

WOODSTOCK LETTERS

VOL. XX., No. 1.

THREE LETTERS FROM CARD. NEWMAN.

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

REV. DEAR FATHER,
P. C.

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

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

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

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

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

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

Your servant in Xt.,
J. F. X. O'CONNOR, S. J.

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

October 3, 1884.

DEAR REV. FATHER,

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

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

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

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

Your faithful servant,

JOHN H. CARD. NEWMAN.

November 28, 1884.

DEAR FATHER O'CONNOR, S. J.

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

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

Your faithful servant,

JOHN H. CARD. NEWMAN.

July 31, 1885.

MY DEAR REV. FATHER,

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

Most truly yours,

JOHN H. CARD. NEWMAN.

THE PRINCETON COLLEGE CONVENTION AND THE SOCIETY.

November 30, 1890.

REVEREND DEAR FATHER PROVINCIAL,
P. C.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROGRAMME.

Friday, November 28, 1890

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

PRESIDENT'S ADDRESS.

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

CONFERENCE.—The Shortening of the College Curriculum.

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

PAPERS.

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

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

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

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

REPORTS OF COMMITTEES.

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

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

CONFERENCE.—Methods of University Extension.

Referee : Provost William Pepper, University of Pennsylvania.

Co-Referee : President Seth Low, Columbia College

PAPERS.

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

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

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

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

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

Saturday, November 29, 1890.

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

BUSINESS.

PAPERS.

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

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

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

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

MADURA.

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

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

MY DEAR BROTHER,

P. C.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Your brother in Xto.,

FRANCIS X. BERTRAND, S. J.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Of Father Driscoll it may be interesting here to state,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WALTER H. HILL.

CORRECTION.

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

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

SANTA CLARA, CAL.

THE FRANCISCANS AT SANTA CLARA.

(Continued.)

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

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

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

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

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

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

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

IV.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The happy state of things which Victoria honestly strove

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*To be continued.*)

PROVINCE CATALOGUES OF THE NEW SOCIETY.

FOR THE CONVENIENCE OF LIBRARIANS AND OTHER
COLLECTORS OF CATALOGUES.

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

Editor WOODSTOCK LETTERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LIST OF DUPLICATES OF CATALOGUES IN THE
WOODSTOCK COLLECTION.

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Prov. Roman.—32 (2), 33, 35 (2), 36, 38 (2), 39 (2), 40 (4), 41 (3), 46 (2), 47 (4), 51 (2), 55, 56 (2), 57, 59, 61, 62, 63, 66 (2), 67, 69 (2), 70 (5), 71 (2), 72, 73 (2), 75, 76 (2), 77 (2), 78 (2), 79, 80, 81 (2).

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FR. JOHN BAPST.

A SKETCH.

(Continued.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

OBER-AMMERGAU.

Extract from a letter of Mr. Clifford.

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

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

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

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

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

CORNELIUS J. CLIFFORD.

MISSIONARY LABORS.

MARYLAND-NEW YORK PROVINCE.

FROM SEPT. 28 TO DEC. 23, 1890.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. M.

OUR SCHOLASTICATE IN JERSEY.

A letter from Father Sherman to the Editor.

ST. HELIER, Dec, 25, 1890.

REV. DEAR FATHER,
P. C.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Very affectionately yours,

THOMAS E. SHERMAN.

THE GRAND ACT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dr. Chapelle in reply maintained that such teaching was

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

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

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

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

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

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

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

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

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

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

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

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

FROM NEW YORK TO LOUVAIN.

Extracts from a Private Letter of Fr. Clark.

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

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

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

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

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

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

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

WM. CLARK.

NOTES FROM ENGLAND.

A Letter from Fr. Walsh to the Editor.

REV. DEAR FATHER,
P. C.

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

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

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

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

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

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

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

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

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

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

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

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

Yours devotedly in Christ,

WILLIAM H. WALSH.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

PART II.

Novice and Scholastic.

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

"A. M. D. G.

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

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

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

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

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

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

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

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

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

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

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

ROME, Feb. 10, 1847.

My good Sister,

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

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

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

Your devoted and affectionate brother,

JAMES PERRON.

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

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

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

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

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

BRUGELETTE, Oct. 4, 1887.

My dear Sister,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALASKA.

A Letter from Fr. Fudge to Fr. Laure.

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

DEAR FR. LAURE,

P. C.

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

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

THERMOMETER AT ST. MICHAEL'S.

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

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

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

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

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

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

Best wishes and kind regards to all.

Your brother in Christ,

WM. H. JUDGE.

OBITUARY.

BR. WM. HENNEN.

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

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

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

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

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

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

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

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

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

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

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

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

FR. JOSEPH PRACHENSKY.

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

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

FATHER WM. R. MILES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FR. WILLIAM F. CLARKE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BR. PATRICK DUNCAN.

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

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

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

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

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

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

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

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

MR. JAMES FRANCIS DUNN.

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

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

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

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

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

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

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

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

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

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

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

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

MR. GEORGE A. HEUISLER.

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

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

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

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

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

FREDERICK, MD., Nov. 18, 1890.

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

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

CHAS. W. ELY.

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

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

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

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

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

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

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

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

V A R I A .

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

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

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

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

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

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

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

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

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

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

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

Books, Recent Publications :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Books in the press or in preparation:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These figures are the minimum.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DOMICILIA

UNIVERSIT. STI. LUDOVICI.....	98	61	91063	65198	.....	49	21	44	120	268	270	245	.....	11	6	30	57	8	1472	446	.....	.....		
RESID. STI. JOSEPHI.....	280	15	51905	40544	1560	50	1	148	170	155	505	343	.....	11	32	.....	525	6	1472	.....	.....			
DOM. PROB. STI. STANISLAI.....	10	8	26765	2300	14720	4	6	17	87	25	164	284	.....	6	.....	.....	90	2	1840	.....	.....			
Resid. { ECCI. STI. FERD.....	52	1	5452	8858	33	9	1	7	37	39	150	36	.....	.....	.....	.....	30	3	150	.....	.....			
s. Ferd. { ECCI. SS. CORDIS....	42	1	4165	4850	30	7	.....	20	19	19	185	60	.....	.....	.....	.....	40	3	264	.....	.....			
RESID. STI. CAROLI.....	48	2	4620	5200	.....	8	.....	13	.....	.....	117	400	.....	.....	.....	.....	54	4	230	.....	.....			
RESID. WASHINGTONIENSIS.....	168	7	13803	10200	.....	16	2	21	58	320	525	345	.....	.....	.....	.....	91	8	617	.....	.....			
RESID. KANSANOPOLITANA.....	40	4	9047	8464	.....	5	.....	6	43	44	100	260	.....	.....	.....	.....	87	4	229	.....	.....			
COLLEG. STI. IGNATI.....	1040	141	239873	194225	25193	194	25	1310	867	886	1009	901	.....	.....	.....	.....	6262	11	5203	297	1824	2276
RESID. CHICAGIENSIS.....	246	8	55607	43150	2652	55	4	294	204	204	115	287	.....	.....	.....	.....	1110	7	1465	.....	.....			
COLLEG. STI. MARIE.....	76	8	15534	9560	7808	4	.....	28	43	117	741	397	.....	.....	.....	.....	523	8	569	254	108	135
INSTITUT. OSAGIANA.....	70	6	10151	10460	5460	11	.....	47	107	140	138	154	.....	.....	.....	.....	130	7	490	114	30	75
COLLEG. DETROITENSE.....	102	26	60394	56450	7503	27	3	60	100	146	321	202	.....	.....	.....	.....	1097	4	853	279	251	182
COLLEG. CREIGHTONENSE.....	2	11	15524	7823	7330	.....	.....	.....	18	.....	40	136	.....	.....	.....	.....	.....	1	120	219	.....	.....		
RESID. OMAHENSIS.....	181	24	11056	10210	.....	31	3	48	90	.....	105	235	.....	.....	.....	.....	.....	4	410	.....	.....	.....	
RESID. OLEANENSIS.....	62	.....	953	550	490	15	.....	20	18	.....	30	85	.....	.....	.....	.....	.....	2	75	.....	.....	.....	
RESID. POSNANIENSIS.....	121	5	2680	1863	.....	18	11	83	63	.....	224	383	.....	.....	.....	.....	.....	4	.....	.....	.....	.....
COLLEG. STI. F. XAVERII.....	623	222	120574	102336	63773	101	10	873	343	358	613	568	.....	.....	.....	.....	.....	5	232	.....	.....	.....	
COLLEG. MARQUETTENSE.....	116	16	31509	41564	12085	30	7	105	90	83	262	348	.....	.....	.....	.....	.....	5	3013	419	550	550
RESID. MILWAUKIENSIS.....	109	4	32848	28450	422	48	.....	77	88	81	122	154	.....	.....	.....	.....	.....	2	758	227	159	170
MISSIONARII.....	16	160	52911	47770	1	50	8	341	353	40	1258	506			
<i>Summa Totalis</i>	3505	730	855434	652545	197649	683	144	3179	2906	3238	5657	7081	13	93	31	21	123	115	996	302	14707	105	18573	2255	4742	5363