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

A Letter from Father Henry Gillet to the Editor.

Corozal, October, 1894.

Rev. and Dear Father,

P. C.

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

As British Honduras was an English Settlement as soon as, if not earlier, than the New England States, we would expect that some form of Protestantism must at first have got hold of the people; we find it to be so, for in 1812 the Episcopal church was already endowed and had a fine building for worship. Next we read that a Baptist merchant introduced his persuasion in 1822, and the Wesleyans followed close on in 1825. In 1850 the Presbyterians said that "they wanted to worship in their own way," and as a proof of their earnestness they subscribed a salary of 500 pounds for a parson, who very sensibly accepted the bait, and on his arrival began aggressive war on the poor, benighted Papists. Now these benighted and superstitious gentiles were not British of any sort, but poor unfortunate refugees from the neighboring state of Yucatan, who had come to British territory for asylum. How was that? Las Casas says of his countrymen in other parts of the world, that they were unjust and cruel to the Indian; and so they were, and so they
seem to have been in the Peninsula of Yucatan to such a degree, as to drive the Indians to exasperation and finally into wild rebellion. Submission after rebellion means death or worse, and so the Indians, who had risen *en masse*, went to the extreme and massacred every Yucatecan they could lay hands on, and took possession, if such an expression is correct, of their own country. The Spaniards who escaped fled in all directions, and a great number found safety by crossing the river Hondo and placing themselves under the British flag. Until this epoch the southern portion of the colony was simple primeval forest, for the English were occupied in wood cutting, and shifted their location as fast as they cleared the forests of the valuable timber.

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

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

Along with these first settlers must have come Rev. Antonius Glory, a secular priest; for the first baptismal register we possess is January 1848, signed by him. The news of the event got over to Jamaica, and some of the refugees who had gone to Belize begged the Very Rev. Benito Fernandez O. S. F. to send priests to minister to them. The invitation was accepted with good will, and two fathers of the Society were dispatched to examine and report. These were Rev.
Jacques Dupeyron and Rev. Joseph Dupont. Whilst the latter busied himself with bricks and mortar in Belize, Fr. Dupeyron visited the northern districts, for his name appears several times in the baptismal register. It would appear that Padre Glory was the first resident priest of Corozal, for his name is the most frequent from 1848 to 1859, whilst the others were "excurrentes" in the outlying districts and up the New River and River Hondo. Besides our fathers, it seems that a certain Padre Fray José Ceron, and a certain Cura Asuncion Cuc, or Zuc, from Chichauha, paid visits to Corozal, for their names can be found in 1855. On the return of the missioners FF. Dupeyron and Dupont to Jamaica, Fr. Joseph Bertholio and Fr. Koltman were sent to replace them; here, we may say, is the starting point of Ours in Corozal.

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

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

The man who was sent to this Sodom in the exile’s place, was Fernando Parchi, a good, holy, suffering little man, who had to commence his career under the dark cloud raised by his predecessor. But patience is powerful and meekness victorious! He would start on his visits up and down town, and try to speak with his people; many times the door was shut in his face as he neared the home he wished to bless. It is said that once he got inside the door-way and was met by the master of the house, who told him he was not wanted there and begged him to move on. “My dear sir,” said the good man, “I am very sorry to disturb you, but I have not come for that; I have come to look upon your sweet little children so fair, so innocent.” The ice was melted and little by little confidence was gained, increased love followed, and the meek Father Parchi was able to collect funds to build a stone church of 82 ft. long and 32 ft. wide and a house of about the same size. When the work was begun, men, women and children carried the stones on their heads from the Santa Rita estate, about three quarters of a mile away; Rancheros carted sand and wood, and even the Protestant government subscribed about $3000 towards the good work. Fr. Parchi’s notion in building such a large house was, to have a community residence such as they have in Guatemala, from which two fathers at a time could be sent out for a monthly tour, and on their return a couple more would be ordered to another direction. Several other fathers helped in this place for short intervals. Fr. Placedo de Maestri in 1862, Fr. Andres Bavastro, to whom I taught English in England and who was loved by the poor, came in 1865, and Fr Brindisi, who was a missioner par excellence, in 1869. The latter went about preaching and instructing and marrying and sanctifying
marriages, sometimes during his sermons stripping his soutane from his shoulders and disciplining himself before the people. Fr. Brindisi died here in 1879.

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

(1) The Carmelite, it is said was a runaway brother from a monastery in Yucatan, but he exerted great influence among the people. The apostate was of the style of "converted priest" of now-a-days newspapers, and when he was tired of his shameful role in this place he went over to Jamaica to seek pastures new. The bad priest later on refused to give his services and finally died repentant in 1885.
Rouillon, who in 1873 came from Jamaica, but, thanks be to God, all pulled through. Next Fr. Casano gave way and coolly told his brethren that all was over with him; he succumbed, and in his wake followed Fr. Ayerve and Fr. Antoricoletti within three weeks time, during August 1874. The general affliction gave no room for petty wars and for a time things went quietly. About this time a new marriage law was made, containing some articles directly aimed at us and unnecessarily obnoxious, but as one who helped to frame them said they were intended to hamper us. The principal lawyer who draughted these bills afterwards left the colony, and actually became a Catholic.

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

(3) On one occasion Fr. Parisi had occasion to dispense the banns. Three or four of the hostiles got together and as usual had the father for their banter, and a bet was made of a bottle of brandy, that a certain Mr. T. — dared not bring up the father. "He went right off and laid the information, with the result of a fine. A little later Fr. Chiarello was brought up on a similar charge and with a like result.
handy for the new plan. Boys' school on the Plaza! Girls' school in the church yard!! and infants with the lame man!!! Grand idea, thought the enthusiastic beginner. Teachers were handy—rooms also—so the plan being approved of, there only remained execution. Monday morning arrived, Señor Antonio Noblé went to the Plaza school in hopes of receiving addition to his numbers; Señorita Patricia Cervantes awaited her new band of little ones in the church yard; but the old wolf kept his flock under his crooked rod. Not one appeared to complete the programme.

So we learn, and so we learnt. On requiring explanations of this delay, an answer, as equivocal as the man, was sent that after breakfast they would come: but they did not; so Fr. Gillet went in person to remove the brats to their respective classes. The sheep's skin fell off, and the master point blank refused to let them go; so with a like determination Fr. Gillet discharged the master on the spot, and bade him good bye. There was an outcry over the place at the poor father's inconsiderate action in stopping supplies, and even the heretic went to console the master and offered to take him under his protection. God Almighty manages things strangely. The old man had courage enough to decline the tempting offer, and continued on his own hook for a length of time. Most of the leading people supported him, and presents of fowls, eggs, tobacco, and that other classical relaxative—poteen—flowed in abundantly for the first month. But, alas for human fickleness! little by little, the gifts dwindled down, one by one the children passed over to the padre, and the old man's spirit gave way; he closed his school, fell sick, and died. He was buried with all the pomp of the richest man by the church. But still there was something wanting, and it was soon made up. Six weeks later the defunct master's wife fell sick and sent for the priest. Promptly started off Fr. Rouillon, but his services were declined,—"I want Fr. Gillet." The little man proceeded to the bedside of the dying woman in expectation of a dying curse, but just the reverse occurred. "Father, I call you to beg your pardon for all the trouble I have given you; it was I who made my husband fight you; it was I who made him hold out." She did her duties like a Christian and was buried like her husband. The excitement, however, did not abate till three of the mainstays of the recalcitrant maestro, one after the other cleared out. One was poisoned, and Fr. Gillet gave him the sacraments, another took sick suddenly and went to
his reward, and the third, already a renegade, fell sick so badly, that it is a pity he did not go too. Perhaps he was reserved "in misericordiam," for he was reconciled to the Church about ten years later and died penitent. As a sort of consolation divine providence sent over a deputation from an outlying village, begging that some one would go and bless a new little church which the people had built. It was accepted and on Dec. 29th, 1877, Fr. Gillet proceeded to functionize, singing the litanies and blessing the church amidst thunders of guns and rockets, and then chanting high Mass all by himself. The narration of the event caused much merriment in the heart of the late Father Beckx in Rome.

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

We must return to the battle of the schools, and we had better finish that point and have done with it; for, to tell the truth, the school has been an essential item in the Mission of Corozal and is yet in the entire Mission; and if we let it go down we shall lose much of our influence in the church. One impediment to the advancement of the school has been removed by the death of the old maestro, Reyes, and the heretic had gained nothing by it, while Fr. Gillet's boys' school had increased so much, that the governor insisted on better accommodation being provided. After some trouble with the landowner's agent about the site, he finally got to work, invited the governor
himself to lay the foundation-stone, and before six month had elapsed the present stone-school, capable of holding all the children it will ever have, was opened for use in September, 1878. From the small beginning of 1876 the roll had reached to 156 and the heretic proportionately fell back. This was too much for him. He got a Wesleyan merchant in Belize, named Jex, of New York, to build up his conventicle to rival the new school; he did so, remarking that something must be done for the truth, and then proceeded to a step which was the beginning of the end. He gathered together one day a crowd of about three dozen persons, many of them renegade Catholics, assembled them in the court-house before the magistrate and made them swear affidavits of nine charges against Fr. Gillet, Fr. Chiarello, and Bro. Quin, who had recently arrived, for having used undue influence to withdraw children from the Wesleyan school and put them in their own. This was a most irregular proceeding, and the fathers had no information of it till it was accomplished; it might have proved disastrous, had not a friend's counsel induced Fr. Gillet to make a stand,—and stand he did. All the affidavits were signed by the crowd and forwarded to the government and redress was sought from supreme authority. The Creoles here say, "Greedy choke puppy," and so it turned out; they were so eager to crush the new school that they lost all.

Whilst the charges travelled to Belize and the reply returned to Corozal, the nature of the accusations eked out, and the magistrate himself put on sympathy as he detailed how Fr. Gillet on such a date, went to such a house, and solicited for his school such a child, making sundry remarks derogatory to the heretic. The would-be friend's sympathy was converted into surprise when Fr. Gillet hilariously assured him, that on that date he was in Belize, that he had never entered the house in his life, and that he never begged for a child since he had been in Corozal. At last, a formidable official budget arrived, forwarded through Fr. Di Pietro, now superior of Belize, declaring that if Fr. Di Pietro could not restrain the ill-guided zeal of his young men, the government would have to take the thing in hand, that it was still a question whether Fr. Gillet's school should not be suspended, and even proceedings taken against him. A nice way of doing business! Fr. Gillet consulted with his confrères, and, satisfied that they were no more guilty than himself, despatched a reply, that perhaps was a little tart, especially as it was addressed to his superior. In about ten lines he said he would neither answer the superior, nor the
governor, nor anyone else, till they specified charges, and he begged the superior to tell the governor that he ought to forward him a gold medal for long-suffering. This letter is still preserved in the government archives. Another official fools-cap came and got the same answer back. Fearing some misunderstanding on the part of the superior, the malignent priest went to Belize, and, as he entered the presbytery door, encountered the government messenger with another volume, which got the same curt reply. The question was finally settled by the superior carrying the first message repeated, with the addition that Fr. Gillet would only be satisfied by entire exculpation. Then the heretic got his pill and it cleared him out, and the Catholic school went on unmolested.

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

However, the moral tone was not yet healthy, and public opinion had not fallen to the side of goodness. Dancing was as common as Sundays and a little more, and Lent the favorite period. The number of loose characters was great and marriages were few and far between, and even the base occupation of procurers was in vogue. In fact, Corozal had a very unenviable reputation. To remedy, at least in part, this unhealthy condition of affairs, great severity was uniformly adopted by the resident fathers in admitting godparents for baptism; which of course was extremely distasteful to them, but was a necessity of circumstances. Also a funeral was refused to those bad livers who died without at least calling the priest, and the ringing of dead-bells was denied in all circumstances. More than once plots were suggested to harass the fathers; and on one occasion the attempt was made, a very ugly wish being expressed one day to have a rope and to put it round the priest’s neck. After the service of Good Friday it is customary to have the Santo Intierro or holy funeral. At evening the figure of the dead Christ is placed on a bier, decorated with mourning veils and carried round the town, attended by everybody who pretends to be a Christian; and on this day everybody does. As the processional cross was on the move, Fr. Gillet was warned that there was trouble awaiting outside; so
he asked Fr. Chiarello to put on the cope that he might be free. The procession had not passed one block, when a big burly ex-soldier commenced the disturbance, which the little priest was not slow to repress, and in his excitement pushed the man aside; a little further on another man rushed into the line amongst the children, and the same little priest was after him. As Fr. Gillet refused to apologize, or otherwise come to terms with the aggressors by paying a bribe, he received a summons and was fined $2.50. The meddlers were not satisfied but sent a memorial to the government against the magistrate's mild sentence, which elicited enquiry, with the finding that a number of "persons had conspired" to the mean act, and regretting that Fr. Gillet had not been more calm. These annoyances seemed never going to end, but the effect of not knuckling under was wholesome.

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

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

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

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

Corozal has kept up a sort of rigid figure for population, numbering always 1500 inhabitants more or less; for, as only a few are proprietors, they change their abode without much difficulty or demur. The occupation of the bulk is “making milpa” or cultivating maize patches, the size of which they dispose according to their probable requirements. First of all, the household needs are secured, for they live almost entirely on tortillas or corn-cakes and chili or peppers, with other concomitants according to the season or according to their means. The next is for their animals, say a horse, a few grunters or a number of fowls. The sur-
plus is sold in the market for cash, which is spent in the purchase of silk shawls and fancy ornaments for the women, or a nice "wide-awake" or fowling piece for the men. There was a time when the men were satisfied with a snow-white shirt and a pair of pantaloons to match, and when the fair sex had no higher ambition than a skirt round the waist and an Ipil (or sort of decorated chemise) over all, and on the head a red, blue, green or white silk shawl, called panuelón. Now, however, "tempora mutantur et nos mutamur in illis." The country bumpkin dons broadcloth and fancy boots, and will wear a head gear perhaps costlier than the merchant's or the landowner's; while the wives of the upper ten would nearly cry with envy, at the silk and fashion of the pretty damsels of Central America. But when this is said, all is said. For it is the grub and the butterfly over again. When the feast-day is gone the glory is gone too, and they return to the rags and tatters of daily life.

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

Swearing, except in English, is unknown and the most furious outburst of passion will find expression in Ave-Ave Maria-Jesús (Hesús), Ave Maria Purissima, and so forth. Hence some stupid English novel-writers, not understanding things, draw foul inferences and represent the Mexican as mingling prayer and murder in the same bunch. "Thou," (thou Quaker) "you," "me," etc., have place only with children amongst themselves; the Mayores, or elders, are addressed as "Usted" or "Vuestra Mercede," or "Your Grace," in the third person, and more than once your risible nerves relax, as you hurry down stairs to see Don Policarpus, and find it is a beggar soliciting alms, or Doña Filomena de Albacasa, and find it's the washerwoman looking for pay.
They are very strong on "fiestas" and "Santos," and I don't doubt that we may ascribe the maintenance of the faith, through these long troublous times, to this relic of the first teachings. As I said, every village has its Santo, and as the year in its circling comes to the date in the calendar, the priest will be invited to sing a high Mass in the morning, and the band will be hired to draw out the dance-music at night. Even to-day in Corozal they celebrate San Antonio and San Benito, the Black, with "eclat," and an essential of it is the Baquerilla, or, I suppose, literally, the cow-boy dance. It is a graceful, though to civilized eyes a monotonous duet, in which the partners occupy always their own ground; I suppose it would correspond to the jig or reel exclusive of the boisterous character, for the Zapateada is solemn and graceful, even at the climax of speed.

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

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

Yours faithfully in Christ,
HENRY GILLET, S. J.
FATHER JOHN FRANCIS ABBADIE.

A SKETCH.

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

John Francis Abbadie was born at Gouissau, commune of Castelneau Magnoac, in the Upper Pyrenees, on the 15th of December, 1804, just thirteen years after the bloody Reign of Terror. Except the names of his parents, but little is known of his family or of its station in life. That they were good Christian people is evinced by the care which they took to give their child a solid religious training. John learned to read and acquired the elements of education under the paternal roof, where he remained until his tenth or
eleventh year. He was then sent to a school kept by a Monsieur Dominic Labat in his native commune. Here he remained about four years. It was at this period that he had the happiness of making his first Communion under the care of the Curé Blaignau. Unfortunately, we have no records at hand telling us of the manner in which he spent his early boyhood and school days, that most interesting period of life, when the future man is pictured to us, only in miniature, but none the less faithfully and vividly. Still, judging from his after career, he must have been a grave and knowing child, studious and active, and ever impelled by a certain earnestness of manner and strength of purpose.

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

At the beginning of August, 1826, we find him applying for admission into the Society. We are left completely in the dark as to how his vocation was brought about, or what made him give up the secular priesthood, for which he had begun to prepare himself, to embrace the religious state. All we know is that on his application he was accepted, and forthwith entered upon his novitiate at Montrouge, then the object of such violent attack on the part of the Jansenists and Protestants. In this retreat, Father Abbadie, now in his twenty-second year, pursued the exercises prescribed by the Institute for novices with his characteristic fervor and energy. Bent on seeking after perfection, he was always foremost in performing the lowly duties which fell to the lot of the young religious. He did nothing by halves, and, as in later life, so now he was animated with a fervent devotion for the Society and its mission, and an unshaken loyalty towards superiors, two marked traits of every true follower of St. Ignatius. In December, 1827, together with others of his brethren, he received the tonsure at the hands of Monseigneur Quelen in the church of Notre Dame, Paris. A year and a half after his arrival, Montrouge was forced to close its doors, and the novices were transferred to St. Acheul, there to continue their training under the novice-
master, Fr. de Villefort. Here Br. Abbadie also followed the class of rhetoric with the pupils in the college adjoining the novitiate. Finally, after completing his two years' trial to the entire satisfaction of superiors, he pronounced his first vows in the chapel of the Blessed Virgin in the public church, August 15, 1828.

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

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

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

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

While awaiting the choice of a suitable site for a college, the fathers exercised their ministry among the people in various parts of the state. Fr. Abbadie was sent to Assumption Parish, and arrived at his post on Palm Sunday. He was well received by the priest in charge of that section, who was only too happy to have an assistant in his arduous labors. During his two months' stay in this place, Fr. Abbadie did the work of almost three men, preaching no less than fifty-six times. People flocked to hear him. In Holy Week, he preached once on Wednesday and Thursday, three times on Friday, and twice on Saturday. He also preached twice on Easter Sunday. He thought this was requiring too much of one man, and so remonstrated with the parish priest, "Father, I have no time to prepare my sermons. I do not like to go into the pulpit without preparation."

"Never mind; speak, father," answered the good man, "speak. The most ordinary things coming from you will produce more fruit than the most sublime things that I could say." So Fr. Abbadie had to give in and preach as best he could. He stayed up at night to put his principal thoughts in order and to pray to the Holy Spirit for light and guidance. The laws of rhetoric were set aside, but the sermons had their effect; people were touched and wept, and humbly confessing their sins, returned to the path from which they had strayed.

Besides preaching he heard numerous confessions, gave the Spiritual Exercises in French and Spanish, and prepared eighty boys and girls for their first Communion, which they received on Whit Sunday. He also made a tour of the entire parish, saying Mass, administering the sacraments, and instructing the inhabitants, a large portion of whom were woefully steeped in ignorance. He had to teach catechism to grown Catholics, some even married, who did not know
what it was to go to confession or Communion. He often found the parents as blind and ignorant as the children. With great zeal and patience he went around from family to family, taught them their religion, blessed marriages, baptized children, and exhorted all to be faithful to their duties. His visit was a God-send to these poor benighted people so neglected and forsaken.

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

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

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

He then went to Grand Coteau, called thither by the earnest petitions of the people there, who, on hearing that he wanted to build a college, begged him to come to their town and carry out his project. They promised to give all the aid possible in both money and materials. One of them, Madame Charles Smith, donated several acres of land on which to erect the college. In the meantime some of the
more fervent Catholics in Donaldsonville were setting matters right at that place and were on the point of recalling the fathers, when, to their disappointment, they found out that proceedings were so far advanced in Grand Coteau as to preclude all possibility of return. All the arrangements being made, the building was begun on the feast of St. Ignatius, 1837. Fr. Abbadie was present at the laying of the first brick of this college of St. Charles, under the shadow of whose walls he was to spend nearly half a century. While the work was progressing, the fathers devoted themselves to studying English, looking after the interests of the church, planting trees, and preparing for the task of teaching.

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

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

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

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

It was in the summer of this year, 1840, that a great storm was raised against the fathers of the college. The story in brief is as follows: Several negro slaves of St. Landry and the neighboring parishes, led, it is reported, by a few white men, formed a conspiracy to free themselves from the yoke of serfdom. Their plan was to murder their masters on an appointed night, break open and rob the bank of Opelousas (the chief town of St. Landry Parish), and then flee to Texas across the boundary. Everything was made ready for the all-important movement. They were all to rise at a preconcerted signal and make a bold dash for free-
dom. They had even gone so far as to anoint their ebony bodies with an oily concoction, which, according to the testimony of their Voodooes, would render them invulnerable. In the midst of these secret preparations and plottings, the civil authorities were informed of their designs, and forthwith took measures to suppress the insurrection. Inquiries were made, and several of the leaders were arrested and tried. Those of them who were found guilty were severely punished, fifteen of their number being hanged. Among those who were taken to Opelousas and tried, was a negro, Ignace by name, who two years before had been bought by the college for $1000. He was subjected to seven days' torture, then acquitted as innocent. It is well known that he was not implicated at all in the conspiracy. It was thought that the bigots of Opelousas and the vicinity had seized this opportunity to implicate the Jesuit priests. They even tried to compel the slave to accuse them of inciting the negroes to rise up, but he was proof against their wiles and refused to give false testimony against the fathers.

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

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

In the meantime, while excitement was running high in La Fayette, the fathers were in a state of consternation, dreading lest these men might carry out their villainous threat. They thought of several plans by which to avert the impending evil, and finally decided to inform their friends in Grand Coteau of their unpleasant situation and to secure
their advice. When these latter heard of the state of affairs, they exclaimed with one voice: “Never mind, fathers; they’ll have many others to flog before they flog you.” They counselled the fathers to be on their guard, and to get things in readiness for defense. Still, they were all of the opinion that if these “Volunteers” came at all, they would certainly not come before the departure of the boys, who belonged to some of the most respectable families of the neighborhood and of La Fayette itself.

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

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

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

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

In the early part of 1847 while Fr. Van de Velde was
province, Grand Coteau and the mission passed from the hands of the Missouri fathers to those of the province of Lyons. Accordingly some changes were made in the different offices, Fr. Maisounabe becoming the superior of the Mission, and Fr. Abbadie being appointed Rector of St. Charles College. Whether he was a success or not, let us hear from himself. After remarking that he had gained some renown in the office of Vice-President, he proceeds: “Wherefore all expected that as President, he would greatly benefit the college; however, it was never before in such imminent danger of ruin as under his administration.” Though we must make some allowance for humility, yet, it must be confessed, there is much truth in his declaration; for, not to mention other grievances, the boys were in an almost constant state of disorder and rebellion during his short term of office.

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

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

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

On August 15, 1852, he left St. James Parish for Baton Rouge, where a college had recently been opened. Here he spent four years more, doing work in both parish and college, and especially succoring the fever-stricken. In the meantime an order came for the suppression of the college
at Grand Coteau. It went into effect October 25, 1853. This event must have caused Fr. Abbadie not a little sorrow. He had been among those who, at the cost of much pain and labor, had laid its foundations and raised its walls; he had seen it thrive amidst trials and difficulties, he had helped to guide it through many a fearful storm. Now, after a few years' struggle, it closed its doors and ceased to be a centre of education. His heart saddened at the thought, yet he said not a word, but looked to heaven for consolation, and confidently awaited a change of fortune. His hopes were not long deferred. In October, 1856, the yellow fever raged with such violence in Baton Rouge that the superior was forced to close the college there. In consequence, the faculty and students were transferred to St. Charles College, which once more threw open its portals in the noble cause of science and religion.

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

To minister to the wants of these people, spread over such an extensive region, was not an easy task, especially in those days when there were no priests stationed at Carenero, Armandville, and other neighboring places. It called for the activity, patience, and perseverance of a Xavier; Fr. Abbadie was not unequal to the situation. He had already gained much experience in St. James Parish and Baton Rouge, and was in every way qualified for the work. In fact, the ministry with all its hardships and trials was his special calling, and though by no means unskilled in other duties, yet he displayed unusual ability in the art of dealing
with men’s souls. Besides, he possessed many of the qualities which distinguished an apostolic man, a noble, generous mind, a zealous and tender heart capable of sympathizing with all manner of suffering, and a strong, determined will, which yielded to no obstacles and conquered every difficulty. His constitution, as before remarked, was an iron one, able to endure any amount of privation and fatigue.

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

On his numerous journeys of charity, Fr. Abbadie met with strange experiences. One night he was summoned to attend a sick man living at a distance of seven or eight miles from the college. He leaped into his buggy, and, after a jolting ride of some two hours’ duration, reached the man’s home. Having administered the sacraments and cheered and consoled the invalid, he started back for home. But when he had gone about three miles, the night became so dark, that, being afraid to lose his way, he stopped in the open prairie, intending to pursue his journey at daylight the next morning. He alighted from his buggy and allowed his horse to roam about, and, to give him more freedom for grazing, took off his bridle. Shortly afterwards, he heard a rustling noise, then a quick gallop. It was his horse making for home. The next day he was found at the college gate with some broken remnants of the harness and buggy. Early in the morning, Fr. Abbadie was seen trudging along the wet and muddy road to the college. Upon reaching his
room he changed his clothes, and, without taking a moment’s rest went to the church to say his Mass as if nothing unusual had happened.

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

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

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

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

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

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

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

In the very first year of his reinstatement as parish priest, occurred an accident which made him a cripple for life, but never prevented him from driving fast horses or from planting, cutting, and climbing trees. The mishap took place in the following manner. He had just secured what he thought a great treasure in the shape of a lively gray trotter. One day he was driving his new pony at full speed down a hill, about two miles from the college, when, all of a sudden, the
hind part of the vehicle separated from the front wheels. The horse ran off with the front wheels and made his way back home leaving his driver to shift for himself. Fr. Abbadie falling backwards with the seat, broke his hip, and had just strength enough to drag himself to the nearest tree when he swooned away. In this state he was discovered by some negro workmen who passed that way. They hurried off to the college and reported that Fr. Abbadie was found dead under a tree. He was restored to consciousness, then brought home. Dr. Millard, the attending physician, set the fractured member with great difficulty. He suffered intense pain during the operation, but not a groan escaped him. But much more painful was the strained position in which he lay for seven or eight weeks. In spite of the energy of his will, his natural restlessness gained the upper hand, and he could not remain quiet until the bones were firmly set. As a result, they were dislocated, and ever afterwards he was a lame man.

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

The summer of 1867 was a gloomy and disastrous season for Louisiana. It had hardly begun to recover from the injuries inflicted by the late civil war, when another evil, not so far-reaching in its consequences as the former, yet none the less destructive in its progress, swooped down upon it carrying away the children by scores and hundreds. The yellow fever fiend was once more let loose upon the land to do its work of desolation. This time it assumed a most virulent type and baffled the skill of the most eminent physicians. Death almost unfailingly followed in its train; thick and fast its unhappy victims fell. The people, impoverished by the war, often had not the means to ward off the dread disease or to check its progress when once it gained a hold. Besides, deserted by the most wealthy inhabitants and sometimes neglected by the doctors and health
officials, they had but to await, as best they might, their almost certain doom. This was a time for heroes, true heroes in heart and hand, who, caring naught for life or limb, give themselves to the succor of their suffering fellowmen. Thanks to God’s goodness, such heroes were not wanting, and, among others, the noble clergy of Louisiana have won for themselves unfa\ldash; ing laurels by their generous, wholehearted charity, during this woeful crisis.

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

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

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

In 1868, owing to the hard times and the small number of students, the college at Grand Coteau ceased to exist as an educational institution. But on Feb. 5, 1869, our only
removing boarding-college, the one at Spring Hill, Ala., was burned to the ground, and St. Charles was opened again to receive the students of Spring Hill. In 1872, a novitiate was established in connection with the college. For many years Fr. Abbadie, besides discharging his parochial duties, also undertook other little jobs, such as superintending the “opera manualia” of the novices, directing the choir, and, of course, looking after the trees, flower gardens, and roads. Occasionally also he assisted the parish priests of the vicinity in giving missions and hearing confessions.

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

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

Another triumph was in store for good Fr. Abbadie before death claimed him as its own. This was the fiftieth anniversary of his ordination which was celebrated in 1885 with perhaps greater pomp and solemnity than his former jubilee.
Again the secular priests of the vicinity assembled to participate in the feast of their beloved co-worker in the Lord's vineyard. Rev. Fr. Butler, then Superior of the Mission, voiced the sentiments of those present in an eloquent speech, complimentary to the aged and noble Jesuit priest. The boys gave a special entertainment in his honor, in which they rehearsed many amusing incidents attending the building of St. Charles College. The recollection of those bygone scenes, in which he played such a prominent part, went to the old man's heart and he wept for joy. On this day he delivered a touching address of thanksgiving to his parishioners for the love and devotion they had always manifested towards him.

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

But his strength was on the wane, and it soon became evident that the end was approaching. He was not precisely sick, but was gradually weakening and wasting away. Sometimes he felt slightly indisposed, but he paid no attention to the matter and went ahead without taking medicine or consulting a doctor. One day he was seen to spit blood. He was told to be cautious and to have himself treated. In answer, he said: "It isn't worth the while; my machinery has done its work, and is well nigh worn out, I shall wait till I..."
get to heaven to have it repaired." In December, 1890, he got a severe attack of fever which reduced his strength considerably. The last sacraments were administered, and after this time some one stayed up with him at night; but within a few days he appeared to be improving; he had a fairly good appetite and rested more quietly than before. So it was thought useless to keep watch with him any longer. On the night of the 15th, he took a substantial supper, and seemed to be in good condition. After the last visit the infirmarian retired, never once thinking that death was going to carry away his patient in a few short hours. Next morning Fr. Abbadie was found lifeless in his bed, his Maker having called him to himself in the silence of the night. His death was attributed to apoplexy. His body was still warm and covered with blood which he had vomited during his agony. He passed away between four and five o'clock on the morning of December 16. He was a little over eighty-six years of age, sixty-four of which he had spent in religion, and fifty-three in Louisiana. On the following day, in the presence of his sorrowing brethren and parishioners, he was laid to rest in our little graveyard; and there he sleeps in peace beneath the shade of the swaying pine trees which his own active hands had planted many years before.

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

Fr. Abbadie was a man of a nervous and impulsive temperament; hence his ceaseless activity and his inborn love of work. He was quick in his motions, demonstrative in his actions, and lively and interesting in his manner of speaking. He enjoyed a joke and was good at cracking one himself; but when he treated of business, he was brief
clear, and exact. As before remarked, he was small of stature and not bulky, but rather thin, though well formed; his constitution was strong and wiry and proof against sickness. He had a determined will which nothing could bend save obedience or charity. He also possessed an excellent memory, knew most of his parishioners by name and appearance, and, at the age of eighty, he was able to repeat the rules of Latin prosody by heart.

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

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

Another virtue which shone out prominently in the life of the good father was his habit of continual mortification and self-abnegation. Even when he got to be old and infirm he never abated in his austerities. He would not lean
back in his chair but always sat on the border. He rarely partook of delicacies at table, and that only when in company. He never touched meat at breakfast; at dinner he drank only half a glass of wine mixed with half a glass of water; and whenever he went on a distant sick-call he seldom took anything with him but bread and sweet potatoes. In numberless other ways he chastised his body and brought it under subjection to the spirit; but of these we have no knowledge, so careful was the holy man to hide his virtues from the sight of men.

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

A Letter from Father Ponziglione to the Editor.

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

REV. AND DEAR FATHER,
P. C.

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

We learn from Bancroft's History of the United States, that Father F. Marquette visited the camps of the Osages in 1673, when, in company with Louis Joliet, he was engaged in an expedition of discovery along the Mississippi. As before that time we do not find any records of the Osages in the annals of the country, I think I am correct in saying that Fr. F. Marquette was the first who spoke to them of
God. But as he depended on Louis Joliet’s party, he could stay with them but a few days, and could not impart to them a full knowledge of our holy religion. Seeing, however, how anxious they were to hear the word of God, before leaving them he promised that he would soon send to them Father F. Gravier, who would instruct them in the Catholic faith; but this promise the good father could never comply with. The result of Fr. Marquette’s visit was to impress on the Osages a great esteem for the Blackgown; and when, in 1820, while camping in the vicinity of St. Louis, they heard that Bishop Dubourg had come from New Orleans to visit the city, they sent a delegation of braves to request him to give them some missionary priest. The bishop was very much pleased with the braves, and appointed Fr. La Croix, a secular priest, to visit them. This zealous priest went to the Indian villages in 1821, and, being most cordially received by the Osages, he passed some months in instructing them. Noticing how carefully they were trying to learn whatever concerned religion, he began preparations for building a chapel in their principal village. But his zeal and courage were stronger than his physical constitution; the labors annexed to that kind of missionary life soon proved to be too heavy for his delicate health, and he had to give up his mission in 1822. Then Bishop Dubourg transferred the care of the Osages to Fr. Charles F. Van Quickenborne, at that time superior of our novitiate at St. Stanislaus near Florissant.

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

In the year 1825 the Osages sold to the United States Government all the land they used to own in Missouri, and bound themselves to move to the Indian Territory. As was to be expected, on leaving the country they took with them most of the children they had placed under the care of Fr. Van Quickenborne, and this caused a premature end
of the Indian school. It was a great disappointment for the good father, but he did not grow discouraged; on the contrary, he made up his mind to follow the Indians, as far as his duties would allow him. From the annals of the Osage Mission it appears, that he went hundreds of miles to visit them, either to the banks of the Neosho in Kansas, or down the Salina Creek, among the Cherokees, to administer to them the sacraments of the Church.

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

To establish a mission at a point over two hundred miles west of St. Louis, when conveniences of travelling were few, and the condition of the country most dangerous, on account of Indian war parties overrunning it, to attempt to put up a mission such as Fr. Van Quickenborne did, was an herculean work, and it is no wonder that in attempting it his health was ruined. The Pottowattomies as well as the Osages having been provided for, the good father was advised to take a little rest; for he stood much in need of it. For this purpose he went to Portage of the Sioux, not far from Florissant, a good healthy residence, where he would be cared for and where he would have no business to attend to. At first the change cheered him up, and it seemed that a reaction for the better was beginning. But, alas! his constitution had been so totally undermined that it could not be restored. His days were counted, and in the very noon of his life the Angel of death came to take his soul to receive, as we do not doubt, a crown of glory.
for all his labors in the service of God. He died on the 17th of August, 1837, being but fifty-five years of age.

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

Father John Schoenmakers went to work without delay, and on the 28th of April, 1847, took formal possession of this mission, placing it under the patronage of St. Francis Hieronymo. The Osages felt happy at last, and in their joy would say one to the other, that the spirit of old Father Van Quikenborne had returned to them in the person of Father Schoenmakers. Some of those Indians, who in their young days had been at the school of St. Stanislaus, would now carefully examine everything about the house, the order of the rooms, the chapel, the furniture, the refectory, etc., and noticing a resemblance with what they had seen at St. Stanislaus, they would shake hands with the father, and say, "Father we here feel at home once more, your house is just like that we were raised in, many years ago near Florissant.
We will now bring you our children, and you will take care of them, as good old Father Van Quikenborne used to take care of us." They kept their word, and in a few days a crowd of bright little boys filled our rooms. With these, on the 10th of May, the school was opened. From that day the Osage Mission, the child of the Missouri Province, though born under unpropitious stars, kept improving every year more and more.

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

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

Here some might ask, what good after all did the Osage Mission bring forth? The "Annual Letters" kept in the archives of the Missouri Province will answer this question. Since Bishop Dubourg placed the Osages under the charge of our Society in 1822, thirty-two priests, five scholastics, and forty-four coadjutor brothers devoted themselves to this really pioneer mission. Our work was not confined to the Osages, but we also attended to the neighboring Indians, as far as circumstances would allow us; and when, according to their custom, they all in a body would leave for the plains, to attend to their periodical hunting excursions, we would extend our services to the Catholics that were employed either at the trading posts, or at the military forts. For several years after the opening of Kansas for settlement, there being no priest as yet established in the southern part of that state, we tried to do our best to assist the
Catholics, who were squatting here and there in that very extensive country. For their convenience we formed different centres, where we would gather them at stated times. Of these centres, or more properly missionary stations, from 1847 to 1889 we established one hundred and fifty, and on fifteen of them, we erected regular chapels, most of them frame buildings.

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

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

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

Servus in Christo,
PAUL M. PONZIGLIONE, S. J.
We are now at

KHANDALLA, THE VILLA OF ST. FRANCIS XAVIER'S COLLEGE,
a mountain station twenty-five miles in a straight line from Bombay, but seventy-five miles by railway. This disproportionate length of rail is owing to the circuit of the road around Bombay harbor, and also to the many windings up the Ghant mountains. Some forty years ago, when first built, the Bombay Khandalla line figured as one of the greatest masterpieces of railway engineering, and, though it has been far eclipsed by subsequent undertakings, it will always remain one of the noteworthy railways of the world. From Karjat in the Konkan plain, at the very foot of the Ghants, to Khandalla, there is a continual ascent of the railway, amounting to 1700 feet, the distance being only about twelve miles. There are twenty-five tunnels on the way. Moving slowly up the incline there is a continual change of scene, now we look down upon large valleys carpeted with rich rice fields, then upon the deep jungle ravines that open up all around us, and then again, as we pass out of a long tunnel, we are amazed at the new vista of craggy heights that suddenly confront us. A mile to the right is the spot where, in the Mahratta wars in the beginning of this century, a British force was cut to pieces by the hostile mountaineers pouring down upon it from the defiles. There to the left is Rajmachi, one of the famous Mahratta hill fortresses, raising its proud head encircled with a triple crown of massive walls and bastions 3000ft. above the plain. If one comes up in the rainy season (June–Sept.) he will see everything green up to the summit. From December to June, a yellowish gray spreads out over nature as far as the eye can reach, as if a cloud of locusts had settled upon a huge plantation and then left nothing but the withered
stubble. Here in the mountain all the water courses are dried up in the hot season. Not a domesticated shrub or plant, not even a blade of grass escapes the withering effects of the sun, if it is not watered daily by human hand, for rain is as rare during several continuous months here as snow in the month of May with you. Hence the value and the blessing of a good supply of water in this and all parts of India. In more than one respect, a peasant's main stay is his well, and I am inclined to think, that he would rather see his cottage burn down, than have his well suffer serious damage.

The Ghant mountains are a very peculiar feature of Indian geography. As you know from the map, they skirt the eastern and western coasts almost entirely. All the space between them constitutes what is known as the Deccan. I have travelled over it hundreds of miles, north and south, and beyond the centre of it in an easterly direction to Hyderabad. It is one immense flat continental plain, keeping almost everywhere an average height of 2000 ft. above the sea, not considering the small chains of mountains scattered on it here and there. At many points of its junction with the Ghants one gets the impression, that in former ages it had extended beyond the mountains into the ocean, and that then the verge subsided uniformly into the sea and formed the long lines of cleavage, which are at present the eastern and western Ghants, cutting in some places deep cañon-like depressions, and in others throwing up mounds 2000 or 3000 ft., above its own level of 2000 ft.

This impression is only strengthened by a view of the coast formation, when observed from the sea. Sometimes the Deccan plain is seen to approach within five miles and less of the sea and end abruptly at a steep bluff, sometimes it merges more smoothly with the low coast strip, but generally its border is fringed, and that for hundreds of miles along the sea, by a wild entanglement of deep fissures and upheaved heights.

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

ANIMAL LIFE AROUND KHANDALLA.

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

THE INDIAN CLIMATE.

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

OUR SCHOOLS.—GOANESE CHILDREN.

Distant from St. Xavier's High School and College, about 200ft., is St. Xavier's "Middle School," the large new wing lately built. Of this Fr. Weingaertner is minister and prefect of studies. It contains also the archiepiscopal seminary with half a dozen native philosophers and theologians, whose professor is Fr. Theodore Peters. This branch school, together with the mother-school of St. Xavier's proper, numbers now fifteen hundred boys, seventy-three per cent of whom are Catholic natives, for the European boys go to St. Mary's, two miles away to the north end of the city. The sinking of the Goa trade is driving the Goanese more and more upon British territory, and their great market for employment is, of course, Bombay. Here they come, then, and gladly leave us their poor children for education, though in other respects their very presence helps to keep up the unfortunate double jurisdiction. As these Goanese are mostly poor, some very poor, and as they have no schools worth mentioning, we must receive the children in our school either entirely or partially gratis. And it is well known, that we would not have the means of supporting
ourselves and paying our large staff of secular teachers, and that consequently these Catholic children would flock in crowds to the many Protestant schools of the city, if the twenty-seven per cent non-Christian boys were not admitted, to furnish us with the necessary funds by the full payment they generally make. In this way thousands and thousands of the Goanese, now scattered all over India, have preserved their faith by being educated at St. Xavier's, and thousands of non-Christians have left our school with a sincere respect for the Catholic religion. This is a work which must by all means be kept up; to diminish it in the least and draw our few fathers from our schools into the Pagan missions, would be very imprudent, and would be giving up positive results for very problematic ones.

A NEW MISSION.

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

Rumors must have reached you about my being placed on the Pagan missionary staff. The facts are the following: In May, 1893, during vacation, I got the appointment to study Gujerati and to prepare myself generally to start on the new mission in Kathiawar at the end of the year. Half my school-work was taken from me for this purpose. But there arose at once various objections from different quarters against my appointment. Chief among them was, that I was considered indispensable in the school and college for my English work. That evil counsel finally prevailed, and about September my appointment was countermanded. So the secular priest who was to accompany me was sent alone.
He is working at a small place in Eastern Kathiawar, called Anand (west of Ahmedabad on the railway line), and he intends to convert the low castes, some, like the so-called "sweepers," being of the lowest. But a strange incident has occurred, hitherto rarely experienced, namely, that no one will sell him an inch of ground to build a cottage on. The Brahmins influenced even the low castes to boycott him more or less by this means. It is all the more striking, as Fr. Weishaupt has experienced the same difficulty in another part of the country, at Sangamner (Confluentia-Coblenz) east of the Ghants, south-east of Sgatpuri. This coincidence shows, that the Brahmins are combining their strength for an organized effort against any further expansion of the Christian missionary system. They have been largely instigated to this by the omnipotent Protestant missionary bands, who have done incalculable damage to the Christian cause, perhaps for a generation to come. By the way, the better class of Hindoos are beginning to ask themselves, and others too, why the missionaries commonly address themselves to the low castes, who turn Christian only for "paisa" sake, i. e., for the living they get from the charitable missionaries. Now the only places where we come into contact with the educated Hindoos are the few large cities in which we work, chiefly Bombay. Indirectly we are engaged with them there in our schools during their youth. But even there, and much less when they have left school and have been instructed and confirmed in their caste customs and religious practices, we do not meet them on their own ground; i. e., while we may show them the beauty and truth of the Catholic religion, we do not directly and positively disprove all their own traditional superstitious beliefs, and practices. The reason of this is not far to seek; we have not learned men among us who know by scientific research their customs, laws, literature, and theology. We are too few to attend to the ministry and school-work and at the same time to devote ourselves to specialties. We would hail the advent from Europe of, no matter how few, specialists in Indian subjects as a much needed blessing, and as an assurance of a decided advance in the right direction.

THE RIOTS OF BOMBAY.

A word about the great riots of Bombay. The mosque at which they began is only a few hundred paces from our college. From our windows we could see the infuriated crowds of Hindoos and Mahometans surge up and down the streets, armed with clubs and stones. When the worst was over,
we ventured out to see what the clubs and stones had effected. There were numbers of shops, and small houses and pagodas and mosques ruined. In many places strong detachments of troops of every description were encamped in the middle of the street. Down some of the most turbulent streets loaded cannon were directed ready for action. Many a time we stopped to see the spots where murderous assaults had been made, or where the soldiers opened fire upon the mob. On our stroll we came upon a small wrecked Hindoo shrine, before which the idol lay broken to pieces in the street. Though about two hundred persons lost their lives directly during these three days of rioting, no European was touched, nor even threatened, excepting the police.

THE GREAT PAPAL SEMINARY AT KANDY IN CEYLON.

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

**GOA ONCE AND NOW.**

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

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

La Très Sainte Vierge, A-t-elle aidé Saint Ignace à Composer le Livre des Exercices Spirituels? Lettres Historiques et Critiques par le père Henri Watrigant, S. J., pp. 110, 8vo, Ucles: Imprimerie du Scolasticat, 1894.({1})

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

LETTER I.

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

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

(1) For copies of this pamphlet application should be made to the author, Rev. H. Watrigant, St. Acheul, Chaussée Perigord, 38, Amiens, France.
cises, but we are afraid that he is not fully correct when he believes that most readers are acquainted with the literature of this question. We do not intend to give a full bibliography of the topic, but we feel sure that the average reader will be glad to learn the sources where he may inform himself of its principal features. It was Anthony Yepes (d. 1621) who, in his History of the Benedictine Order, contended that St. Ignatius had not composed the Book of the Exercises till after his theological studies, and furthermore that he had rather newly edited the "Exercitatorium spirituale" of Garcias Cisneros, abbot of Montserrat (d. 1510), than written a new work; this book was refuted by Father Ribadeneira in a letter dated April 18, 1607. But in 1641 appeared in Venice the work of the Benedictine abbot Constantine Cajetan (1560-1650) "De religiosa S. Ignatii sive S. Enneconis per Benedictinos institutione, deque libello exercitiorum ejusdem ab exercitatorio Garciae Cisneri magna ex parte desumpto." On March 10, 1645 (or 1646), Cajetan granted that he was the author of the book, but denied that he had published it. On the part of the Society the work was answered by Father John Rho (d. 1662) in his "Achates ad Const. Caetanum, Lugd. 1644." It is a curious fact that both books were placed on the Roman Index, though it is claimed that Father Rho's work met with this fate on account of its vehement tone or its defence of Father Nieremberg's legendary "Vida de San Ignacio" (Saragossa, 1631), which was also censured. Meanwhile, the Benedictine Congregation of Monte Casino had on April 23, 1644, sent an apology for Cajetan's book to the Society of Jesus, and the Congregation of Portugal followed the same conciliatory policy in 1645, Oct. 29, after the Benedictine Friar Leo a Sancto Thoma had published a work in which he adhered to Cajetan's opinion. The Society formally thanked the Order of St. Benedict for these apologies in the 13th and 26th decree of the eighth General Congregation held in 1646. After this, there was only one more voice that renewed the contention of Cajetan: the Benedictine monk George Argaiz de Logroño in his "Historia de Nuestra Señora de Monserrate" (Madrid, 1677) endeavored to vindicate the Exercises as the property of his Order; but his work met with no public belief.

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

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

I. GOD ENLIGHTENED THE INTELLECT OF ST. IGNATIUS.

a GENERAL ARGUMENT.

That God assisted St. Ignatius in an extraordinary way from an intellectual point of view follows from the impossibility of an effect without a proportionate cause; for we should have to admit such an effect, if we were to deny God's special intervention in the composition of the Spiritual Exercises. The disproportion between the effect, the Book of the Exercises, and its cause, the human author of the Book, is evident from a comparison of the two terms. The author, St. Ignatius at the time of his residence in Manresa, was an illiterate man, knowing little more than reading and writing. The Book he wrote at that period is a master work on the most difficult part of theology; it is the first scientific treatise on the spiritual life that has been written; it is the basis and the source of all the spiritual books that have been issued since its appearance; St. Francis of Sales could say of it in his time that it had brought more souls to God than it contained letters; in our day, and we may say for the past two centuries, it has been the life-spring of ascetic science in the Church of God, teaching seculars, both priests and laymen, a life of perfection, peopling convents and monasteries, infusing new vigor and strength into religious orders, keeping the spirit of the world out of ecclesiastical institutions, inspiring missionaries with the spirit of apostles, the active orders with the charity of Christ, the contemplative with the love of retirement. St. Ignatius, in spite of his illiteracy, produced a work claimed by men of the most ancient and respected of monastic institutions as the pride of their Order; a work that came forth victorious from the fiercest and most persistent attacks made on it in Alcala (May, 1527), Salamanca (towards the end of 1527), Paris, Venice (1536), Rome (1538), Parma (1543), Toledo
(1547), a second time in Salamanca (1548) and Alcala, another time in Toledo (1551–1553); a work too that met the most decided approval of numerous Saints, of St. Charles, e.g., St. Francis of Sales, St. Teresa, St. Magdalen of Pazzi, St. Vincent of Paul; a work, finally, that has been expressly or equivalently approved and recommended by the Roman Pontiffs Paul III. (Pastoralis officii, July 31, 1548), Julius III. (July 21, 1550), Gregory XIII. (May 25, 1584), Paul V. (May 23, 1606), Alexander VII. (Oct. 12, 1657), Benedict XIV. (July 15, 1749; March 29 and May 16, 1753). If there be a proportion between the literary powers of an uneducated man and a work such as has been described, it is certainly strange that these latent potencies have never before, and never since, the time of St. Ignatius given proof of their existence. 

The reader may be interested in the account given of the principal theological opponent of the Spiritual Exercises by the editors of the "Cartas de San Ignacio," tom. ii. pp. 519, ff. note: Melchior Cano was born in Tarancon—the Society has now a house in the native place of her greatest and most formidable enemy—and was from his earliest years noted for his extraordinary literary and theological endowments; in later years, he himself used to repeat the words of his master in theology, Fray Francisco de Victoria: "Fratrem Franciscum, lector opitme, eum quem summum theologiam prseceptorem Hispania Dei singular! munere accepit, solitum dicere audivi, postquam ab illius schola discessi, se ingenio meo quidem egregie dele(stari, sed id vereri, ne hujus excellentia quadam elatus et exultans immoderate jactarer, et grandior effectus non Iete modo et libere ingredier, sed temere etiam ac licenter preceptoris vestigia conculcarem." Having entered the Order of St. Dominic, Cano soon became prominent, was raised to the first chair of theology in Salamanca, to the episcopacy of the Canary Islands, and after renouncing this diocese to the Provincialship of Castile in which office he died in 1560. As to his enmity against the Society, the following occurrences explain, at least its beginning. Charles V. chose as his representatives in the Council of Trent the flower of Spanish Theologians: D. Pedro Guerrero, Archbishop of Granada, Dr. Cuesta, Bishop of Leon, the Dominican Friars Melchior Cano and Domingo de Soto; the Franciscan Friars Alonso de Castro and Andres de Vega. When this splendid representation of Spain arrived in Trent, they found there Diego Laynez and Alonso de Salmeron, who in spite of their youth, their poor exterior and their humble employment in hospitals and prisons, were the representative theologians of His Holiness. Melchior Cano was first annoyed by the want of external show in his compatriots, for he feared that they would bring dishonor on the Spanish nation and on Spanish learning; later on, when he found that they were consulted and listened to in all questions of moment,
Thus far we have confined ourselves to a comparison of St. Ignatius and the Book of the Exercises in general, in order to show that naturally there is no proportion between the human author and his work. It would require a full commentary on the Exercises to show the same disproportion from the details of the Book. Those acquainted with the standard commentaries, as no doubt all readers of the Letters are or will be, need only to be reminded of the doctrine and the method of the Spiritual Exercises in order to see the force of the argument for their inspiration, drawn from internal evidence.

(A) METHOD OF THE EXERCISES.

To begin with the beginning, the title of the twenty Annotations preceding the Exercises, shows that the Annotations are intended first to give an idea of the whole work, and secondly his own light seemed to burn under a bushel, envy took the place of wounded patriotism. Another occurrence completed the breach between Cano and the young Society: during the time of the Council, Fathers Laynez and Salmeron were accustomed to visit the prelates and theologians present in Trent in order to explain to them the nature and end of the new Society. When they came to Cano, he objected for fully two hours; Father Laynez says that anyone would have pitied the theologian, if he had seen his intense suffering on perceiving that all his objections were solved. But the old adage about convincing a man against his will was true in Cano’s case; Father Laynez finally said: “Now, in charity, Padre, tell me one thing: ‘Are you more in the Church of God than a poor Fraile of Santo Domingo?’” And when Cano answered that he was not, Laynez said: “Why then do you arrogate unto yourself the office of the bishops and of the Vicar of Christ, and condemn them by condemning what they have approved and do approve?” “O, Sir,” exclaimed Cano, with a forced laugh, “do you not wish that the dogs (Cano) should bark when the shepherds sleep?” “Let them bark, by all means,” replied Laynez; “but at the wolves, and not at other dogs.” The suffering inflicted on the intellectual pride of Melchor Cano by the success of the rising Society sufficiently explains his bitter attacks on all that belonged to it. We must not imagine that these sentiments were shared by all the sons of St. Dominic living at that time. For when in 1553 the Archbishop of Toledo had Pedrocchi’s and Cano’s “scholia” on the Spiritual Exercises examined by Barthol. de Torres and M. Mancio, Dominican theologians, they found nothing bad in the Book of the Exercises except the “scholia” of Cano.
ondly, to help the exercitant and the director. It is in the first four that the idea of the Exercises is developed, and it is especially in the first that the Saint gives a triple definition of them. The first definition proceeds according to genus and species; "by Spiritual Exercises is understood every way of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual occupations"—this is the genus; "as will be said hereafter"—this is the species. The second definition is descriptive: spiritual exercises are for the soul what corporal exercise, as running, walking, journeying, is for the body. The third definition views the Spiritual Exercises according to their end which is threefold: to prepare the soul by correcting its inordinate affections; to seek and find the will of God concerning one's life; to order one's life accordingly. The third definition therefore determines the second more accurately; for the second compares the Spiritual Exercises to a journey, while the third indicates the "terminus a quo" of this journey, the "terminus ad quem" and the road. The "terminus a quo" consists in our inordinate affections, the "terminus ad quem" in the knowledge of God's holy will in our regard, and the road is our life ordered according to God's will. The "terminus a quo" is man as he enters the Exercises, however sinful or perfect he may happen to be; the "terminus ad quem" is the height of Christian perfection which consists in a morally continuous act of love of God or, in other words, in God's continual presence shaping our actions according to the intentive (not the appreciative) divine will; the road, or the method of life for the time of the Exercises, is determined by the first definition, the generic element of which is given in the first Annotation, and the specific element of which will follow presently. Once more, the primary end of the Exercises is the "terminus ad quem" of the journey, or Christian perfection; the secondary ends, or the means to obtain the primary, are the Christian method of life and the correction of our inordinate affections; but St. Ignatius cannot escape the philosophical principle "primum in ordine intentionis est ultimum in ordine executionis." It is for this reason that all through he must first insist on the regulating of our affections, secondly on the ordering of our life, and only in the last place on our perfect union with God in charity, though the ascending degrees of the latter are noticeable throughout the Exercises. If we now show that the whole of the Exercises is a compound of these three elements, we show that their whole plan is contained in the first Annotation; for all that has
been said, is only a meagre commentary on this triple definition of the Spiritual Exercises.

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

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

b Second week.—The inordinate affections that constitute our "terminus a quo" in the second week, are those opposed to the cardinal virtue of prudence. We renounce, in other words, during the second week our inclination to honor, wealth and pleasure as far as Christian prudence will impel us to do. St. Thomas classes the gift of counsel under the virtue of prudence, so that all that is opposed to this gift belongs to the "terminus a quo" of the second
That the practice of the third degree of humility under ordinary circumstances, is not beyond the virtue of prudence follows from the fact that such a love of Jesus Christ is in full accord with the dictates of human reason.

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

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

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

The “terminus ad quem.”—The last end of the Exercises, or a morally continuous union with God by charity, is first “in ordine intentionis,” and therefore last “in ordine executionis.” St. Ignatius does nothing violently and he leads us, therefore, to this height of Christian perfection by a natural sequence of degrees or steps, which constitute so many resting places, as it were, on the wearisome spiritual journey. Not to frighten the beginner by the number of rungs in this true ladder of Jacob, he shows that there are three flights of stairs, called respectively
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the purgative, the illuminative and the unitive way. Each is proportionate to the actual strength of the exercitant. Theology steps in again, dividing our approach to God into the three theological virtues of faith, hope and charity, and it is precisely to these three virtues that the purgative, the illuminative and the unitive way correspond; not as if only one theological virtue were practised in each of the three ways, but each way practises one of the virtues more than the other two. Meanwhile, our approach to Jesus Christ keeps pace with our approach to God.

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

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

c After leaving the house.—At the end of the purgative way, Jesus appears to us on his mission tours in Palestine, and tells us what we can do for him: we must follow him.

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

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

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

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

*b The meditation, a name given to the exercises on sin, etc., consists mainly in acts of the understanding, and especially of its reasoning power; it is by the way of reason that the will is moved in meditation.
The repetition merely resumes the previous intellectual work, and, by its aid, influences the will and its affections, so that the latter are supposed to abound more in the repetition than in either of the previous exercises.

The examen and the first manner of prayer afford but slight activity to the memory and understanding, while they move the will quite effectively. The examen is, in fact, a summary of the first week.

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

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

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

**DID THE BLESSED VIRGIN HELP ST. IGNATIUS IN THE...**

*(Excerpt from a document)*

It fully considers the practice of all theological and moral virtues, or let at least one other instance of a similar phenomenon in any kind of literature be pointed out, so that we may...
not be obliged to say that this wonderful human faculty has been found to act only once in the history of the world.

(B) DOCTRINE OF THE EXERCISES.

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

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

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

c The third body of doctrine committed to writing by the Saint, refers to the future, as the first and second points re-
fer to the past and present respectively. It is with the rules of election that we are here concerned, rules which admittedly surpass in wisdom and sublimity anything written on this subject either before or after the time of the Saint. It is true that the author took these rules too from what he had experienced in Loyola; but it is one thing to experience a spiritual phenomenon, and quite another to write general rules concerning it.

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

II. GOD MOVED THE AUTHOR'S WILL.

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

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

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

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

LETTER II.

The second letter of Father Watrigant develops the tradition-argument for his thesis: he first gives a survey of the actual mental attitude, inside and outside the Society, in
regard to his position; then he proceeds to give the human and divine testimony for the same; thirdly, he answers some of the principal difficulties.

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

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

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

LETTER III.

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

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

2. That Mary is the patroness of the Exercises is proved first by her special protection of the directors of others, as is seen in the case of Father Huby, of St. Alphonsus, of Mary Antonia of St. Joseph, of the numerous congregations of men and women, and of the Society of Jesus; secondly, by her special protection of those that make the Exercises, a fact proved by the example of Fathers Ch. de Ovalle, Vincent Raymond, Valesius, Bernard de Hoyos, Chaumonot, Agnado, Esquerra, John Hieronymo, Fabre, Metternich,
Jeanjacquot, and outside the Society, by the case of a Bavarian Catholic, a priest at Vannes, the Archbishop of Afflito, Blessed Margaret Mary, and by several other favors. We feel that this bare analysis of Father Watrigant's argument does not represent it in its full force. The reader has, therefore, the more reason to read the little work for himself.

**APPENDICES.**

In the appendices of Father Watrigant's pamphlet we find the Spanish text of the revelation granted to Marine de Escobar; the testimonies of Father Diertins and the Bollandists; Father De La Palma's devotion to our Blessed Lady according to the Exercises; an extract of the "Annales Mariani" by Father Nadasi; a list of authors who have composed Spiritual Exercises after the model of St. Ignatius, but have taken our Blessed Mother for their object of meditation; and, finally, the prayers of the Mass of the Holy Cenacle. The Author would be glad to receive hints, observations, suggestions, in fact, anything that might assist him in completing and strengthening his thesis. In his next edition, which we earnestly hope to see soon, we expect to see St. Lucy reestablished as the patroness of the hospital in Manresa where St. Ignatius did penance for several months; St. Louis may be a great Saint, but he cannot fill the place held by St. Lucy in the traditions of Manresa and in the heart of the Society of Jesus.
New York, Old St. Peter's Church.—The mission in old St. Peter's, Barclay Street, New York, was the first of the series for the year 1894–95. There was a special interest attached to it, not only because St. Peter's was the first Catholic church erected in New York, but because the first pastors were Jesuit fathers, who had been assigned to it by Archbishop Carroll in the times of the suppression of the Society. There were several drawbacks, however, to the work. The mission began in the early days of September, before the end of the summer heats; the autumn rains were unusually heavy; and the missionaries had not yet got into the swing of their year's work. Besides, the pastor, although an old student of ours, was a little sceptical as to the popularity of Jesuit missions. The church is badly situated, being in the heart of the business district with very few dwellings in the immediate vicinity, the parish extending along the North River from Canal St. to the Battery, a distance of about a mile and a half. Close to the church, and at a distance of scarcely more than fifteen feet from the windows, runs the Elevated Railroad. The up and down trains rattle by every minute, and the continual stopping and starting at the adjoining station add to the disturbance, while the heavy wagons and trucks in the street, the clatter of horses hoofs and ringing of bells and shouting of the drivers of several converging surface lines make an aggregate of noise apparently too great for the strongest voice to overcome. It was very discouraging in the first days to have the best points of a discourse annihilated by a train of cars, but after a while no attention was paid to the noise. It was evident, however, that without a good deal of vocal energy on the part of the local clergy, St. Peter's Church might as well be given over to the deaf mutes. There are many holy souls in the parish, but it is a curious fact that its limits coincide with the district in which the thieves of this section of the city are “corralled.” If they are found east of Broadway, in the neighborhood of the great banks and commercial exchanges, they are arrested on sight. This was a piece of
information even for New Yorkers. Unhappily not a few of the household of the faith are in the category of disreputable characters, and we had many of them attentive listeners at the sermons and penitents in the confessional. Poor fellows! their wickedness isn't all their own. The well-to-do people have long since moved up town and the main body of the parish is now made up of the families of longshoremen and janitors of offices and public buildings, and with their own distinctive and peculiar sins and miseries. A small colony of Armenians, called by the boys "Fr. McGean's holy Turks," have services in the basement of the church. It requires a good deal of activity on the part of the pastor to prevent the old ladies of the congregation from becoming Armenians, for the time being. The great cope which the priest wears, the continual chanting that goes on, may possibly make it look like high Mass for them. We were unable to follow the ritual, nor could we find out what is the moral condition of these poor wanderers from the East.

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

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

(1) The 5000 confessions were nearly all heard by the missionaries themselves, which implies that besides the preaching, instruction, straightening out of matrimonial complications, etc., at least nine hours were spent in the confessional for the last four days of each week. Thus each succeeding Sunday finds the missionaries pretty well exhausted by the continual strain.
at Melibrook, Conn. This kind of work is often accompanied by a good deal of hardship and lacks the enthusiasm and great results of a large city mission. Going alone sometimes means doing the work of two or three.

Portland, Conn. is a little town that has grown out of the brownstone quarries on the banks of the Connecticut River. When the stone gives out the town will probably disappear, for the 5000 or 6000 people there seem to have no other visible means of support. The more prosperous Middletown opposite has its Wesleyan University and Lunatic Asylum to rely on. The steamer that conveyed the missionaries across the river on Sept. 30, was one of the most fear-compelling structures that either of them had ever been afloat on. It was steered by a rudder from the side; its diminutive but menacing steam engine worked the paddles, but shook the dilapidated vessel so much that there was a positive feeling of relief on reaching the other side. Its companion vessel, then laid up for repairs, is called "Brownstone," a name not very suggestive of floating, but it was a better boat than the one that conveyed us across. Shipbuilding apparently doesn't flourish in Connecticut. In Portland the Catholics are decreasing, both on account of the exhaustion of the quarries and the introduction of a number of Swedish workmen. Still there are about 1500 or 1800 who come to the beautiful church which was built when faith and prosperity were more general. FF. Smith and Campbell spent a week there with apparently satisfactory results and then went for four days to the little annex at East Hampden, where 300 or 400 Catholics are cared for. During this time the fathers lived in a little farm house on the side of the road. The church was unwisely built, fully two miles away from the pretty village whose name it bears. It looks like an outcast where it is, and misses an opportunity of doing good to the people who come in the summer to the beautiful lake in the neighborhood. The Catholics count for very little in Hampden; the Protestants probably taking them at their own estimate of themselves in staying out in the woods. The congregation however was pious and full of faith. One of the four days opened with a terrific storm but the church was fairly full at five o'clock in the morning, the people coming many miles over the bad roads in spite of the torrents of rain; one man of seventy-five came eight miles on foot that morning. That early Mass meant for some of them getting out of bed at three o'clock in the morning. The cheerful and happy way in which they submitted to the inconvenience and sat in their
wet clothes during the service, only to go back in the rain which was still pouring down, was an object lesson of faith and devotion not easily forgotten. The pastor expressed himself as more than satisfied with both missions. The result was 1366 confessions.

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

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

HAZELTON, Pa., Among the coal mines.—Longshoremen, quarry workers, and servant girls afforded variety enough so far, but the next week one section of the missionary band was sent to exploit the coal mines of Pennsylvania, at Hazleton. If you want the pleasantest route to Hazleton, go from New York by the Lehigh Valley Railroad. The scen-
ery is unusually beautiful almost as soon as you leave Newark. The Lehigh River is on the right most of the time. It is a rolling country and leads rapidly to the high mountains. In a couple of hours you are at Easton, the seat of Lafayette College. You are surprised to see what a large place Phillipsburg is, opposite Easton, though you have never heard of it before. After leaving it, the passes between the hills become narrower, until at Mauch Chunk you find yourself at the bottom of a deep hollow in the mountains which tower above you on every side. Mauch Chunk is not a pretty name phonetically or on paper, but when you see it for the first time with its overhanging mountains covered with the forests, to which the first frosts are giving a thousand tints, you think there is nothing in the Eastern States to compare with it. You have seen traces of coal perhaps before you reached Mauch Chunk, but as you run up to Hazleton, about three-quarters of an hour further, you come upon great desolate fields all black and charred as if a fire had passed over them, leaving a few withered trees here and there to show that the place had once been green. There are patches of water on some places, and you are in doubt if it is not, after all, some new kind of dismal swamp. This black devastation is traceable to the mountains of coal refuse at the mouths of the mines. The rain pours down their sides and carries the finer coal dust far and near over the country, of course destroying vegetation everywhere. At intervals great wooden structures, called breakers, loom up like gigantic grain elevators on either side of the railroad. Up to the top of them runs a track carrying the coal which is made to drop through a series of sieves for sorting. Were we to go up into one of them, we should find at each staging numbers of boys of 10, 12, and 14, picking out the slate from the coal. Poor children! they are often badly injured sitting under the sieves. They are bright, these dirty little breaker-boys of Hazleton, and, considering their surroundings, remarkably good. The first impression on reaching Hazleton is the absence of hazel. It takes its name from Hazel Creek where coal was first discovered, but laurel bushes all over the mountain are the commonest growth now. It is a dingy, dismal town. Paint seems not to have been discovered yet. Mines are not usually smoky places, and this one has particularly bright skies above it, for it is on the highest point of this section of the Alleghenies. Probably it is sympathy for the dark world beneath their feet that prompts them to keep their dwellings as near the color of the coal as possible. A few streets have some pretensions to elegance, but the principal part of the town lying
in the hollow has a grimy uncared-for look. As the whole of that section is undermined, and may one day drop into the bottomless pit, possibly their unconcern is excusable. The church in which we gave the mission, and the convent adjoining, had to be abandoned nine months last year, as the mine below them seemed to be giving way. The names about the town indicate that the first settlers were German. At present there is a strong mingling of nations. There are Greeks, Italians, Poles, Hungarians, Irish, Welsh, Scotch, and Americans, all making their living in the mines. Besides the Catholic churches of the different nationalities, there are two Greek churches served by married priests. One of them is under the direction of a lordly kind of a man, said to be a nobleman, and is highly prosperous. The priest of the other is not recognized by the bishop, but, careless about that irregularity, he struggles along as best he can with his baby carriage and a small congregation. Two of the mission fathers went to Mass at the authorized establishment and found a large congregation, mostly men, and very devout. They were almost all the time on their feet, and singing continually as if answering the celebrant. Not only Communion but blessed bread was given out. Of course Communion was given under two kinds, a little spoon conveying the precious blood. The vestments and altar furniture are very elaborate and rich.

In the morning and at nightfall one meets everywhere the unearthly figures of the miners coming from their work. Blacker than the blackest negro, you ever saw, their eyes gleam through the coal dust in a way that frightens you, and where a bit of the flesh shows through the mask it seems whiter than usual, by contrast and because the absence of sunlight bleaches the skin and makes it pallid and almost ghastly. Their clothes are damp and grimy, and the little lamp in their hat gives them the look of hobgoblins. In quest of knowledge and to show these black sheep we were interested in them, two of us took a trip into the infernal regions where they work. Put yourself in a little car smeared with damp coal-dust, hold on to the cross bar in front of you with one hand and with the other grope around with the little lamp you have fastened to the end of a stick, and then tell the Mine Boss, Pat Boyle, that you are ready; with half a dozen miners you are let down by a great steel cable through a hole in the rock so small that you have to duck your head; thus you descend, sometimes it would seem almost perpendicularly, till you have gone 230 feet into those gloomy abysses. It takes the breath away at first. Your little lamp will show you this “descensus Averni” to
be all trussed up with heavy timber, which is reeking with moisture and covered with heavy mould, and in need of continual watching to replace it when it is rotten. This trussing system seems to be carried on all through the mines. When the "Boss" had given us time to grow accustomed to the gloom, we trimmed our lamps and started with him through those dark caverns. Every now and then a goblin with a red light flaring on his head would rise out of the darkness. We had to pick our steps through the pools of water, and avoid falling into the swift black stream that courses at the sides of these long dark streets. They say there are great rats always foraging around but we failed to see them. Now and again we were painfully conscious of standing near the heels of a mule unperceived in the chiara-oscuro of our mining lamp. These mules, we were told, remain in the mines till they become blind, then they are sent to earth again where their sight is soon restored, and they descend again for another period of obscuration. We travelled through the endless galleries keeping close to our guide and saw how the men work from them into side chambers, and how the chambers always slope up from the galleries, so as to let the coal slide into cars which are run up to the opening. We learned how to make cartridges and to set them off for blasting; we were shown how the chambers are separated from each other by great walls of coal 20 or 30ft. thick, which are left as columns to support the mass above, and how these columns are "robbed" by the greedy companies taking them for the coal and letting that section of the mine collapse. Detection, of course, is out of the question when the cave-in has taken place. We found ourselves after a while walking with a certain confidence. At times we were chilled by the fierce drafts of air that were drawn through the shafts by the exhauster above, at others, when near the engines, we were uncomfortably hot; and at last after two hours and a half almost constant walking and seeing all we could, we came out by another shaft a mile away from the one we had entered. The expedition was the talk of the town and helped a little the popularity of the preachers; but the miners were only too eager to avail themselves of the blessings of the mission. There was no place for us to give the usual retreat to the children, and, as the bishop was old and infirm and had not even given confirmation to the children for three years past, there was no use of beginning a class of confirmation for adults. The priest too had his notions about converts, so we confined our work to exhortations and confessions and the establishing or reviewing of societies. Confessions to the
number of 4327 were heard, and many old sinners brought back.

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

Springfield, Mass., The Cathedral.—For one reason or another no Mission had ever been given by the fathers of the Society in the cathedral of Springfield. This year the Rector, Fr. Connaty, and his brother the pastor of the Sacred Heart Church at Worcester, both asked us for missions. The cathedral mission came first and it began on the 11th of November. The snow was on the ground, the weather was intensely cold; but the temperature changed in a day or so, and we had two weeks of fine weather. The cathedral is situated in the best part of Springfield with a great open space before it. It will hold perhaps 2000 but is nothing to boast of as a building. A little up the street is the famous U. S. Armory, looking peaceful as it stands in the midst of the great park into which the sentry will permit only a privileged few to penetrate. Opposite the cathedral is the high school, soon to be one of the largest in the State; one of those hideous buildings, so common in the interior of New England, of no assignable style and with turrets which seem to be unable to end except in a chisel. Next to it is the Episcopalian church, a good gothic in brownstone; around which run meaningless monastic cloisters. There is in it a window representing curiously enough the Angel of Light. It is like Lucifer rising against St. Michael in the cathedral opposite. Next to the cathedral is the public library, another chisel-twisted monster in brick, and adjoining it a handsome art museum in buff Roman brick and in Roman style. On the great panels facing the street are the names of all the great and small masters in flaming letters of gilt bronze; Donatillo, Brunelleschi, Praxiteles, etc., with Innes, West and Vanderlyn, whoever he is, and many others. But as yet there is absolutely nothing inside. It was the οἶδα χεῖραλή over again. Some windows in it commemorative of the great men of many countries have strange enough devices. The coat of arms of Francis Bacon, e. g., very appropriately appears as three pigs rampant; Shakespeare has a spear turned down. Possibly these are witticisms. But the A. P. A’s of the town would break the window of De Vega if they could understand his inscription, which is nothing less than “Ave Gratia Plena.”
Main and State Streets are the only great thoroughfares in Springfield. There is a fine view of the Connecticut River from the high point in Maple Street. The river is wide there and the view reminds one of the Potomac from Georgetown; but the residences in the street are an amusing conglomerate of Newport villas, country manors, Swiss chalets, and porter's lodges. The town is one of the great centres of A. P. Aism. Wesson, the man of revolver fame, for example, would not employ a Catholic in his works. There are very few in the armory, and they are certain never to be promoted. High license prevails, and in this city of 40,000 there are only 100 liquor stores. Catholics, however, in some way or other contrive to find enough to break the commandments. All of us noticed in the confessional an unusual amount of deafness. The boiler making, which many are employed in, would account for it among the men, but probably catarrh, which is not uncommon would cause it among the women and children. The bishop protested that we were under an illusion with regard to it, and that we were the afflicted parties ourselves.

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

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

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

FF. Smith, Campbell, and O'Kane were sent there for a mission of two weeks in the Church of the Sacred Heart. Our college stands on the hill just above the church. In the Protestant mind every priest in the city belongs to the college and it is useless to combat the illusion. Itannoys the priests, but does no harm to the college as long as there is nothing disedifying in its supposed members. The church seats only 800 but fully 1400 or 1500 were crowded into it; even the sanctuary and altar steps were taken possession of. There was the usual success. The pastor would have been happy if the 2800 confessions of a mission, given by priests of another order some years before, could be reached. He
thought it impossible as the parish had decreased somewhat. The confessions amounted to 3640. Similarly he was quite convinced that there were not more than five or six adults who had not been confirmed. He acknowledged fifty or sixty among the 130 who were presented to the bishop. Among them was one who had been a 33rd degree Mason. There were nine or ten converts. The men's portion of the mission was particularly consoling. The snow was very deep, but five o'clock in the morning found the church so crowded that it was hard to gain admittance. Congregational singing at the Mass was quite a novel and successful feature. The same custom had been introduced at Springfield by former missionaries. It helps greatly to give life to this otherwise sombre morning service. The singing of the men at night was excellent. They surpassed the women in this and many other points. The pastor expressed himself as more than pleased with the methods and the success of the mission, an acknowledgment which was especially grateful in this instance.

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

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

The work is incessant and very laborious; the constant change of domicile calls for a great deal of self denial; and the scrutiny of the different pastors and curates, which one feels he is always undergoing, exacts a continual watchfulness and self-restraint. Every word and every action of Jesuit missionaries is studied by the priests; and the frequent condemnations that escape them of missionaries of other orders are so many reminders that we are not safe. Great reserve with the servants and those who sell the religious articles is required almost in self defense, and the
less time spent with the members of the household, clerical or lay, the better. If there were twice as many missionaries the supply would not meet the demand. Missions for the whole of next year have already been accepted. Many others have had to be refused.

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OUR RETURN HOME;
OR, FROM NEW YORK TO QUITO.

A Letter from Father Guerrero to the Editor.

LA CONCEPCIÓN, PIFO, ECUADOR,
August 10, 1894.

REV. AND DEAR FATHER,
P. C.

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

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

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

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

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

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

Here began a series of experiences wholly new to any foreigner, but especially to an American from Washington or New York. We will first describe the preparations for the journey. As we have neither locomotive nor trolley for scaling the Andes, we must needs fall back on the horse. So it is on horseback we cross the storm-swept mountain crest and the foaming torrent, brave unflinchingly the rattling musketry of the hailstorm and the fierce blast of the tempest, faint under the consuming heat of the valley, or shrink from the biting cold of the sierra; with his horse the rider either finds a grave in the dark and hidden depths of the lonely ravine, or sings of victory as he beholds his home. The rider first examines his mountings and tests the stirrups, for should these give way at a dangerous place on the road, the outcome might be far from happy. He next dons his zamarros, or overalls, of leather or rubber, as a protection against rain. Next comes the poncho, a large thick blanket with a slit in the centre, through which the head is passed. It is of such ample dimensions that, when he has mounted, it covers him and almost his steed as well.
fitting crown to this costume is a Panama hat, which is both waterproof and cool. It must be securely fastened under the chin, for the violent winds of the sierra might carry it off, to the great jeopardy of other travellers. The one thing now to be done is to secure a bottle of whiskey, without the company and help of which it would be the height of rashness to expose oneself to the thousand dangers of the journey.

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

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

But let us return to our journey. We had arranged to pass the night after our first day on horseback, at one of the ordinary inns, but an incident, which cannot be passed over in silence, obliged us to take refuge in a squalid little house, where we were able to bring consolation to an afflicted soul. As we were proceeding on our journey, there suddenly burst upon us one of those terrific downpours of rain, never seen outside of the tropics, which drove us into the first
house for shelter. There we were obliged to resign ourselves to an uncomfortable night, passed upon the bare floor of a hallway, open towards the road, and exposed to clouds of mosquitos. The one large room in the house was occupied by a child of three years and a girl of about fourteen, both ill of yellow fever! Our shelter, therefore, was infected with that terrible scourge. As a general rule, yellow fever victims die on the third day, yet this girl had been vomiting corrupted blood for eight days, seemingly awaiting our arrival for the absolution in articulo mortis, for there was no priest within call. Such was my first missionary work. After having done what we could for the dying girl, we gave some medicines to the family and set out, only to come upon another person in danger of death from the bite of a venomous snake. Poor people! Many of them must necessarily die without the sacraments, for there is no priest who dares dwell in such a deadly climate. And yet, the country looked like a paradise. On both sides of the road stretched groves of cacao and coffee, alternating with vast tracts of cotton and plantations of oranges with their perfume rivalling that of violets, and, most abundantly of all, dense mazes of bananas, whose immense fruit-clusters hung amid leaves from fifteen to eighteen feet long. This tropical luxuriance of vegetation lasts for about fifty miles, from the coast to the foot of the Andes, which rise in the distance like lofty walls of thick, black woods.

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

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

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

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

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

Your servant in Xto.,

Victor M. Guerrero, S. J.
THE SILVER JUBILEE
OF WOODSTOCK COLLEGE.

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

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

On the day of the Jubilee, the community Mass was said by Rev. Fr. Provincial. In the early morning a neat Latin
inscription was presented by the scholastics to Fr. Sabetti, our prefect of studies, in grateful acknowledgment of his work as professor in the college during all these years, almost from the time of its foundation. At 10 o'clock there was solemn Benediction in the chapel, and the *Te Deum* was sung. Soon after, all gathered in the library for the musical and literary entertainment. The programme was as follows:

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\text{A.M.D.G.}
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**The Silver Jubilee**

1869 \hspace{1cm} OF \hspace{1cm} 1894

**Woodstock College**

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Thursday, September 27, 1894
Programme

PART I.

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

I. Festival March.—C. A. Kern

The Choir

II. The Pillars of the Temple.

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

Rev. W. J. Ennis

III. The Porch of Solomon the Wise.

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

Mr. C. B. Moulinier

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

The Choir

V. The Courts of the Temple.

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

Mr. J. H. Smith

VI. "Dominus in templo sancto suo."

"Benedictus es in templo sancto gloriae tuae."—Dan. iii. 53.

Mr. F. P. Donnelly (90)
Programme

PART II.

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

VII. The Joy of the Hunter, "Der Freischütz," Weber

The Choir

VIII. The Priests of the Temple.

"As branches of palm-trees, they stood round about... and all the sons of Aaron in their glory."—Ecles. i. 14.

Rev. M. McMenamy

IX. The Bells of the Temple.

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

Mr. O. A. Hill

X. The Nicanor Gate, the Beautiful.

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

Mr. J. F. Hollohan

XI. "Laudate Dominum."—C. EtT

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

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

VITULANO, Sept. 3, 1894.

Dear Father Sabetti,

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

While I am writing these words, many reminiscences of the opening day come back to me, and especially I recall how confidently we entertained the bright hopes which the building of Woodstock gave to all for the future prosperity of the Society in the United States. And certainly we have not been deceived in our hopes. Our work, at the beginning, was particularly hard, but we found courage and joy in the great union and charity which animated all the fathers, and in the respectful affection shown them by our
dear scholastics. And let me observe also, that zeal for the glory of God and love for our Society caused everyone to be so particular in the observance of the Rules and of domestic discipline, that Woodstock, in those days, seemed to be more like a novitiate than a house of studies. This, together with an ardent desire to have the studies directed according to our Institute, drew upon the work just begun the grace of God and the esteem of men. And certainly it is a great blessing, that Woodstock should have anticipated some years in advance the wishes of our Holy Father, who, on several occasions, but especially in the Brief “Gravissimae,” has explained the nature of our studies according to the Institute.

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

Yours affectionately in Xto.,

Camillus Card. Mazzella.

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

At one o’clock the Jubilee dinner was served. During the dinner a few songs were sung by the theologians and philosophers; and towards the end came the speech of the day. Fr. Devitt had been called upon for this, as being one of Woodstock’s eldest sons. His talk was quite in the spirit of the occasion, and was much enjoyed by all who heard him. He read with comments—mingling the grave with the pleasant as he read—portions of the Diary of 1869, giving his experiences as a philosopher here during the opening year, and recalling many amusing scenes from those primitive times when the scholastics had not all the comforts and conveniences we enjoy to-day. Fr. Devitt said, in closing, that he had a letter to communicate to us which would surely give us pleasure, for it spoke the kind heart of one who was much beloved by all,—and then he read this greeting from our former professor of theology:—
I cannot let pass an occasion so happy as that of the celebration of the Silver Jubilee of Woodstock without a word to manifest my affection for that great scholasticate.

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

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

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

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

ÆMILIUS DE AUGUSTINIS, S. J.

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

"Pontifex Benedict Collegio, Rectorisbus, Professoribus, Alumnis."

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

A Letter from Father Collins to Father Stanton.

26 North St., Kingston, Jamaica,
November 10, 1894.

Rev. and Dear Father,

P. C.

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

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

I repeated the same lecture in the same place a month after. The hall is called the Conversorium. It is really not a hall at all, as it is not closed in, being merely roofed, having a stage for the speaker and benches for sittings. It is therefore open to the four winds of heaven, or as many more as may blow. I used lime light, as the oil light is too weak for any great distance. The repetition was not so successful as the first, as far as the item of money went, though
there was a great demand for a repetition. It unfortunately rained during the afternoon of the day appointed, and rain in Jamaica is dreaded. If it rains in the afternoon on Sunday, it makes it almost impossible to get anyone to come to service. However, we cleared expenses, which was about 40 dollars, and had 40 dollars over. The admission fee was 25 cents for grown people and 12½ cents for children. I also gave the lecture a few days ago at Alpha Cottage to the children and Sisters, who number all told about 150. So much for the “Madonna in Art.” Later I hope to say something of “St. Peter in Ecclesiastical Art.”

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

And now a word about our own work. I think that our bishop is the man of the island. He has worked a revolution in Catholic affairs since he was appointed Vicar Apostolic of Jamaica. Before his advent our fathers did marvelously good work, but they did it in the spirit of the saints of the past. They were willing to work and let others see their work if they could or would, and if they would not, well! But our bishop is not a man to sit and wait till he is seen. He is a man of ideas, and of very correct ideas. A nobleman by birth, and an accomplished gentleman by education and the advantages which birth
gave him, he can go into any society and be an ornament to it. You cannot chat with him an hour before you are convinced that he is no ordinary man. He is so well informed, so precise without annoying one, so considerate for the opinions of others, so broad in his experience, that you feel at once you have met the man of the island. With such a man for spokesman naturally we need fear nothing. But our work after all is not to be accomplished by natural means only; here especially where there is so much to recommend the opposition, and so much resting solely on nature. It is not, however, spite of the strength of the opposition, uncommon to hear people say, "Father, I think the whole island will one day become Catholic, on account of the kindness of the fathers for the sick and poor, and of the self-sacrificing lives they live. Why, look at our ministers, they have a nice time with wife and children and pretty home, and all that, but the poor priest denies himself all this, and really seems to love God for his own sake." This consummation, however devoutly it may be wished, will be a long time in coming, if God does not rain down a tropical shower of grace.

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

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

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

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

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

There is only one venomous reptile here and it is the scorpion. I shall not attempt a description of it, as Fr. Mulry has a collection, which he is about to forward by mail. I have not heard that the sting of the scorpion kills. It is painful and brings on a fever for a day or two; nothing more. They are very plentiful but also very shy of company, and if they sting it is only when they consider one the “injustus aggressor.” Fr. Mulry said Mass aboard the U.S. ship “Columbia” to-day. He had two hundred present and sixteen Communions; she is lying off Kingston. Her crew are great favorites in town. I would write more but I fear Fr. Villiger will think I have lost the little devotion I
picked up in the tertianship. With kindest regards to his Reverence and to Rev. Fr. Rector and the rest, I remain,
Very sincerely and gratefully,
J O H N J. C O L L I N S, S. J.

THE WESTERN MISSION STATIONS.

A Letter from Father Rapp to the Editor.

Anchovy P. O., Jamaica,
December 28, 1894.

Rev. and Dear Father,
P. C.

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

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

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

(1) Great House is the name given in Jamaica to the house occupied by the proprietor of the estate, as distinguished from the houses occupied by tenants or laborers. The Point Great House, means the house occupied by the proprietor of the Point Estate.
hills have a special beauty in the latter months of the year, owing, doubtless, to an indefinable toning of the atmosphere.

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

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

Pimento trees are the most plentiful. They are more generally known as the allspice, and with their silver stems, crowned with dark leaves of glossy green, they are Jamaica's unique and indigenous product. Next in abundance is the cocoa, so well known from its fruit the cocoanut, then orange and lime trees. The oranges are all gone now; I picked the last yesterday to keep them from being eaten by the bats. As I have already mentioned I have a little coffee e
plantation. To remind us that we are not going to enjoy a cup of good coffee forever, I found a grave in the middle of the plantation containing the remains of the former owner. So much for my house.

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

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

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

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

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

Besides all these places, I say Mass in one or more private houses. The want is everywhere the same, more laborers for the harvest of souls. Would to God that we had more priests, for the want of them is a great drawback to our missionary work here! Let me give you one more instance. At Brown's Town, I met a Mr. A. Duperly, formerly a member of St. Francis Xavier's Church, New York, and he gave me a night's lodging at the house where he was boarding. This was in a Weslyan family. I said the night prayers and all in the house were present, as also the next morning at Mass. "Oh!" said one of the ladies, "if we could have a priest here we would all become Catholics."

There is little prejudice, you see, among the people, and many conversions could be made had we more laborers. Father Provincial has promised me another father soon, this will be a great help and enable us to attend the different stations with some regularity. As it is now, it is impossible for one priest alone to do this. The harvest is, indeed ripe;
laborers alone are wanting. Commending my mission and myself to your holy Sacrifices and prayers, and wishing you and all my friends at Woodstock, and in the province, a Happy New Year, I remain,

Your obedient servant in Christ.

Andrew Rapp, S. J.

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

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

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

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

St. George's College for higher education, under the direction of Fr. Kelly, has about sixty pupils, all, except six, col-
They seem to be proficient in languages, for, on the occasion of Father Provincial’s visit, Nov. 27, addresses were presented to him by the larger boys in Latin, English, Spanish, and French, and by the little boys in English and Spanish. As an evidence of their proficiency we subjoin the Latin of the large boys and the Spanish of the “chicos”:—

REVERENDE PATER PROVINCIALIS, SALVE!

Jucundus quidem nobis, hujus Collegii Sancti Georgii alumnis, contingit adventus tuus ad oras Jamaicenses. Nam de favore quo semper prosecutus es illas artes liberales quas in Collegio Societatis Jesu addiscimus, multa jam audivimus; haes nimirum tibi, Magistro scholarum, Precepto Studiorum, et Rectori Collegii, cordi maxime fuerunt. Opera non adeo perfecta tibi afferemus, attamen speramus te, mitiore oculo illa aspec turum esse, utpote fructus aetatis immature, spes et promissio messis ditioris. Gratias permultas tibi damus, Reverende Pater, pro hac visitatione qua tam clare loquitur de tua erga nos benevolentia. Optamus igitur omnia fausta tibi et preces Deo Optimo Maximo fundemus, ut amplam tribuat benedictionem verbis et laboribus tuis in hac Insula Rivulorum. (1)

Alumni Collegii Sancti Georgii, Kingdom, Jamaica.

MUY REVERENDO PADRE.

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

Los Chicos del, Colegio de San Jorge.

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

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

(1) Jamaica means: Isle of Springs.
(2) Very Reverend Father Provincial. The little boys welcome you to Jamaica and wish you to remember that little boys like big holidays.
followed by the usual spiritual exercise. At 7.15 coffee and bread. If one's constitution clamors for a hearty meal at this early hour, banana trees are growing just outside the window, and the beautiful orange groves are not far off. Breakfast is at 11 o'clock, examination of conscience just before breakfast. Recreation ends with the ringing of the Angelus at half past twelve. Dinner is at half past six; litanies at a quarter before eight; points of meditation at 9.15 followed by night examen.

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

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

"Some days after the splendid celebration, I went to Spanish Town with Father Mulry to visit his colored leper hospital. Dr. Donovan, who has charge of the institution, is a Catholic, and he showed us through all the wards. It was the saddest sight I ever saw. One effect of leprosy is that the fingers and toes drop off, another is blindness and disfigurement of the countenance. But our Lord is here in the midst of his afflicted children, and bodily leprosy is not the worst of evils. Fr. Mulry was anxious to let me hear what his poor lepers could do in the way of congregational singing; so he got them all together, and they sang very beautifully that fine hymn to the Sacred Heart, 'Bending low in adoration.' They sang with great earnestness and when the last verse was finished they seemed to return to their life of suffering with a smile of contentment on their countenances."
Besides Spanish Town, Father Provincial visited several other stations about Kingston, and finally went to visit the mission stations at the western end of the island, under the charge of Father Rapp. Thanks to the kindness of the American Syndicate, which has just completed the Jamaican Railway, he received a free pass over the lines of the company, had a special car placed at his disposal, and was the first passenger to travel the full length of the line from Kingston to Montego Bay, a distance of about 120 miles. This line will enable Father Rapp, who lives all alone at Reading near Montego Bay, to reach Kingston in about five hours, whereas before the construction of the railroad, to reach Kingston he was obliged to spend two days on sea.

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

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

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

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

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

NOTES OF TALKS ON THE
REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

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

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

The present Rule enjoins explicitly two distinct repetitions, one of yesterday’s lesson, the other of the lesson just explained (Cf. Reg. Prof. Rhet. 2; Hum. 2; Sup. 2; Med. (109)
2, 5), both of which are to be applied not only to the pre-
lection of the author, but to that of the precepts also. Of
these two repetitions, that immediately following a prelection
seems to be of special importance for young pupils, since it
shows the Professor whether his meaning has been well
grasped by them, and moreover brings home to their yet
untrained minds the salient points of an explanation that
has been previously carefully elaborated. This particular
exercise, therefore, a good Professor in Media and Infima
never omits. It does not require much time, after the pre-
lection has been well given. Ordinarily a very few minutes
suffice. The chief result to be gained is that the boys
should really understand what has just been said. In this
it differs from the repetition of the lesson that was given on
the preceding day; for the principal end of this exercise is
so to fix the matter in the boys’ minds that it may become
really their own. “Altius inhaerebunt quae sæpius fuerint
iterata” (Reg. Praef. St. Inf. 8, sect. 4).

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

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

The option is allowed in repeating, to have the work done
by one boy or by several. In general the latter method is
preferable, that the danger of monotony may be avoided;
and also on account of the reason assigned in the Rule,
“ut omnes exerceantur;”—“nec eos Praeceptor interroget
ordine quo consident, sed prætereat quos velit, quo reddan-
tur attentiores” (Sketch of 1586, Pachtler, 2, 167). It should
be regularly employed also with a new class, that the Pro-
fessor may quickly become acquainted with the talents of
those under him. The former method is principally useful
as a change, and serves as such in many colleges both in Europe and in America. Its occasional use has very beneficial results, as well in the case of a good student, to whom it affords an opportunity of distinction before his companions, as in that of a lazy or inattentive fellow, whose very mistakes will both shame him into being attentive in the future, and inspire the others with a salutary dread of a similar disgrace. A frequent use, however, of this method is apt to retard the general development of the class, as it tends to restrict and confine too narrowly that broader and wider care which the Professor should ever have for the greatest number. What the Trial Ratio of 1586 (Pachtler, 2, 167) says of these "rudiores" and "segniores" in this relation is worthy of our Professors' attention: "Crebrius interrogandi videntur, quo acrius exstimulentur." An older Ordo (1560, Pachtler, 1, 167) gives the following hint for poor recitations: "Qui leciones omnino nescient vapulabunt: qui non bene callebunt, jubebuntur in medio scholæ flexis genibus discere, donec recitaverint alii, ac deinde audientur: et qui ne hoc quidem modo didicerint eandem cum aliis habebunt peænam."

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

Not all the matter need be repeated. "Magnopere interest," says Sacchini (Parænesis, c. 7), "quæ magis necessaria sunt ac veluti multorum fontes et capita, in iis diutius immorari, quoad illa pueri recte perceperint." In this sense, the Rule calls for only the "praecipua et utilissima," —an observation that applies with special force to the repetition immediately following the prelection,—and these will vary greatly for the different classes; in the lowest, the simplest declensions, conjugations, the 14 fundamental rules, and, towards the close of the year, the gender of nouns; in the next, the more difficult declensions and conjugations, more advanced Syntax, a few of the easiest exceptions, easy con-
versational phrases; in the next, more synonyms, the difficult precepts and rules of government, longer "formulae loquendi," finer illustrations of the text; and so on up through Rhetoric, the matter varying in its range to correspond to the actual—not the theoretical—advancement of the class. If it should happen that time presses, then the Professor may, rarely, of course, take advantage of the liberty allowed by commentaries on the Ratio, and give the repetition himself. "Repetet autem . . . Magister ipse breviter heri dicta" (Wagner, Instructio Privata, quoted in Duhr, p. 76). But the "praezipua et utilissima" in at least the two lowest classes must not be interpreted in too liberal a sense, since here well nigh everything that is explained should have both these qualities, and nothing unnecessary or merely ornamental should be introduced.

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

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

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

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

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

Rule 26.—Die Sabbati omnia, quae per hebdomadam praecedent sunt, recoluntur. Quod si qui interdum profiteantur de iis omnibus vel de toto libro se responsuros, ex iis aliquot delectos reliqui binis ternisve lacessant interrogationibus, non sive præmio.

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

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

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

The second part of the Rule brings into prominence the boys who are most ambitious and those also who have made themselves masters of the matter that has been studied. The adverb "interdum" (Cf. Reg. 19) shows us that this special exercise need occur only occasionally, and the entire clause, "si qui interdum profiteantur," that probably it should be spontaneous on the part of the pupil. Yet undoubtedly it would not be amiss for the Professor now and then to appoint or invite certain students to prepare for the full repetition, and when these are ready, to allow the others of the class to test their knowledge, each having previously gotten ready two or three good questions. This
interpretation is borne out by the “deligi poterunt” of Rule 19, which treats of the memory repetitions (Cf. Woodstock Letters, July and October, 1894, p. 354, ff). Why does the Rule say, “ex iis aliquot delelos” instead of “omnes ita profinetes?” Possibly to make it more of an honor; probably, however, because the framers of the Ratio intended that the application of this section should very rarely be marked by a failure. Experience teaches that success is difficult of attainment when many volunteers are admitted to the test, but that it will surely be reached, if only the very best pupils be allowed to make the attempt. This view of the “aliquot deleci” is sustained by the last phrase, “non sine praemio” (Cf., for special reference to these premiums, Reg. Praef. St. Inf. 36; Com. 19, 35, 39.—Reg. Rect. 14 [13, 1832]; Praef. St. Inf. 35; and Leg. Praem. refer to honors conferred in public on a grand occasion, v. g., “Prize-Night,” or “Commencement Day”). Generally, but not universally, rewards should not be given to those who have failed in a literary exercise. Consequently the Rule, by thus decreeing a reward for this review, implicitly supposes that the result of the exercise will be an assured success. The rewards that may be given vary according to the methods of different Professors, but whatever they be, they come under one of three heads, for the boy personally and individually, for his special cohort, for his camp (Cf. Quick, Educational Reformers, p. 43). Vasco (vol. 3, p. 236) speaks of a device which he says has been frequently and successfully employed: the mention of it here may be of some use, as its principle can be easily developed. Whoever succeeds in the entire review acquires, in addition to the usual victory over his amulus and promotion over his decurions or magistrate, the right, 1st, to change the week’s bad marks of his camp into as many good ones; 2nd, to be credited personally with a certain number of points of honor; 3rd, to draw for some special premium. If his attempt turns out a failure, he is rebuked, punished with points of dishonor, and, if necessary, even chastised for his bad faith. How to fulfil this Rule is told us in few words by Fr. Kropf in his “Ratio et Via” (Duhr, p. 65), “praelectiones, non tam explicando quam exercendo, recoluntur, id est utili quadam interrogandi respondendique exercitatione,” and is touched upon also in Rule 5 of Media and of Infima. Both Ratios omit all theme work for this day.
DISTRIBUTION OF TIME ON SATURDAY ACCORDING TO BOTH RATIOS.

**MANE.**

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<th><strong>Humanitatis.</strong></th>
<th><strong>Grammatica.</strong></th>
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<td><strong>A</strong></td>
<td><strong>B</strong></td>
<td><strong>C</strong></td>
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<td>1a.</td>
<td>Fiat repetitio brev.: explane- tur historicus vel poeta [1832 omittit &quot;vel poeta &quot;]</td>
<td>Memoria exerce- tura: scripta Pre- ceptor corrigat: [interim fiat exerci- tatio]: Praelectione recolatur.</td>
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**VESPERE.**

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<th><strong>Explicetur poeta:</strong></th>
<th><strong>Flat repetitio vel preceptorum orationis: prelection: repetitio.</strong></th>
<th><strong>1/2 h. Recitantur memoriter poeta et Catechismus. Magistro varia recognoscente.</strong></th>
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<td>Institutu- tor repmat-</td>
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<td>hora.</td>
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<td>tributur reliquum tempos modo Graeci. scriptis corrigendis, modo Graeci. synaxis et art. metrica, modo Graeci. concertationis.</td>
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<td>Ultima</td>
<td>Poete tributur vel historico,</td>
<td>Explicatio Catechesi vel pia cohortatio.</td>
<td>Explicatio Catechismi vel pia cohortatio.</td>
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*N.B.—* For Col. B the Ratio says only: "Sabbati prelectiones ab aliis diebus non differant.” It is therefore natural to conclude that the other items are as stated here.
Columns B and C for Rhetoric correspond to a section in the Ratio of 1599 (Reg. Rhet. 2) beginning "Sicubi." This clause was expunged by the 1832 committee on the Ratio, who alleged the following reason, "quia quoad substantiam habetur jam in divisione temporis" (Duhr, p. 495). Why the fathers said this, is not immediately clear; for when the class lasted four hours, the old Ratio followed solely column A, whereas when the class lasted five hours, it did not follow that order of time, but allowed a choice between the two entirely different orders of B and C. According to the first of these there was to be no weekly repetition, but the matter of Saturday was to be new, as on ordinary days: "Sabati prælectiones non differant ab aliis diebus," while, according to the other, there was to be nothing but review: "iis (prælectionibus novis) omissis, repetitio plenior institutur et concertatio."

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

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

A.—Books defending or praising our Ratio.


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


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


B.—Historical.


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


4. (Couplet)—Mémoire, etc.


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

7. (Maunoury ?)—Etude, etc.

8. Nonell—El Ratio, etc.

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

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

11. Un Collège de Jésuites aux 17e et 18e Siècle ; le Col- lège Henri IV. de la Flêche, par le P. Camille de Rochemon- teix, de la Compagnie de Jésus—Le Mans, 1889.


14. Hughes, cc. 8, 9, 10.
15. Oswald, pp. 270 to 279.

C.—Explanatory and Illustrative.

1. Perpiñan—Epistola, etc.
2. Ordo Domesticus Magistrorum Provinciae Flandro-Belgicae Societatis Jesu, Praelegendus Singulis Anno in Triclinio Ininito Studiorum—Antverpiae, MDCCXV.
4. Jacobi Pontani, de Societate Jesu, Progymnasmatum Latinitatis, etc.—See Woodstock Letters, July and October, 1894, p. 299.
6. Praelectiones Scholasticæ pro Suprema Grammatices Classe, etc.—See Woodstock Letters, July and October, 1894, p. 296.
8. Praelectiones Scholasticae pro classe Rhetorices, etc.—See Woodstock Letters, July and October, 1894, p. 298.
10. Manuel des Jeunes Professeurs—Paris, 1842—Contains the New Ratio and:
   a) Parænesis ad Magistros Scholarum Inferiorum Societatis Jesu, Scripata a P. Francisco Sacchino, ex eadem Societate—pp. 3 to 108.
   b) Instructio pour les Jeunes Professeurs qui Enseignent les Humanités, par le P. Judde, de la Compagnie de Jésus—Part 2, pp. 381 to 439.
   c) Instructio pro Magistris Societatis Jesu—pp. 467 to 489.
   d) Observations Relatives à la Bonne Tenue d’un Pensionnat—pp. 3 to 20 at the end,
13. Beckx—Responsum, etc.
14. (Couplet)—Mémoire, etc.
17. Ebner—Beleuchtung, etc.—especially c. 8.
18. (Maunoury ?)—Etude, etc.
19. Nonell—El Ratio, etc.
20. Thesaurus Magistrorum Scholarum Inferiorum Societatis Jesu—Gandavi, 1880.—Contains the New Ratio and:
  a) De Recto Modo Agendi Nostrorum cum Discipulis præsertim Convictoribus, pp. 3 to 23.
  b) Instructio pro Magistris, pp. 27 to 43.
  c) Ratio Discendi (abbreviated) et Docendi, pp. 45 to 127.
  d) Instruction pour les Jeunes Professeurs, pp. 203–300.
  e) Avis du P. Barrelle sur l’Education de la Jeunesse, pp. 303 to 313.
22. Ebner—Officielle, etc.
23. Pachtler, Ratio, etc., vol. 2—Ratio of 1586, of 1599, of 1832.
24. Vasco, Part 1, cc. 1, 2, 3, 4, 5, Part 2, cc. 1, 2, 3, 4, 8 and Parts 3 and 4.
25. Course of Studies for the Colleges of the Missouri Province of the Society of Jesus—St. Louis, 1887.
26. Revision of last, 1893.
27. Modus Explicandae Praelectionis pro Scholis Inferioribus Societatis Jesu.
28. (Archambault)—Notes on the Ratio, Parts 2 and 3.
29. Catalogues of American Colleges and Prospectuses of the Colleges of Valladolid (1888 and ’89) and Tudela (1890), and of the University of Bilbao (1888).
30. A Summary of the Proceedings of the Commission appointed by Rev. Fr. Fulton, S. J., Provincial, to help towards Improving and Unifying the studies in the Classes below Philosophy of the Colleges of the Maryland–New York Province—Boston (1888 ?).
32. Rochemonteix—Un Collège, etc.
33. A. Julien—Devoirs de Vacance—Troisième, etc.—Paris, 1892—several other sets also.
34. Hughes, cc. 6, 7, 11 to 18.
35. Oswald, pp. 258 to 270.
36. Reglamento Interior para los Collegios de 2ª Enseñanza de la Provincia de Castilla—Oña, 1892.
38. Calendario dell’Istituto Sociale di Torino—1893–’94. Several other calendars.
39. Martin—Adhortatio, etc.
40. Quick—Educational, etc.—cc. 4, 11, 22; Appendix, Class Matches, p. 529; Competition, p. 530.
41. Delbrel—Juan Bonifacio.
42. Essais Pédagogiques—Belgian Province—Lithograph.
THE INDIAN MISSION ON MANITOULIN ISLAND.

A Letter to Mr. Bashnal from his brother.

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

DEAR BROTHER,

P. C.

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

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

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

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

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

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

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

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

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

Your Brother in Christ,

Joseph Bashnal, S. J.
BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

*Manuel des Exercices de Saint Ignace.* Résumé des principaux commentaires. In 8vo., écu, pp. 544, prix, 4 fr.\(^{(1)}\)

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

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

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

\(^{(1)}\) As this work is reserved exclusively for Ours it cannot be purchased from the booksellers. Application should be made to the procurator at Paris, M. Lavigne, 35, rue de Sèvres, Paris, France.
selves,—besides the great school of spirituality belonging to
the end of the seventeenth and the commencement of
the eighteenth century in Spain, France, Italy, and Germany,
the modern commentaries of De Ponlevoy, Denis, Boylesve,
and Meschler, the Journal of Père Olivaint, and the leaflets of
Père Jennessaux.

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

The subjoined letter of the Father Assistant of France con-
tains the approbation of Rev. Father General:

Fiesole, le 26 Novembre 1894.

MON RÉVÉREND PÈRE,

P. C.

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

Heureux de vous transmettre cette approbation si autori-
sée, je me recommande à vos prières et SS. SS.
Ræ Væ infimus in Xto servus,
F. GRANDIDIER, S. J.

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

This is a valuable addition to the literature of spiritual
reading. It is made up of the outlines of the life of John
Baptist Franzelin, Cardinal Priest, drawn by a loving hand,
and a series of digressions on divers topics of the spiritual
life. There are excursuses on education, vocation, on prepara-
tion for the active life and the need of personal holiness, on
the shortcomings of the saints, on the value of prayer and
examination of conscience, on purity of intention, on the
value of time, and at the end on the principle of perfection
according to one's state of life. As Father Walsh indicates
in his dedication, its chief use will be for the scholastics of the
Society of Jesus and ecclesiastical students generally. We
can vouch for its solid worth not only to these, but to all
priests, religious and students, who are desirous of having
set before them in a familiar, striking, and most interesting
way the solid principles of supernatural living. Its author
knows how to be interesting and when speaking God's les-
sons, does not fear to do so with the force of apostolic authority. He freshens up our memory of the ultimate source of ascetic canons with copious citation of Holy Writ and the Fathers in a way that pleasantly reminds us of the great classics in ascetic literature.

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

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

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

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

The short account of the edifying death of Father Passaglia at the end of the fifth chapter is something for which Father Walsh deserves our sincere gratitude. Mindful of the rejoicing of the angels in heaven, it is with real pleasure that we
saw perpetuated the good word of that pious death, which heaven and earth had both been praying for.

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


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


We are sure that many of our readers will welcome a French translation of Fr. Boero’s “Vita del P. G. Lainez;” many more will regret that an English version has not been made. Every Jesuit should wish to know the life of the man
whom St. Ignatius put, in many respects, above all of his first companions. Thus Father Ribadeneira, in his "Principles of Government of St. Ignatius," says, "Our Father (Ignatius) told me that there was no man amongst us, not even Father Francis Xavier, to whom the Society owed more than to Father Lainez; he even assured Lainez that he would be his successor in the generalship.” As to his talents, Ignatius judged him capable to complete the "Summa" of St. Thomas. The style of the translation is pleasing, the appearance of the book, with its red line and illustrated with engravings, attractive.

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

Conférences Pédagogiques, ou Essai d'un Cours de Péda-gogie. Lithographed at Tronchiennes, 1894, pp. 88.

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

The Irish Monthly, January 1895. We call our readers' attention to this magazine, as we have reason to believe that some of them are not aware that it is edited by one of our Society, and for its literary merit and interest is superior to many more pretentious reviews. The editor is Fr. Matthew Russell, S. J., so well known to many doubtless by his books of Eucharistic Verses, — "Emmanuel," "Moments Before the Tabernacle," "At Home near the Altar." That so ex-
cellent a writer not only edits, but takes the greatest interest and pains with his "Monthly" is a sufficient guarantee of its excellence. To prove that it is of interest, too, to Americans, we have only to turn to the contents of the January number. The first article is on "The First Lord Coleridge and his Brother," this "brother" being our own Fr. Henry Coleridge, so well known for his "Life of our Life," and "Life and Letters of St. Francis Xavier." In the fifteen pages of this article Fr. Russell gives us a truer idea of the relations between these two eminent brothers than can be found anywhere else. There are exquisite little traits about Father Coleridge as editor of the "Month," and we know many who will agree with Fr. Russell in his criticism, that Father Coleridge's best works were in the earlier years of the "Month," and that later he grew too diffuse. We quite agree with Father Russell when he gives us, as an instance of this earlier period, the Life of Suarez, and in his wish that it be reprinted. It has been recently read in the refectory at Woodstock and was listened to by all with the greatest profit and interest. Other articles of interest to us in this number are the verses on "Three Noble Hearts" (Robert Bruce, Don John of Austria, and Daniel O'Connell), and "Dr. Bacon, Bishop of Portland, U.S." The "Notes on New Books" are always interesting. When we say that the price of the "Irish Monthly" is only seven shillings (about $2) a year, we trust that it will be another inducement to gain it more subscribers. It certainly should be found in all our houses, and in our students' and sodality libraries.


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

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

Our readers will find on page 52 of this number, an extended article on these valuable letters. We notice it here
again, that it may not escape anyone who turns to the book notices, as also to state that copies of this pamphlet may be obtained from the author, R. P. Watrigant, St. Acheul, Chaussée Périgord 38, Amiens, France, for 1 franc, 75 centimes (35 cts). On receipt of this sum, which may be easily sent by a foreign postal order, it will be mailed franco.

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

FATHER HAGEN'S "Synopsis."—Another review of the second volume of the Synopsis has appeared in the standard literary journal of Germany, the "Literarisches Centralblatt" (1804; No. 34, Aug. 18). This journal is one of the most critical that exists, and has been known as hostile to our Society. It cannot refrain, however, from praising the Synopsis. It says: "The second volume of the Synopsis, which is entirely devoted to Geometry, possesses the same excellence that we attributed to the first volume, in this Journal (No. 1, Sp. 10). It is composed with extraordinary diligence, and furnishes a guide through the whole of that vast field. The second volume surpasses the first by its systematic grouping, as the connexions between the various branches have been more fully brought out." Then follow some technical remarks about various chapters, and the conclusion is as follows: "It is to be hoped, that this meritorious undertaking, the utility of which is becoming more and more apparent, will rapidly approach a happy conclusion."

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

Our author has completed his "Richesse des Jésuites en France avant 1762," and has prepared 2000 biographical notices of fathers of the Society, and compiled 3000 others,—all with a view to the publication of a "Biographical Dictionary of Well Known Jesuits." He asks Ours in all parts of the world—men of good will and charity and love for the Society—to help him in this monumental work. They can do this by communicating to him their views and plans about this work, by collecting matter, or, finally, by pointing out docu-
Lethielleux, 10 Rue Cassette, Paris, announces the following course of Dogmatic Theology:


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

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

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

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

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

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

Books by our Spanish Fathers.
Fr. Urraburu has published the first volume of his Psychology, and is getting ready the second.
Fr. Mendive has given his first book of Theology to the printers, and will soon give the others.
Fr. Bengoechea will soon publish a book on Liberalism.
Fr. Minteguiaga has written an elementary treatise "De jure Penati," and he is going to publish a larger one as a reference book.
Fr. Laplana has published by Herder, of Friburg, "Sintaxis Latina cum thetatis ad exercendum."
The fourth volume on theology by Fr. Casajoana has been published, and the fifth will soon be out.

Books by Fathers of the German Province.
Fr. W. Wiemers has published the first two volumes of his "Lehrbuch der Religion," which we have already announced as in preparation. This is the fifth revised and enlarged edition. The 3rd volume is nearly finished. The 4th volume has been begun.
Fr. V. Cathrein has edited "Der Socialismus," sixth enlarged edition (twelve thousand copies).
Fr. H. Witt has published some good meditations on Purgatory.
The indefatigable Fr. Joseph Spillman has just published "In der neuen Welt. Erste Hefte: Westindien und Südamerika. Ein Buch mit vielen Bildern für die Jugend."
With two colored maps. 4to, 380 pages. M. 7.00. Herder.
The same author has had published by Herder a series of illustrated tales for youth, which, like the stories of our Fr. Finn, are meeting with great success. Three of these stories have been translated into Spanish.

**Fr. Alexander Baumgartner** has issued "Das Ramagana und die Rama-Literatur der Inder. Eine literaturgeschichtliche Skizze."

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

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

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

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

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

**Acknowledgments.** We have received the following Books and Periodicals for which we return our heartiest thanks: — From the Rev. Nicholas Walsh, S. J., Milltown Park, Dublin, *The Life of Cardinal Franzelin.* From Père H. Watrigant, Saint Acheul, France, *La Très Sainte Vierge, A-t-elle aidé Saint Ignace à Composer les Exercices?* From
XXIII. We have received several answers to this query, about an edition of the Spiritual Exercises consisting of passages of the Holy Scripture, etc. The following are such books:

*Scriptura Sacra in formam meditationum redacta;* a Patre Nicolao Le Paulmier, S. J., Lugduni: Perisse Fratres, 1842.


XXIV. In regard to the first printed book by a member of the Society, Father Sommervogel sends us the following reply: Until a few years ago it was believed and frequently stated, that the first printed book by a member of the Society was "Exercitia Spiritualia" (Romae, 1548), —the translation of P. Frusius. I was able, however, to go back still earlier by pointing out the Sermons of Fr. Salmeron,—"Oratio R. P. Magistri Alphonsi Salmeronis de Societate Jesu, Theologi, nuper in Concilio Tridentino habita, in qua ad exemplar Divi Joannis Evangelistae vera Prælatorum forma describitur. Romae, per Stephanum Ricolinum Saliensam Chalcographum Apostolicum. Anno MDXLVII., Mense Martio, 4°, pp. 9." Still later, however, Father Braunsberger, the editor of the forthcoming edition of the "Correspondence of Blessed Canisius," called my attention to an edition of the "Works of
John Tauler" (1543) and of the "Opera S. Cyrilli (1546). See Sommervogel's Bibliothèque, vol. ii., col. 617, and the appendix of the same volume, p. 7.—Hence the first printed work by a Jesuit is "Opera Tauleri" 1543, edited by Blessed Peter Canisius.

**QUERIES.**

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

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

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

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

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

FATHER PATRICK S. MURPHY.

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

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

The parochial schools attached to St. Francis Xavier's Church, New York, are the oldest in the city. The boys' school had been from the beginning under the care of
the Christian Brothers, Father Thiry having a certain di-
rection of it, which his infirmity finally made it impossi-
ble longer to exercise; there had been difficulties too with
the brothers about the management of the school, so there
was need of an active man, one, too, of experience, to take
charge of it. Fr. O'Connor was chosen by Father Rob-
ert Brady, who was then provincial, of whose well known
discernment and excellent judgment the appointment was
proof. It was a sacrifice to take him from the college, and
the rector remonstrated. Fr. Brady was positive that Fr.
O'Connor was the man for the place and the occasion, that
there was a greater work for him to do in the parish school,
and that no one could do it better. The result proved he
was right, and events, unforeseen then, showed how well fitted
Fr. O'Connor was for his new change. The year after he
had taken charge of the school the Christian Brothers threat-
ened to resign if certain concessions were not granted. They
thought they were indispensable, and that by threatening to
withdraw they could carry their point. It seemed to the
rector that there would be no end of trouble if he yielded, and
Fr. O'Connor was asked if he could take charge of the school.
On his assurance that he could, the resignation of the broth-
ers, much to their grief and amazement, was accepted.
Prophecies were made that the new order of things would not
last long, and that the brothers would in a year be called
back. Fr. O'Connor had a most difficult task before him.
Everything had to be started anew, and the sympathies of
many of the parishioners were with the old teachers. Had
he succeeded the first year in merely keeping the school run-
ning, even with a smaller number and at a greater expense,
he would have done well. In reality, he did much more.
He engaged young graduates of the college, whose talent he
knew from experience, as teachers in the parochial school, took
himself charge of everything, and visited the parents of the
children, so that at the end of the year it was found that the
number in attendance was greater than ever before, that the
studies and discipline were better, and that all was done at a
less expense. It was the beginning of a new era for the
school. But this was not all, nor even the best. By his at-
tention to the boys' sodality and his assiduity at his confes-
sional, Fr. O'Connor exercised a great influence for the moral
training of the boys and young men of the parish. In this
work he continued for twelve years, till his health gave way.
A trip to Denver in the spring of 1893 brought some improve-
ment but it was evident that his work was drawing to a close.
For a change he was sent in the following autumn to Jersey
City as Prefect of Studies and Discipline. Although suffer-
ing much and evidently slowly sinking, he remained at his
post till early in February 1894, when he had to give up. Fr.
Provincial, who was on the point of travelling south for the
Visitation of the scholasticate, called on Fr. O'Connor at the
hospital five days before he died. The dying father said to him: "You will never see me again, Fr. Provincial, in this world, as I shall die in a very few days; and I wish to express to you and through you to all our fathers and brothers, the great joy I experience in dying in the Society. I have always had intense love for the Society and tried to work hard for its interests. I wish also to ask pardon for my many short-comings. I have been interested all my life in many works, especially in the care of children, but that is all past. Only one thing concerns me now, and that is eternity."

On the fifth of May the end came. At the funeral services, the Archbishop of New York was present and gave the last absolution, to show, as he said himself, his appreciation of the labors of Father O'Connor for the children of his diocese.

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

Brother Fridolinus Hæfele.

Brother Hæfele was born in Baden on the 19th of February, 1820. It is said he had been a Benedictine or a Trappist for a short time, so that when he applied to be admitted to the Society he had to get a dispensation from Fr. General from this impediment. He was received into the Society July 24, 1857, at Montreal and made his two years of novitiate at the Sault, under Father Saché. His trade was that of a carpenter and he labored at it nearly all his life, first at Montreal and New York and then for almost thirty years at Fordham. He was a good carpenter and built the old carpenter shop, the old refectory and chapel, and the dwelling house in 181st Street; besides he did many smaller pieces of work. He was noted for his great patience, which showed itself in a chronic complaint from which he suffered for forty years. In the beginning of last August he began to grow weaker, so that on August 8, it was deemed prudent to give him the last sacra-
ments. These he received with devotion, and died Aug. 9, at 1 p. m. He was buried in the cemetery at Fordham.—R. I. P.

Brother Caspar Menke.

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

Brother Patrick Corrigan.

Brother Corrigan was born in the North of Ireland May 2, 1821. Like many of his countrymen he came to seek his fortune in the new world and at first settled at Quebec, and later in the forests of Canada. He finally drifted to Green Bay, thence to Marquette, Wisconsin. It was here during a mission he met a priest and being led into a conversation
about religious matters, he was advised to make a retreat with the Jesuits with the determination to enter the Society as a lay brother, should this prove to be his vocation. He went to Montreal where on the 14th of December 1872, he was received for the New York and Canada Mission. After his novitiate he was sent to Fordham where he remained till his death, with the exception of one year which he passed in Jersey City and St. Francis Xavier’s. He was a mason and stone cutter and worked hard at his trade till two years ago when, growing weak from old age, he was appointed to help Fr. Jouin in the book-bindery. He grew still weaker till last May he was obliged to give up all work, and remain in the infirmary. He continued to fail till he died Oct. 11, fortified by the rites of Holy Church.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From October 8, 1894 to Feb 15, 1895.

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Br. Paschal Megazzini</td>
<td>55</td>
<td>Oct. 8</td>
<td>Missoula, Montana</td>
</tr>
<tr>
<td>Br. Antony Ciotti</td>
<td>79</td>
<td>Oct. 30</td>
<td>Los Gatos, Cal.</td>
</tr>
<tr>
<td>Fr. William H. Duncan</td>
<td>59</td>
<td>Nov. 2</td>
<td>Georgetown College, D.C.</td>
</tr>
<tr>
<td>Fr. Thomas Ouellet</td>
<td>74</td>
<td>Nov. 26</td>
<td>Im. Concept., Montreal.</td>
</tr>
<tr>
<td>Br. William McClelland</td>
<td>29</td>
<td>Nov. 28</td>
<td>Santa Clara, Cal.</td>
</tr>
<tr>
<td>Fr. Francis Gautrelet</td>
<td>80</td>
<td>Dec. 20</td>
<td>Im. Concept., N. Orleans.</td>
</tr>
</tbody>
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Requiescant in Pace.
VARIA.

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

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

Australia.—The Irish Mission of Australia has recently published a periodical of 32 pages called "Our Australian Missions." It is under the charge of Rev. M. Watson of St. Patrick's College, Melbourne, to whom exchanges should be addressed. The first number, the only one to reach us up to the present, bears the date of July 31, 1894, and is full of most interesting information about the work of the Society and the Church in that region. In the opening article it informs us that "The progress of the Catholic Church in Australia during the last 50 years has been phenomenal. When Dr. Polding..."
began his career in 1835 as Vicar-Apostolic of New South Wales there were in all Australia but eight priests and four ecclesiastical students. In the present year (1894) our Church statistics may be thus summarized:—1 Cardinal Archbishop, 5 Archbishops, 26 Bishops and Vicars-Apostolic, 1000 Priests, 405 Religious Brothers, 2806 Nuns, 2 Ecclesiastical Seminaries, 22 Colleges for boys, 90 Boarding Schools for Girls, 120 Superior Day Schools, 776 Primary Schools, 57 Charitable Institutions, 85,176 Children in Catholic Schools, and a Catholic population of about 700,000.” Then follows an account of the two missions of the Society in Australia; the first comprising South Australia, is attached to the Austrian Province, the second, including Victoria and New South Wales, to the Irish Province. The Austrian Mission numbers 19 fathers and 21 brothers, 40 in all; they have nine parishes, with 12 churches and 8 chapels, and besides, 4 of the fathers and 7 of the brothers are engaged in the Daly River Mission in the North among the aborigines. The Austrian Mission has no college but has the care of 10 parochial schools. Father Daly, who has recently been giving missions in this section says: “The devoted Jesuit Fathers of the Austrian Province, who have charge of these districts have to lead a most laborious life. They are constantly in the saddle, traveling through the scattered and sparse Catholic population. They have always two Masses to say each Sunday in two different churches, which are sometimes ten miles distant one from the other. I was much consoled by the good Catholics of South Australia. Their country with its beautiful green sward and undulating plains, reminded me strongly of Ireland. I am happy to say that the old people have kept the faith alive in this land of their adoption, and are laboring successfully, notwithstanding the Godless State Schools, to transmit it to their children.

The Irish Province has its missions in Victoria and New South Wales, beginning in Victoria in 1866, and in Sydney in 1878; the progress of this mission has been marked by a success truly amazing. In and near Sydney and Melbourne, the chief cities of Australia, it has 4 colleges, 3 residences, and one novitiate. In these houses there are 43 priests, 25 scholastics, and 7 lay brothers; in all 75. The colleges at Riverview and Kew, with their magnificent grounds, have already been described in the Letters (see Vol. 21, p. 271, and Vol. 22, pp. 327 and 518). There were last year in these colleges 464 students, and we are glad to learn that for the past ten or twelve years our fathers in this mission have devoted themselves chiefly to college work. They issue also the “Australian Messenger of the Sacred Heart” which has become a favorite with the people, having even in the present year (1894) of severe depression a circulation of 23,000 copies. “Our Australian Missions” closes its first issue with a notice of the members of the Society who have died in Australia. This little periodical has the same object as our own Letters and we will look forward to its regular appearance to give us news of the labors of the Society in that distant country.
**Baltimore, Loyola College.**—239 students have been enrolled this year. Philosophy has 4; Rhetoric 11; Poetry 18; First Grammar, 22. The grammar classes are very large. The annex courses have about 80 members. The students gave two plays to large audiences during January. There is a much better attendance in the church services on account of the sermons. The number of Communions has increased.

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

**Boston, The College.**—The following items are chiefly compiled from the “Immaculate Conception Church Calendar,” which is a kind of Chronicle of the doings of the college, church, and societies: On Tuesday, Sep. 4, studies were resumed in Boston College. The attendance was considerably larger than in any previous year. Over one hundred new students reported on the first day, while the old students returned in almost full force. Applications are now coming in for the second term. We have not yet reached 400.—Friday, October 5, fifty new members were received into the Students’ League of the Sacred Heart by the Rev. Father Doherty, who gave a lucid explanation of the three degrees of the League, and distributed the badges to the new associates. The promoters are manifesting great interest in their work. A large number of the students visit the chapel during the noon recess and recite a decade of the Rosary. The perpetual communion of reparation by the boys has been introduced, and is conscientiously carried out.—The students’ sodalities have also increased in numbers, and are in a very flourishing condition.—The class of philosophy gave its first quasi-public specimen on Thursday, November 15, before the president and several of the faculty. The students showed themselves well versed in the science and art of Logic, which
was the branch of mental science that had thus far occupied their attention. Those who had the privilege of being present speak in high terms of their ability and training.—The philosophers gave their second specimen in the form of a regular scholastic disputation on January 25, in the presence of Rev. Father Rector and the few of the faculty and of the invited guests who were able to attend. The subject of the disputation comprised the principal theses of *Applied Logic*. The disputation was conducted in Latin, as are the lectures in class.—The “Christmas play” awakened considerable interest both among the students and outside. The piece selected was Shakespeare’s “*Tempest.*” It was a bold venture, but succeeded admirably.—The junior students are preparing to give a dramatic exhibition at Easter. The play selected is “The Hidden Gem,” by Cardinal Wiseman.—The Fulton Debating Society will give a public debate in the College Hall, Thursday evening, February 21. A gold medal will be awarded to the best debater. The subject of the debate will be: “*Resolved* that pensions should not be granted by the Government to those who have other means of support.”

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

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

- **Wednesday, December 5, 1894,** Grand Dramatic Production, “*Damon and Pythias,*” by Members of the Association.
- **Wednesday, December 12, 1894,** Songs Illustrated. An evening with Robert Burns, by Michael J. Dwyer, Editor of Donahoe’s Magazine.
- **Wednesday, January 30, 1895,** Grand Concert by select Professional Talent. Arrangements are now being made for the grand annual Reunion of the Association. It will be held in Mechanic’s Building, February 11, and promises to eclipse in magnificence all former reunions. Great honor has been
conferred on the Association by our new Mayor, Hon. Edwin U. Curtis, in the appointment of John D. Berran, one of its former presidents, as Commissioner of Public Institutions. Members have never taken a more active interest in the affairs of the Association. Never were the rooms more frequented than at the present time. Gymnasium classes have been formed and meet three times a week for regular class exercise and general drill. A Latin night school is conducted by Mr. Keelan, which is attended by about a dozen of pupils. A class of elocution is conducted by Fr. Daniel Doherty. *Fervet opus.*

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

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

The Buffalo Mission, *Prairie du Chien.*—The scholastic year opened with 13 juniors, one of whom was, however, soon ordered to Cleveland to act as assistant master of 3rd Grammar, the unusually large number studying Latin having made a division of this class necessary. Of scholastic novices there are only 15; a small number in itself, but entirely satisfactory considering that we have to rely almost exclusively on our two colleges for vocations. Several candidates, moreover, could not come owing to opposition on the part of their parents. Besides this, the secular clergy, to a noticeable extent con-
sider the colleges as training schools for the diocesan seminaries only, and openly dissuade their protegés from entering religious life. Several instances of this are known. Nevertheless the number of applicants for admission is steadily increasing. There are even two priests among this year's novices. The socius of the master of novices is a father of the third probation. The entire community numbers 57; of these 11 are priests, 27 are scholastics, the remainder are lay brothers including 5 novices.

The Prairie is the very place for a novitiate and juniorate. The college—by this name the house is still known—is a spacious building affording accommodation for twice the number of its present occupants. We are "in town," it's true; the town, however is no more than a good-sized village, and since the house is situated at the extreme south end, with nothing in the immediate neighborhood to cause disturbance, it does not require much of an effort to imagine that we are far out in the country. The surroundings are charming. The river-bed in which Prairie du Chien is laid out is about two miles wide at the south, and runs north 7 miles to a point. The Mississippi is here a mile and a quarter in width, including islands; its main channel is on the Iowa side. The whole valley from the bluffs on the east to those on the Iowa shore averages three miles. On all sides we are walled in by hills which rise in many places to a considerable height. They are covered with trees, with now and then a rock cropping out in bold relief. With the majestic stream and its thickly wooded islands these hills make a decidedly picturesque landscape. Climbing the bluffs and boating offer a variety of exercise. "Pictured Rocks," a prominent bluff on the Iowa side, two miles down the river, is considered the prettiest spot of the entire valley. The exertion of scrambling up a steep path to the height of 500 feet is rewarded with a magnificent view of the whole length and breadth of the Prairie, of miles up and down the mighty river, and of the Wisconsin, which empties into the Mississippi just opposite this point.—The climate is in keeping with these beautiful surroundings with the exception, perhaps, that heat and cold are at times excessive. The only drawback we can complain of is, that owing to the isolation of Prairie the novices are deprived of every opportunity of going through the hospital and catechism experiments. Arrangements had been made to send them for this purpose to La Crosse; indeed two were already appointed to go, when it was discovered that the work they were expected to do in the hospital was unfit for Ours, especially for novices, so the plan had to be abandoned.—Within a twelve month we have had four funerals. A year ago a scholastic novice, William Yenn, was taken ill immediately after finishing the long retreat, and died after ten days. When informed by Fr. Rector that he had only a few more hours to live he exclaimed: "What a happiness for me to die in the Society!" His joy increased as death approached. The Anima Christi being suggested to him after receiving Viaticum, he repeated some of its lines in a sort of chant most touching to hear. He was buried on the feast of the Holy Innocents. This was only two days after the burial of
a lay brother who had come here from Cleveland to prepare for death. Last September another lay brother died, only twenty years old. Consumption had set in almost immediately after his vows. His patience and the cheerful manner in which, up to the last, he spoke of his approaching end were a matter of surprise and edification to all who visited him. A week before we buried a veteran missioner, Fr. M. Karlstaetter. Death overtook him in the midst of his apostolic labors while preaching a mission at Sterling, Ill. Owing to his age and ill health, he had for some time previous been withdrawn from missionary work to spend his last years at Buffalo as operarius and writer, when, at the special request of the Rev. Fr. Fegers of Sterling, a warm friend of the deceased, he undertook what proved to be the last mission of his life. After a few sermons he broke down completely and breathed his last before he could be removed to one of our houses. Prairie being the nearest house, he was buried here.—The town of Prairie du Chien does not offer any opportunity for outside work; still the three missioners who have their headquarters here are kept busy all the year round; in fact they sometimes find it difficult to satisfy all demands. Retreats are, of course, the order of the day during summer, throughout the year priests often ask for our assistance, and besides we serve a station on alternate Sundays.—The closing of the college six years ago, owing to the Mission's inability to furnish three efficient staffs of professors, is still lamented by the priests of this and the neighboring dioceses, but especially by our bishop. On occasion of a visit last September, when he gave minor orders to the juniors, he expressed his opinion very freely, adding he would do all in his power to have a Jesuit college reopened in his diocese.

Canada, The Tertianship and Novitiate at the Sault.—We are ten tertians, all told; nine priests and a scholastic. So far we have not had the regular experiments of the hospital and pilgrimage, but the former was in part replaced, and to advantage, by our having the care of an invalid scholastic who has since died. I said to advantage, because in addition to the usual hospital work, we had to watch in turn through the night.—The arrival of our new minister, Father Henry Hudon, inaugurated a hedge-planting period. Beautiful cedar groves literally marched down to the novitiate, and are now thriving in spite of the late season at which they were put in the ground. Thus did we spend the greater part of our manual works during October and November.—I hear that from all parts of Canada there is an ever increasing demand for our missionaries; due, in part, to the fact that missions by our fathers were but little known outside of Quebec till of late years. It would be unfair, however, not to attribute a large share of this growing enthusiasm to the excellence of the workmen themselves, and to the zeal and prudence shown by them on some trying missions through the country. The tertians as usual are to make their debut this Lent. The plan of campaign, so far, is not known; but with the exception of our missionary band they expect to be
told off by twos, with a senior missionary at their head.—Our juniors made a move this winter in the right direction. In view of a skating-rink, and at the cost of great labor, they hollowed out an oval space of some 120 feet in length by 60 in width. This needed courage and good will; but to flood such a surface from a pump 300 feet distant, in face of a Canadian winter, not only seemed, but for some days proved, to be an impossibility. Finally horses and carts solved the problem; and this afternoon the juniors are skimming over the fine ice with all the delight of school boys out for a holiday.—The quarters of our exercitants in the new wing are bright and airy, and overlook the prettiest part of our garden. A wood side-walk stands them in good stead during the rainy weather, and during the summer months they find shade and rustic seats in many of our walks.—Among the notable persons on retreat lately were the Rev. Finlow Alexander and Dr. Stackley of New Brunswick University. Mr. Alexander had long been Dean of Fredericton Cathedral. He and his friend had come to Montreal for baptism. After his Lordship Archbishop Fabre had received them into the Church, they both came out here for a rest in the. Lord (I can't flatter myself that this is news for your reverence, but it may interest you to know that the praise lavished by writers of various denominations on these two gentlemen is not undeserved. The conversion of such men is a triumph, and a fruitful triumph for the Faith.)

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

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

China, Our Missions.—There are three missions of Ours in China; this one of the province of France with a population of 50,000,000, a smaller one of the province of Champagne in the north, and our little mission of Macao. English speaking subjects would be most welcome, I am sure, in any of the missions. There is really a great demand for missionaries, and I am glad to
think that there is still chance of others coming from America. I shall begin again to write about it in my letters, for there may be some who may feel drawn to China rather than to Jamaica or Central America. I have been reading the history of the early missions in China during vacation; it is very edifying reading and makes one glad to be in a mission where such great things have been accomplished in the past. With regard to Macao in particular, it is really sacred ground for a Jesuit; it is astonishing what a number of martyrs of Japan and China, entered the little city and lived for a longer or shorter period at old St. Paul’s. And not martyrs only, but illustrious missionaries and confessors, as Frs. Ricci, Alex. de Rhodes, and Schall. The relics of many of the martyrs were presented by the fathers of St. Paul’s, and the large cases containing them are among the few things which survived the suppression of the Society and the burning of St. Paul’s. After the latter catastrophe, they were transferred to the cathedral, but since I have been in Zi-ka-wei, they have been given to our fathers of the seminary. It came about in this way. In my article in the Messenger on old St. Paul’s, I spoke of a precious relic of St. Francis Xavier, which I said was to revert to the Jesuits upon the breaking up of the family in whose possession it was. I learned afterwards that the private family had the privilege only of keeping the relic, which belonged really to the bishop. On account of that remark in my article, Fr. Superior hesitated at first to show it to the bishop; but as there is nothing timid about Fr. Superior he did not conceal the article, and the result was that the bishop offered him the relic at once, and together with it the two cases with the relics of our old missionaries. Fr. Superior was much pleased, and told me in his last letter of the relic of St. Francis being transferred to our chapel on the feast of St. Ignatius. I believe I wrote to Your Reverence once before about the relic of the Saint; I dare say it is the largest relic outside of Goa and Rome, and it is fitting that it should be in Macao, so near the spot where the Saint breathed his last, and on the continent of the great empire whither his zeal would have carried him. It is kept in a handsome silver reliquary of the shape and size of an ordinary ostensorium.—Our neighboring province to the north, where the mission is in the hands of some German fathers, is in a somewhat disturbed state on account of the war. Two fathers are in the hands of a band of robbers, who demand a large ransom. Their bishop will not ransom them, for it would be inviting the robbers to arrest others. Several missionary posts in that province have been abandoned for the present, and it is said that the state of affairs must be rather serious, for the German fathers do not easily take alarm. There seems to be a little uneasiness among Ours in this province, as some of our missionaries are very near the scene of the disturbance.—The war, I think, is going to be long and obstinate; important interests are at stake.

The Villa of Zi-ka-wei College—We have come here for our two weeks of vacation. We left the college about 4.30 A.M., and after a good walk in
the morning twilight, we took a canal boat at a place known as the Seven Treasures. An hour or so on the canal, and we reached Zo-sé, that is Mount Zo. Our residence, which is very commodious, is about half way up the hill, and the church, a pilgrimage church, is on the summit, about 800 feet above the level of the rice fields. Think of a pilgrimage church in China! Notre Dame Auxiliatrice de Zo-sé. It is not an old church, but it has an interesting history, which I shall write in full, when I have more time. It has a magnificent site, and is not unworthy of its site. Its most striking feature, perhaps, is a granite parapet about 45 feet long, in front of the entrance, surmounted by eight granite lions, four of which are of natural size, and the others, but slightly smaller. You may think these lions, looking fiercely over the extensive plain, a strange feature for a shrine of Our Lady. The fact is, the lions were never intended for such a purpose; they are the spoils of paganism, having been taken from the ruins of the Buddhist pagodas which covered this hill in former centuries. There are two principal ruins here; one of a very old pagoda and monastery, which covered more than an acre of ground; the other, of a monastery built in 1048, the tower of which still stands. It is about seventy feet high, octagonal, and originally presented the appearance of the well known Chinese pagoda-towers, with seven or eight balconies. All the wood-work about it, however, was destroyed in the fire which consumed the monastery, under the Tartar dynasty of Ghin-Gis-Khan’s successors. It is very solidly built of brick masonry, and is extremely picturesque in the midst of the ruins and a charming bamboo grove.

A Chinese College Exhibition.—The boys of the college of Zi-ka-wei and of the parochial school gave Fr. Rector a little reception on his feast. It was held in the fathers' recreation hall. At one end of the hall there were several rows of chairs for the community, and the boys standing occupied the rest of the hall, with the exception of the open space in front of Fr. Rector. There are about a hundred and ten college boys, all boarders, and about as many parish school boys, all day-scholars. The college boys looked bright and tidy and wore their ceremony hat. It is a white (not grey) felt hat, of an obtusely conical shape, and surmounted by a red spreading tassel, that falls gracefully over the crown. Though they have no uniform of regulation, they dress much alike, a long blue dress reaching nearly to the ankles, and a loose dark jacket. That is their Sunday dress; on ordinary school days, they dispense with the long garment. When the Chinese wear a hat, they never uncover, not even in the church. The parish school boys looked neat, and showed no signs of destitution which you might expect in China. The exercises opened with a piece spoken by a little boy of the parish school, of about nine or ten years. He advanced, remarkably free from anything like embarrassment, and made a genuflection on both knees, according to the Chinese custom. He recited his piece in the inevitable sing-song, with the rapidity of a whirlwind, made his bow and retired. Other pieces in the sing-song followed, and then one of the college boys read a little speech in Latin,
for some study Latin. They sang some songs which were rather good, Chinese words to European airs. They sang a French song, though they don't know a word of French. They sing French and Latin by having the sounds of those languages represented, as well as may be, by Chinese characters. At the end, Fr. Rector made some remarks in Chinese. The college boys here are more interesting than in Macao, as they are better disciplined and have more of the Chinese customs. However, I like the Cantonese much more than the people of this province. There are a good many Cantonese in the foreign concessions of Shanghai, and they have the reputation of being industrious and impulsive. They are known by their dress; the Cantonese men do not take much to the long dress, reserving it for state occasions, and the women do not use skirts, but loose trousers; I am speaking, not of the higher class, but of the shopkeepers and lower classes. The Cantonese are, I think, more intelligent looking. As I am a Cantonese myself, I may be somewhat prejudiced in their favor.—Extracts from Letters of Mr. Hornsby.

Fordham, St. John's College.—The Fordham Alumni held their annual banquet at Delmonico's on Dec. 20. Gen. McMahon presided, and the prominent guest of honor was his Grace the Archbishop of New York. The programme on this occasion exhibited some very able and exquisite classical scholarship, as all the different parts of the menu and literary exercises were very happily and gracefully introduced and confirmed by apt quotations from Virgil's writings; one striking feature of the dinner was the presence of so large a number of the younger graduates. A delightful college spirit prevailed and Fordham and its interests were earnestly discussed on all sides. It is to be hoped that many practical results for the benefit of the college may come from this happy meeting of our old students.—Our Christmas holidays lasted for two weeks; only six boys remained with us, and as many as possible of these were provided with Catholic boarding houses, so as to give rest to the prefects thus relieved from duty.—On Saturday, Feb. 2, Fr. John Quirk our Vice President and Prefect of Schools took his last vows at the nine o'clock Mass in presence of all the students. Rev. Fr. Rector celebrated the Mass. Feb. 2 is a day of great festivity at Fordham, for it is "Sodality Day," when all the sodalities of the college unite to hold a public celebration in honor of their Heavenly Queen. All the students went to Communion in a body at an early Mass. In the afternoon there was a "Literary Academy." Our Lady's statue occupied the centre of the stage in the Armory Hall surrounded by lights and flowers; on either side sat chosen delegates from the various sodalities, and they in turn read essays, poems, etc., in English, Latin, Greek and French, in which they told the story of Mary's life and virtues, and testified their reverence and deep love for the Blessed Mother of God. These literary exercises were interspersed with sacred music and hymns and the whole celebration was closed by all rising and singing in chorus the "Magnificat." This little sodality festival is something unique; it is very simple
yet impressive and calculated to excite great devotion to our Blessed Mother. After night recreation there was a Sodality Reception at which Fr. Rector made a few remarks, followed by solemn Benediction of the Blessed Sacrament given by Fr. Quirk. The sodalities of the college seem to be doing good work; membership is granted only to such as come up to the required standard; several candidates were lately rejected by a clear and decisive vote because they were not judged worthy of this great honor.

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

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

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

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

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

On Feb. 8, Br. Michael Donohue celebrated his golden jubilee and everything was done to make the day a happy one. As the good brother claims to be well up in Latin verses, the juniors greeted him in such a way as to test his poetical ability and he was equal to the occasion. A small illuminated album, the work of Br. Whelan's artistic pen, was presented to the brother on the morning of the feast; in this album was contained a spiritual bouquet from the various grades of the community. The brother was able to attend Mass with the community and go to holy Communion, the altar was beautifully decorated and illuminated by 90 electric lights. In the evening there
was a reunion of all the brothers who were entertained by the juniors. We have now in the house seven jubilati, and all of them can follow pretty well the common duties.—Many improvements have lately been made in the chapel. The pillars and trimmings above the altar have been enamelled and finished in gold and white, and when the electric lights are on, the effect is very beautiful. Over the picture of St. Stanislaus is a large, pyramidal cluster of lights, having a 32 candle power ruby lamp as a crown, and the ceiling has a border of lights with opalescent shades extending the width of the chapel; between the pillars on either side of the altar, numerous lights appear, and at the top of the pillars are six light clusters having blue lights as their centres. The niches of our Lady and St. Joseph are surrounded by lights in the form of clusters with etched and opalescent shades, while on the sides of the altar stand two large lamps with stalactite shades.—The work at the hospital began in November, and is now being carried on with great fruit on both sides; during the first two months eleven were baptized and made their first Communion; a class is now being introduced for confirmation, as his Eminence is expected at the hospital in the beginning of March. As an evidence of the far-reaching good done by the example of the novices in keeping up the League among the old people, the Central Director recently received a letter from the Little Sisters of the Poor at Pittsburg, enclosing the Treasury of Good Works and recounting the good done by the League among their poor patients, nearly every one having joined the three degrees and promised the Communion of Reparation every first Friday. This was a great grace as many before only approached the sacraments once or twice a year. Now this was effected by the sisters who had become promoters when they heard how much, in their Washington house, some of the Frederick novices did for the League among the old people. Incited by a holy jealousy they resolved not to be outdone, and, as they had no Jesuit novices, they became promoters themselves.

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

Georgetown University, The School of Arts.—The Society of Alumni has given $800 towards the improvement of Gaston Alumni Hall and expects to increase the amount within a few weeks. The work, which is now in progress, consists in the extension of the stage and the addition of opera chairs of the most approved pattern. The stage has been widened six feet in the middle and two feet on either side. Its front will be of quartered oak. The number of electric lamps for the footlights will be greatly increased. There will then remain to be accomplished the construction of permanent galleries according to the original plan of the architect, and the lighting of the body of the hall with electricity.—An intercollegiate debate will take place in Boston, April 25, between the Philodemic Society of Georgetown and the Fulton
Debating Society of Boston College. The following arrangements have been agreed to: The Fulton Debating Society chooses the question; the Philodemic has choice of sides; the question will be announced on February 22, and within ten days after its receipt the Philodemic will make its choice of sides. There will be five judges, two chosen by each of the societies, and the fifth by the rectors of the two colleges. No one who has received a degree in course from either institution shall act as judge.—The gallery of distinguished alumni now numbers twenty portraits, but only six are in oil. These latter are: Father Francis Neale, rector 1810-'12; Father James Ryder, rector 1840-'45, and 1848-'51; Capt. James Ord (son of George IV., who when Prince of Wales married the Catholic Mrs. Fitzherbert), who matriculated in 1800, entered the Society in 1806, was a teacher and student (of philosophy) at Georgetown for six or nine years, but did not persevere. He, however, afterwards retained a connection with the college through his sons and grandsons.

—Three new stained-glass windows have been put up in the Dahlgren Memorial Chapel, one in either transept, and one over the entrance. An extended notice on these windows appears in the "College Journal" for January.

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

The Observatory.—The Observatory staff have prepared for publication a pamphlet entitled "Photographic Transits of One Hundred and Sixty-One Stars." It will comprise about 150 pages, the greater portion of which is taken up with tables. The photographic observations represented by this publication have extended over nearly two years and number some 2500, while the number of microscopic measurements of the plates are no less than 75,000 and the labor of computation in reducing them has been very great. The work is to be printed by the well known publisher, Mr. P. F. Collier, of N. Y., who presents the whole edition to the Observatory. This is the second proof of Mr. Collier's good will and generous kindness toward the college, for which he printed, some years ago, free of all charge, the elegant Memorial Volume. The observations were all made with the Ertel Transit instrument.
which was ordered from Munich about 40 years ago by Rev. Father Curley, S. J., and gave excellent results, owing to its good construction and fine optical quality. The object glass is 4½ inches in diameter, and shows the pole star in day time. The photographic focus almost coincides with the visual one. This instrument will forever have a historic value, as the first one by which photographic transits were taken. The new 9-inch transit will be mounted on the same piers, and the Ertel-Transit, together with its photochronograph and a new hanging level, is now for sale. Before offering it to the numerous colleges of this country, that are eager to erect small observatories, we would like to give our own people the first chance to acquire it.—The legacy of the late Mrs. Maria Coleman to the observatory, amounting to $4000, has just been paid by the executor of her will.—It may interest the readers of the Letters, that a new photographic Transit-instrument of 9-inch aperture has been ordered, and may be ready by next summer.

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

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

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

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

The Chapel and House of Maresnet, a place of pilgrimage on neutral ground between Germany and Belgium, has been given back by Ours to the Franciscan fathers, who had lent it to us for five years. They reclaimed it a short
time ago. The operarii engaged there have been distributed to different houses.

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

"Φιλική Ἀπάντησις, the other, "Ἡρί Τοῦ Βαπτισματος."

He died in the odor of sanctity at Syra.—The Greek schismatics of the islands at first held Ours in esteem, for Father Albertini at Tinos gave the Spiritual Exercises to 80 Latin and Greek priests united together in amicable harmony; and on the same island, during the procession of Corpus Christi, the Greek bishop with his clergy went out to meet the Blessed Sacrament and offered incense to it. Towards the end of the last century, however, an "orthodox" Russian deacon, by implanting many prejudices against the Latins caused the schismatics to regard us with suspicion. These erroneous prejudices are, in the opinion of reflecting minds of the present day, rapidly dying out, and many schismatics manifest more respect for the Latin sacraments and for Ours than they do for their papades, who are so ignorant that they can hardly read the Greek of the missal. Let us hope then that
the day of their union with our Holy Mother the Catholic Church is not far distant.

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

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

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

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

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

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

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

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

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

Tribute of Archbishop Walsh to the Society.—At St. Mary's University College, Dublin, a college for women in which the archbishop takes the greatest interest, an attack was recently made on the Jesuits, and especially on their method of teaching, by the lady auditor of the Debating Society. This attack aroused the warmest disapprobation among the leading Catholics, and his Grace the Archbishop of Dublin took occasion at the distribution of prizes at the university, on December 12, to defend the Society, as follows: "It has not been left, until now, for me to express my sense of the vastness of the debt which education in Ireland, as in every other country in the civilized world, owes to that illustrious order, the Society of Jesus. It is the privilege of that order to find itself and its work singled out for attack whenever the interests of Catholicity are to be openly or covertly assailed. They have a vast and almost world-wide experience of unprovoked ill-usage from their enemies outside the Church, and of uncourteous and ill-considered criticism even from Catholics who have failed to appreciate the greatness of their work. But I doubt if even within the range of that experience, there are many things to be found more deserving of reprobation than the shallow criticism of which their system of education was made the subject in this room not many weeks ago. I say nothing of the special and truly eminent services for which St. Mary's is indebted to that Jesuit Father, Father Delany, who has,
at my request, taken upon himself, in addition to his many other duties, the
charge of the important department of religious instruction in this college, I
say nothing of the signal help which the college has received in some of the
most important branches of its secular work, and for which it has to thank
the kind aid and ready co-operation of another of our many Jesuit friends,
the President of the University College, Stephen's Green, Father Carbery. I
leave the personal element altogether out of sight. I look only to the mar-
vellous results which, to the knowledge of every well-informed Catholic in
Ireland, have been attained, no less in our own country than elsewhere, by
that wisely planned system of education, of which the sons of St. Ignatius
are the representatives and exponents. Looking to all this, I may well ask,
where else the reputation of our Jesuit Fathers as highly skilled and most
successful educators of youth—that reputation which has stood the test of so
many centuries—if it were to be made the subject of flippant criticism, where
else should it be able to count upon more loyal champions and defenders than
in this College of St. Mary's. I take the college merely as one of the many
prominent Catholic schools and colleges of Ireland. I trust it has before this
been brought to the knowledge of the Jesuit Fathers of our city, especially
of those amongst them who are engaged in the work of education, in what
feelings of esteem and veneration both they and their great work in the edu-
cational world are held—I need not, of course, say by the nuns, and indeed, I
need hardly say, by the students of this college."

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

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

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

\(\text{Mexico.} - \text{The house of studies, college, and residence at St. Luis Potosi, have been closed since last summer. The third year philosophers, all who were left of the former scholasticate, were changed to Saltillo, Fr. V. Testamento, who made his theology at Woodstock, is their professor. Those who begin their studies of philosophy or theology are now sent to Oña, Tortosa, or Ucles. - Father H. La Cerda, former rector of the college of St. Luis Potosi, also an old student at Woodstock, has been appointed to missionary duties at Orizaba; he has had great success in this field of labor. - A new college, the building for which has been already purchased, is to be opened in the city of Mexico; $40,000 are needed to make necessary repairs. It will probably be ready for next year. - Friends of Ours have bought from the Prot}\)\(^1\) An insurrection of the blacks which broke out nearly 30 years ago at Morant Bay.
estants and handed over to the Society, the famous church of San Francisco. Monsignor Alarcón, Abp. of Mexico, has asked Fr. Larra, superior of the residence of Santa Brigida, to begin the refitting and decoration of the church so that it may be opened again for worship on the feast of the Sacred Heart next June. A new residence will be opened about the beginning of February at Parras in the state of Coahuila. —The two boarding colleges which the province is able to maintain at present are very successful and the number of students is rapidly increasing. The College of Puebla has now 222 boarders. Last July the Holy Father, Leo XIII., sent a beautiful letter to the Rector, Fr. Pedro Spina, praising highly the method of teaching and the discipline of the college. It was published in the Mexican "Messenger," the "Revista de Las Vegas," and other papers. The college of Saltillo has over 100 boarders. Its Rector, Fr. E. M. Cappelletti is well known for his writings on astronomy and also for his extensive observations on the meteorology of Mexico, the same may be said of Fr. Spina, Rector of Puebla. —Our novitiate is in a country town called San Simón near Zamora in the state of Michoacán. This year we have seventeen novices. Fr. L. Morandi is novice master. Besides the novitiate and the two colleges, there are ten residences in the province, which this year numbers 194 members. It is consoling to note the growth of the province since 1864, when it numbered only 11 members. In 1874 there were 20; in 1884, 44; in the beginning of 1894, 173. —The people of Mexico cherish and highly esteem the Society, and there are great hopes of doing much good for the glory of God, in spite of Freemasonry, in this devout country, where there still exist many cherished memories of the old Society.

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

St. Louis, the College. —The golden jubilee of the Apostleship of Prayer was appropriately celebrated in St. Xavier's Church by the exercises of a novena preparatory to the anniversary, Dec. 3. This celebration was anticipated by the college students, who are members of the League, and took place on Oct. 25, the feast of B. Margaret Mary. As this feast occurred on a Thursday, the weekly holiday, attendance at the solemnities was expected to put to the test the spirit of self-sacrifice of the members. The gratification of the college authorities, and especially, of the Rev. Director of the students' League, Fr. M. Eicher, was therefore great, when nearly 200 out of the 230 members responded to the call, and devoutly joined in the solemn sacrifice offered by their director and listened to the stirring appeal delivered by Fr. J. Meuffels, a member of the college faculty last year. —The St. Louis University cadets, organized last year, for whose instruction Lieut. David D. Johnson of the 5th U. S. Artillery, was detailed by the War Department, at present number 185,
divided into four companies, two composed of senior students, and two of juniors.—Fr. Roman Shaffel, late minister and procurator of St. Xavier College, Cincinnati, has succeeded Fr. John F. G. Pahls as procurator of the St. Louis University.—On Saturday, Jan. 5, Fr. Thos. Hughes bade us farewell as he started on his journey to the eternal city, where, by order of V. R. Fr. General, he is to labor in conjunction with several other fathers among the treasures of the Vatican archives.

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

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

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

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

Milwaukee, Church of the Gesù.—This magnificent new church, justly the pride of the Catholics of Milwaukee, was solemnly dedicated on Sunday, Dec. 16, 1894, in presence of a vast concourse, by his Grace, Most Rev. F. X. Katzer, assisted by all the dignitaries of the church in Milwaukee, most of the rectors and superiors of the Missouri Province, and other clergymen, both religious and secular. The sermon at the pontifical Mass which followed was preached by Rev. Fr. Provincial. In the evening another numerous audience assembled to listen to a grand sacred concert and a lecture by Fr. M. P. Dowling on "The Jesuit in Fact and Fiction."
Omaha, Creighton University.—Fr. John F. G. Pahls was formally proclaimed Vice-Rector of this University on Dec. 9, 1894; a few days later, Fr. Hugh J. Erley entered upon the duties of minister.

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

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

Retreats to Priests and to Seminarians.

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Retreats to Religious Communities (of Men).

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<td>Chicago, Christian Brothers</td>
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Retreats to Religious Communities (of Women).

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<td>Charity B.V.M., Chicago, Ill.</td>
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<td>Good Shepherd, Chicago, Ill.</td>
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<td>&quot; &quot; &quot; Council Bluffs, Ia.</td>
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<td>Humility of Mary, Ottumwa, Ia.</td>
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<td>&quot; &quot; Lyons, Ia.</td>
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<td>Immac. Heart of Mary, Monroe, Mich</td>
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<td>Charity of Nazareth, Helena, Ark.</td>
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<td>Little Sisters of the Poor, Milwaukee, Wis</td>
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<td>Loretto, Florissant, Mo.</td>
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<td>Charity of Nazareth, Martin's Ferry, O.</td>
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<td>&quot; &quot; Loretto, Ky.</td>
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<td>Charity of Nazareth, Mt. St. Joseph, O.</td>
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<td>Mercy, Chicago, Ill.</td>
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<td>Christian Charity, St. Louis, Mo.</td>
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Notre Dame, Cincinnati, O..................1
" " Reading, O..................1
" " Columbus, O..................1
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Poor Clares, Omaha, Neb..................1
Precious Blood, O'Fallon, Mo..................1
Providence, St. Mary of the Woods, Ind..................2
Sacred Heart, Chicago, Ill..................2
" " " Clifton, O..................1
" " " Grosse Pointe, Mich..................1
" " " Omaha, Neb..................2
" " " St. Charles, Mo..................1
" " " St. Joseph, Mo..................1
" " " St. Louis, Mo..................2
Sacred Heart of Mary, Chicago, Ill..................1

Sisters of
St. Francis, Clinton, Ia..................1
" " " Pawhuska, Okl. Terr..................1
" " " Purcell, Okl. Terr..................1
St. Joseph, Chicago, Ill..................1
" " " Kansas City, Mo..................1
" " " Peoria, Ill..................1
" " " St. Louis, Mo..................2
School SS. of Notre Dame, St. Louis, Mo..................1
School SS. of Notre Dame, Washington, Mo..................1
Ursulines, St. Martin's, O..................1
" " " Springfield, Ill..................1
Visititation, Dubuque, Ia..................1
" " " Hastings, Neb..................1
" " " Maysville, Ky..................1
" " " St. Louis, Mo..................2

Retreats to Lay Persons.

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

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" " " " " " Women........................................ 88
" " Lay Persons........................................ 9

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New Mexico Mission.—In a recent conversation with Fr. Gentile, Archbishop Chapelle expressed a wish that Ours would reopen the college at Las Vegas; it was, however, quite an informal wish. In his pastoral letter just published, his Grace has a sentence or two saying he would be glad to see the "Revista" in every home in the diocese. You have not noticed that Bishop Dunne, on coming to his diocese of Dallas, appointed Father Pinto vicar-general for El Paso County. In El Paso, Fathers Cahill and Lafon live in the rear of the American church and work amongst the English-speaking people. Father Pinto is engaged chiefly with the Mexicans, especially across the river at Juarez where he is virtually parish priest. Father Leone's headquarters are at San Elzeario, and Father Arthuis at Isleta, both of these fathers attend a number of outlying missions. They spend some days each week at home in El Paso. Each of the fathers has to say two Masses on Sunday. There is no longer any question of this mission taking the Indians of the Sierra Madre Mountains in Mexico, as Ours in Mexico will probably be equal to the work.—Everything is quiet at Albuquerque, except that there is
a prospect of a residence being built in the new town, where it is badly need-
ed, as at present Fr. Mandalari lives in a mere cuddy next to the sacristy.—
From Las Vegas Father D'Apoute went for three or four weeks in January
and February to help Father Brown at Leadville, Colo., and during Lent will
preach and assist Father Fayet of San Miguel, N. M., in his various plazitas.
Doctor Tipton has offered Ours a splendid ranch near Watrous, in the pictu-
resque Boom Valley, not far from the railway station and enjoying a plentiful
water supply and one of the healthiest locations in New Mexico. He wants
a sanitarium for Ours or a scholasticate established there, but we are in no
position now to accept his generous offer. The doctor wants us to send all
our invalids, particularly those with pulmonary troubles, to Las Vegas, for
no such hopeful place exists in all the world. Our great parish of Trinidad,
whose area is larger than many a good diocese, no longer includes the corner
of Oklahoma, which Father S. Personé has turned over to Father Hältermann
of Springer, N. M., as being more accessible from the latter place.

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

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

New York, St. Francis Xavier’s.—On the feast of St. Francis Xavier the patronal feast of our church, grand ceremonies were held at the church as a fitting close to the golden jubilee year of the Apostleship of Prayer. Long before the services began the seating capacity of the church had been utilized and the aisles began to fill. When it is remembered that only promoters were admitted, and even of promoters only those who had cards of admission, the very large crowd was a great surprise. To be sure the greater number were from the “devout female sex,” but still the sprinkling of men, at this hour, which is usually set apart for business transactions, was remarkable. Many of those present had come from great distances; even from Troy, and the larger country districts where the League is flourishing. There was solemn high Mass, and an eloquent sermon. The preacher was Rev. David J. Hickey, of St. Francis Xavier’s Church, Brooklyn, who is heart and soul in the League work. The ministers of the Mass were also from the secular clergy, priests who had distinguished themselves by earnestness and zeal in the League. After Mass Fr. T. E. Murphy, S. J., gave the Papal Benediction, which was followed by the reading of the act of consecration in which all present joined. The new flag for the Messenger building was blessed and solemn Benediction closed the services. The singing of the Te Deum by the assembled multitude was indeed as inspiring and impressive as any of the re;
ligious ceremonies. In the sanctuary were seated the local directors of the
different branches of the League, secular and religious clergy from far and
near.—The next event that made the month memorable was the celebration
or solemnization of the Patronal feast of the church. His Excellency Arch-
bishop Satolli sang pontifical high Mass in presence of the Most Rev.
Archbishop Corrigan. As this was the first appearance of the Apostolic
Delegate at any religious functions in our church, we desired to make them
worthy of the occasion. Two thrones had been erected, the one on the epis-
tole side, decked with cloth of gold and rich hangings, was occupied by Arch-
bishop Satolli; the other, placed on the gospel side, trimmed with white silk
and gold lace was occupied by the Archbishop of N. Y. He wore his Cappa
Magna and was surrounded by the members of the diocesan council. The
musical programme had been selected with a view to delight the ear of the
delegate, who is especially fond of ecclesiastical music.—The closing days of
the month brought us the feast of Rev. Fr. Rector. The feast of St. Thomas
falling as it does among the days that are brimful of Xmas thoughts and joys
gave an opportunity to the college boys of expressing their Xmas-tide greet-
ing to Rev. Fr. Rector, and congratulating him on his feast. The programme
of exercises was carried out by the members of the Junior Debating Society
in the college theatre, where all the boys had assembled to welcome Fr. Mur-
phy. There was a heartiness and a home-feeling about this reception which
made it enjoyable. The boys, whose presence in such large numbers filled
almost all the seats in the hall, were very much impressed by the appropriate
remarks of Rev. Fr. Rector at the conclusion of the exercises.—The students' 
holiday play, entitled "A Celebrated Case," was so favorably received that
at the request of many friends of the college it had to be repeated. The
Archbishop of New York with Bishop Gordon and Rev. Father Provincial,
besides several of Ours from neighboring houses and members of the secular
clergy, were among the distinguished audience at the second presentation.
There was an extraordinary demand for our fathers as Xmas preachers this
winter. No less than fifteen of the pulpits of New York and Brooklyn, in-
cluding the two cathedrals, were filled by them. Fr. Socius also had his
hands full in supplying demands for fathers to give short retreats about the
close of the year.

The college is better attended than it has been in its history, and the large
attendance seems to be permanent. There are as many boys in the school
now as can be well accommodated. If the enrollment increases so must the
college buildings. The magnitude of the attendance is principally noticeable
in the yard—pardon this common word, but so it is known to the students—
which is our closest approach to a college campus. Before the establishment
or development of the Greater St. Francis Xavier's, all the students assem-
bled in the yard together for recess. Now they have to take it in turns, both
for recess and noon recreation. The upper classes take the first recess and
recreation, and the lower classes—from 2d grammar down—take the second. Of course, this does not include the Preparatory, they have a campus of their own, a sort of roof garden. But these are not the only services to which the yard is put. It is the college drill-ground. Any day from 1.30 to 2.30 P. M., you may see a hundred or more boys shouldering Springfield rifles, and executing the manoeuvres of veterans. Being under U. S. military supervision the boys should have the stamp of proficiency in their work. Not to speak of the great advantage of a U. S. military instructor they have all the equipments demanded by our advanced military code, and from time to time they are reviewed by a U. S. inspector.

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

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

Rocky Mountain Mission, Corpus Christi among the Indians.—This year's celebration of Corpus Christi has indeed been a success at Colville. Notwithstanding the danger and difficulties which attended the crossing of the Columbia River, swollen by an early thaw of the mountain snows, the Indians began to arrive on Saturday evening, May 10, and kept on coming in from all parts of the reservation, until their tents stretched out far into our little valley, recalling by their numerous camp-fires the happy bygone days when the poor mission church formed the centre of many a vast camp. On
the eve of the feast all the tribes were represented at the mission. Many had travelled 150 miles. They had come from Tonaskát, Okinágan, British Columbia, Colville, and Chewélah. The two camps, Nzalin and Pia, as well as the Snaichisti and the Lake Indians, had moved down in true native fashion, with tents and tent-poles on their ponies and papooses strung on to the saddles. Perfect order prevailed among the tribes; not a single case of drunkenness or fighting disturbed the edifying quiet and peace throughout the preparation and celebration of the day. One could hardly believe that but a few years ago, before Christ had been announced to them, these very tribes were hereditary enemies, revelling in the horrors of savage warfare. You may imagine how crowded our chapel was during all those days, and how the women and children in eager quest of kind words and medicine filled incessantly the corridor and porch of our residence. From early morn till late at night on the eve, and again from dawn till high Mass on the feast, the two fathers were almost without interruption kept busy hearing confessions. They must have shriven more than 400 penitents, of whom at least 350 approached the holy Table. Some hours before the Indian criers had called their people to prayer and Mass, the chapel was filled to overflowing. Besides the Indians, many whites had come from all around the mission, so that fully one-third of the congregation, unable to find standing room within, were obliged to hear Mass, as best they could, from without the chapel. All the Indians took part in the usual procession after Mass. The members of the sodality of our Lady, in all their regalia, headed the pious procession. Then came the boys with banners and flags, followed by the Indian men, the girls, the sisters of the convent school, the long lines of Indian women, and finally our Lord and Saviour under a canopy borne aloft by four of the most distinguished chiefs. Prayers succeeded to hymns and hymns to prayers and from the hearts of all went up a song of love to the Great and Good Spirit.

Easter Sunday had been, it is true, a day of happiness and consolation, but the feast of Corpus Christi far surpassed our most sanguine hopes. No doubt, the Blessed Virgin has gracefully looked down upon our humble efforts to make this month of hers one of unusual fervor and spiritual progress. At the beginning of May, our boys, under the direction of their zealous prefects, erected a shrine to our Lady of the Rosary on the hill side, in the little grove of hazelnuts and behind the school house, and I am glad to add that the simple but graceful structure has witnessed many a fervent act of piety on the part of the boys. Their great love of the mother of God seems to inspire them with a more earnest desire of doing well all that is expected of them, so much so that they have asked to be allowed to close this beautiful month with a general Communion at the new shrine.—A Letter from Fr. Caruana.
and there will be but few difficulties. The Cause of Fr. De La Colombière has been again stopped; the two principal miracles present many extrinsic difficulties. The Holy Father is favorable to the Cause of the Venerable Robert Bellarmin; there is but one serious difficulty and it is believed that this will soon be overcome. As regards the Cause of Fr. Solari, the process before the Ordinary is finished and it will soon be presented to the Congregation of Rites; this will be the first Cause of the new Society. The Cause of Fr. Bernard F. De Hoyos, the first apostle of the devotion to the Sacred Heart in Spain, is about to be introduced, as is also that of the new English martyrs, and perhaps that of Fr. Chappeloni.—Lettres de Mold.

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

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

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

MATTHIAE • LIBERATORE • SOD • E • SOC • JESU
PHILOSOPHIAE • AQUINATIS • RESTITUTORI • ET • VINDICI
ALUMNI • UNIVERSITATIS • GREGORIANAE
ANNO • DOMINI • MDCCCXCIV • SERE • CONLATO

—London Tablet, Jan. 26, 1895.

South America, Buenos Ayres.—Our college in this city is doing very well this year. We have 560 boarders, among whom are many Jews and some Freemasons. We could have also a large number of half-boarders, but Fr. Provincial had no one to attend them, so we were compelled to refuse all applicants for that grade.—Our mission in the penitentiary this year has been blest with the most consoling results. This institution contains over 1000 prisoners. They are nearly all old "birds" who have escaped from justice in different parts of Europe, especially in Spain, and thought themselves safe in this corner of America. And so they are. One-third of the convicts are boys. Seven of our fathers and several other priests came on the last day of the mission for the confessions.—The seminary, under our direction is flourishing in every respect. The best proof of this, is the spirit of zeal and self-abnegation of the new priests who are sent out from it every year. This year the seminarians are 105, which is the largest number that the house can accommodate. Funds are being raised for a new building, although we do not know yet where it will be built.
Bogotá.—In Santa Fé our college has 340 boarders, we have to refuse applications almost daily, for want of room. At Montevideo, on the contrary, our college is almost deserted, owing to the frightful state of the Republic. Besides the seminarians, there are 62 boarders and some thirty half-boarders; formerly the regular attendance was 300. The President, Señor Borda, is a friend of Ours. Shortly after his election he came to see us, and thanked us for the care we had taken of his children when they boarded with us.

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

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

Su atento y Seguro Servidor,
Juan Antonio Nailez, Cacique.

Bolivia.—The President is a good practical Catholic and a great friend of Ours. All the education in the Republic is in the hands of our fathers, but in fact there is very little of it. The Colegio Nacional has 80 scholars, our college has about 100.—There is a great deal of ignorance, even in the monasteries, as the following fact will show. Some time ago there was an eclipse of the sun. The superior of a convent, persuaded that it was a manifestation of God's indignation, gave orders to ring the bells, and, when the people had gathered around the monastery, he exhorted them to do penance. To his community he prescribed a public discipline.—Some time ago there was a great uprising among the Indians, who had been maltreated by some of the whites. The President had already ordered the troops to proceed to the mountains to stop the rebellion, when some persons told him that two or three of our fathers would bring about the desired peace more easily than all the soldiers he could send. The President acquiesced, and Fr. Manzanedo with two other fathers started for the mountains. As soon as the Indians saw them, they began to file down the mountain from all directions, shouting and dancing with joy. They showed them the stone crosses around which they gather daily, to sing the Ave Maria Stella, and to offer up their day's work, as the fathers of the old Society taught them. They showed them also golden chalices and precious ornaments which belonged to the old mission, and which they cherish as dearly as the memory of their ancient fathers. Among the Indians was an old man who had known the fathers of the old Society. The visit of the fathers was thus very successful, as the Indians, out of respect to the missionaries, were willing to forget the wrongs they had received.—From Padre Juan Montané, S. J.
Spain, St. Ignatius as a Doctor of the Church.—Some 240 priests, in bands of 40, recently went through the Spiritual Exercises in our college at Madrid. They were so much impressed with the doctrine and practices of the Exercises, that, as a mark of gratitude to their author, they determined to petition the Holy Father to declare St. Ignatius a Doctor of the Church. The same wish has spread throughout the Basque Province, where the Saint of Loyola is much loved both by the clergy and people, and found expression in a similar petition to Rome. This is all the more remarkable as being entirely spontaneous on the part of the secular clergy and of the people.

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

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

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

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

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

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

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

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

**Worcester, Holy Cross College.**—The Rt. Rev. Thomas Beaven, bishop of the diocese, visited our college, his Alma Mater, in October. He had just returned from his visit "ad limina," and an informal reception was tendered him by the students. In reply, the bishop spoke to them briefly on character-formation; he then went on to declare the main object of his visit. "In one of my audiences with the Holy Father, "he said," whilst conversing upon the diocese, he dwelt with particular interest on Holy Cross; and after several inquiries, which I answered as I felt in my heart I could, leaning forward, he said in the tenderest manner: 'Now, will you go in my name and give to all the fathers and students of Holy Cross, my Episcopal and Papal Benediction?' To-day, dear boys, I have come to fulfil that great wish of our Holy Father; I feel that I am come to you with a message of great joy. The dear venerable Leo sends you his blessing. The father of us all, the father of our love and admiration, thinks about you, and sends you the dearest gift of his great heart. I bring it to you with his spirit, and I offer it to you with the fulness with which he gave it, for with this blessing he offers you the especial privilege of gaining a plenary indulgence." The enthusiastic applause with which these words were received by the students showed how highly they appreciated the unusual favor bestowed on them. The next morning the students received holy Communion in a body. After Mass the bishop, assisted by Fr. Jones, solemnly imparted the papal benediction.—The three days retreat to the students was given in November by Rev. Fr. John A. Conway, S. J. The exercises were performed with all that fervor which has ever characterized the retreats given here. Besides a general abstaining from all sports and games, from the reading of newspapers, etc., some even endeavored to keep silence during the ordinary hours of recreation. Through the zealous work of Messrs. Collins and Rousseau a beautiful photograph of Raphael's Madonna Della Sedia was given to each student as a souvenir of the retreat. On the back of the picture were printed a few words of council, recalling the resolutions made.—Hardly any ceremony is so impressively carried out here as that of the reception of members into the sodality of the Blessed Virgin Mary. This year it took place on the feast of the Immaculate Conception. Rev. Fr. Rector delivered an appropriate sermon. Twenty-seven new students were enrolled as members.—On December 22, a public disputation was given by the class of philosophy, the matter treated being Major Logic. A Latin paper on evidence was read by Mr. Hussey. Then followed the regular circle. The defendant and objectors acquitted themselves creditably, particularly when it was taken into consideration that they had been studying Major
Logic but little more than a month. They showed remarkable fluency in their use of the Latin tongue. Objections were proposed by members of the faculty and skilfully answered.—The carpenters are gradually completing the interior of our new building. The flooring has been partly laid. The hall is probably the gem of the building. It is slightly larger than our present chapel. It is well lighted and chastely adorned; the handsome metal panelling of the ceiling is the admiration of everyone. The stage is fitted with all the conveniences that a college theatre can possess. The gymnasium is now ready for the instruments with which it is to be equipped. Competent judges are of opinion that few college gymnasiums in the country will surpass it. The students collected several hundred dollars during the Christmas vacations in order to help defray the expense of furnishing this immense room. Some of the higher classes displayed a good deal of generous rivalry in their contributions.—If we are rejoicing in anticipation of the comforts to be enjoyed in our new building next September, we have no less joy for the wonderful success which has attended our college paper the "Purple." Letters of congratulation have reached the editors from every quarter, not the least flattering of them coming from Bishop Beaven. The local papers speak highly of our journal and substantial praise has been given by several prominent papers of Boston, Hartford, Philadelphia, and other cities, republishing the essays and poems which have appeared in the "Purple." The boys take a reasonable pride in their paper and are willing to give almost endless "labor limæ" to have their articles worthy of the college. Many of them realize the immense profit they reap from their work and gladly avail themselves of every opportunity to write. The marvellous growth of the "Purple" is not the growth of a day. College papers, but in manuscript, have been with us since almost the founding of our college. Some of those who are unacquainted with Holy Cross may wonder why such an apparently strange name as "Purple" was given to our college journal. To such we would answer that what the stars and stripes are to the American boy, such is the color purple to the Holy Cross student. It is his flag, his standard. He never appears at any public exercise without a long purple ribbon streaming from the lapel of his coat; some of the more enthusiastic ones wear even purple neckties and purple hat-bands. The episcopal color, purple, was adopted by the college in honor of its founder the Rt. Rev. Benedict Fenwick, S. J., first bishop of Boston. He lies buried in our little cemetery, under the shadow of the college he loved so well. We hope our "Purple" will always be a fit representative of the work done in Bishop Fenwick's college, as well as a constant reminder of our gratitude to him, who, humble Jesuit though he was, wore with such honor the Church's sacred purple.

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

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


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