre Dame.....	210
		Izeure	“ “	149
		Lyons.....	St. Joseph, (rue Ste Helène).....	380
		“	N. D. de Fourvière.....	58
		“	La Trinité, (rue de Sèze).....	40	40
		Marseilles.....	St. Ignace.....	310
	Saint Etienne...	St. Michel .....	.....	312
	Villefranche.....	N. D. de Mongré.....	.....	344
	Lons-le-Saunier	N. D. de l'Ermitage..	.....	86
				2191	
Mission of Syria	Beyrouth.....	Collège et Séminaire.	.....	496
	“	Medical School.....	.....	112
				608	
Mission of Egypt	Alexandria.....	St. Fr. Xavier.....	.....	200
	Cairo	Ste Famille.....	.....	300
				500	
				3299	
Toulouse	Bordeaux	St. Joseph.....	.....	456
	“	Apostolic School.....	47	47	
	Montpellier	Sacré Cœur.....	.....	353
	Toulouse.....	Immac. Concep.....	.....	350
	“	St. Stanislas.....	.....	85
Sarlat	St. Joseph.....	.....	290	
				1581	
Mission of Madura	Trichinopoli	St. Joseph.....	.....	1800
				1800	
				3381	
Spanish Assist.	Aragon	Barcelona.....	Sagrado Corazon.....	402	402
		Sarria (near Barcelona).....	S. Ignacio.....	225 12	237
		Orihuela	Sto. Domingo.....	139 41	180
		Valencia	S. José.....	192 117	309
		Zaragoza.....	del Salvador.....	95 191	286
					1414
Mission Philippina	Manila	Ateneo Municipal....	237 886	1123	
	“	Normal School.....	195 485	680	
				1803	

PROVINCE	PLACE	NAME OF COLLEGE	BOARD-ERS	EX-TERNS	TOTAL
Missio Chilo-Para- guariensis	Buenos Ayres...	Col. del Salvador.....	506	.....	506
	"	Seminario Conciliar †	104	.....	104
	Montevideo, Uruguay.....	Colegio	130	110	240
	Montevideo, Uruguay.....	Seminario †.....	56	.....	56
	Santiago, Chile..	S. Ignacio.....	430	.....	430
	Santa Fe, Argentina.....	Colegio	150	150	300
	Santa Fe, Argentina.....	Seminario †.....	60	.....	60
					1696
				4913	
Castile	Bilbao.....	Col. de Estudios Superiores	164	97	261
	Comillas	Seminario Pontificio	105	.....	105
	Durango.....	Coll. Exter.....	.....	80	80
	Gijon.....	De La Inmaculada....	165	49	214
	La Guardia.....	Colegio	140	3	143
	Orduña	de Ntra. Sra de la Antigua.....	216	30	246
	Carrion de los Condes.....	Coll. Exter.....	.....	81	81
	Salamanca.....	Seminario Central †..	400	187	587
	Tudela	S. Fr. Xavier.....	134	26	160
	Valladolid.....	San José.....	183	13	196
				2073	
Mission of Cuba	Havana.....	Belen	160	117	277
	Cienfuegos.....	N. S. de Montserrat..	50	70	120
				397	
Mission of Columbia	Bogotá	San Bartolomé.....	230	270	500
	Medellin	San Ignacio.....	110	70	180
	Pasto	Seminario †.....	30	56	86
				766	
				3236	
Portugal	Castello-Branco.	St. Fiel.....	188	52	240
	Guimaraes.....	Apostolic School.....	20	.....	20
	Campolide, Lisbon.....	Immac. Concep.....	300	.....	300
				560	
Mexico	Mexico	St. Fr. Borja.....	35	162	197
	Puebla	Sagrada Corazon.....	250	100	350
	Saltillo.....	St. Joan Nepomucene	73	64	137
				684	

PROVINCE	PLACE	NAME OF COLLEGE	BOARD-ERS	EX-TERNS	TOTAL	
Spanish Assistance.	Toledo	Madrid	Charmartin de la Rosa	180	.....	180
		Malaga	San Estanislao.....	180	.....	180
		Puerto de S. Maria.....	San Luis.....	200	30	230
			San José.....	62	30	92
	Missions of Ecuador & Peru	La Paz, Bolivia..	San Calixto.....	.....	150	150
		Lima, Peru.	Inmaculada.	200	.....	200
		Quito, Ecuador.	San Gabriel.....	40	260	300
		Riobamba, Ecuador	San Felipe.....	.....	170	170
						820
						1502
English Assistance.	England	Blackburn	Stonyhurst.....	260	.....	260
		Chesterfield.....	Mt. St. Mary's.....	160	.....	160
		Glasgow	St. Aloysius.....	.....	170	170
		Liverpool.....	St. Fr. Xavier's. ....	.....	310	310
		Preston	St. Wilfrid's .....	.....	74	74
		Stamford Hill, London.....	St. Ignatius.....	.....	87	87
		Wimbledon.....	Sacred Heart.....	.....	110	110
		Old Windsor.....	Beaumont.....	.....	176	176
		Malta.....	St. Ignatius.....	60	47	107
						1454
Zambesi Mission	Grahamstown, South Africa..	St. Aidan's.....	60	4	64	
					64	
					1518	
English Assistance.	Ireland	Clongowes Wood.....	Clongowes.....	250	.....	250
		Dublin, Stephen's Green	University College....	.....	180	180
		Dublin	St. Fr. Xavier's.....	.....	180	180
		Galway	St. Ignatius.....	.....	65	65
		Limerick.....	Sacred Heart.....	.....	90	90
		Mungret.....	" ".....	73	.....	73
		Apostolic School.....	45	.....	45	
						883
	Australian Mission	Kew, Melbourne	St. Fr. Xavier's.....	80	45	125
		Melbourne.....	St. Patrick's.....	.....	90	90
Riverview.....		St. Ignatius.....	112	.....	112	
Sydney		St. Aloysius.....	.....	120	120	
					447	
					1330	

PROVINCE	PLACE	NAME OF COLLEGE	BOARD-ERS	EX-TERNS	TOTAL	
Maryland- New York	Baltimore, Md....	Loyola	181		181	
	Boston, Mass....	Boston	386		386	
	Fordham, N. Y.	St. John's.....	151	49	200	
	Jersey City, N. J.	St. Peter's.....	250		250	
	New York.....	St. Fr. Xavier's.....	666		666	
	Philadelphia, Pa.	St. Joseph's.....	166		166	
	Washington, D. C.....	University {	Georgetown Coll.	204	51	255
			Med- ical School.....		90	90
			Georgetown Law School		238	238
	Washington, D. C.....	Gonzaga.....	130		130	
Worcester, Mass.	Holy Cross.....	201	52	253		
				2815		
Jamaica Mission	Kingston.....	St. George's.....	9	51	60	
				60		
				2875		
Missouri	Chicago, Ill.....	St. Ignatius.....	454		454	
	Cincinnati, Ohio	St. Xavier.....	378		378	
	Detroit, Mich....	Detroit Coll.....	271		271	
	Milwaukee, Wis.	Marquette Coll.....	220		220	
	Omaha, Neb.....	Creighton University	174		174	
	St. Louis, Mo....	St. Louis University..	304		304	
	St. Mary's, Kansas.....	St. Mary's	190	20	210	
				2061		
Br. Honduras Mission	Belize, Br. Honduras..	St. John Berchmans'	12	49	61	
				61		
				2122		
Canada	St. Boniface, Manitoba.....	Collège St. Joseph....	15	44	59	
	Montreal	" Ste. Marie ...	156	296	452	
				511		
New Orleans	Galveston, Texas	St. Mary's	103		103	
	Mobile, Ala.....	Spring Hill.....	103		103	
	New Orleans, La.	Immac. Concep.....	298		298	
				504		

English Assistance.

Summary by Assistancies and Provinces.

ASSISTANCY	PROVINCE	Nos. 1896	TOTAL	Nos. 1878	TOTAL	AUG- MENT.
Rome	Rome	2839	6686	449	2073	2390
	Naples	1060		130		930
	Sicily.....	376		200		176
	Turin.....	1438		1003		435
	Venice	973		291		682
Germany	Austria	1746	13952	1069	8247	677
	Belgium.....	7676		5264		2412
	Galicia.....	474		110		364
	Germany.....	3443		1294		2149
	Holland	613		510		103
France	Champagne.....	2113	12299	1839	11777	274
	France	3506		3835		-329
	Lyons.....	3299		3550		-251
	Toulouse.....	3381		2553		828
Spain	Aragon	4913	10895	3029	5115	1884
	Castile.....	3236		2036		1200
	Portugal	560		.....		560
	Mexico	684		50		634
	Toledo	1502		.....		1502
England	England.....	1518	8860	1074	5031	444
	Ireland.....	1330		870		460
	Maryland-N. Y.....	2875		1360		1515
	Missouri	2122		1101		1021
	Mission of Canada..	511		301		210
	Miss. of N. Orleans	504		325		179
			52692		32243	20449

Number of Students in Society 1896.....52692

“ “ “ “ “ 1878.....32243

Increase in 18 years.....20449

A LITERARY CURIOSITY.

A Letter from Father Guldner to the Editor.

LOYOLA COLLEGE, BALTIMORE,

April 30, 1896.

REV. AND DEAR FATHER,

P. C.

The most fitting introduction to the "Literary Curiosity" which you have kindly consented to print in the W. L., will be a summary of yesterday's proceedings of the United States Senate. "Yesterday the Statue of Father Marquette, offered by the State of Wisconsin for erection in the national hall of Statuary in the Capitol, was officially presented to and accepted by the Senate. Eulogies of the priest were pronounced by Senators Mitchell and Vilas of Wisconsin, Kyle of South Dakota, and Palmer of Illinois. Senator Mitchell spoke of the Jesuits in North America as "the transcendent heroes of the advancing army of civilization," and described Father Marquette as "the one great historic character of Wisconsin whose name shall shine the brighter as time goes on." Mr. Vilas spoke of him as "the gentle, high-souled, fearless priest and teacher; the discoverer of the Mississippi; a noble man with soul lifted up to God; a gentle enthusiast, a man to do, without boasting, the deeds that heroes do," and said it was of such as him that Congress spoke when it marked for this special honor (a place in Statuary Hall) persons illustrious for historic renown." Mr. Kyle praised the saintly character and unselfishness of Father Marquette and said that he had given his life for those he loved. Mr. Palmer spoke of him as the representative of courage, resolution and devotion to the elevation of humanity."

There was no expression of opposition to the acceptance of the Statue.

Our brethren abroad will probably read this with agreeable astonishment and with the less agreeable reflection,

that it would be hard to find to-day a legislative body of any great European nation ready to honor an illustrious Jesuit as our Congress has just honored Father Marquette.

Your readers will now begin to surmise that my "Literary Curiosity" is somehow connected with Father Marquette. Some time ago I borrowed from the obliging librarian of Woodstock College John Gilmary Shea's work: "Discovery and Exploration of the Mississippi Valley," for the purpose of making myself and our students better acquainted with the life of Father Marquette. While reading the Journal of his voyage of discovery, of which Shea prints both the French original and the English translation, I came upon several passages which seemed to me familiar. They reminded me, in fact, of passages in Longfellow's *Hiawatha*. Imagine my surprise and pleasure, when, on comparison, I discovered that Longfellow had, without the shadow of a doubt, read Marquette's Journal and embodied, almost verbatim, passages from it into his beautiful poem.⁽¹⁾

The proof of my assertion is found below in the passages placed in juxtaposition from the missionary's Journal and from Longfellow's poem. I am not aware that Longfellow has ever acknowledged his indebtedness to Father Marquette, nor have I ever heard any of our Fathers refer to it. Hence I trust that this communication will not prove unwelcome to the readers of the LETTERS.

MARQUETTE'S JOURNAL.

LONGFELLOW'S HIAWATHA.

p. 22. At the door of the cabin in which we were to be received, was an old man awaiting us in a very remarkable posture . . . This man was standing perfectly naked, with his hands stretched out and raised toward the sun, as if he wished to screen himself from its rays, which nevertheless passed through his fingers to his face.

xxii. At the door-way of his wigwam
Hiawatha stood and waited
Towards the sun his hands were lifted,
Both the palms spread out against it,
And between the parted fingers
Fell the sunshine on his features,
Flecked with light his naked shoulders

⁽¹⁾ Father Marquette's Journal was first published by Thevenot, Paris, 1681. Harvard College possesses a copy of this work.

p. 35. The calumet⁽²⁾ is made of a polished red stone, like marble, so pierced that one end serves to hold the tobacco, while the other is fastened on the stem, which is a stick two feet long, as thick as a common cane and pierced in the middle; it is ornamented with the head and neck of birds of beautiful plumage; they also add large feathers of red, green and other colors, with which it is all covered.

p. 22. When we came near him, he paid us this compliment: "How beautiful is the sun, O Frenchman, when thou comest to visit us! All our town awaits thee, and thou shalt enter all our cabins in peace."

p. 22. There was a crowd of people who kept a profound silence. We heard however these words occasionally addressed to us: "Well done, brothers, to visit us!"

p. 23. The Sachem rose and spoke thus: I thank thee, Blackgown, for taking so much pains to visit us; never has the earth been so beautiful, nor the sun so bright as to-day; never has our river been so calm, nor so free from rocks, which your canoes have removed as they passed; never has our tobacco had so fine a flavor, nor our corn fields looked so beautiful as we behold them to-day.

xxi. From his pouch he drew his peace-pipe,
Very old and strangely fashioned;
Made of red stone was the pipe-head,
And the stem a reed with feathers.

xxii. Then the joyous Hiawatha
Cried aloud and spake in this wise:
Beautiful is the sun, O strangers,
When you come so far to see us!
All our town in peace awaits you,
All our doors stand open for you;
You shall enter all our wig-wams...

xxii. All the old men of the village,
All the warriors of the nation
Came to bid the strangers welcome;
It is well, they said, O brothers,
That you come so far to see us!

xxii. Never bloomed the earth so
gayly,
Never shone the sun so brightly,
As to-day they shine and blossom,
When you come so far to see us!
Never was our lake so tranquil,
Nor so free from rocks or sand-bars
For your birch-canoe in passing
Has removed both rock and sand-bar.
Never before had our tobacco
Such a sweet and pleasant flavor,
Never the broad leaves of our corn-
fields
Were so beautiful to look on.

⁽²⁾ We have Gilmary Shea's authority for the assertion that Father Marquette has enriched our civilized languages with this Indian word.

(Life, p. lxii.)

God alone can fix these fickle minds
and place and keep them in his grace,
and teach their hearts, while we stam-
mer at their ears.

xxii. And the Black-Robe chief
made answer,
Stammered in his speech a little,
Speaking words yet unfamiliar.

p. 24. He made us a present, an
all mysterious calumet The
first course (of the banquet), was a
great wooden dish full of Indian meal.

p. 25. We were everywhere pre-
sented with belts, garters, and other
articles made of the hair of the bear
and wild cattle (bison) dyed red, yel-
low and gray.

xxii Hiawatha
Seated them on skins of bison
Seated them on skins of ermine,
Brought the food in bowls of bass-
wood,
And the calumet, the peace-pipe.

p. 14. I told them that I was sent
by the Almighty to illumine them
with the light of the gospel; that the
Sovereign Master of our lives wished
to be known by all nations.

xxii. Listen to the truth they tell
you,
For the Master of Life has sent them.

pp. 55, 56. The Father resolved to
speak to all publicly in general as-
sembly A beautiful prairie near
the town was chosen for the great
council; it was adorned in the fash-
ion of the country, being spread with
mats and bearskins, and the Father
having hung on cords some pieces of
Indian taffety, attached to them four
large pictures of the Blessed Virgin,
which were thus visible on all sides.
The Father explained to them the
principal mysteries of our religion,
and the end for which he had come
to their country; and especially he
preached to them Christ crucified.

xxii. Then the Black-Robe chief,
the prophet,
Told his message to the people,
Told the purport of his mission,
Told them of the Virgin Mary,
And her blessed Son, the Saviour,
How in distant lands and ages
He had lived on earth as we do;
How he fasted, prayed, and labored;
How the Jews, the tribe accursed,
Mocked him, scourged him, cruci-
fied him

We have here another proof of the singular fascination
which the records of our Missionaries have always exercised
upon the historian and the poet, a fascination to which the

Bancrofts, the Parkmans, the Kips, and others, have cheerfully borne witness. There are rich mines of poetry hidden in the simple unadorned tales of our forefathers. Oftentimes we professors of poetry and rhetoric are at a loss for suitable subjects of poems, biographical sketches, eulogies, and the like. For my part I deeply regret that in the past I did not more freely draw my subjects from these sources.

You will remember, Rev. Father, that in the year 1869, Father Hamon, then a scholastic, wrote a beautiful play on the life of Father Jogues, which was given by the students of St. Mary's College before the *elite* of Catholic Montreal. And those of us who were present at the play cannot have forgotten with what beauty of language the noble sentiments, the heroic deeds and sufferings of the gentle martyr were portrayed by the writer, nor with what tearful emotion the boy-actors were applauded by the distinguished audience.

There is another thought which I would like to express, if you can spare me a little more space. Outsiders, especially Protestants be they ever so fair-minded, do not possess the key that would enable them to read aright the lives of our Fathers. Only we, their brethren, who have gone through the same training of the Spiritual Exercises, can understand their hearts. Thus, when Father Marquette after his return from his great voyage of discovery, writes as follows to his Superior: "Had all this voyage caused but the salvation of a single soul, I should deem all my fatigue well repaid,"—he speaks an unknown tongue to the natural man. It goes to show that the true history of our Missions, as well as of the Society, can be written only by our own Fathers.

Your Servant in Christ,

BENEDICT GULDNER, S. J.

FAREWELL RECEPTION TO CARD. SATOLLI AT GEORGETOWN COLLEGE.

The farewell visit of His Eminence, the Apostolic Delegate, at Georgetown College proved to be so important an occasion, by reason not only of the dignity of the illustrious visitor and the brilliancy of the company which gathered to meet him, but also because of certain external circumstances affecting more or less directly the whole Society, that it is judged proper to give a more detailed account of it than would be permissible in other cases.

When the elevation of Monsignor Satolli to the dignity of Cardinal was made known in this country, he was immediately invited by the Rector of Georgetown to accept a public reception at the college, in congratulation upon his appointment. But as His Eminence had already consented to such a reception at the Catholic University and dreaded the fatigue of others, he declined at that time, intimating, however, his willingness to accept the honor before his departure for Rome. He expressed the warmest friendship for the college, saying that he considered it a duty, before leaving the country, to revisit Georgetown, where he had experienced so much kindness.

On the afternoon of Thursday, April 30, the corridors and parlors of the college, and particularly Gaston Hall, presented a brilliant and attractive appearance. The walls and galleries were heavily draped with the Papal colors, white and gold, over which were looped festoons of cardinal red. In the centre of the spacious stage, which fills the entire breadth of the hall, with no diminution from flies or proscenium arch, stood a throne surmounted by its canopy, a structure of striking and unusual but very graceful design. Behind the throne and with some space between, the eye caught sight of the classic shrine of purest Greek lines, in which are mounted the portrait of Archbishop Carroll by Gilbert Stuart and the fine marble bust of Georgetown's first student, William Gaston, both standing out strongly against a background of maroon hangings. Over this shrine, at either side, were clusters of silken Papal banners drooping from their flagstuffs, and between the groups a large escutcheon bearing the Cardinal's arms and the initial

letters of his motto: *Qui esuriunt justitiam, saturabuntur.* Over all were draped two immense American flags, while from the corners of the galleries hung banners and pennants of blue and gray, the colors of Georgetown University. A profusion of tropical plants and flowers were ranged on either side of the throne. The whole formed a scene of grace and beauty which was remarked with enthusiasm by many accustomed to the most elaborate displays. When Cardinal Satolli entered and took his seat upon the throne, he was accompanied by the fathers and scholastics of the college and a number of prominent ecclesiastics. Among them were Bishop Keane, Rector of the Catholic University, and Monsignor Sbaretta, Auditor of the Apostolic Delegation. The faculty of the Catholic University was represented by Mgr. Schroeder, Rev. Doctors Peries, and Quinn, Rev. Dr. Orban, S. S., Rev. Father Griffith, Doctors Robinson and Green, and Prof. Zahm. Rev. Dr. Edward P. Allen, President of Mount St. Mary's College, Father Gillespie, Rector of Gonzaga College, Father Jerge, Rector of Woodstock, Father O'Rourke, Rector of the Novitiate, Father Le Grand, General Superior of the Marist Fathers and Father Gunn of the Scholasticate of the same society at the Catholic University, Father Franciscus, Rector of the incipient college of the Congregation of the Holy Cross, Fathers Searle and Hopper of the Paulist Community, two Redemptorist Fathers from Annapolis, Fathers McCarthy and Quill, S. J., of Loyola College, Baltimore, and Brother Fabrician, President of the Christian Brothers' College of St. John, in Washington, were all prominent figures and showed the interest taken in the occasion by sister institutions and other religious congregations. Father Papi, formerly Secretary of the Apostolic Delegation and now a member of our community of Woodstock, Fathers Scanlan, Zimmerman and Paul Griffith, Pastor of St. Augustine's Church, and a considerable number of other clergy were also present on the stage.

The audience filled the house to overflowing. Its character was unusually select and comprised such a number of eminent and distinguished people as are rarely gathered in one body. There were six Generals, four Admirals, and lower officers in numbers, the majority appearing in full uniform and wearing their decorations, an unusual compliment which the Cardinal remarked and appreciated. The United States Commissioner of Education, with several members of his bureau, several Judges, Senators, Representatives, and one Governor, a number of scientific men with numberless ladies and gentlemen of the highest station

in society, formed an audience quick to understand and appreciate the significance of whatever might be done or said. The gathering of so extraordinary an assembly may be looked upon as a manifestation of respect and affection not only for the Cardinal and the Holy See, but for Georgetown University and the Society. Only a few days before, in one of the churches of the city, a prominent prelate had preached a sermon which had been understood by the general public as an open and vehement attack upon all religious orders and upon the Jesuits in particular. Shocked and indignant comment was freely made by laymen everywhere throughout the city, while one of the Dominican community did not hesitate to publish in reply an article in one of the daily papers. Ours remained prudently silent; but it was impossible not to perceive in the flocking of the best people in the Capital to our reception a demonstration of sympathy and respect.

The program began by the overture to Thomas's *Raymond*, rendered by an orchestra concealed behind lofty palms upon the stage. Addresses were then delivered by students from every department of Georgetown University. Mr. Daniel A. Webb, A. M., a graduate of St. Francis Xavier's College, Antigonish, now a student in our School of Medicine, took as his theme Loyalty to Peter. Some deficiencies in memory and delivery, due to hasty preparation, were more than compensated for by the following speaker, John J. Douglass, Bachelor of Arts from Boston College, a student of our Law School. His subject was Loyalty to Cæsar. The subjects of these two addresses were suggested by the recently published book of Cardinal Satolli, containing his addresses on Loyalty to Church and State. John F. O'Brien, representing the undergraduate or College Department, then spoke on Loyalty to Self, after which the college Glee Club sang an elaborate and very beautiful glee called *The Sea*, apparently with the intention of shadowing forth to the Cardinal the delights and dangers of his coming voyage. Their singing was twice encored. Hugh A. Gaynor, A. B., a student of the Graduate School, then recited a poem on the Cardinal's Motto. Both the speakers and singers—our students—made a dignified and graceful appearance in their university caps and gowns.

On the conclusion of the poem Father Richards addressed His Eminence in the following words:—

Your Eminence: The Farewell which the faculty, the students, and the friends of Georgetown University have gathered to-day to bid you is spoken in sadness. During the

years that you have spent with us, you have gained a large place in our hearts and a strong hold upon our affections. To the authority in which you came clothed as the representative of the person and authority of our Holy Father, Leo XIII., and which commanded our reverence, were speedily added the regard due to your exceptional abilities and attainments, the respect compelled by your firm and impartial administration of the duties of your high office, and the affection engendered by your gentle and fatherly kindness, and the fascination of your personal manners. To be obliged to say good bye when we have just learned to know and love you fully, cannot but be a cause of regret and disappointment.

But this separation is not without circumstances which alleviate our sorrow, though they cannot remove it. We know that your going is a consequence of your elevation to the rank of Prince of the Church, the highest next the throne of Peter. This elevation is a just reward for your distinguished services, and we rejoice in it. We know too that you go to be henceforward the representative of America in the highest councils of the Holy Father and the Church. We understand that in those august assemblies there will be hereafter an eloquent voice pleading our cause,—the cause of ten millions of Catholics in these United States, the cause of clergy and laity alike, the cause of the laborer and the employer, of the poor and of the rich, the cause of this young and great Republic itself, with its principles, its achievements, and its aspirations for the freedom and elevation of the human race—all of which are apt to seem so strange and uncertain to inhabitants of an older world and to need an interpreter familiar with their meaning, and all of which are now so thoroughly known to you.

We congratulate ourselves, Your Eminence, on your exceptional fitness for the office of representative which is thus to fall to your lot. We feel that you, as few others, understand our needs; that you sympathize with our feelings and our institutions, and that in you America will have a noble advocate and a most faithful friend. Every region of our vast and diversified territory has been visited by you. The work doing by the Church in every part, with its merits, its triumphs, and its drawbacks, has been subject to your actual inspection. Every bishop, almost every priest, is known to you as a personal friend. The features of your character and experience which have served as themes to our student orators to-day are all proofs and guarantees of your eminent fitness for your task. Above all, the sympathy with popular rights and free institutions, which made you grasp so readily and appreciate so fully the distinctive features of this free Government, attract our entire confidence and make us feel that any question affecting the Church in America is safe in your hands.

We cannot help feeling, too—and I trust there is no lack

of modesty in our giving expression to the thought—that if farewell must be said, it is peculiarly fitting that Georgetown University should be the one to speak that word, as she was the one, if I mistake not, who first had the honor of giving you public reception after your arrival on these shores. There are many reasons why she should speak in the name of the Catholic clergy and laity and of all the citizens of this country, and should entrust to you the message that all would send to our revered and beloved Holy Father, Leo XIII. I need not remind Your Eminence that Georgetown University is the oldest institution of higher learning in the United States. From a struggling academy, she has grown with the growth of the country to a university. In the fields of university training which she has thus far entered—in medicine, in law, in astronomy, in the higher branches of philosophical, historical, literary, mathematical, and scientific study pursued in her graduate department—she is doing work which she does not fear to have compared with that performed by any non-Catholic university in the land. Georgetown has been a tree of slow growth; and perhaps many even of those who have sat in her shade do not realize how mighty and wide-spreading her branches have become. But those who have the opportunity and the capacity to observe know that Georgetown is doing in every department university work of an elevated character, and that no year passes unmarked by steady and solid development. Around Georgetown, like clinging vines, cluster the love and esteem of the Catholics of America. Her graduates have become eminent in every walk of life. In the judiciary, from the Supreme Bench of the United States down through every grade, her sons wear unspotted ermine, and win universal respect by the fearless uprightness of their decisions and the luminous philosophical character of their legal analyses. At the bar not only of Washington, but in all the great centres, Georgetown students stand in the very front rank. I might run thus through all the professions, the Church, in which Georgetown counts her bishops and priests; the army and navy, medicine and surgery, engineering, the various walks of literature, teaching in university, college and school, the offices of Senator, and Legislator, and the great theatre of manufacturing and mercantile endeavor—in every one of them names rise to my lips that I fain would utter, for they are of noble and eminent sons, whose lives reflect honor on their fond mother. Wherever I go I meet them, and they throng around me, these graduates of former years; and I rejoice on this solemn occasion to bear public testimony to their worth! Not only are they high in the esteem of the world, but, as a rule, they are earnest, practical Catholics, faithful to the principles and practices of the faith instilled into them in these halls. From such fruits of her training the people of America have learned

to know and love Georgetown, and she feels that she has a right to speak in their name.

Another title is hers—that of unfaltering devotion for more than a century to republican principles and patriotic love of country. Georgetown is the eldest child of those noble men who first proclaimed practically here in the New World religious as well as civil liberty to all Christians. The very soil on which we stand is sacred, for it is the birthplace of freedom. The builders of Georgetown had all been ardent patriots during the revolutionary struggle. Her chief founder, the illustrious John Carroll, served the Continental Government in a most important mission, and was as noted for his devotion to the cause of the colonies as was his famous cousin, Charles Carroll of Carrollton. The early fathers and students of the college, the Fenwicks, Neales, Brents, Youngs, Hills, and the scions of other Maryland families, were of sturdy revolutionary stock. In the conflict of 1812, when the storm of war again rocked the cradle of the infant Republic, Commodore Philip Wederstrandt, the second student on Georgetown's roll, was found with Perry on Lake Erie, and the gallant Weaver, worthily represented here to-day by his son, an admiral like himself, stood wounded beside his dying captain, Lawrence, on the Chesapeake and received his last whispered command, "Don't give up the ship." In the Mexican war Georgetown students again were found in the ranks and were cheered in their hardships by two of their old Georgetown professors, Fathers McElroy and Rey, then serving the troops as chaplains, the last named meeting his death at the hands of the enemy. When the great civil struggle came, Georgetown, standing on the dividing line between the two sections, saw her sons separated indeed, some to the North, others to the South, but saw them all united in one high purpose—to give their lives for what they honestly believed to be their sacred duty to their country. And, as the folds of the blue and gray, now lovingly united in her banner, wave to-day over the heads of their sons, Georgetown will utter no word to detract from the glory even of those who by the arbitrament of war were judged to be mistaken. The Stars and Stripes floating from her windows and towers to-day as they have floated for more than a century, show forth no empty protestation. Georgetown has no need to proclaim her patriotism; it is in her record of a hundred years, written there in the heart's blood of her children, blood shed on many a field, and waiting only her country's call to be shed as freely again. Georgetown feels, therefore, that she has a right to speak for the country she loves so dearly and has served so well.

Still another claim she has to be the fitting herald of good wishes on this occasion. Georgetown University, by the circumstances of her foundation and history, stands as the representative of that union and harmony which has always

existed among all classes and especially the clergy, secular and regular, of the Church in the United States. Her founder had been a devoted religious; and when his order was re-established by Pontifical authority, he hesitated whether he should not lay down his mitre and re-enter it. But like a true son of St. Ignatius, he made the satisfaction of his own heart's longings entirely subordinate to the general good of the Church. The close connection of Georgetown College with the Primatial See and the entire episcopate and clergy, thus happily begun, has never been interrupted. A Jesuit Father, Enoch Fenwick, was largely instrumental in the building of the Baltimore Cathedral. On every great feast of the ecclesiastical year, the professors go forth from these walls, not only to the churches of this district but to the neighboring States, and lend their aid to many pastors. Hither, on the other hand, many priests resort for a period of repose and devotion in their annual or special retreats. And I consider it a duty of gratitude to say that if to-day our halls are overflowing with students, it is in great measure owing to the influence exerted by devoted secular priests in our favor and that of Catholic education. We know that religious vows, superadded to the priesthood, confer no higher dignity, but only an obligation to deeper humility. No religious would detract from the intrinsic sanctity of the priesthood nor from the perfection demanded of its candidates if he would be fit to bear its awful burden worthily. But we know, too, that a vow is not a dead thing; that he who listens to the voice of Jesus Christ, saying, "If thou wilt be perfect, go, sell all thou hast and give to the poor * * * and come follow me," has in his poverty and obedience, made permanent and stable by vow, an added *means* of perfection which he did not possess before. Were we to believe otherwise, we should stultify the words of our Lord and contravene many solemn decrees of the Church. Our ambition is to be allowed, in all loyalty to the Episcopate, to help the secular clergy, with brotherly love and emulating zeal, in labors the most difficult and arduous. Thus all the orders and degrees in the Church's army work together for the same end, in variety, indeed, but in unbroken charity and unity. This harmony is strikingly exemplified in history by the intimate friendship of St. Athanasius, the great Patriarch of Alexandria, with St. Anthony, the Father of the Cenobites. It has been exemplified since in all quarters of the world; and no where has this union been closer, more unbroken, and more cordial than here in America. From this college no word has ever gone forth to mar this peace and harmony; and, with the blessing of God, no word ever shall! Among the sisterhood of colleges, the closest friend of Georgetown has ever been Mt. St. Mary's, the dear old "Mountain," which is controlled exclusively by secular priests and whose

brilliant and distinguished President I rejoice to see with us. As the Catholic institutions of learning have come into existence one by one, Georgetown has had a motherly word for each. And when appeared the fairest and strongest of all, the Catholic University of America, Georgetown greeted her in public and in private as she greets her to-day with no uncertain accents of welcome. Long may she continue to grow and prosper under the energetic guidance of her Rt. Reverend Rector! Long may she fill the land with the light of science and true faith!

From Georgetown she and all others will meet only with that emulation which is exercised in noble and kindly deeds, and that generous rivalry which binds together, instead of separating, all workers in the field of learning.

You came to us, Most Eminent Prelate, as an angel of peace. You were sent by the Vicar of the Prince of Peace as an Apostle of the unity and harmony that Georgetown has ever faithfully cherished. It is, therefore, I think, peculiarly fitting that, as the head, though unworthy, of this University, representing in so especial a manner the Catholic clergy and laity and all the citizens of this country, I should speak in their name and bid you an affectionate farewell. We thank you for all that you have done for us, for the wisdom and justice of your official acts.

When you shall have entered again the portals of the Eternal City, when you look upon the face of the Sovereign Pontiff, tell him from us that he possesses our hearts' best love. Say to him that you left us a united people, a united and zealous clergy. Say that throughout his spiritual domain, on which the sun never for a moment sets, he has no truer and more faithful children than the Catholics of America. We know that in patriotic devotion to our country and sincere attachment to the American institutions of civil and religious liberty we are fulfilling his dearest wish, and in this, too, he will find us foremost. Ask him, Your Eminence, to send us a successor like yourself. And should the day come when the desire of our hearts shall be verified, and you, Monsignor, shall be called to ascend the throne of Peter and take upon your shoulders the weight of the world, oh, remember that in America not a heart beats but in reverence and affection for you.

Father Rector's address was delivered with great earnestness and was frequently interrupted by enthusiastic applause.

His Eminence Cardinal Satolli replied in a brief speech in Latin, of which the following is a translation:—

After the very appropriate speech given by the reverend Father Rector, I have nothing to add but to express my sincere gratitude for the sentiments of attachment and devotion manifested towards me throughout this whole reception. It

is a subject of great gratification to me to recall the pleasing fact, that when, several years ago, I was accorded a similar reception, the subjects of the congratulatory essays were modelled on each of the several encyclicals of the Holy Father, Leo XIII. This striking coincidence evidences the gratifying fact of the loyalty and devotion in this college towards the Chair of St. Peter, and how great care is taken that the scientific and religious training imparted here should be in harmony with the spirit of the Church. Moreover, with regard to all that the Reverend Rector has stated, as it corresponds to facts, so I think that it should meet the approval of us all.

When I am no longer among you, but have returned again to the city of St. Peter, the great monuments of your forefathers in Rome will keep ever fresh and ever green in my heart the sweet memories of these Fathers of this college and this country, whom it has been my pleasure to have known during my sojourn among you.

At the conclusion of his address His Eminence granted the students two days' holiday, and was greeted with the college cry: Hoya! hoya! saxa! hoya! hoya! Georgetown! hoya!

As soon as His Eminence closed his remarks he was escorted to the large parlor on the first floor, in which a throne had been placed, surrounded with beautiful plants and flowers. For over an hour he received those who passed before him, and who were introduced by Rev. Father Richards. This closed the reception, which was in every way most successful.

His Eminence afterward took supper with the community. During the meal he spoke with the warmest approval of Father Rector's words regarding the religious vows and life, and said that had this point not been treated, he was prepared to speak of it himself.

Congratulations and thanks couched in the warmest terms have been received from many friends, all seeming to regard the reception as a most successful "vote of confidence" in the religious orders, and all commending the spirit of charity and the avoidance of offensive or aggressive terms in which it was carried out.

BOOKS OF INTEREST TO OURS.

La Pratique du Ratio Studiorum, pour les Collèges, par le P. F. X. PASSARD, S. J., Nouvelle édition, Paris, Poussielgue, Rue Cassette, 15, 1896. Price 3 fr. 50.

This is a most commendable work and would prove an invaluable addition to the library which each Jesuit teacher is supposed to have about him while preparing for his class. It is not a defence of the Ratio Studiorum, neither is it a psychological analysis of our method of teaching: it is a plan for the practical application of our system in the actual class-room.

Fr. Passard draws his rules and suggestions from the Ratio itself and mainly from one of its chief expositors, Fr. Juvencius. One could, perhaps, find fault with him for making Juvencius so prominent in the work, and could, it may be, especially object to the statement on p. viii., which might appear to set up Juvencius as an authority in the Society on an equality with, if not superior to, the Ratio Studiorum. This, of course, Juvencius' *De Ratione Discendi et Docendi* is not, for though an explanation of the Ratio was ordered by the 10th decree of the 14th Congregation, Juvencius' book was never approved by any Congregation, and hence has no weight but that which his name gives it, not being a law in the Society, as the old Ratio is. Perhaps Fr. Passard's work has suffered somewhat from his not adducing such really great and important commentators as Sacchini, Wagner, and Kropf, not to speak of the Trial Ratio of 1586, which sheds light on the Ratio not to be had from any other source.

Again, possibly, exception must be taken to Fr. Passard's frequent quotation from the New Ratio where it differs from the Old. This might lead one to conclude that the New Ratio is of force in the Society as one of its laws, taking the place of the Old. In a book which, though not intended directly for Jesuits, will yet beyond doubt, and deservedly, be largely employed by Ours, this is certainly an undesirable feature. Every one knows that the New Ratio was but a trial and was never approved of; indeed, tacitly at least, disapproved of, since references to the Ratio in Congregations since 1832 have uniformly been made to the Old Ratio, not to the modified plan sent out on trial in that year. It may be replied to this objection, that Fr. Passard is writing for externs, with whom the question of a rule being a law or not a law in the Society is of no moment, provided it represent our present custom. True; but after all it is hard to see what is gained by misstating or disguising the real value

of our rules and customs. We should like to see the distinction between authoritative and not authoritative kept sharp, even, since Fr. Passard uses various types, expressed by more and less prominent printing.

The quotations from Dupanloup, Rollin, Bréal and others, who either expressly, or, at least by using, implicitly, gave approval to our methods, are quite in place and serve at once to set forth our system to advantage and to make us ourselves more eager to conform to our traditional methods.

We have ventured to jot down these remarks because Fr. Passard has requested criticism: perhaps we may add a few more without harm.

There seems to be no authorization in either Ratio for the omission of the Latin theme on any day in the week but Saturday. A Latin version, or an exercise in Analysis, cannot take its place: at most the Ratio allows a version in addition to the theme. We cannot think there can be any gain in lessening the importance or the frequency of this last. After all, it is the criterion of progress in our system, the only indispensable matter of the examination; is meant to accompany the prelection almost as a part of that altogether essential exercise, and is calculated to enforce it and drill on it.

On p. 44, Fr. Passard has unwarrantably, it seems to us, interpreted Rule 36 of the *Regulæ Communes Professoribus Classium Inferiorum*. The *si jusserit* belongs clearly to *aliaque* only, not to the whole portion preceding. The Rules of the several Professors never make the employment of decursions a matter of choice, Rhetoric alone excepted. For this reason, the Rule on p. 43 should be printed in full: *nisi alius mos placeat* is followed in the original by *in Rhetorica*, which gives a totally different meaning to the former phrase.

We are sorry to find that Fr. Passard has not set himself strongly against the use of the *Epitome Historiæ Sacræ*. He recognizes that this book has no place in our course, but has usurped the attention due to Cicero, but he seems to submit, too tamely, we think, to the custom now obtaining in France (see p. 33 note) of employing the *Epitome* in the lowest class of Latin. Fr. Passard might have been bolder had he been writing here in America, where, at least in several colleges, Cicero's Letters have resumed their lawful sway.

The last point we shall call attention to under the head of what seem to us defects, is the want of an index. Modern books seldom lack an index and we have a right perhaps, to expect one in such a work as the present. It would render the book doubly valuable to be able to discover at a glance where each matter is treated. A list of the authors quoted, with the quotations, would also be serviceable. In fine, a complete alphabetical table is altogether necessary to perfect "*La Pratique du Ratio Studiorum*."

We have spent so much time in setting forth these items of censure that but little space remains for what is the main ob-

ject of this notice. This was not to blame, but to praise, and that very highly. Let it not be imagined, therefore, that the defects above noted are at all the prominent features of this really valuable book. Not at all. One has but to glance through its pages to appreciate its worth. We would call especial attention to the following points.

The section on gentlemanly bearing and politeness is as clear and practical as anything we have seen on that all important matter. The suggestions are, indeed, brief, but pithy. Read also the remarks on preparation for class (pp. 15, 17), on obedience to the Prefect (p. 16), on talking Latin, with the many excellent devices for helping on this acquisition, on the teaching of the vernacular. See also, at the end, the list of books for Professors, arranged according to classes.

But the excellencies of Fr. Passard's "*La Pratique du Ratio Studiorum*" cannot be well known without reading the book. We recommend it to all our teachers from Rhetoric down. They will find it easy reading and will surely join us in congratulating Fr. Passard on having written a most excellent contribution to the study of our ever to be revered *Ratio Studiorum*.

De Justitia et Lege Civili. Prælectiones Theologicae de principiis juris et justitiæ deque vi legum civilium in materia justitiæ juxta S. Thomam doctoresque scholasticos. Editio altera plurimum aucta. Auctore Adriano van Gestel, S. J., Lectore Theologiæ Moralis in Collegio Theologico Soc. Jes. Mosæ Trajectensi. Groningæ, typis J. B. Wolters, 1896.

This little work filling 236 pages in 8vo, is rather an introduction to the study of law than a treatise on either justice or civil law. Its clear definitions of the fundamental principles ruling the double subject indicated in its title, will be useful to every reader, but must be of special assistance to the beginner. We cannot describe the contents of the book more accurately than the author himself does in the Index. Dividing the treatise into two chapters, he subdivides the first chapter into four paragraphs: 1. *Justitiæ definitio et divisio*; 2. *de jure*; 3. *de virtute justitiæ*; 4. *de jure gentium et de jure inter gentes*. The second chapter also contains four paragraphs: 1. *de indole potestatis quam habet respublica in civium bona*; 2. *de ambitu potestatis, quam respublica habet in bona civium*; 3. *de reipublicæ potestate determinativa domini*; 4. *de lege civili irritante*. The section on "*leges irritantes*" is treated with special care and fulness, though Father Gestel combines great clearness and precision of statement with vast erudition throughout his work.

JESUS. *His Life in the Very Words of the Four Gospels.* A Diatessaron by HENRY BEAUCLERK, of the Society of Jesus. London: Burns and Oates, Limited. New York, Cincinnati, Chicago: Benziger Brothers. Price \$1.40.

Here we have volume 93 of the Quarterly Series, a circumstance that must predispose the reader in favor of the little work (containing 234 pages in small 12 mo). But the reader of the WOODSTOCK LETTERS will feel still more interested in the book, if he learns that the author is the Jamaica missionary whose labors were described in February number, pp. 73-77. For if patient literary toil, such as we find in the Diatessaron, is seldom combined with the life of the ministry, the combination is still more commendable under the circumstances described in the foregoing letter of the author. Father Beauclerk professes to set forth the life of our Lord in one connected uniform narrative, from which no event, discourse, or even detail, occurring in any of the four Gospels has been omitted, the whole narrative nevertheless being made up entirely of the words of the inspired writers. Either in the text itself or in the margin, every single verse of the four Gospels has been accounted for. The marginal references enable the reader to see what parts of our Lord's life are narrated by only one, and what by more than one of the Evangelists. The abbreviations Mt Mk Lk Jn are inserted in the body of the text, without distracting the ordinary reader. The notes are very few and very concise, bearing nearly all on mere questions of chronology. The life of Jesus is divided into six parts: 1. the incarnation and the hidden life; 2. from the first to the second pasch; 3. from the second to the third pasch; 4. from the third to the fourth pasch; 5. the passion and death of our Lord; 6. the resurrection and ascension, and the descent of the Holy Ghost. Though in a few minor points (e. g. in what is said about "St. Matthew's terseness of style" p. 56, about the "permanent home of Martha and Mary" p. 120; etc.) we cannot agree with the author, we commend the book earnestly to all interested in the life and work of Jesus Christ.

The League Hymnal.—By REV. WILLIAM H. WALSH, S. J. Apostleship of Prayer, New York, pp. 115, price \$1.00. Just as we are going to press we have received a copy of this valuable Hymnal. "All the tunes," the editor tells us, "have been either selected or written with a view to suiting the popular taste as far as is consistent, with a good style of music and with the expressed wishes of the Church." We can heartily recommend this Hymnal and we hope that it will have a wide circulation among those who are called upon to direct the choirs in our churches for the monthly meeting of the promoters, the First Friday services, etc. In addition to the hymns, there is a beautiful "Choral Service for the Public Exercises of the League" with music by Father Zulueta of the Society. This consists of the Our Father, the Hail Mary, and the Gloria Patri the Litany of the Holy Name, Psalm cii. set to music, with different versicles to the Sacred Heart, the whole interspersed with appropriate prayers,

and concluding with the music for Benediction and an Act of Reparation and Consecration. Scarcely anything more suitable for the League Devotions, or for any pious meetings could be found.

Das Mahabharata als Epos und Rechtsbuch. The Mahabharata, Epic poem and Code of Laws. A problem from the history of the civilization and literature of ancient India, by JOSEPH DAHLMANN, S. J.

The appearance of this great work on the Mahabharata by the learned Jesuit, writes a critic, has been hailed with joy. The thoroughness and originality of the author's studies have made a sensation among our Indian scholars.

Les Protestants et les Exercices Spirituels de Saint Ignace. Lettres du R. P. WATRIGANT à un Père d'Amérique (Extrait des Lettres de Jersey, Janvier 1896). Société de Saint-Augustin. Desclée, de Brouwer et Cie. Bruges.

Father Watrigant's Letters on the Exercises and on points connected with them, are so well known to our readers that we need not add any commendation to the foregoing title. We shall however endeavor in a future issue of the LETTERS to consider this little treatise more thoroughly.

The Jesuit Relations.—The Burrows Brothers Co. of Cleveland announces that the first volume of the republication of the "Jesuit Relations" will be ready in August, and that the publication will be continued thereafter at the rate of a volume each month until completed. There will be about 60 volumes 8vo. of about 300 pages. Our librarians should take notice that the edition is strictly limited to 750 sets, and that the type will be distributed as each volume is printed. Subscriptions can be entered only for the entire series, payable strictly as issued. Price \$3.50 net, per volume.

THE VALUE OF THE "JESUIT RELATIONS." The Lenox Library of New York City, some time ago bought for \$80,000 the library of the historian Bancroft. Though this latest addition to the Library comprises about 20,000 volumes, in the eyes of the Lenox people the gem of the whole is a little book of only seventy pages, small octavo, and printed in Paris in 1633. This is the first volume of what is known as the "Jesuit Relations," and it was to possess this book that the Lenox officials were led to purchase the whole library. In fact the Lenox Library made a bid of \$1000 for this book alone, but the executors of the Bancroft estate had no authority to break the collection.

The reason why the Lenox people wanted this book so badly was because the particular volume was the only one they lacked of a complete set, and now that it has been secured, after years of hunting and patient waiting, the Lenox

Library is the only one, public or private, in the world that can boast of a complete set of these rare Jesuit Relations. There are in all forty-one volumes, and they contain the most complete account of the discoveries and experiences of the early Jesuit missionaries in the Province of Canada, then known as New France, from 1632 to 1672. These "Relations" are really the journals of missionaries and they were sent yearly to the head of the Jesuit organization at Quebec, and from there transmitted to Paris for publication. Extra editions of these books were printed, and some were also published outside of Paris. Of these extra contemporary editions the Lenox Library has eleven copies, making in all fifty-two original "Jesuit Relations," the largest number ever gathered together.

The French National Library in Paris has the next most valuable set, but lacks a few volumes of completion. In the library of the late Henry C. Murphy, which was sold in New York City in 1884, was the most complete set ever offered for sale. He had thirty-six original editions, and a few reprints. They were sold entire for \$3600. The Lenox Library has an edition of 1635, printed in Avignon, which is the only copy known to be in existence, and one of 1655, the smallest of all, only twenty-eight pages, of which but two copies are known to exist, the second being in the Paris Library. It would be hard to place a value upon the Lenox Library set. The fact of its being complete greatly enhances its value, but it is probably safe to say that it would bring \$10,000 at least, if put up for sale.

FATHER JOHN F. X. O'CONNOR'S *Faëls about Bookworms*.—In the "New York Sun" of March the 22d and 29th, Father O'Connor has published an interesting and valuable article on "Facts about Bookworms." Beginning his observations on these little insects fourteen years ago, when he was a scholastic at Georgetown, up to the present time Father O'Connor has examined more than seventy specimens of seven varieties, most of them unknown hitherto. In fact, Mr. Blades, the author of "Enemies of Books" and the best authority on this subject, saw only three specimens of what he understood to be bookworms, and no other librarian or entomologist has seen or described a greater number. Father O'Connor's study and description of seventy-two specimens is, therefore, entirely new and original. That it is a work of original research is not its only value; it is a discovery of interest to literary men and to librarians. A better judge of the value to such men could hardly be found than Mr. Charles A. Dana, the well known author and editor of the New York Sun. He was so pleased with the articles when they were submitted to him that he sent his representative to ask the author to name his price for them, and on Father O'Connor's calling upon him he said: "Father O'Connor, it is marvellous

to think that among our numerous scholars and scientific men, you are the only one who has undertaken and brought to a successful result researches in this matter; it is of interest to scholars and publishers and a benefit to mankind." He advised the author to have an "édition de luxe" published, which he thought would have a large and select market among publishers, librarians, and bibliophiles. Acting on this suggestion, Father O'Connor—who had at first determined to dispose of all rights to the articles to Mr. Dana for \$300—resolved to keep the copyright and bring out his investigations in book form. He has already received favorable letters from Houghton, Mifflin, & Co., the Appletons, and Scribners. Although the publication in "The Sun" had served as an advertisement for the forthcoming book, Mr. Dana, as a mark of his appreciation, has sent to the author a handsome sum of money for allowing him to first publish "Facts about Bookworms."

CONTENTS OF THE LETTERS OF OTHER PROVINCES.

LETTRES DE JERSEY. (Province of France.)

Vol. XV.—No. 1, January, 1896.

China.—Mission of Kiang-nan. Letters from various missionaries with interesting details concerning the labors and hardships of Ours in the Celestial Empire, especially during the disturbances both foreign and domestic of the past year.

Malabar.—Two letters from Father Bonnel.

Zambezi.—Tribute of esteem and praise paid to our Fathers and their work in the Zambezi Mission, by Mr. Wilson Fox, crown-prosecutor for Mashonaland.

Canada.—Work on the Indian Missions. Letter from Fr. Artus.

United States.—Father James Marquette. This is an article adapted from the *Katholische Missionen* for December, 1895, giving a brief account of the life and labors of the illustrious discoverer of the Mississippi.

Alaska.—Two letters from Fr. René, superior of the newly founded station at Juneau.

Obituary.—Fr. Sica the well-known Chinese missionary.

Appendix I.—Under this head are printed two valuable papers by Fr. Watrigant: "The Protestants and the Spiritual Exercises of St. Ignatius," inscribed to the editor of the WOODSTOCK LETTERS. They contain much curious and interesting information of what Protestants thought of the Spiritual Exercises at the time of the old Society, and of what they still think in our days. Expressions of the grossest misrepresentation occur side by side with occasional forced avowals of their

worth. A practice of Benjamin Franklin, of which there is mention made in his Memoirs, seems to show that he too had fallen somewhat under the influence of the methods of St. Ignatius. He had his particular examen book, with its lines and columns for each day of the week, and was faithful in marking the number of his failings every night. However, instead of one virtue he had made choice of thirteen on which he examined himself, thus to arrive more speedily at that moral perfection at which he was aiming.—Fr. Watrigant adds a long list of Protestant publications having reference to the Spiritual Exercises.

Appendix II.—Notes on the old college of the Society at Matz, by Fr. Mury.

LETTERS & NOTICES. (Province of England.)

No. CXXII.—January, 1896.

Catholic Headmasters' Conference.—Notes by Father Colley, Prefect of Studies at Stonyhurst. This is a summary of the proceedings of the first Catholic Headquarters' Conference, summoned by Cardinal Vaughan. See *Varia* under "England."

St. Joseph's, Glasgow.—A short history of our residence at Glasgow, prepared originally for the Archbishop of that city.

Notes of Journey from Durban to Beira, July, 1894. By Father H. Schomberg Kerr.

Father H. Schomberg Kerr.—A resumé of the work achieved by Father Kerr in South Africa by Father Colley.

Christmas-tide in Keilands.—A Letter from "H. G." presumably Father Henry Gillet.

South Africa.—A Letter from Father Marconnes.

To a Fallen King.—Verses to a well-known cedar lately felled in the Manresa grounds.

Rome.—Letter from Father Pollen. An account of the Consistory of December 2, and a description of the appearance of the Holy Father.

Mission at Barra.—Letter from Father Archibald Campbell. Barra is one of the outer Hebrides off the west coast of Scotland. The people are all devout Catholics and their morality is most exceptional. Father Campbell describes a three weeks' mission at Barra and two days and a night on the islands Minglay and Bernera. He found the people most anxious to frequent the mission and the clergy most friendly to the Society. In a word, in these remote corners he found the faith as green and as bright as it was in the days of St. Columba, the great Apostle of Caledonia.

Notes.—Barbadoes. Letters from the Colonial Secretary and the Mayor of the Garrison and the people, bearing testimony of the gratitude and kindly feeling of all to Father William Strickland, on the occasion of his retirement to England after his long term of missionary work in the island.

Malta.—Prize day at St. Ignatius College.

Literary.

Obituary.—Father Robert Whitty, with a portrait. Father William Clifford. Father John M. Hamilton. Brother William Scott. Brother Michael Fearn.

LETTRES DE MOLD. (Province of Lyons.)

Vol. VII.—April, 1896.

Syria.—Various letters and reports give an account of the work done at St. Joseph's University (Beyroot), and in the different mission centres. See some details in our "Varia" under the heading "Syria."

Anatolia.—Letters from Fathers Sabatier, Rigal, Brunel, Bontoux and Loiseau, tell of mission work and apostolic excursions in various parts of Asia Minor.

Egypt.—Father Pélissié writes of his experience in getting rid of a schoolmaster, apparently a convert to Catholicism, but in reality a tool of the Protestants.

Italy.—I. Description of a magnificent celebration in honor of St. Francis Hieronymo at Grottaglia. II. Notes on our colleges of Turin and Milan.

France.—I. Program of questions discussed by the committee of thirty Fathers assembled at Lyons for the establishment and development of associations of men. II. Letter from Father Groffier on the progress of the Apostleship of Prayer at Constantine (Algeria). III. Account of the death of Father Verdelet at Majunga (Madagascar).

England.—I. Account of the missionary work done by the scholastics in and about Mold, and of the success they meet with. II. Article from the "Times" announcing the early opening of a private hall for Jesuit scholastics at Oxford. See *Varia* under "England."

Varia.—Book Notices. Appendix consisting of letters from our missionaries among the Armenians. See the "Varia" under the heading "Armenia."

ACKNOWLEDGMENTS :—

1. All our usual exchanges.
2. In addition to the province catalogues acknowledged in our last number we have received those of Turin, Venice, Sicily, Austria, Germany, France, Toulouse, Toledo, Bengal Mission,

3. From Father S. Brandi of the "Civiltà," Rome, *De l'Union des Eglises*. Réponse à la lèttre encyclique du Patriarche Grec.
4. From Mr. W. Hornsby, Zi-ka-wei, *Relação Summaria de Martyrio dos Padres Henriques, S. J., e De Attimis, S. J.*
5. From Fr. J. F. X. O'Connor, *Facts about Bookworms*.
6. From Belize, British Honduras, *The Angelus*.
7. From Father William Poland, St. Louis, *The Truth of Thought or Material Logic*.
8. From Father Fernandez, Mangalore, *The Pauline Dispensation in British India*.

ANSWERS TO QUERIES.

XXXVIII. From letters of Father Henry Kavanagh of Guelph, Père Grimontprez of Amiens, and Father Widman of Grand Coteau there is no doubt that the author of the "Livre d'Or" is Dom Sans de Sainte-Catherine, General of the Feuillants, or the Reformed Bernardines. He composed this work for the use of his religious, and is the author of a number of ascetical works which are recommended by St. Francis of Sales in several of his letters. A remarkable fact came to light in making these investigations, viz., that the little book called "Practice of Humility," said to be written by Leo XIII., is none other than our "Livre d'Or." The Holy Father brought out an edition for his seminarians when he was Archbishop of Perugia, and from his dedicatory epistle to them he was thought to be the author of the book. Under this supposition, translations were made into nearly all the European languages, and the book spoken of as being composed by Leo XIII. Three separate and distinct translations were made into English and published,—one in Italy by Monsignor Dillon, one in England by the Benedictine Father Joseph J. Vaughan, and one in this country by Father John F. X. O'Connor of the Society. It is remarkable that all these translators thought the work was written by His Holiness Leo XIII., though some time afterwards Father O'Connor writes us that he was shown an English translation of the work which was made forty or fifty years ago. No better praise could be given to the little book than that it has met with the praise of so many noted men at different times, such as St. Francis of Sales in the 17th century and in our times Leo XIII.

QUERIES.

XXXIX. THE FIVE POINTS OF THE EXAMEN.—Is anything known about the authorship of this mnemonic of the *Quinque Puncta Examinis* as set down in the Exercises?

Salve Deo grates, pete lumen, discute mentem,
Delicti veniam posce, recide malum.

Though I have a taste for such devices, which I have found very useful, it is only a short time since I noticed this particular one in the form of an elegiac couplet in Father Eyre's translation of Father Valuy's "Guide for Priests." I had only known the five points in prose. "Gratias age, pete lumen, discute mentem, agnosce culpam, fac propositum;" to which was sometimes added "et serva," with something of the tone of "Don't you wish you may get it?" It occurs to me now, however, that I might have detected here the debris of a broken up hexameter. "Discute mentem" is a phrase which would hardly be used for this precise purpose if a dactyle and spondee were not required. I have seen the pentameter given quite differently elsewhere.

Mœrorem elicias propositumque noves.

It is this form that is more closely followed in this English version:—

Pay God your thanks, crave light, your soul review,
Grieve for your faults, your good resolves renew.

This second pentameter is more sonorous; but is it allowable to use the two forms of the imperative in two consecutive lines? Is it not like speaking of one person as "thou" and "you" in the same stanza?—M. R.

OBITUARY.

FATHER MARTIN M. HARTS.

At 3.45 A. M. in the St. Louis University, Tuesday, September 3, 1895, after a short illness of two weeks, died Father Martin M. Aarts, or, as he was better known, simple Father Harts—a priest according to God's own Heart, a trusted friend in need, and a counsellor, whose sincerity of manner coupled with his great learning won him the love and esteem of his brethren in religion and made him a favorite in all circles. He was a religious without guile and of scrupulous innocence of life.

In the beginning of July he went to Memphis, Tennessee, to conduct a retreat for the Brothers of the Christian Schools, during which he took sick, but recovered sufficiently to be able to give two retreats in Northville, — one to the Sisters of Mercy and another to the Sisters of St. Dominic. After resting for a few days in Cincinnati, he returned to St. Louis, August 18, full of buoyancy and enthusiasm for the work assigned him during the coming scholastic year as professor of the seventeen graduates of the St. Louis University. A few days later a relapse occurred and the malarial poison, which probably entered his system during his stay in Memphis, developed into a virulent form of typho-malarial fever, and he sank steadily until Monday night, when fortified with all the sacraments of the Church, he gave up peacefully his innocent soul into the hands of his Maker, whose glory had been the sole ambition of his life. He was ready to go and was without fear. He remarked to the writer of this obituary sketch a few days before his demise: "I am as prepared to go now as at any other time. I have done my best to serve God and He will overlook my shortcomings. The only wish I have is to do more for Him."

Father Harts was born at St. Odenrode, diocese of Bois-laduc, Holland, November 16th, 1841. His parents were well-to-do people in the rural district. He was an only child. Bereft at an early age of his mother he was brought up under the care of an aunt, of whose watchfulness he always spoke in terms of deep affection. He made his rudimentary studies at Ruwenberg, under the charge of the Brothers, where he had as companion Francis Janssens, the present Archbishop of New Orleans. Those who were with him at Ruwenberg say that he was a typical boy, beloved by all for the gayety of his disposition and the simple, unostentatious piety, for which he was noted in after life. He was ready for any sport and sure to be caught in any boyish prank. He was above board in everything. Even in those days he was fond

of the stories of history, which ever after was his favorite study and in which he became an adept.

In the year 1855 he entered the preparatory seminary where he remained six years in the study of the classics. After the completion of his course, he was sent to Haaren, where he spent two years in the study of philosophy and four in that of theology. From his earliest years he had longed for the foreign missions and immediately after his ordination to the priesthood, on the advice of the president of the seminary, the V. Rev. Fr. Heutens—a devoted friend and admirer of the Society, and who had the power to receive novices for the Missouri Province—he was admitted to the Society. In company with four other priests, who were inspired with the same ardor to do great things for the glory of God and his Church in America, and who had been received at the same time, under the charge of the Rt. Rev. Peter Paul Lefevre, then Bishop of Detroit, he sailed for this country and entered the novitiate, at Florissant, September 26, 1867.

Before the completion of his two years of novitiate, he was among the first to enter Woodstock, where he took his vows and completed his scholastic training. In 1872 we find him teaching one of the Grammar classes at the St. Louis University, where the best years of Father Harts' life were spent. He was twice sent to Cincinnati, remaining there for two years on each occasion, and he was one at Detroit and one year on the missions. For a few years he was pastor at the old College Church, Ninth and Christy Avenue, St. Louis, during which time he also had charge of the parochial schools. He loved children and his zeal knew no bounds in promoting the prosperity of the schools. It was a hard trial for him to give up the charge of "my schools," as he was fond of calling them. His talents fitted him for higher work, and his field of labor after that time was in teaching philosophy to the students, in lecturing in the Post-Graduate course of the old University, and in explaining the "*Compendium Theologiæ*" to those of Ours, who were too delicate to stand the strain of the scholasticate. The last year of his life he was professor of ethics in the scholasticate.

Father Harts was a sterling and genuine man, a learned professor, with the happy faculty of clear and direct exposition, a zealous priest, a staunch and honest friend and a Jesuit imbued with a true love for the Society. This is a brief summing up of his character and it is no wonder that such qualities won the hearts of his pupils, the love of the people who sought his prudent advice in every emergency, and the admiration of his brethren in religion. He despised any trait that was mean or low, any scheme that had a tinge of double dealing about it. He knew not what policy or diplomacy was. He was straightforward, open and frank to a fault. Patience and charity were the distinguishing virtues, which marks his life. Being a constant sufferer from muscular

rheumatism nearly all his life, he never was heard to complain nor sought exemption from his allotted work, which he always performed with punctilious faithfulness. During a few years, when under the strain of a severe trial, he was never heard to utter an unkind word, and some one has said of him that he was incapable of an uncharitable thought. He was the sunshine of every recreation and the source of merriment. This geniality won the hearts of the young men who gathered round him and made the college sodality enjoy an unprecedented prosperity when he was its director.

As a professor of philosophy and lecturer on history in the Post-Graduate course of the old University, he was particularly successful. His clearness of mental vision enabled him to pierce the obscurities of those sciences, and his simplicity of style placed his elucidation of the most abstruse problems within the comprehension of the youngest of his scholars. His lectures on "Feudalism," won him the praise of the English Historian, Freeman, who at that time was lecturing at the Washington University, St. Louis, Mo. He also lectured on "The Saxons," and "The Crusades." Fr. Harts, though "not to the manor born," had acquired a thorough knowledge of the English language and knew and appreciated its idiom.

But conspicuous as were his intellectual abilities, the chief field of his zealous labor was the confessional. As an editorial in one of the Catholic Weeklies of St. Louis remarked: "Not by his preaching was he known; nor by his learning; nor by his mingling with the people in the exercise of the sacred ministry. His great goodness, the sweet unction of his virtue, the aroma of his personal sanctity drew to him thousands who knew him only by these attractions. Nearly all who mourn the death of Father Harts knew him as a confessor. Here he was the man of God, the keeper of the gates, the man of power and prudence, who knew when to open and when to shut; whom to bind and whom to loose. He was a plain priest of God . . . He was a man of prayer. His field of labor was the space between the people and the Sanctuary, the ante-chamber to Christ's mercy-seat. He never grew weary; he never tired of his task. . . If we can understand the love all true Catholics have for a priest, we can understand the devotion they feel for a priest like Father Harts, who was an ideal priest. He is a great loss to his brethren in religion, but the memory of his saintly life will go far to compensate for his living presence" (Father Phelan in "Western Watchman").

There is no exaggeration in saying that, although he never held any post of distinction or authority in the Society, there was none, who by the kindly unselfishness of character, by the unswerving fidelity to duty, and the staunchness of true friendship won more men to God than did Father Harts.

This was attested by the crowds who visited his remains or were present at his simple obsequies. The funeral was held at St. Francis Xavier's Church on Wednesday, September 5, at 6 o'clock. Mass was celebrated by the Rev. J. Grimmelsman, Rector of the University. The remains were interred in the grounds of the novitiate at Florissant. We cannot conclude this sketch in more fitting words than those used by the Right Reverend Bishop of Nashville, Thomas S. Byrne:—

*Bishop's House, Capitol Square,
Nashville, Tenn., Sept. 5.*

Dear Father:

I need hardly say that the announcement of the death of dear Father Harts, as conveyed in your favor of 3rd inst., was a great surprise and shock to me. He is a great loss. He was a man utterly without guile and his life to all who knew him was an example of manly honesty and priestly virtue; and his death was the death of the just. He is appropriately buried at Florissant; for no better model of a Jesuit could be set before the young novices as one after whom they may safely shape their lives and whose virtues they will strive to emulate. I shall cheerfully remember him at the holy sacrifice; for I have many reasons to do so as he has many claims on my gratitude. ✠ *Thomas Sebastian, Bishop of Nashville.*

Father Harts was a professed of four vows. He was 54 years of age at the time of his death, having spent 28 in the Society.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From Feb. 15, 1896 to May. 15, 1896.

	Age	Time	Place
Br. Michael Donohue . . .	80	Feb. 22	Frederick, Md.
Br. Frederick Willis . . .	34	Feb. 27	Sault-au-Récollet, Canada.
Mr. Matthias Long . . .	20	Mar. 3	Spokane, Wash.
Br. Michael Schmidt . . .	78	Mar. 8	Chicago, Ill.
Mr. Jerome J. Hartly . . .	29	Mar. 23	Georgetown D. C.
Br. Joseph Bradley . . .	69	Mar. 24	Frederick, Md.
Mr. Joseph M. Bienmuller	23	Apr. 2	Umatilla, Oregon.
Mr. David Hébert . . .	29	Apr. 17	Sault-au-Récollet, Canada.

Requiescant in Pace.

VARIA.

Armenia.—Our missionaries, through a special favor of Divine Providence, have been preserved from all harm in the midst of the Armenian disturbances and massacres of November and December last. Though often in the greatest danger, they always escaped the fury of the mob, and neither their residences and schools, nor those of the Sisters were molested or pillaged. What contributed no doubt a great deal to their security, was the universal esteem and veneration in which they are held by men of all classes and religions. Besides, the Government showed everywhere a praiseworthy zeal in affording them the best protection in its power. Their letters are full of heart-rending details of cruelty, pillagé and bloodshed, and the subsequent misery and destitution of the inhabitants. The fathers are doing their utmost to relieve those that flock to them for help, but amid so much misery their resources are necessarily inadequate. Now that comparative quiet and confidence have been restored, their schools are again filled to overflowing, while their missionary labors have been greatly increased.—*Lettres de Mold.*

Austria, Innsbruck and the Sodalties.—It is interesting to construct a parallel and draw a contrast between a country where the Society is permitted to exist and a country where the Society is not permitted to exist. It happens that here in Innsbruck, where the Society is tolerated, we are not permitted to do a work which Ours are doing in Chieri, Italy, from which the Society has been expelled. That is to institute and conduct a sodality among the boys attending the gymnasium. Ours have been here from time immemorial and such a sodality has not existed. The need of it may be seen from the fact that societies exist in the University of Innsbruck one of the rules of which is never to bend the knee before the Blessed Sacrament. The candidates for such societies are the boys in the gymnasium, who have not the advantage of a Sodality of the Blessed Virgin to save them from the filthy warp of those who surround them. Recently Rev. Father Rector attempted to institute such a sodality. The professors objected. The minister of education objected. No sodality can be established for the boys of the gymnasium. This may seem incredible to Americans, but it is true. And the blessing of liberty which the Catholics of the United States are enjoying, without perhaps sufficient gratitude to God for it, is beginning to be known and appreciated in Europe. A scholastic writing to me recently from Italy, tells of a prefect who has been called away from our college in Turin to serve in the army. And after the recital of this piece of tyranny he breaks out into the

following genuinely democratic hurrah, "Viva l'indipendente e libera America! Viva la terra di Washington! Viva la bandiera azzurra a stelle bianche!" But in Italy, where the Society is not officially tolerated, it is easier to begin a sodality than here in Innsbruck. One of our fathers instituted a sodality for the boys of the "gymnasio" in Chieri about two years ago. He gave them a yard on the property of the scholasticate in which they can play on Sunday. He built for them a beautiful little chapel perfectly furnished even to the organ. He built a play-room and constructed a stage where the lively little lads can display their histrionic talent. Their Sunday order is as follows: Forenoon, 7 Entrance—7½ Chapel, Meditation, Mass, sermon—8½ Recreation, —10½ Exit. Afternoon, 3 Entrance—3½ Catechism—4½ Recreation—5½ Beads, Benediction "con piccola conferenza"—6½ Recreation, Exit. And the fruits are abundant—frequent Communion, innocent lives, vocations to the priesthood and to religious orders. A sodality here in Innsbruck for the apprentices was begun last year. The government forgot to make a law including this case too. But the trades-union impudently undertook to let Father Rector know that it would not permit the existence of such an association. As its power is null, the sodality exists with a membership of 30 or 40. The people here seem well satisfied with this number. Of such mammoth sodalities as Chicago possesses they have not the faintest idea. There are in Innsbruck over 1000 students attending the University and the Normal School, and there is only an academic sodality of some 50 members.—*From Mr. Maurice D. Sullivan.*

The Beatification of Cardinal Bellarmine.—The discovery last year of the correspondence between Pope Benedict XIV. and Cardinal de Tencin, Archbishop of Lyons, throws a great deal of light on the sudden halt in the process of the beatification of Cardinal Bellarmine, at the very moment when both the Congregation of Rites and the Pope himself seemed most favorably disposed to bring it to a speedy and successful issue. It was thought at the time, and it has been the common opinion ever since, that the main source of the trouble lay in the opposition of the French government, the Court of Rome being compelled to yield to its demands. We are now enabled to see better what really did happen, and to appreciate more equitably the conduct of the Holy Father. His letters to the above-named Archbishop, which have just been published under the editorial care of l'abbé Bateffol, make frequent mention of the cause of the beatification, and constitute the most reliable testimony in the matter. The most important among them are published in the April number of the "Etudes." The conclusion arrived at may be briefly stated as follows:—

The Pope was willing and anxious to proceed with the Cause, both on account of his own veneration for the Cardinal, and out of consideration for the prayers of the Society. Its interruption must be attributed neither to intrinsic difficulties, nor to direct pressure brought upon the Pope by government

interference. It was a measure dictated by prudence, a sacrifice to the exigencies of the times. Jansenists and Gallicans looked upon Bellarmine as one of their bitterest foes, and not without reason. They exerted every means suggested by their unscrupulous hatred; they preached and wrote; they urged people and parliament to protest against his being raised to the altars of the Church. The Pope's position was extremely difficult; it was a question, to use his own words, "of throwing oil upon the fire, of provoking the infuriated bull, of adding new obstacles to those already existing in the way of the government of the Church." Benedict XIV. reasoned that, all things considered, the general good would be more efficaciously promoted by the postponement of a Cause so invidious to many and so full of menace to peace and union. He stopped all proceedings through what he considered a motive of superior duty, well aware that not a few good men were interpreting his conduct as a timid yielding to the enemy, a sacrifice to prudence at the expense of the dignity of the Holy See.

British Honduras, St. John Berchmans' College.—The most important event in the mission for some time has been the building and opening of this college at Belize. More than a year ago the foundation stone of the college was laid. To obtain funds for its erection, last November, Bishop Di Pietro, with Father Charroppin as a companion, made a visit to the different cities in the Missouri Province. His Lordship pontificated in our different churches on the Sundays and festivals of Advent and Christmas-tide, leaving St. Louis for Belize on January 2d. Father Charroppin remained longer to collect money. The new building meanwhile was completed. It has accommodations for 24 boarders and 80 day scholars. It was solemnly blessed on Sunday afternoon, February 2d, by Bishop Di Pietro and declared open with an appropriate address by his Excellency the Governor, Sir Alfred Moloney. The college has at present eight boarders with four more on the way and including day scholars a total of 61. Father William J. Wallace has charge of the college.

Changes.—Father S. Gillet and Father C. Gillet have been sent by their provincial to British Guiana, Father Joseph Rigge is at Corozal and Father Charroppin, with Father Averbeck, at Punta Gorda.—*Abridged from "The Angelus."*

Ceylon, The new Mission at Galle.—*Bishop's House, Galle, Ceylon, March, 1896.*—Of course you expect some news about our new mission. As you know, we sailed from Marseilles, on Sept. 29, 1895, and after a most happy journey we arrived in Colombo, on Oct. 16, 1895. Our party started the following day for Kandy, the capital of the hills and formerly the residence of the Cingalese Kings. His Lordship, Mgr. Van Reeth, and myself were the guests of His Excellency the Delegate Apostolic for India and Ceylon, Mgr. Zaleski, a great friend of the Society. The other missionaries for the new Diocese of Galle and Trincomalie found lodgings at Ampitya, a suburb of

Kandy, where the Propaganda is building a general seminary for India and Ceylon under the management of the Belgian Fathers of the Society. The buildings are slowly rising under the immediate supervision of Father H. I. Koch, who proved to be a very able architect when building our college of Darjeeling some years ago. On Nov. 5, Mgr. Van Reeth blessed the corner stone of the church, and after this ceremony Mgr. Zaleski made a speech in which he explained at length how His Holiness Pope Leo XIII. was anxious to have a carefully trained native clergy for India and Ceylon. There are at present more than 30 students in this seminary; most of them belonging to Indian dioceses. On the 9th of November 1896, His Lordship was received in great style, and by the grandeur displayed one would have thought that the Catholic community was a rich one. We were soon to be enlightened in this matter. With the exception of certainly not more than five well-to-do families, our Catholics are a real study of poverty in its various degrees.

To say the truth, we are here in a very difficult position. About two years ago the Oblate Fathers of Mary Immaculate heard that Jesuits would receive the Southern Province of Ceylon. They almost immediately withdrew their priests, and thought it unnecessary to make further expenses to keep up buildings which were soon to be ours. So we find most of the churches and mission houses in the most dilapidated condition, not unlike the spiritual state of the congregations for which they were built. Further, as you know, we came here at the express command of the Pope, although our province has now three missions, and the superiors could not afford to send out many laborers into this new vineyard. Only three priests could be spared. I am the only one to speak English, which is of course of great assistance, but far from sufficient. The inadequacy of our number and the ignorance of the language and customs of the people are great drawbacks, as you can well imagine; for even here there are certain matters which people like to treat privately with the priest, without the interference of an interpreter. At present I am the only Catholic priest for the whole Southern Province, and I ought to visit the Christians along the coast between Bentote and Hambantota, a stretch of more than 100 miles. I should visit also some stations in the interior. But it is altogether out of question; I cannot be absent from Galle more than one day on account of my parochial duties. Another reason why we meet with great difficulties, is that the people were told that the Jesuits were immensely rich and a hope was raised that we were going to support all the poor Catholics. These are greatly disappointed when we tell them we are poor ourselves and can't do anything to relieve them. Another sore point is found in the schools. We receive a small grant-in-aid from the Government, which covers about one fourth of the expenditure connected with them. The revised code for grant-in-aid schools for 1896 introduces so many new regulations that we are afraid we shall have to give up even this paltry allowance. A minimum scale of school fees has been fixed by the Government and the schools in which these fees are not collected are to be struck off the list of grant-in-aid

schools. My boys are so poor, that if I could collect only one half of the fees, I should be very glad.

Here, dear Rev. Father, is a brief sketch of some of our troubles. In the mean time all outsiders are watching us. Anglicans, Wesleyans, Mahommedans, and Buddhists have flourishing institutions, nay colleges. What will the Catholics do now that the Jesuits are managing them? This is the question to be solved. But, as I said before, two important factors for the solution are wanting, viz., men and money. Let us firmly hope that Providence will supply both. It is often said that great difficulties in the beginning of a pious work are a sign of future blessings; if this be true, and certainly experience seems to be in favor of the truth of this statement, then our new mission will be one day very successful and our followers will reap abundant fruit in this now desolate field.—*From Father J. Cooreman.*

China, Two Martyrs.—I am sending Your Reverence a little pamphlet from our press of Macao, which, though appealing to us particularly in China, will, I think be received with interest by Ours elsewhere. It is the reprint of a contemporary relation of the execution of two of our fathers, whose process of beatification has been begun and is actively promoted by our mission of China. Father Antonio Joseph Henriques, Portuguese, and Father Tristam de Athimis, Italian, were, in 1748, condemned for preaching the Christian religion in the province of Nankin, and after six or seven months of painful imprisonment, and after severe tortures endured heroically on several occasions, they were strangled on the night of the 13th of Sept. in the prison of Soo-chow. The authentic reports of their trial and condemnation are found in the archives of the government, and the only difficulty in the process is that they were executed secretly in the prison and no testimonies of witnesses can be found. Father Rossi of this mission is the vice-procurator of their cause, and he has just returned from Macao, where, with the interested co-operation of our devoted friend Bishop Medeiros, he conducted successfully the preliminary process *de non cultu*. The relics of the Ven. Fathers are in the seminary of Macao. The relation now reprinted was first published in Lisbon, 1751, and it appears to have been written by one of our fathers, who in the capacity of astronomer remained unmolested at the capital during all the persecutions which the missionaries and their neophytes in the province had to endure. It is a plain simple relation of how the fathers were captured, tortured and executed, and Br. Alves assures me that it is written in excellent Portuguese. The Society as yet has had no martyrs of China raised to the altar; the Dominicans and the Lazarists have their beatified martyrs of China, though they can boast of nothing like the amount of labor and the number of lives that the Society has so generously devoted to this mission.

A class Disputation at Zi-ku-wei—I sent you a copy of our theses a week or so ago, and fortunately there were no Chinese characters to puzzle you. We

all have Chinese names, you know, and the Chinese names must appear in the catalogue. My name is pronounced Ho in Mandarin, and something like Woo in the Shanghai dialect, and it means congratulate or congratulations or congratulatory or in a congratulatory manner, for all Chinese words may be nouns or verbs, active or neuter, in any tense, mood or voice, or adjectives or adverbs, or sometimes only prepositions, as the sense may demand. I had the pleasure of disputing with a Chinaman, as you may see; it seems natural enough to come to China to preach the Gospel to the heathen, but it is a little strange to come here to discuss theology with the natives. The scholastic in question is a clever student, and quite accomplished in Chinese scholarship. He is the author of a little devotional work on the Rosary, and he has published, together with a French scholastic, a fine map to illustrate an epoch of Chinese history of about the time of Saul and David. Another of our Chinese theologians is translating the life of St. Francis Xavier. And not to slight the work of the French scholastics, I may mention that one of them has just translated into French for publication an erudite little Latin work of Father Weng, a secular priest of this mission, *De legali dominio in Siniis*, and that another is working at the botanical part of Father Zottoli's great Chinese-Latin dictionary, which has been in preparation for some years. Father Zottoli's dictionary promises to be something the Society may be proud of; the English and Americans have been making Chinese dictionaries for three quarters of a century and they have done good work, but Father Zottoli's will easily take the lead, and in learned circles it will, I think, almost drive the others out of the field. The dear old father has been confined to his room all winter with rheumatic gout, but he never misses his day's task at his dictionary.—*Extracts of Letters from Mr. Hornsby.*

England, The Catholic Headmasters' Conference.—Father Colley, the Prefect of studies of Stonyhurst, has in the January number of the *Letters and Notices* an account of the first Catholic Headmasters' Conference, which was summoned by Cardinal Vaughan to meet at Archbishop's House on Friday, January 3. There were twenty-eight present of whom five were Jesuits. The Cardinal presided and drafted a resolution, which was unanimously adopted, in the following words: "That in the opinion of this conference, the matter of training our teachers urgently needs attention; that this want can be met in two ways, either (a) by training Masters in our own larger colleges, or (b) by establishing a house in one of the national Universities, where regulars or clerics intended for teaching could be received while they prepared for a University degree, and acquired the necessary knowledge of pædagogogy."

The resolution was well drafted, so as to satisfy those who prefer that we should do our own training, and who consider that the present year of training at Cambridge is likely to be injurious rather than beneficial. [Father Gerard's article in *The Month* was often referred to.] All own we must do something so as to be ready in case of legislation. The editor remarks:—

The matter is of primary importance to us in the Society, and it is clear that we shall have to put our masters through some public examination; and also to train them in methods of teaching, as is required in our own *Ratio Studiorum*.

In the second session, a great part of the time was spent in asking questions of Mr. Sadler, one of the members of the Education Commission. "As to the training of teachers," Father Colley concludes, "Mr Sadler was emphatic that the best method was the training by an experienced headmaster in the school itself. So that he made it pretty clear what course we in the Society should follow in this matter. It is very necessary for us to prepare in good time; even now it is certain that the Oratory School, Birmingham, has the reputation of providing better teachers than we in our colleges, and hence the pick of the classes of boys in this country are sent to them."

A College for Ours at Oxford. "The Times," of March 23, announces that the Hebdomadal Council of Oxford at its last meeting granted a license to the Rev. R. F. Clarke, M. A., of Trinity College, to open a private hall for University students at 40, St. Giles's. The new hall is to be started under the auspices of the Jesuit order, and will consist of a certain number of its younger members, who are to pass through the ordinary honor schools of the University and take their degree.

From private letters we learn that this notice is rather premature, as the Oxford plan is not settled yet.

Frederick, Reception to a Naval Chaplain.—Recently at the novitiate a reception was tendered to a chaplain of the United States Navy, Rev. W. H. Reany. Father Reany has occupied the post of Catholic Chaplain on the United States Cruiser "Baltimore" for the past three years and has voyaged around the world. In the course of his remarks Father Reany thus spoke of the Society: "The members of the Society of Jesus are to be thanked for gaining for the priesthood in all parts of the world the respect and esteem of our naval officers and the men generally; for wherever I went I found that the noble, self-sacrificing character of the members of that order had built up in the heart of every one a feeling of love for the disciples of the Church,—men who are sacrificing themselves shoulder to shoulder, heart to heart, under the Cross of Christ in every land and every clime." The speaker gave a graphic and interesting account of the missions in China, Japan, and Corea.

German Province, The First Disputation at Valkenburg.—The first public disputation in our new scholasticate took place on March 12. It was our intention to have a Grand Act on the feast of St. Thomas, but the whole college not yet being in perfect order, our superiors thought it better to postpone the Grand Act for the present, and to limit the disputation to the treatises "De Verbo Incarnato" and "De Gratia." Though the present disputation was confined to two hours only, it was an important event in the history of

the province, as it was the first time for more than twenty years that the philosophers and theologians had met together to listen to a disputation. The last time was at Maria Laach just before the expulsion, when the philosophers found a place of refuge in Holland and the theologians at Ditton Hall. Now we are all together again in our new scholasticate at Valkenburg. The theologate of the Dutch province at Maestricht is only ten miles distant from us, so the Dutch fathers were able to take part in the disputation. Their Father Rector came accompanied by Father Steins-Bischof, professor of dogmatic theology, and the venerable Father Scheller. From Exaeten came Father Lehmkuhl, from Wynandsradde, the Father Instructor of the Tertians, Father Putz. The objectors were Father Steins-Bischof, Father Socius, and Father Lehmkuhl. Father H. Hoffmann defended. He opened the disputation with a short essay on the union of the human nature to the Second Person of the most Holy Trinity, Father Steins-Bischof opened the attack by arguing against the thesis about the necessity of the Incarnation. Father Socius attacked the last thesis, on the meritoriousness of good works, and Father Lehmkuhl attacked the defendant again on the thesis of the first opponent. Father Hoffmann answered these different objections solidly and at times brilliantly, not unfrequently retorting the arguments of his objectors.

Historical Data.—In view of certain rash statements recently made, which have obtained wide circulation, the following historical data are here set down for the convenience of Ours.

I. *Bishops of Japan in the 16th and 17th centuries.*

1. Sebastian Morales, S. J., created by Sixtus V., died on his way out.
2. Pedro Martinez, S. J., was present at the suffering of the 26 martyrs.
3. Luiz Sergueyra, S. J., ruled till 1614.
4. Didaco Valens, S. J., died on his way out.
5. Luiz Sotelo, O. S. F., arrested and burnt alive, 1624.

Vide "Dublin Review," April, 1895, p. 280.

II. *Father Robert Parsons.*

"One accusation against him has often surprised me, viz., opposition to the appointment of bishops in England. Nothing could be more unfounded. His letter from London, 17 Sept. 1580, proves his anxiety for bishops to be provided by the Holy See for the English Mission. Another letter to Dr. Allen, in 1592, testifies that he had actually engaged a generous friend, Dr. Francis Sarmiento, Bishop of Jaen, to supply the funds necessary for the support of the two or three bishops; and we have his letter to Pope Clement VIII., 13 August, 1597, which records his sentiments in favor of episcopal government. Yet, is there any charge that has not been alleged against Jesuits? The usurper Cromwell, in his speech to his first Parliament, Sept. 4, 1654, gravely asserts that the country had been agitated by swarms of Jesuits, who had settled in England an episcopal jurisdiction to pervert the people." Dr. Oliver's "Collections," under "*Persons*," edition of 1838, p. 143.

Brother Foley in his "Records of the English Province" Collectanea Part 1, p. 573, has the following: "Among other charges against Father Parsons by his enemies was that of opposing the appointment of bishops in England. This is refuted by his own letters. See letter, Nov. 17, 1580 (Simpson's Campaign; also "Records S. J., vol. iii. p. 667.*)" Fr. Parsons' words are, "There is an immense want of a bishop to consecrate for us the holy oils for Baptism and Extreme Unction, for want of which we are brought to the greatest straits, and unless His Holiness makes haste to help us in this matter we shall soon be at our wit's end." Then follow the references given above by Dr. Oliver.

III. As to the charge against the fathers that they deferred for a long time the introduction of bishops into the Maryland colony, consult Shea's History, and even Dr. O'Gorman's recent work (The History of the Church in the United States), where abundant evidence is given to prove the impossibility of introducing bishops into the colonies.—*B. G.*

Holland, A New College.—Last September our fathers opened a college at Amsterdam. It is situated in the finest part of the city and is well suited for college purposes. We have been able fortunately to purchase the adjoining building which will later on serve as a residence for our fathers and scholastics. At present there is but one class of some twenty students and only two of our fathers are teaching.

Iceland.—Fr. Sveinsson has sent us the following additional details concerning the history of religion in Iceland. The Catholic religion was entirely abolished in this island in 1550 after the martyrdom of its last bishop Jón Arason. Many traces of the old faith, however, have been preserved by the people, and the Catholic spirit still shows itself in many ways. Thus the devotion to our suffering Saviour has remained in full vigor among them. A leper, the Protestant minister Hallgrimur Pékersonn, a Scald of remarkable genius, composed a magnificent poem in fifty books on the passion of our Lord. It is one of the most beautiful works ever written on the subject. Every Icelander possesses it and almost knows it by heart. During Lent it is sung in every family; one book each day. Still more striking, perhaps, is the fact that the cold worship of Lutheranism has not extinguished among these poor people the devotion to the Blessed Virgin. One of the most celebrated Protestant bishops of the island, Brynjölfr Sveinsson, a poet of merit, composed in honor of Mary a noble book of Latin poems. Of course the book was never printed, but it still exists in manuscript in Iceland and at Copenhagen. That a Protestant bishop should be tenderly devoted to the Blessed Virgin is certainly an extraordinary thing. I quote one of his hymns in honor of the Mother of God.

Excellens superum gloria civium,
Angustis fer opem rebus in asperis,

Cui non defuit unquam
Præsens copia gratiæ.

Quas debent inopes reddere gratias
Pro summis homines muneribus Deo,
Clemens atque benigna,
Nostro nomine solvito!

Sic longum faveas gentibus indigis;
Et nos multiplici crimine sordidos
Commendare memento
Mater sedula Filio!

From 1550 to 1854 no attempt was made to convert this distant and lonely island. In 1854 two French priests, the Abbé Bernhard of the diocese of Cambrai and the Abbé Baudoin of Rheims, undertook the difficult task. Only one family was converted, and it is still the only Catholic family in Iceland. This is the family which Father Sveinsson visited in 1894, and is described in the first article of the present number. The missionaries now in Iceland are two secular priests belonging to the Danish mission. They were sent thither by Bishop Van Euch Vicar-Apostolic of Denmark, Iceland not being a mission of the Society. The two missionaries met with a very sympathetic reception from the good people of Reykjavik the capital of the island. Their little church is filled every Sunday, but there are no conversions as yet. About the 1st of May, four Sisters of St. Joseph, two of whom are French, set out from Copenhagen for the far-off island. They will devote themselves to the care of the sick, the education of the young, etc.

India, S. Thomas in India.—A departure that promises to be of general interest, is that lately made by Fr. Bochum in a series of articles in "The Catholic Examiner." It is a vindication of the tradition that St. Thomas was really in India and that St. Thomé at Meliapur, near Madras, is the identical site of his martyrdom and interment. Off and on Protestant writers—as they cannot live without denying or destroying some spiritual structure—exercise their pens in picking at this venerable tradition. So, to cry halt to them, for a time at least, Fr. Bochum undertook the task of compiling the principal grounds of our belief as established by various men of historic and linguistic research. Several numbers have already appeared in the "Bombay Catholic Examiner," and the material seems to be growing under his hand. He does not bring to light much that is new in itself, but the massing together of the chief points bearing upon this important question of church history, and that done in his sound and elaborate way, makes the monograph one of great interest. To give you an idea of his procedure, he makes the famous geographical name of "Betumah" the first stage of his inquiry. For this purpose he summarises the extensive commercial and geographical literature of the Arabs and Persians in the middle ages, and then follows in particular the Mahomedan merchant-author Suleiman in the account he gives, 841 A. D., under the title "Salsalat al tavarickh," of the many voyages he undertook in Arabian and Chinese vessels that traded between Persia, India

and China. From his work he identifies the Arabic names of many countries and cities as they are now marked upon our geographical maps, especially that of Meliapur, the site of St. Thomas's sepulchre. The old marine chronicler knows no other name of this place but Betumah; there was no Meliapur, and much less a Madras or any other current name of his cognizance: it is only Betumah. I needn't tell you as an orientalist what this name means, but I will only say that it was the learned Renandot who first discovered in it the Syrian "Beit-Thumah,"—"the house of Thomas," by which name the sacred spot is usually designated by Christians. From this stage Fr. Bochum then passes to other similar testimonies of antiquity, such as are contained in the lives of King Alfred and St. Martin of Tours, and which are scattered up and down in the great collection of Migne.

Jamaica, The Spanish Town Orphanage.—The "Daily Gleaner" of Jamaica (Protestant), in its issue of Feb. 20, has the following editorial on Bishop Gordon's Spanish Town Orphanage:—

The orphanage which has been inaugurated at Spanish Town through the liberality of Bishop Gordon, and maintained under the auspices of the Roman Catholic mission in Jamaica, has already in a measure proved successful.

When the bishop took over the seventy acres upon which it was proposed to maintain the Orphanage, the greater part was under guinea grass, forty acres being almost entirely useless for the purposes of the scheme. There was also a considerable quantity of the land under brush, and only a temporary building upon the ground. The boys, about twenty in number, under the direction of laborers skilled in the work, immediately began the clearing of the bush, and the ploughing of the land, with the result that planting operations were soon in progress. The erection of buildings necessary for the proper accommodation of the boys was begun, and at the present time the buildings are almost completed. It was decided in the first place to plant bananas. In and around Spanish Town the cultivation of bananas has assumed considerable proportions, no less than 1500 to 2000 acres being under the cultivation of this fruit. But while the greater part of the grounds will be under bananas, a section has also been reserved for the cultivation of coffee, while smaller plots have been planted with vegetables and minor cultivations intended primarily for the use of the Orphanage, while at the same time affording the boys an opportunity of working and giving them a foretaste of the work projected. But while all this has already been accomplished the promoter of the Orphanage is by no means intending to hurry operations; the business has been carried on so far on methodical lines, the main idea being to keep the inmates out of idleness until the crop comes in. And no special efforts have been made to attract boys to the Orphanage, because in the meantime, the work is being carried on solely at the expense of the bishop; the work being only in its infancy nothing in the way of support can yet be obtained from the soil. But by this it is not meant that boys are refused ad-

mittance to the Orphanage; every boy who is brought there, who can show that he is an orphan, that he is idle and that his idleness may lead him into the way of mischief, will be received at the Orphanage, and there he will be maintained, educated, and taught a useful trade, which in years to come may be the means of his success in life. There are one or two girls at the Orphanage who, under the superintendence of the sisters, wash and cook for the boys, and everything which can be provided for the orphans in the way of minor comforts has been granted by Bishop Gordon.

To the most casual observer, the scheme originating from Bishop Gordon is one of the most interesting and suggestive yet proposed. The object of the Orphanage in receiving boys, who if allowed to wander at their own will, uncared for and uneducated, would unquestionably drift into a career of idleness and laziness if not into crime, is most praiseworthy. For the Orphanage is not only an institution original in its character and interesting in its peculiar features, but it is a project combining all the highest principles of philanthropy, without having the objectionable drawbacks of being a public burden. There is not a single penny of public money in the undertaking, yet the objects of the Orphanage tend towards the public benefit. Again, the Orphanage has not in thus planting bananas and coffee attracted outside labor from cultivation; it has rather given an impetus to labor by importing a new factor into labor, by instructing the unskilled, and fulfilling in its principles all the highest ideals of a model farm. For although the undertaking has at present to be supported by the Bishop, the time will come,—it may not be until next year,—but the time will come, when the Orphanage will be self-supporting and then will be accomplished the desire of the founder, that there should be established an institution wherein mental and manual education should be combined, where the outcasts on the streets might be converted into respectable citizens without the slightest cost either to the public or in the end to the promoter. As Bishop Gordon says, labor is a mine of wealth if properly applied, and it may be that the first borings after the prospection have been made at Spanish Town. The idea of such an institution is unique in the West Indies, and that it has commended itself to commercial men is exemplified in the fact that Bishop Gordon has received several small subscriptions from merchants and others, but of course the main burden of expense will fall on the bishop. Such a venture as the Spanish Town Orphanage deserves well of all interested in the raising and betterment of the masses, for it is by such labors that the world is benefited and in such a sphere that the highest principles of ethics are inculcated.

Bishop Gordon's Lenten Pastoral.—His Lordship Bishop Gordon in the Lenten Pastoral to his flock in Jamaica, touched on several very important questions. Among others he referred to the lax ideas of morality prevalent on the island. He then went on to say:—

“Our Catholic population is, we are glad to say, singularly free from reproach in this matter. This is due, and it is a pleasure to be able to bear public tes-

timony to it, to the zealous care which our clergy take of the young. It is impossible to speak in too high terms of the good effected by associations such as that of the Children of Mary attached to Holy Trinity Church, which comprises more than 300 girls of blameless life. The same watchful care is extended to the boys, and no means are left untried to amuse and interest them whilst keeping them out of harm's way."

The "Jamaica (daily) Post" of Feb. 24, a Protestant paper, printed the encyclical in full, and added a very powerful leader. In the latter, the editor repudiated completely the surface plan for improved morality in Jamaica, proposed by the Protestant Bishop, Nuttall, and concludes by these telling words:—

"Bishop Gordon seems to think that the root of the evil lies deeper, and consequently he urges Roman Catholics, in his pastoral letter, to more zealous care of the young. For our part we are inclined to think Bishop Gordon has struck the right nail on the head. If all the clergymen of the various denominations in the island were to take a deep, sincere and abiding interest in the material, as well as the spiritual welfare of the members of their congregations—if they were to follow with watchful care the footsteps of the young from the time they first begin to attend Sunday school until they reach years of maturity—there would be fewer ruined reputations, fewer children brought into the world with the stigma of illegitimacy upon them. It would be a good thing for Jamaica if all the ministers of religion took as active an interest in the training of the young as the Jesuit Fathers under Bishop Gordon."

St. George's College, Kingston.—All our students now study Latin. We have passed three of them in the Cambridge local, and are preparing eight or ten others for the same examination in a year or so. Some of these, later on, will be able to compete for the Jamaica Scholarship, the *ne plus ultra* of educational success in Jamaica. The value of the scholarship is one thousand dollars a year for three years.

During the past year the boys and girls attending our parochial schools in Kingston, Jamaica, have increased in actual attendance from 900 to 1400.

The secretary of the Institute of Jamaica—the British Museum of the island—wrote to Bishop Gordon for two sets of all the numbers thus far published of our new monthly, "Catholic Opinion." One set is to be kept on file in the archives of the Institute; the other is for the reading room.

Mangalore, St. Aloysius College.—A successor to the late Bishop Paganini has at last been named in the person of R. F. Abundius Cavadini, S. J., superior of the mission. On receiving the Papal brief, he at once sent a letter to decline the proffered dignity on the score of his vows and for a variety of reasons. By the same post, the prominent men of the Catholic community dispatched a memorial earnestly begging for a confirmation of the appointment which had been hailed with universal acclamation. The final confir-

mation has just been received, and V. Rev. Fr. General has asked the bishop-elect to come to Rome for consecration. He will leave here about the end of April, carrying with him the best wishes and congratulations of the whole diocese. His life has been one of uninterrupted superiorship, and knowing as he does the needs of the mission, we ardently hope that he will return to his flock with a strong contingent of laborers to fill the blanks caused by deaths and recalls to Europe.

The Schismatics of Kalyanpur, who seceded some years ago on account of the Pope's Concordat regarding the Padroado Question, continue as incorrigible as ever. There are, however, a few coming over from time to time. They are at present about 2500 strong, and have erected a makeshift chapel where they have Mass and the sacraments. Two priests from Goa, as ignorant and as dogged as the people themselves, are ministering to the spiritual needs of the Schismatics. These have lately been joined by the self-styled Archbishop Alvarez, who claims authority from the Church of Antioch.

Father Müller's Work.—You will be pleased to hear that Fr. Müller of your province, in addition to the Dispensary, and Leper Asylum, has had time and means to crown his work with a magnificent general hospital. It is a fine structure, one half for men, the other half for women, with a commodious chapel running between the two. The doors and windows have been so ingeniously arranged that the patients are able to hear Mass from their beds. Fr. Müller himself designed the whole down to its minutest details, and has been besides manager, superintendent and all. The contributions to the building came from the Catholics in sums varying from Rs. 500 to Rs. 5. Count Mattei, of electro-homœopathic fame, gave 2000 francs for the chapel. The hospital was opened by the bishop-elect on March 25, the Feast of the Annunciation of our Lady. Fr. Müller delivered an address to the ladies and gentlemen who had come in response to his invitation. In it he explained the aim and object of the Institution, and stated that it was meant for Catholics in the first instance, though other creeds were not excluded. After the blessing of the chapel, came the staff of the hospital for a blessing too. The young doctor who has volunteered his services, is the most popular physician in town, and enjoys the largest medical practice. Four other young men from very respectable families of Mangalore have made a sacrifice of their prospects and of their lives to devote themselves to the service of suffering humanity. For female patients, two young ladies have offered themselves as nurses. These rare examples have not been without worthy emulators. Others have likewise come forward but their offers have had to be put off for want of accommodation.

Father Müller was one of the first band of missionaries who landed here in 1878. Though close upon sixty—a good old age out here in India—and sixteen years in the mission, he is hale and strong, and works like a young man in the full vigor of life. The three huge edifices he has constructed are ad-

mired by every passer-by, and are standing monuments of his zeal and perseverance.—*From Mr. D. Fernandes, S. J.*

Missouri Province, St. Louis University, Scholasticate.—In the disputations held on Monday, Feb. 24, the following philosophers were the participants, *De Origine Idearum*, Mr. W. Quinlan, defender; Messrs. J. McCarthy and M. Hoferer, objectors. *Ex Cosmologia*, Mr. A. Kuhlman, defender; Messrs. A. Lebeau and J. Furay, objectors. *Ex Logica*, Mr. J. McNichols, defender; Messrs. J. Synnott and B. Abelung, objectors. *Molecules and Atoms*, Mr. M. Germing, lecturer; Mr. F. X. Hoefkens, assistant.

On Monday, Apr. 27, the following participated: *De Constitutione Civitatis*, Mr. A. Maresca, defender; Messrs. G. Garraghan and P. Mullens, objectors. *Ex Psychologia*, Mr. J. Kammerer, defender; Messrs. C. Martin and J. Daly, objectors. *Ex Ontologia*, Mr. J. McCormick, defender; Messrs. T. Smith and J. Kircher, objectors. *The Electric Circuit*, Mr. J. Furay, lecturer; Mr. L. Fusz, assistant.

College.—The cadets received the flattering distinction of being singled out from among all the uniformed Catholic associations of the diocese of St. Louis for the honor of guarding the remains of the late Most Rev. Archbishop, Peter Richard Kenrick, while they lay in state and during the obsequies in the Cathedral, and, at the funeral, of acting as an escort from the church to the cemetery.

At the brief reception tendered by the University to His Eminence Cardinal Francis Satolli, on the occasion of his visit to St. Louis during Easter week, an address of welcome on the part of the faculty and our philosophical department was read in Latin by Mr. J. McNichols, and one in the name of the college students by Vincent McGrath, '97; while the merits of the Cardinal were eloquently portrayed in a poem, written in his native tongue, by Mr. A. Maresca, of the New Mexico Mission. In replying, His Eminence bore witness, in highly complimentary terms, to the reputation achieved by the St. Louis University, and dwelt with earnestness on the necessity of keeping united the pursuit of sanctity and the cultivation of letters and science.

St. Stanislaus Novitiate.—The golden jubilee in the religious life of Brother Gallus Patik was joyfully and solemnly celebrated on Saturday, Apr. 25. The good brother was the worthy recipient of numerous testimonials of heartfelt felicitation from his brethren and his friends.

New Orleans Mission, New Orleans.—On Ash Wednesday evening, February 19, our College of the Immaculate Conception enjoyed the rare honor of a simultaneous visit from their Eminences Cardinals Satolli and Gibbons. They had come to the Crescent City for the inauguration of the Catholic Winter-School, and had willingly accepted the invitation extended to them by the recently founded Alumni Association. Planned and managed by these gentlemen, the reception proved an important and brilliant event.

The *élite* of the Catholic population of New Orleans was brought together to pay homage to the princes of the Church, and the presence of many distinguished strangers, both ecclesiastics and laymen, made the gathering all the more representative. The college library hall, where the reception was held, had been tastefully decorated for the purpose. On the platform with the two Cardinals, were seated Archbishop Janssens of New Orleans, Archbishop Elder of Cincinnati, and Father Semple, president of the College. The audience which filled both the hall and the galleries, was composed of several bishops, many priests, officers of the United States Navy, and a large number of prominent Catholics, for the greater part old students of the Society. It was not difficult to arouse enthusiasm in such an assembly, and the program prepared for the evening, with its speeches, music and song, elicited at every step marks of the heartiest appreciation. Addresses of welcome were made by the president and various members of the Alumni Association in English and Latin, in prose and verse; after which Father Semple spoke in the name of the faculty and of the students. His Eminence Cardinal Satolli answered first, and in his own elegant Ciceronian periods eulogized the Society and its work in the education of the young, expressed his love and admiration for the American people, and thanked all concerned for the cordial reception he had been given by the good people of New Orleans, "*amplissima et jucundissima civitas.*" When the prolonged applause had subsided, Cardinal Gibbons spoke in his turn, and had many pleasant things to say and memories to recall of the years when he himself was a citizen of New Orleans; he concluded by congratulating the Catholics on their enterprise and devotion to the Church. At the conclusion of the program, every one present had an opportunity of approaching and greeting the Cardinals,—it was the crowning scene of a most enjoyable evening.

Galveston.—During his short stay at Galveston, Cardinal Satolli was tendered a reception by the faculty and students of St. Mary's University. Among the addresses made at the banquet which followed, there was a remarkable one by Dr. Cohen, rabbi of the temple B'nai Israel. He was the only stranger to the faith among the invited guests, and began by expressing his thanks for the honor of meeting so distinguished a prelate of the Roman Catholic Church. He then dwelt with much feeling and eloquence on the privilege of being a minister of the Almighty, adding that the clergy irrespective of denomination, had the same end in view, that of uplifting the human race. He was happy to be able to add his mite to the general esteem to which the Cardinal's personal character and eminent services had entitled him. His Eminence was much pleased at this unexpected meeting, and at the sentiments uttered by the Rabbi. He answered in a neat little speech, at the close of which he warmly shook Dr. Cohen's hand, saying that he hoped he might in the near future grasp the hand of the Jew as that of a brother in the faith, as he was now doing it socially.

The retreat for men, preached by Father Lawton during the week preced-

ing Palm Sunday, was attended with unusually consoling results. Larger audiences followed the exercises than in former years, and they followed them with great regularity and evident interest and attention. The proof of the good done was given on the morning of Palm Sunday, when those who had made the retreat, among whom were the Catholic Knights and representatives of other Catholic societies, marched in solemn procession from the University Club-house to the church to fulfil their Easter duties in a body. It was an impressive as well as an edifying sight.

Florida.—The whole southern half of the Peninsula is under the spiritual care of our missionaries, there being in this immense territory but one secular priest, who resides at Key West. It is an ideal field for one who makes little of fatigue and privations of every kind, who is ever ready to journey over land and water, visiting a small settlement here, an isolated family there, affronting a thousand dangers with no witness but his Guardian Angel. There is much good to be done, however, among these poor, neglected people of every tongue and every nationality. Rev. Fr. Superior is fully convinced of this, and has promised a considerable increase of laborers for the coming year. A beautiful church has just been dedicated at Palm Beach, thanks to the generosity of some wealthy New York Catholics who are spending the winter at that famous resort: a permanent residence will soon be added. Several other churches and chapels are in course of erection at various points.

Spring Hill.—The College Album has once more made its appearance. The excellence and variety of its articles, and the number and finish of its pictures, make the present issue worthy of its predecessors, and speak eloquently of the successful and solid work done at Spring Hill.

Palgrave.—In answer to requests from abroad for more information about William Gifford (not Giffard as misprinted in last number of the LETTERS) Palgrave, I give the following additional details, taken from the posthumous poem. The title of the poem is:—

“A Vision of Life, Semblance and Reality,” by William Gifford Palgrave, Sometime Scholar of Trinity College, Oxford, and Her Majesty’s Minister Resident in Uruguay. London, Macmillan & Co., 1891.

The preface contains two parts. The first is a notice of his life, first printed in November, 1888, soon after Palgrave’s death, in the “Proceedings of the Royal Geographic Society,” of which he had been a distinguished member.

The second, probably written by a member of his family, gives some explanations of the circumstances in which the poem was produced. The original title had been: “Pageant of Life,” and the poem may be called a history of his soul, that is, of the various phases of thought and religious opinions through which the author passed after his apostasy from the Church. It appears that during his residence in the East, the religions of India, Siam, and China, exercised a fascination upon him, and he was under the spell of Japanese Shintoism when he composed the first half of the poem. But as

the work proceeded, his soul gradually reverted to the religious belief of his earlier days. The poem, in the second half, takes a Christian and, finally, a Catholic color, ending with stanzas of enthusiastic admiration for the representatives of the pure love of God,—St. Francis of Assisi and St. Teresa,—and with a hymn to our Blessed Lord as God and Man.

The subscription is: January 31, 1888, L. D.

The Editor of the *LETTERS* will be grateful for any further information about Palgrave, and especially about his reconciliation to the Church.—*B. G.*

Panama.—Our fathers have given up the church and residence we have had in Panama for the last 23 years. They were obliged to do this as the bishop issued a decree giving our church and residence of St. Francis to the Piarist Fathers, though the free, and absolute donation of that church to our fathers had been made by a prelate of the diocese, and confirmed by his two successors. The bishop wished to give our fathers another church with the curacy, but the orders of superiors were to leave Panama if they were dislodged from the church of St. Francis, and besides, the acceptance of a curacy is not sanctioned by the usages of the Society, except in extraordinary cases. The people of the city united in an address to Father Jungito, the superior of the residence, expressing their gratitude for the services of the fathers and deeply regretting their departure. The fathers left the city on March 31, for Cartagena, where they will receive their appointments.

Rome, A Home for the Archivists.—The accommodations at the Civiltà Cattolica have received an extension. A whole flat in the house, which was originally the Palazzo Campanari, has been withdrawn from the use of externs, and been arranged by his Paternity for the accommodation of the fathers engaged in writing. There are seven rooms available—a suite at the top of the house. Heretofore this was used by his Eminence, Cardinal Bausa, at present Archbishop of Florence. Of late years it was rented, though not occupied, by a Monsignore, nephew, as I understand, of the Cardinal Secretary of State. There is another suite lower down, still occupied by a certain Baron Ferrana. All these separate sections have entrances of their own from without; though there are cross-cuts, through private entrances, into the main part of the house, where the fathers of the Civiltà live. All the rooms in the newly-opened flat were put in requisition at once. Besides the archivists, there are several visitors engaged in researches. There is Fr. De la Haye, Bollandist; and there is Fr. Lapôte of the "Etudes." Fr. Mercier has arrived from France to take part in the work of our histories.—It is interesting to note that a priest of the diocese of Pittsburgh, Fr. Ferdinand Kittell, formerly Bishop Tuigg's secretary, has been despatched to Rome by the Historical Society of Philadelphia, to study in the Vatican, and report whatever he finds on the history of the Catholic Church in the United States, and indeed anything else he may come across bearing on America. He is a very

genial kindly gentleman, who looks for direction in the maze of work before him to the prefect of the Vatican Library, Fr. Ehrle, and the father is happy to be of service to him. Fr. Pollen also has given him useful information.

The Old Roman College.—In our old Roman College, as you know, is located the Vittorio Emmanuele Library, a great amalgamation of the spoils taken from about half a hundred religious houses. If you want to form an idea of this immense, imposing structure, round which gather the associations of some three centuries, imagine a vast square, very vast indeed, so that the College Church of St. Ignatius, largest of all sacred edifices in Rome after the great basilicas, is only in one corner. Divide this four-sided pile of buildings into four quarters. We may consider that somewhat less than one quarter is taken up by the church. The other three quarters are arranged round three courts. The magnificent one, which lies at the rear of the church, behind the chancel, is the centre of the school department. The court at the side of the church was in the centre of the community quarters. Now all this latter section is devoted to the Vittorio Emmanuele Library. The splendid refectory is the reading room. The corridor into the sanctuary end of the church is a series of apartments, containing the catalogues of the library, and reserved to officials. The reception room for strangers is the hall reserved for students. Up stairs, where only officials work, or privileged persons gain admittance, there are the depositories of documents. The recreation-rooms, the chapel over the refectory, the long corridors, are lined with the spoils,—they groan under them. The most interesting spot is the corridor which runs along the front, towards the façade of the church. On the inner side of this corridor, facing the court, were the provincial's rooms,—for himself, socius and brother, four in number. In these four rooms are deposited the *fondo gesuitico*, such part of it as was considered historical, and was referred to the Vittorio Emmanuele Library for public reference.

The Residence of the Gesù.—The "Archivio di Stato" has the rest, which was to be found in the Piazza di Firenze. But the community house of the Gesù itself, having first been tried as a barracks, then as a military school, and I do not know what else, was considered by these people to be looking for an occupation. And the State archivist bid lately for it, as the repository of the archives, which at present are scattered about Rome. It is understood that he is to have it; but only a part at present. That part is where Fr. General's rooms lie. In the wholesale wrecking and auctioneering of furniture and chattels, which took place at the time of the spoliation, the cupboards of the Fr. General's archives remained where they were. Perhaps they were not thought worth the trouble of removal. In fact, the business estimation of the goods of the fathers at the time was such, that any Jew could get anything he wanted, pretty much for a song. The State archivist has begun just there; and begun with the identical Jesuit archives, which were taken from those same cupboards, over twenty years ago. He thinks it proper that this token of national gratitude should be given to the illustrious Society of Jesus and

its head, by putting things back where they came from. And so he is entering into his kingdom, with this Christian-like recognition of benefits received.

The Church of the Gesù.—As to the Church of the Gesù, which is conducted by our fathers, everything seems to gravitate towards it, especially during Lent; and in Holy Week, when it was estimated there were 50,000 strangers in Rome, it divided with St. Peter's the attention of visitors, and the devotion of the faithful. The Fr. Rector of Goritz, his name is Polish—Anthony Pavissich—belonging to the Venetian Province, preached the daily Lenten sermons, at 11 A. M., to a congregation which numbered steadily several thousands. As to Holy Week, I may refer you for a very just idea of it to a special correspondent of the "Daily Telegraph" of London, whose report on this head was reproduced in the London "Tablet," April 11, 1896, pp. 582-3. This correspondent, a non-Catholic, is understood to be a man of particular ability. He speaks of the Gesù as he saw it on Holy Thursday. As to the singing of the *Tenebrae*, he gives the palm to our Germanici over the choir of St. Peter's. He says: "Discipline and order reigned supreme, not a man moving from his place, or, as it seemed, raising his eyes from his book. In the other case (at St. Peter's), it seemed a physical impossibility for any body to sit still; and, in the most solemn parts of the service, ecclesiastics were going out or coming in, to the grievous distraction of orderly eyes." Then he descants on the music of the German students, in terms of the highest appreciation—this is indeed the correspondent's speciality. He speaks of the "dignity and deliberation," which added not a little to the impressiveness of their music. And he makes a general remark, and a cruel one, for some people who are in his mind's eye: "Here let me say, that no where in Rome have I heard sacred music performed, as though a danger of wearying divine ears necessitated getting it over as fast as possible. In another place I wot of, it seems to be supposed that hurry is indispensable to efficacy, and that a breathless congregation at the end of a long hymn is in a special state of grace."

The Triduum for Bl. Realino.—The scenes of thronging multitudes at the Gesù were renewed twelve days after Easter, when the Triduo in honor of Blessed Bernardino Realino was solemnly celebrated in the mother-church of the Society, and in the name of the whole Society. An account of it would require an article. I merely observe that, on Friday morning, the first day of the triduum, 89 Masses had been said before 10 o'clock, by the dignitaries, Generals of Orders, Prelates, etc., who do honor to such an occasion; and by noon there must have been more than a hundred said. Fr. Zocchi was our representative among the preachers, who delivered the panegyric each afternoon, beginning at 4.30. If the estimate of between 3 and 4 thousand for the attendance at the Lenten sermons was correct, there must have been over a thousand more at this time—a great mass of humanity, solidly wedged together, many ecclesiastics, and in general chiefly men.

As to personal matters, I may add to what I have said, that Fr. Zocchi was

desired by his Holiness to leave the direction of the *Difesa* of Venice and come to Rome, to write for the *Civiltà*; though his Holiness seems also to have thought it possible that the father could continue to support the *Difesa* with his pen. Mgr. Dalhoff, Archbishop of Bombay and successor to Archbishop Porter, has been recuperating here for several months. At present he is at Fiesole. In connection with the career of a converted Brahmin, who is doing excellent service in India, he spoke very particularly of the **WOODSTOCK LETTERS**; and, if the "*Bombay Examiner*," in which our fathers write, is not regularly sent to you, he will see that it is sent in future. In the life of this Brahmin, you will observe a point of historical importance; in as much as it throws into relief the heroism and indeed the meaning of Bl. John de Britto's mode of life, in imitation of these Indian specimens of sanctity.—*From Father Hughes.*

The Process of the Beatification of Venerable Claude de la Colombière is progressing satisfactorily. The decree relative to his "Writings" has been pronounced, and the document which will be used in the discussion of the Heroic Virtues has been printed. A Capuchin Father, missionary in the Seychelles Islands, reports that he saw himself a young girl dying of consumption instantaneously cured by the application of a relic of the servant of God. Perhaps this will prove an incontestable miracle.

Very Rev. Fr. General has entrusted the task of writing the History of the Suppression of the Society to Mr. Strickland, a scholastic of the Roman Province, of Anglo-Maltese parentage. He is the author of a beautiful monograph on Blessed Boniface of Savoy.—*Lettres de Mold.*

Spain.—Father Astrain is still visiting the archives in different parts of Spain. At Malaga he has found an authentic relation of the first eight Florida martyrs written with care and great detail by a father who had been on that mission. In Portugal he has found valuable documents; among them thirteen letters written by St. Francis Xavier, and much data about the Visitors, or Commisary Generals, St. Francis Borgia, Dr. Torres, Padres Nadal and Miron. At Murcia and Valencia, he has made valuable discoveries; at present he is at Barcelona and he will go thence to Manresa, Saragossa, and Madrid.

Syria.—The School of Medicine of St. Joseph's University, Beyroot, is more flourishing than ever before. It numbers 120 students of every nationality, who are being taught by a staff of excellent professors. Much is expected from these young men for the advancement of religion and civilization throughout the East.

The journal published by our fathers in the Arabian tongue, "*The Bachir*," celebrated a few months ago the 25th anniversary of its foundation. Issued for the first time in 1870 to defend the proceedings of the Vatican Council against the Protestants and the Schismatics, it has continued ever since to do battle for the cause of religion and the Holy See, and for the reunion of the

Oriental churches with the Church of Rome. It has done incalculable good during these years, ever on the alert to refute the slanders of the Protestants, and to instil sound Catholic principles into the minds of priests and people. It has subscribers all over the Eastern provinces, and is widely read even in America and Australia, whither it follows the emigrants to preserve their faith together with their mother-tongue.

A Railroad Chaplain.—One of our fathers is "Railroad Chaplain" on the line between Damascus and the Hauran. He travels along the line with a portable altar, and says Mass at each railroad station in turn. Everywhere he is received with open arms. The station-masters are all young men, many having with them their mothers and sisters. All these people, as well as the employés, would be totally deprived of religious help, if the father did not go to visit them, for no where on the whole line are there any Catholics except in a single village, where, however, there is no priest.—*Lettres de Mold.*

Washington, D. C., A New Hall for Gonzaga College.—On Sunday, May 24, the corner stone of the New Hall was laid with the usual ceremonies by Cardinal Satolli. A gathering of more than 2000 people witnessed the proceedings and listened to the address given by Bishop Keane, Rector of the Catholic University. The exercises were concluded by solemn Benediction of the Blessed Sacrament in St. Aloysius' Church, which was made memorable by a salute of three volleys given by the Emmet Guards who were stationed on the campus adjoining. The building will be constructed of red brick and red sandstone, will be two storeys in height, and 120 feet long by 65 feet wide. A gymnasium will be made on the lower floor, while the upper floor will consist of a hall seating 1000 people, with a stage 32 by 49 feet. It is expected to be completed about the first of September.

Zambezi.—Father Richard Sykes, Rector of St. Francis Xavier's, Liverpool, has been appointed Superior of the Zambezi Mission, in place of the late Father Schomberg Kerr.

Home News, Spring Disputations.—April 24 and 25, 1896. *De Ecclesia Christi*, Mr. Stritch, defender; Messrs. Mattern and Connell, objectors. *De Providentia Divina*, Mr. Taelman, defender; Messrs. Schuler and Ryan, objectors. *Ex Scriptura Sacra*, "The Site of Paradise." Essayist, Mr. Dawson. *Ex Psychologia*, Mr. Creeden, defender; Messrs. Mullen and Rochfort, objectors. *Ex Metaphysica Generali*, Mr. Barrett, defender; Messrs. Douvan and Pyne, objectors. *Physics*, "The X Ray," Mr. Mulry.

The Golden Jubilee of Brother Maurice Cavanagh—well known to those who have been at Woodstock of late years, as Brother "Maurice,"—was appropriately celebrated on April 16, 1896.

The college has recently been connected with the railroad station and the barn by a telephone. Telegrams are now sent at once to the house over the telephone without any delay in waiting for a messenger.

OFFICE OF THE LETTERS.

Our next number will be issued early in October. Articles for the body of the LETTERS, to ensure their insertion in this number, should be sent to us before the first week in September, and for the *Varia* before October 1.



THE WOODSTOCK LETTERS.

VOL. XXV., No. 3.

PLAN OF A *REDUCTION* FOR OUR NORTH AMERICAN INDIANS.

The following plan for forming a Reduction for our North American Indians, similar to those formed in Paraguay by the Fathers of the old Society, came recently into our hands in the shape of an old MS. Its value is shown from the fact that it was approved both by Father General Roothaan and by the President of the United States, at that time General Andrew Jackson. Father Ponziglione — to whom the MS. was submitted, and whose great experience in Indian life renders him peculiarly fitted to judge of its genuineness and worth — has kindly sent us a letter, which we subjoin, throwing much light on the author of the "Plan" and explaining why it did not meet with success.—ED. LETTERS.

A. M. D. G.

1. The Indian Mission has been begun by the opening of our Indian seminary at Florissant on the feast of B. Francis De Hieronymo, 11 of May 1824, and that Indian Mission (as far as I know) has never been abandoned. Thus the plan in question is not for beginning the Indian Mission, but for working on the Indian Mission with greater success and extension of our sphere of action, and for securing to our labors a more lasting and solid benefit. This plan was sent to Father General in the same terms in which it is found in the "Annales de l'Association," no. 23, pag. 584; it begins with 4° "Seminaire Indien," and ends with the letter. To this Father General answered as follows:—

Roma, 21 Nov. 1829.

Litteræ istæ Rev. Væ. sane responsum prolixius mererentur, sed quod modo facere mihi per temporis angustias non licet, faciam alias. Nunc autem ad præcipua quæsitâ respondebo, quantum licet, ne diutius differre cogar.

1. Institutionem Indorum, qualem Rev. Va. mihi descripsit, ut incipiatis, libentissime annuo, et subsidium aliquod ex eleemosynis, de quibus mihi disponere licet, mittam, scutorum, spero, 1000—tantum ut ne quid inconsulto, ne quid præpropere fiat, sed ita provide, ut spes fundata sit operis perficiendi ac perpetuandi. Cavendum mihi quidem maxime videtur, ne in istius modi novam Indorum conversorum coloniam homines irrepant, qui fortasse conversionem simulant omnia dein pessumdent. Si Ra. Va. posset habere formam ac rationem, qua PP. olim nostri usi fuerunt in Paraquaria, istam oporteret, quantum fieri posset, imitari, cum experientia et successu probatissima sit.

It is this plan that was proposed to the President of the U. S. in a conversation and verbally approved by him, and he at the same time assured me that the Indians could become citizens. He promised his support to the plan and gave me leave to propose it in his name to the Indians. I have done it in two full councils in two different villages, and it was unanimously pronounced to be the thing they wanted, and great anxiety was exhibited to see it commenced immediately. I assured them that I would commence it, that I had the leave of the superiors, and that I had the means then in hand. I explained, moreover, why I would begin it on our land,—that I might freely chase away the bad ones, that none might stay who did not wish to live after the manner of the whites, that we would help them in raising a cabin, in procuring a horse, a cow and a plough. I assured them also that great care would be taken of the old people.

2. A spot was indicated to me by the traders' agent as a place possessing all the qualities requisite for such an establishment: 1. Situated on a navigable stream emptying in the Osage River; 2. First-rate soil, well timbered and well watered and there are stone quarries; 3. An excellent site for a water mill, and at a little distance plenty of cedar trees; 4. Sufficiently near to the Osage villages and removed from the white settlements. See no. 5.

3. When I was last time in that country, June, 1830, three good families, by my advice, had removed from the villages, and had actually commenced a life of civilized persons and

good christians as far as they knew. One more family was expected every day. The heads of two of these families are metifs, or three quarters of Indian blood, the third is a Canadian, a truly well disposed man, fit to be an interpreter, the fourth is a half metif. Several metifs and Frenchmen living with Indian women expressed an ardent wish to come to the new establishment, promising to lead there a christian life. There are with the Osages and metifs,

Heads of families baptized,			
Mongrin	5	children perhaps	6
"	2	"	10
Canadians	6	"	30
Add the above-mentioned	4	"	10
	—	"	of NN. 10
	17		—
			66
			17
			—
			83

4. This beginning of a congregation should be attended immediately.

1. On account of the promise made by me, after having received leave from the superior to do so.

2. Because these Neophytes are much solicited by the Protestant parsons to forsake their faith, besides the reasons given at another time.

5. Perhaps a more suitable place may be selected on the Missouri River. Reasons for :—

1. The land there has been surveyed and can be entered immediately.

2. The communication with St. Louis for trade and supplies would be much easier.

3. There we would be nearer to the Kikapoos whose children have been baptized, as I have understood. We would also be in the neighborhood of several other tribes, —Shawanees, Delaware, Kansas, Ioways, etc.

Reasons against and for the other place :—

1. The Osages could not well be drawn at once so far from their village.

2. Being in the heart of American Protestant settlements they would be despised and molested and excited against us.

6. The work may be continued in this manner. — The place where these four families live is called Le Village du Grand Soldat on the banks of the Marmiton River, about 300 miles from St. Charles in a southwest w. direction. These should be visited immediately and be made acquainted with

our final resolution of remaining among them. Two priests and two brothers, Brothers George and Fitzgerald, should start early enough to be on the spot to make rails, a fence, and plant a crop this spring. The place where these four families live is not proper for the new establishment—they wish to remove and therefore should have timely notice—the fathers must absolutely live where these families are, not only to instruct them but to learn the Indian language. The fathers and brothers should have, besides their chapel, the necessary books, clothes, linen, our small wagon, three or four horses, carpenters' tools and the necessary farmers' utensils, some provision. These things excepted, which can all be taken conveniently from the farm, \$200 would pay all the expenses of one year. After the crop would be laid by, a chapel should be commenced of cedar posts and a house for Ours. The food of the missionaries would be corn bread and bacon and venison when it can be got. For next fall, places would be prepared to receive cows, hogs, and poultry.

7. Every person can settle on public land and the pre-emption right to one quarter section is secured to the first settlers. Two fathers and two brothers would have 640 acres insured at \$1.25 per acre.

8. To do this immediately, neither persons nor money is wanted, nor is the leave of the General to be asked. Not persons; Father Van Lommel has offered himself to Rev. Father Delheny; Father Verreydt has offered himself to me; if I have to stay in this mission, I most earnestly would petition to go. Br. George would wish to go, Br. Fitzgerald would be also willing. Not money; the 6000 francs that have been granted to us by the association of France must go to the Indian Mission, says Father General. For the outset, \$200 could be taken out of the bank or else, which I would prefer, I would beg them.

Difficulties to be encountered:—

Corrupted Canadians living with Indian women will come to that establishment.

R. All of them, one excepted, have promised me that they would marry them.

How will the Indian families, that will join them be provided?

R. None should come except with leave from the fathers, and when the money from France will come hands can then be hired to make their cabins, etc.

ST. IGNATIUS COLLEGE,
CHICAGO, ILL., March 29, 1896.

REV. AND DEAR FATHER,
P. C.

To well understand the foregoing manuscript of Father Charles Felix Van Quickenborne, I must be allowed to expatiate a little on the subject, in order to show how, spite of all his energy and his endeavors to carry out the wishes of our Father General, and to comply with the expectation of the U. S. Government, at last, God so permitting, he did not succeed.

That the manuscript in question was written by Father Van Quickenborne, seems to me to be certain, and it seems to have been written in behalf of the mission he intended to establish among the Osages, whose care had been intrusted to him by Rt. Rev. Bishop Du Bourg, with the approval of Father General Fortis, and the endorsement of the U. S. Government. The plans the father had laid down in regard to this great enterprise were worthy of an Anchieta, and most certainly he would have succeeded, if both the persons, and means needed for it, had been supplied to him.

By carefully examining this document, it becomes evident, that its object was to certify that he had informed Father General about the small boarding school, which in May 1824 he had opened in St. Stanislaus House for Osage boys, in order to prepare a new generation of Osages, who would gradually adopt Christian habits, and growing up would eventually by their influence, help in Christianizing the whole nation. Father General Roothan, *libentissime annuit*, and with great liberality promised to send him \$1000 for the needed improvements, and he wished, that he would try to establish his mission, as far as practicable, on the plan adopted by our old fathers in the Paraguay Reductions. The MS. next shows, that he had communicated his ideas to the President of the United States, who not only took a great interest in it, but requested him to notify the Osages that he would assist the mission. To this effect Father Van Quickenborne called the Osages to a council, informed them about what he intended to do, and that both Father General, and the President highly approved of his plans. The Osages felt great joy on hearing such good news, and entreated him to start his work at once. To this the father replied, that he would do so, as soon as he would receive 6000 franks promised by the Propagation of the Faith for the establishment of his mission. Next, he added, that

when this would be opened, two priests and two brothers would permanently be with them, and they would besides have carpenters and farmers to help them to improve their condition.

The little boarding school soon became popular, and the principal men of the nation sent their sons to it. At the same time the Ladies of the Sacred Heart, having offered to educate a few Osage girls at their Convent of St. Charles, not only the boys but also the girls had a chance of receiving a good Catholic education. Both schools were doing well, and promising to be successful, when the treaty made by the Osages in 1825 with the U. S. Government, blasted all hope of ever succeeding in establishing a mission, of which these two schools were to be the foundation. The Osages having bound themselves by this treaty to evacuate the State of Missouri, as soon as their exodus began those who had children at the above-mentioned schools took them away, and the two institutions came to a premature end.

After the Osages had left St. Louis County, Father Van Quickenborne kept visiting them in their now far distant settlements, as circumstances would allow him; for being at the same time master of novices and Superior of St. Stanislaus, he had little leisure. Having filled these two offices for some nine years, at last he was released from both, so he could devote all his cares and labors in behalf of the poor Indians. But what could he do, all alone and without means? However he did his best, and in 1832 succeeded in persuading a few Osages to abandon their village, which was called "Big Soldier's town," and come with him to form a new settlement, not far off on a place he had picked out along a small stream called Marmiton. Three Indian families answered his call; after a while another came in; besides these, some Canadians, French, and half-breeds were also allowed to come in, on their promising that they would try to live as good Christians. And these, all counted numbering eighty-three, formed the new community.

Though this locality on the Marmiton was a very good one, the father was soon convinced that it would not do for his intended mission. First of all it was too near the Indian town, from which every day young bucks would come to visit their friends, and generally would create some disturbance. In the second place some Protestants, having already settled in that vicinity, these also now and then would come to make remarks and abuse the Indians. Besides this place was altogether too far from St. Charles—which in those days was a rich town, looked upon by the White people as the *finis terræ*—and all the goods and provisions they needed,

had to be teamed from thence by oxen over 300 miles of a dangerous road. Finally, there was no post office communication, and no correspondence could be sent or received, except by chance occasions, and these were not frequent. Such being the condition of things, it was evident that the place was not suitable, and the father made up his mind to look for another.

On reading the MS., it seems that this is only a synopsis of an account he sent to the superiors in 1833, or about that time. In fact, in it he does not give any particulars about the settlement he had established on Marmiton, but rather lays down the plan of what should be done in the new place—how many priests and brothers there should be in it, how they should be provided, and the like. In regard to the Canadian, French, and half-breeds who would wish to be admitted, he shows that he would have no objection, if they would only promise to correct their evil ways, and would behave themselves as good Christians. In regard to this point, I feel proud to be able to say, that having personally known many of those people, when I was living at the Osage Mission, the majority kept the promises they had made, and not only did they show themselves good Christians, but were of great assistance to us, in bringing the full blood Osages to embrace Christianity.

In the year 1834 while visiting Indian villages, the father came on the Kikapoo Reservation. As soon as these Indians found out that he was a priest, and was looking for a place on which to start a mission, they requested him to stop with them, for some of their children had already been baptized and needed to be instructed. The father felt very much pleased at seeing the good dispositions of these Indians, and after some time called on their great Chief, Blackhawk, to know what he thought about it. He was kindly received, but the Chief declined to give him a positive answer, before consulting his Braves on the subject. When he found that these were in favor of the mission, he officially invited the father to come at any time, and select a place himself, where to erect his buildings. The U. S. Government having no objection, he selected a charming spot of land near the junction of a small stream — called "Salt Creek"—with the Missouri River. It was exactly the kind of locality he was looking for. The soil was excellent for agriculture, and being close to the Missouri, afforded him the facility of getting by navigation, whatever he needed from St. Charles. Having notified his superiors about the acceptance of this new mission, they approved of it, and sent Father Christianus Hoeken with two brothers to assist

him in this new undertaking. Everything having been made ready, in 1836 he began his work. And lo! just when he was laying the foundation of his building, the U. S. Agent for the Kikapoos sent him a peremptory order to stop his work at once, for he would not allow a Roman Catholic priest to live on that Reservation! This unforeseen opposition from the agent caused some trouble to the father. But aware that his plans were known to the President, he applied to Washington for instructions as to what he should do, and the answer he received was, that he should continue his work. Meanwhile the agent was notified not to interfere with the father. This settled the question, and with the opening of 1837 the Kikapoos Mission was inaugurated. Everything was now promising, and if with the men sent to his assistance by the superiors, means also had been forwarded to help the father in procuring all that his programme called for, he surely would have succeeded. But, from some unknown reason, as it appears from the MS., the needed funds never came, and consequently the mission at last so happily started, was nipped in its very bud.

Father Van Quickenborne seeing that he could not realize his plans, left Father Hoeken to take care of the place, and went about visiting the neighboring tribes of Shawanees, Delawares, and Kansas trying to do whatever good he could with them. Fatigued, and broken down by his late excursions—which he had extended as far as to the Osages, some 200 miles south—at the opening of summer he felt so feeble, that he could hardly stand on his feet. The superiors, noticing that he was daily sinking, advised him to withdraw for a while to the little residence of Portage, where having no occupation of any sort he could rest and recruit his strength, but it was too late. His time had come. A few days after his arrival at Portage, having received with great fervor and devotion the last Sacraments, his soul returned to God. He died on the 17th of August, 1837, but fifty-one years old, having passed twenty years in our Society.

After his death the superiors seeing that there was no hope of doing much good among the Kikapoos, who were considered as one of the wildest nations of the West, thought better to abandon the place. They moved down 200 miles south among the Pottawatomies, many of whom had been baptized, and were most anxious of having a mission. This was established in 1838, and Father Christianus Hoeken was the first superior. No better man could have been found for such a charge, for he had inherited the spirit of Father Van Quickenborne. Through his great energy, everything

was placed in a prosperous condition. That mission would have proved to be a real success, if the same difficulties that stood in the way of Father Van Quickenborne had not also risen against him. He, however, did an immense good among those Indians, and well deserves to be called their apostle.

In conclusion, I must say, that though the idea of Father Van Quickenborne of reviving the Paraguay Reductions among our western Indians was most commendable, supposing that he would have succeeded in starting one of them, it could never have had but a short existence, and never would have been crowned with the success he expected. And the reason is because the system adopted and carried on by the United States in dealing with the Indians, since the great treaty made with the Osages in 1825, has been that of moving them continually farther west, to make room for the daily increasing tide of immigration. The result of this system has been the formation of all the States now existing between the Mississippi and the Pacific coast. With the increase of the States, the Indian nations have decreased. Of all the nations that in 1825 were dwelling on the immense extent of land lying between the Mississippi and the Rocky Mountains, only a few are left, and these are reduced to an insignificant number of Indians, who are now confined in the Indian Territory, which will soon become the State of Oklahoma. Then the survivors will be left to the alternative of adopting either the white peoples' habits, or being annihilated by their own indolence.

Servus in Christo,

PAUL M. PONZIGLIONE, S. J.

THE NEW PORTUGUESE MISSION OF GOA, INDIA.

*A Letter from the Father Superior,
the Rev. Father Gonçalves, S. J., to the Editor.*

BELGAUM, February 4, 1896.

REV. AND DEAR FATHER,

P. C.

The Mission of Goa cannot fail to awaken the greatest sympathies among all Ours; for, though the new mission has now to look up to the other missions of the Society in India as to her elder sisters, still the old mission, which we brought to life again, was the first foreign mission of the Society in the whole world; besides, in Goa were the headquarters of the Society in Asia and thence started all the missionaries who were scattered all over this continent. I am not going, however, to speak to you of the old Province of Goa, nor of what remains here of our old Society; on this latter subject I may possibly send you a letter later on; in this letter I intend to give you only a short account of this new mission before it was given over to the Portuguese Province, of our work at present here, and of our hopes for the future.

Belgaum is a district of the Bombay Presidency and forms the northeastern boundary of the Portuguese settlement of Goa; it receives its name from its capital, Belgaum, a town situated nearly in centre of the district and a couple of hours by rail from the Portuguese frontier. The town of Belgaum is a second class military station of British India; there is nothing in it to attract the visitor's interest, except what is to be found in many another similar town of India,—the ever crowded and foul-smelling native town with its low and dark houses, and, in contrast with it, the clean and beautifully laid out military quarters, called cantonments. The military force of Belgaum consists of a battery of artillery, a full regiment of British infantry, and two regiments of native infantry. The population of the town amounts to 44,000 inhabitants, of whom 2000 are Catholics—a very small minority, as you see—the rest are Hindus, Mahometans, Parsees and Protestants.

The first missionaries of Belgaum were Goanese Carmelite Friars, of the Third Order; they were in charge of this mission from 1823, when the British troops came here, up to 1849. In that year the first Jesuit father made his appearance; but I cannot tell you whence he came and who sent him; the only information I can draw from the history of the house is that in the year 1849 Fr. Marcellina Antaõ, O. C., after having been in this mission for three years, returned to Goa, having first made over the mission to Fr. Patrick Sheehan, S. J. This father however was not long in Belgaum, for he died at Poona the 18th of December, 1849. In the following year we find the mission again in the hands of the Goanese Carmelites, who continued to minister to the wants of the Catholic population here till 1856, in which year this mission was definitely transferred to the Vicariate Apostolic of Bombay and consequently placed in the hands of the German Jesuit fathers. Ever since that year one or two Jesuit fathers had their fixed residence in Belgaum, the first to come here from Bombay being Fr. Charmillot who died two years ago in France.

In the meantime His Grace the Archbishop of Goa, D. Antonio Sebastiaõ Valente, since his arrival in the colony, had been constantly asking the Provincial of the Portuguese Province for some fathers for his diocese. But, owing to the small number of subjects of the Portuguese Province at that time and to the many wants at home, Rev. Father Provincial was unable to comply with the request of the zealous Archbishop.

In 1886 the ecclesiastical hierarchy was established in India; and Belgaum with its district was assigned the archdiocese of Goa. The Archbishop, then Patriarch of the East Indies, saw in this a new motive to plead anew and urge his claim with the Provincial. Belgaum ought by all means to have a European priest because of the many European officers and soldiers living there; besides Belgaum had for many years been in the hands of the Jesuit fathers; it was therefore not wise to send there any other but a Jesuit father. Accordingly His Excellency the Patriarch wrote again to Rev. Father Provincial, exposing the difficulty in which he was placed by the accession of the Belgaum district to his diocese, and that he must needs have a Jesuit father there. This time Father Provincial answered that he would send two fathers, as soon as he could spare them. This was indeed better news, and the Patriarch asked the Superior of the Bombay mission to let his fathers continue in Belgaum till the Portuguese fathers should arrive. At last, in the year 1889, on the 3d of December, the feast of

our great Apostle of the East, two fathers and a lay brother left Lisbon for India; and after a short stay in Rome and in the Holy Land, arrived in Belgaum early in 1890.

Here you have the answer to a question which has often been put to me here in India by some of our fathers,—“Why we Portuguese fathers, having come to India to begin anew the old mission of Goa, set up our headquarters in British territory and not in Goa itself, in the Portuguese settlement?” The answer is plain from what has been stated.

On our arrival, Fr. Joseph Nüchel of the Bombay Mission, then in Belgaum, made over to us the establishments of the mission and retired to Bombay. I said “establishments of the Mission;” but this word is too pompous a name for the poor buildings we found here; for besides the church and adjoining presbytery, there were in Belgaum two schools—one for boys and another for girls—both conducted by lay teachers, under the direction of the fathers; a poorhouse for invalids and aged people, and two crazy leper asylums in which twenty-four lepers, on an average, were constantly kept, clothed, and fed.

Having no great funds at our disposal, and besides being only two in number, we could scarcely do anything else than continue the work which the fathers of Bombay were carrying on here, awaiting the arrival of new companions to begin the improvements which we contemplated making in the mission. Meanwhile my companion, Fr. Pires, took up parish work, whilst I was appointed military chaplain. We have here always a good number of Catholic soldiers, mostly Irish, and all possessing that faith which forms the distinguishing trait of the Irish character. Unfortunately their behavior is not always in keeping with their faith. Nor is this to be wondered at, if we consider the circumstances in which the Catholic soldier finds himself very often here in India. He is sent to out of the way stations, where he lives only among Protestants and pagans, seeing the Catholic priest but three or four times a year. Thus if the poor man has not a good stock of virtue, which after all is not very common among soldiers, he becomes careless, forgets his duties, and when afterwards he is sent to a more favored station, he is even afraid of the priest, who has to go about, as it were, hunting for him. But this work is not always fruitless, as our experience in the confessional bears witness. Besides, the League of the Cross, which we established among our Catholic soldiers, keeps a good many from the most dangerous enemy of the British army.

One of the institutions to which we first turned our attention was the girls' school. It was conducted by a lady;

but we soon became convinced that if we could have some Sisters, it would be a boon not only for the school, but for the town of Belgaum itself. Thanks to the zeal of the Patriarch of the East Indies, five Sisters of the Italian Institute of the Daughters of Charity were secured. The little band left Hong-Kong, where they have their mother-house in Asia, for Belgaum, all the expenses of the voyage being defrayed by His Excellency, the Patriarch. After the arrival of the Sisters a marked improvement was at once noticed in the school; and these nuns are certainly destined in the near future to bring about a great change, especially in the heathen population of Belgaum. A few orphan girls, who were under the care of an old woman paid by the mission, shifted their quarters to the newly established convent, where they are nursed and cared for by the good nuns.

The year 1895 was, as you know, the 700th anniversary of the birth of St. Anthony of Padua—as he is more generally known—or of Lisbon, as he is known in Portugal. Lisbon celebrated with magnificent pomp and grandeur the centenary of the birthday of this great son of hers, and we Portuguese in this far distant land could not let this event relating to our saintly countryman pass by. Add to this that the first little chapel of the Catholics at Belgaum was erected in honor of St. Anthony, and that a second chapel dedicated to the same Patron by the Madrassee poor people was falling in ruins; besides our native community is made up of Tamils, who honor St. Anthony as their special patron. Accordingly, with our own savings and some donations, which pious persons sent us, especially from Portugal and Goa, we were enabled to erect in one of the finest spots of Belgaum a beautiful though simple chapel dedicated to our saint. Two houses were also built adjoining the chapel; one destined as a school for Tamil boys, and the other as the residence of a secular priest who being well versed in the Tamil language is in charge of our Catholic Tamils.

Though our work here in Belgaum has been of a rather stationary character, in Goa, however, we found the people ready to profit by our missionary labors. Speaking of Goa you will certainly remark that I speak in an altogether different way from that of a letter sent to you dated from Kandalla, June 1894, and published in the February number, 1895, of your LETTERS. Your correspondent will not take it amiss if I say that in the paragraph of that letter, relating to Goa, there are some statements which are not exact.

In Goa, then, we were welcomed most warmly. The love for our Society, which our fathers had enkindled in the

hearts of the Goanese, still existed among them, though it smouldered as fire under the ashes; and when the voice of a Portuguese Jesuit was heard there anew, that love showed itself again. The kindness and respect with which we have been treated in Goa by the Goanese priests and Christians put us sometimes to the blush. By this I do not mean that in Goa there are not men without religion, or, as your correspondent likes to call them, "spiritual children of Pombal." Where are not such to be found? But if in Portugal, where freemasonry is strong both in number and in influence, we can live without fear and conduct our colleges with great success, if we are able to go with impunity to every seminary of the country, even to the University of Coimbra to give retreats to priests, seminarians and students, much less have we to fear being frowned into silence in a colony by a mere handful of such men.

In fact, our work in Goa began almost immediately after our arrival in Belgaum. We were only two; but now and then one could be spared here and went down to Goa to give retreats to the *ordinandi*, together with small groups of priests, to preach novenas etc.; among these last I may mention here the novena in preparation for the feast of the Immaculate Conception, in 1891, which I preached in Pangim, the capital of Portuguese India, on which occasion the church was daily crowded to overflowing.

All this, however, was not enough for the wants of His Eminence the Patriarch; he desired that retreats to the numerous clergy of his diocese should be given on a large scale; but he at the same time thought that these retreats, given by one father alone in the scorching climate of Goa to a hundred priests at a time, were quite impracticable. So he made up his mind to wait till two fathers who might take up this work should be sent from Portugal. These two long looked for Jesuits—Fr. J. Seraphim and Fr. A. de Azevedo—arrived in India in January, 1894, and in the following March the great work of the retreats was started by a retreat given to His Eminence the Patriarch himself—who wanted to be the first—accompanied by some of the canons and by more than ninety priests. In the same year the fathers had still to conduct the retreat of three other bands of priests; and they did the same as many times in 1895, each band numbering from 60 to 130 priests. These retreats are given either in the Patriarchal Seminary of Rachol, or in the old and large convent of St. Monica, which the Patriarch obtained from the Portuguese Government for this purpose.

This is our great and principal work here. The two fathers are almost continually in Goa, coming up to Belgaum

only to rest. The Patriarch is delighted with the plentiful fruit these retreats begin to bring forth; and the parish priests, coming out of these retreats full of zeal for the welfare of their flock, all want to have us in their parishes to give missions to their Christians. One of these missions was already given last April (1895) by Fr. Azevedo in the town of Margas, the capital of the Province of Salcete.

As soon as our number permits of it, two or three fathers will go to open a residence in Goa; meanwhile they visit there occasionally, living with the Patriarch, who is our great friend.

Here in Belgaum we hope to open soon a pagan mission, which will put us in direct intercourse with these heathen people. Our first attempt will be to build a catechumenate with one orphanage for boys. In it we intend to set up several workshops, where the neophytes and new converts may find ready work, if, as it is often the case in India, they are abandoned by their relations and people.

A crying want in Belgaum is a boarding school for boys. The Patriarch wishes us to open it as soon as possible; and we intend to start it in a hired bungalow, until our means allow us to erect a good substantial building.

Our work is not confined to the Archdiocese of Goa. In India there are four Portuguese dioceses,—Goa, Cochin, Daman, and Mylapore. In Cochin there is already Fr. Pires working alone with a lay brother in a field where fifty of Ours would have work enough. We hope, however, that a new companion will go to join him soon.

In the beginning of this year (1896), the Bishop of Daman invited two of us to give a retreat to his clergy; and Fr. Seraphim was detailed alone for this work, because Fr. Azevedo had been appointed acting military chaplain of the European troops in Goa.

At present for this extensive vineyard of the Lord, we are in all four fathers, two lay brothers, and a scholastic studying theology in the scholasticate of the Belgian Mission of Calcutta.

Our Province, one of the smallest of the Society, can help us very little; for, besides the many wants at home, it has to feed two other missions,—those of Lower Zambezi and Macao, China. So we are almost altogether left in the hands of Divine Providence. May He inspire some of Ours who read this letter to come and help us in the extensive work we have before us!

Yours faithfully in Christ,
J. M. GONÇALVES, S. J.

LIFE IN SOUTH AFRICA.

Two Letters from Father Henry Gillet to Father Frieden.

KEILANDS, BOLO, DOHUE,
SOUTH AFRICA,
August 24, 1895.

REVEREND AND DEAR FATHER,
P. C.

Here I am at last out of the world and in the midst of pagans and savages. All is a contrast to my American experience. There at least I was amongst Christians and civilized beings, here not so; there, I beheld the never failing green of luxuriant nature, here I am ensconced in a valley whose only productions are a wild thorn and poor grass; there, I could only see a mountain in the distance, here I am encircled by huge hills as barren and bare as the prairies. Indeed it does seem like a cursed country, for even cultivation is difficult; the ground is but a coating on the surface of rocky upheavals, and even were there is soil beneath, how can you reap fruits when water is scarce and only available by means of pumps and windmills?

We are twenty-five miles from the post-office, and forty from a railway, and nearly a hundred from a town whereat to procure the necessaries for our works. So I am unhappy! No, my dear Father, I am as lively as a cricket, and hope ere long to be useful and so set free one of our fathers to commence operations on the other side of the river Kei, where there are hundreds of Kafirs still in their wild paganism.

In Honduras I could speak English and soon was able to communicate freely with the Spanish population; but here, outside of the community, not a word of any language is understood but Kafir. It is a strange language and has no affinity in word or construction with any European tongue; however, I have gone in for it and, to do some work, I have fallen into my old avocation. I have been busy making a tabernacle and after that the altar for a really handsome church, which is to be opened on St. Peter Claver's day. A pious and generous lady in Belgium—whom God bless! furnished the funds for the church, and a Trappist lay brother was lent to put it up. There is many a town in England

and in the States that cannot boast of so handsome a building. You see stone is as plentiful as grass, but not limestone; so instead of mortar, soft clay is used for the mortar and, to protect it against the rain, when it comes, the outside joints are pointed with cement. The residence was built in the same way, but as six Dominican Sisters volunteered last year to sacrifice themselves for the salvation of souls, the fathers had to evacuate it and betake themselves to Kafir huts.

The Mission was commenced about ten years ago and there was not a baptized Kafir in the place. Now, thank God! after trials and sufferings we have a congregation of over 300, all living on our own grounds. Thirty or forty are at Mass every morning and at Rosary in the evening; and on Sundays the crowd is so great that we have to say Mass at a temporary altar in the unfinished church. The Kafirs sing very nicely, and all join in the choral service. It will take time and vigilance to keep the little flock together, for all around in the neighboring mountains are the heathens who retain their pagan customs and do not see why they should be interfered with. Our Christians adopt the European dress, poor indeed though their clothing be, while the pagans cling to their red ochre blankets. This, in fact, they only use when they appear in the village; but when in their own domains they dispense with all clothing, except a string of beads around the head, a pipe and a long stick. We have two schools in which the children are taught their own language as well as English. The grown-up men recently begged for instruction and one of the fathers gives up his evenings to serve them. The Mission stations, as a rule, have not a good reputation, for the thieves are found to be too frequently persons who have been brought up there; but so far Keilands stands spotless, and even the police camp was removed from our vicinity for the reason that there was nothing to do; for, as one of the force said, the father is the best policeman for the place. The other day the late Superior made a long journey; on the way he dropped his spectacles, a box of matches, and a cigar which he kindly intended for me. Two days after, the missing articles were returned to the father by a Keiland Kafir who had travelled the same road.

February 25, 1896.

Many thanks to you, father, for the beautiful almanac which came to hand on Ash Wednesday, 19th. I had been thinking of writing to beg a copy of "Masonry Exposed." Masonry here, like English Masonry, is considered

quite the fashion and, to *get on*, many foolishly enslave themselves to this ruinous sect, whose chain they can never sunder.

Here in our little corner we are jogging along, always finding something to do. I think I wrote to you before Christmas, so I will read my notes since then for further information. At Christmas we baptized forty-three pagans and had 134 Communion, which is not bad for a small village like this. The Catholic instincts concerning Midnight Mass the natives cannot realize, for it is midsummer in S. Africa; yet a number came. There was the Benziger Bros' fancy crib with Noah's ark figures rained down amongst the stones; but it was a very small thing in view of a huge picture, nine feet by six, which your humble servant had the audacity to paint and hang up as a permanent altar-piece in the sanctuary. It was a combination picture of the Nativity, grouping together, in spite of history, all scenes connected with the mystery. In the left centre sat our Lady holding the head of the Infant as it lay in the manger, and showing him to the kings and shepherds grouped around. Behind her was St. Joseph leaning against the cave wall. At the rear of the three Kings was the crowd of attendants and two camels, while on the extreme left, facing the chamber of the cave-stable, stood out the head of the donkey and ox and, in front of them, a Coolie with a sheep-offering and a little negro boy with a goat. Of course the star shone down from on high and in the light floated the angels of "good news." I had made the black King the tallest, and gave him the censer to swing. I find your almanac says the dark King was the tallest. In all there were seventeen human, and six animal figures on the scene. My impudence was rewarded with success, as far as these sons of the desert were concerned, and other criticisms don't touch me. With us, of course, Christmas was a very quiet concern, for what can we see, hear, or do to make feasts? We tried to make the children recite some dialogues; but it was hard work, because they know nothing except oxen, sheep, goats, mountain, river, veldt, and so an allusion to modern things, however homely, is like philosophy to a clown.

The rainy weather, short though it be, is supposed to come at the end of January, so as to enable the people to cross the river I built a skiff which draws one inch of water; but we have no oars, and to learn to use the paddle is no easy thing. The consequence was that, though the boys were glad enough to jump in and take risks, the wise men would not. More of this anon when we talk of Saliwa's.

The next item in my diary is the locust scourge. I don't

know whether you have ever seen an invasion. Cardinal Newman's description in "Calista" is not exaggerated. You might as well try to stop the drops of rain in a storm as interfere with the locust raid. You can only look on and wonder what is best to do—and you wonder without result. In one day the locusts fell like a yellow snow storm on to the fresh green sprouts and young stalks of maize, on the new grass, on every sort of tender vegetation, and, at evening, all was gone and the ground remained bare and brown. The poor Kafirs stood amazed; their hopes for the coming year were blighted. As the coolness of evening came on, the army of insects filled the shrubs and trees and hung there like dead leaves on a cold frosty morning in autumn, till the warm sun next day dried up the dew from their wings and then the eastward march was continued. But when the main body had disappeared, millions remained to complete the devastation and, what is worse, to deposit their countless eggs in the wasted fields. Thank God, when this was over intermittent showers softened the soil and our people all began to plant beans, as a substitute for the staple of life—maize. Not only here has the devastation been great, but all over; and in one county the devourers actually settled on sheep's backs and tried to make a meal of wool. Prodigious is the appetite of these little creatures, for even allowing for their millions of millions, the amount devoured seems to exceed a corresponding bulk of these millions by a great deal.

The next item of note was the hanging of the fourteen stations of the Cross. A kind lady in England, at the request of a father of the Society, made a donation to our church of a large set of stations, 30 by 21, with clear and expressive figures. Living so far from town and with a view to saving, we had to take things as they came; hence the glass arrived 36 by 24 and so thick that our inexperienced hands did not dare to cut it. The result of these things, however, was satisfactory, for I then set to work to frame the glass which gave us frames 44 by 28. I took six-inch ceiling boards and cut off two inches of wood from one side; with this strip I made an Oxford frame and placed it on another united frame, made of the remaining four inches. It took me a long time, but at last they are up in their place and look very well. Curiously enough, the Kafirs are very fond of the *Via Crucis*, just as the simple were in Honduras; one reason is, that they can see and realize; it is a tangible sort of devotion.

The next jotting was the fixing of a dam. A huge embankment of earth held in check a quantity of water for

cattle to drink and for washing purposes; but as it got soaked it could not resist the pressure of the increasing torrent that poured into the dam, and with a peal like thunder it burst open and was swept away. This we had to repair. Stones were collected and a wall, some eight feet thick, was put up and all faced with slabs of various dimensions united by cement. I am anxious now to see the heaviest rains come down and prove it. Water supply is one of our greatest anxieties, and we are planning all sorts of schemes to secure it on our property.

The next and most important notice is the opening of a new school chapel on the other side of the river or, as we say, in the Transkei. The River Kei is the boundary of Cape Colony proper, but Transkei is a native reserve in dependency on it. It is the most densely populated section of the country and, by agreement after the last war in 1877, white men cannot hold property there except by mutual permission of the chiefs and the government. As soon as I arrived here Father Ryan, acting Superior, knowing Father Kerr's wish before he died to establish missions in it, sent Father Hornig to see the President and make two applications,—one for a large tract to form a mission, another to establish a school. The latter was granted, and the building was started without delay and was finished Feb. 15. It is fifty feet long and twenty wide; a sectional wall gives two small rooms at one end, leaving abundant space for probable needs at the other. The first Sunday of Lent was chosen for the opening, so that Father Bick, who is in charge, might pass from his mud hut into his permanent building at once. Meanwhile the rains up country had swelled the rivers, which rushed down their rocky course at a rapid rate and almost rendered passage impossible. But the adjuncts of the feast, bread and coffee, were all prepared, and five chiefs of the neighborhood had been invited; so cross we must. Four or five strong swimmers were got, who made the crossing in a diagonal. Finding it possible we put the horses in and they too passed, swimming in a like course. One father had got nicely seated and was just getting into the deep, when the horse reared from some nervous fright and dropped the father and his clean clothes up to his armpits in the river.⁽¹⁾ The boat was got down; but as we had no oars no one dared to venture, so it sat on the water like a duck idly witnessing the efforts of humankind. The "Benedicto loci" was given, reserving the proper one for a more propitious occasion, and I said the first public Mass

⁽¹⁾ Next day a boy fooling with a drinking horse fell in and was carried away—drowned.

in the Transkei in the presence of the red blanketed pagans. Father Bick finished by a short, but clear, discourse on what God wanted from the Kafirs, and what the fathers wanted also in coming amongst them. He was listened to with attention. The hymns sung and the prayers said during Mass were all in Kafir. Of course we are not over sanguine of immediate results; on the contrary, as the bulk of the people are polygamists, the barrier to advance is almost insurmountable, but through the children we hope that instruction will permeate to the elders and little by little find good soil.

After the ceremony was over there was a general mingling of Christians and pagans to enjoy the strong coffee and bread, and the opinions of the proceedings let fall by the pagans were satisfactory. The devil had his party too; but they remained at home, finding pretext for their absence by not having European dresses to appear in. Their unfavorable expressions were ignored, and as long as the old chief Saliwa is on good terms there is nothing to be feared from the malcontents. A noticeable feature in the gathering was the evidence of Christian charity; the Catholics from Keilands made no distinction among themselves or the pagans, whilst the Red Kafirs observed the rule of class exactly. The "Chiefs" were first for everything and kept to themselves; the "men" came next and kept to themselves; the "young men" next and kept to themselves; the boys, of course, were a class altogether distinct. The same gradation exists among the women, who always keep away from the gatherings of the sterner sex, being practically in a lower scale in the economy of nature according to African views.

Yours sincerely in Xt.

H. GILLET, S. J.

NANKIN AS SEEN BY A CHINESE JUNIOR.

A Letter from Tsang Matthias to his brothers at Zi-ka-wei.

MISSION CATHOLIQUE, SHANGHAI,
December 24, 1895.

REV. AND DEAR FATHER,
P. C.

We recently received a long letter from a little Chinese junior of Nankin. It struck me as interesting and something of a curiosity, so I have translated it into English. Perhaps some of your readers will be glad to see how a Chinese junior writes. I have tried to keep as much of the light and natural tone of the original as possible, and I have not suppressed any of his metaphors or similes, though some may sound a little strange in English. I changed the address at the beginning a little, so as not to make it appear ridiculous from the very first; literally it would be: "To all the noble dukes, illustrious personages." I have added some foot notes and other remarks in brackets, for the elucidation of the text.

WILLIAM HORNSBY, S. J.

TO ALL THE SCHOLASTICS.

Dear Brothers:

It has now been about five months since we left you for Nankin. When we wander out by the Peach Leaf Ferry near the Plum Blossom Grove, beneath the pale moon or in the refreshing breeze, with the great river and the green mountains in view, our hearts turn back with affectionate and lively remembrances to our old home at Zi-ka-wei, in spite of the attractions of our new surroundings. Nankin, however, is a place of much renown. From the time of the Six Dynasties ⁽¹⁾ onward, often has the green sea rolled over the mulberries and the meadows, ⁽²⁾ and the mulberries and the meadows emerged from the green sea. In every direc-

⁽¹⁾ A. D. 265, when Nankin first became the Capital, under the name of Founded Peace.

⁽²⁾ A classic expression to indicate the revolutions and dynastic changes, of which China has seen so many during her long history.

tion there are the old sites of the mansions and the palaces of ancient kings and emperors, and almost every spot has been the pleasure resort of some by-gone statesman or man of letters. There are many temples and monasteries of bonzes; and old fanes and pagodas of idolaters and worshippers of Buddha meet the eye at every turn. According to the official gazetteer⁽³⁾ of Nankin, the city has twenty-eight places of note; I shall describe a few of them, which I have visited myself.

First there is the Rain Flower Terrace, situated outside the south gate on the mount of Clustered Gems. The terrace has long since been destroyed, and now a large fort has taken its place on the hill. The hill is not very high. Near it is a fountain called the Rain Flower Fountain, also known as the Fount of Perpetual Peace. The water is enclosed in a stone basin resembling a mortar, and it is only a few inches deep. On the hill there are many little pebbles, very clean and pretty, some as large as the fist and some no bigger than a pea or a grain of rice. They are of almost all colors,—purple, yellow, green, and red. On account of these pebbles the hill is called the Mount of Clustered Gems. Formerly the Pagoda of Gratitude stood on this hill; it was thirteen stories high, and was erected in the time of Woo.⁽⁴⁾ Now nothing is left of it. There is, however, a tower on the ground in front of the arsenal, which under the last dynasty was an observatory; it is about eight feet in diameter.

Southwest of the Rain Flower Terrace there is a Christian cemetery, where two bishops, twelve priests, and a number of Christians are buried; but since the soldiers have taken up their quarters there, the tombstones have all disappeared, and it is not known which are the graves of the bishops and priests. There is another Christian cemetery inside the city walls, at the foot of the Fresh Breeze Hill. Fr. Royer and Br. Bailly are buried there, in tombs like those of our cemetery at Shanghai; it is also the Christians' common burial ground.

Other places of equal renown with the Rain Flower Terrace are the Sorrowless Lake, the Lake of the Great Chief, the Fresh Breeze Hill, the North Pole Mansion, the Plum Blossom Grove, the Peach Leaf Ferry, the Phoenix Terrace,

⁽³⁾ Every provincial, prefectural and subprefectural capital has its official gazetteer, drawn up with admirable care in the minutest detail. The gazetteer of Shanghai, a subprefectural city, is a work of sixteen volumes.

⁽⁴⁾ A principality which flourished in this part of China in the third century. The pagoda referred to is the famous porcelain tower of Nankin, 236 feet high; destroyed by rebels in 1860. The temple was founded at the date mentioned; the tower erected A. D. 1400.

Lion Hill, the Imperial Wall—that is the Tartar Wall where stood the ancient palace of the Ming dynasty—the Mound of Filial Piety, popularly called the Imperial Mound, Perch, Glow Mountain, Mount Austere, the Twelve Grottoes, and the Hill of Grateful Peace,—all famous places. I shall briefly describe one or two of them.

Sorrowless Lake is outside the west water gate. There is the Bird Flight Terrace, fresh and bright looking, in which is the Tseng-kung Pavilion, erected by Tseng⁽⁵⁾ the Elegant and Upright, which is a well known pleasure resort of poets and men of letters. Pleasure seekers come in unceasing numbers, as thick as the teeth of a comb. The lake is not very large. Formerly, in the time of the Tang dynasty, the wine bower of Li-peh [a famous poet, A. D. 700] was there; under the Ming, the Great Ancestor [the founder of the dynasty, A. D. 1368] used to go there with his ministers to play chess. Hence it is also called the Chess Victory Villa.

The Lake of the Great Chief, also called the Rear Lake, is outside the gate of Supreme Peace. It is fifteen miles in circumference; there are flower beds in it, and in the summer the flowers bloom very luxuriantly and charm the eye. In the lake there are three islands, which are connected with each other by bridges and little pathways, lined on both sides with willows, and about four miles long, ending at the shrine of the lake-god, or rather the mortuary temple of Duke Tseng, that is, the Elegant and Upright Duke. Within, there are many inscriptions of verses and poems composed by famous men. It may, indeed, be called no ordinary place. Fr. Kiang's [an S. J., of this mission] geography mentions it, where a description may be found; so that I need not dwell upon it.

The Fresh Breeze Hill is north of the Han west gate and south of the stone wall. Tradition has it that the Tang monarchs used to retire there to escape the summer heat. On top of the hill there is a camp of soldiers, and midway up the hill is the Fresh Breeze Pagoda. During the seventh moon (Aug. or Sept.) men and women in great numbers burn incense there, and the ceremony is called "paying court to the mountain by offering incense." The method of offering incense is this. Some wealthy persons choose a maiden of fifteen or sixteen years, and dress her richly in yellow and red garments. She takes a small bench with

⁽⁵⁾ Tseng-Kwo-fan led the imperial troops against the rebels and recaptured Nankiu in 1864. He was characterized by Gen. Gordon, who knew him personally, as "generous, fair, honest and patriotic." The "Elegant and Upright" is his posthumous title.

burning incense upon it, and enters the large pagoda, making at each step a prostration with her head to the ground. After witnessing this scene, one is inclined to believe that the superstitions and Buddhist observances of Nankin are worse than at the Dragon Beauty Pagoda of Shanghai. When will the day come that God will convert these senseless ignorant people, and bring them all into the true Church to worship the true God? It is, indeed, a sad thought!

The North Pole Mansion is directly north of the Catholic church, about a half an hour's walk from the door. It is built on the summit of a hill called Observatory Hill. In the time of the Ming dynasty [overthrown by the Tartars now ruling, in 1644] there was an observatory there, where our fathers of the Society of Jesus took observations. Now it is all destroyed. There is nothing there now but a large temple called the North Pole Mansion, so named from the seven stars of the Northern Bushel [Ursa Maj.]; within, there is the North Pole Altar. On the very summit there is a pavilion called the Wide View Pavilion; from it there is a view on all sides, and Nankin with its thirty-two miles of walls is laid out before the eye. The palaces and temples, the streets and avenues seem crowded and overlapping like the scales of a fish. As the North Pole Mansion is on the highest mount, situated just in the centre of the city, it is one of the most famous sites, and it affords a splendid view far and near. East of the mount there is the Great Bell Pavilion. The bell is large enough to hold five or six persons [actual dimensions 22 feet 11 inches in circumference; 14 feet 8 inches high].

The Imperial Wall is in the southeast corner. There is an outer and an inner wall, the inner wall being the Purple Forbidding Wall [around the imperial palace when Nankin was the capital, A. D. 1400]. The foundation is of white stone beautifully worked. The site of the old Ming palace is nothing but broken tiles and brickbats. There is still the gate of the Five Dragons, and the inner and outer Black Dragon Bridges may be seen. Now, there is the mortuary temple of Fang Hiao-ju, erected by Tseng Kwo-fan. Within, there is the Blood Vein Stone. The reason for the name is that, there is a stone with red streaks like veins, for there are stones of every variety at Nankin. It was said that the streaks were caused by the just blood of Fang-hiao-ju's⁽⁶⁾ faithful spirit. How ridiculous!

The Mount of Filial Piety⁽⁷⁾ is about two miles out of the

⁽⁶⁾ Scholar and statesman, put to death for refusing submission to an emperor, whom he called an usurper, A. D. 1404.

⁽⁷⁾ The tomb of the first emperor of the Ming dynasty, Hong-wu, deceased A. D. 1399, a really remarkable monument.

Court Light Gate. From the first stone inscription before the mound to the forbidding wall around the tomb is a walk of about a half an hour. The approach is between pairs of lions, elephants, tigers, camels, horses, leopards, and civil and military mandarins, represented in stone, numbering more than ten pairs in all. The Imperial Mound is surrounded by a wall, and there are also three Black Dragon Bridges across the mountain stream. There are three doors in the forbidding wall, but the two side doors are closed and only the central door admits an entrance, where ten or twelve soldiers are stationed. There are three stone tortoises bearing on their backs stone tablets, which were erected as sacrificial monuments by the Saintly Ancestor and Benign Emperor.⁽⁸⁾ The characters of the inscriptions are still clear and may be read, nothing but one corner of the upper part being broken. The emperor's inscriptions and the imperial signature are perfectly preserved, and many scholars and literary persons take impressions of the Dragon Characters and the Heavenly Seal [i. e. the imperial signature]. Upon advancing twenty or thirty paces another gate is passed, and there are a few steps to ascend. Before the tomb proper there is the Bright Tower, below which the road leads, resembling the road through a gate of a city wall, excepting that it ascends to the height of 60 or 70 feet. At the end of the road there are to the right and left stone steps, at the summit of which stands what is called the Bright Tower. It is a wall forming a small square; there are three gates to the south, and one each to the east and west. Some of its yellow bricks and tiles are broken and lying about on the ground; each brick weighs about fifty pounds. The foundation of the wall around the Catholic church is built of bricks of this kind.

The tomb is a high mound, and on it there are pines and cypresses. The door in front is walled up. They say that within there is a palace and court, all just as in life. The first Ming Emperor and the Empress Ma and one imperial prince are interred here. According to the city gazetteer, in the time of the Ming, there were many palaces and elegant buildings around this tomb, and as many as seventy pagodas [the Ming emperors were fanatical Buddhists]. They are all ruined now; there are broken bricks and tiles to be seen, and nothing more. The Imperial Mound is the most renowned and beautiful of all the famous places of Nankin. The tomb and everything around it, such as the stone statues of men and horses and so forth, are all such

⁽⁸⁾ Posthumous title of the great Kang-hi; reign 1662-1723. The tortoise is a favorite Chinese symbol.

as become the emperor. Visitors upon arriving there break out into exclamations of pity and sorrow, and are affected by the inconstancy of wealth and honor, of glory and pomp, —all lead to this!

Perch [or Lodge] Glow Mountain is northeast of the city, about sixteen miles away. Your little brother took a walk there, during the seventh moon (Aug. or Sept.), with Mr. Ho and Mr. Loo [Van Hee and Roberfroid, two Belgian juniors], and I shall tell you something about it. In the bright early morning we three, carrying a dry lunch, went out the Gate of Supreme Peace, and after a walk of two miles we saw a large stone tortoise bearing a tablet near the road-side. It is the grave of Siu-ta, and the inscription reads, "The spirit road of the bright king of the central mountain" [whatever that may mean]. Before the tomb, the statues of men and horses are all intact. The inscription on the tablet is the work of the first Ming emperor; the tablet is about twenty feet high, but the portico over it is destroyed. Three or four miles further on we saw another tomb, but it was at some distance from the road and we had no time to examine it, for a day's walk of sixteen miles does not permit one to lose time. From the gate of Supreme Peace to Perch Glow Mountain, the road is broad and spacious and is paved all along with brick and stones. On both sides there are high and steep hills with a rich vegetation to delight the eye. The road passes a little market town and five or six villages, and there are also five or six large tombs like that of Siu-ta. However, Liu-ki and other ministers of the first Ming are buried near Bell Mount. Perch Glow Mountain has a fountain flowing out of its side, and as the stream runs down it can be heard nearly two hundred yards away; for the men of the place have laid a huge rock athwart the bed of the mountain stream, and the water falling upon it from above produces a clear and loud sound, like the noise made in a silk factory. A few paces farther on there is another fountain, flowing out in a clear stream. There is a village at the mountain, called Perch Glow after the pagoda of that name. At the foot of the mountain the great river⁽⁹⁾ rolls its waters majestically to the east. The pagoda has long since fallen into ruins, and there is nothing of it left worth seeing. We went in and asked the keeper for some tea, and there we took our lunch.

Before ascending the mountain we went to see the stone tower and the beamless temple, and also visited the Thousand

⁽⁹⁾ The Yang-tse-kiang is one of the greatest rivers of the world, rising in the mountains of Thibet and traversing China in its stately course to the Pacific.

Buddha temple. According to the city gazetteer, in the time of the Six Dynasties, Perch Glow Pagoda was much frequented by worshippers, and under Woo-ti of the Siang dynasty, a certain imperial prince together with illustrious courtiers and scholars erected the stone tower, the beamless temple, and the Thousand Buddha Shrine. The stone tower is built of cut stone from the mountain itself. It is about twenty feet high, and the carving of the stones is richly and delicately done, so that it might almost be ascribed to preternatural beings. The beamless temple is the largest of all the cave-shrines; it is hollowed out of the mountain rock, and within it resembles the Carmelite church [at Zi-ka-wei]. The niches which it has in front are like those which are made for the statues of saints. The beamless temple niche is twenty-five feet high, and in it three large images of Kavan-Yin⁽¹⁰⁾ are cut in the mountain rock and are immovable. The Thousand Buddha Shrine is also cut out of the rock; there are small and large niches for idols ranged in rows one above the other, as many as six or seven rows. The statues of Buddha are of exquisite workmanship; although they are as small as one's finger, the face and eyes and hair are all life-like. They number about a thousand; hence the name. Near the beamless temple there is a fountain of remarkably clear water, which serves the bonzes for making tea and cooking rice.

We went up to the top of the mountain, which is four hundred and thirty meters, 1400 feet high [our little brother gives the French measure here, perhaps to be more exact; elsewhere he gives Chinese measures, which I convert into English]. On the very top there are two pagodas, but they are all in ruins and have nothing worth seeing.

Here Mr. Loo was quite exhausted and could bear up no longer, so he sat down on the ground and rested a while. Then we descended and returned home, arriving at 7 o'clock. That walk delighted me very much, and I remember it just as if it were painted and spread out on a canvas before my eyes. Only it is a long, long way, and without walking the whole day, it is impossible to make thirty-two miles. Since then none of our companions have thought of trying it.

The Twelve Grottoes are ten miles from the city wall, outside the Spirit Scroll Gate. The hill is near the river bank, and there are many large, steep and rugged rocks lying around, some standing on end and some flat on the ground, so that if a person were to fall there he would cer-

⁽¹⁰⁾ Kavan-Yin is a popular goddess of Chinese Buddhism; her image is everywhere, and she is called *Holy Mother* and *Merciful Mother*, in almost the same terms as we use for the Blessed Virgin.

tainly have broken bones and a bruised body, if he escaped with his life. The rock is of a very hard quality and might be used for many purposes, but unfortunately the people there, on account of their superstitious geomancy, do not dare to quarry it. There are about twelve grottoes; now these grottoes, in the age of the floods, were made by the water of the river dashing straight against the mountain. Such, indeed, is the force of water! In the midst of the grottoes there is a temple built of stone, without woodwork or beams. There is the Three Altar Grotto, the Two Altar Grotto, Kavan-Yin Grotto, and all the rest, each with its name. I shall just speak of the principal ones at present.

The Two Altar Grotto may be called the chief, as it is also the largest. Far within there is a Tavist⁽¹⁾ shrine, and the Tavist priest treated us excellently. We took tea and a little lunch and rested a while. There are some small chambers so dark as to startle the eye; without a torch one would not dare to enter them. Below the shrine of the deity, there is a well walled up with brick and stone. The water comes down from the top of the mountain, through its bowels and rocky frame, and bubbles out here as a spring. Its taste is agreeable and it is very clear; a draught of it refreshes the heart and washes away all mundane dust and dross. Near by there is the sculptured image of Kwan-yin executed by the Tavist priest Woo, in the time of the Tang dynasty [A. D. 620-905]. The face is very finely worked, but there are some fractures in the stone. It is surrounded by a wicker fence, and the people burn incense in adoration before it. To the right there is a stone stairway, perfectly dark, so that one must feel his way to ascend. If you wish to ascend to the top, you may see a little light coming in from without, and upon casting a glance upward one unconsciously feels his heart sink. For there is a huge rock, twenty-five feet high, with large indentations like teeth, and resembling a tiger or leopard squatting on its haunches and showing its teeth. It stands in a dangerously inclined position, just as if it were about to topple over. Upon ascending a few more steps, the heavens are as it were suddenly opened, and one might think it was the crack of doom. To the right and left there are curious rocks lying athwart the sky, thirty feet above, and between them there is an opening of two or three feet, admitting a view of the heavens and the sunlight. Visitors are startled when they reach here, and they wonder in their hearts at such marvels of

(1) China's three religions are Buddhism, Confucianism, and Tavism,—a mystical superstition founded about the time of Solon and the other wise men of Greece.

nature. Upon ascending a few more steps, the path turns to the right and leads out of the grotto, and one finds himself on the mountain side before he is aware of it; such is the curious nature of the grotto.

There is a pagoda on the hill side, from which the path leads to the left and goes up to the top. On looking down, there is the great river—washing Tsing-hiang to the east, Hia-kwan to the west, and Woo-hoo to the southwest—rolling on unceasingly in its full and majestic course. On the south, the gates of Nankin appear, and Bell Mount may be seen lifting its high peak to the sky, all as if they were just before the eye, not a half a mile away. The descent is thus made to the east. There are confused and irregular rocks in the way, which do not permit of a secure footing. Without picking the way, the descent is made as best it may, and in a few minutes one reaches the level ground near the same grotto that he entered. We then skirt the hill to the east, and observe in passing the large and small caves in the rock, some with shrines and some without, and we visit all the places to the east of the mountain. Kavan-yin gate is the principal gate on the east in the outer wall of Nankin. Near it is a church with thirty or forty Christians. There is a mountain in the river, on which there is a pavilion, where the river-view verses and the imperial signature of the Emperor Kien-lung⁽¹²⁾ are inscribed on a stone tablet. In the river there is also a large island called the Swallow Nest; its inhabitants number only about ten families. Every time the river rises, they suffer the inconvenience of playing fishes; hence they are so few. As to the verses and inscriptions presented to the shrines of the Twelve Grottoes by the two emperors Kang-hi and Kien-lung, on their visits to the South, a detailed account is given in the gazetteer of the Shang-kiang sub-prefecture.

The Hill of Grateful Peace is about six miles from the city wall. There are two roads to it. One leads from the High Bridge Gate, in the outer wall, where there is a ruined church which was evidently very fine. The other leads from the Communicative Benevolence Gate to the southeast. As this hill is not very high, it may be compared to the east hill of Ze-se [the pilgrimage chapel, 20 miles from Zi-ka-wei]. In the time of the Tsin dynasty, Siegnan [a famous statesman and scholar of the 3d century] built himself a house on the hill, and retired to his lofty retreat without ever going out. On top of the hill there is a pagoda, which is falling into ruins and has nothing worth seeing.

(12) A. D. 1736-1795: China's last enlightened and efficient ruler. He governed the empire ably for sixty years, but he persecuted Christianity.

The inscription above the central doorway reads, "Sie's Villa perpetuated as a remembrance." In the pagoda there is a Tavit priest as poor as a beggar. The tea which he offered us was dirty and insipid; he had no tea-cups, so he took two sacrificial bowls and wiped off the dust and handed them to us for tea-cups. Your little brothers met with royal treatment; if we were not deities, we were at least Tavit immortals. You will laugh at us when you read this. The hill rises out of the level ground, with no other hills near it within a radius of four miles. To the south may be seen Square Hill, seven miles away. According to Fr. Fang [Fr. Gaillard, a learned writer of this mission], Square Hill was once a volcano; in the time of Tsin and Han [300 B.C. to A. D. 200] eruptions were still to be seen, but now it is extinct. The Tsin-hwuy river rises at Square Hill. East View and Green Dragon Mountains are seen dimly in the hazy distance, and to the north, Bell Mount rises up to the clouds, presenting a noble and imposing aspect, resembling a dragon on a tiger, and fit for the residence of a king. To the west, Ancestor Hall, Fallen Devil, and Bull Head Mountains are seen stretching out their stony heights in the distance. To the north-west, Rain Flower Terrace on Clustered Gem Hill may be clearly seen.

When the illustrious Sie retired to the abstemious life of his high retreat, though he was no ordinary person, still within a few centuries the swallows before his home had gone to seek the houses of common families [a figure for the ruin or extinction of a family], much less now are there, after the lapse of years, any vestiges of his dwelling. Alas! the wealth and honor, the glory and pomp of the world pass by like the swift white horse, and then comes change and ruin. Why will wordly men, entering deeply into the dark but attractive regions, slumber at ease, little knowing at what moment they may be rudely awakened in the midst of their dreams beneath the golden rafters?

There are still other renowned places of Nankin, which might be described, such as the Bright Heaven Palace, that is the temple of Confucius. It is south of our church, and distant only a quarter of an hour's walk, and it is built on a small hill. This temple was erected by Li-Hung-chang⁽¹³⁾ out of envious hatred of the Catholic religion. Every provincial, prefectural and sub-prefectural city has one temple of Confucius; only Nankin has two. The grounds of the Bright Heaven Palace are nicely kept, and there are two large temples. In front there is a high wall with the inscription in four large characters, "The thousand rod palace

⁽¹³⁾ The famous statesman, formerly viceroy at Nankin.

wall." There is a door to the right and one to the left; over the left hand door there are the four characters, "Virtue unites heaven and earth," and over the right hand door the four characters, "Philosophy connects the past and present." Behind the wall there is a large door with the gilded title, "The Lance Door." The door is adorned with a hundred or more brass studs, as large as a meat ball for soup.⁽¹⁴⁾ Upon entering the Lance Door, one is in the large court, paved with green stone, measuring 150 feet east and west and 200 feet north and south. There are stone steps in the court leading up to a stone altar, which stands beneath the dewy heavens without any covering. Passing the altar one enters the temple of Confucius, which is covered with yellow tiles [a mark of special honor]; it is very large, and of rich and elegant architecture. In the middle is the tablet of Confucius, and to the sides the tablets of Yen-yuen and Mencius and the others. The tablets of the seventy-two disciples and of all the ancient sages are arranged in order in the two side galleries, and are well disposed and preserved. Everything in fact is very fine and beautiful; and no other city has a temple of Confucius worthy to be spoken of on the same day with this. A large bell hangs near the gallery of the Lance Door; there is a brass striker below and it produces sonorous and clear tones. It would serve well for a church bell.

The second temple is dedicated to the Three Emperors, that is the Heaven, Earth and Man Emperor; it is like the temple of Confucius, except that it is not covered with yellow tiles. Behind it there is a pavilion from which our church and residence may be seen, appearing very near, only a few feet away. To the side there is a small door leading to the shrine of Tsang-hie,⁽¹⁵⁾ which is outside the inclosing wall. The Hall of Literature and other buildings are also outside the wall.

Nankin from the time of the Six Dynasties has always been a famous place, but besides the places described above there is nothing left to be seen. If I should hear of anything else or visit other places, I shall write again. This letter is so badly written and has so many erasures and corrections, that I beg the scholastics to pardon it.

I wish all the scholastics much happiness.

Your humble little brother,

TSANG MATTHIAS, has written.

⁽¹⁴⁾ A common Chinese dish; meat is minced and wrapped up in pastry, in balls about half the size of a hand-ball, and thus boiled in the soup.

⁽¹⁵⁾ The inventor of writing in the mythical period. He is said to have got his idea from the tracks of birds in the sand.

FATHER HENRY BEHRENS.

A SKETCH OF HIS LIFE AND LABORS.

The Rev. Father Henry Behrens, who for many years was Superior of the Mission of the German Province in the United States, was born in Munstadt, in the diocese of Hildesheim, Germany, Dec. 16, 1815. Of his family and boyhood no information has reached us. While he lived at Buffalo, he was never heard to allude to his family, nor was there anything about it found in his papers. He entered the Society Sept. 27, 1832, having been received by Father Francis Xavier Lüsken who had belonged to the Old Society. In his novitiate at Estavayer, Switzerland, Father Behrens laid that deep and lasting foundation of the spiritual life, which was the key-note of his character and the main-spring of his actions throughout all the vicissitudes of his long and eventful career in the Society. He came forth from his probation a man of prayer and mortification and so remained to the end of his days. He was ordained priest Aug. 7, 1842, and made his solemn profession Feb. 2, 1850. Up to 1847 he was professor of mathematics and prefect of discipline in the college of Freiburg in Switzerland.

This college was founded by Blessed Peter Canisius in the year 1580. For 200 years our fathers labored in it till it fell with 900 other colleges, when the Bourbon courts brought about the suppression of the Society. In 1818 the fathers were recalled by the magistrates of the city of Freiburg, where the memory of the Society had been piously cherished by the Catholic people. The institution was reopened and in a short time numbered 800 students.

When Father Behrens was called to Freiburg, it had won a European reputation. In the charge of prefect of discipline he was soon more feared by the boys than any other member of the faculty, possessing nevertheless their fullest confidence. His native shrewdness, his observant disposition, and his absolute self-command, enabled him to detect the college tricks which gladden the hearts of youth and embitter the life of a prefect.

The international character of the college, in which Swiss, German and French boys, together with representatives of other countries, mingled in the classroom and on the play-

ground, did not lighten his burden. More than once the flushed face and the drawn knife indicated the violence of the passions which had to be curbed; but clever, indeed, the boy had to be who thought of overreaching Father Behrens. The head prefect possessed the gift of waiting. He did not rush to the conflict. He gathered his evidence and connected the threads of the tangled web in which the culprit was to be caught. Not before he was sure of his point did the tussle begin. Then, however vigorously the boy brought to bay might protest his innocence, a twinkle in the prefect's eye and a smile—traits well known to all who were acquainted with Father Behrens—told him that his case was lost. More than one wild youngster of some French noble house confessed in his after life, that he owed his salvation to the vigorous treatment he had received at the hands of Father Behrens; for the father knew also how to gain the confidence of those whom he had subdued. It was not an uncommon thing for his most troublesome boys to become his best friends and regularly to make their confessions to him.

Father Behrens' work in Freiburg came to a sudden and violent end when in 1847 the "Sonderbund War" against the Catholics broke out in Switzerland. Father Behrens at the time was Spiritual Father of the scholastics in the college. In November the revolutionary forces marched upon Freiburg under General Dufour, and forced the capitulation of this stronghold of the Catholics. Dufour, it was generally believed, was assisted by the treachery of Maillardos, the commander-in-chief. Of course, the whole fury of the revolutionary propaganda, organized and directed by the Masonic lodges, was turned against the Jesuits. Father Behrens, whose influence and uncompromising energy were well known, was especially obnoxious to the anti-Catholic party and was thus in constant danger of death, even before the partisan troops arrived. In these dangerous circumstances, the good father gave a signal proof of his courage and presence of mind. On the approach of the freebooters, the most valuable things, such as chalices and other church furniture, and the rarest books of the library, were packed in all haste and addressed to a place of safety. The fathers and scholastics were provided with secular clothes.

The dreaded hour arrived more quickly than was anticipated, in fact so suddenly, that Father Behrens was obliged, it is said, to consume the sacred hosts in the chapel to save them from profanation. The revolutionists thronged the house and ransacked it. All at once the Spiritual Father, dressed in the uniform of a higher army officer, appeared

among them, and with a voice and bearing of a commander determined to see his orders promptly executed, ordered a detachment of soldiers to convey the trunks to a place which he appointed. The ruse succeeded admirably, and Father Behrens, by a bold stroke of policy, saved not only himself, but also the most valuable property of the college, including many relics of Blessed Peter Canisius. He could not, however, save his brethren, so over 250 Jesuits were expelled from Switzerland on that occasion.

The following year Father Minoux, the Provincial, commissioned Father Behrens to accompany a band of forty-five Jesuits, mostly scholastics, to America, and to establish a house for their education. In this party were, among others, Father Anderledy, who subsequently became General of the Society, the late Bishop Miège, Fathers Bapst and Wiget and our venerable Tertian Instructor, Father Burchard Villiger.⁽¹⁾ A sailing vessel, by name "Providence," was engaged for the trip. As it had no suitable arrangements for passengers, the hold destined to receive the cargo was hastily fitted out for the use of the scholastics. The whole party was entrusted to the care of a Belgian captain. The voyage proved a most trying one. The captain had little experience; the crew was rough and unreliable—better accustomed to handle bales, than to deal with passengers—while at the outstart a drunken pilot nearly ran the ship on a rock when leaving the Scheldt.

The voyage lasted forty-five days, which was much longer than the captain had expected or provided for. A violent storm played havoc with the vessel, and brought down her main mast. The supply of healthy food and fresh water gave out, when our voyagers were still on mid ocean, so that their chief means of sustenance, henceforth, was an everlasting round of mouldy bean soup, served to each by the cook with the cautious economy naturally suggested by the state of the locker. The hold, where the scholastics were stowed away, became a general hospital and one of them, Frater de Travers, was expected to die at any moment. Amid all these hardships Father Behrens was in his element. There was no need for him now to invent a system of self-denial and mortification. He never lost courage. He was indefatigable in visiting and nursing the sick, praying with them, cheering them up by his genial pleasantries, and refreshing them from his supply of dried fruits, which he had laid in at Antwerp. He thought it, however, prudent,

⁽¹⁾ Father Villiger in his "Reminiscences of Father Anderledy" has given a more detailed account of this voyage and its many trials. See *WOODSTOCK LETTERS* Vol. XXI., 1892, p. 94.

to imitate the economy of the ship's cook by limiting his dainties to three or four plums.

New troubles awaited them upon landing in New York. Nearly all the sailors deserted the ship as soon as it touched land. To watch the vessel and its contents, four scholastics had to stand guard on the wharf like sentinels, and to relieve one another at stated intervals. Father Behrens, who knew no English as yet, had much trouble to get his big trunks and cases through the custom house. After this business was settled, the question arose, what to do next. None of the band seems to have understood the language of the country and not a soul on this side of the Atlantic had been informed of the coming of so many Jesuits. The only possible explanation of this seems to be the general breaking up of our houses in all the centres of communication, especially in Rome, and the terrible strain, to which the revolutionary upheaval of 1848 subjected the superiors. When hundreds of fugitive subjects had to be cared for in Europe, what was more natural, than to leave our emigrants under the care of a father, whose prudence and remarkable energy, were well known to his superiors.

Father Brocard, Provincial of Maryland, as soon as he heard of their arrival came to their aid, and the two fathers considered carefully the situation. There could be no question of founding a new house, and as Father Behrens had no instructions how to act in these unforeseen circumstances, he had to act on his own responsibility. He agreed with Father Brocard to leave one party under his care. The Provincial took them to Georgetown where those who were scholastics continued their studies, while the priests were sent on the missions. The second party found an asylum in the Missouri Province, Father Anderledy going to Green Bay. Of the forty-six passengers on board the luckless "Providence," Fathers Villiger, Nussbaum, and Haefely are to-day the only survivors in this country.

Having found a home for his exiled brethren Father Behrens returned to Germany, and spent the next year as "operarius" in Westphalia. The following year, 1850, he founded a new novitiate.⁽²⁾ This was at Friedrichsburg, situ-

⁽²⁾ At the time of the dispersion of 1847 the novitiate was at Brieg, Switzerland. In 1832 when Father Behrens entered the Society the novitiate was at Estavayer, but in 1833 it was removed to Brieg, in the canton of Wallis, Switzerland. Here it remained till the dispersion of 1847 and it was the last house of the Society in Switzerland to be closed. In 1848-49 the novices were scattered, some being at Issenheim. In 1850 Father Behrens founded a new novitiate at Friedrichsburg, and this remained a house of probation—though a second novitiate was established at Gorheim, Prussia, in 1852,—till the dispersion of 1872, when the novices were sent to Exaeten, Holland.

ated on the outskirts of the city of Münster in Westphalia; he was master of novices from the opening of the house, and on Dec. 27, 1851, he was appointed also rector. Among his first novices was Father Maurice Meschler, at present the Father Assistant for Germany, and so well known from his book on the Spiritual Exercises. The next year came Father Lessmann, recently tertian instructor at Frederick, and in the following years many whose names have since become familiar to us from their writings, —as Fathers A. Oswald, Lemkuhl, R. Cornely and Joseph Mohr. In the formation of his novices, Father Behrens' character had a great part, for the energy which he displayed in his office, and the austere life which he himself practised and demanded proportionately from others, could not fail to make a deep impression on all who came in contact with him. His duties, however, as master of novices, neither exhausted his capacity for work, nor satisfied his yearning for souls. He had a confessional in the cathedral which was crowded by fervent penitents; he often preached in the different churches of the city; he maintained a lively intercourse with the outside world, both by his visits in the city, and by an extensive correspondence. Hence he was at times absent from the novitiate, though never for a long time, either to provide for the needs of his growing community, or to exert himself in apostolic labors. In providing for their material wants, he was successful both as collector and manager. He obtained great influence especially in noble families and religious communities. At night after the exercises of the day had closed, he was busy with letter-writing. How many hours of the night he gave to work, the novices found out by the quantity of oil he consumed. True, occasional remarks were heard about his absence from the first table, from recreation or other community meetings, but as everybody knew that it was zeal for souls that kept him away, he did not suffer in the esteem of his subjects.

In his personal relations with his subjects he was simple, unpretending, always decided in his answers and counsels, at times short and rather sharp. Those who were not used to his ways he inspired, in the beginning, at least, with a sort of reverential fear rather than filial love, though the latter was bound to spring up in course of time. For nobody could gainsay the solidity of virtue which dominated his whole character and being, nor were there occasions wanting in which his words and actions revealed the well-springs of a deep tenderness and more than fatherly love, sympathy and care, hidden beneath a rugged exterior.

His domestic instructions were full of life and energy,

A lucid presentation of the last end, of the best means to obtain it, the fear of God, self-denial and mortification, an almost fierce denunciation of half measures in matters of our vocation, were his ever recurring topics, and they remained the topics of his domestic instructions to the end of his life. In his last years the community frequently saw how Father Behrens tottered from his room to the chapel; but when once seated in front of his brethren, a new life seemed to pervade his emaciated frame, and he spoke with the strength and impressiveness of a man in the best of his days. If others had confined themselves to the subjects he treated of, the impression most likely would have worn off; but the words came so straight from his heart, they were so evidently the reflexion of his own interior life, that his hearers did not easily become tired of his repetitions.

To the novices who were under his guidance, he furnished ample opportunities to practise the virtues which he inculcated in his instructions. They were not spared humiliations, if Father Behrens could help it. A young priest, who had known him in the world and had admired his pleasant and sociable ways in his visits to friends, hardly recognized him, when he entered the novitiate,—so stiff, formal and dry was the reception and the treatment he received. One day, just after the last meditation of the long retreat, Father Behrens called the same novice-father to his room and ordered him to take the train next morning and proceed to the castle of a nobleman near Dortmund, to say Mass and to preach to the family and their guests. There was no time to prepare a sermon. Besides, the soutane of our novice—for the novice priests wore the secular soutane—happened to be torn; but he was not allowed to change it for a better. Thus unprepared, and with a torn soutane, he had to present himself to the noble family. In general, novice priests were liable to be sent out during the Easter holidays, and only when they left the house were they told where they had to preach. They were allowed to prepare themselves the last three days of Holy Week, but only during free time, which Father Behrens doled out with a sparing hand.

One of the fathers was sent to St. Maurice, a parish in one of the suburbs of Münster, to preach at 10 o'clock. He was not told that at half-past ten a Mass at the high altar was to begin. Accordingly he continued his sermon a little beyond the half hour limit, without the least suspicion that a priest had meanwhile made his appearance at the altar. He remarked, however, that the attention of his audience relaxed somewhat, and that several people rose from their

seats and knelt down. Thereupon he hastened on to his peroration and quietly left the church. Next morning the master of novices summoned him to his room, and read him a lecture for giving public scandal, disturbing the order of divine service, annoying the people by the length of his sermon, etc. Rubbing his hands in high glee at the mess into which he had got the unfortunate preacher, he ordered him to say his culpa, as soon as he himself should be present in the refectory. This happened the following Friday. Father Behrens once more addressed the culprit in presence of the community, and instead of allowing him to take his dinner, he sent him to the chapel; finally, he obliged him to make the round of all the rooms of the fathers with an admonition to them not to preach too long.

A very young novice whose vivacity made it difficult for him to keep silence, was sent to work in the garden with a placard on his back bearing in big letters the inscription, "Silentium." In those days the "experimentum peregrinationis," commonly called the pilgrimage, was undertaken in summer time. One year, Father Behrens had, as usual, delivered a number of special instructions on this important event in a novice's life, and had duly solved all the possible and impossible cases thought out and proposed by the respective itinerants. All the preparations were finished and the routes assigned. On the eventful morning, the novices assembled early in their instruction hall to receive the parting words of their Master. Father Behrens appeared in due time, and gave them an instruction on some of his ordinary topics. At the close of his instruction he dryly remarked, that owing to particular reasons there would be no pilgrimage this year. What these particular reasons were, nobody of course ever heard.

In this way he drilled the novices in self-denial, humiliation, and in the calm endurance of disappointment. These practical lessons were usually well taken, because his own example inculcated that which he taught. His personality was indeed strong, and sturdy, at times almost bordering on harshness, so that at first a feeling of awe was predominant with those over whom he exercised his authority; but in the course of time, and with advancing years, the austerity of his temper was much softened and he grew meeker towards others, whilst his severity towards himself remained unchanged to the end.

His great prudence and efficiency in administration and the influence he exercised over the people, wherever he resided, enabled him to accomplish great things and to find the material means. It was only to be expected, that his

strength and independence of character would lead him at times to adopt measures which encountered the opposition of higher authorities, and were overruled by them. But though his choleric temper made him feel the humiliation acutely, nevertheless his energetic will always bowed readily to obedience.

After being master of novices for six years he was on June 26, 1856, appointed Provincial of the German Province. He guided the province with a firm hand. When Father Anderledy, who had the best opportunity of observing his administration, had become General of the Society, he wrote to Father Behrens: "I look upon you as the greatest benefactor of our dear German Province. Your Reverence has done a great deal for its material advancement, you have put discipline on a proper basis. May God reward you a thousand times!" On Nov. 1, 1859, at the expiration of his term, he handed over his office to Father Anderledy and once more was appointed rector and master of novices at Münster. After a term of three years he was made tertian instructor, first at Friedrichsburg, then at Paderborn, and this office he filled for nearly ten years. Many fathers known to us from their works and the offices they have held — some of whom had been his own novices — made their third year of probation under his care. Such, to mention a few, were Fathers Joseph Schneider, Meschler, J. B. Lohman, Lehmkuhl, Charnley, of the English Province, Hammerstein, and Rathgeb, who, three years ago as Provincial visited the Buffalo Mission. Concerning this period he said in his last sickness to a father: "As instructor I was very strict; for if the will is not broken in the tertianship, it is never broken."

During the last years of his office as Father Instructor Father Behrens filled an important charge for which he will long be remembered. This was in 1870-71, at the time of the Franco-German war, when Father Behrens was appointed superior of the fathers, scholastics, brothers, and novices, who were sent to the front to work among the sick and wounded in the camps and hospitals in France. The number of Ours detailed for this work was great, and Father Behrens' task was twofold. He took his share, and more than his share, in hearing the confessions of Catholic soldiers, and nursing the sick and wounded,—Catholic and Protestant, French and German alike. Besides this, he had to visit as superior the different army posts, where his subjects were employed in works of spiritual and temporal mercy. He inspired them with his own zeal, instructed them in their work, gave them practical hints how to deal

with physicians, officers, Protestants, etc., laid down rules for their conduct in special emergencies, received their account of conscience, and thus organized one of the most efficient corps of the Red Cross League. Having finished his rounds he sent his official reports to Father General. Father Beckx, who received information from other sources too, was highly gratified by the work done by Father Behrens and his co-laborers, as the following extract of a letter dated March 6, 1871, will show: ⁽³⁾—

“Hearing how so many scholastics have aroused such great expectations for their future, have proved themselves such true religious, and have brought so much credit on the Society, I am deeply moved to render heartfelt thanks to the Divine Majesty. Though others have written almost identical reports to me, still I was very much pleased to see their statements confirmed by the testimony of your Reverence, *who has personally visited Ours* and been witness of their conduct.

“That our young men have discharged their different charges with so much readiness, is a sign that they have devoted themselves with all their heart to this pious work. Surely, when I read in the reports of your Reverence, that they not only performed the most arduous duties towards the sick, but did not shrink even from the most repulsive offices, I cannot but congratulate myself and the Society on possessing such sons.

“To your Reverence, I tender my thanks for the *pains, labor, and zeal* you have expended during this period upon our fathers, scholastics and novices. For I know that they have reaped *abundant spiritual fruit and consolation from your visits.*”

Still it would be a great mistake to consider the spiritual and corporal works of mercy as the chief merit of Father Behrens in the Franco-German war. This lay rather in the splendid fight he made for the admission of the Jesuits and the Catholic Sisters to the camps and hospitals of the army. There was a bitter and stubborn opposition in the

⁽³⁾ “Qua in re cum plurimi scholastici non exiguam sui spem excitaverint et homines se probaverint vere religiosos, ac Societatem non parum commendaverint, moveor magnopere ad gratias Divinæ Majestati referendas. Ferme eadem quæ refert Reverentia Vestra, quamvis scripta mihi sint ab aliis, tamen gratissimum fuit, eadem comprobari etiam testimonio Reverentiæ Vestræ, *quæ nostros invisit* et eorum agendi modum compertum habuit.

“Quod tanta dexteritate variis officiis functi sint juvenes nostri, indicium est, eos toto animo tam pio negotio se tradidisse. Sane dum lego in litteris Reverentiæ Vestræ, eos officia ægrotis non solum valde ardua præstitisse, sed etiam non aversatos esse ministeria vel maxime abjecta, non possum de hisce filiis non gratulari tum mihi tum Societati.—Reverentiæ Vestre autem gratias ago pro *opera, labore ac zelo*, quem patribus nostris, scholasticis et novitiis hocce tempore impendit. Novi enim, eos *abundantem* et spiritus et consolationis *fructum ex suis visitationibus* percepisse.”

highest quarters of Protestant Prussia from the King and Bismarck downward, against having any Jesuits or Sisters accompanying the army. The chief organization of the hospital service was in the hands of the Protestant Knights of St. John. The Catholic Knights of Malta were recognized as a department of this service, but they had neither the knowledge nor the courage to take the initiative. It was Father Behrens, and Father Behrens single-handed, who fought the whole power of the administration, and won the fight. He had behind him the Catholic nobility of the Rhineland and Westphalia; they were his staunch friends. He corresponded day and night with them to gain an opening for the Jesuits and Sisters. It was through the influence of his friends with the King, and more, perhaps, with the pious Queen, that permission was at last granted. So great indeed was the opposition to Catholics at the beginning of the war, that after the battle of Saarbrücken, whilst the Protestant ministers, deaconesses, and members of the Hospital League were dispatched by the first train, our fathers and scholastics had to wait three days before they were taken to the front. But Father Behrens was not the man to grow discouraged. As he never knew fear, he was determined to be the first in the field, when the army advanced, that he might get possession of the churches and seminaries, when entering a new city, and hold them for the Catholic soldiers against all comers. "First come, first served," was his principle. He was also aided by the Catholic officers of the regiments from the Rhineland, Westphalia, Bavaria, and the Catholic portion of Silesia, and by correspondence and personal interviews with the Knights of Malta he gradually obtained all their privileges in the form of delegated powers.

The self-sacrificing work of the fathers, scholastics and sisters began itself to tell, and before long the Catholic nurses became the privileged portion of the service. Protestant rancor was silenced. After the battle of Pont-à-Mousson our fathers occupied the magnificent church and the extensive buildings of the seminary. A corps of deaconesses headed by a Pomeranian minister came to dispute the possession of the place, but the highest officer of the medical staff, a determined Protestant, told them that not an inch of the ground occupied by the fathers would be ceded to any other party whatever. There were 1600 wounded and dying soldiers lying in the church alone. Before Metz and at Sedan, around Paris and at Orleans the last vestige of opposition ceased. The good done God alone knows, but it can be said without fear of exaggeration

that without Father Behrens' personal influence and fearless energy, tens of thousands of Catholic soldiers — German and French—who in their dying hour received all the consolations of our holy religion, would have died without the sacraments.

The good father, however, did not stop with merely fighting for permission for the fathers and sisters to labor among the soldiers. It was he who induced the noble ladies of Rhineland and Westphalia, and the wives and sisters of the soldiers, to prepare bandages, linen, clothes, and refreshments for the army and to send it supplies of every kind. Through his influence train-loads of such supplies were forwarded even from far distant Silesia. His watchfulness was so unceasing that he soon discovered there were heavy leakages in the articles sent. He promptly set to work to ferret out the thieves. As he had by this time friends devoted to his good work in nearly every regiment, with their help he obtained, that every consignment of voluntary gifts to the Catholic soldiers should be thenceforth directly delivered to the fathers. Thus the leakage was stopped.

When the war began, the departure of our fathers as chaplains was so sudden that no provision could be made for their needs. Everything had to be provided for on the march. Yet when the army arrived before Metz, every father had his portable altar with all its appurtenances, and holy Mass could be said for the Catholic regiments throughout the camp. It was Father Behrens alone who had attended to all this. In the camp of Belfort hardly a Protestant minister was seen. The fathers were fully recognized as officers in rank, and saluted with military honors by every sentinel. When the peace of Versailles was signed and the fathers had signified their intention to return home, the staff officers invited them to take the special train which conveyed Prince Bismarck to Berlin. And so they did. It is still the unanimous opinion of all the survivors of those eventful days, that Father Behrens alone opened the camps and hospitals of the German army in France to the Jesuits and the Sisters, and that he was at that time the only man in Germany who could do it.

When the war was over, the Jesuits were decorated for the patriotism they had displayed, and soon afterwards expelled from the country as dangerous to the peace of the new empire. Father General wrote to Father Behrens Aug. 21, 1872: ⁽⁴⁾—

(4) "Reverentia Vestra cum sociis tempore belli cum Gallis insignia beneficia Germaniæ suæ patriæ in salutem proximi contulit; nunc accipitis a mundo et ejus fautoribus mercedem,—spineam coronam. Dominus Deus Rex

"While your Reverence and your companions have bestowed signal benefits on Germany, your fatherland, by your labors in behalf of your neighbor, during the war with France, you now receive from the world and its abettors for your reward,—a crown of thorns. The Lord God, the King of heaven and earth, just and powerful, has reserved for you another reward,—a crown of glory in heaven."

Thus it happened that Father Behrens, compelled a second time to leave his country as an exile, came again to seek an asylum among his brethren in America. Seven days after the letter just quoted, Father General wrote to him under date of Aug. 28, 1872: ⁽⁵⁾—

"Trusting in your zeal, your love of the Society, and your prudence and charity, I am very glad that you are going to America, and that much fruit may attend your labors, from my heart I give you my blessing, and this very day I shall go with Father de Voss to the holy Father to solicit for you and your companions the apostolic blessing."

Fortified by these blessings, Father Behrens arrived in Buffalo Dec. 19, 1872, just before noon—in time to offer up the holy sacrifice, and thus begin in a suitable manner a long career of active labors in a new position of the vineyard of the Lord. On Dec. 22, he was proclaimed Superior of the German Mission and Rector of Canisius College. The difficulties with which he had to contend in those days were not inconsiderable. A "collegium inchoatum," an insufficient number of fathers, the necessity of employing seculars in the teaching department, a parish connected with the college, whose exact status was doubtful, a country to the language and customs of which he was a stranger,—all this would have appalled a less energetic man, but Father Behrens was equal to the task.

In spite of his fifty-six years, he began the study of English with the eagerness of an ambitious school-boy, and the determination of an old campaigner. Besides spending the greater part of each day in studying by himself, he availed himself of the help of a teacher. Mr. Thomas Ashton, an English Catholic gentleman, who held the position of a notary public in Buffalo, became his instructor, and Father Behrens stuck to his daily English lesson with all the tenacity of his character. Under no circumstances would he

cœli et terræ justus et potens aliam mercedem vobis reservat,— coronam gloriæ in cœlis."

⁽⁵⁾ *Tuo zelo et amor Societatis tuæque prudentiæ ac caritati confidens gaudeo, te in Americam ire, et ut multum boni perficias ex animo tibi benedictionem impertio, et hac ipsa die a Beatissimo Patre cum Patre de Voss pro vobis Apostolicam Benedictionem petam.*"

ever miss his hour with Mr. Ashton, to whom he would also read the English books which he had chosen for his spiritual reading. As soon as he was able, he carried on both his conversation and his correspondence in English. From the very first Mr. Ashton was struck with the painstaking efforts of Father Behrens, and after a brief acquaintance, placed himself unreservedly under the spiritual guidance of his pupil. He became inseparably attached to the college and one of its most generous benefactors. He continued nearly up to the time of his death, in 1893, his daily lessons to Father Behrens.

In 1885 Mr. Beers, a professional elocutionist, came to Buffalo to give private and public instructions. He gave lessons in the college and conducted a special course of several weeks for the members of the faculty. Of all who availed themselves of this opportunity, Father Behrens was the most attentive and the most zealous, and he even took private lessons from the professor. This gentleman, a Protestant, was amazed at the earnestness which the aged father displayed in these exercises. "In all my experience," he said, "I never had so old and so enthusiastic a scholar."

When Father Behrens worked out the Spiritual Exercises for different classes of religious in English, he used to submit his writings to several scholastics for correction in style. He would afterwards read his meditations to them to improve his pronunciation, and was always most sincerely thankful for any correction. He listened with the greatest attention to the English sermons in the college church.

Three weeks after his arrival from Germany Father Behrens began his ardent work in the confessional of St. Michael's Church. Every Saturday, or on the eves of Holy days of precept, he was to be found in his confessional from 2 to 10 or 11 P. M., and on Sunday morning he was in his box till the last confession was heard. His untiring labors, however, as Superior of the Mission and Rector of the college gradually undermined his health to such an extent, that the consultors wrote to Europe, urging the necessity of relieving him from the cares of his offices in order to save his life. The relief came Nov. 18, 1876, when Father J. Lessmann arrived as Superior of the Mission, and Father Port as Rector of the College. Father Behrens soon improved in health and it was now, that his apostolic work in the city of Buffalo began in earnest.

He was so far advanced in his English studies that he was able to hear confessions and to deliver instructions in that language. His confessional was frequented by penitents from every part of the city, and there was always a great throng

of Irish Catholics around his confessional. They had unbounded confidence in "Father Burns" as they insisted on calling him. Another sphere of his labor was visiting the sick. He regularly attended twice a week the hospital of the Sisters of Charity. Here it was his delight to reclaim old sinners who for years had neglected their duties, and few were the days spent at the hospital, on which his zeal was not rewarded with some signal prize. He went from bed to bed to seek out those who most needed his assistance. How often would he say in the evening recreation, walking up and down in the corridor: "Thank God! to-day I have caught a big fish. I asked my usual questions: How are you getting on? How long is it since you made your last Easter confession? Well, well! You need some instruction! Will you allow me to come and see you again?" If he met with a refusal, he came again and again, until, in nearly every case, he carried his point.

Then he began his instructions in catechism, striving to impress the eternal truths into the heads and hearts of hoary sinners, praying with old soldiers and sailors, with besotted drunkards, and characters who had forgotten their religion and lost themselves in the slums of vice, until he thought them sufficiently disposed, to receive the sacraments. He was equally successful in dealing with Protestants. Year after year the pages of the baptismal record of the hospital are filled with names of non-Catholics whom he gathered in and baptized. Winter and summer, rain or shine, hail or snow, at the appointed hour Father Behrens was on his way to the hospital, travelling the distance of two and a half miles, as a rule, on foot, when the weather at all permitted it, and saying his office as he went along. There was not a street-car driver on Main Street, who did not know "the old gentleman who never takes a car."

In 1879 he began to pay special attention to the Institute of the Good Shepherd. Thenceforth he delivered an instruction every Sunday to the whole house. Every two weeks he completed a round of instructions to the different classes dwelling in the institution,—sisters, orphans, penitents. Twice a week he taught catechism. Every Saturday he heard numerous confessions, beginning after his scanty breakfast and finishing about noon. God alone knows the amount of good he did, directly or indirectly, in this community. The Mother Superior testified, that most of the penitents, who left the house, were truly reclaimed, and that reports were constantly coming in attesting the perseverance of his converts.

How strictly he considered this work a work of obedience

and zeal, was evinced in a striking manner by his behavior towards the convent during the last six months of his life. When his health began to fail, another father was appointed to continue his labors. From that moment nothing could induce him to cross the threshold of an institute, where he could do no further work. For many weeks in accordance with the doctor's advice, he took a drive every afternoon. The Sisters of the Good Shepherd daily sent their carriage for this purpose, but no letters, no appeals of the good sisters nor of the orphan children could prevail on him, to pay them another visit and give them his blessing. The driver one day tried to approach the building from an entirely different direction, but Father Behrens with his characteristic smile, laid his hand on his shoulder and said: "James, you are approaching the Good Shepherd. Not to-day; let us drive home at once."

The attendance at the Good Shepherd, where all his work was done in English, at the Orphan Asylum on Best Street, where his work was mostly in German, and at the hospital, where he had to make use of English, German and French, still left him time to pay numerous visits in the city; now to minister to the sick; now to give counsel in difficulties or to settle family disputes, at other times to collect money and supplies for the Indian or foreign missions, for the charitable institutions of the city, for talented boys unable to pay their tuition fees, for the poor, etc., then again to visit and console the needy and to distribute the alms he had collected. A poor Irish widow was at the death of her husband, left alone with three little children. "Take courage," said the good father to her, "you have still Father Behrens left." And he cared for the family like a father.

He was alike welcome in the little cottages of the laborers and in the mansions of the prominent Catholics of Buffalo. Among the wealthier classes he found everywhere generous and open-handed contributors to his different charities, while his advice was eagerly sought for both in spiritual and temporal affairs. If Father Behrens had said it, it was so. The sums of money he received for the most diverse charitable purposes were something wonderful. He managed to send contributions as far as Sangamner, the pagan missions of the Presidency of Bombay in East India. Not long before his death he received the warmest thanks of Bishop Beiderlinden, S. J., and Father Weishaupt, S. J., for the timely aid sent to that thorny field of labor.

When he heard of some member of a Catholic family who had drifted into religious indifference, he was sure to be on the spot before long, whether he was acquainted with

the family or not. About two years ago a well known physician from Buffalo related the following incident which well characterizes the zeal of Father Behrens and the methods he employed. An old resident of Buffalo had for many years entirely neglected his religious duties. A serious malady seemed to foreshadow his approaching end. His relatives were naturally alarmed, and tried every means to induce him to make his peace with God. But the mere mention of the sacraments roused the old man to violent outbursts of passion. Prayers for the poor man seemed to be of no avail. Either designedly or by chance, the case was brought to the knowledge of Father Behrens. Without further ado he went to visit the sick man. No sooner did the patient catch sight of the priest, than he raised himself in his bed and cried out furiously,—

“You are a priest! get out of this room as fast as you can! Who asked you to come here?”

Father Behrens smilingly answered,—“Excuse me, I have not come here to be in any way troublesome to you. I was told that you were ill, and as I make it a practice to visit the sick, I thought I would come here to see how you were getting on.”

“It doesn't matter what you came for. I don't want any priest about me.”

After some more ebullitions of the same nature, the old man was struck by the imperturbable calmness of the father, who received his insults as so many compliments, and secretly admiring; perhaps, the intrepidity of the priest, invited him to take a seat on condition that he should refrain from alluding to religious matters. Father Behrens quietly took a chair, and began to talk about the weather and about business, and then gradually told him a few stories of his own eventful life. On parting that day, the two men shook hands, and Father Behrens asked as a favor to be allowed to call again. “Certainly, any time you wish,” was the answer.

At the second visit Father Behrens received a hearty welcome, and the patient seeing, that the venerable priest took such a lively interest in him, began to tell the story of *his* life. Father Behrens adroitly put in a question here, and a question there, dropped a hint now, and then a suggestion, till he knew his whole life. When the patient had finished his story, he suddenly noticed Father Behrens taking a small stole out of his pocket. He grew uneasy, but Father Behrens gave him no time.

“Well,” he began, “I am sure you are sorry for all the sins you have committed during your long life, for likely

you will have soon to appear before your eternal judge. The confession, which you have just made, is a good confession. I will help you to make a good act of contrition, and then give you absolution. To-morrow you will receive holy Communion, and I assure you, before night you will thank God for this change." God's grace prevailed. The patient did exactly as he was told, and with great devotion received holy Communion the following day. Shortly after, the patient recovered and lived as a practical Catholic for a number of years. On being asked by a friend, how this sudden change had been brought about, he replied,—

"Well, it is more than I can tell you how it came about, but this much is certain, when I saw Father Behrens take out his stole and put it on, I knew I was gone. And now I am very glad he came."

In addition to what we may call his regular labors, Father Behrens gave numerous retreats in the city and diocese of Buffalo and the neighboring dioceses, was extraordinary confessor to many religious communities, and attended the Forty-Hours devotions in different churches. On these occasions he not only edified the people by his sermons—his whole appearance was a living sermon—and by his untiring zeal in the confessional, but likewise encouraged the priests by his sympathy with them in their trials, his cheerfulness, and his sound and practical advice when consulted by them in their difficulties. His conduct, being that of an abstemious, mortified, and truly spiritual man, could not but leave a deep impression wherever he went. As long as he was able, he conducted the diocesan conferences of the clergy, and the examinations of the younger priests.

The friendship between Bishop Ryan and the father was long and intimate. For many years he was the private adviser, the official consultor, and the confessor of the Bishop. When in 1892 Father Behrens celebrated the golden jubilee of his priesthood, Bishop Ryan interrupted a journey to honor his old friend, and thanked him in glowing terms for the benefits which for twenty years he had bestowed on the diocese. In his last sickness the bishop visited him several times. On one occasion he asked him to pray for "the poor Bishop." Father Behrens replied with deep emotion,—"I pray every day for my Right Rev. Bishop." When the bishop was informed of Father Behrens' death, he wept. Long before he had expressed his esteem for Father Behrens, when in a gathering of priests, he said: "I have a Saint in my diocese, and his name is Father Behrens."

On February 2, 1886, Father Behrens was for the second

time appointed Superior of the Mission of Buffalo,—“Old Father Behrens has again taken up the fiddle,” remarked one who knew him, “look out for a dance in the Mission.” And so it turned out. The day after his being proclaimed, he started for Cleveland, to see Bishop Gilmour, and the question of the establishment of St. Ignatius College was brought to a satisfactory conclusion. The mission among the Sioux Indians of South Dakota, which had been contemplated by his predecessor, was definitely accepted. In 1887 the Mission of St. Francis, and the following year that of the Holy Rosary was begun. The opening of St. Ignatius College in Cleveland necessitated the closing of the Sacred Heart College in Prairie du Chien; it was changed into a novitiate and juniorate in 1888.

In spite of his age,—Father Behrens was 71 years old when he entered upon the office of superior for the second time—he kept up his austere manner of life. In 1891 he suffered a severe attack of influenza. It was hoping against hope to expect to see him restored again to health, and yet such was his vitality that he rallied from the disease, and was able to continue the duties of his office till July, 1892, within a few weeks of the golden jubilee of his priesthood, while he kept up his manifold outside ministrations till his last sickness in 1895.

The three most prominent traits in the life of Father Behrens were his spirit of prayer, his mortification, and his zeal for souls. Of the latter we have given some feeble idea, and it can be truly said that Father Behrens was eminently a man who practised mortification in all things. His life was a continual penance. He went to the breakfast table, rather to make no exception than to eat; for he hardly tasted food in the morning. His ordinary drink was water until, with his advancing years, he was urged to take some wine. He strictly observed the fast days even on his extended and tedious journeys, long after the obligation for him had ceased. The discipline and chain were his inseparable companions. Although he had to travel many hundred miles at a time in his annual visits to South Dakota, and was a man in the seventies, he never saw the inside of a sleeping car. At home he tried to do without fire as long as possible, and once, 1881–82, spent the whole winter without it.

Equally great was his spirit of prayer. Half an hour before the community rose, he was already in the chapel. While making his meditation there, he could be heard sometimes breaking forth into audible acts of adoration and love. When he was at home, he usually recited his office

before the tabernacle and made frequent and lengthy visits to the Blessed Sacrament. The whole of Sunday was with him an uninterrupted pilgrimage from church to chapel, and from chapel to church. Beginning on Saturday the entire morning from 6 to 12 was spent in the chapel of the Good Shepherd, the entire afternoon from 2 to 10 or 11 P. M. in St. Michael's Church, either in praying or hearing confessions. At 5 o'clock on Sunday morning he was at the altar. Till 8 or 9 o'clock he was again in the confessional. Thence he went to the college chapel to assist at Mass and sermon. From the college chapel he returned at once to the parish church for high Mass and sermon. At 2 P. M. he was present at Benediction in the college, at 3, in the parish church. At 5, he drove to the Good Shepherd to give instruction and Benediction, and half-past seven found him again in his usual place near the pulpit of St. Michael's church to share in the night devotions of the congregation.

To see him celebrate Mass was as good as a sermon, so wrapt was his attention and devotion, and he arranged his travels in such a manner as to celebrate Mass as far as possible every day. To be able to do so he willingly sacrificed his night's rest and his breakfast, remained fasting till noon, or left the place where he had celebrated, without breakfast, to catch the earliest train. He managed to say Mass when he could no longer walk from the sacristy to the altar, or carry the chalice, when he had to vest on the platform of the altar, and when he had to be helped up and down the steps. He celebrated Mass, in fact, until he well nigh broke down at the altar; and when he could no longer offer up the holy sacrifice, that is to say, four weeks before his death, everybody was convinced that his last hour was approaching. His last sickness and death were another proof of his piety. He received extreme unction in the full possession of all his faculties, in the presence of the whole community, and with the most touching humility and devotion. When the ceremony was over, he rose from his chair, knelt down on the floor, and begged pardon of the community in the following words: "Dearly beloved brethren; most heartily do I beg pardon in presence of my superiors and the whole community, for all the bad example I have given and for all my shortcomings as superior. And I humbly ask my superiors to transmit my prayer for pardon to the superiors in Europe for all the faults which I committed as their predecessor, especially for my harshness towards my brethren, and for many others which I fell into in the administration of my offices. These are not mere words; these things lie heavy on my soul. Pray to God that I may meet

a merciful judge." Few eyes were dry as these words were spoken. The last weeks of his life were a precious lesson to the whole community of perfect resignation, childlike piety, touching obedience, and manly patience in great suffering. Father Behrens died at 2.15 P. M. on Thursday, Oct. 17, 1895, in the eightieth year of his life, and the sixty-fourth of his religious career.

Such was Father Behrens, a Jesuit in every fibre of his being. All in all he came very close to the ideal of the true Jesuit as portrayed in the well known words of Father Ribadeneira: "Our vocation demands of us that we should be men, crucified to the world, and to whom the world is crucified; new men who have put off their own affections to put on Christ, dead to themselves to live unto justice; who, as St. Paul says, in labor, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, exhibit themselves as the ministers of God, and, by the armor of justice, on the right hand and on the left, by honor and dishonor, by evil report and good report; in fine, through prosperity and adversity, push forward with mighty strides towards their heavenly home, and, by every means and exertion, urge on others to the same goal, constantly keeping in view the greatest glory of God." R. I. P.

FATHER JAMES A. WARD.

A SKETCH.

Father Ward held various positions of authority and prominence in the Province, but his retiring disposition shrank from public notice, and he dreaded the responsibilities of the superior's office; the duties of the class-room were more congenial to his modest and scholarly character, and the greater portion of his long life was occupied in study and teaching. It is a life unmarked by brilliant works undertaken and accomplished; its merits and example are found in the hidden virtues.

It was a life characterized by unflagging labor, the exact fulfilment of duty, and the conspicuous exercise of humility, obedience and charity. Father Ward accepted with cheerful readiness whatever office was assigned to him; he was painstaking and conscientious in complying with its obligations. Richly endowed with erudition and scholarship of the old classical stamp, he was a successful professor and manager of schools; he was always a useful and edifying member of the communities in which he lived, and a man preeminently influenced by religious principles and supernatural motives.

Born in 1813, he was at the time of his death the Nestor of the Province, having spent sixty-three years in the Society; his life-span of eighty-three years left only three more aged brethren surviving; he was the last of the novices who had been trained under Father Grivel at White-marsh, the last of those who were in the refectory of Georgetown College, when the old Mission of Maryland was raised to the grade of a Vice-Province; he had been a student of the Washington Seminary in days, that seem almost prehistoric in relation to its successor, Gonzaga College; he was connected actively with the origin and early administration of Loyola College, Baltimore, and with the attempt to build up the first St. Joseph's College in Philadelphia; he saw the changes, and had a share in the development of Georgetown College, during nearly all the years from 1834, when he was appointed to teach the higher mathematics, then for the first time included in the curriculum of studies, until his death there in 1895, when he was

engaged in writing a Latin play to be acted by the students. These circumstances suggest that some data little known, or well nigh forgotten, relating to the history of these houses, should be appropriately interwoven with this "Sketch."

James A. Ward was born in Philadelphia, Sept. 1, 1813. Very little is known of his boyhood, as he was reticent on all personal matters, and the only information gleaned from his relatives is that at an early age, he came to Washington, and was received into the family of his uncle, William Ward, who was a merchant living near the lower end of Pennsylvania Ave., around which neighborhood, below the Capitol, were clustered the business houses and homes of the nascent metropolis. It is reported, that his father, through admiration of Napoleon—who was then at the zenith of power and fame—imposed the name which to him represented hostility to England, upon the boy, in addition to the baptismal name of James: but he did not share his father's sentiments towards the Emperor or Albion, and quietly dropped the misnomer, being Napoleonic only in stature. Though a native of Philadelphia, yet his boyhood and early education, together with the surroundings of the National Capital "in the earlier and purer days of the republic," when Washington was strictly a southern city, imbued him with the spirit of the place, and in after life, he was in sentiment and sympathies a pronounced southerner. On the occasion of his first priestly ministrations in Philadelphia, he was amazed to receive an offering after the baptism of a child, and heard with wonder from Fr. Barbelin, that this was the custom at St. Joseph's. In these days of rapid transit and frequent transmigration from one end of the province to the other, it seems strange to hear that he was well advanced in years at the time of his first trip to a place further north than Philadelphia.

Washington was recovering from the British visitation of 1814, and the possibilities of its "magnificent distances" were as yet only the theme for jibe and sneer on the part of foreigners who condescended to visit it. One writer says: "Till lately the city was thickly wooded, and the American Numa might woo his Egeria in a hundred groves." He goes on to describe the shooting within the metropolitan limits, his getting lost a short distance from the hotel, and the fear of meeting some carnivorous Indian, with a tomahawk, riding on a mammoth, etc. The population was about sixteen or twenty thousand. They were eminently respectable, and many of the Catholic families were prominent in the community, holding positions of trust and

honor. They held old-fashioned opinions about the moral requirements and classical character of education, and in due time Mr. Ward entered his nephew at the "Washington Seminary," the nursery in letters for so many of the older generation of Washingtonians.

This ancient institution of learning deserves more than a passing notice. The "Seminary" was designed by Father Grassi as a novitiate, but it was never occupied for that purpose. It must have been completed whilst he was Superior of the Mission, and before his departure from America, for he mentions it in a description of the United States, printed at Milan, in 1819 (WOODSTOCK LETTERS, Vol. xi. p. 234). Speaking of St. Patrick's Church in Washington, he says; "close to which the Jesuits have put up a house destined for the education of youth." The date of erection must have been 1818. It was situated on the northerly side of F Street, between 9th and 10th, N. W. This site was chosen because it would be sufficiently central in after years of the city's growth, but principally because of "an arrangement made by the Most Rev. Leonard Neale, Archbishop of Baltimore, with the Superior of the Society of Jesus, regulating the missions of the said Society within his diocese." "By this instrument, which confirms the Society in possession of its former missions in Maryland," it is added: "likewise the missions and congregations of Georgetown and Alexandria, District of Columbia, St. Patrick's Church in Washington City, with Queen's Chapel and Rockcreek congregation are assigned and given to be permanently in the spiritual care of the religious of the Society of Jesus, according to their Institute.

"In confirmation of this mutual agreement, which is intended to have the force of an instrument regulating in future, this writing is signed by both parties.

Georgetown, Dist. of Ca., April the third, A. D. 1816.

✠ Leon'd, Abp. of Balto.,

John Grassi, Sup. of the Rel. of S. J. in N. America."

As there were only nineteen priests of the Society at the date of the Archbishop's arrangement, a number totally inadequate to supply the wants of so many congregations, it was provided; "in case that it should not be in the power of the Superior of the Society of Jesus in this country to send any of his religious, and he could procure other priests duly qualified, it will be lawful for him to send them on the said missions with the approbation of the Most Rev. Archbishop." It was in accordance with this provision, that for many years, secular clergymen were employed in various

missions of the Society in Maryland. The Rev. William Matthews was pastor of St. Patrick's, and there was always a close connection between the seminary and the church, the priests of the college helping in the church, but Mr. Matthews remained in charge until his death in 1854, and circumstances had so changed in the city, that St. Patrick's passed into other hands.

Father Charles Neale, in a letter to Father Gen. Fortis says: "The erection of the new house in Washington cost \$12,000, independently of the furniture." He describes it as "a large and commodious building, with the land attached, together with an entire square consisting of fourteen unimproved lots in another part of the same city." Father Peter Kenney, at the time of his first Visitation, finding that the conditions prevailing at Georgetown interfered with the proper training and studies of the scholastics, informs Father General that "he had transferred the students of philosophy and theology to the new house, which had been left unfinished and unoccupied for three years." Heretofore, the offices of superior of the whole Mission and Rector of Georgetown College had been joined in one person. Father Visitor had judged it better to separate them, and accordingly, in 1820, Father Anthony Kohlmann, Superior of the Mission, was transferred with nine theologians to the Seminary, being constituted its first rector, and professor of Dogmatic Theology, whilst his Socius, Father Maximilian Rantzau, was professor of Moral. Father Kohlmann, writing in 1822 to Rev. Father General concerning the controversy over Archbishop Marechal's claim to the Whitemarsh property, says: "Under the stress of dire necessity, this Washington Seminary opened classes for externs, and, even in opposition with the essentials of the Institute, accepted tuition money from the day-scholars for the necessary support of the scholastics." The college began with the three classes of grammar, but the next year, 1823, such progress had been made, that nine of the ten theological students were employed in teaching. In 1824, it ceased to be a house of studies for Ours; the theologians were at Florissant and Rome, and Father Kohlmann sailed from New York for Havre, June 1. His merits were recognized by the appointment to the chair of theology at the Roman College. It was at the seminary that he wrote a work, "Unitarianism Refuted Philosophically and Theologically," which displayed solid erudition, and, as Father McElroy was wont to observe in speaking of the author; "Its treatment of the subject was so complete and masterly, that for years the work used to be read in the refectory of

St. Mary's Seminary, Baltimore." These words were pronounced with reverential awe; it was the acme of praise, and undoubtedly it expressed contemporary Catholic opinion. The work appeared in serial pamphlet form, and the numbers were subsequently bound together. Father Kohlmann was prompted to write by the efforts of Jared Sparks, compiler of "American Biography," to plant the Unitarian error in Baltimore. The publication of this learned treatise excited considerable controversy, and provoked rejoinders, dull and misty, long since forgotten, and marked *rare* at book sales.

With the departure of Father Kohlmann, and the sending of the scholastics to Rome, the seminary henceforth, until its suppression, became a Collegium Inchoatum, with the classes up to rhetoric, and the full complement of teachers. Father Adam Marshall was rector for a short time, but he was compelled to make a voyage to Europe by reason of health, as he announces in a letter (Nov. 29, 1824) to the Agent of the Corporation of the Clergy of Maryland, protesting against any action which would infringe upon his rights as trustee. He died at sea, on board of the United States ship of war, "North Carolina." Father Van de Velde, writing to Father McElroy from Georgetown College, Dec. 3, 1825, announces his death. "According to the official letter of Commodore Rogers, dated from Gibraltar Bay, 22 Oct., Father Marshall died in the traject from Napoli di Romana to Gibraltar, probably about the middle of June. The Commodore states that 'his exemplary deportment had given him the esteem of all who knew him.'"

Father Jeremiah Keily, who had been in charge of the schools as prefect, succeeded as superior. Under his administration the college became renowned and flourished apace. The best families, Protestant as well as Catholic, sent their boys for instruction. Thirty years ago, one would frequently meet elderly gentlemen who were enthusiastic over the old school and their professors. One of the best known for his learning was Father William Grace. The writer remembers the enthusiasm of one who had fought for the "Lost Cause." On a visit to the old place, whilst recalling the past, he delivered this sentiment: "Next to Stonewall Jackson, Father Grace was the best man I ever knew: there was only this difference between them, that Father Grace was a Christian that could pray, but Stonewall Jackson was a Christian, that could pray, and fight too." The programme of the Exhibition for 1826 shows a list of twenty pieces, dialogues, original compositions and choice extracts for declamation, and among the speakers were several, who

afterwards became prominent professional men, as James M. Carlisle, Frederick May, etc. But, although everything seemed to be going on prosperously, yet the college was closed the next year. Various traditional reports used to be in circulation as to the cause which brought about this deplorable result. It was said that the success of the seminary was a menace to the prosperity of Georgetown College, which certainly had been languishing for years; but, Georgetown depended upon students from a distance, and was not solicitous to receive day-scholars, who would swell the number on her register, but would not help the treasury. There were probably two reasons; one was that which had brought about, a few years before, the abandonment of the thriving "Literary Institute" in New York,—the want of men; the other reason,—and it is the principal one,—is assigned in the catalogue for 1829, "Seminarium Washingtonianum ob defectum debitæ Institutoque Societatis conformis sustentationis anno 1827, 25 Sept., dissolutum est, licet prospero aliunde successu uti videretur. Ædificium pertinens ad Societatem nunc alocatur." This was the real reason; it was only in 1833, on the petition of Bishop Rosati of St. Louis, that we were permitted to receive stipends for instruction in day-schools, and the regulation of Father Roothaan, *De Minervali*, prescribed for "Renovation" reading, assigns the motive for the concession. It is true, that self-respecting people would not then accept free education for their children, and they were averse to sending them to public schools. Opinion has changed in that respect. In the halcyon days of the old seminary, the attractions of the public school system, fine buildings, magnificent appointments, and competent instructors, were unknown; prosperity and renown came to it partly from lack of active and organized and endowed competition.

Father Keily was not disposed to acquiesce in the decision of superiors, and submit to the suppression of the seminary, which he had conducted with such success. He was dismissed from the Society, Sept. 28, 1827; he resolved to keep on with the school, thinking that his experience and personal influence would secure a continuation of the patronage which it had hitherto enjoyed. Father William Francis Clarke, who was then one of the younger scholars, described how the quondam superior proceeded, in order to carry out his plan of transfer. Mr. Keily simply notified the students that classes would be resumed as usual after vacation, but that they should present themselves at the "Old Capitol." The parents were not aware that his relations with the Society had been severed, or knew only in a

vague way what the changed state of affairs signified, and many of the boys followed Father Keily, who had also induced two of the teachers, recently dismissed from the Society, to throw in their lots with him. But the attempt to continue the school under such conditions speedily ended in disaster. The boys fell away, many were transferred to Georgetown, the post-mortem duration of the seminary was brief, and the Old Capitol came into prominence again during the war, when it was used as a prison.

Mr. Keily was for a time attached to St. Mary's Church, Philadelphia, under Bishop Kenrick. He afterwards drifted to Louisiana, where, according to Father McElroy, he died miserably. James Curley, who had been instructor in mathematics in the seminary, was received into the Society, two days after the dismissal of Father Keily; he and James Deery and Thomas Lilly were the only novices since 1821, six years before. Mr. Deery lived to be ordained, but died before saying his first Mass. Father Curley outlived all his contemporaries. Rev. Robert Woodley, of Isle of Wight County, Va., who had been attached to the teaching staff of the school, entered the Society in 1831, and was distinguished for zeal, during the epidemic of yellow fever at Norfolk, in 1854. Brother Strahan, who followed Father Keily, remained in Washington, as a schoolmaster; Mr. Schnell, a scholastic, was subsequently a priest in the diocese of New York. Fathers Grace and Hardey did not persevere in the Society.

The seminary building disappeared in 1881, the march of improvement in that section of the city demanding the site of the old landmark for business purposes. After the break-up in 1827, it had still remained the property of the Society. William Greer, in 1836, rented it from Father McSherry, at \$300 a year. The Sisters of Charity occupied it for a time, and remodelled the interior to suit their domestic requirements; among other things, they divided the upper floor back, in which the scholastics were subsequently domiciled, into rooms so contracted that, as a breezy missionary from the counties said, "a man couldn't kick in them, and one had to go into the passage to put on his breeches." Father Donellan lived in the front portion, at another period, and Dr. Philip Smith, an old-time pedagogue, taught a private school in the rear. In 1848, the seminary was restored to its proper use, and Father John Blox became the first president of the revived institution, which was chartered as "Gonzaga College," under Father Stonestreet, in 1858. During this second period, the seminary was very prosperous. It opened with a rush, as the famous private school

of Arnold sent its boys *en masse* to fill the class-rooms. It reached its highest prosperity, towards the end of the war, when more than three hundred names were borne on the register, and almost half of these were Protestants. It had been in some sense a preparatory school for Georgetown, and the boys having finished first grammar and poetry went to the sister college, but an effort was made at this date to have the complete course, and for a few years there was a class of philosophy. But, with the opening of Woodstock, the scholastics were withdrawn, and the transfer of the college to its present location was unfortunate.

Father Ward, after the failure of the Old Capitol school, was engaged for a short time as a clerk in the employ of his uncle; but, following the example of many other students of the old seminary, he entered Georgetown College, as a day-scholar, in 1829. He was well advanced in English branches, but deficient in Latin. The teachers, however, were able men, as Fathers McSherry, George Fenwick, Ryder, and Young, who had lately finished their studies in Italy, were on the staff, and young Ward was bright and industrious, and he made such rapid progress, that he completed the course of rhetoric, and was received into the Society, August 6, 1832.

He was received into the Society by Father Peter Kenney, who, for the second time, was holding the office of Superior and Visitor in America. The generous calendar of the period prolonged the session of the college until the last week in July, and this well-rounded year of study was fittingly closed in that year, 1832, by an "Exhibition," which lasted from a quarter after nine until four o'clock in the afternoon. Within a week after the close of schools, James Ward with George Fenwick entered the novitiate at Whitmarsh. The master of novices was Father Fidelis Grivel, who had come to this country with Father Visitor, Oct. 30, 1830. James Gibbons was the only novice of the preceding year to remain with the new arrivals, but the number was increased by the coming of John Baptist Emig, on the 24th of September, who, in his eagerness for admission, performed the feat of walking from Conewago to Georgetown at one stretch, and as he solemnly averred, in one day. On the 5th of November, the little band was augmented by the accession of five others from Holland, three of whom were priests. The novitiate has been permanently in Frederick, since 1834. Some account of the earlier provision made for the training of the novices may not be out of place in this connection, as Father Ward was the last survivor of those whose religious life began at Whitmarsh, if we except Rev.

Peter Havermans of Troy, N. Y., now (1896) a nonagenarian, who entered as a priest in 1830, and left the Society, more than half a century ago.

There was no novitiate in Maryland before the Suppression. A writer in the WOODSTOCK LETTERS (Vol. xiii., p. 72) says: "There is a tradition in our province that Newtown was for some time used as a novitiate. This tradition is supported by the fact that there is in our library a great number of books marked *Domus Novit., S. J., in Prov. Marylandiæ.* Newtown Manor was a novitiate, probably, about the middle of the last century." The tradition is imaginary, and limited to the writer. The "support" totters, if for *Novit.* we substitute *Nov.*, a barbarous Latin equivalent for Newtown, or, as is more probable, if the books were "borrowed" from St. Inigo's or some other house, whilst the novices were a peripatetic or temporarily defunct entity. Besides, *Prov. Marylandiæ, S. J.*, would be a ridiculous term in the middle of the last century. From 1634 until 1773, the records show the presence of only one scholastic. This was Thomas Hothersall, against whose name, we find, in 1688, *doc. lit. hum.*; in 1685, *stud. theol., doc. rud.*, and afterwards, he is simply styled, *Mag.*, until his record closes, 1698, *Obiit Thomas Hothersall, æt. 57.* He was an Englishman, of Lancashire, and was brought over to teach, probably because of the hopes that were entertained of establishing a school in New York, under the protection of the Catholic Governor Dongan. The school was begun, when James II., ascended the throne, but it quickly disappeared, when the Revolution of 1688 made William of Orange King of England, and brought about an upheaval of Protestant fanaticism under Leisler in New York. Hothersall, no doubt, taught grammar in the preparatory school, which was quietly conducted for a brief time, at Newtown, St. Mary's Co., Maryland. A novitiate was out of question, in the circumstances of the colony. Experienced missionary priests were needed, but Catholic education was stringently forbidden, and as in England, so also in Maryland, Catholic youth were forced to go abroad for instruction in letters. Naturally, St. Omers was the college that they preferred, and the Americans, who became members of the Society, entered the novitiate at Watten, and followed the same course of studies and occupations as other subjects of the English Province. The number of Maryland boys who crossed the seas for higher studies was not large; for, although many of the Catholic families in Lord Baltimore's colony were of gentle birth and ample means, yet, there was little encouragement, and no great

necessity for a liberal education in an agricultural community; and even if they returned with the requisite intellectual and professional equipments, their faith was a bar to all positions of honor and emolument. Dulany, the attorney-general, just before the American Revolution, worsted in the controversy concerning the Stamp Act, could taunt his adversary, Charles Carroll, "The First Citizen," that he was so shut off from all participation in public affairs as not even to have the right to vote. Besides, the expense, and trouble, and long expatriation were serious obstacles. A young boy leaving home to enter college, could not expect to return until his studies were completed, after an absence prolonged to ten and fifteen years or more. As instances, John Carroll, Charles Carroll and Robert Brent left America in 1747, and after six years spent at St. Omers, John Carroll entered the Society and remained in Europe until after the Suppression; Charles Carroll returned to America in 1765. Leonard Neale was abroad from 1758 until 1783.

The following list contains the names of all the Anglo-Americans, so far as the records clearly show, who joined the old Society. Vocations were not numerous in the earlier years of the colonial period, as was natural, but there was a fair percentage of Marylanders in the English Province at the time of the Suppression, and many of them, when the separation from the mother country threatened, returned to labor on the American Mission:—

Boarman, John	Knatchbull, Robert
Boarman, Sylvester	Livers, Arnold
Boone, John	Matthews, Ignatius
Boone, Joseph	Mattingly, John
Boucher, Richard	Neale, Benedict, Sen.
Boucher, William	Neale, Benedict, Jun.
Brooke, Leonard	Neale, Charles
Brooke, Matthew	Neale, Henry
Brooke, Robert	Neale, Leonard
Carroll, John	Neale, William
Digges, Francis	Pile, Henry,
Digges, John, Sen.	Royall, John
Digges, John, Jun.	Sewall, Charles
Digges, Thomas	Sewall, Nicholas
Doyne, Joseph	Thompson, Charles.
Jenkins, Austin	

We can safely dismiss the myth that a novitiate of the Society existed in Maryland in colonial times. The first home of the novices was Georgetown College. The history

of the Suppression and Restoration of the Society in Maryland is given in an earlier number of the *WOODSTOCK LETTERS* (Vol. x. p. 89). The beginnings of the novitiate are authentically handed down to us by Father John McElroy, one of the original band of novices. We transcribe the account from his "Reminiscences," written by command of superiors, when old age and failing sight obliged him to abandon active occupations:—

"The Most Reverend Archbishop Carroll obtained a Rescript from Pius VII., granting permission to the Jesuits to open a novitiate in Maryland. It was concluded to open it at Georgetown, Rev. Father Charles Neale being then superior and living at the Carmelite Convent, Charles Co.

"The Rev. Father Francis Neale was appointed master of novices, although he had not made a noviceship himself. The names of the first novices were, Enoch Fenwick, Ben. Fenwick, James Spink, Leonard Edelin, Charles Boland, James Ord and William Queen, scholastics: Patrick McLaughlin and John McElroy, lay brothers.

"On the 10th of October, 1806, the above named assembled in the house opposite Trinity Church, and commenced the thirty days' retreat. A set of manuscript meditations for thirty days had reached the college by some father from Russia; they were in Latin. Mag., E. Fenwick translated them into English, and three of these were read daily, and a consideration, spiritual reading, and examens filled up the rest of the hours. In one of the rooms was a chapel, where all heard Mass daily; slept in the same house during the retreat. During the exercises, Fathers Anthony Kohlmann and Peter Epinette, the former a German, the latter French, arrived from Russia, where they had entered the novitiate at Dunaburg, but were sent to Georgetown to teach theology, by Rev. Father Gen. Brzozowski. Father Kohlmann, very soon after his arrival, was appointed socius to the master of novices; he introduced the customs, penances, etc., usual in the Society to the novices, gave frequent exhortations with great fervor and unction.

"13th Nov., the thirty days' retreat ended, Archbishop Carroll was invited to the solemnity: Father Charles Neale was also present, and made his solemn profession to the Archbishop. Father Malevé, a native of Belgium, had been a Franciscan, entered in Russia, was sent to America, addressed the novices in Latin: his enunciation being rapid and rather excited, the Archbishop, being near me in the sacristy, asked: 'What language does he speak?'

"After high Mass, all went to the college, where the novices took possession of the second storey of the old college;

this was the first novitiate in North America, commenced with the approbation of Pius VII., with the sanction of the only Bishop in the United States, and also made remarkable by the first solemn profession ever made by a Jesuit in the United States. Of the above named novices, two left the Society, after having taken their simple vows, Messrs Queen and Ord; both are yet living; the latter has a son, a general in the present war (1863). The writer of these lines is the only survivor of the other eight, who remained in the Society.

"It was not until 1815, that our habit was worn by *any* of Ours. James Neill, a scholastic, was the first to wear it; by little and little, the fathers, scholastics and novices were all clothed with that sacred livery."

The novices remained for about four years at Georgetown, occupying the second story of the old South Building. Father Francis Neale, the master of novices, and his brother, Bishop Leonard Neale, were in the two rooms opposite the domestic chapel. The contracted quarters, the all-pervading presence of the boys, the seculars who shared in the administration of affairs, the uncertain means of support, and many other causes, made the place very inconvenient for the life and practices of the novitiate. A change of habitation was seen to be necessary, and those who were interested in the welfare and growth of the re nascent Society made earnest efforts to solve a problem that was surrounded with many pecuniary and administrative difficulties. Father Francis Neale, besides being master of novices, was president of the college, procurator of the mission, rector of Trinity Church, and *excurrens ad Alexandriam*. Father Kenny, commenting on this state of affairs, remarks that the novice master of novices, an active and strenuous man, cheerfully undertook the fulfilment of these multiform duties, but that the offices were incompatible, and that anyone who knows the careful instruction and cultivation which the Society bestows upon the novices, could see that it was impossible to carry out such a plan, when the one to execute it was overwhelmed with other work, and frequently was called away for weeks on matters of business. Archbishop Carroll, writing to his friend Father Charles Plowden, at Stonyhurst, deplors the lack of facilities for proper formation, and points out the distractions and vexatious surroundings which interfered with the quiet retirement that befits the life of a novice.

A change of place was needed, and it was resolved to bring it about; but the means of support were wanting, and the financial aspect of the question caused the most serious

trouble. The whole mission should in justice contribute, but practically, the novices being once billeted on a house, it was left to struggle alone beneath the burden of expenses. There was no *Arca Seminarii*, no collections from the churches; all revenue was derived from the farms, and this was very uncertain, and sometimes amounted to nothing. The farms were in charge of the local pastors, and when provision had been made for their own wants, and for the black families attached to the estates, they were satisfied. Father McElroy mentions, that one year the whole contribution for the support of the students of the province at Georgetown College, received from all the farms, was one schooner load of wheat, worth a few dollars. The deficit had to be made up by the college, and the current bills had to be paid in cash, as the credit of the college had fallen so low, that tradesmen in the town would not trust the procurator; he was once refused credit for a pound of lard!

The corporation of the clergy endeavored to provide a home and adequate support for the novices, and the minutes of its proceedings, together with Father McElroy's diary, show the vicissitudes of the novitiate.

It was resolved by vote of the Corporation, in the meeting of Sept. 22, 1811: "That the novices be removed to St. Inigo's, till the house at Whitemarsh be ready to receive them."

The stay at St. Inigo's was short, as this minute of the meeting held May 17, 1813, shows: "The novices removed from St. Inigo's, on account of the war's inconvenience, to Frederick Town Presbytery."

Father McElroy's diary throws light upon this migration, April 28, 1813: "This day, Rev. Fathers Beschter and Rantzau and the novices arrived from St. Inigo's in Capt. Coad's vessel, all in good health. Paid him \$50 for bringing them."

May 30, 1813: "This day, Father Beschter left here for Fred. Town, accompanied by Mr. Alex. Divoff, who is to commence his noviceship there."

May 31, 1813: "Five novices, viz., Downing, Kelly, Newton, Quinn and Marshall, left the college this morning, accompanied by Br. Mullen, for Frederick Town, where they are to remain until the house at the Whitemarsh be ready."

The Corporation Reports for Oct. 26, 1813, contain this resolution: "The House for Novices at Whitemarsh to be finished immediately, Fredericktown Presbytery being too small for the increasing number of postulants."

Father McElroy's diary, Nov. 17, 1813, notes: "On this day, James Neill, Peter Walsh and John Gregory departed from the college to Frederick Town, to commence their novitiate. There are at present 12 novices, viz.: 1 priest, 8 scholastics and 3 lay brothers."

The want of room at Frederick, and the want of funds to build at Whitemarsh, brought the novices back to Georgetown. Father John Grassi was infusing life into the Mission, and his successful activity was manifested in the increased attendance at the college, and a great accession of novices. The total number of subjects in the Mission, for 1816, was 57, and nineteen of these had entered as scholastic novices during the preceding twelve months. The necessity of a suitable home for these increasing numbers was becoming year by year more urgent; the Corporation had selected Whitemarsh, and had voted appropriations, but mere resolutions do not provide funds, and Father Grassi attempted to solve the difficulty, by the erection of the Washington Seminary. The means came from the private resources of Rev. William Matthews; the house was destined for a novitiate, but, as we have seen, in the early part of this Sketch, the original intention was never carried out.

In March, 1819, the novices went to Whitemarsh; but trouble was brewing, for Archbishop Marechal claimed the whole property there for the *Mensa Episcopalis*, and having obtained a decision in his favor at Rome, the removal of the novices, which he urged, would be a necessary consequence. The claim, it is true, was successfully resisted, but until its final settlement the existence of the novitiate was threatened; with the loss of Whitemarsh, all visible means of permanent support would be withdrawn, and prudence would dictate that no new candidates should be received. The controversy threatened the extinction of the novitiate, and resulted in its being closed for a time. In this lamentable crisis, the Belgian novices, together with their instructors, Fathers Van Quickenborne and Timmermanns, migrated in 1823, to the West, and laid the foundations of the Missouri Province at Florissant. Father Kenny in a letter to Father McElroy, from Liverpool Sept. 4, 1823, says: "I have strong hopes that God will do much with the little band gone to Florissant, but I cannot see the policy of the movement on the part of your superiors—it destroys what even the trustees had established, and leaves the Marsh more open to the attacks of the Archbishop."

With the departure of the Belgians, Whitemarsh ceased to be a novitiate; and no American novices were received during the next four years. In 1827, three novices, Thomas

Lilly, James Curley and James Deery were at Georgetown College, where Father Dzierozynski, Superior of the Mission, acted also as master of novices, until Father Kenny, during his second term as Visitor, again transferred the house of probation to its former seat at Whitemarsh. Father McElroy, who had been very active at Frederick, urged the visitor to establish the novitiate in that flourishing town, but his answer was: "I fear the plan not feasible, whilst there is no certain income sufficient for their support." He again writes (Dec. 10, 1830) that he had consulted Father Mudd, procurator of the mission, then managing Whitemarsh with good results, about opening a novitiate there; and, 'although he was not very desirous,' the transfer was made in 1831. Father Grivel was the master of novices, and his interesting letters from Whitemarsh were printed in the WOODSTOCK LETTERS (Vol. x., p. 244). But he saw clearly that so retired a place was not suited for the purposes of a novitiate, and Father McElroy had almost persuaded Father Kenny, before his departure, to select Frederick, and, when the first provincial, Father McSherry, paid a visit to the town, with that intention, and the necessary arrangements had been completed, Father McElroy notes in his diary: "It is probable that the novitiate has now found a permanent resting place. The city very quiet and healthy,—markets at hand,—physician,—in a moment's walk in the country,—a very spacious garden,—these seem to be all that can be desired for such a community."

Father Ward, as was observed before, was the last survivor of the Whitemarsh novices. He remained under the direction of Father Grivel for 13 months, as the exigencies of Georgetown required his return to the college as teacher in 1833. He used to give a gleeful description of his trip and of his reception by the boys, his companions and fellow-students of one year before. The railroad did not exist, and so, accompanied by Father Grivel, he made the journey on horseback. The boys got wind of his coming, and they met him at the gate with boisterous demonstrations, evoked by the grotesque figure of the little man on a tall white horse, and dressed out in a high hat, while the long-tailed coat donned for the occasion was originally cut for a man of six feet. His pupils, who had been his playmates, found great difficulty in calling him *Mister Ward*; the nearest they could come to it was *M—M—M—Ward*.

He remained uninterruptedly at Georgetown during the whole period of his life as a scholastic, whether as teacher of various classes, or as student of philosophy and theol-

ogy, and was ordained priest there, by Bishop Eccleston, July 4, 1843.

The college was a trying place during those years, and the prefects especially led a hard life. The boys were refractory and prone to what they called "Rebellion," or a general and concerted defiance of authority. The prevalent spirit and behavior of the students, and the difficulty of dealing with them, may be understood from these remarks of Father Stonestreet, himself a student at the time. Writing in 1854, of the improved condition of manners and morals in the college, he says: "Twenty years ago, the maternal education in our country was, with rare exceptions, almost entirely neglected. Little bears and fierce young tigers were sent down from the North and up from the South to our college. They came under the appellation of juvenile students. The seniors were still worse. No idea of self-restraint seemed ever to have come into their minds. They had run wild to their college term among the slaves upon their fathers' farms. They were but a little more polished than their serfs, and a deal more ungovernable, and immensely imperious. These worthies were to be formed to college discipline, and to Attic taste in literature and the arts. In the meantime, woe to their prefects and teachers! For the benign effect of our female academies had not yet been generally felt."

Where physical force was appealed to, in order to enforce discipline, a small man was placed at a disadvantage. Tradition has handed down many stories which illustrate the active hostility or armed neutrality existing between the college authorities and their contumacious subjects. The present age can scarcely believe what had to be endured by the generation that has lately passed away. Mr. Charles C. Lancaster, a gentleman of the old Maryland type, with so many endearing qualities, with a character to which meanness was most foreign, was in danger of his life from the 'bears' and 'tigers' depicted by Father Stonestreet. In the fulfilment of duty, he had reported a youth who had been too bibulous during a general visit to town. The expulsion of this young man, who was a popular leader and favorite, led to a combination, shared in by the large boys and the small, to wreak vengeance upon the obnoxious prefect, and at a concerted signal to attack him in the study hall, with the purpose of disabling or killing him. The nefarious project was discovered in time to be thwarted by remarkable generalship. Wm. Francis Clarke was a dignified and scholarly man, a graduate of the college, dominant

and severe in character, yet his confidence in moral suasion was so limited, that he performed yard duty with a stout iron poker under his habit to defend himself, being of weak physique, against the assaults of his burly and pugnacious charges. Charles H. Stonestreet was a plucky little man, and his class-room was the scene of frequent personal encounters with unruly disciples: one day he had, after long and dubious conflict, succeeded in ejecting an offender, but he emerged from the fray with tattered habit and blackened eye. Tired of such unseemly strife, he called upon the rector to protest that he had not entered the Society to become a prizefighter. The ethics of the times may be gauged by the terms of injured surprise with which his complaint was dismissed: "Why, man, you had a fight, you got the better of him—what more do you want?"

Delicta majorum immeritus lues. An evil opinion of Georgetown boys and morals and discipline continued to exist long after every foundation for it had disappeared. It is dangerous to mention adverse facts, for obtuseness or malevolence will confound the past and present. We are speaking of sixty years ago — and that generation is dead. The Georgetown student of to-day is no worse than his contemporaries; he may, after the manner of all college youth, do a wrong act, but, in general, he will not be guilty of a mean one; or, if he do, he will be ostracised. He will rebel, if convict discipline is applied to him; and as he is not a hypocrite or sneak, he will not try to pose in a goody-goody attitude.

Mr. Ward escaped the miseries of the prefect's life, as he taught the higher branches in the mathematical and classical courses, even in his earliest years as professor. He was devoted to his work. He corresponded with Father Grivel in Latin verse, even rising to Alcaic descriptions of current events, and he retained a fondness and facility for Latin metrical composition throughout his life. It was his custom, in after years, whenever he proposed a theme to his scholars, to devote a fair amount of time in the evening to its treatment, and having covered a slate with verse, he read it to his class, and so little did he think of his work, that he expunged it without caring to make a copy. Very few literary 'Remains' are found amongst his papers. He was so interested in his work of teaching mathematics, that the figures would dance before his eyes while partaking of the meagre breakfast of those days, or he would describe the curves and angles, in a fit of abstraction, upon the desert waste of board. Breakfast was a simple affair in both

the students' and community refectory; dry bread, and what was called coffee; hash three times a week; fresh meat on feast days; butter on Fridays; fruit never—bananas were not yet imported. This indulgence in studious speculation at the matutinal repast was common at Georgetown, for few paid any attention to the reader, but learnt memory lines whilst bolting their rations. The students had reading then at all their meals; it was only by order of the Visitor that the reading of the martyrology was discontinued at their dinner. The Latin text furnished opportunities for picturesque and vigorous translation, as the conventional equivalent of *fustibus caesus* was "they whacked him with shillelahs," etc. It was Father Kenny also, who prescribed the wearing of the biretta; plug hats had been the rule. *Mister* was more common than *Father*, in addressing priests, except where reputation as a preacher evoked the sounding title of *Doctor*. Preaching was then regarded as an extraordinary accomplishment, and it was a gift conceded to few. They read their sermons; some never addressed a congregation in their whole life: others, fluent conversationalists, too, and acknowledged to be men of parts, were utterly helpless, unless with the full text of their discourse written out before them. When Father Ryder returned from Rome and began his distinguished career as pulpit orator, it was incredible to gentlemen of the old school, that any one should *preach* as he did; they could not understand that a man of ability and erudition, with confidence in his own powers, should think out his subject, and be able to express himself with force and elegance. This seemed impossible to them, even though the churches were small, and the congregations by no means critical. Hence, they said, that Father Ryder wrote out his famous controversial sermons, which took an hour and a half or two hours in the delivery, and stayed up at night to commit them to memory. The truth was, that his method consisted in writing out carefully the exordium and peroration, and having prepared and marshalled his points and proofs, he could trust to the occasion for fitting language. Father Stonestreet heard for the first time a sermon *preached* by Father McElroy, when he was well advanced in his college course; he had at home and at school often listened to instructions, but they were always *read* from manuscript, or, as sometimes happened, from a printed book. This cold method was borrowed from their Protestant neighbors, and was also partly due to the restrictions of the Penal days. But the young men, who had witnessed Italian fire in

preaching; and especially perfervid Irishmen, were not to be "cribbed, cabined and confined" by methods and restrictions of English and Protestant origin.

Father Ward, early in life was troubled with an affection of the throat, which for a time resulted in the loss of voice, and afterwards produced a chronic huskiness and difficulty of utterance, which precluded preaching. His exhortations and familiar instructions were well prepared, and marked by sound sense and the spirit of piety and unction; but there was an absence of feeling, and whatever he might have been, the persistence of vocal impediment resulted in this, that he was no orator. He was a painstaking and methodical teacher. The Reminiscences of 'Old Boys' do not often make mention of him, they deal rather with the oddities of Father Grace, and with the *bonhomme* of Father George Fenwick. Both of them, but in different ways, could extract an immense amount of work from their scholars, they overflowed with classic lore; they and those formed by them were mighty in the capping of Latin lines, in imitation of Cicero and Virgil, in admiration of Burke and Addison and Pope, in reverence for the authority of Walker. Mr. Ward, no doubt, as became a young scholastic, strove to emulate such masters, and garnered in much antiquated scholarship, during the years that preceded his entrance upon the study of philosophy. Father Gabaria was his professor, and in this he was more fortunate than others, whose course of philosophy ran over a rocky road. The system pursued by these searchers after truth was this: the prefects assembled, one of them read from a manuscript copy of a work brought from Russia, still reverently preserved in *cab. prof. phil.*, whilst the others took such notes as they could, and then adjourned for twenty-four hours, to digest and assimilate this crude mental pabulum, whilst performing twelve or fifteen hours of duty. Thus, for two years, they skirted the hill of science. The advent of Father Gabaria changed all this: his 'dictates' are preserved at Georgetown, neatly written out by Father John Early.

In connection with the coming of Father Gabaria, and his taking charge of the class of philosophy, it may not be uninteresting to narrate and explain away a curious tradition of St. Hyacinthe's College. The name and fame of Georgetown had gone abroad, and two Canadians, named Desaulniers, one of them in deacon's orders, were attracted by its reputation, and came down to study physics and philosophy. They entered class with the scholastics, and received the degree of master of arts. One of these gentlemen was for

years the central figure of St. Hyacinthe, a college deservedly esteemed in Canada, the nursing-mother of many learned and zealous members of the Society. So high was the opinion entertained of Mr. Desaulniers, that the report was current among the professors and students of the College of St. Hyacinthe, that when as a student, he had begun the study of philosophy at Georgetown, the Jesuits, impressed by his ability, were obliged to change the professor, and substitute a man of parts proportioned to so brilliant a scholar. Probably this tradition still lingers in the memories of those who were at St. Hyacinthe, thirty or forty years ago. The truth of the matter is this explanation obtained from Mr. Lancaster, and Fathers Ward and Clarke, when the above-mentioned tradition was brought to their notice. Father Gabaria, engaged to teach philosophy, had taken passage for America in a sailing vessel. They never understood in Europe that our schools begin early in September; so they were late in starting. Added to this, he had a slow passage, and was delayed for several weeks even beyond the time at which he was expected. Meantime, classes had to begin. Father Kroes, a young Dutch priest, who at least had some fluency in speaking Latin, was put in as a stop-gap for philosophy, and when Father Gabaria arrived, he took the position originally intended for him. This was the reason for the change of professors.

(To be continued.)

THE SOCIETY'S LOYALTY TO THE HIERARCHY.

As a matter of history, it is somewhat remarkable that the establishment of the hierarchy, in what is now the United States of America, was so long delayed. The responsibility of this delay has often been put upon the Society of Jesus. Nevertheless if we consider the facts as they are, it is evident that the blame, if there be any, does not rest there, but is to be ascribed to circumstances over which the fathers of the Society did not and could not have control. The delay, moreover, far from being a calamity, actually preserved the infant church of the colonies from destruction; and when at last it was possible to have a bishop residing here, the Jesuit fathers by their action at that time liberated the Church in this country from a most odious servitude, which would have wrought incalculable mischief for bishops, priests, and people alike.

In the first place, it is a mistake to imagine that episcopal control in this country began with Archbishop Carroll. For omitting the fact that there was a bishop residing for some time in Florida as early as 1595, it must not be lost sight of that all the priests, without exception, who were laboring in the English section of the colonies were subjects of the Vicars Apostolic residing in London, and had been so ever since 1720 in accordance with a Bull of Pope Clement XI. It was for that reason that when Carroll was Superior—that is before he was even Prefect—he emphatically denied in a circular to the priests that the church here was a mission, and complained of it to Rome; and, on the other hand, in a letter sent to him from Rome, Aug. 31, 1785, in answer to his protest, Rev. Mr. Thorpe explains, that the hampering clauses in the Instruction from Propaganda were with great reason remonstrated against and should have been struck out; that they had been left in by an oversight in the secretary's office.

Besides the evidence of this document—which itself is more than sufficient—the claim is peremptory for the following reasons:—

1st, No priest could exercise faculties in the colonies except through the bishop. Dr. Challoner declares in a letter to Propaganda, Aug. 2, 1763, that "the Jesuits held faculties from him."

2d, He was duly apprised of the status of the clergy.

3d, He had his vicar-general here.

4th, The bishop's pastorals, notably those for Lent and Sunday observances, were duly promulgated.

5th, The Sacraments were regularly administered and the registers of marriages and baptisms faithfully kept and reported.

6th, Young men natives of the country,—among whom were Carroll, Fenwick, Neale and others—were being trained for the ministry. They were Jesuits of course, but Challoner writes to the Propaganda that "he had no money to educate secular priests, and even if he had, he declares that the distance would make it difficult for him to find any willing to go." (Archives of Westminster, 1763.)

In a word the hierarchy had been as truly established here for much more than fifty years before Baltimore became a separate vicariate, as it was in Philadelphia and New York when those cities belonged ecclesiastically to Baltimore, that is before they were erected into separate dioceses. The colonists were English people—not Americans as we are disposed to imagine—governed by an English bishop, who repeatedly recurs to his responsibility for their spiritual welfare. He was merely for the moment, and for most excellent reasons as we shall see, residing in England.

There was but one thing he had to complain of, and that occurs over and over again in Challoner's letters; namely, that so many of his flock—for such he held the colonists to be—were deprived of the Sacrament of Confirmation. Nothing else was objectionable, except, it may be added, that the priests of this part of his Vicariate belonged to an Order he did not fancy. But that trouble was subjective, and was due to the fact, that holy man as he was, he lent too ready an ear to the calumnies of unworthy priests of whom we shall have something to say in a moment. He was good enough to write Aug. 2, 1763, that "the Jesuits very laudably conducted missions in those parts."

With regard to the difficulty about Confirmation several easy solutions might have offered themselves.

In the first place, he might have made a pastoral visitation of his diocese. Intercourse with the mother country was comparatively easy, and Protestant ministers, who had much less at stake, were continually going and coming. At Annapolis alone thousands of people arrived every year. In fact, two entire armies were transported to America after and before that time. For one reason or another he did not come.

A second solution would have been to have some of his

priests empowered to administer the sacrament. That had already been done in California. Why this was persistently refused is hard to explain, except that, because the suppression of the Society was in the air, it was deemed advisable not to give any such power even temporarily to a Jesuit.

Thirdly, he might have appointed some English priest as Vicar Apostolic for the colonies; but in a letter to Dr. Stonor, Feb. 15, 1765, he expressly states, that "*he had no one proper for such a post* who could be spared out of England." We submit that this single phrase of Dr. Challoner is a sufficient answer to the charge that the Jesuits prevented the establishment of a bishop in this country, and we might rest the case there.

But was there not, apart from this inability to appoint a separate bishop for the colonies, an unwillingness on the part of the missionaries to receive one? Decidedly not. There was an unwillingness to have one residing in the colonies just then on account of the dangerous times through which they were passing, but if an entire hierarchy could have been established it would have been only the fulfilment of the object for which they had devoted their lives.

The reasons why they thought it unwise at that particular time to have a resident bishop was, first because of the unbridled fanaticism of the Puritans. It is worthy of note that the attitude of those sectaries on that point was such a subject of dread for the Home Government, that England had never dared, during the whole colonial period, to appoint a single bishop of the Established Church although the fallen condition of the Anglican clergy imperatively demanded it. Petition after petition was sent to England but without avail, and when two ministers — Talbot and Weston—having been secretly consecrated were detected exercising their functions, one was degraded, the other expelled from the colony. The eleventh grievance alleged by the patriots who met at Faneuil Hall, Nov, 20, 1772, was England's attempt to establish an episcopacy in the colonies. Anyone who knows the insensate hatred of everything Catholic which prevailed then, and which at that particular moment was at white heat on account of the Quebec Act in favor of Canadians, will understand that the proposition to establish a Catholic bishop in the colonies would have aroused the Puritans to the wildest frenzy, and might have inaugurated a persecution or brought about expatriation from the colonies. It is hard to see why such a danger was to be invited merely for administering the Sacrament of Confirmation when everything else was admittedly in excellent order.

The second reason which guided them in their action was this: The Catholic Stuarts had just been driven from the throne of England, and unhappily for the colonists, the Court of Rome had espoused the cause of the Pretender. No reasonable man can doubt that the appointment of a Roman Prelate at that time would have been construed into an act of hostility to England, and an attempt to incite the Catholics of the colony to rebellion against the reigning sovereign. Such is Shea's opinion on this matter. Every Catholic was regarded as a Jacobite at heart, and such an attempt on their part would have been proof enough for their enemies. It was especially to be dreaded because of the well known fact, that the person through whom this appointment would have come was no other than the Cardinal of York himself, the Pretenders own brother, residing then at Rome. He wielded immense influence, and had the decision of everything ecclesiastical that concerned England and its colonies in his hands. Queen Anne had been especially kind to Catholics, had protected them from their enemies, had relieved them from many disabilities, and it would have been the height of folly to turn her into a persecutor, and to be dragged into rebellion by a prince whom they despised and detested. (Shea, Vol. 2. p. 55.)

It ought to be borne in mind that it was not here alone that this difficulty existed. The colonists in Quebec were to some extent in worse straits relatively than our people of Maryland and Pennsylvania.

Quebec was a colony founded under the special auspices of the Catholic King of France; it was the pet scheme of the great Richelieu; it was being continually augmented by a fine and exclusively Catholic population; the various religious orders were represented there; private as well as public benefactions were being showered upon it; and yet it took fifty years to provide it with a bishop. Champlain established it in 1608 and only in 1658 was Laval appointed, and the appointment caused such a storm of opposition from the bishop of Rouen that a royal edict had to be issued to protect the incumbent of the new see. Not only did the Bishop of Rouen oppose this nomination, but he sent out a circular to all the bishops of France to assist him in the opposition. He succeeded in enlisting the help of the Parliaments of Paris and Rouen, and made the Bishop of Bayeux withdraw his promise to act as consecrator. Laval was finally consecrated by the Nuncio early in the morning, behind closed doors and in a chapel outside of the jurisdiction of Paris and Rouen, and when he finally reached Quebec the representative of the Bishop of Rouen refused

to obey him. The storm was at last stilled by the influence of the Jesuits. Finally, not until our own times would the English Government recognize his title as Archbishop, as that office supposed suffragans who would have to be salaried—(Kingsford, Hist. Canada). Again, Montreal was founded not long after Quebec, and nevertheless received no bishop at all till our own times. It is a long cry from 1608 to 1836. The present incumbent is only the third bishop there since its settlement. Our colonists on the other hand were made up of poverty-stricken, persecuted, despised outcasts of England, Scotland, Ireland. For although some few of them were rich and influential, they were so disgusted that they were going to leave the country. The main body were nothing but bond servants or worse (see Scharf), and they were presided over by such Catholics as the Lords Baltimore,—the first of whom forbade them even to speak of their faith, and the fourth or fifth was an apostate. It is not to be wondered at that progress in the establishment of the hierarchy was slow and difficult and it surely is no reproach.

It stands to reason that the fathers knew the condition of things better than any one else could, and assuredly better than any one in England; they had travelled over every inch of the territory, when, as Carroll says, no one else would venture in; they had labored and suffered and died for the establishment of the faith, and the blood of their martyrs had given to them a right to speak without incurring the suspicion of unworthy motives. They were not repelling episcopal jurisdiction, but merely expressing their opinion that its fountain head should continue momentarily in London until the times were more propitious. It was not merely the exercise of right, but obedience to imperative duty which prompted their remonstrance.

Challoner admitted that their course was the only safe one. It was "with some show of probability," he writes, Sept. 6, 1763, but he adds, May 31, 1765, that he thought "they were unwilling to have any but one of themselves," and "they wanted to keep the best places for themselves." They had indeed the best places, for in that they were like Father Rasles who had the whole State of Maine for himself, or Jogues the State of New York, or Marquette the whole valley of the Mississippi. There was simply no one else there. Challoner himself writes to Propaganda 1763 that "he had no priests to send." There were no priests obtainable even as late as 1783. (See Shea Vol. ii. p. 363.) Even in 1785 Father Carroll in a letter to Propaganda expressly says *he has no priests or means to provide for them.*

"Those who do offer their services," he writes in a letter to Archbishop Troy, "have great expectations of livings, high salaries, etc. I find few, or to speak more properly, I find *none* willing to submit themselves to the care of Providence. If clergymen animated with the proper spirit offer their services, I will receive them with the greatest willingness."

No one familiar with Church history in America need be told of the sad experiences which the Prefect had with such men as de la Poterie, Nugent, and Smyth, who did come over, but who besides the evil they wrought while they were here, spread calumnies against the Church in America on their return to Europe; and to them, says Shea, may be traced much of the misunderstandings that have since arisen.

Even the excellent and devoted Sulpitians were obtained with great difficulty, and only came over because the French Revolution interrupted their work in their own country. When the trouble of the Revolution was ended, it was again with the greatest difficulty that Bishop Carroll could keep them from going back to France. That there was any opposition against worthy priests coming here at any time, is a historical fabrication with no foundation in fact.

Archbishop Carroll had most vehemently denounced these slanderers who had poisoned the mind of Challoner and others, and was on the point of officially stigmatizing them, but was prevailed upon by the Bishops of Ireland to desist. The chief originator of them is described in the history of the Diocese of Meath as one, "who thwarted and baffled in his schemes of ambition turned on his benefactor, and with gratitude worthy of the snake in the fable, stung his best friend and repaid a life of kindness with insult and calumny." (Vol. iii. p. 150.)

All this is clear enough in the light of documents since embodied in history. We can understand how, even such a good man as Challoner, was misled by listening to accusations without examining their source, and was unable to free himself from prejudices which greatly interfered with the work of God.

In spite of all this, he still had scruples about Confirmation and suggested that the Bishop of Quebec "who is not at so very great distance from those parts" might go down to Maryland to administer the sacrament—Letter Sept. 12, 1766. Such geographical notions were those of a foreigner for it would have been far easier to have come from England than to travel through the wilderness that separated Baltimore from Quebec. Yet to show their absolute sincerity in co-operating with the Bishop, the aged Father

Hunter, their Superior, set out for Quebec in 1769. But he had no sooner arrived than Carleton, the Governor of the Province, ordered him out of the country. It was impossible to do otherwise.

The Puritans were so exasperated by the concessions in religious matters to the conquered Canadians, that if it became known that an emissary had been despatched from Maryland to treat with the Canadian Catholics in order to bring their bishop to exercise his functions where not even a Protestant Bishop was permitted, the Home Government would consider it a menace to the peace of the entire nation. It must be remembered that they were then perilously near to the American Revolution.

Father Hunter was not disheartened. Instead of returning to the colonies, he set sail for England to see the Vicar and to induce Rome to take the matter up. The slow methods of communication of those days consumed much valuable time and it was only in 1771, two years after Father Hunter had started for Quebec, that Propaganda requested the bishop of that place to undertake the work. "It saw no other way," it said, "of coming to the relief of the Catholics of Pennsylvania and Maryland." The Bishop of Quebec never came. As Gov. Carleton had written to Hillsborough, July 17, 1769, declaring "it would never be allowed," "it is likely," says Shea, "that he was forbidden by the government."

It was a perturbed state of soul that could take the best man of the colonies and send him travelling over land and sea in spite of his age, with such spiritual loss to the people for what might have been settled by a stroke of the pen.

This was in 1771. Two years after, the Society of Jesus was suppressed. It surely cannot be said that in those sad times, when the Society lay a shattered wreck, that it exerted any power to interfere with this division of the Vicariate. "I am not," says Carroll to his brother, "and perhaps shall never be recovered from the shock of this dreadful intelligence. The greatest blessing which in my estimation I could receive from God would be immediate death. If he denies me this, His holy will be done. The enemies of the Society have at last attained their end, and our long persecuted, and I must say holy, Society is no more. Is it possible that Divine Providence should permit to such an end a body wholly devoted, and I will still aver with the most disinterested charity procuring every comfort and advantage to their neighbors, by preaching, teaching, missions, visiting hospitals, prisons, and by every other function of spiritual and corporal work. *Such have I beheld it in every*

part of my travels. These reflections crowd upon me so fast that I almost lose my senses. The perseverance of the Spanish and Portuguese ministers with the passiveness of the Court of Vienna has succeeded."

Assuredly the priests whom the first Archbishop of the United States describes in this fashion would not have done anything that could have checked the progress or diminished the glory of the Church of Christ, and if, at a word from authority, they disappeared as a religious body from the face of the earth, without a murmur in spite of the agony it cost them, a similar spirit of self-sacrifice and self-effacement must have guided them in their labors in the thirteen colonies of North America.

Now let us resume the story of the whole matter. The Hierarchy was in reality established here as a Vicarate before there was a resident bishop. The Vicar Apostolic who presided was desirous of dividing it, although confessedly he had no one fit to share it with him and no priests to send. The only purpose to be gained by that division was to facilitate the reception of the Sacrament of Confirmation, which might easily have been provided for otherwise. That division, the wise and holy men who came here when no others could be induced to come—the men who had spent themselves in the labors and hardships of the early colonies, leaving the trace of their blood in many parts of the country—considered to be most impolitic at that juncture. They entreated and implored the Vicar to defer it for a while since nothing was to be gained, and a bitter persecution would be certainly provoked. The bishop himself admitted they were right. This action of the Jesuit fathers, we maintain, instead of bringing suspicion and reproach upon them should entitle them to the affection and gratitude of the Church, which but for them would have been destroyed. At the same time, for the sake of having the sacrament of Confirmation administered, they employed every means in their power. Distrusted and disliked, they traversed the wilderness and crossed the ocean in order to co-operate with their ecclesiastical superior, and only ceased in their efforts when the destruction of the Society left them discredited and dishonored in the eyes of the world and the Church. Assuredly they are to be considered as giving proof enough that they would stop at no sacrifice to be useful instruments in the hands of those who represent Apostolic authority in the Church of Christ.

What happened or did not happen during the time of the Suppression is not to be laid to their account. The American Revolution followed shortly after, and during that per-

iod there was no chance for any ecclesiastical legislation. But at the close of the war, the first thing the clergy of the country did—and let us remember that clergy with Carroll at their head was composed of the former members of the Society of Jesus—was to ask for a bishop to reside in this country. Religious toleration was admitted and they hastened to take advantage of it.

Here begins a story of political intrigue such as has often interfered with Church administration and has sometimes been productive of most disastrous results. The detection of this plot and the triumph over it is due, we maintain, to the Society of Jesus and ought to earn for it the gratitude of the Church of this country.

The French Ambassador to the United States, Barbé Marbois, contrived by the most extraordinary representations to get the Papal Nuncio at Paris to have Benjamin Franklin, the Minister to France,—who of course knew nothing about church matters,—to use his influence against the appointment of an American to the proposed see. Franklin did actually request Congress to have a bishop appointed who should live in France and be a subject of the French King. Consider what that project meant. A French politician in America, who may have been an incipient atheist and a Freemason—for both were common enough in the French public men and soldiers who came over with Rochambeau—getting a Deist like Franklin to ask a Protestant Congress like ours to have a French subject, and one living in France, to be the head of the American clergy,—and all that, to form ecclesiastics who might be acceptable to the tastes of the American Congress who knew nothing of Catholicity and detested everything savoring of it. Here is the Nuncio's letter to Franklin:—

“The Nuncio Apostolic has the honor to transmit to Mr. Franklin the subjoined note. He requests him to cause it to be presented to the Congress of the United States of North America and to support it with his influence. July 28, 1783.

“*Note.*—Previous to the revolution which had just been completed in the United States of North America, the Catholics and missionaries of those provinces depended in spiritual matters on the Vicar Apostolic residing in London. It is now evident that the arrangement can no longer be maintained, but as it is necessary that the Catholic Christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation “De Propaganda Fide” have come to the determination to

propose to Congress to establish, in one of the cities of the United States of North America, one of their Catholic brethren with the authority and power of Vicar Apostolic and dignity of Bishop, or simply with the rank of Apostolic Prefect. The institution of a Bishop Vicar Apostolic appears the most suitable . . . and as it may sometimes happen that among the members of the Catholic body in the United States no one may be found qualified to undertake the charge of spiritual government, either as Bishop or Prefect Apostolic, it may be necessary under such circumstances that Congress should consent to have one selected from some foreign nation on close terms of friendship with the United States."

In a memorandum appended to the "Note" appears the following:—

"To attain the object better it would be advantageous that one of the Bishops named by the Holy See should be a subject of the king and reside in France, always at hand to act in concert with his Holiness and the American minister, and adopt with them means to form ecclesiastics agreeable to Congress and useful to American Catholics."

"What a scheme," says Shea, "for the enslavement of Catholics in this country!"

Franklin, who of course did not know what he was doing, wrote in the following terms from Passy, France, on the 18th of Dec., 1783, to Vergennes the Prime Minister of France:—

"Sir,—I understand the Bishop, or Spiritual person who superintends or governs the Roman Catholic clergy in the United States of America, resides in London and is supposed to be under obligation to that Court and subject to be influenced by its ministers. This gives me some uneasiness and I cannot but wish that one should be appointed who is of this nation, and who may reside here among our friends. I beg your Excellency to think a little of this matter and to afford me your counsels upon it. With the greatest respect I am,

Your Excellency's most obedient and
most humble servant.

B. FRANKLIN."

It gives one a cold shiver to see these politicians settling such grave Church matters, and to find Benjamin Franklin determining who is to be bishop in this country. Of course, he did not perceive the indignity put upon American ecclesiastics in having them trained so as to be pleasing to the members of Congress, but it is surprising that he was not

shocked at the insult flung at his friend John Carroll, who was among the men not supposed capable of spiritual government even as a Prefect Apostolic.

Franklin actually transmitted this document to Congress and it was considered in the secret session of the 11th of May, 1784, when there were no Catholic members present to repel its insult or to denounce the slavery that it was imposing on the Catholics of the United States.

During all this time the Catholics of this country were unaware of what was going on.

This request was presented to Congress in May; it was not until the following September that Father Carroll received some intimation of it from the Jesuit Fathers Plowden in England, and Thorpe in Rome, who wrote that "it was the policy of the French ministry to bring forward a Frenchman, or perhaps an Irish Frenchman, who would use religion as an instrument to increase their own influence in America." No wonder that some fathers in the colonies wrote to Rome at this juncture against the appointment of a bishop. Far better was it to remain under the Vicar Apostolic of London than make any such change as that.

This infamous cabal would to all appearances have succeeded had it not been for the efforts of three Jesuit fathers, Plowden, Mattingly, and Sewall, the two latter American Jesuits of Maryland, who wrote to Franklin and showed him the trap into which he had fallen. He was much chagrined at the whole affair and from that time exerted all his influence to have an American appointed. There may have been some other good influence at work but it is not in evidence. It was only in June, 1784, that Carroll was appointed, and as late as the 26th of November, he was apprised of it. But not even then was he made a bishop, he was merely Prefect—not even Vicar Apostolic. He accepted the dignity only to head off the French plot. It took until Nov. 1789, more than five years later, to have him made a bishop and then only at the urgent entreaty of the Jesuit fathers.

This is an example of some of the projects set on foot to anticipate the normal development of the hierarchy in this country. In fact, to complain of delay in multiplying bishoprics argues complete ignorance of the real situation of affairs, and it is much more to one's credit to have been on the side of those who apparently impeded the extension of the episcopacy, than to have been of those who plotted and clamored for new sees all over the country.

Take, for example, the efforts of Carbray to establish the

see of Norfolk. He volunteered the amazing intelligence, and was apparently believed, that Norfolk was so far from Baltimore that Bishop Marechal could not visit it. His description of the ecclesiastical establishments actual and projected in the new see, where there was scarcely a shed for divine service, is most picturesque even from one of his perverid imagination. As the scheme was not realized as quickly as was expected, Hayes, one of the conspirators, was urged to go over to Utrecht and have himself consecrated by the Jansenist Bishop of that place. Happily he revealed the whole plot to the Pope. However—quite to the amazement of the American bishop—the Rev. Patrick Kelly, a professor somewhere abroad, arrived in Baltimore with his bulls as Bishop of Norfolk. The scandals that ensued were the natural outcome of all this and only ended with the return home of the incumbent and there has been no Bishop of Norfolk appointed yet.

Another example of the zeal so lacking in the supernatural, was displayed in the efforts of Sedalla to reinaugurate the bishopric of New Orleans. Owing to the frequent change of French and Spanish domination, that see had virtually lapsed. After the establishment of the American Republic, Sedalla thought it needed a bishop to put an end to the anarchy and irreligion that prevailed there. He himself was a man of such infamous life that he had once been compelled to flee the country, but yet he succeeded in getting Napoleon Bonaparte to ask to have him appointed as bishop of that place. This was happily prevented and a long period intervened before the advent of a resident bishop.

Again, it surely was not the wish of the American bishops to have the see of Charleston established as soon as it was, for it cut Baltimore in two and leaving Georgia and Alabama, some portions of which were a thousand miles away, to be administered by the Bishops of Baltimore. Happily Bishop England was a man of Providence. But we pass over the distressing circumstances connected with the establishment of this and other sees. They could be employed with terrific force by the enemies of the Church. It will suffice to say that the Jesuits Fenwick and Wallace were sent down to quell the tumult and to prepare for the new bishop.

For another aspect of the case, however, we may cite the persistent efforts of the Rev. Edmund Burke to advance the episcopacy of this country even at the risk of international complications. Urged by Archbishop Troy, and the English Government, he attempted to establish an ecclesiastical jur-

isdiction in some vaguely determined territory between Canada and the United States, wherever that might be. This was to be quite independent of the Bishops of Baltimore, Quebec, and Louisiana. But Propaganda prudently refused to encourage him and so his foolish scheme went to pieces.

Along with all these sad and humiliating events, brought about by ignorant, ambitious, and misguided men, the element of the ludicrous obtrudes itself also in the desire for a see in northern New York as early as the end of the last century.

In 1790, Jean de la Mahotiere, professing to be an agent of the Oneida Indians, whom he represented as a nation occupying a great territory between the United States and Canada, addressed a petition to Pope Pius VI., and forwarded it to the Nuncio at Paris, asking the establishment of a bishop at Oneida. "We have built a church," he says, "in the City of Oneida, and we have provided it with sacred vessels, bells, books and everything necessary for divine service," and he asks the Sovereign Pontiff to confirm the Rev. John Louis Victor le Tonnelier de Coulonges, a man full of merits and good works, whom the Oneida nation and the chiefs of the Six Nations have nominated Bishop of Oneida and Primate of the Six Nations and presented to your Holiness in that quality. The bishop was to take six Capuchins with him as soon as appointed. "But though," says Shea, "this application was transmitted through the Nuncio at Paris with a Latin petition of the Oneida nation, signed by the chiefs of the Wolf, Turtle, and Bear families, the magnificent scheme was never realized."

These facts, and many others, which we purposely omit, are found scattered here and there in Shea's new history of the Church in America. They afford us a view of the human element in conflict with the spirit of God. On one side, indiscreet zeal, unholy ambition, and indescribable folly; on the other, the labors and sacrifices of missionaries and martyrs, joined with the almost despairing devotedness of men like Carroll, Neale, and Marechal, who saw their efforts thwarted at every step, their authority set aside, and their advice unheeded, while the most reckless adventurers succeeded in enlisting sympathies and obtaining support. More than once Marechal and Neale were tempted to abandon all efforts to bring order out of this chaos, and Archbishop Carrll's life was continually embittered by those restless agitators. It is certainly preferable to be on the side of these saintly heroes of the early Church

in America, than with those whose ignorant interference or unutterable folly would have brought complete ruin upon the cause of Christ.

But it is urged it is more than likely that such was your purpose in America. For look at Japan, you prevented the hierarchy from being established there. It is part of your policy. It is in your methods. As in the old fable of the wolf and the lamb, "si ce n'est pas toi c'est ton frère." In fact, the Society is openly and frequently charged with the loss of the faith of that splendid mission, because of its selfish attitude with regard to the hierarchy and clergy, and the inference is that what was done there in destroying the faith was done here in retarding its growth.

In the first place this accusation began with Rohrbacher, who, with proofs in his hands to the contrary, refused to retract his calumny. He has been refuted over and over again, and it is only necessary to advert to it here. Secondly, as a matter of fact, although Christianity existed only fifty years from the time St. Francis Xavier set foot on the soil of Japan till the day when the last vestige disappeared, there had been actually five bishops in Japan, one of whom lived there for fourteen consecutive years. Their names may be found in the "Catholic World," Feb. 1891.⁽¹⁾ In Tonquin, which was an out-mission of Japan, the first thing demanded by the fathers was the establishment of the hierarchy. Father De Rhodes travelled overland from Japan to Rome to get not only a Bishop but a Patriarch, Archbishops, and Bishops for the new field. He did not even reach the ear of the Pope for years, though actually in Rome; and after fourteen years of futile entreaties he died broken hearted in Persia, not being permitted even to go back to Tonquin. The Portuguese politicians, who were indignant at anyone being appointed except a creature whom they could control, thwarted him at every step. Two bishops were indeed consecrated, but they had to leave secretly for their mission, and were either thrown in prison or shipwrecked before they got there. Fifty years elapsed and not a bishop succeeded in reaching that country. Surely it is unjust to add this to the many accusations against the Society.

But why did not the Society establish a native clergy in Japan? To begin with, there were native colleges in Japan with many aspirants preparing for the priesthood, but fifty years is rather a brief period for getting from a barbarous and notoriously impure people a completely trained and

⁽¹⁾ See also WOODSTOCK LETTERS, Vol. xxv., No. 2, May 1896, p. 338.

reliable secular priesthood. Any bishop who has had the experience of false or frustrated vocations to the priesthood needs not be assured of that.

"But you had thousands of martyrs."

True, but it takes less to make a martyr than a priest. Martyrdom does not need a life of sanctity and theological training as a prerequisite. Thousands of the people who died lately for the faith in Armenia could not be safely trusted with the priesthood. Martyrdom not unfrequently comes in consequence of a stupendous grace granted for that one trial and has often many natural helps to assist it. It is quite otherwise in the constantly restrained life of thirty or forty years of chastity and self-denial, which must be led by a priest who is to do anything to spread the kingdom of Christ.

To add to the force of these charges about America and Japan, there is frequently urged the other kindred one of England. If Father Parsons—that is to say the Jesuits—had not prevented the establishment of the hierarchy in England, that country would have had, what Ireland has to-day, its faith preserved,—a result achieved because of the continuity of its hierarchy.

In the first place, it may be to the point to remark that there is a letter from Father Saul, S. J., the Rector of the Irish College of Salamanca (which is found in the *Collectanea Addenda* of the English Province P. ii. page 681), in which it is said that the college of which he is rector had sent to the Irish Mission, in less than sixty years, 389 good theologians—thirty of whom suffered cruel torments and martyrdom—one primate, four archbishops, five bishops, nine provincials of various orders, thirteen illustrious writers and twenty doctors of theology.

It is, to say the least, singular that the Society should have been so much interested in Ireland, and have been not only apathetic but averse when there was question of Catholicity in England. And it would be curious to know what object Father Parsons had in founding the colleges of Valladolid, St. Omer, Liege, and Seville, from which we are informed by the archives of Westminster—ix. 444—there issued no less than 600 priests for the English Mission alone. Is it possible that he bound them all not to accept the episcopacy?

How did it happen that the main charge of Titus Oates was, that the Jesuits were designing and had already nominated an entire hierarchy for England? He even gives the names of the bishops.

Why was it that Oliver Cromwell in his speech to Parliament, Sept. 4, 1654, declares that "the country is agitated by swarms of Jesuits who had settled in England an episcopal jurisdiction to pervert the people?"

In a personally endorsed instruction, sent to Rome Oct. 28, 1635, to his Minister Brett, Chas. I. says: "there hath been great laboring by some of the party to bring into this realm a Roman Bishop, get the Pope to prevent it." Then follows a special attack on the Jesuits and especially Fr. Edward Courtney, S. J. (See English Records, Series I. p. 259).

With regard to Parsons himself we find:—

1, A letter dated London, 17 Sept. 1580, appealing for bishops.

2, In a letter to Cardinal Allen, in 1592,—twelve years after—he rejoices over the fact that his friend the Bishop of Jaen in Spain had promised him funds enough to support two or three English bishops. But no bishops came.

3, As late as 1597 in a letter to Clement VIII., of the 13th of August, he is still pleading for the same thing.

The fact that Parsons went over to England to shed his blood for the Church might be an answer to the calumny about his opposing the hierarchy. But that to some would be just as inconclusive as these letters.

Possibly the source of all this condemnation of the Society may be traced to the first days of the Reformation when Queen Elizabeth, who, by introducing her agents into the continental seminaries, endeavored to prevent by jealousies what persecution was unable to check, viz., the entrance of missionaries into her kingdom. Whether this is so or not, the trouble is certainly from the spirit of evil.

It is a comfort to read Dr. Killison, who was the fourth President of Douay, in his Preface to his work on the Hierarchy: "I am no Regular," says he, "but I honor all regular orders established by the Church and I esteem him no good Catholic who doth not esteem them. I profess but one order, yet I honor all; so, though I be of one side, I side not; though I be of one party, I am not partial. I praise all orders of the Church and dispraise none. I so extol one order as I depress not the other. I so right one as I wrong not the other, yet in righting all I commend all because all are commendable."

In conclusion, we may say that far from standing in the way of the establishment of the hierarchy and the formation of a native clergy, the Jesuit missionaries have always bent their most earnest efforts in that direction. Some degree of

cleverness is generally attributed to them, and a child could see that a contrary course would be suicidal. Moreover, it may not be amiss to note that Jesuits have a special vow of obedience to the Sovereign Pontiff, and the spirit that actuates that vow must perforce always keep them not only loyal but devoted to the rest of the hierarchy. The first rule which they are taught for maintaining in themselves the true spirit of the Church is, "to be always prompt to obey the true Spouse of Christ, which, in the text of the Instruction, is the orthodox, the Catholic and the *hierarchical church*, i. e., the church under the rule of the bishops.

Such is the wording of the rule and no retreat is ever given without inculcating that doctrine. Misunderstandings may arise, that is inevitable in human affairs; suspicions may be developed from false or imperfect information, that is ascribable to our limited means of knowledge; calumnies prompted by malevolence or ignorance may be and are flung at them, they are accustomed to that; but their history has always shown—when read without prejudice and considered without ill-will—that the Society of Jesus is second to none in its loyalty to those whom God has made the sheperds of souls, and that it will espouse any cause, enter any contest, or confront any danger, even to its gravest material detriment, whenever and wherever it may be necessary for the upholding the authority and exalting the dignity of the bishops of the Church of Christ.

A MISSIONARY EXCURSION IN
BRITISH HONDURAS.

A VISIT TO THE CAYO DISTRICT IN 1896.

A Letter from Father Pastor Molina, S. J.⁽¹⁾

COROZAL, BRITISH HONDURAS,
July 2, 1896.

REV. AND DEAR FATHER,
P. C.

On the 7th of April, being then at Orange Walk, New River, I received from His Lordship Rt. Rev. Salvatore di Pietro, Bishop of British Honduras, an order to visit as soon as possible the pueblos in the Cayo District. I was unable to find a guide. But knowing that Don Ignacio Botes would start on the morning of the 9th for Hill Bank, which is on the road to the Cayo, I determined to accompany him as far as that point, in the hope of finding a guide there. Rev. Father Piemonte, S. J., Superior of the Orange Walk Residence, had the kindness to lend me a horse to carry me as far as Guinea Grass. He also gave me the necessary vestments for the holy sacrifice of the Mass, and a pair of saddle-bags, in which, besides the vestments, I packed two bottles of Mass wine, three changes of linen, one ounce of quinine and half an ounce of antipyrine.

All being ready I started on April 9, and reached Guinea Grass at 7.30 the same evening. Here I bought another horse, as I could not hire one. On the following day, April 10, I was awakened by Don Ignacio Botes at 4.30 o'clock, and half an hour later we were on our way to Fire Burn. We passed this place about 7 A. M. without stopping. At 11 we took breakfast at the house of a poor Indian, and at 2 P. M. we reached Hill Bank after a long and fatiguing journey of more than fifty miles. At Hill Bank I baptized a little girl, the child of Protestant parents, who promised to give her a Catholic education.

On April 10, at 6.30 A. M. I left Hill Bank in the company

⁽¹⁾ Father Pastor Molina belongs to the Mission of New Orleans. He has been for a number of years in British Honduras, and at present is stationed at Orange Walk. For his letter, which gives a succinct account of the hardships and life on this mission, we are indebted to Very Rev. Father Fitzgerald, Provincial of the Missouri Province.—ED. LETTERS.

of a laborer, Leon Sevilla, who was going to the Cayo on foot. Sierra de Agua was reached at 2 P. M. Thinking it was too late to reach San José, we determined to spend the night in this place. Sierra is made up of a few families which formerly belonged to San José. There are eight houses, but we found only two families. I could not say Mass, because it was impossible to find a table that might have served as an altar. The furniture of an Indian house is the simplest imaginable. There is no stove, of course, no bed, no table, no chairs. One or two pots and pans, perhaps a couple of plates, and a hammock is about all the furniture of an Indian family.

Apr. 11. At 6.30 A. M. I left Sierra for San José. One of the two Indians whom we had found in Sierra served as our guide until we met Florencio Sanchez, the alcalde of San José, who was on his way to Kimell Bank. He recognized me at once having seen me ten years ago when I visited the same district. He had the kindness to accompany me to San José which we reached at 10 A. M. The alcalde received me in his own house and treated me as well as he possibly could. My friend Leon, who knew as much about the road as I did, concluded to continue his journey in my company and took up his quarters with me in the house of the alcalde. San José has only eleven houses with about fifty inhabitants; but I found only about thirty-five or forty, the rest being engaged in the logwood works. I had one marriage, three baptisms and twenty-five confessions and communions. In both villages the morals are very good, there being no liquor shop in either place.

April 13. Leaving San José at 7.30, we started for Talbac, which we reached at noon. My guide, who was on foot, arrived about an hour and a half later. Here I found only four houses with fourteen inhabitants. In the evening I said the rosary and preached to twelve persons. The next morning after Mass at which six persons received holy Communion, I started for San Pedro where I found only two families. It being impossible to say Mass there, I started for Santa Teresa, which I reached at noon. Here I administered the last sacraments to an old woman who was sick, and after a frugal breakfast served by one of the three good families of the place, I started for the Caya. On the way we passed Duck River. Here a poor Catholic woman invited me to take a cup of tea and two boiled eggs; an invitation which I gladly accepted. Thus strengthened I made a last start for the Cayo which I reached at 4 P. M.

On my arrival several persons came at once to testify their great joy at having once more a priest in their midst, after

being deprived of this consolation for more than eight months.

April 15, 16 and 17. Hardly more than two or three persons came to the Mass in the morning or the rosary in the evening; and only five so far have come to confession. It is well to remark that there are three or four retail liquor saloons in the place.

April 18. Sunday, Mass with sermon at seven o'clock, at which seventy-five persons assisted, but only three received holy Communion. One of these, Robert Bradley, a convert from Protestantism, was received into the Church yesterday.

April 20. Had an attack of fever.

April 23. Leaving the Cayo at 7.30 A. M. I reached Bengue Viejo at about 9.30, A. M. In the evening I had the consolation of seeing about 150 persons assisting at the rosary; and the next morning about ninety persons assisted at the holy sacrifice of the Mass, and thirty-four approached the holy Table.

Monday, April 27. I went from Bengue Viejo to Socots. Here I received from His Lordship, the Bishop, a letter in which he communicated to me the faculty of administering Confirmation; at the same time ordering me to get signatures to a petition to be sent to His Excellency, the Governor, against the proposed law of divorce. This, together with other reasons, obliged me to leave Socots for the Cayo on the following day, after baptizing three children, blessing one marriage, and administering the last sacraments to a dying woman.

April 30. Three persons received holy Communion during Mass.

May 3. Mass was attended by 115 persons, eighteen receiving holy Communion and nineteen being confirmed.

May 4. Returned to Bengue Viejo, where I remained till the morning of the 6th, giving holy Communion to ten persons, and Confirmation to twenty. At Socots I had fifty-two Communion, fifty-eight confessions and twenty-four Confirmations.

May 8, I spent at Sajun Creek, a small village of some fifty or sixty inhabitants; and at Caalak Creek the rancho of Don Felipe Novelo.

May 9, I administered Confirmation to seventeen persons, and gave them holy Communion. I had also one marriage, and gave the last sacraments to an old sick woman. After Mass I went to the Cayo, where I arrived at noon. Hearing that the Governor of the Colony was there, making his annual visit, I immediately went to pay him my respects.

He received me most cordially and we had a long and interesting conversation.

Sunday, May 10. I had only about seventy persons at Mass. The same day I had three baptisms and gave Extreme Unction to a dying man.

May 12. I went to Chorro, where I was very well received; and where I had twenty-three Communions and twenty-eight confessions.

May 13. From Chorro I proceeded to Yaloch, a distance of twenty-four miles. This is a little Indian settlement of some twenty-five families, which does not belong to the Colony, but is nominally subject to the Mexican government. As it is outside of the Vicariate, I could not, of course, administer confirmation; and only ten persons came to confession and holy Communion.

May 14. After Mass I started for Kaxiwinic, distant from Yaloch some thirty-six miles. This place belongs to the Colony according to the last survey. The poor Indians of these villages live something like 600 miles from the nearest priest of the Campeche Diocese, to which they belong.

On the way to Kaxiwinic I had an attack of fever, which made me suffer very much, so that on reaching the place I was utterly unable to do anything.

May 15. Feeling much better, I was able to say Mass, and baptized three persons. In Chorro I had one baptism, and five in Yaloch. In Kaxiwinic I also had one marriage. This village has about 100 inhabitants.

May 16, I had twenty-six Communions. After Mass I started on my homeward journey by way of Yalock, where I hoped to have more confessions and communions. But unfortunately I found that the people had celebrated one of their "fiestas," and that not a few of them had failed on the point of sobriety. In consequence of this the attendance at Mass the following day, a Sunday, was very poor. Both in Yaloch and Kaxiwinic I received many tokens of affection from the poor Indians, who tried to do for me all they possibly could.

May 16. I started back to the Cayo, where I arrived at 5 P. M. worn out with fatigue.

Up to this day I had sixty-one baptisms, eight marriages, 106 Confirmations, four Extreme Unctions.

May 20. I visited Pine Ridge, where I also found assembled the people of Privacion and San Antonio, and where I had one baptism and forty-four confessions.

May 21. In Pine Ridge I gave holy Communion to thirty-nine persons, and Confirmation to twenty; which makes the total number of Confirmations up to date 126.

There are in Pine Ridge five houses, six in San Antonio and as many in Privacion; the number of inhabitants of the three places aggregating eighty-five. The Cayo has 250 inhabitants, Bengue Viejo 400, Socots 300.

May 24. Pentecost Sunday, I spent in the Cayo. About thirty persons assisted at Mass, of whom three received holy Communion. To-morrow, please God, I shall leave for Mt. Hope, Tea Kettle, etc.

May 28. At Rock Dundo I had eleven confessions and ten Communions.

May 31. At Rancho Dolores there were three confessions and four Communions. At Isabella Bank, Valeriana Fowler, who had been a member of the Anglican Church, made her Profession of Faith, was baptized conditionally, made her confession, received holy Communion and after being confirmed, was married to Teodosio Casasola. After Mass I left Isabella Bank, accompanied by a mounted guide. About 3 p. m. we came to Spanish Creek. It was impossible to cross on horseback. So, after waiting and shouting for over an hour a boy came and crossed us in a boat. Having rested our horses and taken a little refreshment we continued our journey, until we reached the rancho of Mr. Marchand, after having rode over fifty miles. Mr. Marchand received us most cordially, and treated us to a very substantial dinner.

Tuesday, June 2, in the company of Mr. Marchand I rode to Orange Walk (New River), a distance of fifteen miles.

Wednesday, June 3, I took the steamer for Corozal, which I reached about 7 p. m. Of course, I was received with open arms by my brethren. Unfortunately I had a sick call to Caledonia the next day, and returned to Corozal the same evening, after riding thirty miles.

And now I have been in bed for more than a month suffering intense pains from an attack of sciatica, or some kindred trouble, which is probably the effect of too much riding, having made over 600 miles on horseback. But, thank God! the worst seems to be over, and to-day for the first time I had the happiness of once more celebrating the holy sacrifice of the Mass.

Servus in Christo,

PASTOR MOLINA, S. J.

THE MISSION OF OUR PORTUGUESE FATHERS TO THEIR COUNTRYMEN IN THE UNITED STATES.

BEING A BRIEF ACCOUNT OF THE MISSIONS GIVEN BY FATHERS EMMANUEL VILLELA AND J. B. JUSTINO, S. J., TO THE PORTUGUESE SETTLERS IN MASSACHUSETTS AND RHODE ISLAND.—(Continued from the May number.)

A Letter from Father Justino to the Editor.

THE MISSION AT BOSTON.

The Portuguese population of Boston and its suburbs amounts to several thousand souls. They are scattered over all parts of the city, and occupy no special quarter of their own. For some years there has been a growing tendency among them to move out of town, owing to the increasing difficulty of finding cheap homes. It would be an easy matter for these people to attend to their religious duties were they so minded. They are living in the vicinity of Catholic churches where they could hear Mass and approach the sacraments, and they are surrounded by Catholic schools where their children would receive a solid religious and liberal education. Unfortunately they are not church-goers, their own Portuguese church having seemingly as little attraction for them as the Italian and other churches. The children go chiefly to the public schools, and if they know any catechism at all they know it in English. As many of the older persons speak only Portuguese, there are families where from their early years the children converse among themselves in a language not understood by their parents. The inconveniences of such a state of things are more easily imagined than described. A few mothers are still to be found who do not hesitate to box their sons' ears at the first word of English they hear them pronounce. Others submit to the inevitable. Happily, the evil results are neither so many nor so widespread as at first sight might be expected.

The first steps towards the erection of a special church for the Portuguese in and about Boston, were taken about twenty-five years ago. It seemed the only means of safe-

guarding the education of the children, and even the faith of the emigrants who were landing in the country, living without religious practices, and dying without the sacraments. It is true, that even now it is rather difficult to reach the church from all parts of the city, but each year brings greater facilities in this respect. On Sundays some members of the family at least can without much inconvenience go to a church of their own nationality ; they can all approach the sacraments whenever they wish, revive the religious traditions of their fathers, have their marriages solemnized, their children baptized, and their death bed attended by a pastor devoted to their special interests. Later on, perhaps, if their means allow it, they may have their children educated in a parish school of their own. What is now the Portuguese church was formerly a Protestant temple. It was purchased twenty-three or twenty-four years ago by the Rev. Ignatius of the Incarnation, the same that bought the property whereon the New Bedford church now stands. The church at Boston has still a debt of \$8000 dollars, bearing 5 per cent interest, and its income is just sufficient to pay the interest, to meet the current expenses, and to support the pastor. The building is of brick. It would be too small to accommodate the congregation if they came regularly. It could, however, be easily enlarged without detriment to the present edifice, and become a fine church. A week ago, at the close of the mission, and on the occasion of the annual festival of the Portuguese societies, each of the islands contributed a memorial window, about eight feet in height and one foot or more in width. These windows add not a little to the beauty of the church.

Taking into account the difficulty of bringing together so scattered a congregation, and still more, the indifference of our countrymen in religious matters, we had resigned ourselves to have a rather small attendance during the mission. Out of a total of 3000 Portuguese, children included, not more than 500 had made their Easter duties. Moreover, a rain or snow storm was threatening, and the weather was intensely cold. We thought it best to begin with the children. Would they attend our instructions in spite of the distance and the bad weather? It was Friday, Nov. 15. The bell was rung ; it was the first we had found in a Portuguese church. Soon the pastor brought us the cheering news that there were more boys and girls in the church than he had ever seen there before. "God be praised," I replied. "We must profit by the opportunity, and prepare them well for their first Communion ; those who have made it already can be taken care of at the end of the mission." The pas-

tor promised to teach the catechism in our stead whenever the confessions would prevent our doing it, and we set to work in earnest. We first taught the children a few hymns, and soon had them marching in procession around the church, carrying banners and statues, and singing the canticles they had learned. On the following days, and indeed throughout the mission, they were present in undiminished numbers, and we were able to form a special class of those who, although understanding Portuguese, knew their catechism in English only. At the close of the instructions, the hymn "Come Fathers and Mothers" was sung with telling effect.

On Sunday, November 17, Father Villela formally opened the mission with a sermon at the high Mass. Every day at 7.30 P. M. there was instruction, rosary, and sermon. We had never yet followed this order, and were not without misgivings as to its results. On the very first day the rain fell in torrents without interruption from noon till midnight. But our poor people were too anxious to hear the word of God to be kept back by the rain. At the appointed hour the church was well filled with women, with here and there a few men who had paid no attention to the repeated announcement that the first week was for women only. Being warned once more, they did not come back, at least not into the church; only the next evening a few heads were observed appearing and disappearing near the door, as if anxious to find out what these mysterious conferences were from which men were excluded. Through all the vicissitudes of weather of that week, our attendance remained the same. The confessions being too numerous for us, we had to ask for help, but everyone wished to go to the missionaries. Several of the priests were surprised at the amount of time we devote to each penitent; they confess ten or twelve of their parishioners, whilst we hear one of our Portuguese. I am afraid that in dealing with these, the more haste the confessor makes, the less ground he covers. We are looking for a maximum of profit with a minimum of labor. It is equivalent to what our professor at Oña used to tell us: "There are those who seek to arrive at the summit of perfection with little or no penance." This is why there are so many saints! There were 400 confessions of women this week, and 241 took part in the general Communion.

The men attended the exercises of the mission in even greater numbers than the women had done. The church was generally crowded to overflowing; even on rainy days the falling off was scarcely noticeable. We heard 350 con-

fessions, almost all general; the communions reached 217. The third week was devoted to the children and adults combined: we again had good audiences and many confessions.

Meanwhile the feast of the Immaculate Conception was fast approaching. Besides being celebrated with much solemnity in the Archdiocese of Boston, it is also the patron feast of the Portuguese societies of this city. They were to come to church in a body in full uniform, with their badges, banners and music. The carpenters were actively at work putting the new windows in place, for the donors were anxious to have the names of their respective islands conspicuous on the great day. Our plans had already been laid for the feast, when a letter was brought to us from the pastor of Cohasset, a town at some distance from Boston, inviting one of the missionaries to preach to the Portuguese living in his parish. It was too precious an opportunity to neglect. New arrangements were made, though not without difficulty, and Father Villela set out to accept the kind invitation.

On the morning of the eighth of December, the services began at half past eight o'clock. The children were all present in their first Communion dress. The ordinary ceremonies of the renewal of baptismal vows, consecration to the Sacred Heart of Jesus and to the Blessed Virgin, etc., were gone through with such admirable spirit and fervor, that many were moved to tears. At 10 o'clock there was solemn high Mass, the subdeacon being Mr. Duarte, a countryman of ours born in the island of Pico, now a member of the Society and a professor of Boston College. The different colonies of Boston, East Boston, Cambridge, etc., had marched to the church in order of parade, the American and Portuguese flags floating at the head of the procession. After the gospel, there was a patriotic sermon appropriate to the occasion, for which the consul, overflowing with enthusiasm, came to thank the preacher in the name of all the colonies. At three o'clock in the afternoon the church was again crowded to its utmost capacity. A short farewell sermon was preached, the mission-cross was erected, and the way of the cross was made. Then there was the blessing of the children, and to conclude, a procession wherein the statue of the Immaculate Conception was borne, preceded and followed by the children and the members of various confraternities. The delight and enthusiasm of the people were visible on every countenance. The pastor of the church, Father Pimentel, publicly thanked the missionaries for their zealous and successful work. The

count of Valle da Costa did the same in the name of the whole Portuguese population, and promised that in his report to his government he would not fail to speak of the good we had done among the Portuguese at Boston and in other American cities. On taking leave of me, he again expressed his admiration and gratitude, begging me to remain in the country, if possible, or at least to use my best endeavors for the establishment of a permanent mission among these poor people. I answered that I was powerless in the matter; that if he wished to urge it, the first step would be to guarantee a suitable residence for the missionaries. Such was the end of the mission at Boston.

Fr. Villela returned Monday evening from his trip to Cohasset. The pastor, he told me, would have been glad to obtain a mission for the Portuguese of his parish, and no doubt there was need of it. Their hearts were even colder than the snow, and harder than the frozen ground of their fields. Scarcely forty of them had come to church on the feast of the Immaculate Conception. Some were moved to tears on hearing a sermon in their mother-tongue, and several went to confession. The situation is everywhere the same. Wherever there are no priests of their own country, our Portuguese abandon confession, communion, and all practice of religion. In many localities where they live surrounded by Protestants, they have become Protestants themselves. There is a village near Cohasset where the old men, though still Catholics at heart, openly profess Protestantism, whilst the younger people are all Protestants, having never known any other religion. Often also their ignorance is so great that they are unable to distinguish between the true faith and the falsehoods of the sects.

There are at Boston not a few of that peculiar class of Protestant preachers, who go proselyting from house to house, and stir up trouble and dissension in the families, deceiving the unwary with smooth words and alluring promises. The mission was instrumental in opposing a barrier to this current of perversion by putting the people on their guard. There is a sad want here of religious controversial works in Portuguese. Unfortunately there are none to be had anywhere, not even in Portugal. Thus whilst the Protestant preachers are propagating their misrepresentations in thousands of papers and pamphlets scattered broadcast through the city, there is not a voice raised to refute them, not a page printed to counteract the poison. Another evil, equally baneful in its effects, is civil marriage, generally called American marriage by our Portuguese. The sacredness of the marriage bond is disregarded; unions are con-

tracted and dissolved again with the greatest ease, whence arise difficulties and embarrassments without end.

In conclusion, let me say a word of the different pastors who have had charge of the Boston congregation since its foundation. The parish was organized, as I have said above, by the Rev. Ignatius of the Incarnation: he transformed a Protestant temple into a church, and dedicated it to St. John the Baptist. His successor was the Rev. Henry Hughes, of the third order of St. Dominic, who had long lived at Lisbon, and exercised his ministry among the fishermen of the coast of Caparica. He tried to found a religious house for the education of the Portuguese, but as he did everything on his own authority and without the approbation of the bishop, it was closed. The Rev. Joseph Theodore Serpa who came after him, was already well advanced in years. He did much to arouse the people to a sense of their religious obligations, but a speedy death did not allow him to witness the fruit of his labors. The present pastor, the Rev. Anthony Joachim Pimentel, is struggling amidst a thousand difficulties to save the church and parish, since, as I have already mentioned, our Portuguese are abandoning the city more and more. He is just now taking steps for the erection of a church at Cambridge where there is a settlement of about 500 Portuguese. Others are arriving from the Azores, and unless speedy measures be taken to give them religious help in their own language, many of them will infallibly be lost to the faith.

It may be truly said that of all the foreigners that come to make America their home, with perhaps the exception of the Italians, the Portuguese hold the very lowest rank in all that concerns religion. They are pointed out everywhere as ignorant and irreligious. I have no doubt that the fault lies in the fact that they arrive in the country utterly lacking those solid religious principles, which would be their safeguard against the dangers to which they are exposed.

THE MISSION AT PROVIDENCE.

• The Portuguese parish of Providence is scarcely ten years old. It is not easy to see what object our emigrants could have had in establishing themselves in this part of the country. The advantages they find here are few indeed. They are almost all struggling hard against poverty, and leading a life of labor and hardship, partly on the sea and about the harbor, partly in the country as farmers and shepherds.

For some years previous to the establishment of the parish, our priests of New Bedford, seeing the spiritual destitution of these poor people, undertook to visit them occasionally, and to give them an opportunity of hearing Mass. The Rev. Anthony Freitas, to whom both New Bedford and Boston owe their churches, went a step further. He bought a small Protestant temple which had been turned into a schoolhouse, and transformed it into the first Portuguese chapel of Providence. Our old sailors' latent enthusiasm was aroused, when they saw a chapel where their mother-tongue was spoken. They too contributed their mite, and insisted so much with the bishops that towards the year 1885 he granted their chapel all the rights and privileges of a parish church, and appointed Rev. Joseph Serpa to be the first pastor, a position he still fills. This worthy priest by his zeal and activity has considerably enlarged the original building, erected a residence, and bought land for larger structures in the future; all of this he has accomplished without contracting any debt whatsoever. Of course the church is, like its congregation, extremely poor, and relies for its support on the pew rents, the offerings made at the entrance, and the collections taken up within, as is done in Catholic churches generally in this and other countries. Not a few of the parishioners are altogether unwilling to be taxed for the church in this manner, and allege it as a pretext for staying away from Mass. A more real and serious source of carelessness and indifference is the profound ignorance in matters of religion, prevalent among our Portuguese population. When, upon their arrival from Portugal or from the islands, they witness everywhere about them an endless variety of churches differing from their own, it requires but the influence of some apostate countryman to ruin their untrained faith. They are readily persuaded that it is not likely that salvation is confined to the Catholic Church, when there are so many other churches; as this is the very first point urged against them by Protestants, they fall an easy prey to their snares.

Another cause of their infidelity is found in the evil influence of anti-Catholic sects, such as the A. P. A., and those apostate churches which are met with wherever there are Portuguese settlers. Members of these sects, or individuals at their service, are on the lookout for every newcomer, to whom they offer work, a school for the education of his children, and a house to be rented on easy terms for his family, on condition of his attending exclusively the Protestant services. Naturally the poor fellow refuses at

first, but soon hunger and the bad example of other apostates induce him to accept. The "Kerosenes" then enlist him; he gives up confession, communion, and every religious practice. If some day he grows tired of his wife, he separates from her; or if he has left her at the Azores, nothing easier than to take another. A marriage before the civil magistrate or the Protestant minister is the most expeditious way to settle the matter. As the law against clandestine marriages is not in force here, such marriages are, "*positis cæteris*," valid. Many priests of the Azores and of Portugal are ignorant of this fact; hence when persons thus married come to them, without further inquiry, they annul their previous marriage, and let them contract a new one. It would be well to treat these questions when giving retreats to the clergy. A third cause, then, of ruin for our colonists is the sanctity of marriage trampled under foot, divorce sanctioned by the State, and clandestine marriages, which are under the ban of excommunication in certain dioceses, as is the case here in Providence.

Then there are the secret societies acting under the cover of religion. Freemasonry has established several lower branches, which, to entrap Catholics, banish every ridiculous or impious ceremony, requiring even as a condition for admission, belief in God, the Creator and Preserver. They set themselves up as institutions of benevolence; some even begin and end their sessions with prayer. And yet, it is asserted, they are all under the control of the supreme lodges. Though these associations are very numerous, the "Sons of Temperance," the "Knights of Pythias," and the "Odd Fellows" have alone been condemned by the Church. Some of these lodges happened to be exclusively composed of Catholics, and many protests and representations were sent to the Apostolic Delegate by these deluded people, who urged that they had never seen the least harm done or intended in their meetings. It was all to no purpose; the Church had the best of reasons not to yield. Thence arose endless complications for many consciences. Absolution cannot be given to the members of these societies, unless they first abandon their lodge. Many submit; others rather give up their religion.

THE MISSION.

We began our work on Wednesday, December 11, with a short mission for the children. Nearly 200 attended daily; most of them had not yet made their first Communion.

Fifty enjoyed this happiness on the 15th of December, amid the usual ceremonies, ending with a procession that produced an excellent effect.

The mission proper was opened with a sermon at the high Mass, and at 7.30 P. M., we began our instructions to the women, following the same order as at Boston. By God's mercy, they did not neglect the grace offered to them. Not a few among those who had been leading irregular lives, living separated from their husbands, and having in some cases contracted a second marriage, were reconciled with God, and re-entered the path of duty. One of these unfortunate creatures, who had four or five children from her unlawful partner, asked me what she had to do to be saved. "You must separate," I answered.—"And the children?"—"Keep them, or leave some of them with their father."—"O my God! what will become of me?" cried the wretched woman.—"I will do everything I can to help you," I said when leaving her. She continued to follow the exercises, and I soon learned that she had left her home and retired to another house. She made her confession and received holy Communion. To a messenger whom she dispatched to fetch some object she had forgotten at the house of her former paramour, the latter said: "The very devils have come here to upset everything. Ah! if I had one of them how gladly I would put an end to his meddling!"—I know not how the evil spirit went about it; the sad fact, however, is that he brought back the miserable woman to her life of sin, to the great scandal of our colony.

Another woman, living in the same condition, proved more resolute. She made her partner agree to a separation; they sold their common property, divided its proceeds and separated in peace. May God preserve them in it! Others did as much and even more, under circumstances much more trying; but all this shall be known only on the judgment day.

The mission to the men completed these happy results. The men are here more numerous than the women, so that from 6 A. M. to 12, from 3.30 to 6, and from 9.45 P. M. till midnight we were busy hearing the confessions of both sexes. We met persons nineteen or twenty years old that had never confessed; others forty years old that had not done so since their childhood. A few abandoned the secret societies to which they were affiliated.

"Old Joseph," aged seventy, went to confession and Communion for the first time. Everybody here knows "Old Joseph." Born in Brazil and for many years a slave, he succeeded finally in making his escape, and after a thousand

thrilling adventures on land and sea, he came to the United States and made Providence his home. He speaks Portuguese fairly well. A charitable person supplies him with a bed to sleep in, and a morsel of bread to eat. The threadbare clothes he wore when he came to confession had been lent to him. The poor dear man has never lost the faith left him by his mother, and is far from being ignorant in matters of religion. Ah, but he hates the "Kerosenes" with his whole heart.

On the day of the general Communion 298 women and 328 men approached the holy table; while during the mission itself 1400 Communions were distributed. I might relate many instances of generous self-sacrifice and confidence in God of which I was the witness, and consolations were not wanting to the missionaries. But all the apostates are not converted, and much remains still to be done, which can only be accomplished by new missions at some future time.

THE MISSION AT PROVINCETOWN.

Provincetown is situated at the northern extremity of the long peninsula called Cape Cod. It is a sandy region without vegetation, remarkable for the number of large sand hills, or *dunes* as they are termed by the geologist. These have been formed by the high winds from the ocean and are of such a height as to render the coast almost mountainous. The population of Provincetown is about 5000. The Catholics number 2700; 2000 being Portuguese who first came here in 1860. The parish was organized some 30 years ago with Fr. O'Connor as its first pastor. With the exception of a single mission given among them by Frs. Ignatius of the Incarnation, Freitas and Hughes, the Portuguese, though by far the greater part of the congregation, had never had the benefit of a priest of their own nationality. It is hardly necessary to say that they had fallen into the deepest neglect and carelessness in religious matters, giving as a reason the want of interest and sympathy on the part of their pastors. A few years ago, under Fr. Cahill's administration, a Portuguese assistant priest was sent to Provincetown, and it seemed as if all parties ought now to be satisfied. Such however was not to be the case. The split in the parish became deeper and wider; the Portuguese were urged to ask for a pastor of their own nationality since they were the more numerous. The bishop would not or could not grant the petition, and the vicar soon after left for California.

A period of open disobedience and rebellion now followed. Its leaders spared no effort to induce the people to

stay away from the church, and to keep their children from entering it. They went so far as to persecute the faithful, lying in wait for them at the entrance of the church, insulting and ill-treating them. Soon every Portuguese family had deserted the church. This state of things lasted fully eight months; Lent came and went, and no Easter duties were performed. A fresh petition to the bishop met with the same result as before. He would not treat with rebels who had left the church. An appeal was then made to the Apostolic Delegate, Monsignor, now Cardinal, Satolli. A settlement was finally arrived at in the appointment of an excellent Portuguese priest, Fr. Manuel Candido Terra, in place of Fr. Cahill who had resigned the charge of the parish discouraged and broken-hearted.

Fr. Terra entered upon his difficult mission with much tact and boundless zeal and energy. He immediately called upon the Portuguese priests of the neighboring cities to help him give a mission to his desolate congregation, and he completed the good work by the establishment of a number of sodalities, confraternities and associations, the object of which was to relieve every spiritual and temporal need of the parish. Last year a second mission was preached by two Passionist Fathers; but being in English, it did not reach a considerable number of Portuguese who understand their native tongue only. To these our labor was especially directed.

The mission offered nothing of special interest. We had large and attentive audiences from the opening to the close, in spite of the extremely cold and unfavorable weather. Seventy-five children made their first Communion, and were confirmed on the same day, together with 183 older persons. At the end of the ceremony, two of the children came forward and presented the bishop with an offering of twenty-five dollars in honor of his silver jubilee, begging his pardon at the same time for the disobedience and unchristian conduct of their parents. Many persons who had never been to confession before, approached the sacraments during the mission. Many gave up their sinful lives, and resumed the practice of religion with every sign of sincere repentance.

THE MISSION AT TRURO.

Truro is the generic name of a mountain district some eight or ten miles in extent, comprising North Truro, Truro and South Truro. This last borders on Provincetown and Wellfleet. Each of the three divisions consists of a few dwellings scattered over hill and dale, and surrounded by

small tracts of land. The families occupying them seem to lead a happy and contented existence.

My mission was given in the small Portuguese church of the Sacred Heart of Jesus, built some months ago through the efforts of Father Terra. The weather was very trying; there were heavy snowfalls, and the wind was sharp enough to split rocks. The roads in consequence became almost impracticable and not a little dangerous. Yet in spite of these difficulties, the people came to listen to my sermons and instructions, to recite the rosary, and learn the sacred hymns with which the heights and hollows are still resounding. A few American ladies, though unable to understand my words, came to hear the preaching, and to sing the church hymns with us. The confessions and Communion in number and fervor surpassed all expectation. Sixteen children made their first Communion. A touching scene took place when just before receiving the Blessed Sacrament, the ceremony of asking pardon took place, the whole assembly bursting into loud sobs and tears. Sixty-five persons received confirmation. The presence of the bishop had attracted many Protestants, who were interested spectators of the ceremony, and listened with respect to his sermon. On Thursday, December 30, I bade farewell to these good people, after thanking them for their extreme kindness to me during my stay among them. I shall long remember the mission at Truro where I spent some of the happiest and most consoling moments of my life.

To sum up, there were during our mission at Provincetown 394 confessions of men and 356 of women; at Truro 65 of men and 60 of women; in both places together more than 1500 Communion and 320 confirmations. May the Heart of Jesus be praised forever!

J. B. JUSTINO, S. J.



THE SOCIETY DURING THE YEAR 1895.

STATISTICS OF INTEREST TO OURS.

Shortly after the issue of the May number of the *LETTERS*, Father Provincial sent the author of this article the "Catalogus Defunctorum in Societate Jesu, anno MDCCC-XCV," with the request to make out the percentage of deaths of each province, and the average age of those who had died. Vacation gave the time necessary, and the study of this "Catalogus" and the province catalogues "ineunte anno 1896," in addition to what was sought, has afforded information which it is believed will be of interest to Ours.

The first thing was to ascertain the number of subjects in the Society at the close of the year 1895, and the "augmentum" in each province and the whole Society. For this purpose the table on the next page—similar to that printed at the end of the catalogue—was compiled.

It will be seen that besides the number in each province, taken from the last catalogues, it gives the augmentum for each Province and Assistancy. The augmentum for the whole Society is thus found to be 201, ninety less than the augmentum for 1894, when it was 291. For the sake of comparison it may be of interest to give the augmentum for the past twelve years. Thus for the year—

1884	the augmentum was	254	⁽¹⁾
1885	"	"	135
1886	"	"	201
1887	"	"	235
1888	"	"	243
1889	"	"	232
1890	"	"	194
1891	"	"	301
1892	"	"	272
1893	"	"	221
1894	"	"	291
1895	"	"	201

⁽¹⁾ These numbers have been taken from the Roman Catalogues except for 1891 where there is a mistake. The augmentum for that year is there marked as 318 instead of 301, as the number of the Province of Naples was counted as 337 instead of 320, by neglecting to subtract those "ex aliis provinciis." In the Catalogues of Maryland-N. Y. the nos. for the year 1883, 1889, and 1890 are incorrect for a similar error in regard to the Zambezi Mission or the Province of Champagne, etc.

The year 1895 is thus shown to have been a poor one in the increase of subjects, being surpassed by eight of the previous eleven years and equalled by one, while but two were inferior to it.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1896.

ASSISTENTIÆ	PROVINCIAE	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. AS-SIST.
ITALIÆ	Romana	204	88	104	396	3		
	Neapolitana	142	76	82	300	—24		
	Sicula	95	94	67	256	9	1869	—5
	Taurinensis	167	245	141	553	7		
	Veneta	181	98	85	364	.....	
GERMANIÆ	Austriaco-Hungarica	316	163	239	718	11		
	Belgica	435	395	213	1043	28		
	Galiciana	157	141	124	422	14	3867	77
	Germania	518	318	367	1203	17		
	Neerlandica	236	124	121	481	7		
GALLIÆ	Campania	303	147	119	569	4		
	Francia	503	214	229	946	7	3019	8
	Lugdunensis	441	158	214	813	4		
	Tolosana	386	165	140	691	—7		
HISPANIÆ	Aragonia	370	307	356	1033	18		
	Castellana	340	356	325	1021	38		
	Lusitana	99	105	70	274	13	3041	92
	Mexicana	47	91	48	186	—6		
	Toletana	147	220	160	527	29		
ANGLIÆ	Anglia	286	241	119	646	—2		
	Hibernia	145	111	47	303	13		
	Maryland. Neo-Ebor..	232	195	157	584	5	2464	29
	Missouriana	161	173	112	446	6		
	Missio Canadensis	94	91	74	259	4		
	Missio Neo-Aurelian..	64	107	55	226	3		
	Ineunte anno 1896	6069	4423	3768	14260	201		
	Ineunte anno 1895	5994	4345	3720	14059	291		
	Augmentum	75	78	48	201	—90		201

The next thing was to make out the number of dead of each province. For this the "Catalogus Defunctorum" was used. This "Catalogus" was verified and corrected by comparing it with the list of dead given in each of the province catalogues. It was thus found that J. B. de Groote of the Belgian province was marked in the "Catalogus" as *Coadj.* instead of *Schol.* and that Father George O'Connell

and Mr. O'Neill—both of whom died last November—were omitted.⁽²⁾ With these corrections the number of the dead for the year 1895 is, Patres 156, Schol. 26, Coad. 66, Univ. 248. From this corrected Catalogus was made out the second table entitled "Number of Deaths, Percentage, and Average Age of Deaths in the Society during 1895." It gives first the number of Fathers, Scholastics, and Brothers of each province who have died during the year 1895, but as

Number of Deaths, Percentage, and average Age of Deaths in the Society during 1895.

PROVINCE	NO. OF DEATHS				PERCENTAGE	AVERAGE AGE			
	Fath-ers	Schol.	Bros.	Total		Fath-ers	Schol.	Bros.	Total
Rome	5	.....	3	8	1.94	71	.....	78	74½
Naples	8	2	4	14	4.46	72	25	76	66
Sicily	5	.....	.....	5	1.87	69	.....	.....	69
Turin	5	1	2	8	1.38	70	30	81½	68
Venice	4	.....	1	5	1.33	61	.....	28	55
Austria	9	1	7	17	2.28	60	22	49	53
Belgium	12	4	2	18	1.68	63	28	53½	54
Galicia .....	.....	.....	5	5	1.15	.....	.....	47	47
Germany	13	1	5	19	1.52	60	25	51	56
Holland	4	1	1	6	1.22	55	24	64	52
Champagne	9	.....	.....	9	1.54	66	.....	.....	66
France	8	3	7	18	1.95	65	25	59	54
Lyons	14	1	3	18	2.01	73	24	51	66
Toulouse	16	1	4	21	2.91	64	21	55	60
Aragon	5	1	7	13	1.22	59	21	56	44
Castile	12	3	3	18	1.69	66	23	45	55
Portugal	2	1	1	4	1.42	36	28	36	34
Mexico .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Toledo .....	.....	.....	2	2	0.36	.....	.....	62½	62½
England	9	1	2	12	1.79	62	27	81½	62½
Ireland	3	.....	2	5	1.63	54	.....	79	64
Maryland-N. Y.	9	3	1	13	2.16	62	23	73	53½
Missouri	3	1	2	6	1.36	55	33	70	56
Canada	1	.....	1	2	0.76	77	.....	21	49
N. Orleans	1	1	1	2	0.87	.....	20	73	46½
	156	26	66	248	1.68	63.5	24.5	56.2	58.4

⁽²⁾ Other minor errors noticed were the assigning of Br. Felix Savey, † Feb. 21, to the Austrian Province, and Fr. Gruber to the Province of Lyons. They followed one another in the "Catalogus" and their provinces were interchanged. The brother belonged to Lyons, the father to Austria. The age of P. Dominicus Arnaldi, † Feb. 23, is 73 instead of 77, and the baptismal name of Father Vigilius is put "Vigilius" for *Livius*.

the absolute number of deaths does not give a true idea, the relative number in regard to the whole number in the province during the year is given in the column headed "percentage." Thus, though the greatest number of deaths, twenty-one, will be seen to belong to the Province of Toulouse, the proportion of deaths, or percentage, is not so great as that of Naples—where the deaths were only fourteen—since Toulouse had during the year 722 subjects, while Naples had but 336.

It may be well to add, that in making out this percentage the number in each province "ineunte anno 1895" was taken and to it was added in each case the number of those who had entered during the year. This gave the whole number of those who had been in the province during the year. The number of deaths multiplied by 100 was then divided by this whole number and the result gave the percentage of deaths for the year 1895. Thus in the Roman Province—

Number "ineunte anno 1895"	393
Entered during the year	18
	<hr style="width: 50px; margin: 0 auto;"/>

Total . . . 411

Number of deaths during year—8

$(8 \times 100) \div 411 = 1.95$ per cent.; i. e. 1.95 per cent. of all who entered the Roman Province in 1895 died. In the same way the total percentage of deaths was found to be $(248 \times 100) \div 14,751 (= 14,059 + 692) = 1.68$ per cent.; i. e. 1.68 per cent. of all who were in the Society during 1895 died.

The only other year of which we have any record is the year 1885, when the percentage of the whole Society was 1.95.⁽³⁾ 1895 has thus been a less fatal year than 1885.

Finally, this second table gives the average age of the deaths of the Fathers, Scholastics, Brothers, and of all united, of each province. These averages were found by adding together the different ages of each class in each province and dividing them by the number of that class. Thus in the Province of Castile 12 Fathers died. Their collective age, as computed from the "Catalogus" and Province Catalogue of Castile amounts to 793. This divided by 12 gives 66, the average age of the Fathers. The collective age of the three scholastics is 70, which divided by three gives 23 as their average age; while 134 the collective age of the three brothers divided by three gives as their average age 45. The total average of Fathers, Scholastics and Brothers is found by adding the three collective ages together, which gives 997, and dividing them by the total

⁽³⁾ See WOODSTOCK LETTERS Vol. XV., p. 342.

number of deaths, i. e., 18. The result is 55. When the remainder is $\frac{1}{2}$ it is given, when less it is neglected, when more the next unit higher is taken.

The average age of the Fathers at the time of their death for the whole Society in 1895 was 63.54, for the Scholastics 24.54, for the Brothers 56.16, for all, 58.41. Ten years ago, in 1885, the average age for all was 52.35.

Another table entitled "Number and Age of those Dying in 1895," shows how many of each class in the Society have died at the age of 85 and above, from 80 to 85, from 70 to 75, etc. Thus it shows that 12 Fathers and 5 Brothers died during the year at the age of 80 or between 80 and 85; 5 Fathers, 4 Scholastics, and 1 Brother between 30 and 35 years of age, etc. The two oldest Fathers were Fathers Stevenson and Cotham both of the English Province. Both

Number and Age of those Dying in 1895.

Age.....	85	80	75	70	65	60	55	50	45	40	35	30	25	20	15	Tot.
Fathers.....	9	12	19	21	22	16	22	10	7	4	8	5	1	...	...	156
Scholastics.....	...	...	...	...	...	...	...	...	...	...	...	4	10	11	1	26
Brothers.....	2	5	8	8	7	6	6	3	5	1	7	1	2	5	...	66
Total...	11	17	27	29	29	22	28	13	12	5	15	10	13	16	1	248

reached the age of 89, Father Cotham being the elder of the two by three months, and both died on almost the same day one on the 8th and the other on the 9th of February. The next was the venerable Padre Labarta of the Province of Castile who lived to be 88. The percentage of those who reached 60 years and above was nearly 55, while in 1885 it was only 40.4.

Out of the 248, forty-six had passed fifty or more years in the Society, while in 1885 only 25 out of the 228 who died had lived fifty years as Jesuits.

An attempt has been made to compile still another table. It is entitled, "The Number Entering and Leaving the Society during 1895." It shows in the first column the number entering each province during 1895, in the second the number of the dead, in the third, the number of those who left the Society, in a fourth column the augmentum, and finally the percentage of those who have left with reference to the whole number in each province. The "Num-

The number Entering and Leaving
the Society in 1895.

PROVINCE	No. EN- TERING	No. DEAD	No. LEAV'G	AUG- MENT.	PERCENT. OF DEFEC- TIONS. (1)
Rome	18	8	7	3	1.70
Naples	12	14	22	-24	6.54
Sicily	16	5	2	9	0.76
Turin	32	8	17	7	2.94
Venice	11	5	6	.....	1.60
Austria	40	14	15	11	2.01
Belgium	54	15	11	28	1.02
Galicia	27	5	8	14	1.83
Germany	60	19	24	17	1.92
Holland	18	6	5	7	1.01
Champagne	21	9	8	4	1.37
France	33	18	8	7	0.83
Lyons	30	17	9	4	1.06
Toulouse	29	19	17	-7	2.35
Aragon	51	13	20	18	1.87
Castile	73	18	17	38	1.60
Portugal	21	4	4	13	1.41
Mexico	7	.....	13	-6	6.53
Toledo	47	2	16	29	2.97
England	19	12	9	-2	1.34
Ireland	19	5	1	13	0.32
Maryland-N. Y. ..	23	10	8	5	1.32
Missouri	16	6	4	6	0.87
Canada	12	2	6	4	2.24
N. Orleans	6	2	1	3	0.43
	695	236	258	201	1.75

ber of the Dead" and of the "Augmentum" has been repeated for the sake of comparison. The number of those entering was compiled from the list of novices given in each catalogue. The number of those leaving was found by subtracting from the number entering the number of the dead plus the augmentum. Thus in the Province of Belgium 54 entered the novitiate during the year, 15 died, and the augmentum was 28; $54 - (15 + 28) = 11$, which is the number of those who left. As in the Table of the Number of Deaths, the absolute number does not give a true idea of the number of deaths, so here the absolute number of de-

(1) This Percentage of Defections is not the percentage with reference to those leaving, but in regard to the whole number in the province during 1895, as explained on the preceding and following pages.

fections does not give a complete statement of the number leaving; for a small number of defections in a small province may easily be a *relatively* greater loss than a much larger number in a more numerous province. For this reason the column of percentage of the defections is added. The numbers in this column were obtained by adding the number of those entering each province to the number "ineunte anno 1895," and dividing the number of those who left multiplied by 100 by this sum. Thus, for the Province of Maryland-New York—

Number "ineunte anno" 1895 =	579
Entered during the year	23
Sum . . .	602

Number of those who left 8.

$(8 \times 100) \div 602 = 1.32$, which is the defection percentage of all in the province in 1895.

From these data we can also find the percentage of defections, both in regard to the whole number and to those leaving. For the total number of those who entered the Society in 1895 being 695, and of those leaving, 258, the percentage of defections is $(258 \times 100) \div 14,754 (= 14,059 + 695) = 1.75$; i. e. 1.75 per cent of the whole Society in 1895 left during that year. Again, while 695 entered 258 left, hence $(258 \times 100) \div 695 = 36.97$; i. e. 36.97 per cent. — more than one third—of those entering during the year 1895 left before its close.

It may be noticed that the number of the dead in this table is 236, while in the table of the "Number of Deaths" it is 248,—twelve more. This difference is owing to the fact that the table of the "Number of Deaths" gives the number of deaths up to the close of the year 1895, as taken from the "Catalogus Defunctorum," while the "Table of Defections" gives the number of deaths in each province at the time of the publication of the catalogue. In fact twelve died after the catalogues were printed,—3 in Austria, 3 in Belgium, 1 in Lyons, 2 in Toulouse, and 3 in Maryland-New York. These twelve added to 236, the number of dead of the "Table of Defections," give 248, the number of dead as given in the "Table of Deaths."

Some may be surprised at the large number of defections—258. If they will consult the Appendix to the second edition of Father Terrien's little work, "Que la Mort dans la Compagnie de Jésus est un Gage de Prédestination," it will be seen from tables there given that this number is not extraordinary. Thus for 1870, there were 160 deaths and

198 who left; in the old Society 16 Provinces in 1612 lost by death 115, and by defection 215. These though are exceptions, for Father Terrien shows, from statistics collected for a number of years, both from the old and from the new Society, that in general the number leaving about equals the number dying. This is verified in the case of our two American Provinces. Thus the catalogues show that in the provinces of Maryland-New York and of Missouri, for the last fifteen years 703 have entered, while 263 have died, and the Augmentum has been 172. The number leaving during that time must, then, be $703 - (263 + 172) = 268$. So only five more have left than have died. It is true that when single provinces are taken and for a short period the number leaving may not equal the number dying; as in the Province of Missouri for the last ten years, while 66 have died but 49 have left. When a number of provinces, however, are taken, or a number of years, the result comes out as stated by Father Terrien.

The large number of defections will not cause surprise if we call to mind that it includes all those whose names, if only once, have appeared on our catalogue. How many leave before taking their first vows! how often, too, we are called to bear witness that a year hardly ever passes without the defection of some others!

We cannot conclude this article without begging the reader's consideration for any mistakes that may be found. Care and much labor have been expended to obtain accuracy, but in so extensive a work there may well be some errors. If such as are found be sent to the editor of the LETTERS, they will be corrected in the next number.

THE STATUE OF FATHER MARQUETTE IN THE NATIONAL CAPITOL.

ITS ACCEPTANCE BY THE SENATE.

From the distant land of Wabun,
From the farthest realms of morning
Came the BLACK-ROBE⁽¹⁾ chief, the prophet,
He the Priest of Prayer, the Pale-face,
With his guides and his companions.

* * * *

"Peace be with you and your people,
Peace of prayer, and peace of pardon,
Peace of Christ, and joy of Mary!"

* * * *

And the CHIEFS made answer, saying:
"We have listened to your message,
We have heard your words of wisdom,
We will think on what you tell us.
It is well for us, O brothers,
That you came so far to see us!"

Longfellow's *Hiawatha*, Canto XXII.

In the second number of the *LETTERS* for 1887 (Vol. XVI. p. 175) there is given the "Bill Authorizing the Governor of Wisconsin to have placed in the old hall of the Representatives at Washington, a statue of Father Marquette." Extracts from the speeches pronounced on that occasion follow, and we are informed that the bill was passed unanimously and approved by the Governor. This was done in response to the invitation of congress, which in 1864 set apart the old hall of the Representatives for the reception of historical statues which the different States were invited to contribute. Each State was requested to send two statues. Many of the States have responded to the invitation of congress and the Old Hall has become one of the attractions of the Capitol and is known by the name Statuary Hall.

Wisconsin chose an Italian sculptor, Signor Trentanove,

⁽¹⁾ The "Black-Robe" of *Hiawatha* is none other than Father Marquette. See the last page of this article. (467)

to make the statue of the Jesuit missionary, and after several months of labor he has produced a work of art worthy of Father Marquette and Wisconsin. It reached Washington last February, and was put in place in Statuary Hall. The location is admirable, being on the west side of the Hall fronting one of the mammoth pillars, and between the bronze statues of General Phil. Kearney, and the beautiful marble statue of Abraham Lincoln. It is raised on a pedestal of colored marble and on the front of the pedestal is the following inscription in bronze:—

WISCONSIN'S TRIBUTE

JAMES MARQUETTE, S. J.

WHO, WITH LOUIS JOLIET,

DISCOVERED THE MISSISSIPPI RIVER

AT PRAIRIE DU CHIEN, WISCONSIN,

JUNE 17, 1673.

The statue is really a work of art. It represents Marquette at about forty years of age. The face of the figure is bearded, while locks of hair fall in graceful curves to the neck behind, partially covering the ears. The features of the face are clean cut—the forehead is high and intellectual, the eyes are deep set, the nose Grecian. Over the cassock hangs a large cloak loosely fastened at the neck and thrown back over the shoulders. The left hand of the priest presses back this cloak, while the right hanging down at his side holds a map. A belt encircles his waist, carrying on the right side a crucifix and on the left side supporting a rosary. The feet are incased in low shoes; and the right foot is advanced as if the figure were about to step forward. The head is turned a little to the right and the priest seems to be looking off into the distance as if lost in meditation. The position is one of partial repose.

It has been customary to have a formal presentation of the statues given by the different States, with speeches of presentation and acceptance and a solemn unveiling of the statue. Such was intended to be done in the present case, when suddenly there arose one of the most remarkable outbursts of bigotry and religious fanaticism that have ever been known in the country. It showed itself first in the House of Representatives by a speech of Congressman

Linton of Michigan. He was known to be the most active Representative in favor of the A. P. A. movement, and he had shown his hostility to the Church by his opposition to an appropriation for the Catholic Indian Schools and the Catholic Hospitals in Washington—appropriations which had been made for many a year before without opposition. On the very day the statue of Father Marquette was being put up in Statuary Hall, this Congressman took occasion of the debate on these appropriations, to attack the placing of the statue, as follows. We quote from the "Congressional Record:"—

I wish to have read at this time an Associated Press dispatch published in papers throughout the country.

The Clerk read as follows (dispatch from Washington, February 21, 1896):

The unveiling of Père Marquette's statue in Statuary Hall, at the Capitol, which will occur soon, will be the first instance of the placing of a memorial to a churchman in the Capitol. Father Marquette is represented in the garb of the Jesuits, standing with a map in his left hand, the right grasping his robe.

It is expected the unveiling exercises will be attended by Cardinal Satolli, Cardinal Gibbons, and the French and Italian ambassadors, together with a number of high dignitaries of the Catholic Church.

MR. LINTON. I presume that Father Stephan, who labors so assiduously here for the schools of his church, thinks it a fitting time when at this very moment in Statuary Hall, in the room of the Capitol dearest to our people, owing to the associations of great names connected with it, there is being uncovered this marble statue, clothed in the cowl and gown of a Jesuit, with crucifix, rosary, beads, and other paraphernalia of his church, standing with map in one hand, the other grasping his robe—the whole figure, including pedestal, upon which is engraved scenes of church triumph and the Jesuitical letters, "S. J.," is of an ecclesiastical character alone; in fact, so much so that devotees of that society have stopped in front of it, placed as it is in the main corridor of the Capitol, to make the sign of their creed, causing a member of the House, who may participate in debate, to say that—

The interior has been transformed, and now the only thing necessary to give the Capitol the appearance of a complete cathedral is to change the exterior but slightly by removing the Goddess of Liberty from the dome and substituting a figure of St. Peter—

And this statue of a zealous priest, not a citizen of this country, who never dreamed of the precious word "liberty," and never heard the name or even dreamed of the great State he is supposed to represent, has this day been placed, and we are informed is to remain, next to and towering above the marble form of the martyred Lincoln, standing

just beneath with troubled face and bowed head, but the stroke of whose pen freed 4,000,000 slaves. We are informed in the extract just read the unveiling exercises of this the first and the only statue of a churchman in the Capitol will be attended by that "eminent American," (?) Cardinal Satolli, and other high dignitaries of his church—this, I say, Father Stephan may consider a fitting time for Congress to present the schools of his faith with a quarter of a million dollars.

Thus spoke Congressman Linton, concluding his speech by moving an amendment declaring, that no money should be appropriated for education in sectarian schools. The assertion that Cardinal Satolli and Cardinal Gibbons were to be present at the unveiling of the statue arose from a ridiculous article in the "Washington Post," during the height of the agitation, to the effect that Cardinal Satolli and other church dignitaries had been invited to speak, and were to speak, at the inaugural exercises. This was altogether untrue; at that time Cardinal Satolli was at New Orleans. At no time were speeches made at the statue.

Congressman Linton was, however, not satisfied with the protesting against the speeches, which were announced to be made. He went much further and a few days afterwards introduced the following set of Resolutions in the House of Representatives:—

"Whereas, For the first time in the history of the United States there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest, named Marquette, who died in or about the year 1675, and who is referred to in the joint resolution as a reason for accepting the statue as 'the faithful missionary;' and

"Whereas, The Revised Statutes of the United States, section 1,814, provides only for 'not exceeding two statues in number, of marble or bronze from each State, of deceased persons who have been citizens thereof, and illustrious for their distinguished civic or military services, and when so furnished the same shall be placed in the old chamber of the House of Representatives, now known as Statuary Hall, in the Capitol of the United States;' and

"Whereas, The said Marquette never was a citizen of any State nor of the United States, nor performed any civic or military duty therefor; and

"Whereas, The statue representing him is of ecclesiastical character alone, being fashioned in church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in Statuary Hall, thereby being contrary to the intent of the joint resolution which provided for its acceptance; therefore be it

"Resolved, That the placing of said statue in the Capitol is not only without authority, but in direct violation of the law; and be it further

"Resolved, That said statue be removed from the Capitol and returned to its donors."

Congressman Linton was urged to make this attack on Father Marquette by the A. P. A. convention in Wisconsin, and these men and their allies throughout the country used

every effort to excite the people against the Church. Speeches were given, newspapers were employed, and threats were openly made that if the statue were not removed it would be disfigured or destroyed. Even old journals like the "Springfield Republican" asserted that Linton was substantially right, and that he had shown that the law authorizing the placing of statues contemplates the honoring only those who had been citizens of the United States, forgetting that there were already in Statuary Hall, busts of Kosciusko and Pulaski and Roger Williams, none of whom were born in this country, and that Congress had twice by a special vote accepted the statue. Still the excitement grew till it became so widespread, and was of such a fanatical character, that it was deemed prudent to unveil the statue without the usual speeches, and to guard it carefully night and day. The result proved that it needed but time and a little reflection for the great mass of the American people to understand the character of the movement and weigh its significance. When they did, the whole matter died away, while the discussion did more to bring into prominence the statue and the life of Father Marquette than any celebration could have done. Even the political leaders saw the movement was a mistake and we have it privately from the sculptor, Signor Trentanove, that a number of the Republican colleagues of Linton endeavored to persuade him to say no more on this subject, for fear of damaging them politically. Even Linton himself showed his appreciation of the work, for shortly after the unveiling of the statue, meeting Trentanove at its feet, the congressman admitted that it was by far the finest work of art in Statuary Hall, and in general treated the sculptor courteously. It is supposed that his action was due more to the pressure of fanatical constituents, than to his own settled determination.

But a still higher tribute to Marquette and the statue was given by the highest legislative body in the country,—the Senate of the United States. Though, some years ago—before the order was entrusted by the state to the sculptor—the offer of the statue was made to Congress and accepted, and thus no acceptance was necessary,—occasion was taken of a letter written by the Governor of Wisconsin, last March, to pass resolutions supported by the eloquent speeches of Senators Mitchell, Palmer, Kyle, and Vilas, which go far to make amends for the Resolutions presented—but never acted upon—by Congressman Linton. The matter is of such importance that we quote the Governor's letter and the Resolutions as given in the "Congressional Record" for April 29, 1896, with the greater part of the

speeches of Senators Mitchell and Vilas of Wisconsin and some extracts from the speeches of the Senators Palmer of Illinois and Kyle of South Dakota. Though we cannot admit all they say about the liberty of conscience and religion, it takes nothing from the tribute to Father Marquette, since these Senators are not Catholics and cannot be expected to hold Catholic doctrine. On page, then, 4990 of the "Record" we read the following:—

STATUE OF JAMES MARQUETTE.

MR. VILAS. Mr. President, I ask that the communication of the governor of Wisconsin which has been laid upon your table be presented to the Senate.

THE VICE-PRESIDENT. The Chair lays before the Senate the communication from the governor of Wisconsin indicated by the Senator from Wisconsin. The communication will be read.

The Secretary read as follows:

EXECUTIVE CHAMBER,

Madison, Wis., March 19, 1896.

SIR: It gives me pleasure to inform you, and through you the honorable body over which you preside, that the State of Wisconsin, in response to the invitation extended to the States of the Union under section 1814 of the Revised Statutes of the United States, and in accordance with the resolution passed at the first session of Congress in 1893, has placed in the old Hall of the House of Representatives at the Capitol of the United States a marble statue of Père Marquette. This statue was made in pursuance of an act of the legislature of this State passed at its biennial session in 1887, and is the work of the Italian sculptor, Mr. G. Trentanove, of Florence, Italy.

I have the honor, in behalf of the State of Wisconsin, of presenting this statue to the Congress of the United States.

I am, sir, very respectfully, yours,

W. H. UPHAM,
Governor of Wisconsin.

Hon. ADLAI E. STEVENSON,
Vice-President of the United States
and President of the Senate, Washington, D. C.

MR. PALMER. Mr. President, I present resolutions in connection with the same subject and ask for their immediate consideration.

THE VICE-PRESIDENT. The resolutions submitted by the Senator from Illinois will be read.

The resolutions were read, as follows:

Resolved by the Senate (the House of Representatives concurring), That the thanks of Congress be given to the people of Wisconsin for the statue of James Marquette, the renowned missionary, explorer, and discoverer of the Mississippi River.

Resolved, That the statue be accepted, to remain in the National Statuary Hall, and that a copy of these resolutions, signed by the presiding officers of the Senate and the House of Representatives, be forwarded to his excellency the governor of the State of Wisconsin.

THE VICE-PRESIDENT. The question is on agreeing to the resolutions.

SENATOR MITCHELL thereupon gave an account of the life and exploits of Father Marquette as follows:—

Mr. President, the ancient city of Laon, in the north of France, not far from the Belgian border, was the birthplace of Jacques Marquette, the man whom Wisconsin has seen fit to honor. It sits upon a rocky eminence and dominates the vine-covered country of Champagne. Girt about by battlements, with a stately mediæval cathedral rising in its midst, it forms a citadel and sanctuary in one.

Born into such surroundings, growing up between war and worship, young Marquette was bound to become either a soldier or a priest. He inclined to the latter, but, a hero, at the core, it mattered little whether he donned cassock or cuirass. Marquette came of a martial race. His forefathers distinguished themselves in the Continental wars. Three of their descendants fell in our own war for independence. At 17 Marquette joined the followers of Loyola. Among them he spent twelve years in diligent study and in teaching. St. Francis Xavier, "the apostle of the Indies," became his model. He burned with desire for work in pagan lands. Under the authority of his order he sailed for Canada, landing at Quebec on September 20, 1666, buoyant with health and high ambition.

Up to the time of Marquette's arrival French colonization in the populating sense had proved a failure. Some insignificant settlements along the St. Lawrence, a handful of priests, a few scattering fur traders and bushrangers made up the population. All Canada did not count to exceed 6000 souls. Despite all these efforts at colonization, Canada still remained a wilderness hardly touched by the hand of civilization save in the matter of gunpowder and the equally destructive brandy. Into this domain of barbarism Marquette betook himself, having for sole protection the cross of Christ. He remained for a while at the mouth of the Saguenay River, ministering to the Montagnais Indians and perfecting himself in their language. Marquette was a gifted linguist, mastering later on six distinct Indian tongues.

In 1668 he was ordered to the Sault Ste. Marie. With a party of Nez Percés he moved up the Ottawa River, crossed Lake Nipissing to Georgian Bay, thence by Lake Huron to the "Sault." Throughout this perilous passage he stuck to his paddle like a galley slave to his oar, subject meanwhile to the taunts of his brutal companions. The party landed on what is now the American side of the St. Mary's River, at a point frequented by the Chippewa Indians. Here he erected the first church in the present State of Michigan. Here he dug and planted the first garden in the Northwest.

In the autumn of 1669 he set out for La Point de St. Esprit, in the present State of Wisconsin. This was a mission founded a short time before at the entrance of Chaquamegon Bay and not far from the western extremity of Lake Superior. Here were gathered remnants of the Huron and Ottawa tribes of Indians, who had fled before the fury of the Iroquois.

Marquette writes interesting accounts of the Indians to Le Mercier, superior of the missions :

I am obliged to render you an account of the mission at La Point de St. Esprit among the Ottawas, according to your orders, on my arrival here after a month's navigation on snow and through ice, which closed my way and kept me in constant peril of life.

Divine Providence having destined me to continue this mission, I arrived and went to visit the Indians here, who are divided into five towns. The Hurons, to the number of about four or five hundred, still preserve some little Christianity. The nation of the Outouaks is far from the Kingdom of God, being above all other nations addicted to sacrifices and juggleries. They ridicule prayer and will scarcely hear us speak of Christianity. The Kiskakous had resolved in the fall of 1668 to obey God. They were then in the fields harvesting their Indian corn. They listened with pleasure when I told them that I came to La Point for their sake and that of the Hurons, that they never should be abandoned, but be beloved above all other nations.

Winter closed in. For Marquette, what a disheartening sojourn alone on that desolate shore! For him no communion with civilized man, no caress of child, no soothing voice of woman. Even nature offered no consolation. Frost had withered the grass in the openings. The foliage of the trees had put on, by way of leave-taking, its coat of many colors, then dropped to the ground. Only the dormant pines retained their green. They slept like knights of old, with their armor on. Snow fall stilled the hum in the forest. Ice stopped the tinkle of the streams. No sound fell upon his ear save the guttural tones of savages and the swash of the angry waves of Chaquamegon.

From the west came trooping bands of warlike Dakotas, their long locks dangling, bunches of flint-headed arrows slung on their backs, and stone hatchets stuck in their belts. From the south, a thirty days' journey, bent on trade, came the more pacific Illinois.

All these brought stories of the "Great Water"—the Mississippi—flowing no one knew whither; where houses walked on the water and monster fishes swam. The exploration of this river, which he believed had its mouth in California, became a settled purpose in the mind of Marquette. He says:

If the Indians who promise to make me a canoe do not fail to keep their word, we shall go into this river; we shall visit the nations which inhabit it, in order to open the way to so many of our fathers who have long awaited this happiness. This discovery will give us a complete knowledge of the southern or western sea.

Throughout the winter he ministered to his unruly flock, baptizing the infants and instructing the adults. In the pungent smoke of his cabin he pondered over his project of discovery, schooling himself in Indian lore.

The following year the Dakotas, incensed at the conduct of the Hurons and the Ottawas, declared war upon them, "first returning to the missionary the pious pictures which he had sent them as a present." It was resolved to abandon La Pointe. The Ottawas decamped first. Marquette remained with the Hurons to join in their wanderings and privations. They took to their canoes and, mindful of the good fishing at Michilimackinac, they made their way to that "pebbly strand." The Hurons, or Wyandots, came originally from Georgian Bay, whence they fled before the Iroquois. In years gone by, on their passage to Chaquamegon Bay, they had touched at Michilimackinac. On this storm-swept, inhospitable spot, Marquette's first care was the erection of a mission chapel, calling it St. Ignace. He writes to Father Dablon :

The Hurons come regularly to prayers and have listened to the instructions I gave them, consenting to what I required to prevent their disorders and abominable customs. We must have patience with untutored minds, who know only the devil, who like their ancestors have been his slaves, and who often relapse into the sins in which they were nurtured. God alone can fix these fickle minds and place and keep them in His grace, and touch their hearts, while we stammer at their ears.

He ends his letter :

This is all I give about this mission where minds are now more mild, tractable, and better disposed to receive instructions than in any other part. I am ready, however, to leave it in the hands of another missionary to go on your order to seek new nations toward the South Sea who are still unknown to us.

Colbert, in France, and Frontenac, then governor of Canada, were scheming to circumvent the English and "confine them to their weak and broken line along the coast of the Atlantic." Besides, they wanted a more southerly outlet than the St. Lawrence, icebound half the year. The acquisition of the region through which flowed the much talked of but unexplored Mississippi appeared to them important to these ends. For this expedition Frontenac, on the advice of Talon, selected Marquette and Joliet. The latter was a young man, a Canadian by birth, and a trader and rover by inclination.

In December, 1672, Joliet joined Marquette at Michilimackinac. Of Joliet's coming and purpose Marquette writes :

I was delighted at this good news, because I saw my plans about to be accomplished, and found myself in the happy necessity of exposing my life for the salvation of all these tribes, and especially of the Illinois, who, when I

was at Point St. Esprit, had begged me very earnestly to bring the word of God among them.

The winter was passed in preparation for the trip. On May 17, 1673, the two Frenchmen and five Indian companions started upon their journey in two canoes, with a small provision of Indian corn and smoked beef—a sorry outfit, but gaily escorted by hope. At first they followed the northern shores of Lake Michigan and entered Grand Baye, or Green Bay. The Indians upon the banks of the Menominee River, where they put in, endeavored to dissuade them from proceeding farther. The banks of the Mississippi, they said, “were inhabited by ferocious tribes, who put every stranger to death, tomahawking all newcomers without cause or provocation.” They added that “there was a demon in a certain part of the river whose roar could be heard at a great distance and who would engulf them in the abyss where he dwelt; that the waters were full of frightful monsters who would devour them and their canoes, and, finally, that the heat was so great that they would perish inevitably.” Marquette did not take counsel of these fears. The party took the same course that Nicolet had followed some forty years before, up the lower Fox River, crossing Lake Winnebago, then ascending the upper Fox to a portage, and passing over to the Wisconsin River. Here they reached the limit of previous exploration. In this neighborhood they chanced upon a village of Muskoutens, Miamis, and Kickapoos, who directed them as to their course. Marquette gave to the river the name Mesconsin, which was changed to Ouisconsin, and, finally, to Wisconsin.

Down the stream they sped, threading the currents and grating over the sand bars; by forests resplendent with verdure; past nature's fields rich with ungarnered harvests. On the 17th of June, just below the present city of Prairie du Chien, Wis., they shot out upon the virgin waters of the Mississippi. From the prows of their frail canoes came the first ripple in the rising tide of civilization which was to overspread the great West. Marquette surveyed the scene—one that no white man had ever before looked upon—“with a joy he could not find words to express,” to use his own language. Southward they steered, landing to cook their food, at night anchoring in the stream for safety. They had journeyed for over a fortnight seeing no sign of human life, when they came across footprints in the mud at the water's edge. Following a path, not without trepidation, they came to a village of the Illinois. Here, when Marquette had addressed them in their own tongue, they were greeted with kindness. After a friendly smoke, Marquette

was presented with the mysterious talisman of peace, a "calumet." It is claimed that Marquette in his written narrative introduced this word into civilized speech. A feast followed. A large dog, boiled, was the "pièce de résistance." This did not tempt the travellers and they were allowed to regale themselves on the buffalo meat. Taking leave of their hosts, they drifted past the Illinois River. Later they reached the mouth of the Missouri, and their canoes were tumbled about in the turbid waters of the confluence. A little time and they espied on their left the Ohio—Iroquois for the "Beautiful River." Day after day, passed on in solitude. Nearing the mouth of the Arkansas River, Indians on the banks became threatening and put out in their canoes to the attack. This would certainly have proved fatal to the party but for the calumet which Marquette had received from the Illinois. He held it aloft by way of flag of truce. The natives lowered their weapons and the travellers went on in peace. They landed at an Indian village opposite the mouth of the Arkansas. At this point they decided to turn back. A young warrior who spoke Illinois warned them of the dangers which awaited them lower down the river—death by disease or at the hands of the Indians, or capture by the Spaniards.

They had established the important point that the Mississippi did not flow into the Atlantic or Sea of Virginia, nor into the Gulf of California or Vermilion Sea, but into the Gulf of Mexico. If they proceeded farther the results of their discovery would be lost. They began their homeward voyage on the 17th of July. Paddling against the current all day under a midsummer sun, sleeping at night in a malarial atmosphere, subsisting on scant, unwholesome food, Marquette soon sickened. With him it was the beginning of the end. By toilsome stages they reached the Illinois River and ascended it, believing it an easier course to Lake Michigan than by way of the Wisconsin River. Under the guidance of a band of young Illinois warriors they reached the lake. They coasted its western shores and landed at Green Bay toward the end of September. They had been absent about four months, during which time they had paddled over 2500 miles.

Of this memorable voyage Marquette kept a journal. Sparks says:

The narrative itself is written in a terse, simple, and unpretentious style. The author relates what occurs and describes what he sees without embellishment or display. He writes as a scholar and as a man of careful observation and practical sense. There is no tendency to exaggeration, nor any attempt to magnify the difficulties he had to encounter or the importance of his discoveries. In every point of view this tract is one of the most interesting among those which illustrate the early history of America.

At Green Bay, in the hope of recovery, Marquette remained during the winter and summer. The following fall, feeling somewhat restored, he started to the country of the Illinois with two Frenchmen and a band of Pottawatomes. They passed over the portage at Sturgeon Bay and followed the western shore of Lake Michigan. Storms baffled them. It took them a month to reach the Chicago River. Here Marquette's malady, the dysentery, took hold on him anew. Too feeble to proceed, he spent the winter with his two companions near the present site of Chicago, a prey to hunger, cold, and disease. But he had promised the Indians at Kaskaskia, on the Illinois River, that he would return. He found strength enough in the spring to visit them, and was greeted by them "like an angel from heaven."

His life was fast ebbing. He decided to set out for St. Ignace, wishing to die among his brother missionaries. The party moved northward along the eastern shore of Lake Michigan. On the 18th of May, 1675, knowing that his end was approaching, he landed. He gave directions as to his burial, asked the forgiveness of his companions for the trouble which he had caused them, then peacefully passed away.

Two years after his death a party of Kiskakons, former disciples of his, hunting thereabouts, sought out his grave. They placed his bones in a birchen box. With a flotilla of 30 canoes they conveyed it reverently to St. Ignace. King Arthur's mortuary bark did not bear to the Island of Avalon the earthly remains of a more chivalric soul. Priests, Indians, and traders assembled on the shore to receive the funeral cortege. They carried the rustic casket to the chapel, where it was buried to the sound of the church-going bell and the harmonious accents of his mother tongue, "with tapers burning, like his zeal, and incense rising, like his aspirations to heaven."

Gentleness, courage, self-sacrifice, were the characteristics of Marquette.

In fortitude he was the equal of his brother missionaries. In native refinement and in education he was their superior. He was a zealot, if you will. But I have no quarrel on that ground.

He was a Jesuit, it is true. Whatever faults the Jesuits of those days may have had were peculiar to their time. Their conduct in other countries is not in question here. In North America they stand the transcendent heroes in the advancing army of civilization. As explorers, they pushed into the cruel wilderness, unflinching, self-devotedly, far to

the front, where others followed with calculating circumspection.

Bancroft writes of them :

Defying the severity of climate, wading through water or through snows, without the comfort of fire ; having no bread but pounded corn, and often no food but the unwholesome moss from the rocks ; laboring incessantly ; exposed to live, as it were, without nourishment, without a resting place ; to travel far, and always incurring perils ; to carry their lives in their hands, or, rather, daily and oftener than every day, to hold them up as targets, expecting captivity, death from the tomahawk, tortures, and fire.

But the qualities of priest and of Jesuit had no part in determining Wisconsin's choice of Marquette for the honors of Statuary Hall. His pure and saint-like life, his writings and his fame as the explorer of the Mississippi controlled the selection. He was the first white man to traverse our territory and write a description of it. He was the first to map out our confines. He gave a name to the river after which our State is called. On our soil he planned his voyage of discovery. From our borders he first caught sight of the waters of the Mississippi.

Marquette is the one great historic character identified with our State. Wisconsin has developed many notable men. They are the men of yesterday who may seem great to-day, but to-morrow their names will be lost in obscurity. Not so with Marquette. On the pages of history his name will shine the brighter as time goes on.

SENATOR KYLE of South Dakota followed in the same strain, concluding as follows :—

Such is the story of Marquette's life—a short one. He was but 38 years of age, and had spent but six years in his chosen mission, and yet he carved a name for himself both as philanthropist and explorer. His mission was to carry the gospel to a heathen people ; yet he rendered great service to our country as a pioneer of civilization.

To such men our nation rightfully does honor. Marquette stands for a great class of Christian missionaries who have led the van-guard of explorers into the unknown parts of the earth. From the time St. Boniface carried the gospel to Germany, in the eighth century, until now, when missionaries of all denominations are penetrating the jungles of Africa, the church has been foremost in discovery and has rendered untold service to civilization.

Thus, Mr. President, the church has added greatly to the geographic and scientific knowledge of the world. To this great class of discoverers belongs James Marquette. He was saintly in character, unselfish in his purposes, and untiring in his efforts to bring the message of gladness to dark-

est civilization. How striking the contrast between this man and De Soto and scores of explorers whose ambition was gold. As many of his predecessors had done, Marquette gave his life for those he loved. Dr. Milburn well remarks, "When we hear of faith and love like theirs, can we say contemptuously, 'They were Jesuits,' and forget they were Christians sealing their testimony with their blood?"

Marquette had made a journey of 2500 miles, touching the territory of four of our Northwest States. His mission was to the Indians. He had left to Joliet the part of reporting their journey to the governor of Canada. He was content to remain and die with those for whom he had labored. His life is beautiful in self-sacrifice. His discovery ranks among the foremost and most important on the continent; and it is to Marquette the explorer that we do honor at this time. Though a simple missionary of the cross and without a possession in the world, his name is written beside those of De Soto, Balboa, Cartier, Joliet, and others who are enrolled in the historical annals of our country.

SENATOR PALMER concluded his oration in these words:

Mr. President, Father Marquette was a priest—I do not hesitate to speak of him by that respectful title—was an explorer, and an apostle to all the tribes and peoples he might discover. He combined the courage and resolution of Paul, and of Judson, and of Brainerd with the gentleness of John and the humanity and self-devotion of Damien, who gave his life to the service of the lepers. He had more of courage and resolution than a soldier, for without intending to resist the dangers he might encounter he met the threats of savages without fear, inspired with love for them and an eager desire to promote their temporal and eternal welfare.

Mr. President, the State of Wisconsin has selected this marble representation of this extraordinary man as its contribution to the Hall of Statuary. The selection is one worthy to be made, and the statue of Père Marquette will stand in that hall, surrounded by other statues representing men whose names will not die or be forgotten while respect and veneration for true manhood survives.

I hope it will not degrade or even lower the dignity of this occasion if I should say that I do not assent to Roman Catholic theories of ecclesiasticism, but I would despise myself if the garb of a priest of that church could hide from my view the noble, resolute, devout Christian hero within.

The great oration, however, was the panegyric of Senator Vilas of Wisconsin. This senator is well known throughout the country, for he ably filled the posts of Secretary of the Interior, and Postmaster General during the first administration of President Cleveland.

He begins by a history of Statuary Hall and refuting the attack of Congressman Linton, that Marquette should have no statue because he was not a citizen of the United States. He spoke as follows:—

MR. PRESIDENT, when this lusty nation, outgrowing the habitations of its youth, built new council chambers for its legislators it was a happy thought that consecrated to the noble art of sculpture the old Hall of the House of Representatives, where patriotism will hear the echoes ring forever of glorious words there spoken for liberty and justice among men. Nor less felicitous was the plan which proposed to the sovereign associates in Federal Union the work of its embellishment as authors and sharers, in fraternal equality, of the national prizes of honor and fame to be there illustrated and preserved. So, naturally enough, came up the suggestion that was directed by Congress to go with the invitation which the President was empowered to give, desiring the States to select for this noble commemoration from among them who in life on earth had been their citizens "illustrious for historic renown or for distinguished civic or military services."

This restriction of the invitation was, however, very differently applicable to the States of our Federation. The older, especially the original thirteen, had gained even then, as States, a historic past. Among their possessions "already secure" were the records of a time beyond the memory of living men; and if not yet dim or misty still we are able to see in perspective the creative and memorable deeds done in the course of their evolution, distinguishing the merit of achievement as contemporaries can never see it. They may, therefore, justly lay peculiar claims to noble figures, radiant among the shades, whose story is the treasure of all Americans, and say, "These were our citizens."

But, sir, the conditions are necessarily somewhat different with the newer States like Wisconsin. For, although as part of colonial grants whose base was on the Atlantic coast, our territory shared with the earliest the boon of independence; it long lay an almost unknown land, the remote corner of the old Northwest of the Republic. During many ensuing years the eager crowd of home seekers pushed

out upon a course southward of the Great Lakes, unconscious of the surpassing excellence, riches, and beauty with which nature had endowed her land of choice, and so left it the prize of a later but not less fortunate generation. Thus it happens that while Wisconsin takes date with the first in liberty and title, her entrance to the Union was preceded not only by ten States—all the States, in fact, until Virginia was divided in war—which were built upon the soil won from Great Britain, but also by six erected upon later acquisitions, four of them even beyond the Mississippi. Her organization as a Territory, a Territory then stretching from Lake Michigan to the Missouri, is within the recollection of venerable Senators still in honored service in this Chamber. So it was that but sixteen years had passed of statehood when this invitation was received to share the honor and duty of contribution to the nation's Hall of Statuary.

To accept it, therefore, in terms unqualified, demanded choice among contemporaries for the special commemoration; an invidious task, not congenial to human nature, inevitably to be shrunken from. There was no chance for a far retrospection through the aisles of time, with its softening lights, its soothing oblivion, its justice in relative measurements, its elimination of true desert. Many were the brave and generous spirits, the strong and helpful, among our pioneers and the builders of our State, whom the respect and affection of their fellows commend to the grateful remembrance of posterity; too many most cherished to be omitted by a particularization of some. And when the war time befell, and manhood heard throughout the land the call of Liberty to arms, the answering voice of Wisconsin came not from some daring few, in advanced leadership of thought and action; but from every home and hearthstone, through town and countryside, responding thousands poured forth to battle, knowing well their cause; near one-half of all her voting citizens bore her banner, floating beside the Stars and Stripes on every field of war in the Southern land, and her list of true heroes a Homer might worthily sing. Not yet do we dare the choice among them, all so cherished in honor and esteem.

And so it was that, from no lack of sensibility, no lethargy of appreciation, more than twenty years passed by while the national summons to participate in an undertaking so honorable remained, not unheeded, yet unanswered.

But, sir, although the sway of nature was there longer undisturbed by immigration and settlement, that goodly land made, in fact, its entrance to the page of American history at a far earlier date. Indeed, its discovery and visitation by

the white man had much precedency in time over many of our sister States of prior establishment in the Union. A peculiar charm attaches to the story of those early days. It is augmented by the very length of the intervening period before the settlements of civilization came, during which the activity of development elsewhere increased the seeming quiet there. This has cast back into even deeper shade its historic dawn, and thrown upon the simple facts something like the twilight hues of an ancient story. But fourteen years after the *Mayflower* sowed her precious seed on "the wild New England shore," Jean Nicolle paddled his canoe through the rich natural rice fields of the Fox in the centre of our present borders. Before any footstep but of red men had been imprinted on the western slopes of the Alleghanies, "the good tidings of great joy" sent down through the ages by a crucified Saviour were delivered to His barbaric children of the forest in the far interior Wisconsin land.

It was Nature's way of shaping the continent which thus lured the explorer to its very heart so soon after settlement was begun upon its borders. Once upon the magnificent waters of those great interior seas, the like of which the earth does not elsewhere show, a fascination irresistible pressed on their fountain head. Side by side, often even hand in hand, cupidity and benevolence, with daring hardihood, urged the quest; and the trader's greedy courage found more than a match in the unfaltering hearts who challenged the horrors of the wilderness, bent on no selfish aim, but wholly to rescue the imperilled souls within its deep recesses. It so came to pass that without intermediate establishments of any sort, without even journey posts or resting stations, or a white man's abode along the entire route, Christianity had her missions domiciled in Wisconsin, on Lake Superior and Green Bay, while the advanced frontier of European movement, the nearest settlement or residence to the east, was a thousand miles away at Montreal.

The heavy forest stood, in primeval majesty, stretching to the prairies of the Mississippi from the mountains of the East, and not one of the coming race had ventured once within its awful solitudes. Through the vast woods westward from the Hudson and the Delaware roamed the merciless Iroquois in terrible dominion, the scourge and destroyer of the savage race, the Tartars of the wilderness, whose butcheries multiplied and deepened its solitudes and filled them with perils and horrors.

And there, sir, in the deep interior of the continent, on whose wild primeval surface no light of civilization cast a ray save the flickerings here and there begun to show along

the ocean margin, there is that vast isolation, that "profundity obscure," the lamp of Christianity was kindled by the spark brought from Calvary, and its gleams burst forth above the forest gloom, a solitary beacon, presaging and beckoning to the oncoming column of humanity soon to march thitherward in triumphant splendor. And there, sir, slender and feeble as was that early flame, and though amid sometimes distressing vicissitudes and perils, there has it ever burned unquenched. There, in the first faint gray of morning, a Caucasian's home was builded and church and school were founded; and thus, with typical step, civilization, the civilization of highest evolution, made its advent to the continent's interior on the land of Wisconsin, and, in a sense, Wisconsin took also her beginning as one among civilization's grandest forms and agencies, a self-governed Commonwealth of intelligent, God-fearing freemen.

Among the shadowy forms that move on that far-off scene, touched by the light rosy ray that tells of a splendor coming in its time, among the brave who dared the peril of that morning hour, was one, the type and exemplar of a noble class, fixed in human honor by devotion, heroism, and sacrifice, in whose soul burned also the genius of the explorer, the glorious greed of knowledge. Short and swiftly sped was his path to the altar of self-sacrifice, so often the goal of his class, but his few hard years were enough for his renown; he departed for the world beyond rewarded by the fame of history here. He was a citizen of Wisconsin only in its embryonic age; no more; but otherwise it was of such as him that Congress spake when it marked for this special honor, "persons illustrious for historic renown."

Wherefore, Mr. President, the legislature of Wisconsin, unwilling that a State which yields in public spirit and intelligence to none should stand no sharer in the national gallery of honor, and conceiving the true sense of the Congressional plan to comprehend whatever achievements upon our country's soil have brilliantly wrought toward its predestined usefulness to man, proposed to Congress that Wisconsin should be permitted, at once and together, to recognize and honor the men who daringly planted there the first abode of civilization; to distinguish and illustrate the noblest character in the vanguard of its march—the missionary of Christ; and to celebrate also a famous triumph of geographic exploration from within her borders, by raising here the marble effigy of that gentle, devoted, high-souled, fearless priest and teacher, James Marquette, the discoverer of the Mississippi.

Well knowing, of course, that the original invitation was,

for the reason given, not literally a full authority therefor, the consent of Congress was explicitly sought. Twice the legislature of the State declared itself; by its act of 1887, and again, when its Senators, or one of them, hesitated in doubt of its true desire, by its joint resolution of 1893, "urgently requesting" those Senators to secure that assent of the Government. And Congress twice responded with the desired permission. At first, the concurrence of the Senate in a joint resolution of the House of Representatives was given on the last day of the Fifty-second Congress, too late for Executive consideration among the mass of crowding measures.

The next session, first of the Fifty-third Congress, supplied the failure, and by joint resolution approved on the 14th of October, 1893, the State of Wisconsin was "authorized and granted the privilege of placing in Statuary Hall at the Capitol the statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the borders of said State in early days are recognized all over the civilized world."

In these terms the Congress testified, Mr. President, its intelligence and appreciation of the moving considerations which justly award to this missionary and explorer a commemoration among the historic characters of America. The choice of Wisconsin was ratified, and the free interpretation which carried back the theory of citizenship to the early movers on her soil found approval.

The privilege bestowed has been exercised as it should have been. By universal testimony a work of art unexcelled has been erected in our Hall. The representatives of the State feel no other need than to say, "Go, view the artist's work, gaze upon the noble figure discerned by genius in the Italian stone. There you shall find the ideal we would commemorate; a noble man, with a soul lifted up to God, a mind inflexibly bent to duty, a heart swelling with tenderness toward his fellow-creatures, so surely treading the pathway lighted to him by education and conscience that suffering, privation, danger, death, could cause no shadow of turning in it; yet still the gentle, enthusiastic, generous man, beloved among his fellows—the man to dare without flinching, to do without boasting, the deeds that heroes do, when heaven calls."

Perhaps so I might leave it, confident in the award of credit so justly due the good State I love for its worthy gift, and conscious that the eloquent remarks of my colleague and other Senators have left no addition needful by me.

But yet, sir, I would wish to contribute something, if I could, to distinguish with clarity the figure and career of Marquette from confusion with intermingling persons and events in the background of history, and give a plainer view of what he was and what he did by drawing to the eye the circumstances in which he stood and acted.

For the discovery of the Mississippi in 1673 the Muse of History has recorded his name to stand forever on her un-fading scroll.

Yet there be some, perhaps many, who see in that achievement little more than a summer ride in a bark canoe adown the beautiful Wisconsin River, as if it were in the sunlight and sweet airs, the peace and security, which the student tourist of our day oft delights in as he traces again the famous water path of exploration. It is an indolent, thoughtless view. Far different has been—ever must be—the just measure of its character and merit. A strong, vivid imagination, capable of reproducing the facts collated from memorials of the time, a penetrating sympathy with beliefs and modes of thought then entertained, must gain sway in any mind which will realize the conditions then and there enviroing and characterizing human effort.

It was the fruit of no sudden inspiration, fortuitously conceived and hastily executed. Already so far sunk in the immensity of forest wilds, with horrors on its trail and terrors in front, exploration had for a period halted on the shores of Superior and Michigan, or moved but little in adjacent territory. Eight years had passed since the first white man's house was built on the Bay of Chequamegon to give a home to the mission of the Holy Ghost, and all that undertaking a panic of terror had ruined, driving thence backward to the Straits of Mackinac the converts who had found a refuge there. For in the unknown Western country dwelt the Sioux, monsters of bloody deeds, the constant fear of all natives within reach of their excursions. Marquette, then beginning the labors to which he had consecrated his life, had wrought there with the tribes whose summer wanderings, like of modern tourists, carried them to the great Northern Sea. Among them the Illinois, who told him stories of the great river, long before then a misty rumor, a far-off unreality. It fired his imagination and stirred his heart with hope that craving souls in other lands might hear the Gospel's tidings from his lips. He reported to his superiors, opened the plan, and waited obediently. It required years before the answering orders followed. Then came Joliet, with five other Frenchmen. Seven men, no more, were thus to hazard the unknown regions, of which

no native spake but in notes of warning. They heard on every hand foreboding tales of terror, of mysterious and dreadful dangers. Monsters would be found in the waters, the fiercest savages upon the lands.

It was an age of credulity, and the stoutest hearts quailed often before chimeras of the fancy springing from the dread unknown. Now every friendly tribe, with common voice, at the Green Bay, along the Fox, and at the village of the Mascoutins and Miamis, where they bid adieu to the last frontier of the known, to the last friendly face, all picture only coming peril, with supplication to change their purpose. Yet on they pushed their way; timorously at times we may well imagine; with straining eye, as their frail canoes swept the bending curves of the Wisconsin; with hearts that sometimes throbbed, but unflinching, resolute of purpose. At length, a full month gone since they started from the Green Bay—the traveller now needs hardly a day—and there it rolled before them, the Father of Waters; there, as for untold ages all unknown, the majestic servant of nature's mighty plan! They had found it! For nearly forty years the voyageurs had passed the tale, the mystery of Indian report, of the great water in the West; now they saw it with their eyes in veritable majesty!

Mr. President, perhaps no man without experience can bring to himself by any effort a full sympathy with the emotion which such an achievement must stir in the explorer's mind. The long dream of meditation, the ripening purpose, the fixed plan, the execution begun, the hard labors done, the menacing perils met, all at last compressed to perfect fruition in a single moment! Who can measure it by any gauge but experience, yet who but must feel it worth a life to win? The judgment of the world has given accordant honor, and brightly shines the name of the discoverer on the temple wall of Fame.

Sir, no balance can invidiously weigh in competition the variant elements of merit in the many who have lifted the veil of mystery over hidden lands. One star differeth from another star in glory. There can forever be but one Columbus; never another Magellan. But the pages will never want for readers on which are written the stories of the discovery of the Mississippi and of the sources of the Nile, nor fade the names of Livingstone and Marquette.

Yet this was not discovery complete. They knew well their duty, and, though plunging afresh into the depths of prophesied perils, on they fared, out upon its wide waters, fearlessly bent to know the bounds and course set to the mighty flood in the plan of the continent, to carry back to

civilized men a broadened field of knowledge, a new map, re-forming the old terra incognita. A full month longer, oft in dangers great and real, they sturdily and bravely held their purpose down its turgid current, among strange lands and tribes, and marked its assured flowage to the Gulf of Mexico. Then, their mission fulfilled, to return with its fruits no longer jeopardized was the ensuing duty, second only in importance.

It should perhaps be noticed, sir, that in point of fact, as men now know, more than a century before the Mississippi had twice been seen by European eyes. Coasting on the Gulf in 1519, De Pineda turned through its mouth and sailed up this river, no one knows how far. Wandering over the continent in 1542, De Soto crossed it, near the Yazoo's mouth, ascended for a distance its western bank, died, and was buried in it. Neither event gave the river to the world. Where it was, what it was, whence it came, what the countries of its drainage—all were untold. Water only had been found, a fluvial mystery unsolved. Geography had gained nothing, nor, until Marquette had shown it, was the water known to be the Mississippi which these wanderers had seen. Only he who looks on past events without a perspective, like a Chinese drawing, confounds these transactions. Nor by one jot or tittle has it lessened the meed of honor measured to Marquette.

It is to this historic event, Mr. President, that the personal distinction of Marquette in the annals of America is to be ascribed. It was not conspicuously gained by service in his capacity of a missionary priest. Others shared with him the excellence, the labors, the sorrows of that character to a not inferior degree. But Fame, like the first beams of morning, gilds the heights of singular eminence, and men worship most the victories which increase dominion. And "Peace hath her victories not less renowned than war." It was his geographical conquest, the opening to man of a country unequalled in capacity for his enjoyment, the broad and splendid region of the Mississippi's drainage, which marked him for illustration by succeeding generations. Mainly this it was that affixed his name to the handsome city on the shore of Superior, to counties in the States that adjoin that wide water, and has led to the erection of the stately figure in marble now placed in the keeping of the nation.

But there mingles also, sir, a just respect for the heroic messenger of Christianity to God's children in the wilderness which has entered into its design and will share in the commemoration to endure in this monument—may it be for

ages. The statue is itself an idealization, yet it is believed so natural, so true, that every detail is but genuine exposition of personality and character. If the artist has thrown into the beauty of the face the look and lineaments which tell the far sight, the fixed hope, the unbending courage of the successful explorer, they comport and mingle with features informed by submissive piety, benevolence, and zeal to do the will of God. Sir, the early missionary to the Indian the world will never cease to reverence, as heroism and goodness must be revered, however differently the light may fall in after times on beliefs and methods then entertained and pursued. Among them all, of whatever church or creed, Marquette deserves place with the foremost. Not that the effects he wrought were great, nor his experience of suffering unsurpassed. Others in that "noble army of martyrs" perhaps accomplished more and suffered more. It was the abundant power in him oft and fully manifested, the spirit that burned within, and his sad untimely loss, rather than shining achievements in his few years of labor, that give his prominence as a missionary among the mission pioneers.

Mr. President, you have heard in the appropriate and interesting remarks of our colleagues the story of his career pleasingly told. Who that listened can picture to himself the conditions which then beset the devoted wanderer in that far interior, and withhold admiration of the intrepid self-consecration that took him there on such an errand? I tried a few moments since to draw to the mind by some lines the superficial picture the continent then presented, the helplessness of these missionaries' remote isolation, their necessarily absolute surrender to the fate of the wilderness. But how can one now depict to entire realization all the meaning of peril and horror that resignation then implied to them who ventured on in the very light, as it were, of the fires which had consumed their martyred predecessors?

For bitter, indeed, had been the missionaries' experiences on the very path they travelled. Once already, in the wilds between Huron and Ontario, the soldiers of the cross had performed labors and endured privations the tale of which must ever excite pity and admiration, and yet their catastrophe had been utter and horrible. Through sufferings and indignities that might have rather moved despair, love and faith had bred still a sustaining hope. Never was its light more awfully extinguished. Their unhappy converts first were decimated by smallpox, and then upon them fell the fendish Iroquois. Horrible was the fate of all. Massacre, even to annihilation, swept the friendly tribes—men,

mothers, babes—from the face of the earth ; and death, death through torments inconceivable but to savage ingenuity, the slow exhaustion of vital force amid lingering flames while agonizing wounds lacerated the inflamed flesh, had been the portion dealt the messengers of divine love. The annals of heroic devotion have no tale more pitiful than the constancy in duty to their disgusting pupils, and for it the awful earthly recompense, of the faithful fathers, Brebeuf and Lalle-mant.

Such was the present example, such the impending menace—martyrdom through agony unspeakable for the missionary, butchery for his converts—that lay across the path of the young priest of 29 as he set forth upon his lonely way to La Pointe de St. Esprit, on the Bay of Chequamegon. And to what a task assigned ! Not, like the *voyageur* or trader, to plunge licentiously into the wild Indian life, rejoicing in its freedom and adventure, reckless of results. The Christian missionary met those natives to challenge their habits of thought, to attack their traditions of life, to rebuke their morals. Yet his appeal was to a spiritual nature of which they knew nothing, to hearken to a tale beyond their understanding, to lift them beyond the only world they knew or were capable of knowing. At first, perhaps, he might win attention by the charm of novelty, attractive always to the savage as even to animal nature. That sway was but momentary ; his teaching necessarily carried reproof ; and, gentle as he made it, few of those coarse, fierce spirits would tolerate it. Their frequent return and sometimes habitual usage were contumely, ridicule, indignity. Disgustful alike to his education, breeding, taste, was very close contact with them, and nature could but rebel against the duty religion enjoined. Dependent on them for the means of subsistence, his privations were often severe. Yet he toiled with unflinching perseverance, inventing new devices to win their trust and fix their minds on things eternal ; always to encounter backsliding and relapse, and ever to see the momentous truths he taught fall like seed upon a stony ground. Whose heart must not melt in sympathy with those words my colleague read from that letter of the wearied Marquette to his superior after the ruin of the mission at St. Esprit :

God alone can fix these fickle minds and place and keep them in His grace and touch their hearts while we stammer in their ears.

Yet bethink you with admiration of the unflagging zeal that in so few years made him master of speech in half a dozen various native tongues, that he might better strive in that desperate work of salvation !

And who so base of spirit that would deny the guerdon of fidelity and goodness when, sick and broken with the malady that sent him to his grave, in the face of coming winter he set off again on the long, hard journey up Lake Michigan from Green Bay, to bring the healing truth to the heathen souls among the Illinois, who loved him? The event realized the gloomy presage with which the journey was begun. That testimony of the faith he gave as a dying man. With return of spring he tried his last chance for life. Borne by his red brethren to the shore near where Chicago teems with multitudes to-day, he was launched in a bark canoe with two friends to paddle the long way to Mackinac. The attempt was vain. One day, gliding along the eastern coast, he recognized his summons and bade them land. They sheltered him with a hut of bark, and he, beseeching forgiveness for all their pains, calmly ordered the particulars of his burial. Parkman, to whom we owe so much, paints with simple eloquence the final scene :

At night, seeing that they were fatigued, he told them to take rest, saying that he would call them when he felt his time approaching. Two or three hours after they heard a feeble voice, and hastening to his side found him at the point of death. He expired calmly, murmuring the names of Jesus and Mary, with his eyes fixed on the crucifix which one of his followers held before him. They dug a grave beside the hut, according to the directions which he had given them, then reembarking they made their way to Michillimackinac, to bear the tidings to the priests at the mission of St. Ignace.

Mr. President, let him who doubts the noble excellence of that good man's life contemplate the scene enacted on that coast in the next ensuing year! Then Nature bore her testimony unimpeachable to the wondrous impress of his goodness. A band of Ottawas, seven years before his pupils at La Pointe de St. Esprit, repaired at the bidding solely of their hearts to that lonely grave, with tender hands, after the fashion of their fathers—

Washed and dried the bones, and placed them carefully in a box of birch bark. Then in a procession of 30 canoes they bore it, singing their funeral songs, to St. Ignace of Michillimackinac. As they approached, priests, Indians, and traders all thronged to the shore. The relics of Marquette were received with solemn ceremony, and buried beneath the floor of the little chapel of the mission.

Sir, was ever tribute more genuine paid to king or conqueror? Could proof more ample be of the power of that noble spirit who had thus sent the beams of human kindness through the hearts of those rough savages in whom he saw the children of God? The cold marble in yonder hall, midst all its glorious company, can testify no more clearly to a character fit for remembrance than that wild procession which in the genuine reverence of nature moved slowly through many days adown the waters of Lake Michigan. God's eye was on it; His spirit ruled that scene.

But, Mr. President, the State of Wisconsin, now a Commonwealth of 2,000,000 freemen, rejoicing in prosperity and happiness on the soil he trod so long ago, in raising this stone in the nation's Hall of Statuary does not merely celebrate a name "illustrious for historic renown," a character whose excellence is worthy of perpetual remembrance. It means still more, that it shall stand there as a testimony and monument to a principle of our social order of the utmost value to mankind—the principle of religious liberty! Sir, human intelligence and reason, all the history of the world, teach no more useful and impressive lesson than is embodied in that fundamental rule which draws an absolute and impassible line between the affairs of state and the affairs of religion, and denies to the social law all right or jurisdiction to transcend it. On one side is the citizen, a component of and subject to the state, charged with its duties, obedient to the laws within its sphere. Across it is the man, the creature of Almighty God, His worshipper, His subject, amenable there to His law and no other.

Sir, he is wrongfully despoiled, his right invaded, a grievous injury done, when to any man is denied any part or share of his social rights or privileges by reason of his religious faith. If property, if place, if honor be his rightful due among his fellows, he who strikes aught away of either because of religious opinion,—"*Hostis humani generis.*"

And therefore it is, sir, that this statue of James Marquette will stand as a monument and emblem of religious liberty. The noble right to honor and remembrance among men, which the legislature of Wisconsin and the Congress of the United States have declared to be his, he is not denied. It is sacredly preserved. This statue is raised to him in no token of his religion, in ascription of no honor to his creed, his opinions. It invites no special countenance from the adherents of any church or any creed. Regardless of all these, neither with favor nor with disfavor to any, this statue—ideal reproduction of him as in life he was—stands to the honor of the discoverer and the man, the testimonial of a people who rejoice in the brotherhood of man, who love liberty, and who guide their conduct by its precepts without a shade of fear.

Sir, no State in all this Union can more worthily, more honorably support this attitude in the presence of the nation and mankind than the State of Wisconsin. There, sir, is a composite citizenship which mingles the blood of all the civilized peoples on the earth. Around their altars gather the faithful servants of God in many and various forms, of many diverse churches, sects, and creeds. Together they

abide in fraternity, in liberty, enjoying each his rights, trampling not upon his neighbor. Nowhere is order better maintained, life, person, property more secure. Nowhere does benevolence show a more generous and kindly face in public or in private care of misfortune. Nowhere is education more lavishly supplied; and yet, in strict observance of the rule of liberty, every shade of sectarian instruction—removed from the public schools—is left in unfettered freedom to the schools maintained by conscience. There, too, home and fireside are the centres of the noblest, sweetest life, the sure and safe foundation of a free, intelligent, powerful State.

Mr. President, no people more intelligently understands, more devotedly maintains, the basic principle of freedom to which their testimony is thus borne. They believe that upon it rest their peace and happiness. They will defend it, if need be, at any hazard. They as freely accord it to all.

We speak for no single class; we represent no creed; we court no favor, when, sir, from and for all the body of our good people, irrespective of race or opinion, my colleague and myself thus declare the sentiment which actuates our State, and supplement the action of its worthy governor in presenting to Congress the beautiful statue of James Marquette, in commemoration of his just renown and in illustration of the light and strength of liberty among men.

The VICE-PRESIDENT. The question is upon agreeing to the resolutions.

The resolutions were agreed to.

Thus, in spite of the attack of the A. P. A's., the statue of Father Marquette remains in Statuary Hall. It is a remarkable and striking tribute to the discoverer of the Mississippi. Being of pure white marble eight feet in height and raised on a pedestal which is the grandest in the Hall, it is the first thing that meets the visitor's eye on entering, for it overtops all statues near it. The pose, too, is worthy of note, and Wisconsin may well be proud of her gift. There is no more talk of removing or defacing the statue. On the contrary, people of all classes seem to rejoice that it remains in the Hall, and that it stands not only a tribute to the discoverer of the Mississippi, but as a protest against bigotry and the narrow prejudice, so foreign to all the traditions of this country.

It is, also, a splendid testimony to a great missionary and to the Society whose devoted son he lived and died, nor is it the only testimony our country has reared to him as a missionary to the Indians. Fifty years before the

statue was carved, our best known American poet, Henry Wadsworth Longfellow, sang of this heroic life in his Indian poem "Hiawatha." Many of the incidents and the very words of that poem are taken from Father Marquette's "Journal," and to it the poet refers in his notes.⁽²⁾ The Black-Robe of "Hiawatha" is none other than our own Father Marquette, and his beautiful statue in the Hall of the National Capitol serves to remind us of his message, as given by the poet, and as applicable to the people of this country as of old to the Illinois —

"Peace be with you and your people,
Peace of prayer, and peace of pardon,
Peace of Christ, and joy of Mary!"

FATHER MARQUETTE THE "BLACK-ROBE" OF HIAWATHA.

A NOTE TO "A LITERARY CURIOSITY."

Our readers will remember the article in our last number entitled "A Literary Curiosity" (Vol. XXV. p. 302). The author had found on reading Father Marquette's "Journal of his Discovery and Exploration of the Mississippi Valley" that it bore a marked resemblance to parts of Hiawatha, and from parallel passages he proved that Longfellow had read the Journal and embodied, almost verbatim, passages from it into his beautiful poem. Shortly after the article was printed it was found that Longfellow in a note acknowledges his indebtedness to Marquette's Journal.

This note as found in the Diamond Edition of his Works of 1886, after referring to the line—

Toward the sun his hands were lifted

continues as follows:—

"In this manner, and with such salutations, was Father Marquette received by the Illinois. See his 'Voyages et Découvertes, Section V., in Shea's Discovery and Explorations of the Mississippi Valley, pages 22 and 242.'"

This note, while it clears the poet from all charge of plagiarism, confirms the fact that Longfellow drew from Marquette's Journal for his poem, and that the "Black-Robe" of Hiawatha is Father Marquette.

⁽²⁾ See the following article and the May number of the *LETTERS*, p. 302.

Father Baumgartner, in his beautiful work: "Longfellow's Poetry," gives (pp. 191-220) a complete analysis of "The Song of Hiawatha," with many extracts from the poem translated by himself. When, in canto XXI., the coming of the Black-Gowns is described, Father Baumgartner in a note remarks that Longfellow here follows the relation given by Father Marquette in his Journal. It may be interesting to record the opinion which this distinguished writer and consummate literary critic has formed of the merit of this poem: He calls it "the North American Indian Edda; the most perfect of Longfellow's masterpieces. "In epic simplicity Longfellow's poem is akin to the great sagas of the north; in the vividly dramatic and highly artistic handling of the story he betrays a close familiarity with Homer and the ancients; in his deep love of nature Longfellow is the brother of the German school of romantic poets; tho' we know of no work of the latter in which Christian genius, germanic love of nature, classical perfection of form, the magical spell of a world of fairies and the unity of a clearly conceived epic plan, are blended into such beautiful harmony as in Hiawatha" (p. 220).

THE NUMBER OF STUDENTS IN ALL THE COLLEGES OF THE SOCIETY.

In the May number, page 293, we published a list of all the colleges of the Society with the number of students in each college. We asked that corrections for the errors that might be discovered be forwarded to us. Up to the present we have received notice of but one error, and that is an omission of the naval college, belonging to the province of France, but now at St. Hélier, Jersey. This naval school was separated from the college of Brest at the time of the expulsion in 1880. It counts at present 150 pupils and furnishes regularly to the French navy one fourth of its officers. It was omitted in the list sent us from France. With this correction the number of students for the province of France is 3656, the decrementum, as compared with 1878, 179 instead of 329. The whole number of students in the Society is thereby increased to 52,842, instead of 52,692. For this correction we are indebted to Père d'Alès, the editor of the "Lettres de Jersey."

EN ROUTE TO THE
CONGREGATION OF PROCURATORS.

A Letter from Father Sabetti to the Editor.

ROSETO, ITALIA,
Sept. 14, 1896.

REV. AND DEAR FATHER,
P. C.

I have not forgotten your request to send you some account of my voyage to Europe. You will remember that the Fathers of the Provincial Congregation chose me to represent the Province at the Congregation of Procurators. I was glad to visit Europe again, for it was thirty-five years since I left Italy and twenty-five of these years I had spent as a professor at Woodstock.⁽¹⁾ Assured of the best wishes and prayers of the scholastics I left our Collegium Maximum on the 9th of August, and on the following Saturday, in company with Father Bushart, the Procurator for the Missouri Province, I set sail on the "Campania" of the Cunard line. It was the feast of the Assumption, and it proved a most propitious day, for the trip across the water was very safe, very fast and very pleasant. I enclose a card which we got as a souvenir at our last meal on the "Campania," and from which you may gather that from Sandy Hook to Daunt Rock it took us only 5 days, 11 hours and 7 minutes. I said that the trip has been also very pleasant, owing undoubtedly to the company of the Procurator of the Missouri Province. He seemed to unite most happily in his character the geniality of his native land with the generosity and broadness of views of the West. On Sunday we had divine service on board; it was conducted by an officer of the steamer and consisted in reading some chapters from St. Paul in a melancholic and unctuous tone

⁽¹⁾ Father Sabetti came to Woodstock as professor in the Autumn of 1871, just twenty-five years ago. He has seen all those who were with him return to Italy,—as Cardinal Mazzella, Father De Augustinis, Father Brandi, etc.,—while he has remained, and has been for some years the senior professor at Woodstock. During all these years he has occupied the chair of dogma or moral, has been Prefect of Studies, and for twenty-three years he has taught moral theology. During this time too he wrote his "Theologia Moralis" which has reached a seventh edition. Of course the Provincial Congregation took no account of this in electing him procurator, it only considered that he was the best man to represent the province and it sent him. It is a happy coincidence, though, that his election coincided with his SILVER JUBILEE as a professor at Woodstock.—*Ed. W. Letters.* (496)

of voice. Towards the end of the trip I was asked to preside at a concert for the purpose of collecting money for the poor sailors, but fearing that a portion of that money would go to some anti-Catholic association, I declined the honor. Father Bushart did the same and then the presidency went to General James of New York, ex-Postmaster General of the United States. The only moment I felt a little sad was when Fr. Bushart left me at Queenstown, for he was anxious to visit Cork, Limerick, Dublin and other beautiful spots of that beautiful island. My sadness however did not last long, for the charity and kindness of Ours at Liverpool made up for the loss of my companion. I found that our fathers at Liverpool are doing a great work and their school of 2000 children deserves credit. It is this school that was so much admired by our Very Rev. Father General on his visit there soon after his election. I saw there something which I think could and should be imitated elsewhere. Having no room for the play-yard, and on that account being forbidden to take more children,—for the City Government insists on this point very much,—they have built a magnificent play-yard on the roof, turning it into a terrace. This plan saves a great deal of money and moreover procures better and purer air. In London also our fathers have made great improvements and others are to follow, especially in the church. Indeed, one who has not seen Farm and Mount Streets for a number of years would be greatly surprised now at the elegance and beauty of the new buildings put up everywhere. The Duke of Westminster, who owns the ground of that locality, is the cause of all these improvements. But while there has been a material gain, we have lost the presence of many Catholics who could not afford to pay the new and higher rent. One thing struck me very much in London,—the number and the piety of men in our church; not indeed in comparison of what we have in the United States, but considering what I have noticed on the continent. On Sunday while the solemn high Mass was going on in honor of the Feast of the Most Pure Heart of Mary, I saw two big altar boys in the sanctuary, who judging from their mustaches were undoubtedly *patres familias* or old enough to be such.

And now here I am in Paris, Rue de Sèvres. The first thing I hear is that the Rt. Rev. Bishop Keane, Rector of the Catholic University of America, has just made a retreat of eight days at our scholasticate of the province of France on the island of Jersey. He gave great edification by his

piety and cordiality, and he insisted on having no exceptions from the common life and routine of our houses. Before leaving he gave a conference on "Catholic Works in the United States;" a *compte-rendu* of which will appear in the next number of the "Lettres de Jersey."

I visited, of course, Vaugirard and there I learned, that this great college, as all the colleges now in France, are doing very well, although laboring under great difficulties. The principal difficulty is the want of scholastics to act as prefects and teachers. They tell me that at Vaugirard there are nearly twenty "Abbés," or secular priests, who are acting as "Auxiliaries," and the same thing, more or less, is to be said in proportion of the other colleges, not only in Paris but throughout France. This state of affairs, of course, has as a consequence greater outlay of money and diminution of boys. In fact, while formerly we had nearly 800 boarders at Vaugirard, now we have only about 500. You will ask, perhaps, how is it that the bishops can spare such a large number of priests from their dioceses to be occupied with college work. I asked about this and was told that the bishops are very willing, nay anxious, to help us by sending us their young priests, because in this way they form a good staff of professors for their "petits Seminaires," which lately have improved very much everywhere. Each diocese can always spare two or three priests, and the gain for them is immense,—first, because some young priests are less exposed to temptations in the colleges than in the ministry, and, secondly, because they are trained. But why is it that we have not enough of scholastics to meet the need of the colleges? The answer is, that while the number of vocations has diminished, owing to the military conscription, the foreign missions have been largely increased. At Vaugirard I saw a young soldier coming into the chapel, first making his examen of conscience, just as a novice would do, and then following the community into the refectory! He was a scholastic.

From Paris, I went to Turin, where I met Father Sasia the Provincial. As soon as I arrived they urged me to go to Chieri where I met theologians, philosophers, juniors, and novices, who were all anxious to come to America. My trip was through Genoa, Pisa, Rome, to Naples,—twenty-three hours of travelling by rail. In Naples I met all my old friends who had come for the Congregation. The number of the Fathers of the Congregation were 29. The Secretary was Fr. Piccirelli who had been at Woodstock. Ad-

junctus, Fr. Brandi. Deputati, Fr. Moschalchi ex-Provincial, and Fr. Mola, Master of Novices. Procurator, Fr. Moschalchi and Substitutus, Fr. Marra of New Mexico.

I have found the WOODSTOCK LETTERS known and appreciated wherever I went. In one of our houses having been asked "Who I was, and where I came from," I gave, of course my name, the name of the great Province to which I belong, and the title of my mission. But all this made no impression. Then I added that I am one of the Professors of "Woodstock College."—"Oh! is that the place from which we receive the WOODSTOCK LETTERS."—"Certainly," was my answer. Then and only then my friend was satisfied and became fully conscious of the importance of my personality. From this and from many other remarks I have heard in several places, I concluded that should you ever go around the world as "the Editor in Chief of the WOODSTOCK LETTERS" you would meet with a royal welcome everywhere.

To describe all I have seen and heard would take a volume. I saw Valle di Pompei; it is another " Lourdes." I am now at Roseto and from this my native town I send this letter to you with my best wishes and greetings to all the professors and scholastics at Woodstock.

Yours affectionately,
A. SABETTI, S. J.

QUERIES.

XL. What is the origin of the "Pax Christi" (P. C.) used after the address in our letters? Is it merely a custom, or is there some authoritative word of superiors sanctioning it?

XL I. What Greek classics were edited and annotated by Ours?

XL II. Why is St. Ignatius represented with vestments?

XL III. What was the precise standing in the Society of the "catechists" mentioned so often in connection with our Japanese missions? Where and by whom were they constituted?

BOOKS OF INTEREST TO OURS.

FATHER VIVIER'S edition of the *Catalogi Provinciæ Galliæ, S. J.*, 1814-1836.

We all know the peculiar fascination that attaches to the study of the past; it calms the conscience of the indolent, it kindles the hopes of the sanguine, it furnishes ideals to the enthusiast, it supplies principles of wisdom to the prudent. The history of our Society forms no exception to the general rule, especially in its review of the infancy of Provinces that constitute at present one of the most important Assistancies of our Order. For though Father Vivier's work presents at first sight nothing but a dry array of facts, any loving child of the Society may "prophesy concerning these bones," and they stand "upon their feet, an exceeding great army." Materially the work is divided into three volumes, the first of which contains an Introduction and the catalogues for the years 1814-1818, the second exhibits another introductory dissertation and the catalogues for the years 1818-1827, while the third opens with the catalogues for the years 1828-1836 and closes with a lengthy appendix. In order to interest the readers of the LETTERS more vitally in Father Vivier's labors, we shall first describe the nature of his work more accurately, secondly, point out its importance for the early history of our American provinces, and thirdly select a few examples illustrative of the spirit of the whole Society.

The nature of our author's work is best described by its two main characteristics, its intensive accuracy and its extensive erudition. The father has secured accuracy by collating all available documents on every fact he states. His sources belong partly to the Archives of the Province of France, partly to the Archives of the Province of Lyons, and partly elsewhere. The Province of France furnishes manuscript lists of those received into the Society, of those dismissed, of those admitted to their first and last vows, of those ordained, and of the dead; besides, there are memoirs concerning the novitiate of Montrouge, the house of Sainte-Anne d'Aury, letters of Very Rev. F. General Brozowski to Father Clorivière, ordinations and answers of various Father Generals to the different French provinces, catalogues of other provinces of the Society, a chronological catalogue of the Provincia Galliæ made up by Father de Guilhermy, the records of the consultations of the Provincia Galliæ (1822-1836), literature belonging to the provincial visitations (elenchi, memorials, diaries), the "litteræ annuæ" of the Provincia Galliæ, and other documents of a similar character. The

archives of the Province of Lyons furnish two manuscript catalogues of the priests, scholastics, and brothers (1827-1828), and a manuscript memoir concerning two congregations that have been of service in the restoration of the Society. Besides, Father Vivier has consulted documents from various quarters, such as the manuscript annals of Saint-Acheul, the lives of Ours, and many other writings of a similar nature. The result is a work that gives not only the annual changes in the *Provincia Galliae* but notes to a great extent also the changes that occurred during the year whether they affect residence or employment. The author has been careful too in assigning to his statements their proper degree of certainty.

This intensive accuracy of the work does not impede its extensive erudition. A glance at the headings of the introductory and the closing chapters of the work shows the width of field it covers. It briefly relates the history of the restoration of the Society in France; it surveys the three sources from which the restored Society in France drew its recruits, the Fathers of the Faith, the surviving Fathers of the old Society, and the French Jesuits in Russia; it critically reviews the extant catalogues, examining the years 1814-1818 as to the dates of entrance, the residence, and the employment they assign, and revising generally and individually the text of the catalogues for the years 1819-1836; it devotes special chapters to the dates, to the notation "extra provinciam," to the different kinds of houses in the early French Society; and as if all this were not enough it adds numerous "varia" and notes both at the bottom and in the body of the page. The most important items may be readily found in the work by the help of an analytical Index at the end of the third volume, but it is to be regretted that the author has not enlarged this literary mechanism considerably.

It cannot be said that all these researches interest only the French provinces of the Society; on the contrary, the reader of the *LETTERS* will find in them a great amount of information supplementary to the chapters on the early history of the restored Society in the United States. Compare, e. g., the catalogue of Bardstown College for 1836 as given in the *LETTERS* (vol. ii. p. 124) with that in Father Vivier's work for the same year. Again, the reader of the *LETTERS* must have often been puzzled, how the French Provincial, Fr. Druilhet, could without further notice send four of his subjects to Bishop Flaget two years after his predecessor had refused to comply with his Lordship's petition for fathers to direct St. Joseph's Seminary in Bardstown (cf. *W. L.* ii. p. 110). The consequent perplexity of the Bishop who had given the seminary in care of secular priests, and of the newly arrived French fathers whose settlement in Bardstown was under the circumstances not only undesirable but opposed by many, is too well known to need description. Father

Vivier (vol. ii. pp. 53 ff.) first gives the text of various documents referring to Fr. Druilhet's manner of acting, but their testimony does not agree; then, without pretending to settle the question with absolute certainty, the author suggests at least a reasonable explanation: Bishop Flaget had applied for the French Jesuits through his brother, the curate of Billom; thus it was that after the July revolution of 1830, when Fr. Druilhet had several of his subjects at his free disposal, he applied on Sept. 10, to the same curate in order to learn whether the former application on the part of Bishop Flaget was still valid. Though the curate's answer has not been preserved, Fr. Vivier cannot be very wrong in believing it was sufficiently promising to make Fr. Druilhet dispatch four of his subjects for their new Kentucky home.

If the work furnishes the first catalogues (1831-1836) of what proved to be the beginning of the future New York-Canada Mission, it contains also sufficient material pertaining to other American Missions and Provinces to render it interesting for the Jesuit of the New World. The Mission of New Orleans finds in vol. ii. pp. 56 f., documents concerning the projected college at Iberville, instead of which St. Charles College was opened at Grand Coteau. The names of FF. Pet. Épinette, Fid. Grivel, Fr. Malevé, Pet. Malou are vitally enough connected with the earliest history of the Society in the United States, to render their previous career a matter of importance for the student of the past; now it is precisely Fr. Vivier's work that first introduces us to these heroes in the Society in Russia (v. i. pp. 17 ff.), and then unfolds their course before our eyes as long as they are members of the *Provincia Galliaë*.

Instead of showing, in the same manner, the importance of Fr. Vivier's work for the early history of the whole new Society, as might be done, we shall now direct the reader's attention to some points of general interest. First, the author tells us that though "in foro externo" no members were admitted into the Society in France before 1814, "in foro interno" several were received as early as 1803-1805. Thus Very Rev. Fr. Gruber received Fr. Patouillard, and Very Rev. Fr. Lustyg admitted Fr. Pet. de Clorivière; it is true that these are the only two names documentarily preserved, but Fr. J. B. Gury's Memoir quoted by the author (vol. i. pp. 6 f.) shows that others must have been admitted "in foro interno."

Another notable feature is that all our colleges in France from 1814 to 1828 were Little Seminaries, immediately depending on the bishops of the respective dioceses. Our existence in a district depended therefore always on the persevering good will of the Ordinary whose death or change of attitude towards the Society might bring on the extinction of our house. In spite of the precariousness of such an existence, our French Fathers had to choose between it and a

complete dependence on the respective Universities, since the civil law had given all public education into the hands of the Universities excepting only the Little Seminaries in which bishops might bring up their future priests without subjecting them to the shipwreck in faith and morals that usually befell the secular student (cf. ii. pp. 41 ff.).

The first four years after the restoration of the Society in France the teachers in the colleges were also prefects (vol. i. p. 30), so that this must always be understood though it may not be expressly added in the catalogues of those years. But in 1818 Father Simpson ordained in his annual visitation that in future teachers should not be employed in prefecting. Again, in 1823 Father Richardot, successor of Father Simpson, writes to Father Druilhet, Rector of Saint-Acheul: "Teachers are not obliged to do prefect work, unless they wish to do so during dinner and supper recreation; the long course theologians must prefect during these two recreations; those that study mathematics and physics prefect during breakfast, lunch, and walk; the short course theologians do the rest of the prefect duties." The following year the long course men were transferred to Paris with the result that their studies and their former companions' prefect duties were prolonged.

Fr. Vivier has also been careful to note about twelve Spiritual Fathers between 1825 and 1835 who were at the same time consultants of their respective houses (vol. ii. p. 58). The practice of this combination is explained in the Catalogue for 1835 (p. 32) where Father Renault writes to the Vice-Rector of Bardstown: "It is my intention that Fr. Gilles (the Spiritual Father) be present at the consultations when they do not concern persons in the house." In vol. i. p. 31 the author draws our attention to some offices which it is hard to explain. Here belong "commissionaire" as distinct from the office of "buyer," "pourvoyeur," and "relaveur." It is also worthy of notice that in the list of Superiors (cf. vol. iii. app. p. 32) our author enumerates "Primarii" besides Provincials, Rectors, and Vice-Rectors, because, he says, the "Primarii" were at times independent of the Vice-Rectors in the management of the pupils.

There prevailed a charming liberty in those early days as to the choice of one's Christian name. Fr. Bazire, e. g., figures in the catalogue for 1818 as "Maria Joannes-Baptista," the following six years he is merely "Maria," the next two years he appears as "Raymundus-Maria," the following year he is "Maria-Angelus," then he changes to "Raymundus," and under this appellation he enters eternity (vol. ii. p. 14). It was only in 1834, on Jan. 15, that Fr. Renault forbade to change one's baptismal name in the catalogue. We might go on enumerating many more of the joys and sorrows of our brethren in those heroic times, dilating, e. g., on the trials of the novices, or on the visitation of the year 1831 when every

twenty-second man in the catalogue is marked "cur. val.;" but we should thus lessen rather than foster the interest of our readers in the Catalogues of Father Vivier.

Meditationum et Contemplationum S. Ignatii Puncta explanavit FRANCISCUS DE HUMMELAUER, S. J. Freiburg, Herder, 1896, 435 pages.

Father von Hummelauer has expanded and developed all the points of meditations contained in the book of Exercises; his volume counting altogether fifty-seven meditations. In a solid and instructive introduction he shows the close connection of meditations and contemplations with one another and the organic unity of the whole work, the central idea or rather the practical object being the election. The arrangement of the points is sometimes quite novel, often very striking, and nearly always true to the thought of St. Ignatius. The Exercise on Hell, for example, remains under Fr. v. Hummelauer's handling purely an application of the senses. On one point we agree with Father Michael (Innsbruck Quarterly, Oct. '96, p. 698 seqq.), it is the treatment of the Foundation. Fr. v. Hummelauer with some of our Commentators erroneously believes that the end and object of the Foundation is to establish the exercitant in the state of indifference and that it goes no farther. On this point Fr. Michael quite justly finds fault with the author. In Fr. Meschler's precious commentary, no question, to our thinking, is handled more brilliantly than the Foundation. When he comes to the interpretation of the *tantum, quantum* and *unice eligentes quæ magis conducunt ad finem*, he goes on to say (p. 45 seqq.): "Once we begin to consider creatures in their connection with the end and as possessing greater or less fitness as means of attaining it, indifference to them is no longer possible; we must either choose them or reject them. Hence we here advance a step further, we pass to the choice and use of such creatures as are good, nay such as are the best means of reaching the end. *And thus the Foundation closes with a point of the most highly positive character.* This point is of the highest importance. We find in it the connecting link of the whole series of Exercises. The most important of the meditations that follow only develop and illustrate this last point of the Foundation. *Here we find all the rest in their germ.*"

Sancti Thomæ doctrina de cooperatione Dei cum omni natura creata, præsertim libera. Auctore V. FRINS, S. J. Paris, Lethielleux, 500 pages.

This remarkable work was published some three years ago as an answer to the work of the Dominican Fr. Dummermuth in which the latter had made most violent attacks against the late Fr. Schneemann. At first it seems to have been the policy of the Neo-Thomists to kill Fr. Frins' book by ignor-

ing it, but later on this policy was abandoned and a veritable flood of articles was poured out against Fr. Frins. In French and German periodicals, nay, strange to say, in daily political papers, French, German, and Belgian, articles so full of violent abuse were written against him that self-respect seemed to forbid Fr. Frins to take notice of them. An answer came also in book-form from Dummermuth written in the same spirit as the articles. Fearing lest, if he said nothing, it might be thought that he had nothing to say, Fr. Frins reluctantly made up his mind to break silence. One article he wrote in the "Études," another in the "Innsbruck Quarterly." He examines only the first eight pages of Dummermuth's book; and it is astonishing how much abuse not only of Fr. Frins, but of the greatest theologians of the Society in the past, how much loose and superficial scholarship the writer could pile up in those few pages. It is evident that Neo-Thomism has received a heavy blow from Fr. Frins. An amusing incident occurred in the course of the controversy. There fell into the hands of the Dominican Fr. Berthier a letter supposed to have been written by St. Ignatius to a friend in Paris concerning the condemnation of the theological opinions of a certain "Magister Thomas." It was a great find. A great shout of triumph was heard in the Thomistic camp. "Do you now see, they said, that hostility to the angelic Doctor is as old as the Society? Did it not exist even during the founder's life-time?" The triumph, however, was short-lived. At first our fathers, never having heard of the letter, were inclined to question its genuineness. Fr. Brucker in the "Études," who admits that it was written by St. Ignatius, proves conclusively that the "Magister Thomas" of the letter was certainly not St. Thomas, but most probably Thomas de Vio (Cajetan)!

Die Studienordnung der Gesellschaft Jesu von BERNHARD DUHR, S. J. Freiburg, Herder, 1896, 286 pages.

Father Bernard Duhr, the successor of the late Father Pachtler as editor of the vols. on the Ratio Studiorum in the Monumenta Germaniæ Pædagogica, has just published another work on the Ratio Studiorum which forms the ninth vol. of Herder's "Library of Catholic Pedagogics" (Bibliothek der Katholischen Pædagogik). Fr. Duhr has kindly sent to the editor of the LETTERS a complimentary copy of his work. Among the "literature" mentioned in the course of his pages are the WOODSTOCK LETTERS and Father T. Hughes' "Loyola."

The work is divided into two parts: the second part, pp. 177-281, contains a German translation of the text of the Ratio Studiorum, with all the changes and modifications introduced in 1832, so as to present the complete text of both the old and the new Ratio.

In the first part, pp. 1-177, which the author calls "Intro-

duction," he gives a comprehensive sketch of our educational system and our method of teaching, throwing new light upon some points, clearing up many misunderstandings and refuting a great number of misrepresentations and calumnies that have arisen perhaps as often from ignorance as from malice. A summary of the contents of this interesting and accurate work will be welcome to our readers.

1. Historical sketch of the origin of the Ratio.

2. Pedagogical principles: The ideal of the Jesuit educator—the teacher—gratuitousness of teaching—discipline—punishments—rewards—emulation—recreation—feasts—games.

3. Didactic principles: a) the Gymnasium (classical College): Scope—ancient languages—pagan classics—system of classes (as opposed to the modern system of courses or branches)—religious instruction—history—vernacular language—class exercises—concertation—declamation—academies—theatre—examinations. b) The Lyceum (course of Philosophy): Scope and extent—branches of study—disputations—examinations. c) the University: Professional studies—theology.

We learn from Fr. Duhr's instructive book that there is scarcely a single principle or practice in our educational system or in our method of teaching that has not been carped at or condemned by our enemies. The fury of their blind prejudice coupled with gross ignorance has betrayed many of them into the most ludicrous blunders. It is amusing to see how Fr. Duhr exposes them. We cannot enter into any details. One cardinal point of our system Fr. Duhr clearly brings out again and again, viz. our aim of training the students to "Können" rather than "Wissen," that is to say, of training them to self-exertion, and to the immediate use of what they have learned, the result being the formation of men of character, self-reliance and clear ideas; whereas the almost universal complaint against the new-fangled school is that it produces sciolists, who get a smattering of a great many things without knowing anything thoroughly: conceited, discontented and often useless men.

In the April number of the "Catholic World" appeared an article by Rev. Charles W. Currier on "Early Labors of the Printing Press," from which we transcribe the following passage:

"The work which caused the greatest sensation was the 'Ratio atque Institutio Studiorum, S. J.,' published in the college at Rome in 1586. It took nine months to print it. The part bearing on the choice of theological opinions raised a storm of opposition among the other religious orders, principally the Dominicans, who denounced it to the Inquisition. The result was that Sixtus V. pronounced against the book and, in the following editions, the chapter 'De Opinionum Delectu,' was omitted."

The author of the article was betrayed into making these

very inaccurate statements by implicitly trusting De Bure (*Biographie Instructive*, Paris, 1764). The historical truth is established by Fr. Pachtler in his 2d vol. of the *Monumenta*, pp. 15-24, and by Fr. Duhr in the work under notice.

1. The Ratio of 1586 was in no sense of the word "published," and hence caused no "sensation" whatever. It was only the project or plan of a Ratio, was printed privately for the convenience of Ours and sent to all the Provinces of the Society for examination, to be returned in due time to Rome with suggestions. "It took nine months to print it," an absurd statement. The printing of the manuscript was a small affair, but it took the six fathers who formed the committee nine months to work out the plan of the Ratio.

2. This first draft, divided into chapters and written in the form of dissertations rather than concise rules, is now very rare. It is known to exist at present only in Trier, Berlin, Milan and Marseilles. Fr. Pachtler has for the first time reprinted it entirely from the copy found in the City Library at Trier.

3. This private document was not "denounced to the Inquisition," but was wrongfully seized by the "Spanish Inquisition," at the instance of the Spanish Dominicans who in this matter were abetted by some disloyal Spanish Jesuits who were soon after expelled from the Society.

4. As soon as the seizure was reported to Rome, Father Aquaviva complained directly to Sixtus V., who far from "pronouncing against the book," became highly incensed at the action of the Spanish Inquisition and wrote a dispatch, such as he could write them, to his nuncio in Spain, inclosing a letter to the Cardinal Grand Inquisitor, Quiroga, and bidding the nuncio deliver the letter to the cardinal only after having read it to him. In this letter the masterful Pontiff commanded Quiroga in virtue of his apostolic power forthwith to restore to the Society the book of the Institute (which had also been seized) and especially the *Ratio Studiorum*. And unless he obeyed this command the Pope threatened to depose him at once from the office of Grand Inquisitor and strip him of his cardinalial dignity.—Cfr. Sacchini, *Historiæ Soc. p. V.*, tom. prior, p. 337.

5. The second draft of the Ratio was sent to the Provinces in 1591. It was now to be put on trial and in three years' time remarks, suggestions, etc., were again to be sent to Rome. In this second draft the chapter on "*Delectus Opinionum*" was omitted, for prudential reasons, but was sent out separately for examination in the following year. Hence Currier's statement that "in the following editions" the chapter "*De Delectu Opinionum*" was omitted, is again quite inaccurate.

6. The definitive Ratio, including, of course, the *Catalogus Quæstionum*, which remained the law till the suppression, was promulgated in 1599.

We have seen a type-written pamphlet composed by the Prefect of Studies of the College of St. Francis Xavier, N. Y., for the use of the professors and teachers of that college. It bears the modest title of "Class Programmes for 1896-'97," but contains much more than the title announces. The work is divided into two parts. The first part contains General Directions, each statement being supported by a quotation from the Ratio.

1. The End, 2. Catechism, 3. Memory Recitations, 4. Correction of Exercises, 5. Prælectio a) auctoris b) historici et poetæ c) præceptorum d) auctorum in lingua vernacula, 6. Repetition of Prelection, 7. Exercitationes et Concertationes, 8. Use of Latin, 9. Academies, 10. Order of Time, 11. Marks.

The second part, besides the class programmes, contains particular directions for the teachers of the different classes.

This seems to us to be a step in the right direction. If this programme is carried out, success is assured; for whenever we are true to ourselves, we cannot fail.

Literary work of our Fathers in Denmark.—In the supplementary numbers of the "Stimmen" (Ergänzungshefte) our fathers who are laboring in the Danish Mission have published from time to time excellent monographs, embodying the result of their original researches in connection with the history of the reformation in that interesting country.

The first of these studies (nn. 25 and 26 of the Hefte) is Father W. Plenkers' biography of Niels Stensen, the great savant, founder of the science of geology, convert and bishop of the Northern Missions in the 17th century.

No. 60 gives the biography by Fr. L. Schmitt of Paul Heliæ, Provincial of the White Friars in Denmark at the time of the reformation, the foremost champion of the Church against the reformers in that country. In n. 61 Father W. Schmitz gives us a picture of the religious life of the Danish people during the period immediately preceding the violent introduction of the so-called reformation. The last number (n. 67) which is just out solves a very interesting and perplexing historical question. It establishes the identity of Nicolas Stagefyr, a German theologian who had been called from Cologne to Denmark by the Danish bishops, and by his learning and eloquence became the terror of the reformers. Father Schmitt proves beyond reasonable doubt that Stagefyr was none other than the great Franciscan theologian Nicolas Herborn. — The late Father W. Plenkers left in manuscript his studies on the widespread belief in witchcraft and the frightful trials of the unhappy witches in Denmark during the century immediately following the so-called reformation. These interesting studies are now being published in the "Stimmen" in the form of articles.

BLESSED RUDOLPH AQUAVIVA *PiEtured by Tennyson.*—
It may interest some of Ours to know that Tennyson refers to Blessed Rudolph Aquaviva in his poem, "Abkar's Dream." The great Mogul Emperor is speaking to Abul Fazl, his chief friend and minister :—

"I reap

No revenue from the field of unbelief.
I cull from every faith and race the best
And bravest soul for counsellor and friend.
I loath the very name of infidel.
I stagger at the Koran and the sword.
I shudder at the Christian and the stake ;
Yet "Alla," says their sacred book, "is Love,"
And when the GOAN PADRE quoting Him,
Issa Ben Mariam, his own prophet, cried
"Love one another little ones" and "bless"
Whom? even "your persecutors"! there methought
The cloud was lifted by a purer gleam
Than glances from the sun of our Islam.
And thou rememberest what a fury shook
Those pillars of a mouldered faith, when he,
That other, prophet of their fate, proclaimed
His Master as "the Sun of Righteousness,"
Yea, Alla here on earth, who caught and held
His people by the bridle-rein of Truth."

In a note at the end of the poem Abul Fazl is quoted as saying "that one night the Ibadat-Khana," a hall in which disputations were held on religion and cognate subjects, "was brightened by the presence of Padre Rodolpho, who for intelligence and wisdom was unrivalled among Christian doctors. Several carping and bigoted men attacked him and this afforded an opportunity for the display of the calm judgment and justice of the assembly. These men brought forward the old received assertions, and did not attempt to arrive at truth by reasoning. Their statements were torn to pieces, and they were nearly put to shame, when they began to attack the contradictions of the Gospel, but they could not prove their assertions. With perfect calmness, and earnest convictions of the truth he replied to their arguments." Thus far Abul Fazl.

The Goan Padre of the poem, and the Padre Rodolpho of the note, is unquestionably our Blessed Martyr who was sent from Goa to Abkar's court to spread the Faith, and who bore the burden of disputation with the Infidels. He taught the truths of Christianity publicly, refuted the Mohammedan zealots, and was heartily hated by them for his fearless exposure of their prophet's false doctrine.—*Cf. Martyrs de Salzette, c. 3.*

CONTENTS OF THE LETTERS OF OTHER PROVINCES.

LETTERS & NOTICES. (Province of England.)

No. CXXIII.—April, 1896.

The New Oxford Movement.—An explanation why Stonyhurst and Beaumont have severed all connection with the University of London, and adopt the Higher Certificates of Oxford and Cambridge. These Higher Certificates give exemption; under certain conditions, from the first examinations at Oxford and Cambridge. It is also shown that the system of studies fostered by Oxford and Cambridge are more in accordance with the idea of the *Ratio Studiorum* than the system of the University of London.

Diary of Burmah, 1881.—By Father H. Schomberg Kerr.

Mission of the Zambesi.—Letters from Father Biehler.—Letters from Father Richartz.

Kurseong.—The scholasticate of the Mission of Bengal.

Rome.—Beatification of Blessed Bernardine Realino.—Letter from Father Chandlery.

The Arisaig Mission.—By Father Campbell.

Lent Missions, 1896.

Notes.—Stonyhurst College.—Lectures delivered in Wales by Father Lucas on "The Early British Church."—The late Father William Clifford.—Spain.—Ecuador.—Literary.

An Episode in the Lives of Cardinal Wiseman and Father Whitty.

Obituary.—Brother Ernest Velge.—Brother James Stanley; a notice only of his death, the sketch of his life is in the July number.

Ministeria Spiritualia, 1895.

No. CXXIV.—July, 1896.

Blessed Bernardine Realino, S. J.—A sketch filling nine pages of our new Blessed's life. It is well adapted for reading in our refectories at the time of the triduum which is soon to be celebrated.

Fiesole.—*Letter from Father Chandlery.* A description of San Girolamo, especially the church, the gardens and its surroundings—the writer reserves for another letter a description of our house—and of the feast of St. Romulus, Patron of Fiesole.

Mission of the Zambesi.—Letter from Father Richartz.—Letter from Father Daignault.—See *Varia* under Zambesi.

Notes.—Liverpool.—Elementary Education in Preston.—St. Mary's Church, Portico.—St. Winefride's Well Season.—Outdoor Catholic Procession in Edinburgh.—Glas-

gow.—Conclusion of Dundee Mission.—Father Strickland in the Crimea.—Literary.

Obituary.—Father Thomas Welsby.—Father Sylvester Joseph Hunter.—Father Ignatius Scoles.—Brother James Stanley.—The notices of Father Hunter and Brother Stanley are of interest to all.

LETTRES DE JERSEY. (Province of France.)

Vol. XV.—No. 2, May, 1896.

China.—Mission of Kiang-nan. Letters from Fathers Gain, David and Rossi, telling of the progress of Catholicity in their districts.—Mission of Tcheu-li. 1. Two letters from Father Albert Wetterwald, with an account of the visit paid by the French consul to our Fathers at Tchang-kia-tchoang. 2. Annual report of Father Mangin on the state of the missions in the northern part of the province, followed by interesting details about Chinese marriages and burials. 3. Opium and the missions in China. An article describing the evil effects of opium, and giving the latest decisions from Rome with regard to the growing and use thereof.

Ceylon.—Letter from Father Evrard, with a description of the Papal Seminary of Kandy.

Lower Zambesi.—Our residence at Zumbo; its trials and difficulties. Letters from Fathers Hiller and Platzer. Death of Fr. Platzer, from a letter of Fr. Hiller. State of the mission at Quellimane.

Canada.—Apostleship in the lumber camps. A Letter from Father Artus.

Alaska.—1. Notes on the Alaskan Mission, by Father Ragaru. 2. Letter from Father René; missionary work at Juneau City, and excursions into the neighboring country.

Ecuador.—The revolution at Quito. Account by Father Malzieu, published in the February Number of the WOODSTOCK LETTERS.

Australia.—Letter from Father Conrath on the state of the mission belonging to the Austrian province.

Sicily.—Our college at Catana. Its trials, its friends and its enemies.

France.—Account of the general mission given by eleven of our fathers in the city of St. Quentin.

Obituary Notices of Fathers De Régnon and Daubresse, and of Charles de Lannurien, scholastic.

Varia.—Appendix. The house of retreat at Vennes. Reprint of a pamphlet published in 1678, and describing the method followed by our fathers in giving retreats to all classes of persons.

LETTRES D'UCLÉS. (Province of Toulouse.)

Deuxième Série. Tome III. August, 1886.

Madura.—Massacre of Christians at Kalugumalai. Letters of Fathers Faure, Verdier, Lacombe, Caussanel.—Conversions in the southern part of the mission. Letters of Fathers Caussanel, Brun, Nicolas, Mengelle, Mazeran.—College of Trichinopoly. Its golden jubilee, with an account of its foundation, progress and present state. Letters of Fathers Fabre, Lacombe, Mazeran, and Mr. Alphonse Haas.—Necrological notices of Fathers Selvam, Cortes, Guehen, Rapatel, and Br. Santhunader.

Ceylon.—Letter of Father Larmey. A missionary trip to Ceylon, with an account of the death of Fr. Burtthey.

Madagascar.—End of the war between the French and the Hovas, and return of the fathers to their missions. Disturbances in various parts of the island. From letters of Fathers Dupuy, Lacomme, Talazac, De Villelè, Caussègue, Gardes, Fourcadier, Fontanié, Vigroux, Castets and Labaste.

France.—Account of the great mission preached at Toulouse during Lent by 27 of our fathers.

Appendix.—1. On the practical application of the Exercises of St. Ignatius in retreats to laymen. Four letters of Fr. Watrigant to Fr. Ibos. 2. De modo instituendi spirituales collationes, seu conferentias.

LETTRES DE MOLD. (Province of Lyons.)

Vol. VII.—No. 3, September, 1896.

Syria.—An excursion into Mesopotamia in search of Oriental manuscripts. Letter of Father Louis Cheikho to the editor.—Missions given by Father Sacconi in many towns and villages of Syria, from November 1, 1894, to Christmas, 1895. A report addressed to the Superior of the Syrian mission.—Missions in the Hauran. Letter of Father Huguet.—The Silver Jubilee of the journal "Bachir," with an account of its foundation, history and successes, by Father J. B. Afker.—Obituary notice of Father Joseph Roze.

Egypt.—Our college at Cairo. Account of the presentation of a drama in Arabic by the students. Notes on the death of François Besson, scholastic, professor at the college.—Three letters of Father Nourrit, telling of the conversion of a young Mussulman, of the first Communion ceremonies at Minieh, and of the festivities in honor of the new bishop of Hermopolis.

Anatolia.—Father Girard narrates the incidents of his journey from Cæsarea to Constantinople.—Letters of Fathers Sabatier, Furgeot, Borrel, giving various information on the state of the Armenian missions.

France.—The workingmen's association at St. Etienne. Account of Father Crozier's work, and description of its headquarters.

Varia.—Bibliographical notes.

ACKNOWLEDGMENTS :—

1. All our exchanges.
2. From Padre F. X. Simó, Manila, "Cartas de los Misioneros de la Compañia en Filipinas Cuaderno X.
3. Editeur de "Lettres de Mold," "Les Œuvres d'Hommes dans la Province de Lyon."
4. From Rev. H. Watrigant, St. Acheul, France, (a) "La Retraite de Vennes." (b) "Dix Ans à l'Abbatiale de Braisne." (c) "De l'Esprit pratique dans les Retraites des Séculiers (A review of this valuable "brochure" will appear in our next).
5. From Padre B. Bergoënd, Saltillo, Mexico, (a) "Catalogo de los sugetos de la Provincia de Mexico, el día del arresto, 25 de Junio de 1767." (b) "Catalogus Prov. Mexicanæ 1896.
6. Padre Luis Fiter, Barcelona, (a) "Documentos y Actos de la Congregacion correspondientes al año 1894." (b) "Estado del Personal año de 1896." (c) "Reglas de los Secciones."
7. William Hornsby, Zi-ka-wei, China, "Pratique des Examens Militaires en Chine par le P. Etienne Zi (Sin), S. J."
8. College of Clongowes Wood, Ireland, "The Clongowian," no. 2.
9. "The Holy Cross Purple," "The Xavier," "The Fordham Monthly."

LIST OF OUR DEAD IN NORTH AMERICA

From May 15, 1896 to Oct. 15, 1896.

	Age	Time	Place
Mr. John H. Doody	27	June 8	Holy Cross College, Mass.
Br. Adriano Hendrickx.....	88	June 24	St. Louis, Mo.
Br. Henry Dickneite	78	June 26	St. Mary's, Kansas.
Fr. Edward McGurk	55	July 2	Villa of Boston College.
Br. Leander Martin	30	July 30	Denver, Col.
Br. Charles Ziolkowski....	29	Aug. 11	Beulah Villa.
Fr. Michael C. Van Agt.....	52	Sep. 1	St. Ignatius, Chicago.
Fr. Peter Point.....	94	Sep. 19	St. Mary's, Montreal.
P. Ant. Van den Heuvel....	70	Oct. 4	Baltimore, Md.
Mr. Carroll J. Boone	29	Oct. 10	Georgetown College, D. C.
Fr. Archibald J. Tisdall.....	55	Oct. 11	Denver, Col.

Requiescant in Pace.

VARIA.

Alaska, Father Barnum writes from Juneau under the date, June 11, 1896. "Just a word of farewell as I set out to-night to cross the divide, 750 mile jaunt. There are nine in our party. Please make for me a notice in the *Varia* to this effect: That everywhere I went I received the warmest welcome and the greatest help. The V. Rev. Provincials were kindness itself and the Rev. Rectors did all in their power and showed a real interest in the work. Now I hear it has been said that the Fathers of our Province showed me little or no help and this is absolutely false."

We have received a letter from Father Barnum, giving an account of his voyage "To the Yukon River by way of the Chilcoot Pass." It will appear in our next number. He reached Forty Mile on July 6, having accomplished in twenty-six days a journey of 750 miles through an entirely desolate region.

Father Tosi has returned to the Yukon accompanied by Father Cataldo who has for many years desired to be sent to this difficult mission, and who has been appointed Visitor of the Mission.

Baltimore, Loyola College and St. Ignatius Church.—The number of students at Loyola College this year is 160. Lest it be thought that the number of students is falling off, it is proper to state that it would have reached 190 or 200, were it not for the fact that between 30 and 40 applicants were put off for a year or two in order to cut off a preparatory class and to raise the standard of the lower grammar classes.—In the church a much needed improvement was made this summer. It had been observed for years by the fathers, and not without anxiety, that when the church was crowded with people, which happens at least once a month regularly, and at all the novenas as well as during holy week, it was very difficult to empty the church quickly and without disorder. To remedy this serious defect, two side entrances have now been added to the large middle entrance.—The Sunday evening sermons which were successfully started some years ago, will be continued this year.

California.—Fr. J. P. Frieden, formerly Provincial of Missouri and at present tertian instructor at Florissant, has been appointed Superior of the California Mission. He will not leave for his new charge till Nov. 1, when he will have finished the long retreat to the tertians.

Canada, A new College at Montreal.—For some years past, side by side with the French Course, an English Classical Course has been successfully taught and well attended at St. Mary's College, Bleury Street, Montreal. It

has now been deemed expedient to separate the two courses, and to have the English Course in a building apart, under exclusively English control and direction. In view of this, suitable buildings have been secured close to St. Mary's College; and to these, for the present, the three lower classes of the English Classical Course have been transferred, and the school was opened for the reception of pupils in September, under the title of Loyola College. The classes at present are as follows: A *Preparatory Class* for boys not sufficiently advanced to enter the Classical Course, but who intend doing so; *Latin Elements* or *Rudiments*; *Syntax* or *Third Grammar*. The higher classes from Second Grammar to Philosophy, until otherwise provided for, will be continued at St. Mary's College. We are glad to note that the college is announced as a classical college and that "The system of education followed is that set down in the *Ratio Studiorum* which has met with such success for centuries in the schools of the Society of Jesus in Europe and America." The college has begun well for it had on Sept. 26, 122 students in these classes, —97 day scholars and 25 boarders. *Prosit!*

The Novitiate at Sault-au-Récollet.—During the year 1895-'96, 152 have made retreats of whom 82 made an "election." Of these 11 chose the secular priesthood, and 24 the religious life. There are ten tertians, five from the mission of New Orleans.

Ceylon, The Seminary at Kandy.—Father Van der Aa, formerly Rector of Louvain, and well known as the author of a course of Philosophy, writes as follows to one of Ours:—

You have probably heard of my recent nomination to the chair of philosophy here. I have been much struck by the favorable results that have already been obtained in this new Institution. I never should have thought that within such a short time it would have been possible to infuse into these seminarists the admirable spirit of piety and simplicity, charity and union, which animates them all. Judging from what I see around me I cherish the firmest hopes that this Institution (a general seminary for the whole of India) originated by His Holiness himself will be crowned with the blessing of God. One of the things which has painfully affected me is the poverty of the seminarists' library. It consists of but a handful of books, the only works of value being the philosophical series of the English fathers, the publications of the Catholic Truth Society, and the works of Mr. Allies. You will see that this means for us utter destitution, as three courses of philosophy, together with a preparatory course of Latin, are in full swing, and the first course of theology is to be opened this year. The instalments from the Propaganda enable us to supply our most urgent wants; but by far the greater part is employed in building the great General Seminary, of which so far nothing but the foundations have been laid. We occupy, on the grounds of the seminary, a fairly large bungalow capable of accommodating from forty to fifty students. Later on this bungalow will be adapted to a Preparatory Seminary,

but for want of resources, work on the building has been stopped and we know not how long a time will pass before our able architect, Father Koch, will complete his work. You will agree that in the meantime we cannot bear to be so badly off with regard to our library. Would it not be possible for you to gather for us the refuse of the libraries which are found in the houses of your Province? Second-hand books are good enough for us. We look on them as real treasures. Lives of saints, books of devotion, tracts, biographies, works of English literature, of travel, of sacred and profane history, philosophical science, even fiction, would be most welcome. Our professors of Latin appeal for annotated editions of the classics. Remember that we have nothing, so that any help you give us will be most valuable. All that we possess at present in the "Bibliotheca Patrum" has been got together in the way I have suggested. They are all second-hand books which more than one library has been glad to get rid of; but what treasures for us!

The new Diocese of Galle.—Father Cooreman writes from Galle: The worst of trials fell upon me last week. During the night between the 20th and 21st of July a thief absconded under a temporary altar where the bishop says Mass every day. The thief got into the church whilst practice was going on up stair for a high Mass. As people do not wear shoes in this country his entrance escaped notice. About 3 A. M. one of our "boys" who sleep under the verandah of the church was startled by an unusual noise; it must have been when the tabernacle was broken into. As he did not hear anything more, he failed to give notice and went to sleep again. The theft was discovered at 5.30 A. M. and notice was immediately sent to the police. The inspector of police thought that the burglars must have made their escape by the 5 A. M. train, which takes every day a lot of passengers from Galle to Colombo. It seems that this train is most convenient to thieves as they are always at a great distance before notice can be given to the police of any thefts committed during the night. All the year round, at 5 A. M. it is still pitch dark. Up to date no clue has been found about the thieves. I am almost sure that the profanation of the sacred species was the object in view, as many other articles were left untouched. It seems that sacrilegious thefts are rather common in this country, as are besides thefts of any kind. The Cingalese seem born thieves and liars. That will make the work of their conversion a very arduous one. A few days ago the government agent of the Southern Province told me an anecdote about a magistrate, who found it so utterly impossible to find out the truth in any case brought before him, that he found the men, guilty or not, according to the even or uneven number of flies on the punkah over his head.

We are still in our days of trials; let us hope that our labors will some day bear much fruit. But humanly speaking we are working on a hopeless task. In Kandy some months ago a Catholic woman was buried on the premises of our seminary. Rev. Fr. Superior is afraid of putting a cross on her tomb, as it would be broken to pieces by the Buddhists on the same day.

China, Extracts from a Letter of Père Célestin Frin to Father Nicolet.—

The persecution directed against the Christians and the missionaries during and after the war with Japan, has considerably abated, if not entirely ceased. Thanks to the interference of several European powers, the supreme tribunal of Peking has ordered a cessation of hostilities, and the governors and viceroys are forced to show at least an appearance of justice in their respective provinces. But if the situation is improved, it is by no means all that could be desired. The lower mandarins and literates take good care to foster the popular hatred of the foreign religion and its ministers, and to raise obstacles and create annoyances wherever they can. Only a short time ago several of our fathers ran the greatest risk of losing their lives in a riot.

Our chief difficulty lies in the establishment of new posts and mission centres. We have on our side, it is true, more than one treaty whereby the right is granted us to purchase property and to establish ourselves anywhere in the interior of the country. This right, no one denies; but from the very beginning, there has been either a secret order or a tacit understanding to ignore it in practice, and to render it useless to us. They hit upon the following plan which is still carried out: The missionary has bought a piece of ground. He exhibits the deeds and titles to the mandarin, who finds them in regular and due form, and promises to protect the father in the delicate operation of his taking possession of his property. When on the appointed day the owner presents himself on the spot, he is met by a general uprising of the populace, secretly organized by the officials themselves, and the reception is such that he either turns back, or exposes himself to the danger of injury and death in attempting to brave the fury of the storm. As to the mandarin, he will simply say: "You see, it is not my fault; it is the people who do not want you!" It was on occasions such as these, that the fathers of whom I have spoken, were surrounded and almost killed by the angry mob. We have heard of one or two instances lately, where the viceroy acted with vigor, and disgraced the guilty magistrate. Again, my brother, Fr. Julian, writes that he has succeeded in establishing himself in the large town of Hœi-tcheou, and that the authorities were all benevolence and good will in his regard, there being no outbreak or disorder of any kind. Let us hope that we are at the beginning of better things.

To judge by the amount of talk which has been indulged in for some months, and by the multitude of plans and projects which are proposed every day, one would conclude that China is on the point of abandoning its old traditions at last, and of adopting the civilization of the long despised foreigner. Those, however, who know the character of this people and the way in which things are carried on here, will tell you that there is little prospect of so radical a change in the near future. The Protestant ministers have perhaps not a little to do with the spread of these ideas and rumors. The fact is that their numbers seem to be on the increase, and that their zeal and aggressiveness have been a matter of public notoriety for some time past. According

to the "Recorder" there are actually in China no less than 2351 Protestant missionaries, belonging to fifty-two different societies, all united together in the eyes of the Chinese for one and the same object, and divided by mere "non-essentials." Mr. Loumyer, the Belgian ambassador for China, Japan, and Siam, who recently died a Christian death at the general hospital of Changhai, declared that at Pekin in particular, the Protestant ministers were all astir, and did much harm to Catholicism. The Rev. Mr. Reid, in the space of six months, paid 126 visits to the great mandarins of the capital in order to convert them to Protestantism. He also wrote 273 letters in Chinese and distributed 1224 books to persons of influence. He seems to have devoted himself entirely to the conversion of the high mandarins of Pekin. One of his assistants, the Reverend Timothy Richard, has followed his Excellency Li-Hung-Chang on his trip to Europe and America, for the purpose of talking religion with him, and, if possible, of converting him. Li-Hung-Chang, on the occasion of his departure, was presented by the Protestants of Chang-hai with a magnificent copy of the New Testament, the perfect counterpart, binding excepted, of the one they have lately presented to the empress dowager of China.

Fordham.—Rev. Thomas J. Campbell was appointed Rector of St. John's College on Aug. the 21st. Father Gannon, the former rector, was appointed Socius to Father Provincial, eight days after, Aug. 28.

Frederick, The Novitiate.—Of the 22 novices entering this year 7 are from Boston College, 4 from St. Fr. Xavier's, 4 from Holy Cross, 2 from Fordham, 2 from St. Joseph's, Philadelphia, 1 from Georgetown, 1 from St. John's, Brooklyn, and 1 from Providence. There are now 12 coadjutor novices, 7 of the first and 5 of the second year.

Georgetown University.—The whole number of students in actual attendance at the university on Oct. 15, was as follows:—

College Classes.....	130
Preparatory Department.....	109
	— 239
Boarders.....	189
Day scholars.....	50
	—
	239
Law School.....	240
Medical School.....	70
	— 310
	—
	Total, 549

Graduate School.—A department of biology has been organized in the Graduate School of the Arts and Sciences. The instruction in this department is under the direction of Ch. Wardell Stiles, Ph. D. (Leipsic), while in

the discussion of various groups of plants and animals recourse is had to specialists in the Government service, who have been engaged to give a series of lectures in their respective fields. A laboratory has been fitted up in the Old North Building, in which some of the work of this department will be conducted.

A department of music under the direction of Anton Glötzner, Mus. Doc., has also been opened so that the Graduate School has in full operation five departments,—Philosophy, Language and Literature, History, Natural Sciences, and Fine Arts.

India, A Letter from Père Van der Schueren. St. Mary's Scholasticate, Kurseong.—St. Mary's Scholasticate dates from the year 1889, when the house of studies of our mission was transferred from the sun-scorched plains near Asansol to the cool and healthy climate of British Sikkim. At Asansol, with the thermometer rising to 112° Fahrenheit in the coolest part of the house, serious study was next to impossible. At Kurseong, the mean temperature is 58° Fahrenheit, and the thermometer never rises above 77°. St. Mary's occupies an ideal situation on one of the outer ranges of the Himalayas at an altitude of 5500 feet above sea-level. It commands a magnificent and most extensive view. To the north, the dazzling mass of the highest snowy range in the world with the three-peaked Kanchinjunga rising to a height of more than 28,000 feet; to the west, the mountains of Nepal; to the south, the plains of Bengal, which look like an immense map stretched out at your feet; we have calculated that on a clear day the area of the plains visible from Kurseong exceeds 4000 square miles. Add to all this the numerous tea gardens with their neat bungalows which cover all the lower spurs, the beautiful valley of the Balasun river which flows 4000 feet below St. Mary's, and you will easily understand that the scholasticate occupies an ideal position as regards scenery as well as climate.

St. Mary's numbers this year, July 1896, 36 inmates: 5 professors composing the staff, one senior scholastic engaged in private study, eleven "auditores theol. schol.," four "auditores theol. comp." eleven philosophers, and four coadjutor brothers. The various courses are distributed among the professors as follows: Rev. Fr. T. Adessi, Rector, teaches Logic and general Metaph.; Fr. J. Bræt, Minister, teaches Moral Philosophy, Physical Science and Chemistry; Fr. A. Van Trooy is professor of dogmatic theology; Fr. A. Multhaup, formerly professor of theology at Louvain, teaches moral theology and special metaphysics; lastly Fr. F. X. Schouppe, the well known author, is professor of the short course of theology and lectures also on Holy Scripture, Canon Law, and Ecclesiastical History. Attached to St. Mary's is a small mission of native Catholics, nearly all our servants being converts. They are excellent Christians and very much attached to their religion. A boarding school has also been opened for native children and numbers at present about twenty-five, all being Catholics or preparing for baptism. Another

excellent work is done here by Brother Didier our experienced infirmarian. He distributed gratis medicines to the poor natives, who flock to him from all sides. All look upon him as a great doctor and have great confidence in him. The good brother does not fail to baptize the children who are brought to him in a dying condition. He has in this manner already baptized 196 children, all of whom, with one or two exceptions, died shortly after their baptism.

General News.—A new honor has been conferred upon Fr. Lafont who has done so much to win a great name for St. Xavier's College, for the Society and the Catholic religion in Calcutta. Fr. Lafont has been deservedly called "the Father of Science in India," a name given to him by the leading newspapers of Calcutta. He has the highest reputation as a lecturer on scientific subjects. His renown dates from the great cyclone of 1867, when his observations attracted general attention. Fourteen years ago Fr. Lafont was created by the Government of India Associate of the most distinguished order of the Indian Empire. Recently, at the special request of the Marquis of Dufferin, the British Ambassador at Paris, Fr. Lafont has been created by the French Government "Officier d'Académie." His Excellency, who while Viceroy of India held Fr. Lafont in high esteem and affection, forwarded himself to the Rev. Father the insignia and diploma of his new dignity accompanying them with a most courteous letter. Fr. Lafont has also been for many years a Fellow of the Calcutta University, and has this year been elected a member of the Syndicate or governing body of the University.

Both our colleges at Calcutta and at Darjeeling have won new laurels in public examinations. At the last two examinations in Arts of the Calcutta University, students of St. Xavier's College have taken successively the first and second places on the list of successful candidates. This is a great honor for St. Xavier's, considering that the number of candidates at these examinations usually exceeds four thousand. The Special Department of St. Joseph's College, Darjeeling, has also secured new successes. One of its pupils stood first on the list of successful candidates for the "Opium Department" examination. Another secured the distinction of being the first student who has passed in India the Matriculation Examination of the London University in the first division. A third has passed into the Police Force as Assistant District Superintendent obtaining second place in the examination, while two others have secured admission into the Civil Engineering College, Roorkee.

On the 2nd of August, '96, Fr. A. Bruni our veteran Indian Missionary celebrated his jubilee of 50 years priesthood in the Society. Fr. Bruni is in his 65th year in the Society, 45 of which he has spent in India. He has formerly been twice Rector of the College of Trichinopoly and also Superior of the Madura Mission. No efforts were spared to make this celebration as grand and solemn as possible.

Jamaica.—The following account of St. George's College Commencement is from the "Jamaica Daily Post" of July 1, 1896.

Breaking-up day at St. George's College. — It is not often that the exhibitions of our schools assume an aspect as pleasant as did that of St. George's College on Monday evening last, when Cardinal Wiseman's students' drama, 'The Hidden Gem' was performed by the pupils, at the East Branch school-room. It struck me from the beginning that, so far from belonging to the conventional order of frivolous farces, 'The Hidden Gem' conspicuously demanded classification among plays of dramatic significance and absolute merit. Its characters require conception and interpretation on the part of the performers. The play is in the truest sense extremely realistic; and, instead of being full of mere levity and amusement, the dramatic element predominates, and the action is decidedly entertaining and gratifying to the intelligence. It is by inculcating in the youth a love of amusement of this excellent description that a stimulus is given to the cultivation of a delicate and refined taste.

The merits evinced by all the performers, reflect the greatest credit on Father Emerick, who was responsible for the training of the boys and the staging of the play, and we heartily and honestly congratulate the reverend gentleman on the enjoyable entertainment which he provided; and this the more so when the superior standard of *The Hidden Gem* is taken into consideration.

Father Emerick, on introducing the Play to the audience, stated that Father Pardow had sent out two prizes to be competed for by the pupils of the School. The first prize was 30s in gold, and the second 10s in gold.

The Judges were Messrs. William Morrison, M. A.; Principal of the Collegiate School, L. J. Preston, and George Douglas, and the points on which the decision of those gentlemen would be based were:—Conception of character; articulation (clear and distinct); management of voice; pronunciation, and movements of body and limbs.

The training of the pupils who took part in the play—some twenty-five or thirty in all—was, as one of the judges remarked, in itself a liberal education, in so far as it gave to each amateur a distinct conception of the character which he represented—and showed him the value of a good delivery in respect of clear articulation, facile management of the voice, and correct pronunciation.

The "make up" of the various characters was not in all cases historically correct, and there were some rather comical incongruities, but slight deficiencies in the mounting of the play could well be pardoned in view of the admirable acting. Of course there were some better than others, but the general standard reached was a high one. One excellent feature was the clear and distinct manner in which, without exception, they spoke their lines. Some showed first class dramatic ability and will no doubt be heard of again in days to come in connection with similar entertainments.

The play being over, the judges retired to consider their decision, and dur-

ing their absence, Father Kelly kept the audience in good humor by delivering a short address.

On the return of the judges, Mr. Morrison, Chairman of the Committee, named the winners of the prizes competed for in the Play, the amount being equally divided. He stated that as they were awarding Father Pardow's prizes, the judges had felt themselves so pleased with the whole performance, that they had subscribed for two extra prizes of ten shillings each.

Masters Chas. Campbell and John Walsh, who were bracketed equal by the judges received each one sovereign.

Rt. Rev. Chas. Gordon, D.D., Vicar Apostolic of Jamaica, Rt. Rev. Fr. Jos. Mooney, Chancellor of the Archdiocese of New York, Rev. M. J. Phelan, of New York, and Justin McCarthy, Esq., of Kingston, donated the other prizes.

Owing to the late hour at which the performance concluded, the distribution of prizes did not take place. The prize list was, however, read out by the Rev. Father Kelly. The prizes were distributed by Bishop Gordon at nine o'clock the following morning at St. George's College.

During the course of the evening interesting speeches were delivered by Mr. L. J. Preston, Assistant Resident Magistrate for Kingston, Mr. W. Morrison, M. A., and the Rev. W. Gillies, a Scotch Calvinist minister, who all complimented the fathers and pupils on the excellent quality of the work done in the college. In these remarks all intelligent men must concur. The Society of Jesus insists on all its members becoming proficient teachers; and herein it shows its wisdom, for there is no surer way to maintain the power and influence of the Church over the lives of men than by looking after the education of the young and rising generation. St. George's College is certainly doing a meritorious and valuable educational work in Kingston; and the eulogiums passed upon its teaching staff were highly deserved.

The *Newsletter* of same date had the following:—

We congratulate the President of St. George's College, the Right Rev. Bishop Gordon, the Principal, the Rev. Patrick H. Kelly, the Rev. A. Emerick and the other teachers on the signal success which attended the dramatic entertainment on Monday evening. The College, under the direction of the Jesuit Fathers, who are recognized as being among the best teachers in the world, has entered upon a fresh career of usefulness as one of the leading educational institutions in the island.

St. George's College for the New Scholastic Year.—Father Gregory has been appointed Principal of the college, Fr. Kelly is Professor of Mathematics and Procurator. Fr. Emerick has been sent to assist Fr. Rapp in the western part of the island.

Extract of a letter from His Lordship Bishop Gordon to Rev. Father Provincial. Kingston, Sept. 25, 1896:—

Jamaica is an interesting mission indeed. In no place on earth have Catholics such fair play; no where do they stand better with government, or

have more sympathy from the press and the enlightened public. In no place does the Church stand out more clearly as the leader in progress; and, living in the eye of the public and in the full light of day, she silences the tongue of slander.

Great things may be expected from the new orphanage, if we get more pecuniary help. As it is St. Claver's Orphanage, it ought to be the spoiled child of the Society just now.

The interest shown by intelligent Protestants is extraordinary. Thus the government gives us the irrigation-water free. It has also allowed its engineers to improve the water-course; has given us all the banana trees and the cocoa-nut trees along where the irrigation-canal skirts our land, and has thrown back the fence to make the strip of land more thoroughly ours. The Jamaica Railway Company does all our trucking gratis, and the trucking of banana-suckers has been great. The company gives a free pass to Sister Claver, the Superioress of the Orphanage, and her companion child.

Our neighbor Mr. Turner, one of the largest banana growers on the Island, superintended the putting in of forty acres of bananas. He sends presents of milk, bananas and mangoes to the Orphanage and frequently lends his drays.

As to the success of the venture there is no doubt; but owing to the lateness of our starting banana culture, it will be two years before it is in full swing. It will pay its way next year and make a profit the year after.

Father Emerick is having difficult and discouraging work in his mission, but he is full of zeal and hope.

Extract from a Letter of Father Mulry to Rev. Fr. Provincial. Kingston, Sept. 18, 1896:—

As the monthly intention of the Apostleship is Spiritual Retreats, I have arranged for the promoters, some seventy in number, a retreat of five days, with three exercises or meditations each day. The time of the exercises being so arranged as not to interfere with ordinary duties. It is I believe the first retreat for lay persons given in Jamaica.

St. Claver's Orphanage with fifty-four boys is doing well. Thirty of the dusky children made their first Communion on the Feast of St. Peter Claver. A few days ago, Sister Claver was down to her last farthing. Nothing daunted she gathered the children together in the chapel and directed them to pray for her intention, which was money-help. The prayers of the little ones finished, she despatched one of them to the Post Office saying: 'Be sure to bring me back a letter with money in it.' The boy returned shortly with four letters, and opening one of them she found in it a pound note. That same evening, while rummaging among her papers, she found another pound note; having no idea of how it came there.

A few days ago the boys on their way through the bush from the banana field, came suddenly upon two large iguanas, which are very rare in Jamaica. They captured them alive. One of these gigantic lizards is nearly five feet in length.

Father Isaac Jogues.—Rev. Father Provincial has sent the following letter to all our houses :—

NEW YORK, August 13, 1896.

DEAR REVEREND FATHER IN CHRIST, P. C.

The two hundred and fiftieth anniversary of the death of Father Isaac Jogues offers many favorable opportunities for taking the preliminary steps in the process of his beatification.

Rev. T. Armellini, the Postulator of the Causes of Ours, is urging the presentation of this process, and Father A. Jones of the Mission of Canada, has been appointed to prepare it. His work will be facilitated by the many authentic documents already collected by those who have been interested in the Cause since the death of Father Jogues, of his saintly companion, René Goupil, and of the first distinguished fruit of their heroic deaths, Catharine Tegakwita, whose Cause, as you know, is to be combined with theirs.

The measures taken during the past ten years, such as the publication of *The Pilgrim of our Lady of Martyrs*, and the pilgrimages to the Shrine erected on the site of Father Jogues' death, have aroused the interest of the faithful, who prove by their pious generosity their eagerness to see Father Jogues and his companions beatified.

Meantime the expression of our own desire for this happy event, given in our late Provincial Congregation, will be a great encouragement to all of Ours who are engaged in preparing or furthering this process.

In order to co-operate with them all the more effectually, it is proposed during this anniversary, to make the lives and the Cause of these servants of God better known among Ours and among the pupils, congregations, sodalities and societies under our charge. As a means of doing this we have the excellent life of Father Jogues, written by Father Martin and translated by Dr. Gilmory Shea; *The Pilgrim of our Lady of Martyrs*, which is to be more extensively devoted to this Cause in the volume which will open with next year; illustrated lectures, which the Fathers of the Apostleship of Prayer are preparing to give in behalf of the Cause; a play and tableaux based on the life and captivity of Father Jogues, and adapted for use in our Colleges; finally, the pilgrimages to Auriesville, which may be made in due season with great benefit to the pilgrims as well as to the Cause.

Although your many cares and labors are already more than a sufficient tax upon your zeal, I do not hesitate to urge all this on your attention, because I am satisfied that you appreciate our debt to the memory of Father Jogues, both for the example he has left us, and for the esteem he has won for us from non-Catholics as well as from our own. I need not remind you how beneficial it will be to our own piety and to that of our congregations to be permitted to venerate these holy souls upon our altars. I am confident, too, that you will be encouraged in your efforts by the hearty co-operation of the souls under your charge by their prayers, and, so far as they can, by their alms. Let us hope also that they in whose behalf we are laboring may greatly assist us in this and in all things by their intercessions.

Recommending myself to your prayers and holy sacrifices, I am, Reverend Father,
 Yours in Christ, W. O'B. PARDOW, S. J.

The Office of the "Pilgrim" has issued a circular in which we are told that by a happy coincidence it happens, that on the very eve of this two hundred and fiftieth anniversary year, the Rev. T. Armellini, S. J., the Postulator of the Cause of Father Jogues in Rome, has called for active work on the first process of his beatification. He has also suggested that, with Father Jogues

and his companions, we should unite the processes in behalf of Fathers John Brébeuf, Gabriel Lalemant, Anthony Daniel, and Charles Garnier, who gave their lives for the faith a few years after Father Jogues, so that their anniversaries will likewise occur within the next five years. The Bishops of Canada have already petitioned for the introduction of their cause, just as our own bishops have done for that of Father Jogues.

The circular explains the need of means, and concludes with an appeal for prayers and alms that all who are interested in the Cause of Father Jogues, René Goupil, and Catharine Tegakwita, may help us to inaugurate this anniversary year by taking efficient steps for the process of their beatification.

Madagascar.—The French conquest and subsequent annexation of Madagascar have not, so far, proved an unmixed blessing to our missionaries on the island. During the war, many of them had generously volunteered to accompany the soldiers on their marches through the country, and to attend the wounded and plague-stricken in the hospitals. Several even had laid down their lives in these services of charity. When peace was proclaimed, they all hastened back from the neighboring islands, where they had been forced to take refuge, and returned to the scenes of their former labors. Undismayed by the ruins they met with on all sides, they set to work with renewed zeal and devotedness. They gathered together their scattered flocks, and rebuilt or reopened their schools and churches, confidently trusting that better times were now dawning for the conversion and civilization of the island. As long as the military government lasted, all went well. The soldiers had much to be grateful for, and were not slow in giving proof of their gratitude. The robbers and incendiaries were compelled to give up their plunder, and to indemnify the fathers; edicts favorable to the Christians were published, and help and protection were given to the missionaries. Too soon however the arrival of the new governor sent by France put an end to this satisfactory condition of things. Strange to say, the man appointed to represent the interests of a Catholic nation, is an apostate who has publicly renounced the Church, and has become an aggressive and bigoted sectarian. His smiles and favors are all for the Protestants, whose temples he frequents and whose interests he promotes. For the Catholic missionaries he has nothing but dislike and ill-disguised hostility, and as a consequence they are exposed to many difficulties and vexations.

To make matters worse, serious disturbances and riots have lately broken out in various parts of the island. The insurgents look upon the Christians as the friends of France, and invariably fall upon them in the first place. They burn down their chapels and schools, drive them from their homes, ill-treat them and sometimes even put them to death. The missionaries are in greater danger than their neophytes. Only a few months ago, Fr. Berthieu an old and valiant missionary was put to death by the savage tribe of the Tahavalos under circumstances of peculiar cruelty. We gather the follow-

ing details from a letter written by Monsignor Cazet, Vicar-Apostolic of Madagascar to the "Missions Catholiques."

When the rebels had dragged him outside the town, Fr. Berthieu could scarcely walk, and begged that his arm might be freed to enable him to wipe away the blood which filled his eyes. "What matters it if you die!" was the rough answer. On arriving at the village of Ambohitra, it was found that the church and school had been burnt to the ground some days before. Thence, as the poor father was unable to stand on his feet any longer, they seized him by the two arms, and literally dragged him northward to the village of Ambiatiba where a council was held to determine his fate. Some proposed to take him to their chief Rabozaka, while others demanded that he should be put to death on the spot. The latter opinion prevailed, while the missionary, listening to their deliberations, suffered the agony of death by anticipation. They took him to the eastern extremity of the village, to the bank of a deep river called Mananara, where they shot him three times, and afterwards beat him with clubs till he expired. His body was then flung into the river.

There cannot be the least doubt, adds the bishop, that the father died a martyr of charity. His death was brought about by his love for his flock, and his desire to convert the infidels, for he could easily have escaped all danger, if he had wished. A few days previous to his seizure, he was implored to take refuge in the capital, but he would not leave his beloved Christians who were fugitives from their homes, and so deprive them of the support of his presence.

Missouri Province. The Scholastics' Villa at Waupaca.—The procuring of a suitable summer villa, at which the scholastics who work in the various colleges of this province could find rest and recreation during the long vacation each year, was a problem that sorely vexed the minds of superiors ever since the conversion of Beulah villa to the use of the scholasticate students exclusively. The difficulty of a satisfactory solution regarded chiefly the location, which, while being sufficiently central, should be situated in the neighborhood of the Great Lakes where alone coolness and the variety of healthful sport necessary to enjoyment could be assured. Happily, towards the close of the vacation of 1895, a satisfactory solution presented itself. Rev. Fr. Provincial was informed that a very choice piece of property, consisting of 15 acres, and commanding a prominent position on one of the largest of a series of lakes known by the name "Chain O'Lakes," near Waupaca in Wisconsin, was for sale at very low figures. He visited the place, satisfied himself of its entire adaptability to the purposes of a common villa for our teachers, and after due consultation followed by the approval of V. Rev. Fr. General closed the deal transferring the property to our colleges. At once the erection of a commodious building and the putting of the grounds into shape were set on foot: and so satisfactorily did all the work progress that in

the first week of July of this year the formal opening of the new villa took place. The villa, which had been christened "Loyola" by superiors and further characterized by the local authorities as the "Teachers' Rest," has been fully tested during the past vacations; and the common verdict is that in answering all the requirements it has proved an undoubted success.

St. Louis University, Scholasticate.—Only one change has been made in the faculty this year; Fr. C. Borgmeyer has been appointed professor of astronomy and mathematics in place of Fr. J. Becker, who was recalled to his province. The philosophers number 60, of whom 20 are in the 3rd year, 15 in the 2nd, and 25 in the 1st year; 8 belong to the New Mexican Mission, 2 to the Province of Mexico, and 50 to the Missouri Province.

College.—The principal changes in the faculty are those made in the office of prefect of studies, which is filled this year by Fr. W. B. Rogers, and the chairs of philosophy and rhetoric occupied respectively by Fr. W. Kinsella and Fr. B. Otting, the late incumbents, Fr. F. Cassilly and Fr. W. Fanning, having entered the tertianship at Florissant. A circular issued by the Rev. President of the University announces that "the Post-Graduate Course of Lectures will be resumed on Monday, Oct. 12. The course is primarily intended for college graduates, who wish to continue their philosophical, scientific, historical and literary studies. Attendance is, however, not restricted to graduates. Professional men and students of law and medicine will find it to their interest to combine their professional studies with the instruction of the Post-Graduate Course. Other gentlemen of culture, desirous of further self-improvement, are admitted upon furnishing the president with evidence that they can follow the lectures with interest and profit. Regularity in attendance and earnestness in studies are demanded of all. For the present, there will be two distinct courses in philosophy and one in physics. They who follow either of the philosophical courses may also attend the course in physics. They who follow the course in physics may also attend either of the philosophical courses. In order to continue the course the following year, it must be made plain to the faculty, at the end of the year, by either a written or an oral test, that the members of the Post-Graduate Course have profited by the lectures. The Rev. Jas. J. Conway, S. J., will lecture on Ethics; the Rev. Jas. J. Sullivan, S. J., on Psychology; the Rev. Henry J. De Laak, S. J., on Dynamical Electricity."

Florissant, St. Stanislaus Novitiate.—Fr. Thos. Finn and Fr. T. Sebastiani are the professors of the juniors, the former replacing Fr. M. J. O'Connor, who has been appointed prefect of studies of the collegiate department of St. Xavier College, Cincinnati. The juniors are 21 in number, 13 in the 2nd year and 8 in the 1st year; 3 belong to the New Mexican Mission. The tertians number 7, all of the Missouri Province. Of the scholastic novices, 36 in number and all belonging to this province, 12 are of the 2nd year and 24 of the 1st year. Of these latter St. Xavier College, Cincinnati, has contributed 8; Marquette College 5; St. Louis University 2; St. Ignatius College, Chica-

go, 2; St. Mary's College, Kan., 2; and Creighton College, Omaha, 1; the others are from colleges not of our province. As two more candidates are expected to enter before the new year, we feel deeply grateful to St. Joseph who has so generously answered our appeal this year.

RETREATS GIVEN BY FATHERS OF THE MISSOURI PROVINCE
FROM JUNE 25 TO OCTOBER 15, 1896.

RETREATS TO PRIESTS AND TO SEMINARIANS.

<i>Diocese</i>	<i>Retreats</i>	<i>Diocese</i>	<i>Retreats</i>
Chicago	1	Milwaukee	1
Denver	1	Peoria	1
Detroit	1	St. Louis	1
Dubuque	1	Vincennes	2
Grand Rapids	2	Cincinnati, Semin. Ordinandi	1
Kansas City, Kan.	1		

RETREATS TO RELIGIOUS COMMUNITIES (Female).

<i>Sisters of</i>		<i>Sisters of</i>	
Charity, Mt. St. Joseph, O.....	2	Mercy, Omaha, Neb	2
“ B.V.M., Chicago, Ill.....	4	“ Ottawa, Ill	1
“ “ Council Bluffs, Ia.1		“ St. Louis, Mo	1
“ “ Davenport, Ia.....	1	Notre Dame, Cincinnati, O.....	2
“ “ Des Moines, Ia.....	1	“ “ Columbus, O.....	1
“ “ Dubuque, Ia.....	2	“ “ Reading, O.....	1
“ “ Lyons, Ia.....	1	“ “ (School), Chicago, Ill...1	
“ “ Milwaukee, Wis.1		“ “ “ Quincy, Ill...1	
“ “ Sioux City, Ia.....	1	“ “ “ St. Agatha,	2
“ “ Wichita, Kan.....	1	Ontario	2
“ of Nazareth, Helena, Ark...1		Notre Dame, (School), St. Louis, Mo.2	
“ “ “ Lexington, Ky.1		Our Lady of Mt. Carmel, St. Louis, Mo.1	
“ “ “ Mt. Vernon, O.1		Providence, St. Mary of the Woods,	2
“ “ “ Nazareth, Ky.2		Ind.	2
“ “ “ St. Vincent, Ky.1		Providence (Colored), St. Louis, Mo.1	
Christian Charity, St. Louis, Mo...1		Sacred Heart, Chicago, Ill.....	2
Good Shepherd, Carthage, O.....	2	“ “ Cincinnati, O.....	1
“ “ Chicago, Ill.....	3	“ “ Groose Pointe, Mich...1	
“ “ Cincinnati, O.....	1	“ “ Omaha, Neb.....	2
“ “ Columbus, O.....	1	“ “ St. Charles, Mo.....	1
“ “ Kansas City, Mo...1		“ “ St. Joseph, Mo.....	1
“ “ Louisville, Ky...2		“ “ St. Louis, Mo.....	2
“ “ Milwaukee, Wis...2		St. Benedict, Nauvoo, Ill.....	1
“ “ Newport, Ky.....	1	St. Clare (Poor Clares), Omaha, Neb.1	
“ “ Peoria, Ill.....	1	St. Dominic (III. Order), Springfield,	1
“ “ St. Louis, Mo.....	2	Ill.	1
Holy Cross, Notre Dame, Ind.....	1	St. Dominic (III. Order), Traverse City, Mich.	1
Humility of Mary, Ottumwa, Ia.....	1	St. Francis, La Crosse, Wis.....	2
Imm. Heart of Mary, Chicago, Ill.1		“ “ Pawhuska, Okl. Terr...1	
Little Comp'y of Mary, Chicago, Ill.1		“ “ Purcell, Ind. Terr.....	1
Loretto, Florissant, Mo.....	1	St. Joseph, Kansas City, Mo.....	1
“ Loretto, Ky.....	2	“ “ Peoria, Ill.....	1
“ St. Louis, Mo.....	1	“ “ St. Paul, Minn.....	2
“ Springfield, Mo.....	1	“ “ St. Louis, Mo.....	2
Mercy, Big Rapids, Mich.....	1	St. Ursula, St. Martin's, O.....	1
“ Catawissa, Mo.....	1	“ “ Springfield, Ill.....	1
“ Cedar Rapids, Ia.....	1	The Poor, Chicago, Ill.....	3
“ Chicago, Ill.....	3	“ “ Cincinnati, O.....	1
“ Cincinnati, O.....	1	“ “ Milwaukee, Wis.....	1
“ Council Bluffs, Ia.....	1	“ “ St. Louis, Mo.....	1
“ Davenport, Ia.....	1	Visitation B.V.M., Maysville, Ky....1	
“ Des Moines, Ia.....	1	“ “ St. Louis, Mo.....	2
“ Manistee, Mich.....	1		

RETREATS TO LAY PERSONS.

College Graduates.....	4
Children of Mary Sodality, London, Ont.....	1
Young Ladies' Sodality, St. Francis Xavier's Church, St. Louis, Mo.....	1
Inmates of Home for the Aged, Chicago, Ill.....	3
" " " " " Cincinnati, O.....	1
" " " " " Milwaukee, Wis.....	1
" " " " " St. Louis, Mo.....	1
Children at Convent of Good Shepherd, Newport, Ky.....	1
Penitents " " " " " Chicago, Ill.....	1
" " " " " Cincinnati, O.....	1
" " " " " Milwaukee, Wis.....	1
" " " " " Newport, Ky.....	1
" " " " " Peoria, Ill.....	1
" " " " " St. Louis, Mo.....	1

SUMMARY OF THE RETREATS.

To Priests and to Seminarians.....	13
" Religious Communities (Female).....	110
" Lay Persons.....	19
	Total, 142

Creighton University, Omaha, Nebraska.—Rt. Rev. Bishop Scannell has opened a seminary for the reception of students who desire to prepare themselves for the priesthood. The seminarians will attend the classes at the university. The seminary is one square away from our college. Owing to the lateness in sending his circular throughout the diocese and his insistence on the students being in quarters not later than Sunday Sept. 6, so as to be ready to attend classes on the opening day, the bishop began his seminary with only nine aspirants to the priesthood. The Rev. H. J. McDevitt, D. D., has been appointed president. The seminary will not be restricted to students living within the diocese of Omaha.—Creighton University has this year a class of nine philosophers. With the exception of two boys who were killed in a railway accident during vacation, and the graduates of last year, nearly every boy who attended the university last year has returned.

Marquette College, Milwaukee.—The annual debate between the Forum club of the State University at Madison, and the Forum club of Milwaukee took place in June last at Lincoln Hall, Grand Avenue, Milwaukee, and reflected much credit and no little honor on Marquette College. The University Forum club is composed of the choice spirits of the law school. The members of the Milwaukee club of the same name, are prominent men of the legal, medical, educational, and literary professions. The three debaters chosen for the Milwaukee side were two prominent lawyers and an inspector of public schools. Those for the university were three graduates of Marquette College, namely, Louis H. Dahlman, '95, Maurice McCabe, '90, who was also president of the senior law class of the university, and William J. Carroll, '90. These speakers, who look proudly to Marquette College as their *alma mater*, were elected in public competition to speak at this public debate. A large number of uni-

versity law students were anxious to display their forensic ability, and it was difficult to make a choice. It was, therefore, decided by the executive committee of the university Forum club to have a public competition, and by a popular vote elect three to uphold the honors of the university. The speeches given at the preliminary contest were to be the ones to be given at the public debate and were to be the speakers' own unaided work. The subject was: "Resolved that state aid should be given to institutions of higher education" and the Madison men had the affirmative. The judges were three elderly lawyers, leaders in their profession in Milwaukee. At an early hour—long before the time set for the proceedings to begin—Lincoln Hall was crowded, and rarely has Milwaukee seen a gathering of so intellectual a character. Priests, professional men, and those engaged in education were plentifully scattered among the audience. A place in the hall was reserved for the rhetoric and philosophy classes of Marquette College, and the boys turned out in full numbers with the college colors,—gold and white and blue—very much in evidence. The speaking of Louis H. Dahlman was clear and incisive, and while Maurice McCabe and William J. Carroll both appeared to be somewhat more graceful and polished speakers, they were none the less persuasive. A number of times each of the three speakers was interrupted with hearty applause. At the close of the debate the three judges, without leaving the hall, discussed the points made by each side, and in less than fifteen minutes rendered their decision. Two were in favor of the university speakers and one was for the Milwaukee side, and, of course, the majority carried. More than once during the debate, when Marquette was honorably mentioned, there were hearty rounds of applause given, thus showing that our college is growing more and more in popularity among the more educated classes. When the three old students of Marquette returned to Madison the next day they received an enthusiastic ovation, and were offered all the speeches of the coming law school commencement. McCabe and Carroll accepted, and were speakers at the graduating exercises of the law department of the university, Dahlman did not accept the complimentary offer.

In the inter-collegiate Latin contest of the Missouri Province, Marquette College was well to the front. The gold medal was won by a poet, and six out of the eight highest places were captured by this college. The subject was: "De præstantia castitatis."

In the inter-collegiate English contest a St. Louis University student took the first prize, but the second place—a cash prize of \$25—was won by a Marquette student, and the tenth place was won by a Marquette philosopher. The subject of the English essay was: "Catholicity in Longfellow's Writings."

Marquette College, this year, sends five novices to Florissant, and all of them are graduates of the philosophy class.

During the Marquette statue excitement last summer at Washington when it was doubtful whether congress would finally accept the statue, a prominent Wisconsin statesman suggested that if no place were found for the statue in

the halls of congress it would be well to present it to "that grand old institution of learning, Marquette College, Milwaukee."

Some time ago a similar case occurred at Marquette College to that which happened at Georgetown respecting the admittance of our students to the state university without submitting the applicant to further examination. Victor Bergenthal, a graduate of Marquette College applied for admission to the Wisconsin state university for the purpose of studying electrical engineering. He was told he would have to pass an examination before being admitted. The boy's father at once wrote to Marquette College complaining that his son's diploma was not honored at the state university. Correspondence ensued between Rev. Fr. Rogers, then prefect of studies at Milwaukee and President Adams. The inquiry was made why the college diploma was not honored, and the reply was that Marquette College was not on the university list of colleges whose standing entitled their graduates to be admitted without further examinations. Thereupon the prefect of studies sent a catalogue, and in a letter pointed out not only the excellence of our classical course, but the thoroughness of the scientific course. President Adams then wrote a very complimentary letter to the faculty of Marquette College, and stated that any one who had made the course of science marked out in the curriculum of studies of the college was fit to enter the second year of the scientific course at the university. The graduate was admitted to the second year, and this without any examination, and Marquette was placed on the "list" of the university.

St. Mary's College, Kansas.—We had a better opening than usual, this year. In the beginning of the second week we reached the high mark of two hundred boarders; before the end of the month the number had gone up to two hundred and fourteen boarders and fourteen day scholars.—The lake has proved to be successful. When the students returned after vacation, the water was just at the right stage for swimming, and the banks were masses of green, topped by the nodding sunflower, which was never more plentiful than this year.—On September 24, the college was visited by the whole body of Congregational Ministers, who had just been holding their annual conference in St. Mary's; many of them were accompanied by their wives. They were all very inquisitive, and anxious to see everything. Under the guidance of Rev. Father Rector and of Fr. McMenamy, they visited the college buildings and public rooms. In the Seniors' Reading Room, one of the elders called the visitors to order and proposed that the thanks of the association be returned to the college authorities for the courtesy and attention shown them during their visit. The Rev. Moderator then expressed, in a few well-chosen words, the gratitude of the ministers and their friends and the great pleasure they all felt in seeing how well the college was equipped for its work. Let us hope that the visit will have done something to remove prejudices and to make our work better known.—It has been remarked, though it may not have any special significance, that all the boys of the senior division who returned

this year, belonged to the Sodality of the Blessed Virgin Mary. The opening of the sodality, therefore, saw a larger attendance this year than for many years. May it be an omen of a good year's work !

Mission of New Mexico, College of the Sacred Heart, Denver.—In the absence of Father Marra to attend the Provincial Congregation at Naples, Fr. Charles Pinto has been appointed superior of the mission by Father General. Fr. Guida is vice-rector of the college at Denver. A class of philosophy has been begun for our scholastics some of whom cannot leave the dry climate of Colorado without danger to their health. This class numbers six under the charge of Father Krenz, who teaches them logic and metaphysics, while Fr. Forstall teaches the mathematics. They live in a house by themselves and come to the college only for their meals, follow the same order of exercises as Woodstock, and use Schifflini as their text-book.—The retreat to the diocesan clergy—twenty-four in number—was given in our college from July 13 to 17 by Fr. J. J. Conway of the Missouri Province.

New Orleans, College of the Immaculate Conception.—On Wednesday, September 23, Father Theobald W. Butler celebrated the fiftieth anniversary of his entrance into the Society. The happy event was marked by a degree of splendor and enthusiasm rarely surpassed on similar occasions. The reason is not far to seek. There is no one in the whole New Orleans Mission more popular and better loved than Father Butler. The eminent services rendered by him to the mission in its infancy, and especially during the long years of his superiorship, fill some of the brightest pages of its history; while his never-failing kindness and genial charity have earned for him the love and gratitude of all who knew him, and have lived and labored with him. Father Butler's many friends outside the Society, both ecclesiastics and laymen, vied with his own brethren in making the day of his Golden Jubilee a joyous and happy one. Their concourse and the sincerity of their congratulations gave eloquent testimony of the success of the venerable jubilarian in winning all hearts.

New York, St. Francis Xavier's.—The college opened on Tuesday, Sept. 8. Those who had failed in the June examinations and candidates for admission had been examined on the 4th, 5th and 7th. In the entrance examinations, the programmes laid down in the printed circulars were faithfully followed. Graduates of the parochial and the public schools were admitted without examination; all others had to undergo an examination. The consequence of these regulations was that instead of something like 160 in 3rd academic as last year we have now 79. All who applied and failed to reach the required standard were sent to the grammar school, or went home. This move was rendered necessary by the action of the Regents of the University of the State of New York, and so far we have every reason to congratulate

ourselves on the step. There is a falling off in the 3d academic, but a corresponding increase in the grammar school. Besides this, the boys who have been received are far and away a finer and brighter set than those who presented themselves last year.—The names of the classes have been changed this year. Hereafter the class of philosophy will be called senior class and the other college classes, junior, sophomore, and freshman. This change, though in itself of not over great importance, has nevertheless met with warm approval outside. The grammar classes, so called formerly, are now known as the academic classes. The change of name was necessary to remove a prejudice that was quite common. People confounded our classes with those of the grammar departments in the public schools. A more important change of name was that of the preparatory department of the college. For several reasons this title was misleading and undesirable. One higher grade was added, the other classes regraded, and we now have the St. Francis Xavier Grammar School. Some fears were entertained that this change might work us harm. The very contrary has been the case. Instead of a hundred or so as last year, Fr. Powers who is in charge has 169 boys already and the cry is: still they come.—We have actually registered 605 boys as against 681 last year. Of these, 436 are in the college and the academic department and 169 in the grammar school.—On Wednesday, Sept. 16, the Mass of the Holy Ghost was said. Father Wynne, S. J., director of the Apostleship of Prayer, preached the sermon. The annual retreat began on Monday, Sept. 28, Father Scully, S. J., conducted it, to the great satisfaction of the boys. At the Communion Mass on Thursday which closed the retreat, 452 boys were present. Father Scully said a few words and after the Mass gave the Papal Benediction. After benediction of the Most Blessed Sacrament the boys took breakfast in the college.—On the preceding Saturday, Sept. 26, Father Rockwell, S. J., who has charge of the Apostleship of Prayer in the college, explained to the boys the working of the Apostleship of Study. Twenty-five promoters were secured and a new impetus has thus been given to the already well-established League work. On the first Friday, the whole college makes a visit in a body to the Blessed Sacrament, exposed in the church. The director of the League explains briefly the General Intention for the month and reads the Act of Reparation after which the boys are dismissed.—Much interest is felt in the coming Jubilee of the college which takes place in June. The Alumni Association have taken the matter up already. The faculty on their part feel that they can celebrate the golden jubilee of the college in no way better than by further extension of their evening lecture courses. Hence it has been decided this year to add to the course already established, in ethics, three other courses; in psychology, physics and literature. These lectures are intended not only for graduate students but also for other gentlemen desirous of making advanced studies in the branches selected. The lecturers are: 1. On Ethics, Rev. P. A. Halpin, S. J.; 2. On Psychology, Rev. M. H. O'Brien, S. J.; 3. On Physics, Rev. F. W. Gunn, S. J.; On Literature, Rev. J. F. X. O'Conor, S. J.

No degrees, *in course*, will be conferred except on the following conditions :

1. A Master's degree in Arts or Science will be conferred on those only who already hold a Bachelor's degree from some college recognized as *up to grade* by the Regents of the University of the State of New York ; and to such, only on condition of attendance at lectures on two of the four courses and of passing the required examinations.

2. Bachelors' degrees (B. S. or Ph. B.) *may* be conferred in exceptional cases ; *provided* applicants have made a three years' course in some college, recognized by the Regents, attend lectures in *three* of the four courses and pass required examinations. The lectures are given at 8 P. M. on four evenings of the week.

Of the twenty-two graduates of last year, nine have chosen to serve the Lord, one has gone to Frederick, one to the Paulists and five to the New York diocese and two to the Brooklyn diocese. The five who went to Dunwoodie, asked to be exempted from the first year of philosophy at the seminary ; seven from Manhattan College asked the same exemption. All were obliged to pass an examination. Our five passed without difficulty while only one out of the seven from Manhattan was successful.—Last year and this we have noticed a quiet disposition on the part of the authorities of Columbia University to recognize us. This year our Examination Testimonials were received by them. A young man who left us to go to Columbia was in Freshman last year and did not get along very well. He had certain matters to repeat and came three or four times until finally he got his certificate for one branch after another. All these certificates were accepted at Columbia and the boy is now in Sophomore there. I give you this item merely as a sign of the times. The only thing exacted of him was an examination in geometry which he had not seen with us.

Novitiates.—The number of juniors and novices in the novitiates of this country on Oct. 1 was as follows :—

	NOVICES						JUNIORS			
	Scholastics			Brothers			1st yr	2d yr	3d yr	Tot.
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.				
Maryl.—New York	19	22	41	7	5	12	18	21	10	49
Missouri	24	13	37	1	2	3	8 ^(a)	13	...	21
California	9	11	20	3	2	5	7	13	...	20
Canada	6	6	12	2	6	8	5	3	...	8
New Orleans.....	5	6	11	8	12	20	3	1	...	4
Buffalo Mission..	5	6	11	1	...	1	4	9	...	13
Rocky Mountains	2	4	6	1	1	2	9	...	...	9
Total,	70	68	138	23	23	51	54	60	10	124

(a) Two of 1st year juniors and one of 2d year belong to New Mexico.

Palgrave, W. Gifford.—A Letter from Padre Traval of Montevideo, where Palgrave died, gives us the following particulars of the last years of his life :—

During Palgrave's first sojourn in Montevideo he gave no indication that he belonged to the Church, though all that met him were struck by his varied learning, even in the domain of theology, and by his singular and eccentric character. Father Remigius Normand, of the Society, having called upon him for a contribution to some pious work, was amazed to see in Her British Majesty's Minister-Resident, his quondam Jesuit brother and fellow-priest. The recognition was mutual but went no further. Through Fr. Normand, Palgrave's priestly character was soon widely known, although the diplomat never spoke of it nor of his reputed wife and children. Upon his return from his second trip to England, he conducted himself in all things like a good Catholic. He attended Mass on feast days, confessed and received the holy Communion at intervals during the year, and recited the rosary every day. His absence from the Protestant church during the religious celebration of the fiftieth anniversary of Queen Victoria's accession was marked and talked about. After having spent some years in the faithful practise of his religion, he fell ill at his suburban residence, where he lived with only two or three servants, sent for one of our fathers betimes, received the last sacraments with proper dispositions, died and was interred in a Catholic burying-ground. It is reported that his disease was a kind of leprosy. It is generally thought that while on his second visit to England, he returned to his duties and obtained the commutation of the rosary for the divine office. Just when and in what circumstances all this took place we do not know, but it is said that the *London Times* published the fact of his reconciliation at the time of its occurrence, and it is referred to, though no particulars are given, in his life in the "National Biography" as well as in the preface to his poem, "A Vision of Life."

Philadelphia, St. Joseph's College.—On August 28, Father William Clark, formerly the Socius of Father Provincial, was installed as Rector of St. Joseph's College. Father Dooley, the former rector, is teaching poetry at Loyola, Baltimore. Father Clark is the first Rector of St. Joseph's his predecessors, the college till last year being only *inchoatum*, being Vice-Rectors.

The Provincial Congregations.

Province of Maryland-New York.—This Provincial Congregation was held at Woodstock College from July 2d to 5th. Forty fathers attended, Father Prendergast being the only one excused; Father Campbell was the fortieth. On the first day Fr. Russo was elected secretary and Fr. Devitt, assistant secretary. The deputati "ad discernenda postulata" chosen were Fr. Villiger and Fr. Sabetti. After the usual day "ad capiendas informationes," on Saturday, July 4, Fr. Aloysius Sabetti was elected procurator, and Fr. James Doonan substitute. The fathers of the congregation seemed delighted with Woodstock. The theologians and philosophers were at St. Inigo's, but the juniors were present to serve the Masses. They also gave an entertain-

ment to the fathers on the night of July 2, which was highly appreciated. For the sake of reference, we subjoin a complete list of all the procurators and substitutes from the time of the first provincial congregation. It has been copied carefully from the lists in the province archives :—

A List of Procurators of the Province from 1832 to 1896.

The first Procurator of the Province was elected in a special meeting of the Provincial and his consultors with such Professed Fathers as happened to be at the college, viz. :—

Aug. 14, 1832, at Georgetown College, Fr. William McSherry, *Proc.*

1st Congregation, July 3-8, 1835, at Georgetown College, Fr. Stephen Dubuisson, *Proc.* Fr. James Ryder, *Subs.*

2nd Congregation, Aug. 5-8, 1841, at Georgetown College, Fr. Stephen Dubuisson, *Proc.* Fr. George Fenwick, *Subs.*

3rd Congregation, Aug. 5-9, 1847, at Georgetown College, Fr. Thonias Mulledy, *Proc.* Fr. George Fenwick, *Subs.*

4th Congregation, Mar. 30-Apr. 4, 1853, at Georgetown College, Fr. Angelus M. Paresce, *Proc.* Fr. James Ryder, *Subs.*

5th Congregation, July 15-18, 1862, at Georgetown College, Fr. Charles Stonestreet, *Proc.* Fr. John Early, *Subs.*

6th Congregation, July 8-11, 1868, at Georgetown College, Fr. Joseph O'Callaghan, *Proc.* Fr. James Ward, *Subs.*

7th Congregation, July 1-6, 1883, at St. Francis Xavier's College, N. Y. (to choose electors for election of General). *Electors*, Rev. Fr. Robert Fulton, Prov., *Ex Officio*, Fr. Joseph Keller, Fr. Robert Brady. *Subs. Elect.* Fr. Peter O. Racicot, Fr. James Perron, Fr. Bernard Maguire.

8th Congregation, July 5-9, 1868, at St. Francis Xavier's College, N. Y., Fr. Robert Brady, *Proc.* Fr. Burchard Villiger, *Subs.*

9th Congregation, July 1-5, 1889, at St. Francis Xavier's College, N. Y., Fr. Peter O. Racicot, *Proc.* Fr. James A. Doonan, *Subs.*

10th Congregation, July 4-8, 1892, at St. Francis Xavier's College, N. Y. (to elect electors for election of General). *Electors*, Rev. Fr. Thomas J. Campbell, Prov., *Ex Officio*, Fr. Burchard Villiger, Fr. Patrick Healy. *Subs. Elect.* Fr. Win. Pardow, Fr. James Doonan, Fr. Aloysius Sabetti.

11th Congregation, July 2-5, 1896, at Woodstock College, Fr. Aloysius Sabetti, *Proc.* Fr. James A. Doonan, *Subs.*

Province of Missouri.—The Congregation of this province was held at St. Louis University from June 30th to July 3rd. Forty fathers assisted, and no one had to be excused. Father Nussbaum was elected secretary and Fr. John Poland assistant secretary. The deputati were Fr. Thomas O'Neil and Fr. Higgins. Fr. Bushart was elected Procurator, and Fr. M. A. Dowling, Substitute. The list of former procurators is as follows :—

While Missouri was still a Vice-Province Bishop Miège, then Vicar Apos-

toxic of Kansas, was elected Procurator to the 22nd General Congregation convened June 21, 1853.

1st Prov. Congr., 1868—Fr. Jos. E. Keller, *Proc.*; Fr. Thos. O'Neil, *Subs.*

2nd Prov. Congr., 1883—Fr. Ed. A. Higgins, *Deput.*; Fr. R. J. Meyer, *Subs.*

3rd Prov. Congr., 1886—Fr. Ed. A. Higgins, *Proc.*; Fr. L. Bushart, *Subs.*

4th Prov. Congr., 1889—Fr. Thos. O'Neil, *Proc.*; Fr. R. J. Meyer, *Subs.*

5th Prov. Congr., 1892—Rev. Fr. J. P. Frieden, Fr. R. J. Meyer and E. A. Higgins, *Elect.*; Fr. L. Bushart, Thos. S. Fitzgerald and Jos. Grimmelman, *Subs.*

6th Prov. Congr., 1896—Fr. L. Bushart, *Proc.*; Fr. M. P. Dowling, *Subs.*

The Missions of California and of the Rocky Mountains—Province of Turin.

—In the last General Congregation, Decree X., it was decided that certain missions should have representation in the provincial congregations of their province, through their superior, or in case he could not go, through some one designated by him. Father General was authorized to determine which missions should enjoy this privilege. By a letter from his Paternity of Dec. 8, 1895, the Missions of California and the Rocky Mountains, belonging to the province of Turin, were designated as having a right to this representation, and accordingly the Rocky Mountain Mission was represented at the Provincial Congregation of Turin by Fr. Leopold Van Gorp, and California by Fr. Telesphorus De Masini, who was appointed by Father Imoda as his substitute, sickness preventing him from undertaking so long a journey. The Congregation met at the scholasticate at Chieri, near Turin, from August 4th to 7th. Thirty fathers assisted, three being excused from attendance. The secretary was Fr. Paul Silva, the assistant secretary, Fr. P. Ferlosio. The deputati chosen were Fr. Querini and Fr. Ciravegna. Fr. Ciravegna was chosen Procurator.

The Mission of New Mexico. Province of Naples.—This mission was also designated by Father General as having a right to representation, so Father Marra went to Naples where the Congregation was held at the beginning of September. Twenty-nine attended. Fr. Piccirelli, who was professor at Woodstock from 1872 to 1876, was chosen secretary, and Fr. Brandi, formerly professor of dogma at Woodstock, assistant secretary. The deputati chosen were Fr. Mascalchi, formerly provincial, Fr. Mola, master of novices. Fr. Mascalchi was chosen Procurator, and Fr. Marra, Superior of the New Mexico Mission, Substitute.

Buffalo Mission, Province of Germany.—The Provincial Congregation of the German Province was held at Valkenburg. Forty-four attended it and among these were Father Van Rossum, superior of the Buffalo Mission, and Father Höne, superior of the Bombay Mission. Four fathers were excused. The deputati chosen were Fathers G. Hoevel, R. Cornely, W. Wilmers, and J. Knabenbauer. Fr. R. Cornely was chosen procurator, and Fr. J. Frink, the rector of the scholasticate at Valkenburg, substitute.

MILWAUKEE, WIS.

CONGREGATIO PROCURATORUM

Habita Romæ apud Collegium Germanicum, die 27 Sept. 1896.

A. R. P. LUDOVICUS MARTIN, Præp. Gen. Soc. Jesu.

NOMEN ET COGNOMEN		ORTUS		INGRESSUS		GRADUS		TABULATUM	CUBICULUM
ASSISTENTES									
R. P. Franciscus Grandidier	<i>Assistens Galliæ</i>	18 Jul.	1823	22 Aug.	1845	2 Feb.	1862	Curia	Num. 5
R. P. Joannes Jos. de la Torre	<i>Assistens Hispaniæ</i>	19 Mar.	1830	9 Oct.	1852	15 Aug.	1865	"	" 3
R. P. Mauritius Meschler	<i>Assistens Germaniæ</i>	16 Sep.	1830	8 Nov.	1850	2 Feb.	1867	"	" 4
R. P. Rudolphus J. Meyer	<i>Assistens Angliæ</i>	8 Nov.	1841	11 Jul.	1858	2 Feb.	1876	"	" 2
R. P. Rogerius Freddi	<i>Assistens Italiæ</i>	22 Mar.	1846	21 Sep.	1862	2 Feb.	1880	"	" 1
PROCURATORES									
R. P. Petrus Gallwey	<i>Prov. Angliæ</i>	13 Nov.	1820	7 Sep.	1836	15 Aug.	1854	Primum	" 23
R. P. Cajetanus Mascacchi	<i>Prov. Neapolitanæ</i>	17 Nov.	1823	4 Jul.	1837	2 Feb.	1857	"	" 22
R. P. Ambrosius Matignon	<i>Prov. Franciæ</i>	4 Feb.	1824	16 Apr.	1845	15 Aug.	1858	"	" 21
R. P. Matthæus Ciravegna	<i>Prov. Taurinensis</i>	19 Mar.	1825	18 Nov.	1842	25 Mar.	1860	"	" 19
R. P. Cæsar De Angelis	<i>Prov. Romanæ</i>	4 Mai.	1830	30 Nov.	1846	2 Feb.	1864	"	" 18
R. P. Adrianus van Gestel	<i>Prov. Neerlandiæ</i>	30 Jan.	1830	26 Sep.	1849	2 Feb.	1867	"	" 17
R. P. Rudolphus Cornely	<i>Prov. Germaniæ</i>	19 Apr.	1830	15 Oct.	1852	15 Aug.	1867	"	" 16
R. P. Leopoldus Bushart	<i>Prov. Missouriariæ</i>	27 Jan.	1833	26 Sep.	1854	2 Feb.	1872	"	" 13
R. P. Aloisius Sabetti	<i>Prov. Maryl. N. Ebor.</i>	3 Jan.	1839	24 Mar.	1855	15 Aug.	1872	"	" 12
R. P. Albertus Amico	<i>Prov. Sicilia</i>	18 Feb.	1839	17 Jan.	1856	2 Feb.	1873	"	" 11
R. P. Petrus Roulleau	<i>Prov. Lugdunensis</i>	31 Mar.	1835	13 Aug.	1855	15 Aug.	1874	Secundum	" 53
R. P. Constantius Frigerio	<i>Prov. Venetæ</i>	16 Oct.	1838	13 Oct.	1857	2 Feb.	1875	"	" 52
R. P. Josephus Ehrmann	<i>Prov. Campaniæ</i>	8 Mai.	1840	12 Nov.	1858	2 Feb.	1875	"	" 51
R. P. Bernardus Rabanal	<i>Prov. Toletanæ</i>	30 Jan.	1837	8 Mai.	1862	15 Aug.	1876	"	" 50
R. P. Joannes Ricart	<i>Prov. Aragoniæ</i>	30 Nov.	1838	28 Sep.	1861	15 Aug.	1877	"	" 49
R. P. Joannes Urráburu	<i>Prov. Castellaniæ</i>	23 Mai.	1844	3 Mai.	1860	15 Aug.	1877	"	" 48
R. P. Josephus da Cruz	<i>Prov. Lusitaniæ</i>	9 Dec.	1847	20 Apr.	1861	2 Feb.	1881	"	" 46
R. P. Petrus Bapst	<i>Prov. Galiciæ</i>	9 Aug.	1845	4 Mar.	1867	15 Aug.	1884	"	" 47
R. P. Joannes Ev. Czentár	<i>Prov. Austriæ</i>	7 Nov.	1851	22 Aug.	1866	2 Feb.	1885	"	" 44
R. P. Arthurus Calvet	<i>Prov. Tolosaniæ</i>	8 Aug.	1849	31 Aug.	1868	2 Feb.	1885	"	" 43
R. P. Leopoldus Delvaux	<i>Prov. Belgiæ</i>	9 Jan.	1832	30 Jul.	1856	13 Sep.	1885	"	" 40
R. P. Petrus Finlay	<i>Prov. Hiberniæ</i>	15 Feb.	1851	2 Mar.	1866	2 Feb.	1886	"	" 39

LIST OF RETREATS GIVEN BY THE FATHERS OF THE MARYLAND-N. Y. PROVINCE FROM JUNE 15, 1896 TO OCT. 15, 1896.

<i>Dioceses</i>		<i>Dioceses</i>	
Albany	1	Newark	2
Alexandria, Ont.	1	New York	2
Brooklyn	2	Philadelphia	2
Buffalo	2	Pittsburgh	2
Burlington	2	Portland	1
Hartford	2	Providence	1
Kingston, Ont.	1	Springfield	2
Manchester	1		

SEMINARIES

BROTHERS

Emmitsburg, Md.....	1	Christian Brothers (30 days).	
Overbrook, Pa.....	1	Amawalk, N. Y.....	1
Seton Hall, N. J.....	1	Xaverian Brothers, Boston, Mass.....	1

COMMUNITIES OF WOMEN

<i>Sisters</i>		<i>Sisters</i>	
Blessed Sacrament, Maud, Pa.....	1	Mercy, Middletown, Conn.....	1
Carmelites, Baltimore, Md.....	1	“ New York.....	2
“ Boston, Mass.....	1	“ Rochester, N. Y.....	1
Charity, Greensburg, Pa.....	1	“ Philadelphia, Pa.....	1
“ Mt. S. Vincent's, N. Y.....	5	“ Portland, Me.....	3
“ Roanoke, Va.....	1	“ Providence.....	2
“ of Nazareth, Leonardtown,		“ Wilkesbarre, Pa.....	1
Md.....	1	“ Worcester, Mass.....	1
Charity of Nazareth, Newburyport,		Mission Helpers, Baltimore, Md.....	1
Mass.....	1	Notre Dame, Boston, Mass.....	2
Charity of Providence, Holyoke,		“ Chicopee, Mass.....	1
Mass.....	1	“ Fort Lee, N. J.....	1
Charity of Providence, Kingston,		“ Philadelphia, Pa.....	1
Ont.....	1	“ Lowell, Mass.....	1
Good Shepherd, Albany, N. Y.....	2	“ Roxbury, Mass.....	1
“ Boston, Mass.....	3	“ Washington, D. C.....	1
“ Georgetown, D. C.....	1	“ Worcester, Mass.....	1
“ Newark, N. J.....	1	Presentation, Fishkill, N. Y.....	1
“ New York.....	2	“ Green Ridge, Staten	
“ Norristown, Pa.....	1	Island, N. Y.....	1
“ Peekskill, N. Y.....	1	Providence, Chelsea, Mass.....	1
“ Philadelphia, Pa.....	1	Sac. Cœur de Marie, Sag Harbor, L. I.	1
Helpers of Holy Souls, N. Y.....	1	Sacred Heart, Atlantic City, N. J.....	1
Holy Child Jesus, Sharon Hill, Pa...2		“ Eden Hall, Phila., Pa..1	
“ Cross, Washington, D. C.....	1	“ Elmhurst, Prov., R. I..1	
“ Family, Baltic, Conn.....	1	“ Kenwood, N. Y.....	1
Hospitallers, Kingston, Ont.....	1	“ Manhattanville, N. Y..1	
Imm. Heart of Mary, Burlington, Vt.1		“ Rochester, N. Y.....	1
“ Throgs Neck,		Salesians, West Park, N. Y.....	1
N. Y.....	1	St. Dominic, Watertown, Mass.....	1
Ladies of the Cenacle, N. Y.....	2	“ Francis, Staten Island, N. Y.....	2
Little Sisters of the Poor, Brooklyn,		“ Joseph, Binghampton N. Y.....	1
N. Y.....	1	“ Chestnut Hill, Phila., Pa.3	
Little Sisters of the Poor, N. Y.....	1	“ Ebsensburg, Pa.....	2
Mercy, Baltimore Co., Md.....	1	“ McSherrytown, Pa.....	1
“ Bangor, Maine.....	1	“ Rutland, Vt.....	1
“ Bordentown, N. J.....	1	“ Springfield, Mass.....	1
“ Burlington, Vt.....	1	“ Troy, N. Y.....	2
“ Greenbush, N. Y.....	2	“ Wheeling, W. Va.....	1
“ Hartford, Conn.....	3	Ursulines, Bedford Park, N. Y.....	1
“ Latrobe, Pa.....	2	“ Colombia, S. C.....	1
“ Loretto, Pa.....	1	“ Middletown, N. Y.....	1
“ Manchester, N. H.....	2	Visitation, Baltimore, Md.....	1
“ Meriden, Conn.....	2	“ Catonsville, Md.....	1

<i>Sisters</i>	<i>Sisters</i>
Visitation, Frederick, Md.....1	Visitation, Richmond, Va.....1
“ Georgetown, D. C.....1	“ Washington, D. C.....1
“ Parkersburg, W. Va.....1	“ Wheeling, W. Va.....1

L A Y P E O P L E .

Children Convent Good Shepherd, N. Y.....1
Ladies, Sodality B. V. M., Convent Salesians, West Park, N. Y.. ..1
Ladies, Sodality S. Ann, Manhattanville, N. Y.....1

SUMMARY, 1896. JUNE 15 TO OCT. 15, 1896.

To Priests.....	24
“ Seminaries.....	3
“ Brothers.....	2
“ Communities of Sisters.....	113
“ Lay People.....	3

Total, 145

SUMMARY FOR 1895. JUNE 15 TO OCT. 15.

Priests.....	22
Seminaries.....	4
Brothers, Christian (30 days), Xaverian, Franciscan.....	3
Communities of Sisters.....	103
Gatherings of Lay People.....	3

Total, 135

Many other retreats in seminaries and to communities, in one form or another, are given during the other months of the year, as clearly appears from the *Fructus Ministerii*.

We learn from one of Ours who has had experience in giving retreats throughout the province, that the number of retreats is not likely to increase much from year to year, because our section of the country is well settled and there cannot be much increase in the number of dioceses and convents, though the *numbers* in both dioceses and convents — priests and sisters — are increasing and thus the influence for good is much augmented. Our fathers give all of the important retreats to priests and sisters and seminaries and the difference in numbers will be slight and often for accidental causes. Some dioceses, e. g., change from time to time without intending to give us up, but simply for variety or to conciliate other orders. Thus, Boston (2 retreats) took this year Abbé Hogan; Newark some years takes a Passionist; Baltimore is also eclectic; Syracuse and some other dioceses have a retreat only every second year, “et ita porro.”

The important and substantial progress to be noted in our retreats to priests and sisters now is: (1) The increased number of priests in dioceses and sisters in convents to which retreats are given; (2) The greater earnestness and fervor with which all generally make the retreats—this is especially the case among the priests of the larger dioceses to whom we have for years been giving retreats. They seem year by year to be catching hold of the spirit better, keep silence more exactly, and appear to be gathering in more solid spiritual fruit; (3) Lastly, our fathers are giving better retreats. They study the Exercises of St. Ignatius more, know them better and handle them with more skill and consequently produce greater good in souls.

Rocky Mountains, St. Ignatius Mission.—The commissioner of Indian affairs renewed contracts with all our schools, save St. Peter's and Yakima. Of course, all the contracts have been curtailed. Our number here at St. Ignatius was brought down from 300 to 220. Next year we will be left without resources unless divine Providence comes to our rescue.—We opened the new scholastic year Sept. 21. Fr. Chianale teaches philosophy (2nd year), he follows Schiffini. Fr. Brounts teaches moral theology, plus De Ecclesia. Fr. De La Motte teaches De Deo Uno et Trino, De Deo Creatore, et De Verbo Incarnato, plus a special course of philosophy to our theologians, three times a week. Fr. Paul Arthuis is minister.

The Scholasticates of this country had on Oct. 1 the following number of students:—

	—THEOLOGIANS—			—PHILOSOPHERS—			
	Long course	Short course	Total	1st year	2d year	3d year	Total
Woodstock	53	21	74 ^(a)	14	15	9	38
St. Louis .....	...	...	...	25	15	20	60
Montreal.....	25	9	34 ^(b)	13	12	...	25
Grand Coteau.....	2	...	2	...	15	10	25
St. Ignatius (R'y Mts.)	...	9	9 ^(c)	16	...	...	16
Denver, Colorado .....	...	...	...	6	...	...	6
Total,	80	39	119	74	57	39	170

^(a) Of the theologians 29 are from Missouri, 6 from New Mexico, 5 from the Rocky Mountains, 4 from New Orleans, and 30 from Maryland-New York.

^(b) Nine of these theologians and five philosophers belong to the New Orleans Mission.

^(c) Three of these theologians belong to the Missouri Province.

Conference on Studies.—At the close of the Provincial Congregation a Conference on Studies was held at Woodstock, in which Rev. Father Provincial and the rectors and prefects of studies of the province took part. In two cases the prefects of studies being unable to attend, were replaced by other fathers. Each college had, thus, two representatives. A printed schedule of twenty-six topics had been given two weeks before the meeting to each rector in order that he might consult those of his college who were most interested in such matters. Though the list of questions proposed for discussion was found to be too extensive, yet the amount of ground actually covered by the discussions was surprisingly large. One of the first points taken up was that of "Entrance Requirements," and the adaptation of our courses to the demands of the country, and to the needs of students coming from the classical High Schools of New England, as well as of New York and other States. A committee was appointed to investigate the entrance requirements of non-Catholic colleges throughout the United States, and the subjects, authors, and the amount of matter taught in the various High Schools. The committee reported in favor of using the American names for the college classes,—Senior, Junior, Sophomore, Freshman. The lower classes it proposed to call

First, Second, and Third Academic, and where a Second Rudiments has hitherto existed, Fourth Academic. The names of the "Ratio," however, were to be retained in brackets. This change of name has already been introduced in Georgetown, Fordham, and St. Francis Xavier's. The question of the Alvarez Latin Grammar as at present in use, furnished an interesting discussion. It was decided that it should remain in use till a revised edition should be made.

Other important subjects were discussed, but space will not permit us to refer to them at present. The greatest interest was shown by all the fathers present at the conference and it was felt that the comparison of ideas had been of the greatest benefit. Moreover much information was elicited; and it was discovered that many of the fathers had been making themselves familiar with the movements and tendencies of the educational world outside of the Society, and had been carrying on, unknown to one another, studies and investigations along similar lines. No one who was present can doubt the immense stimulus that these meetings will give to the educational work of the Province.

A "Committee of Five" was appointed by Father Provincial to be a standing committee on studies. The Committee of Five consists of the following fathers:—

Father Timothy Brosnahan, Rector of Boston College, *Chairman*.

" J. Havens Richards, Rector of Georgetown University.

" Raphael V. O'Connell, Prefect of Studies at the Juniorate, Frederick.

" James P. Fagan, Prefect of Studies at St. Francis Xavier's, N. Y.

" John A. Conway, " " " " Gonzaga College, Washington.

This committee will meet four times a year; the first meeting to be held this year at St. Francis Xavier's, New York, on October 15.

Syria, Conversion of a Syrian Archbishop.—Père Barnier writes in the "Missions Catholiques" of the conversion to the Catholic faith of Mgr. Grégoire Abdallah, lately the Syrian Archbishop of Darbékir, and a candidate for the patriarchal chair. He spent some time in our house at Homs. This conversion is consoling as the first fruits of the Pope's recent appeal to the eastern churches.—"London Tablet," Sept. 19, 1896.

Washington, D. C., Farewell Reception to Cardinal Satolli at Gonzaga.
—On Sunday, Oct. 4, Cardinal Satolli celebrated his last pontifical Mass in this country at our church. The occasion was also remarkable as it was the first public appearance of the new apostolic delegate, Archbishop Martinelli. He had arrived in New York only the day before, and after paying his respects to Archbishop Corrigan had hastened to Washington to be present at the pontifical Mass of the Cardinal. The pontifical Mass was said to be by those present one of the most impressive ceremonies that have ever taken place in Washington. The fathers of the church assisted Cardinal Satolli in

the celebration of the Mass, while the Archbishop was attended by two of his own order,—the Augustinian Provincial, Fr. Driscoll and Fr. Fedigan. Fr. Provincial, the Very Rev. W. O'B. Pardow, S. J., preached the sermon. He called attention to the fact that Leo XIII. had illustrated very important doctrines from the beginning of his reign—that of the Bible and its inspiration, labor and capital and many points of philosophy—but that he considered the most important lesson taught this age by the reigning pontiff was the absolute necessity of prayer.

He had sent to this country two men who are eminently men of prayer. The people of the United States are a very busy people, and seem to live as if every man and every woman had a whole week's work between sunrise and sunset, but he was mindful of the words of the Holy Writ, that "with desolation is the whole made desolate because no one thinketh in his heart." He concluded by saying that it was a great honor that had been conferred upon the Augustinians, one of the very oldest of the orders of the church, having been founded in the fourth century.

The same Sunday evening a reception was given in the new Gonzaga College Hall to the Cardinal, at which the Archbishop was also present. After addresses by the students of the college, Father Provincial gave a farewell address to his Eminence, concluding as follows :—

"We wish to unite in one expression of gratitude and love the two representatives that are honoring us by their presence to-night, to thank the Cardinal for his great interest and fatherly solicitude for us, and to welcome the new representative of the Sovereign Pontiff in our midst as one whom we promise to love and obey as we have tried to do his predecessor."

In speaking of the feeling of the Jesuits in regard to the appointment of Archbishop Martinelli, Rev. Father Pardow said :—

"The Jesuits feel extremely gratified in the thought that a representative of one of the oldest orders in the church should be called by the voice of the successor to St. Peter to assume so important a position in the church. They unite with all the other members of the clergy in professing to his person and his work a loyalty which would, if need be, face even death in carrying out his commands."

Between two and three thousand people crowded the hall and the street outside to be presented to his Eminence.

Zambesi.—In letters dated last May, the fathers speak of their greatest trial at present being the rinderpest which is raging tremendously and has already killed between four and five thousand head of cattle in and around Salisbury alone. The year has been a disastrous one, Dr. Jameson's foolish raid, the uprising of the Matabeles, and lastly the locusts and the rinderpest. Fr. Richartz concludes, "Don't think that the long list of trials has disheartened us; on the contrary, we are sure to go *per crucem ad lucem evangelii.*"

Home News.—The ordinations took place on June 25, 26, and 27. Cardinal Gibbons conferred the Holy Orders during the three days. On the last day John S. Coyle, Henry T. Casten, A. J. Elder Mullan, James F. Dawson, John I. O'Hara, and Bernard Keany were ordained for the province of Maryland—New York; Cornelius Shyne for the Missouri Province; Louis Bashnal, Patrick Marnane and L. Eugene Nicolet for the mission of New Orleans; Joseph F. Landry for the California Mission; Henry Swift and John I. Brown for the New Mexico Mission.

Our Vacations were pleasantly spent as usual at St. Inigo's, and while the scholastics were absent the fathers of the province met at Woodstock for the Provincial Congregation.

Faculty Changes.—Fr. Casey is teaching "De Incarnatione;" Fr. Smith "De Deo Creante;" Fr. Maas is prefect of studies, and is teaching Scripture and Hebrew. Fr. Guldner has the Short Course, Fr. Aloysius Brosnan is teaching metaphysics and Fr. Barret logic. Fr. Freeman teaches physics, Fr. John A. Brosnan chemistry, mathematics of the first year, and geology. Fr. Jerome Daugherty, besides filling the offices of minister and procurator, teaches mathematics of the third year and astronomy. Fr. Sabetti was to sail from Naples on Oct. 16, and is expected at Woodstock the first week of November to resume his class of moral theology.

We received the following items too late for insertion in their proper place:—

Canada.—Father Turgeon on Oct. 7, was appointed Rector of St. Mary's College, Montreal, and Fr. Ernest Desjarden superior at Quebec. Fr. Désy has been transferred to Montreal where he has charge of the church and parish of the Immaculate Conception. Since April 15 there have been the following

Deaths.—Mr. David Hebert, 25, April 17; Sault-au-Récollet, Canada. Fr. Ernest Duguay, 44, July 22; St. Mary's College, Montreal. Br. Patrick Goodwin, 50, Aug. 16; Sault-au-Récollet, Canada.

Correction.—Father Ponziglione writes that he has made a mistake in calling Fr. Hoecken the *first superior* of the Pottowattomie Mission. Hence the last four lines on p. 390 of this number should read as follows:—

"This was established in 1838. Father Felix Verreydt was its first superior, and Father Christianus Hoecken was left him, as his assistant; and in truth he could not wish a better one, for the good father had inherited the spirit of" etc.

OFFICE OF THE LETTERS.

The present number completes the twenty-fifth volume of the WOODSTOCK LETTERS. The next number—to be published about the middle of February—will contain an account of the beginnings of the LETTERS and its progress for the past twenty-five years, our plans for the future, etc., and will constitute the SILVER JUBILEE NUMBER.

Students in our Colleges in the U. States and Canada, 1895-'96

Scholastic Year 1895-'96

COLLEGE	PLACE	Scholastic Year 1895-'96												
		Number of students	Boarders	Half Boarders	Day Scholars	‡ A. M. (in course)	‡ A. B. (in course)	College course	Grammar course	Latin	Rudiments	Commercial	Preparatory	Augmentum ||	Augmentum of Province
Md. N. Y. Prov.														
Georgetown Univ.	Georgetown, D. C.	†281	206	7	68	15	26	148	85	48	.....	.....	.....	-15
St. John's	Fordham, N. Y.	217	165	.....	52	.....	9	81	63	61	.....	.....	.....	-37
Holy Cross	Worcester, Mass.	278	227	.....	51	.....	27	174	80	24	.....	.....	.....	28
St. Francis Xav.	New York	761	.....	.....	761	2	22	162	452	.....	.....	.....	147	-5
<i>Gonzaga</i> *	Washington, D. C.	150	.....	.....	150	.....	.....	14	57	47	32	.....	.....	12
St. Joseph's	Philadelphia, Pa.	168	.....	.....	168	.....	7	49	64	55	.....	.....	.....	-26
<i>Loyola</i>	Baltimore, Md.	200	.....	.....	200	.....	12	57	103	40	.....	.....	.....	-44
<i>Boston</i>	Boston, Mass.	419	.....	.....	419	.....	29	130	124	152	13	.....	.....	15
St. Peter's	Jersey City, N. J.	259	.....	.....	259	.....	.....	68	111	80	.....	.....	.....	19
Missouri Prov.														
<i>St. Louis Univ.</i>	St. Louis, Mo.	328	.....	.....	328	8	14	78	92	69	52	37	24	.....
<i>St. Xavier</i>	Cincinnati, O.	394	.....	.....	394	.....	8	102	205	.....	64	23	11	.....
<i>St. Mary's</i>	Kansas	239	223	.....	16	.....	4	78	68	.....	93	.....	30	.....
<i>St. Ignatius</i>	Chicago, Ill.	494	.....	.....	494	.....	11	109	258	.....	87	40	.....	66
<i>Detroit</i>	Detroit, Mich.	290	.....	.....	290	.....	14	100	147	.....	43	.....	.....	-10
Creighton	Omaha, Neb.	†176	.....	.....	176	.....	6	43	133	.....	.....	.....	.....	12
<i>Marquette</i>	Milwaukee, Wis.	231	.....	.....	231	.....	9	70	107	.....	54	.....	.....	-1
N. Orleans Miss.														
<i>Spring Hill</i>	Spring Hill, Ala.	127	127	.....	.....	.....	6	45	31	.....	42	9	-29	.....
<i>Immac. Concep.</i>	New Orleans, La.	333	.....	.....	333	10	11	58	84	70	64	47	-13	-36
St. Mary's	Galveston, Texas.	132	.....	.....	132	.....	3	44	60	.....	.....	28	6	.....
Canada Miss.														
St. Mary's	Montreal, Can.	490	152	94	244	8	9	137	191	95	.....	67	-34	-44
<i>St. Boniface</i>	Manitoba	68	11	5	52	.....	.....	21	10	7	30	.....	-10	.....
California M.														
<i>Santa Clara</i>	Santa Clara, Cal.	236	148	15	73	.....	3	127	41	.....	50	18	-4	.....
St. Ignatius	San Francisco, Cal.	576	.....	.....	576	.....	6	74	139	55	.....	308	80	64
<i>St. Joseph's</i>	San José, Cal.	115	.....	.....	115	.....	.....	9	18	17	8	63	-12	.....
Buffalo Miss.														
<i>Canisius</i>	Buffalo, N. Y.	316	96	.....	220	.....	.....	56	167	26	51	16	28	26
<i>St. Ignatius</i>	Cleveland, O.	228	.....	.....	228	1	.....	39	104	17	50	18	-2	.....
N. Mexico Miss.														
Sacred Heart	Denver, Col.	115	56	5	54	.....	.....	.....	25	68	.....	22	-2	-2
Rocky Mt. Miss.														
Gonzaga	Spokane, Wash.	95	37	.....	58	.....	.....	31	26	21	.....	17	8	8
TOTAL		7716	1448	126	6142	44	236	2104	3045	952	733	882	29	29

* The Colleges in italics have commercial courses.

† Law School, 288; Medical School, 82; School of Arts, 281; Total, 651. ‡ Medical School, 51.

‡ N. B. The A. M.'s and A. B.'s are counted in the College course.

|| As compared with the year 1894-'95, the total then being 7687.

Students in our Colleges in the U. States and Canada, Oct. 1, 1896

		Oct. 1, 1896.														
COLLEGE	PLACE	Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Augmentum (Boarders)	Augmentum (Half Boarders)	Augmentum (Day Scholars)	Total Augment.	Prov. Augment.
 Md. N. Y. Prov. 																
Georget'n Univ.....	Georgetown, D. C. †	239	189	.....	50	13	130	63	46	.....	.....	-15	-6	5	-16	
St. John's.....	Fordham, N. Y.	182	131	2	49	2	83	62	23	.....	14	-20	2	.....	-18	
Holy Cross.....	Worcester, Mass.....	329	275	1	53	.....	214	103	12	.....	74	1	1	76		
St. Francis Xav.....	New York.....	595	.....	.....	595	.....	163	270	.....	.....	162	.....	.....	-71	-71	
<i>Gonzaga</i> *.....	Washington, D. C.....	139	.....	.....	139	.....	12	61	40	26	.....	.....	.....	9	9	10
St. Joseph's.....	Philadelphia, Pa.....	191	.....	.....	191	.....	44	59	88	.....	.....	.....	.....	25	25	
Loyola.....	Baltimore, Md.....	160	.....	.....	160	.....	52	108	.....	.....	.....	.....	.....	-21	-21	
<i>Boston</i>	Boston, Mass.....	419	.....	.....	419	.....	130	124	152	13	.....	.....	.....	33	33	
St. Peter's.....	Jersey City, N. J.....	243	.....	.....	243	.....	91	83	69	.....	.....	.....	.....	-7	-7	
 Missouri Prov. 																
<i>St. Louis Univ</i>	St. Louis, Mo.....	315	.....	.....	315	.....	70	106	75	45	19	.....	.....	11	11	
<i>St. Xavier</i>	Cincinnati, O.....	375	.....	.....	375	.....	103	212	43	17	.....	.....	.....	-3	-3	
<i>St. Mary's</i>	St. Mary's, Kansas.....	228	214	.....	14	.....	58	95	10	65	.....	24	.....	-6	18	
<i>St. Ignatius</i>	Chicago, Ill.....	436	.....	.....	436	.....	145	203	.....	71	17	.....	.....	-18	-18	1
Detroit.....	Detroit, Mich.....	225	.....	.....	225	.....	79	137	.....	9	.....	.....	.....	-46	-46	
Creighton.....	Omaha, Neb.....	193	.....	.....	193	.....	56	137	.....	.....	.....	.....	.....	19	19	
<i>Marquette</i>	Milwaukee, Wis.....	240	.....	.....	240	.....	77	107	.....	56	.....	.....	.....	20	20	
 N. Orleans Miss. 																
<i>Spring Hill</i>	Spring Hill, Ala.....	120	120	.....	.....	.....	44	30	.....	38	8	17	.....	.....	17	
<i>Immac. Concep</i>	New Orleans, La.....	300	.....	.....	300	.....	60	116	37	43	44	.....	.....	2	2	11
St. Mary's.....	Galveston, Texas.....	95	.....	.....	95	.....	30	45	.....	.....	20	.....	.....	-8	-8	
 Canada Miss. 																
St. Mary's.....	Montreal, Can.....	406	150	67	189	27	143	135	68	.....	60	-6	24	-64	-46	
<i>St. Boniface</i>	Manitoba.....	62	14	5	43	.....	26	2	10	24	.....	-1	1	3	3	79
Loyola.....	Montreal, Can.....	122	25	.....	97	.....	.....	20	54	.....	48	25	.....	97	122	
 California M. 																
<i>Santa Clara</i>	Santa Clara, Cal.....	213	138	6	69	.....	122	35	.....	37	19	-1	-7	5	-3	
St. Ignatius.....	San Francisco, Cal.....	576	.....	.....	576	.....	74	139	55	.....	308	.....	.....	52	52	54
<i>St. Joseph's</i>	San José, Cal.....	115	.....	.....	115	.....	15	21	16	10	53	.....	.....	5	5	
 Buffalo Miss. 																
<i>Canisius</i>	Buffalo, N. Y.....	288	80	.....	208	.....	62	154	36	15	21	-18	.....	-6	-24	
<i>St. Ignatius</i>	Cleveland, O.....	228	.....	.....	228	1	39	104	17	50	18	.....	.....	17	17	-7
 N. Mexico Miss. 																
Sacred Heart.....	Denver, Col.....	123	61	9	53	.....	32	74	.....	.....	17	13	.....	10	23	23
 Rocky Mt. Miss. 																
Gonzaga.....	Spokane, Wash.....	97	37	.....	60	.....	34	27	19	.....	17	4	-1	22	25	25
TOTAL		7254	1434	90	5730	43	2188	2832	827	536	871	96	14	86	196	196

* The Colleges in italics have commercial courses.

† Law School, 240; Medical School, 70; School of Arts, 239; Total, 549. ‡ Medical School, 63.

|| These A. M.'s are counted in the college course. ¶ As compared with Oct. 1, 1896.

