ON THE STUDY OF THE EXERCISES AND THE MANNER OF GIVING THEM. (1)

A Letter of Fr. Francis Renault to Fr. Xavier de Ravignan.

December 8, 1831.

Rev. and Very Dear Father,

P. C.

I give thanks to God, that, while he inspires you with the desire of perfection, he inflames you at the same time with that of laboring for the salvation of souls. It is in this double aim of the Society that the apostolic life is found; with these things in view you will advance like those of whom Isaías speaks: "They shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint" (xl. 31).

I. The Book of the Exercises is a spiritual arsenal, where you will find divine arms prepared for you. It is God's gift to the Society. It is a book which has formed the Founder, his companions, the Constitutions, all, I can say, that makes the Society what it is both within and without.

(1) Fr. Renault, who died in 1860 at the age of 72, was one of those whom God made use of to give to the Society in France, in the first years of its re-establishment, a practical knowledge of the Book of the Exercises. Fr. de Ravignan, who was then professor of theology at the college of Brigg, and who appreciated Fr. Renault's experience in giving the Exercises, consulted him upon a question which troubled him. He was desirous to know how the Exercises should be given to an assemblage of persons of different characters, of various employments and stations in society. Fr. Renault replied by a letter containing valuable observations, which were the result of his experience as master of novices and instructor of the tertians. It is a translation of this letter which we present to our readers. It has only been published this last year, as an Appendix to the "Manuel des Exercises," par Père Mercier, Poitiers, Oudin, 1894. Some sentences, which have been omitted from this Appendix, are inserted in the translation from a manuscript copy belonging to the novitiate at Frederick.—Editor W. L.
There the knowledge of God and the knowledge of self, of our miseries and of Jesus Christ, are so linked together that one helps the other, and that from the very first day they go on developing more and more by manifesting the relations between God and man, and produce each day fruit, not in the senses perhaps, but certainly in the intellect and in the will.

Where can one find massed together more motives to bring a soul to conviction, stir it up strongly, and lead it out of sin? See how once converted the soul sets to work to learn every virtue in the school of a Divine Master. Does it need to be strengthened? the mysteries of his Passion and of his death offer themselves. To console and animate the soul to perseverance it is led to contemplate, in the Resurrection of the Saviour, the pledge and the forecast of its own resurrection and future glory, and when it has realized its obligation of loving so good a God, who has done all for it, it is taught in what consists true love here below. You will not find in this work the distinction of the purgative, illuminative, and unitive ways,—a distinction more specious than solid, for we always have occasion to humble and to purify ourselves,—but you will find there an ever increasing perfection, after the example of Jesus Christ, the way, the truth, and the life.

This book will not tell you about those various prayers which not infrequently encourage illusions or self-love; you will have Jesus Christ put before you all the time in the various mysteries and stages of his life, with a simple and natural way of contemplating him. A man helps himself by the use of his senses and faculties united with grace, and he is directed to stay where he finds light and consolation; "For it is not to know much, but it is to understand and enjoy the matter interiorly, that fills and satisfies the soul" (iv. Annotation). This is how the Apostles meditated. In this way they represented their Divine Master to themselves and believed themselves yet in his company. St. Teresa, so exalted in prayer always came back to Jesus Christ; it was in the contemplation of his mysteries that her soul was filled with raptures and ecstacies.

If remedies for the different maladies of the soul are desired, they will be found in the Book of the Exercises. If sure means of perfection, they will be found in the Book of the Exercises. If rules for the discernment of spirits, they will be found in the Book of the Exercises. If some principles for prudent decision, they will be found in the Book of Exercises. If, finally, a spiritual director is wanted for one's own guidance, it will also be found in the Book of the
Exercises. Read the annotations for the exercises in general, and the additions for each week with the model exercise. The Holy Founder has foreseen everything and has said everything. ... I must however answer your questions.

II. You first make the observation that you find no difficulty when you have one person alone to direct; the Book and the Directory suffice. You find it difficult though to apply the same Book and to make use of the same method dealing with a number, and you distinguish three kinds of audiences about which you ask me to give you my opinion.

I begin by saying that it is not the number of individuals which causes embarrassment, when, by their like dispositions and duties, they make but one moral person, for then the number does not embarrass but adds to the interest. What makes the difficulty, is the diversity of dispositions, duties, positions, etc., in the same assemblage.

1. In dealing with a number of good souls already trained to meditate, I should give them the subjects of meditation briefly, making use of the very terms of the Book of the Exercises for the meditations found there, and for the contemplation of the mysteries of Christ by persons, words, and actions. I should do the same for the repetitions and the application of the senses, as well as for the particular examen, the additions, and other things of this kind, which I should give always in common at the hour indicated.

2. In dealing with persons less used to meditation, it seems to me indispensable to explain before the exercise (contemplation, or application of the senses), the method of the same; then put the subject before them, opening a way for them to make for themselves reflections of a practical character. At the end sum up in order: 1st point; 2nd point; etc., whatever has been said; and recalling the preparatory prayer and the preludes, put them in a state to meditate right away by themselves. Altogether the exercise should last an hour; half an hour to explain the method and subject-matter, and the rest of the time to be left to the exercitants, who ought to spend it in meditating alone as has been said. However, in order to set them fairly on their way, you could make one of these exercises with them once or twice, taking care to guard yourself against speaking too much, or to leaving them too much to themselves. Four exercises are enough: the meditation or contemplation; the repetition; the application of the senses; and a very practical conference on the mystery or truth with which they are occupied.

In thus training the exercitants to meditate alone on the
end of man and the mysteries of our Lord, and also to make the particular examen, the subject of which during the exercises will be fidelity to all that is prescribed, the Director virtually secures the success of the retreat, and makes sure of its fruit for the future, by the practice of the very means so necessary for this end; viz., the particular examen on the predominant fault, and a little meditation every day. Without these, it is a matter of experience that the exercitants soon relax and in a short time return to their former state.

3. Finally, if in your audience there be a great diversity of dispositions, it seems to me better to follow what I have just been saying about those who have had less experience in meditating, observing meanwhile the following: endeavor to have a general knowledge of all these persons, and classify them mentally, adapt yourself to the capacity of all the various classes in your exposition of the subject, and make a true application of it to each one, avoiding with prudence and charity whatever could offend.

4. But here is another difficulty. What are you going to do if you have a number of light frivolous individuals, who are all imagination? I think you will have to do your best to secure attention each day by a discourse which produces a telling effect, as they say; then go to the interior, follow grace and convert them; otherwise it is no retreat at all. Thus the opening discourse should be rich in wholesome truths, imagery, and action. Each day for the first exercise, after the explanation of the method of meditation, I would propose the subject, clearly, and not at too great a length, putting them on the way of making reflections and then leaving them to themselves. The 2d Exercise should be this same discourse but full of life; in it take the hearers, so to speak, aside, ask them what they have been meditating upon, resolved, etc.; then expose the subject matter anew to the entire man—to the senses and the imagination, to the mind and the heart—in the way most likely to arouse and fix the attention; finally, leave them to themselves a quarter of an hour for reflection. In the 3d Exercise, propose the same subject, quietly, by the way of repetition or application of the senses. The 4th should be a practical conference on the truth or the mystery of the day. Make it interesting by going into the various details of the subject, or by throwing out a number of useful hints, or setting forth the different methods of prayer. If four exercises are found to be too much, the 4th might be omitted and distributed over the other three in hints, applications, etc.

N. B.—Some Useful Hints. For reading matter during
the free time, Religious might be given, in the form of a con-
sideration, such of their rules as accord best with the mys-
tery with which they are occupied; for example, the rules
on poverty, when they are occupied with the mystery of the
Nativity of our Lord; those on obedience, when they medi-
tate on the Flight into Egypt, etc. This will beget a high
esteem for the rules, and lead to their observance through
the example of our Lord. You might direct Ecclesiastics
to consider Jesus Christ in the mysteries as a priest, and
there to read their obligations one after another. I would
give to people of the world, and even to others if they had
time, two chapters of the "Imitation" relative to the mys-
tery of the day. If these persons could be gathered together
for their meals, they might have some reading, less serious
if you wish, but which should have reference to the subject
with which they are occupied, and which would always tend
to develop it, apply it, or make it appreciated. Since the
Blessed Virgin had the greatest share in these mysteries,
and since she helped St. Ignatius so much in writing the
Exercises, to her we must turn to rightly understand them
and to gather a rich harvest from them. To say a few dec-
ades of her Rosary in free time will be to honor her, and at
the same time to pray and review the mysteries in our hearts.
The Rosary is but the Exercises in prayers. In a word, the
Director must make use of the divers means which St. Ig-
natius gives him to keep the thoughts of those in retreat
busied with the subject of the day without effort or exag-
geration, and nourish holy desires in their hearts.

III. You ask me, Reverend Father, if one, following his
own inclination, in assimilating the letter and the spirit of
the Holy Founder, can give something by way of a recast,
so to speak, brief no doubt, but suited to the individuals.
This demands some explanation.

1. Doubtless you do not mean to put aside the subjects
of meditation proposed by St. Ignatius, the founder,—Sin,
Hell, our Lord's mysteries; for where will you find subjects
to replace them? No, nothing can take the place of the
grand truths which bring man face to face with his first be-
ginning and last end. Preach the last ends, it has been re-
vealed to apostolic men, preach them always. And these
things never make such an impression as when they are set
before us simply, just as they are. But if these truths are
necessary to humble the sinner, and to make the just man
understand all he owes to God, the mysteries of Jesus Christ
are not less useful to lift him up again, instruct him, and
form him. Again, you do not mean to deviate from the order and connection of these truths which give them a particular force; nor from the manner of meditating on them, which, being rooted in man's nature, is always within the capacity of the ignorant and is never beneath the most exalted intellect. There remain then the words of the Holy Founder.

I do not pretend to compare the word of man with the word of God, nor to demand for one a respect which belongs to every iota of the other. However, the words of a founder and saint, written, as is well known, under the inspiration of grace, are better suited than our own to convey to us his idea and what God has given him for us. It seems as though he had desired to say nothing from his own mind; he has indeed said the least that he could, but in these few words, what things he has said! nor has he been afraid to express the same thought in the same words, and in the same order. Take for example these words which he repeats so often throughout the whole of the 2d week: "Ut intime cognosco quo pacto Dei Filius, mei causa, sit homo facieus, natus... ut ardentius ipsum amem, et abhinc sequar studiosius."

"That I may have an interior knowledge of how the Son of God for sake of me was made man, born, that so I may more ardently love him, and more earnestly follow him." What things are here! I only touch on the last words in passing. Mei Causa: The Mystery which I am going to contemplate is wrought then for me in particular! these humiliations, these sufferings, these merits are for me. Ut ardentius ipsum amem, here is the fruit in the heart. Et abhinc sequar studiosius, here the fruit is in imitation. In these words you see expressed the beginning and the progress of perfection, all perfection. Let us seek the treasure there, let us develop it... very well! But to recast it! this could only be understood of our own raw material, and the conforming it more and more to the letter and to the spirit of the Exercises.

2. But some one will say, and I have heard it, the retreats will be all alike; they will present nothing new, and this will hinder the fruit and end by disgusting those in retreat and the Director himself.

The marvel, the masterpiece we do not weary of considering. Such are the beauties of nature, and, in the order of grace, the mysteries. Let but a master teach us how to see them, and we cannot tear ourselves away from them. The misfortune is that some among us are not familiar enough with the Book of the Exercises. We are like a beginner, before a fine instrument on which every air can be
rendered, the sweetest, or the most intricate, in fact a celestial harmony. But of what use is the instrument to the beginner? He plays his tune indifferently, and if you ask him for a variation, he complains of the instrument and wants another. The Exercises applied to particular subjects, and printed under the title, "Retreat of St. Ignatius" have succeeded in narrowing the idea which we ought to have of them.

Destined by Divine Providence to form a Society of apostolic men, St. Ignatius formed a plan, or rather God inspired him with a plan, which will never be admired enough. Immense in scope, it may be contracted at will; suitable for all, within the capacity of all, it is equally good for converting, instructing, forming to perfection in every state of life; and it does all this simultaneously. This precious gift of the Exercises which St. Ignatius received for the Society, he has transmitted as a heritage to his children. It is for them to learn how to make use of it; they have the grace of vocation for this. Once they have mastered it, these Exercises, always the same substantially, will assume an admirable variety in their hands, take every form, lend themselves to every need. But the retreats which Ours will give will not be strictly their retreats, nor yet those of St. Ignatius; they will be the retreats of the father and of his children.

3. Granted, some one will yet say, the retreats will vary because the subject varies; but if I give several retreats in succession on the same subject, then surely there will be a monotony. No, even in this case there will be no monotony, at least if the Exercises be given well.

You will find features always new in these great truths and mysteries of salvation, both considered in themselves and in their relation to men in general. Again, you will find some very touching things in these same mysteries considered in relation to the exercitants in particular, and, if you wish, in the application which you will make of them in a matter already given. This application will be made to vary by the diversity of circumstances and of situations; by all the changes, so different from one another, that a single individual, much more an assemblage, can experience in a very short time; by comparison with preceding retreats, and all that this can offer in the way of resources to produce an impression.

These new insights and novel applications render a subject more interesting. Its application becomes more felt, a better entrance is afforded into these bottomless depths of wisdom and of love. God has in very truth loved me, they
will say at last: "He loved me and delivered himself for me." Yes, it is true; he has prepared graces all adapted to my needs, to cure me and strengthen me, to instruct me and to encourage me. Here he is with all his titles of King, Saviour, Master, etc., which give me such confidence in him, that the same truths unrolling more and more before my eyes by the application made of them, and standing out still more beautiful in contrast to my wretchedness, I cannot help but exclaim: "Truths ever ancient and ever new!"

IV. The difficulty which I have just explained gives rise to another. Is it not contrary to the spirit of the Exercises to give them on a particular subject, and would it not be better to give them just as they are without any application?

I answer, in general we ought to give the Exercises just as they are, content to open out a vein of reflection, and leave each individual to himself and to grace. If this be true of one person alone in retreat, it is still more true of several individuals taken together, whom it is difficult to know well, and whose needs are rarely the same. But when the greater good of the exercitants surely demands it, it is certainly not against the spirit of the Exercises to treat a particular subject _ex professo_. In this case ought the subject to be worked in with the Exercises and how?

1. If the topic to be treated be the same every day of the retreat (and this can happen only in extremely rare cases) it is preferable to embody it in the very groundwork of the Exercises. For example,—you determine to treat of the interior life throughout the whole retreat; beginning with the first day, in the Foundation, show them the foundation and the first principle of this interior life in the creation of the soul which God has made to know him and to love him; the second day, place among the effects and punishments of sin whatever puts an obstacle to the interior life; the third, contemplate in the Incarnation a God coming himself on purpose to form this life in us.—Are you to treat of pride? Let them see from the first day what we are by our nature, _creatus est homo_; in the second, what we are by our own sins and what we deserve; in the third, how a God humbles himself to condemn our pride.

If, on the contrary, this topic is not radically connected with the retreat, it will be an advantage undoubtedly to weave it in with the mysteries of the day, without which it will seem out of place in the midst of the Exercises. There is still another reason why it must be woven in? This par-
ticular topic suppose you have handled it perfectly; you have clearly proven, for instance, that everyone’s true and solid perfection consists in the fulfilment of the duties of his state, that therein is to be found the greatest glory of God, etc. Connect this topic with the mystery of the day. Point out the Son of God himself fulfilling the duties of his state, accomplishing the prophecies, and his Father’s will, willing nothing but this. “My food is to do the will of the Father who sent me.” What a new light on our subject! What force does it not give to the mystery! How attractive the exemplar proposed to us!

2. But how are you to connect this particular subject or conference with the Exercises? Nothing easier.

(a) You might give them in the morning a glimpse of this subject in the meditation or contemplation of the mystery of the day, and indicate it as a practical consequence; but you must limit yourself to this for the time being.

I beg to make a couple of remarks here in pursuance of what I have said elsewhere: The first, that St. Ignatius in his method of contemplating the mysteries never applies them to any subject in particular. In fact, all the perfections of God are found in each mystery, and all the virtues of Christ as well. According to our own needs and the motion of grace, we can dwell on one more than on another; but we must not make out of this an art or system, as do those who consider nothing but humility in the Incarnation, and nothing but poverty in the Nativity.

The second thing to be noticed, is that St. Ignatius offers the mysteries to our consideration as they are in themselves and in their application to all men; then from this general view, which lifts up and expands the soul, he comes to a practical fruit. In the contemplation of the mystery he applies it to his own needs: “Ac inde quid ad me redire emolument! ex tali speculo perspiciam . . . unde per singulas studebo proventum aliquem spiritualem colligere.” — “and then consider what profit can come to me from this sight, whence I will study in each circumstance to collect some spiritual gain.” When the subject of the conference has been pointed out, at the beginning of the day, as a consequence and precious fruit of the mystery in hand, the conference itself will be desired; something will be expected, and you can treat ex professo. Then, in concluding, if you wish to come back to the mystery again, it will afford you the strongest and most effective peroration.

(b) Another way of handling the subject, less didactive, and less apt to convince, but surer to win the heart, will be to institute a comparison between Jesus Christ and the exer-
citants placed in a similar situation. **Whatever be the subject of the conference — a virtue, a duty of our state, a trial, a temptation** — Jesus Christ has experienced all, except sin, and even the penalty and humiliation of sin he has chosen to undergo; "For we have not a high priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, without sin" (Heb. iv. 15). This would be offering a sort of contemplation where those in retreat would see themselves with Jesus in a situation similar to their own. Then the Director will find an extensive argument unnecessary, it will be enough for him to make a comparison in a few remarks and soon enough the exercitants will be saying with that soul of whom the "Imitation" speaks (Bk. iii. c. 1), "Let not Moses nor any of the Prophets speak to me; but speak thou O Lord God who art the inspirer and enlightener of all the Prophets; for thou alone without them canst perfectly instruct me.... They may indeed sound forth words, but they give not the spirit. They deliver the letter but thou openest the sense. They proclaim the commandments, but thou enablest us to keep them. They work only outwardly but thou instructest and enlightenest the heart. Speak then, Lord, for thy servant heareth."

I hope I have satisfied you Reverend and dear Father; I have said what I think but not authoritatively, for I stand in need of instruction myself. What I have said you are only to take in as far as it seems to you not to depart from the letter or the spirit of the Exercises, for one must always come back to that. Let us study this little book, let us beg for an understanding of it. What is the use of so many sermons and treatises on direction? Let us meditate on the Exercises. "More than these my son require not. Of making many books there is no end" (Eccl. xii. 12). And when we are giving these Exercises, let us not forget that among the points which St. Ignatius and which the Directory expects of him who gives them, the first is the spirit of prayer and recollection: "Juvabit etiam ut singula exercitia, antequam ea tradat, aliquantulum ipse meditetur, si fieri poterit, ut melius imprimat alteri" (Direct. v. 8). As God's ministers to the souls which we lead into solitude, let us be there ourselves so that we also may speak to them. Hastiness and a certain trifling manner ill accord with the recollection of the one on retreat. This ministry calls for an interior man. Give our retreats in this spirit, and we shall never do it without each time receiving for ourselves an increase of light and grace.

I am in union with your holy Sacrifices,

Francis Renault, S. J.
TWO IRISH JUBILARIANS. (1)

Rather recently in the Irish Province of the Society two Golden Jubilees were celebrated, of each of which a peculiar little memento has chanced to remain in the hands of the present writer. There is good authority for believing that it is quite possible dicere verum even while ridens; and why should the accident of rhyme deprive such a record as the following of its power to edify and instruct? It is called “A Half-century of Jesuitry” and takes its motto from Tacitus: “Dux consilio, manu miles.”

Fifty full years have sped away
Since that thrice blest and happy day
Which to our well loved Mother gave
A youthful son as true and brave
As any Christian Knight of old.
Ah, could the real tale be told
Of all that he has done since then,
Alone ’twould turn the hearts of men
In love towards Her who still can train
Champions of such heroic strain.

(1) To Father Matthew Russell, the editor of the “Irish Monthly,” better known to our readers for his “Eucharistic Verses,” and “Moments Before the Tabernacle,” etc., we are indebted for these verses, as the letter which follows will show:—

Dublin, March 15, 1895.

Rev. dear Father, P. C.

It is a very bad return for the extraordinary kindness of the last Woodstock Letters in puffing my poor little “Irish Monthly” — it is a bad return to distress your kind heart by forcing you to reject a proffered contribution. But if, on looking over what I send, you make up your mind that it would never do to insert it in the Letters, throw it into the fire without the slightest scruple. This fate would be certainly the best thing for me: for “least said soonest mended.” You fill so many pages that I thought you might smuggle these amiable squibs into small print. It is their only chance!

With best wishes,

Very sincerely,

Matthew Russell, S. J.

We assure Father Russell that we have no wish either to put his verses into the fire or into small print, since we believe that our readers will be delighted with them. Just such little kindnesses as his in sending the rhymes, serve to remind us that, though a great ocean rolls between us, we have a common mother. Besides, we dare to believe that nowhere, out of Ireland, will what he has written be more appreciated than amongst Ours in this country, — a country which owes so much of all that is holiest and best to the home of the “Two Irish Jubilarians.” — Editor W. L.
Year after year each setting sun
Saw the day's crowded tasks well done.
But set of sun stayed not his toils—
His vigils gathered learning's spoils
How vast, how various! Seventeen years
Student and teacher, till he hears
Rome's order to ascend the throne
Of old St. Munchin's, Garryowen.
Founder of Limerick's Crescent School—
So hard in toil, so mild in rule.
Rector, professor, caller, all!
His class room, his confessional,
Would each have crammed another's day—
For him a change of work was play.
Oh, what a grasping pluralist!
Yet prompt each brother to assist
Whose head might ache; his never did,
Or else pain was by patience hid.

So was it, too, when Belvidere
Found him her stay through many a year.
Then for his lifetime's residue,
With ardour ever young and new
He doth all priestly gifts dispense
From this St. Xavier's residence,
Save once when blind Obedience said:
"Go to our dear old Clongowes' aid."

Here he has won with wide acclaim
Edward the Confessor's high name.
How many a sin-stained soul made white,
How many a heavy heart made light!
His countless sermons clear and strong
In sense and sound, and ne'er too long!
No wonder that our hearts thank God,
And all within, without, applaud,
When through our halls the cry doth ring:
"Edward the Confessor is King!"
Long may he reign!—until we tire,
Or he be forced to go up higher.

This is his Golden Jubilee.
Fifty full years have sped since he
First flew unto our Mother's breast;
"My home is here—here will I rest."
And now his Rosary has run
Through its five decades. May, not one,
But two or three full decades more
Heap higher still the wondrous store
Of merits he has sent before!
Then—Heaven itself shall surely be
His endless Golden Jubilee.
These practical and unconventional lines would lend themselves to a great deal of annotation biographical and topographical; but it will be enough, and I hope not too much, to say that the subject of them is the present Superior of St. Francis Xavier's, Upper Gardiner St., Dublin, the Rev. Edward Kelly, one of three brothers given to the Society by a single household, of which the only remaining child chose the arduous vocation of a pioneer Sister of Mercy in Western Australia.

Even in these domestic pages which are guarded so jealously from the prying eyes of the profane, I have more serious misgivings about the propriety of printing the following lines, which may be linked with the foregoing by a slight anecdote. Mr. William John Fitzpatrick, the biographer of Dr. Doyle, Father Burke, and Lady Morgan—often called "The Sham Squire" from the subject of one of his numerous contributions to the gossip of Irish history—attended, as is his wont, some inaugural lecture in the Law Students' Debating Society in Dublin. Meeting one of Ours next day, he remarked that the Society had been well represented in the audience—"we had Edward the Confessor and Alfred the Great." Accordingly the lines which follow are headed in manuscript "Alfredus Magnus," with an additional allusion to one of the glories of the Dominican Order. The jubilarian in question, Father Alfred Murphy, had just been succeeded by Father Eugene Browne in the office of Socius to the Provincial; and a still more important change in the personnel of the Irish Executive was supposed to be imminent.

A babe was born one sunny morn of yore,
Just three score years ago and seven more.
Whence came that native baby's alien name?
No Alfred at that date was known to fame,
Save him the Saxon prince whose ears grew red
With a sound boxing when he burned the bread.
The world not yet knew Alfred Tennyson,
Nor yet had heard of Mr. Alfred Bunn
At whom the critics used to poke their fun
A golden jubilee of years ago.
Strange name to give Corcagian babe, I trow.
His happy mother, too—oh, what was her name?
Methinks this junction of most Celtic surname
With name baptismal so extremely Saxon—
You'll say my Muse and I have turned our backs on
All common sense in broaching this idea—
Yet in these wedded names I seem to see a
Prophetic inkling of the future man
Whose inches should exceed the normal span:
For that sweet babe, grown up to man’s estate,
Shall by Sham Squire be dubbed Alfred the Great.

* * * *

At last, too slowly, from thy name to thee
We come, and to thy golden jubilee.
For half a century thou well hast borne
Religion’s happy yoke. Ah, Time has shorn
The waving raven locks of long ago,
And those that linger on have paled to snow;
But still thy heart is youthful as a boy’s,
And still thy tongue can to the cheerful noise
Of Recreation lend its ample share.
‘Long be it so!’ is of all hearts the prayer.

Thy day of power is for the nonce gone by,
O thou most sociable of Socii!
But grace and tact are not confined to one—
I greet with reverence the rising Sun.
No Christian battle-field has ever seen
A doughtier Knight than ‘our good Prince Eugene.’
Meanwhile our handkerchiefs and cheeks are wet,
For ah! thy sun, Ex-Socius, is set.
Yet who can tell what news o’er land and sea
Is speeding now from far Fiesole?
Last Sunday’s gospel bids us not aspire,
Yet some descend that they may go up higher.

Well, high or low, thou well wilt play thy part
With graceful attitude and genial art;
And, when thy tale of well spent years is told,
Like this Jubilee, shall be thy crown—of gold.

The row of asterisks in the above represents the omission of some elephantine badinage which the kind reader will charitably suppose to have contained the chief point of the piece. Perhaps our excisions ought to have extended to many more (or to all) of these domestic rhymes. Yet some may like to be reminded, even in this playful way, that in every corner of the earth and in every “province” the Minima Societas is doing her blessed work through hundreds of loyal and devoted sons like our two Irish Jubilarians.

M. R.
CHINESE EXAMINATIONS.

A Letter from William Hornsby, S. J.

Zi-ka-wei, Jan. 1, 1895.

Rev. and Dear Father,

P. C.

Education among the Chinese and their elaborate system of state examinations are not new subjects to the Western public. The missionaries of the seventeenth century did not fail to report to the learned of Europe the intellectual activity and the high regard for literary culture, which they found in the metropolis and in the swarming marts of Cathay. In the present century the many valuable works on China have not neglected this interesting subject. In the excellent dictionary of Dr. Morrison, first Protestant missionary to China, the examinations were first treated for the English student. Justus Doolittle in his “Social Life of the Chinese” popularized the subject, and presented it clearly and with sufficient accuracy for the general reader, though his unfortunate illustrations represent the frail Chinese student as a Cantonese pirate, and the accomplished master of arts as a doll-faced boy of fourteen. Later the examination system received a more scholarly and more sympathetic treatment at the hands of Dr. Martin, President of the Imperial College of Western Science at Pekin.

For the student of Chinese civilization, the works just referred to left something to be desired, as did also the learned essay of the French savant, Edward Biot, and the notice given to the subject in the monumental work of P. Duhalde, S. J. To supply this want Rev. Stephen Zi, S. J., of the Jesuit mission of Nankin, has recently published a concise but exhaustive treatise entitled “Pratique des Ex- amens Littéraires en Chine.” Fr. Zi, or Sin as his name is pronounced in the court dialect, is a native of the Shanghai district. He is a descendant of Paul Sin, minister of state under the last dynasty and illustrious convert of Fr. Matthew Ricci. The little work appears as no. 5 of the “Variétés Sinologiques,” published by the Jesuit missionaries at their press near Shanghai.

Adapted to the student’s taste, as, indeed, are all the num-
bers of the Variétés, Fr. Zi’s pages bristle with Chinese quotations and phrases in the original characters. For such as are initiated into the mysteries of Chinese ideography, the result is most satisfactory; for the ordinary reader, the effect is perhaps rather striking than attractive.

It may be regretted that the nature of Fr. Zi’s work confined his remarks so exclusively to the practice of the examinations, as not to permit of a chaper, in his thorough way, upon their history. In the case of Chinese institutions, their history is as a rule of all things the most interesting. The present system of examinations is one of competitive trials for civil office, and it sprang out of the older practice of examining the officers themselves. The latter practice may be traced back in the old books to the emperor Shun, who was a contemporary, according to current chronology, of Nimrod, “the stout hunter before the Lord.” Shun, we are told, examined his officers every three years, and after three such examinations he put down the negligent and promoted the worthy. Though there may be some question as to the date of his reign, there is no reasonable doubt of Shun’s historical identity or of the principal facts recorded of him in the old books. The brief text does not tell us upon what subjects Shun examined his officers. The country in Shun’s day was in something of a feudal state; his officers were lords, and they were examined most probably as to their methods of government.

At the beginning of the Chow dynasty, the last of the three great families which ruled the empire before our era, the examinations make their first appearance as a method of selecting officers. The six arts, ceremonies, music, archery, horsemanship, arithmetic and writing, formed the subjects of the examinations. Under the head of ceremonies are included the elaborate rules of social and court etiquette, as well as the rites of civil and religious services. The other five arts are not peculiar to the Chinese. Such a range of subjects for examination indicates no low standard of civilization, for an age when the son of Cis had the little phial of oil poured upon his head and was anointed first king of Israel. In the latter half of the Chow dynasty, China’s philosopher arose and fixed for ages the standard of ethical and of literary excellence. From that time Confucian ethics began to absorb the attention of students, and the teachings of Confucius and the classics transmitted by him form the basis of the literary examinations to-day.

After the Chow family came that of the Chins. Though they held the imperial sceptre less than three score years, they left an indelible mark upon the history of the nation
and its literature. From the name of this family, through
the Arabians, came the name by which the old Cathay of
Marco Polo is now known in Western languages. The sec-
ond of the Chins, a contemporary of Alexander the Great,
was the builder of the great wall, the founder of the strongly
centralized government still enduring, and the would be de-
stroyer of ancient literature. In the last fanatical under-
taking he was fortunately not entirely successful. The
bamboo tablets and the silken scrolls to which the precious
heritage of antiquity had been consigned, had become too
numerous to be all destroyed at the tyrant’s word, and in
some cases the faithful tablets of the brain, written with the
cherished words of sage and poet, survived the short-lived
rule of the destroyer’s family.

Under the succeeding dynasty of the Hans, literature re-
sumed its importance in the commonwealth, and competitive
examinations for office began to take the shape of a well
defined system. During the long and brilliant rule of the
conquering house of Tang, the importance of the examina-
tions grew with the vigorous intellectual activity and the
ever increasing esteem of literary culture. Under the pa-
tronage of the munificent Sungs, about the epoch of the
Crusades, the examinations developed into the system which,
with but slight modifications, may be seen in operation to-
day. The system of the present is the growth of forty cen-
turies. Like a venerable but still vigorous oak, it is at once
the pride of the present and a monument of the past. It is
a monument as old, and certainly as noble, as the silent
stones from which forty centuries contemplated Napoleon’s
troops in the battle of the Pyramids.

If there is one thing that China is proud of, and perhaps
not without reason, it is her aristocracy of letters. Outside
of the imperial family, there is but one hereditary title of
nobility in the whole empire. It is the title of the Duke of
Cong, the descendant of Cong-foo-tse, whose name was
softened by the early missionaries into the Latin form, Con-
fucius. The family with its title of nobility has survived all
the changes of dynasty, and for antiquity it may well chal-
lenge comparison with any in the world. Its founder was
born before Pisistratus had become master of Athens and
era Babylon had fallen before the Mede and the Persian.
This exception in favor of hereditary nobility shows a rare
regard for intellectual excellence, and being unique it throws
into relief the fact that the ministers of state and the gov-
ernors and the officers of the empire are not chosen from an
hereditary aristocracy, nor from an aristocracy of money,
nor yet from among such uncultured demagogues as rise to
the surface in some commonwealths, but from among schol-
ars who have proved their intellectual superiority in a long
series of literary trials and in repeated competitions with
their fellows. That is what is meant by China’s aristocracy
of letters.

The literary examinations are intended first and foremost
to provide a body of men, from among whom the emperor
may choose competent counsellors and officers. Nor is the
emperor free in the matter; he must choose his officers from
among graduates. This permanent though unwritten law
is really of a democratic nature, and throws light upon the
limitations of the imperial power. How well the end of
selecting competent officers is attained by the examinations
as conducted at present, is a subject open to dispute. To
dispute it, however, is not the present purpose. A brief
sketch of the actual practice of the examinations, as given
in detail by Fr. Zi, will enable the reader to form for himself
some opinion with regard to the merits and the defects of
the system.

The degrees conferred are three in number, correspond-
ing, we may say, to the Western degrees of bachelor, master
or licentiate, and doctor. In Chinese a graduate of the sev-
eral degrees is called respectively Budding Genius, Promoted
Scholar, and Candidate for Office. For each degree there
are several trials, and as the number to be graduated at each
examination is determined in advance, the standard is not
so much an absolute as a relative one. The examinations
are thus strictly competitive. Each graduate may consider
himself the victor of hundreds and the survivor of many
contests.

The trials for the three degrees are held respectively in
the departmental cities, the provincial capitals, and the im-
perial capital. In the civil administration the empire is di-
vided at present into twenty-three provinces, the provinces
subdivided into eight or ten departments, and the depart-
ments into a convenient number of districts. Thus Shang-
hai is a district city, depending upon the departmental city
of Song-kiang, which is in the province of Kiang-soo, with
Nankin as the provincial capital. Some idea of the size
of these divisions may be gathered from the fact that the
single province of Canton, which is not the largest nor the
most thickly populated of the empire, is about equal in area
to the British Isles, while its population is estimated to fall
but little short of that of Great Britain.

For the first degree two examinations are held, the first
under the presidency of the departmental magistrate, and
the second under a special officer known as the provincial examiner. To lessen the crowd of competitors at these examinations, preliminary trials are held in the district towns under the district magistrates. Three or four hundred on an average assemble for the preliminary examination in a district, but, as an unsparing weeding takes place after each of the four or five trials, not more than eighty or a hundred in each district survive for the examination at the city of the department.

It is a general rule for the examinations that each candidate must be duly registered in advance, and provided with a certificate signed by a witness, who must accompany the candidate during the roll-call at the opening of the doors. There have grown up in the conduct of the examinations a certain number of forms and ceremonies, which tend to enhance the idea of their importance and to raise them out of the sphere of every day life. The mandarin in official dress presides in person; the doors are locked and officially sealed; the students assemble at the signal of guns and the exits take place to the sound of music; the compositions are written in uniform books, neatly ruled in red and stamped with the president's seal; the list of the successful is drawn up in a target-like circle, around a graceful red character signifying the centre. After the examination there is a visit of honor to the shrine of Confucius, the list of graduates is published with music and ceremony, and a repast is given by the magistrate to the first ten on the list.

Each trial lasts about twelve hours, and four or five trials are held within eight or ten days. The test in the trials for the first degree is as a rule two compositions in prose and one in verse. The subject for the first prose composition is posted up about daylight, for the second about nine or ten o'clock, and last of all the subject for the verses. In some examinations each student is provided with a dictionary of rhymes to facilitate the flow of verses. For the first prose composition two subjects are sometimes assigned, one for those above twenty years of age, and the other for those below twenty. The examination for the first degree is what they call the "boys' trial."

The subjects for the compositions in these examinations are taken from the Four Books and the Five Classics. The Four Books are four works of Confucian ethics, and the Five Classics comprise the history, poetry, rites and cosmogony of antiquity, as collected and transmitted by Confucius, together with a history of the principality of Soo, composed by the sage himself. The first of the Four Books is called the "Great Science." It is the work of a disciple of Con-
fucius, and it sets forth briefly the philosopher's teaching on
government, government of self, of the family, of a princi-
pality, and finally of the empire. It is not a logically rea-
oned treatise, but it contains many a noble precept concern-
ing the pursuit of virtue, the force of example, self-control,
regard for others, and many a sentiment worthy alike of the
philosopher's reputation abroad, and of the reverence in
which he is held at home. The "Steady Mean" is the title
of the second of the Four Books, the composition of the
sage's grandson. As the title indicates, it deals with the
straight and even path of the "superior man," the philos-
opher in the old Greek sense of the word. There is more
order in this work than in the first of the Books, but it is
open to criticism on the score of obscurity. It must not be
forgotten that both of these books, as well as some of the
other classics, most probably suffered from the ravages of
the tyrant of Chin, who aimed at destroying all existing
literature. Many of the classics survived, but some in a
mutilated condition.

"Sentences and sayings" is the Third Book of the four;
it is called by translators "Confucian Analects." It is by
far the most satisfactory of all the works on the philosopher
and his teaching, as it is simply a plain record of the sage's
principal sayings and doings. "The master said" is the set
formula, varied occasionally by a question and "the master
answered." The first part gives the philosopher's teaching,
in sentences more or less disconnected, and the second part
puts the sage before us in his private and public conduct.
Each of his favorite disciples was a Boswell, and there are
few characters of antiquity so vividly pictured to posterity
as "the master" of the Confucian dialects. We not only
have the quintessence of his pure philosophy, but we are
told how he sat and how he walked, how he dressed and
attended to his person, how he liked his meals and how he
lay down to sleep, how he acted at home and how he ap-
peared at court. Such details are interesting even to a
Christian student of Confucius, and the native commentators
are not wrong in remarking that in the conduct of a sage
even little things are worthy of record. Their opinion is to
be preferred to that of some Western critics, who find these
details tedious and in bad taste, and think that Confucius
appears less a sage after having been seen at table or com-
posing himself to sleep. As to the philosophy of the Ana-
lects, the ideas of the two preceding books occur under
different lights, culminating in a statement of the "golden
rule," "judge by yourself in your treatment of others." This
is the purest and noblest precept to which Confucian,
or may we say, pagan philosophy ever attained. The fourth of the Books is the work of Mencius, whose name it bears. Mencius was a professor of Confucian philosophy about a century after his master, and for his clear and elegant exposition of the treasured doctrine, he is universally considered as second to none but the sage.

Confucius professed to be not an originator but simply a transmitter. By collecting and digesting the old writings, he sought to transmit the records and the wholesome truths of antiquity. The result was the Five Classics. China has nothing more precious than her Five Classics, the history, poetry, rites and cosmogony of the venerable nation's infancy, and the only authentic production of the philosopher himself, a history of the principality of Soo, the beloved home of his youth and of the best years of his manhood. From these Five Classics and Four Books the themes for the examination papers are chosen, and as the Books contain nothing but the teachings of Confucius, and the classics the treasures of antiquity as transmitted by Confucius, it is evident what an autocrat the sage has been in the matter of education and morals. He regretted during life that he was not in a position to propagate and apply his doctrine more widely; little did he think that his teachings, even his casual words, on morality and good government were fixing the standard of the empire for ages. When wandering an exile from Soo, banished and compelled by forced retirement to pursue his literary work, little did he think that for ages to come not an emperor should sit upon the dragon throne without reverencing his name, that not a magistrate should receive the seal of office without paying homage to his memory, and that not a plea in the interests of justice and good government should be made without invoking his principles and authority.

Confucius is supreme in the examinations for the first degree, and more or less so in those for the two higher degrees. We have here the excellence as well as the defects of the system. The excellence, for, taking the nation as it is, pagan from prince to pauper, they could scarcely do better than require of the future officers a familiarity with the sage's superior morals; the defects, for principles of morality and skill in composition are not all that is to be desired in a good officer.

The candidates who escape the weeder's merciless hand in the district trials, go up to the departmental city at the appointed epoch, to compete with the successful students of the other districts for the coveted title of "Budding Genius." The place of the examinations at Song-kiang, which
has been mentioned above as the departmental city of Shanghai, is a long rectangular court, furnished on each side with two hundred tables sheltered by a light roof from the sun and rain. There is room for ten at each table, five on a side, so that four thousand competitors could be accommodated at a time. As a fact, however, not more than half that number assemble at Song-kiang, for the city is not the prosperous and busy mart that it was, when visited by Marco Polo in the thirteenth century and by the Jesuit missionaries in the seventeenth. The city and the surrounding country have not yet recovered from the ravages of a relentless war. Song-kiang was sacked and held by the fanatical Tai-ping rebels, and was recaptured for the imperialists by Gordon in 1863.

The examination tables are numbered with the letters of the "Thousand-letter Classic," a well known little poem of just a thousand characters, no one of which is repeated. The letters of this little poem are frequently employed as a notation, instead of the more prosaic one, two, three. At the further end of the court is the platform for the presiding mandarin, and near by is his private office and other offices of the examination. When the place was visited during the summer of '94, the tables and benches were found to be perfectly new, and of a structure as solid as it was simple. They consisted of broad heavy boards fastened firmly upon granite uprights. It was said that the "Budding Geniuses" of the last examination had become indignant at the old tables and benches, and had summarily destroyed them. The Chinese of to-day, no less than in the day of Pliny, are remarkable for their gentleness, but Chinese students have enough of human nature in them to put the mandarins to their wits' end, to keep order among two thousand boys and young men, gathered together for eight or ten days away from home.

The number to be graduated is determined for each district according to its population and importance. The numbers given by Fr. Zi show that of those who go up for the examinations, not more than twenty or twenty-five per cent return with the degree. The average age of the graduates seems to be about twenty years, though all ages are represented from the clever boy of fourteen up to the persevering sexagenarian.

There are two circumstances in the practice of the examinations, which, particularly in the eyes of Western observers, tend to lessen the significance of the degrees and to destroy the practical value of the whole system. These two circumstances are, first, that degrees are sometimes ob-
tained by fraud or connivance of venal officers, and second-
ly, that the first degree, by a peculiar device of the govern-
ment, is openly put upon the market at no considerable
price. To some observers, not free from bias perhaps, who
see nothing in the Chinese but avarice and fraud in private
relations, and corruption and venality in the public adminis-
tration, these abuses render the whole system of examina-
tions nugatory and ridiculous. If the matter be considered
in the sympathetic spirit which every nation may reasonably
expect of its critics, it may, perhaps, be found that these two
abuses do not seriously affect the general utility of the ex-
aminations, nor render abortive their special purpose of se-
lecting competent officers for the civil administration.

The sale of the first degree is effected by selling diplomas
of the Imperial University, which entitle the purchasers to
the insignia and privileges of those who, after years of toil,
win their laurels in the dust and heat of the arena. The
Imperial University is an old institution primarily intended
for the youths of the imperial family. Its scope was after-
wards widened, but it has never seen days of remarkable
prosperity. A nominal corps of professors is still main-
tained, but at present the only function of the venerable in-
stitution is to provide diplomas for a depreciated market.
This practice would seem, indeed, to turn into ridicule the
vaunted aristocracy of letters and the flattering boast that
the government is administered throughout by scholars of
tried superiority.

There are several things to be considered, before forming
an opinion upon the gravity of this abuse. In the first
place, it is only the first degree which can be thus purchased,
and the first degree does not of itself admit its possessor to
high emoluments. It is true that some of the highest of-

ficers are graduates of only the first degree, but they are
men of tried worth and have been promoted only after prov-
ing their ability in humbler magistracies. Secondly, the
number of graduates who win their degree by honorable
competition, is in excess of those who receive a spurious title
to the degree by a purchased diploma. Taking the number
of districts in the empire as 1500, and the average number
of graduates at a session in each district as 16, there would
be 24,000 graduates for the empire, or 48,000 every three
years, as two examinations are held within that period. The
accurate number of diplomas sold is not stated, but it may
safely be placed below the number of regular graduates.
Moreover a "graduate of the university" is always distin-
guished from a graduate of the examinations, and not cer-
tainly to the discredit of the one who has earned his laurels,
The second abuse is that it is not always possible to prevent fraud on the part of students and venal partiality on the part of examiners. In the examinations for the first degree, less care is taken in these particulars than in the trials for the higher degrees, and the punishment of offenders is less severe. In the higher examinations offences of this nature are visited with capital punishment, and one has not to reside long in China to hear of the dire sentence being passed upon examiners as well as students. The principal precautions taken against this abuse may be briefly enumerated. Upon entering the enclosure, the persons of the students are searched, and their baskets, containing writing materials and a little lunch, are carefully examined. Superintendents keep watch during the examinations, and moreover each student is under the inspection of his neighbors. Where rivalry is so keen and the matter considered of such importance, it is not probable that a number of hard workers would sit passively by and let the fruit of their labors be taken from them by fraud. Owing to the strictly competitive nature of the examinations, when one enters by fraud, a deserving student is thereby excluded. At intervals during the composition of the papers, an officer makes the rounds and stamps each paper immediately after the last character written. The names of the competitors are concealed from the examiner, until after he has classed the papers. In the examination for the second degree, all the papers are copied by official scribes, and the copies submitted to those who are to decide upon their merits.

In spite of all that can be said, the two abuses mentioned still remain practical abuses. The above considerations, however, may make it appear that they are not of such consequence as quite to destroy the value of the examinations. It may still, perhaps, be permitted to the Chinese to speak of their aristocracy of letters.

The examinations for the second degree are held in the provincial capitals, and for the third and last degree only in Pekin. As many as ten thousand assemble at Nankin, for a single session of the examinations for the second degree. At Canton, where the population is rather commercial than literary, seven or eight thousand is not an unusual number. As there is no longer question of a "boys' trial," there is very little to relieve the serious nature of the examination. The doors of the enclosure are locked and sealed for more than twenty-four hours at a time. Each candidate works alone in a narrow cell; for chair, table and bed, he has a couple of boards, fitting into the walls of the cell like the shelves of a book-case. When the number of competitors
is great, as happens at Pekin, each one receives but a single board, and he is obliged to sit on the floor to write, unless upon entering he provide himself with a little stool or table. There is a strange saying among the people that there is no examination without a death, and the saying is seldom believed by fact. In the spring of 1893 there were several deaths during a single session at Pekin. Some kill themselves in despair, and others seem to die of sheer exhaustion and nervous excitement.

For the second degree, besides the compositions on themes from the old books, there are papers on criticism, history, finance, agriculture and war. It would seem that but little freshness or originality is expected, as the questions proposed are concerned mostly with the remote past. In the line of criticism, for instance, in a paper given at Nankin in 1889, the date of the composition of certain ancient commentaries is required, the authenticity of another old book is to be discussed, and it is asked of a chronological work, written about the beginning of our era, how many thousands of characters it contains. The papers on military affairs discuss the tactics of the Tangs in Corea in the eighth century and the curious guns of Kublai-Khan, rather than the tactics of the French in Cochin-China in the nineteenth century and the effective guns of the Russian Czar.

For the last degree the subjects are assigned by the emperor himself. "Men of letters," says his majesty at the end of the paper, "after long years of practice, you begin to address your sovereign. Expose your worthy ideas; admit nothing commonplace, no obscurity. It is I who shall read your papers." For the first time these students of the past are called upon to give their opinion upon practical issues, the emperor proposes to them problems of government. With infant lips they have lisped the records of great rulers and the cadenced phrase of sage and poet; in youth they have conned the lyrics of antiquity, and have had their imaginations quickened by all that is noble and beautiful in their nation's past; with the judgment of maturity they have studied the benign rule of Yao and Shun and the constructive statesmanship of the Duke of Chow, and by patient toil they have made their own the treasured wisdom of four thousand years. And now, at last, at the bidding of the emperor himself, they begin to express their views, in contest for the highest honors which the state can bestow upon her men of letters. The doctor's degree carries with it an extraordinary prestige, nor is it simply an empty title. It admits its possessor into the civil adminis-
tration, and prepares the way for rapid preferment to offices of trust and dignity.

After graduation the doctors may compete for admission into the Imperial Academy, called rather poetically, the "Forest of Pencils." This institution is of very old date, and it is designed to provide the emperor with a body of the choicest scholars, whose services he may always command. The academicians in Pekin are employed at whatever the emperor may desire, but admission into the academy does not debar a doctor from offices of administration in the empire. Under Kang-hi, about the beginning of the last century, the academicians compiled the standard dictionary still in use under that emperor's name. About the same time they edited in six thousand volumes a magnificent collection of selections from all that is best in the literature.

As may appear from the requirements of the examinations, a Chinese graduate's education cannot escape the charge of narrowness. In the literature, history, and philosophy of his own people, he is indeed a marvel of accomplishment. Not a sentence of a sage but he can repeat it and point out in the laconic phrase an unseen depth of signification; not a verse of poetry but he has it at the tip of his elegant pencil to turn a pretty compliment or point a wholesome moral; not a hero of action or counsel but he can recount his virtues and develop the secrets of his success. With astonishing acuteness and erudition he can discuss the authenticity of a commentary or the value of a history, and with an ease begot of long practice, he can round off a discourse, polish up an epigram or indite a letter, in a style as elegant as his characters are graceful. Nor is he a stranger to such culture as may put him in harmony with a calm sunset or a bleak seashore, and make him particular as to the flavor of his wines and the tastes of his friends. But as to science and knowledge of the outside world, the average Chinese doctor in letters is certainly ignorant, nor can it be said that he has taken the first step towards expelling his ignorance, by learning to regret it.

From a Western point of view China's examination system leaves much to be desired. The requirements are too exclusively literary to suit modern demands. As to the modifications desired, it is not too much, perhaps, to hope that they may come, at least, before another century be added to the many already numbered in the history of the venerable institution. China as a great nation moves slowly. She cannot, like her smaller and more versatile neighbor, pick up European institutions in a day. She is not stationary, however, nor is she retrogressive. What the
future may have in store for her, we may in charity leave
to Him who rules great nations as he feeds the sparrow,
who has made China in some respects the most remarkable
nation in the world, and has guided her destinies through
more than forty centuries of uninterrupted civilization.

FATHER THOMAS OUELLET.

A SKETCH.

Father Ouellet was born of good Catholic parents on Dec.
21, 1819, at St. Elizabeth, Joliette, Province of Ontario. He
was given the name of the saint whose feast ushered him
into this world. He made his early studies at the College
of the Assumption, where he distinguished himself in a re-
markable degree beyond his ambitious class-mates. After
having finished his classical course he betook himself to the
Montreal College and Grand Seminary, where, at the ex-
 pense of an uncle, he began to study for the priesthood.
After studying theology for a term of three years he resolved
with the approbation of his spiritual director to enter the
Society of Jesus. It was a moment of fear and hesitation
when he undertook to acquaint his uncle with his design,
but contrary to the young man’s expectation, his venerable
relative had the good sense and disinterestedness to encour-
age and congratulate him on the new state of life to which
God in his bounty had called him.

Accordingly on the 14th of August, 1844, he bade a last
farewell to all those that were near and dear to him in the
world, and entered upon the trying ordeal of his Noviceship.
In those good old days many were the privations and aus-
terities from which the poor novices unavoidably suffered,
and we may fondly hope that they are a source of joy and
consolation to the Reverend Father this day.

After the completion of his Novitiate we find him in the
third year of theology at Fordham. The following year he
got his points and passed a successful examination ad gra-
dum. Eight years after, that is in 1857, he made his third
year of probation at Notre Dame de Liesse, France, and
then came out a full-fledged Jesuit.

In 1858, he taught history at St. Acheul, and the two fol-
lowing years he was teacher of French and “Prefectus
Alumnorum,” in Poland. He was Prefect of Discipline at
Fordham for one year and also filled the same responsible office at St. Mary's College for three years. Many spoke of him at the time as being a strict and punctilious disciplinarian, but withal just, and impartial in his dealings with the students.

In 1861, obedience called Father Ouellet away from St. Mary's College, and a short time after we find him filling the trying and important post of Chaplain in the American War.

The following extract of his chaplaincy is taken from "The Memoirs of Chaplain Life" by Father Corby, C.S.C.

"The Reverend Thomas Ouellet, S.J., though not of our race, having been born in Lower Canada, of French parents, was one of the most zealous priests in the army. When the war commenced, Father Ouellet was attached to St. John's College, at Fordham, and, hearing, that a Catholic regiment required a chaplain, offered his services to Archbishop Hughes, the nestor of the Catholic Church of America, who assigned Father Ouellet to the Irish Brigade.

"Father Ouellet was the direct antithesis of Father Corby in manner, and in dealing with the men intrusted to his spiritual charge. Father Corby was gentle and conciliating, while the subject of this sketch was a perfect martinet in everything that pertained to his sacred duties; full of energy, and possessing in a high degree the positiveness of his race. We remember forming our first opinion of this clergyman at Camp California Va., in the winter of 1862. The brigade was assigned to the division commanded by that brave and accomplished old soldier, Gen. E. V. Summer, then stationed near Alexandria, Va. The brigade consisted at this time of the sixty-ninth, sixty-third, and eighty-eighth, New York Volunteers. The sixty-ninth was commanded by Col. Nugent; sixty-third by Col. Burke, and the eighty-eighth by Col. Baker. It was customary on every Sunday to hold a joint assemblage of the entire command at the celebration of the holy sacrifice of the Mass. One Sunday morning, on our way to Mass, we heard an altercation between Fr. Ouellet and a captain of the sixty-ninth. The captain had been using language toward some members of his company that offended the sensibilities of the good priest's ear, and he was reproving the captain for his words. The captain had a very exalted opinion of himself and the position he occupied in the army. When reproved by the good father he said: 'Do you know, sir, I am a captain of this regiment, and you are only a captain of cavalry on detached service?' (A chaplain of the army receives the same pay and allowances, as a captain of mounted troops.) Fr.
Ouellet, seeing the consequential gentleman he had to deal with, ceased his argument with him, and went to the church to perform his sacred duties. When the time for exhortation came Father Ouellet paid his respects to the captain in a form that ever afterward made him dreaded by the backsliders of our organization. He said, in his peculiar French accent: I have been told to-day, by an officer of my regiment, when reproving him for profanity in the presence of his men, who are to share with him on the battlefield the dangers of a soldier's life, that I was only a captain of cavalry, and had no business to interfere in the discharge of his duties. I never intended to interfere in the discipline of the regiment, but I want to tell that captain, as well as all here assembled to worship God, that I did not enter the army as a captain of cavalry, but as a soldier of the Saviour to preach the doctrine of our Holy Church, and I shall, on all occasions, as one of the spiritual directors of this command, reprove vice, and preach to you, undefiled the religion of your fathers. From that occasion to the end, Fr. Ouellet, enjoyed the esteem and confidence of the entire body of men composing the organization of which he was in part the spiritual guide. No matter at what time, or how much it would inconvenience him, he was always ready for duty. On the march, in bivouac, or in battle, Fr. Ouellet was distinguished for zeal, and was indefatigable in the performance of his sacred mission. He was an intense lover of the union and believed in the war for the suppression of the rebellion. He hated cant and duplicity. Honesty of purpose, combined with a high belief in true Christian character, always guided this remarkable man.

"Fr. Ouellet was in build small of stature and lithe of frame, but immense in energy. He loved his sacred calling, and never neglected its important duties. During Gen. McClellan's famous seven days' retreat before Richmond, he was always to the front, on every occasion ministering to the wounded, and always predicting, to those who happened to be faint-hearted, the certainty of final success. It was after this terrible trial of the army of the Potomac that Fr. Ouellet made use of two expressions that are to-day in the mouth of every soldier who served in that army; and we doubt if one out of a hundred knows the author.

"On the first Sunday after the retreat to Harrison's Landing, after the permanent establishment of the camps, the good priest, in his usual energetic manner, had a chapel erected and summoned the brigade to attend Mass. Father Corby was the celebrant, and Fr. Ouellet was to preach the sermon of the day. The men were tired, and, as it was
about breakfast time, some of them sat down in their shelter tents, placing their repast outside, as there was but little room inside the modern army tent for any purpose but to lie down. The energetic priest noticed the action of the backsliders, and, suddenly descending from the hill where the church was situated, walked along the company streets and kicked the vessels containing the coffee over, spilling their contents, amid the general howls of the hungry soldiers. He then ascended the altar and addressed the assembled veterans as follows: 'I know all who are regardless of your regimental designation. I can tell the good and bad of you. The good came here this morning to thank God for their deliverance from death, and the rest who remained to satisfy their appetites were fellows that were coffee-coolers and skedaddlers during our retreat.' Ever afterward, there was little necessity for the chaplain to call the attention of the men when circumstances permitted the celebration of the Mass. They all attended, particularly if Father Ouellet was in camp. Fr. Ouellet was loved by all that remained of the Irish Brigade, and respected by every member of the Second Army Corps, from the gallant commander, W. S. Hancock, to the humble private in the ranks."

After his chaplaincy in the American War had come to an end he spent the following fifteen years of his life as operarius. In 1879 he was called away from Montreal to take charge of the mission of Garden River, to the interests of which he devoted the rest of his life. The "Historia Domus" of said mission contains the following entries: "Mai 6, 1879, Le Père Ouellet est arrivé. Le 11 Dimanche Service divin par le Père Ouellet. Le 17 Changement de Supérieur, Le Père Ouellet prend la direction de la mission de Garden River; le commencement est splendide."

The Jubilee of St. Sulpice in 1884 was the occasion of a trip to Montreal where he delivered a eulogy of the Messieurs of the seminary elaborated in accordance with all the rules of art. On his return he called at Guelph, the scene of his former labors. He left substantial souvenirs of his presence at Georgetown and Eramosa. In the former place he built a little cottage on the church lot, which served as a home for the flying visits of the missionary, and at the latter he induced the farmers to pay rent for their seats in church, a difficult and delicate task considering the engagements of his predecessor.

On the 19th of November, 1891, the poor father fell sick. Four days later he presented himself at the residence of the Michigan Sault, soliciting the hospitality of the fathers. By the 14th of December he was sufficiently convalescent to
go to Montreal, entered the Hotel Dieu where in less than two weeks he was restored to health under the fostering care of the good sisters. After paying a visit to the three houses of the Society in and near Montreal he returned to his beloved mission and began once more to labor with that zeal and devotedness which were the characteristic traits of his life.

1892 was an eventful year for him. During its course he built a new house, at what cost of care and trouble, they alone know who have gone into bricks and mortar with very scanty means at their disposal. This is how he expressed himself after the building had been brought to a completion: "Enfin nous entrons dans la nouvelle maison. Beau temps, beau soleil. . . . Nous soupons, dinons dans la vieille maison. Soupons et couchons dans la nouvelle. Quel changement! C'est une idée de la sortie du Purgatoire pour entrer dans le ciel. Puissions nous le mériter en profitant bien des bienfaits de Dieu."

A rather curious incident happened to him the preceding year (i.e. 1891) which it may not be inopportune to notice. About 4 o'clock one afternoon a false priest presented himself at his residence alleging that he was superior of the Oblates, and was on his way to make the visitation of one of his Indian Missions out West. Fr. Ouellet received him with that urbanity and hospitality towards strangers for which he had been so well known throughout the mission. After entertaining his guest to a right royal supper, he conducted him to the most comfortable apartment of his dwelling, and did everything in his power to make his stay with him as pleasant and agreeable as possible. About midnight, when the stranger thought everybody was wrapt in deep sleep, he quietly gets up, dons his slippers, makes his way cat-like to the sacristy, and there with satchel in hand takes possession of candles, relics, scapulars, and chasuble and noiselessly returns to his bed-room. Next morning he rose with the community, and said his Mass with much apparent exterior devotion. The brother who served it, however, noticed that he was not over-scrupulous in the observance of the rubrics, but barring this, there was nothing remarkable in his conduct. Mass being finished he took a hearty breakfast after which Fr. Ouellet kindly drove him around the reserve and showed him everything that might be of interest to him. When they got back to the house, Fr. Ouellet was sorry to inform him that pressing business immediately called him away to Sault Ste Marie. After the usual regrets expressed on such occasions the Reverend Father commended his guest to the care and solicitude of
his community. No sooner was the Reverend Father gone than the would-be oblate called for dinner alleging as an excuse that he had to take the boat at 11.30.

The good brother got dinner ready as soon as possible, and then carried the satchel containing the stolen objects to the wharf. Fr. Ouellet returned the same evening and anxiously inquired about his oblate. During his absence he had learned, to his indignation, the character of the man whom he had treated so hospitably, and thinking that the imposter had taken the train to Massey, he immediately telegraphed the father there to arrest the first priest that got off the cars at that station. The father accordingly secured a constable and both went to the depot to await the arrival of the train. Be it remarked that neither of them had ever met Fr. Ouellet before. The express steamed into the station. Off stepped Fr. Ouellet himself, who, as a matter of fact, was the first and only priest among the passengers. The constable at once took him as his prisoner and led him away into custody, notwithstanding the entreaties of the good father who vainly sought for some one to prove his identity. The answers that he gave to the mortifying questions that were put to him were, as they thought, a further proof that the Reverend Father was no other than the false priest who had been going the rounds of the country, and consequently deserving the penalty in store for such wicked and barefaced impostors. This unfortunate circumstance came to the ears of Father Richard, who went down to Massey the same day and identified the father, who was all the while smarting most sorely under the wound that had unwittingly been inflicted upon him.

In 1893 his increasing infirmities induced him to ask for a change, so on the 9th of November he bids a final adieu to his beloved mission of Garden River and was named Spiritual Father at the College of the Immaculate Conception, Montreal.

On the 15th of August of the following year was celebrated his Golden Jubilee of which mention has already been made in the Varia, vol. xxiii. p. 438.

On the 26th of November he slept peacefully in the Lord, after having been fortified by all the rites of Holy Mother Church.

Thus was brought to a close the chequered life of a man ardent of temperament, indomitable of will, inflexible in duty, inexorable in the cause of justice, rich in a store of other fine qualities which go to make up the great servants of God.—R. I. P.
THE TERTIANSHIP 
OF THE PROVINCE OF FRANCE.

A Letter from Father James J. Sullivan to the Editor.

ANGERS, June, 1895.

REVEREND AND DEAR FATHER,

P. C.

Your request to send you some items of probable interest concerning the tertianship reached me in the midst of our preparation for the lenten missions. At that time, as you will readily believe, no such pleasant distraction was permissible even if it had been possible. During Lent, amid the novelties of missionary labors,—and during the labors themselves when the novelties had worn away,—it was, of course, equally out of the question; hence I was unable to shape the details of our life here, in time for the May number of the LETTERS as you desired. The conclusion of these apostolic works, and the consequent return to regular order, have restored the occasional interstices between duties which appear in our daily time-table, so there is no longer any reason for delaying the fulfilment of my promise to send you our order of time, and some few other items, which may interest you.

The Tertianship of the Province of France has had such ample opportunities of practicing the third rule of the Summary, during the last fifteen years, and has done so with such exemplary fidelity, that nothing could serve as a better and more edifying introduction to the details I propose sending, than a brief reference to its varied history during that period.

For some years previous to the execution of the decree of the Grévy administration dispersing the religious orders of men in France, which you remember took place on June 30, 1880, the four French provinces sent most of their men to Paray-le-Monial in the province of Lyons for the third year of probation. A large house had been built and furnished, in the city of the Sacred Heart, capable of accommodating over fifty fathers and was opened in 1877. Three years later, the valiant survivors of Sedan celebrated the tenth anniversary of that inglorious day, by distributing
themselves all over France, and, on a given signal from Paris, proceeded to throw thirty (1) communities of French citizens into the streets of the cities and towns of their native country, barring the doors of their houses and securing the locks against reentrance, with the seal of the government. The victory was a splendid one for the two alliterative pairs, Grévy and Gambetta, Ferry and Freycinet, who led the assault. They displayed the laurels, which it entwined about their brows, with the pardonable pride natural to men, who had fought against such tremendous odds, to remove the one obstacle to France's onward march, and to heal the sore that was threatening the life of their beloved country. Later revelations in the Panama investigation, however, let in a great deal of light on the probability of their and their followers' liability to act from other than motives of pure patriotism, in this and in many subsequent transactions.

The expulsion was very sad, not only for the interruption it caused in the work of the Society, but also for the great physical suffering and pain it produced. The communities, thus ejected, were forced to seek refuge under other flags. The province of Paris went across the channel to Protestant England, for the protection and liberty refused in their own Catholic France. After considerable searching, a house was found in Dunans, not far from Glasgow, that some thought might answer the purpose, and, as it was the best to be got, the tertianship opened there in Oct. 10, 1880. Not many days after taking possession, the conviction was forced upon all, that it would be impossible to continue there. The climate, even then in early autumn, was excessively rigorous, and promised to grow worse; the isolation was complete. This, though not a bad quality for the "schola affectus," was a serious hindrance in supplying for the material life. So, after one month's residence in Scotland, the fathers turned south once more, finally stopping at Hadzor, near Worcester in the West of England. The house secured there was much more commodious, the climate milder, and the means of communication more easy. Ours were, moreover, tenants of a gentleman who had two sons in the English Province of the Society. During their four years' stay at Hadzor, our fathers did much towards making themselves useful to the neighboring priests, having learned enough English to teach catechism, and some even to preach.

All regretted their departure on March 25, 1884. The  
(1) Of course you will know, that the number thirty includes only those communities of the Society. The number of all communities dispersed was much greater.
superiors had been anxious all along to buy a house, and establish themselves in conditions allowing more freedom than could be had by mere tenants. It was not always easy to transform a house rented into one suited to our needs. Arrangements having been made, which assured the advantages intimated above, all once more packed up to move; this time to Slough, near Windsor Castle, and four miles from our college at Beaumont on one side, and the same distance from Eton College on the other. Being on the railroad, thirty miles from London, access to the new house was such, that it could be easily reached from Paris on the same day. In fact, it was nearer to Paris, than a number of the houses of the province in France. The building had been a college and was recently put up. Having proved a failure, it was placed upon the market. Seeing that it would lend itself easily to all the alterations necessary to make it suitable for a tertianship and novitiate, which latter was removed at the same time from Aberdovy in Wales, the Provincial at once bought it. Possession was taken on March 25, 1884, and the fathers here speak in the highest terms of the courtesy and kindness shown them. It is true that they were now and then annoyed by the Eton boys. On one occasion, these youngsters very impudently resented the reminder of the fathers that they were trespassing on private grounds. A letter of the rector to the head master of Eton College brought an immediate reply from that official, apologizing for the conduct of the boys, with the assurance that it would not occur again. He came to emphasize his regret in person, a day or two after. The boys ever after treated our people with respect. The acquaintance, begun in this rather extraordinary manner, ripened into a further and more pleasant exchange of civilities, and the chief of that famous institution, together with one or other of the masters came now and then to attend classical specimens of the juniors. Our fathers were similarly invited to accept the literary hospitality of Eton.

During these years, the eyes of all were ever fixed on "la belle France," and all were waiting anxiously for the word that was to summon them from exile, back to their home. It came in 1887, and the tertianship opened in the October of that year, in the old scholasticate of Laval, about forty miles north of Angers. The tertians alone returned, and, though many of the residences had long been opened, this was the first attempt to reestablish any of the larger communities. Less than one month after the opening, and just as the long retreat was about to be begun, a telegram from the provincial at Paris ordered all back to Slough. It seems
the government had complained to the administrator of the
diocese (the bishop had recently died) that the Jesuits had
assembled at Laval, contrary to the law, and that steps would
at once be taken to disband them. Not wishing to involve
the diocesan authorities in any trouble, by necessitating a
repetition of June 30, 1880, it was judged best to go back
to England quietly. All are of opinion, that if it had oc-
curred at Angers instead of at Laval, Mgr. Freppel would
have opposed our removal, and successfully.

All were set adrift once more. The return to Slough
entailed great expense, as well as great inconvenience to the
community of novices and juniors, who had expanded from
their previous narrow quarters into the space left vacant by
the "tertiaires." Another return to France was attempted
in 1891, with more success. The old novitiate at Angers,
vacant since the expulsion, was selected this time. Prob-
ably the chief reason that determined the choice of Angers
was the promised assistance of Bishop Freppel, who had
ever shown himself a staunch and sincere friend of Ours.
As he was a député, or a member of the French congress,
his personal influence was great. This he promised to place
between Ours and any hostile movement. Here then the
"schola affectus" has since remained undisturbed, though
under conditions the most disagreeable. Of course all
know that we are here, but no official cognizance of our
open violation of the law has been taken, nor is any likely
to be. Still superiors are extremely careful. To avoid at-
tracting attention, we all conform when abroad to the cus-
toms in dress etc., of the secular clergy. Never more than
two together go into the city. On our walk days, the bands
go out at stated intervals by two different doors, front and
rear, so that never more than two are seen either coming in
or going out at the same time. Entrance to the church is
had by the people only through the parlors. No preaching
is ever attempted. There are a number of other annoying
consequences of this ticket-of-leave kind of existence, es-
pecially the impossibility of engaging in the apostolic works
proper to third year. Now about the place itself.

Angers is nearly 200 miles south-west from Paris. It
was the capital of the ancient duchy of Anjou, which, as
you know, figures very prominently in early English history,
having been the birth place of the Plantagenets. It is now
the chief city of the department of the Maine et Loire, and
is situated almost at the confluence of those two rivers.
The country around is extremely fertile, and rather flat. It
is, however, saved from the monotony, consequent upon the
absence of hills, by the beauty of its vegetation, its well
kept hedges, and its numerous "chateaux," each surrounded by woods and gardens. Its principal claim to our attention is the old chateau, grim and silent but suggestive of a great deal of this region's profane history. This chateau, with its seventeen immense towers, is very large, and is considered one of the best feudal remains in France. It was commenced in the 11th century, and finished in the 15th. Time and climate have evidently been very good to it, for it is in a complete state of preservation. It has tremendous conveniences for discouraging impulsive and unfortunate besiegers, and its ingenuities of resistance and defence are wonderful. Its ensemble, as well as every detail, produce but one impression,—that it was built for the sole purpose of keeping those on the outside from getting in, and of making important and lasting alterations in the physique of anyone that tried to force an entrance. The history of the fourteenth and fifteenth centuries, tells us how frequently and successfully, these resources were brought into requisition. Very little imagination is required to hear its hushed yet audible voice, speak of the departed monarchy it did so much to uphold, and which is known to-day, only by the splendid remnants it has left, all through this region, and especially along the Loire. The name most closely connected with the chateau, for more reasons than because he completed it, is Louis XI. Protestant history and novelists, notably Scott, have called him a good many hard names. Even if all they say of him were true, which is not the case, though all admit he was far from exemplary, either as a king or a man, he was neither more of a tyrant nor less burdened with conscientious scruples than many of his successors.

The first connexion of our fathers with Angers was in 1839, when Fr. Chaignon, well known as the author of "Meditations for Priests," established a residence here. Eleven years after, in 1850, the novitiate was removed from Vannes, and remained here till the expulsion in 1880. From that day till the return of the tertianship, which, as I said, took place in 1891, it was unoccupied except by a few fathers, who gave missions in the neighboring cities and towns. The third year of probation opens here on October 10, and closes on August 15. Our order of the day does not differ much from that of similar communities elsewhere in the Society. Still, as it presents some features which may possibly interest Ours I subjoin it in detail.

We rise at four o'clock; a muscular brother with a good voice comes into the corridor as the clock is striking four, and proceeds to interrupt the dreams of the unconscious
"tertiaires." All the remarks, which this first action of the
day is capable of eliciting are so clearly on the surface, that
no assistance of mine is necessary to call attention to them.
I will say, however, and I don't think I am divulging any
secret in so doing, that the advantages of getting up at four
o'clock in January, are exclusively supernatural. Remem-
ber it is but four hours after midnight, and (in winter-time)
three hours before sunrise. The following half-hour is de-
voted to the various occupations proper to that remote cor-
ner of the night. A visit to the Blessed Sacrament is made
by all before the meditation, which begins at 4.30. After
the meditation, and never till it is finished, all go to say or
to serve Mass. The one who says Mass at once is served
by another tertian, who is in turn served by the first. The
same two remain together for a fortnight, reversing the or-
der of saying and serving the second week. The review
of the meditation is made while serving Mass.

Breakfast is ready at 6.30. As it consists only of bread and
coffee, the "menu" is never printed, each one being supposed
to become acquainted with the articles submitted to choice,
without such aid. On days of full holiday (congé) butter
is added, and, on great feasts, wine and cold meat. Super-
iors, however, very easily grant a more extended bill of fare
to those who need it. After breakfast, time is free till 8
o'clock, when one hour's study of the Institute is prescribed.
This study is done privately, each one consulting his own
taste and convenience, as to manner of study, sequence of
subjects, etc., though I suppose all follow the order of the
"Casus Instituti," to which I shall refer presently.

At 9 o'clock the Father Instructor gives the daily con-
ference, lasting for one hour. The range of subjects treated
includes all that is proper to the "schola affectus," such as
"rules of priests," "of preachers," "prayer," "meditation,"
"the vows," etc. His treatment of all is very exhaustive,
poverty alone, v. g., occupying the daily hour for over one
month. He reads from his manuscript, or rather dictates,
for all are supposed to, and in fact do, write all he says.

A visit of five minutes is followed by "manualia." Every
Sunday morning, a board containing the names of all is
exposed. Over against each name is an adjustable label,
whose legend speaks the genus and species of the work to
be performed by each one during the week. In case of
doubt, the "préfet des travaux" is at hand to elucidate mat-
ters. Sweeping forms the principal means of relaxation
during this half-hour. Either the broom makers of Angers
have cornered the broom market, or their patrons are very
easily satisfied, for the instruments furnished to assist in the
removal of dust are largely ornamental, at least, as far as sweeping is concerned.

In winter, while the fires are kept up, coke and kindling are carried to the rooms, and ashes removed. Memory lesson, which we recite to each other, a quarter of an hour "Imitation," and examen complete the morning. Dinner is at 12, at which the "tertiares" take turns in serving and reading. Bands of three are assigned, as we emerge from the chapel, for the recreation which follows. On feast days fusion with the fathers of the residence is given during the recreation after dinner. This is always looked forward to with some interest, not only for the pleasure of a talk with the fathers, but also because it affords an opportunity of legitimately getting abreast of current events, and of learning who is the actual president of the republic, a pardonable uncertainty this, as they have had three different ones during the last ten months. At 1.30, vespers and complin, followed at 2 o'clock by more sweeping. Matins and lauds at 3 o'clock, and then free time till 5.30 except on Wednesday and Friday, when the "Casus Instituti" is held at 3.45, for a half-hour. This is presided over by one of the tertians, and is in Latin. In summer, the exercises of this part of the day are somewhat differently adjusted. The "casus" is at 2.45, manualia at 3.15, and matins and lauds at 3.45. Spiritual reading at 5.30. This is made privately, each one selecting his own book from a well filled library. The evening meditation is at 6 o'clock for a half-hour, optional when there is benediction; supper is at 7. On Monday, the case of conscience is discussed during the half-hour before supper, at this also a tertian occupies the chair.

While the preparation for the lenten missions is in progress, this same half-hour is devoted, three times a week, to an exercise which I found extremely useful. The instructor proposes practical cases to all, something in the form of a confession. Names are called at random for a solution, this is held in the vernacular. During the evening recreation, which continues till 8.15, bands are free. All retire at 9 o'clock.

On Tuesday and Thursday afternoons, there is a walk of three or four hours. One day each week is of obligation. A full holiday (congé) is given every other Tuesday, when dinner is taken at the country house, about four miles away, near the village of Pont de Cé, a contraction of Cæsar, who many years ago honored it by a visit. Though he left a good many funerals to be attended to on his departure, still it was considered an honor to have the master of the world visit it. Posterity has been grateful, hence the name.
very long and magnificent bridge crosses the Loire there, the principal ornament of which is a statue of Dominicus, the chief of this region in those days, whose defeat Caesar records in the Commentaries "De Bello Gallico." It looks very much like a statue of Bismarck, dressed as a Sioux.

On Sunday, the morning is free till 11 o'clock, when a paper is read by one of the tertians on some ascetical subject. One hour recreation is conceded in the afternoon.

The long retreat took place from Nov. 4, to Dec. 8, during which the midnight meditation was made by some. We had three full holidays and one half day recreation within the time. Except the days I have mentioned, there is no other vacation. Christmas week is the same as any other as far as recreation is concerned, though on some of its days "manualia," and one or two other exercises, are omitted. Each one spends two weeks in the kitchen, one in winter, and the other during the warmer months. Recreation is taken with the brothers, while this probation lasts. The work given is very easy and nominal.

We have had the "exercise of modesty" twice, with the usual startling disclosures. During Lent, all went out to engage in missionary work. Those of the provinces of Champagne and Lyons were assigned to duties by their respective provincials, while the fathers of this province ministered to the spiritual needs of the west of France. The one foreigner among us was sent to England for some purpose. All returned in time for the reopening, on the Wednesday after Low Sunday.

As the celebration of "Corpus Christi" has a special significance here, one word about it may be interesting. You know that Berenger (Berengarius), who was the first to deny the mystery of the Holy Eucharist, was an archdeacon of the Angers cathedral, in the 11th century. It is true he retracted, in fact he spent the last twenty years of his life in retracting, on repeated and solemn condemnations of his heresy, and in almost as many relapses. A strange monument marks the spot here, in the city, of one of his numerous half-hearted submissions. Whatever was thought of his external sorrow for his error by the people of Anjou, they certainly did not think that sufficient satisfaction was given to our Lord for the blasphemous denial of his mystery of love, and consequently they instituted this yearly procession of reparation, which has taken place every year, for the last eight centuries, on the Fête Dieu. It is attended with all the splendor, magnificence, and devotion possible. In other days the military took part, but the authorities of
Paris, scenting danger to the Republic in this beautiful and pious custom, have forbidden this.

I had intended saying a few words about our other community here, at the Catholic University, but I am afraid it would swell this already very long letter, to unreasonable dimensions.

Recommending myself to your holy sacrifices and prayers,

I remain yours in Christ,

James J. Sullivan, S. J.

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A MISSIONARY EXCURSION ALONG THE COAST OF FLORIDA.

A letter from Father A. M. Fontan.

Tampa, Fla., June 20, 1895.

Rev. and dear Father,

P. C.

You desire me to say something about my excursions. I shall try to respond to your wishes by giving you a brief account of my last trip; it lasted just three weeks and would have lasted fully a month, had not Father Tyrrell directed me to come back as soon as possible so as to replace him here in Tampa, as he wanted shortly to go to Spring Hill for the purpose of making his annual retreat, as also to transact other business.

Scarcely was I back from the East Coast when a letter reached here addressed to the Rev. Fathers, Catholic Church, Tampa. The parties were unknown and so was the place, an island, Joseffa, situated on Charlotte Bay, between Punta Gorda and Punta Rassa. The purport of the letter was to request a priest to come at once, as there were two children to be baptized, one of whom was expected to die every moment. As to getting to the place, the priest was directed to get the captain of the little steamer which runs between Fort Myers and Punta Gorda, to blow the whistle when opposite Joseffa Island, and that at this signal a boat would come out to take the priest off the steamer. I happened to be the only priest in Tampa when the letter reached here on a Sunday morning, Father Leblane being out on his missions, Fr. De Carriere, at Ybor City, and Rev. Fr. Tyrrell having taken advantage of my return to go to Bloomingdale, some fifteen miles in the country, to say
Mass there. The whole parish work, therefore, devolved on me, i.e., low Mass and sermon at 7; catechism and instruction at 9; high Mass and sermon at 10.30; beads, lecture, and benediction at 7.30 P.M., besides confessions, etc., and a baptism in the afternoon. There was no train going in the direction of Punta Gorda on that day, it being Sunday. On the Monday following I started by the first available train, reaching Punta Gorda shortly after midnight and taking the boat at 7 o'clock Tuesday morning. At 11.30 we were close to Joseffa, but the whistle did not blow as a boat was right by us to see if the priest was aboard. The steamer stopped in the middle of the bay and I stepped into a little sail boat and some two hours after landed, not on Joseffa, but on La Costa Island, a few miles further, where the sick baby was. The baptism was administered in short order, though there seemed to be no immediate chance of the babe going to Heaven. Afterwards I proceeded to make the acquaintance of all around and to take the census of the Island. There were three families in all, with about as many independent bachelors, all Catholics and fishermen, and making 20 or 21 souls. To shelter these there were two palmetto huts and one low but large frame house, pretty well open to the four winds and to numberless mosquitoes. My next care was to gather the children both young and old. The oldest was eighteen and none had yet made their first Communion, nay, most of them had never assisted at Mass. Only once had a priest, Fr. Widman, been to see them, and he could not even say Mass for them. However, they knew their prayers remarkably well in Spanish, as they originally came from the Canary Islands. When I thought we had gone through all the prayers, one of the bolder lads ventured the remark that they knew still another one. Upon my calling on them to recite it altogether, they began in a chorus the "Hail, holy Queen," the little ones falling on their knees about me, clasping their hands and raising their innocent eyes upwards like little angels. To think that these children of God have no Mass, no sacraments!

Towards dusk an army of mosquitoes continually reinforced, drove us within, and all doors and blinds—there are no windows here—were carefully closed; and yet it became necessary to repel the intruders or moderate their ferocity by raising cloud after cloud of smoke, the same escaping rather rapidly through the shingle roof 15 feet overhead. So that rather than give full scope to the winged little pest, we submitted to a delightful combination of heat in a closed room, clouds of smoke and enough mosquitoes to make it desirable as well as advisable to keep the others outside.
As best I could under the circumstances, I catechized and organized a Sunday School and reading (English) class. It was to operate regularly until my return, which I promised would be in about three months, and to all I held out the offer of more rewards than I think Santa Claus would venture to carry at one time on his aged shoulders. This, too, without considering where Santa Claus was to come from. At about ten o'clock the vanishing smoke, and a consequent invasion from the outside through chinks and cracks, made us think of retreating under mosquito bars for a night's rest. Three mattresses were forthwith produced and spread on the floor of the room we had been occupying, strings were stretched across the room, so as to run parallel with the mattresses, the nets were fastened on them and carefully tucked up under the mattresses. Under one of these I carefully crawled and under the other two, two sisters and two brothers respectively. Upon the doors and windows being thrown open legions of the tiny singers rushed in and the music began in good earnest. But a delightful breeze came in too, and so I was soon fanned to sleep, and slept the sounder for the monotonous myriad sounds without. Once, however, I was startled from my slumbers, and looking out through the mosquito bar, I beheld, by the dim light from a little lamp on the altar of the Blessed Virgin, the outlines of two forms, in an attitude of prayer, and looking in opposite directions. The figures were hardly five feet from me and from the kneeling posture and hands stretched out and faces looking up to heaven, coupled with the halo thrown about them by the mellow light, I thought a moment it might be a dream, or a vision not of earth. Suddenly out darted a couple of hands, then another and still another, each time a smart report ensuing. Then came a voice from an adjacent room: "What is the matter, children?" this in Spanish, of course; but did not Charles V. say that Spanish was the language of Heaven? From one of the forms that had now resumed their prayerful, quiescent attitude, came the answer: "Mamma! the mosquitos have got in and they won't let us sleep."—"Go and get a light and be done with them."—A burning taper was then thrust in underneath the bar and a close search at once proceeded with, a few sharp explosions, as two hands were violently brought together, a little singeing of tiny wings, and the intruders had been put out of harm's way. At sunrise, wanting to get up, though none else stirred, I thrust my head out, but changed my mind at once. The attempt was renewed about one hour later, when the full light of a blazing sun had caused most of the enemy to seek shelter and rest.
in the brush and in the cool shade of trees near by. I was successful this time, yet I was not without some misgiving about the possibility of shaving in the midst of a still numerous foe more blood-thirsty than the razor. However, I was bent on making the experiment. Ten times I had to lay down the barber’s tool and proceed to a wholesale massacre of entire regiments, who, availing themselves of every unguarded moment, fell upon neck, ears, face and hands. Soon my hands, face and neck were reeking with gore, so that with razor in hand, I looked less like a barber than a maniac attempting suicide.

At 7.30 Mass and sermon in English and Spanish, or rather a medley of both. They told me I spoke Spanish very well! Shortly after breakfast I bid these good people good-bye, leaving with each a precious souvenir of the Sisters of the Good Shepherd and of my first visit. A little episode that I was about to overlook is this! On arriving at La Costa, I met a fine elderly looking man on a visit there, he is one of twelve or more pilots who ply their avocation on Gasparilla Pass, about three miles away, where there is also a light-house and quarantine station. In charge of this station is Dr. Cronin, a Catholic, whom I had met a couple of times in Punta Gorda, and whom I met here, as he come to see the sick babe, and again in Joseffa Island on the next day. He came in company with several pilots and they all urged me to visit this place, so I promised I should give myself that pleasure on another occasion. But, to come back to our fine elderly looking pilot; he has the reputation of making plenty of money but keeping none, giving it all away, or, alas! sacrificing much to the bottle. Even then he was under the influence of drink, but yet insisted on acting as godfather to the baby, promising that he would care for it and bring it up, etc. Baptism was, however, administered without him, and whilst he was resting in an adjacent room, with a view to allowing the alcoholic fumes to disengage themselves and relieve his heavy head. "What about my being godfather?" he asked later on upon learning that the baptism had already been conferred. "You can consider yourself as such," was the answer. Thereupon he declared that never, never as long as Capt. Wm. Beck should live, would little Willie suffer for want of anything. William, however, was not the name given the babe in baptism, but that mattered not. He further declared that the priest must receive some remuneration; and forthwith he put into my hands a five dollar bill, telling me to distribute it to the poor whom I may meet, and they must doubtless be many. The poor were right there, and ere I left La Costa, the five dollar
bill had dwindled to zero. The little episode has proved very long; so I must abridge or I will never end.

From La Costa, a sail boat took me to Mandago Island hard by, tenanted by one solitary Englishman, an Anglican, who complained of being tormented at times by evil spirits. I left him some holy water, a medal of St. Benedict, and directed him to pray. Next I visited Joseffa, baptized a child of a Portuguese, named Gomez, said Mass for the family, taught catechism, etc., and then went to meet the steamer out in the bay and reached Myers before dark. There is a little chapel at Myers and a pretty good Sunday School. So I always make it a point to stay there about three days. Mass was at 7.30 followed by catechism, then by tramping in and out of town to visit the scattered flock and seek the strayed sheep. At 2 P.M. catechism again, etc., and at 7.30 a lecture, especially for Protestants, several of whom are under instruction. Then I went to Punta Rosa; thence by sail to Naples, Marco and Chocoskee, one of the "Ten Thousand Islands." The trip by water took about two days and two nights. On the gulf the mosquitos were few enough, but being becalmed once for about four hours, a whole regiment of almost invisible and unfeeling, if not unfelt, sand-flies fell upon us and made the tropical sun doubly hot. From Chocoskee where I remained four days, almost compelled to do so by the entreaties of a model congregation of nearly 30 souls, I made excursions to several islands looking after the spiritual interests of Catholic families scattered here and there. There is no church nor chapel here, but the good people are working hard to gather funds to erect a modest one. The Bishop, by the way, who is actually here in Tampa, has just given ten dollars as his contribution to and token of interest in the good work. On Monday afternoon, Captain Santini, a native of New Orleans and a Corsican by origin, one of his sailor sons and myself as sole passengers, boarded the "Corsica," a little schooner of five tons, and my return trip was commenced. Through contrary winds and no wind, through rain and squalls and calms, under a burning sun by day, and in a veritable oven by night, as we had to close up all and smother, or else be devoured by the mosquitos, we made our weary way along the coast on to "Panther Key," where we paid a short visit to a venerable couple, Gomez again by name, who are 114 and 85 years old respectively. Thence to Little Marco where I was to baptize some children, but failed to find them at home or to learn of their actual whereabouts; then on to Naples where I stopped over night and said Mass on the following morning; then past Punta Rosa and some way
up the Charlotte Bay, where we cast anchor on Thursday afternoon, captain and son proceeding forthwith to spread their nets for turtles, and I, looking on from my vantage ground, a foot or so above the water level. Two green sea turtles, fair size, one huge logger-head turtle, and one monster saw-fish,—the saw alone measuring about 5½ feet—are what I saw drawn out of the nets, whilst waiting for the steamer from Myers. It came on Friday afternoon, and on Saturday morning I celebrated Mass in Punta Gorda, and at 1.30 p.m., boarded the train for Bartow, where I was due next day, the fourth Sunday of the month. At 8.30, we had Mass and the usual accompaniment of parochial Sunday work; a hurried breakfast at 10.30, off on a hot eight miles trip to the country at 11 sharp; back to Bartow at five, and safely home in Tampa at 7.10 that same Sunday evening. And now I am about to begin it all over again. I am to start to-morrow, and so must think about making preparations. So, dear Rev. Father, I must bid you an abrupt adieu, and ask you to present my best regards to all.

Don't forget especially at the altar.

Yours gratefully,

A. M. Fontan, S. J.

THE AACHENER HEILGTHUMSFAHRT,
OR
THE PILGRIMAGE TO THE HOLY RELICS AT AIX-LA-CHAPELLE.

A Letter from Frederick A. Houck, S. J., to the Editor.

VALKENBURG, HOLLAND,
Aug. 14, 1895.

REV. AND DEAR FATHER,

P. C.

An opportunity was afforded the scholastics of Valkenburg, the new scholasticate of the German Province in Holland, during the past vacation of participating in the celebrated "Aachener Holy Pilgrimage," instituted by St. Charles the Great (1) in the year 809. Visitors from all parts of the continent assemble at Aachen, during this time of grace, to do reverence to the rare and numerous relics,

(1) Charlemagne is honored as a saint throughout Germany, his feast being celebrated with a proper Mass and office on January 28.
which are there exposed for the veneration of the faithful every seven years from the 9th to the 24th of July. Over a thousand years have flown by since Charlemagne invited Christian Europe to come to the imperial city and venerate the precious relics he had brought from the Holy Land. In former centuries, throughout the fourteen days of the pilgrimage, there was a constant flow and ebb of Christianity into and from this city, which up to the middle ages vied with Rome itself as the centre of Christendom. Every city of western Europe was there represented, and many thousands in the neighborhood of Aachen made the pilgrimage on foot. Each nation was allotted its particular district, and thus, although the pilgrims varied greatly in character and custom, the most perfect order was preserved. As late as the end of the seventeenth century the Holy Pilgrimage was one of the principal events of western Europe. The Vienna procession of pilgrims from the fourteenth to the eighteenth century alone numbered about 5000. In 1353 the city officials were obliged to bar the city gates against the advancing pilgrims, till the vast multitude already within the walls had seen the relics and were ready to depart. More than a century later, in 1446, we read that over 142,000 pilgrims visited Aachen on one day.

Though the Holy Pilgrimage has not that significance now-a-days which characterized it in former centuries, it is, nevertheless, still a time of unusual graces, and is largely participated in by Catholic Europe. On the 9th of last July at 1 P. M. the chimes and church bells of Aachen announced its opening. The entire city was arrayed in festive attire and on all sides the eye constantly met with signs of a living faith and of a thoroughly Catholic spirit. The centre of attraction was the Münster built by St. Charles, whose extraordinary zeal for the spread of Christianity well merited for him the surname of "the Great." It is a spacious stone edifice of the Roman style and has been at various times partially destroyed by fire. The gothic spire which adorns it was added in 1353. The holy relics which Charlemagne collected with such untiring zeal are preserved in the shrines of this edifice. In order that the vast multitude, which crowds every street and by-way in the neighborhood of the Münster, may see the four "Greater Relics," they are daily shown from a balcony at the foot of the spire. The order of time is observed in showing them; viz., the garment of Our Blessed Lady, the Holy Swaddling Clothes, the Burial Linen of St. John the Baptist, and lastly the Holy Linen which girded the Sacred Body of Our Blessed Saviour on the cross. Promptly at 10 A. M. during the fourteen days of
the pilgrimage, as the charming strains of "Wie lieblich sind die Boten die den Frieden virkuenden" ("How beautiful are the messengers that announce peace,")) by a well-drilled choir die away, the Rev. Proclamator appears on the balcony and in "tono recto" makes the following announcement in German: "The Holy Garment which Our Blessed Lady wore at the time she brought forth the Saviour of the World will be shown to you. Pray God Our Lord that we may behold this relic to his glory, and that we may obtain his blessing and grace. Amen."

Thereupon a silk plush spread is thrown over the balustrade and the Rt. Rev. Bishop holds the Holy Garment at full length against it. On either side of his Lordship are Rev. Canons who hold the precious treasure in position with ivory rods. Eleven times at different points of the balcony each of the four "Greater Relics," is thus shown to the thousands in the streets below. Every housetop, every window, every balcony within a radius of several blocks is occupied.

During the ceremony of the exposition the choir, hidden from view and accompanied by an excellent orchestra, sings appropriate selections. The effect of the music, wafted forth from that lofty height, is inspiring. Whilst the garment of the Blessed Virgin is being shown for the last time on one side of the balcony, the Rev. Proclamator, on the opposite side, announces the exposition of the Holy Swaddling Clothes: "The Swaddling Clothes in which Jesus Christ was wrapped at his birth by his Mother will be shown to you. Pray God Almighty that we may behold this holy relic to the increase of his glory and to our eternal salvation. Amen." During their exposition the choir rendered the "Adeste Fideles" in a very pleasing manner.

The exposition of the burial linen of St. John the Baptist is next announced: "The Holy Linen upon which the body of St. John the Baptist, after he had been beheaded, was laid will now be shown to you. Pray God, Our Lord, that we may behold this holy relic to the increase of his glory and to our eternal salvation. Amen."

Lastly, amid the wrapt attention of the multitude, the Rev. Proclamator makes the following announcement: "The Holy Linen which Our Lord Jesus Christ wore as he suffered his bitter passion and death on the cross for us will be shown to you. Pray God Our Lord that we may so venerate this inestimable treasure that his praise may be magnified and his glory increased; and that his passion and innocent death, through which we are freed from all sin, may continue to be a fountain of graces for us. Amen."
A prayer for the public weal is now said aloud and concluded with the Our Father, which is repeated by every one within hearing distance. At sight of the holy relic every hat is removed, and in spite of the immense crowd the greatest stillness reigns. At the close of the ceremony, all fall upon their knees whilst the Rt. Rev. Bishop with the sacred linen, which was once saturated with the precious blood, bestows the blessing. What a pleasing sight this must be to Heaven! Surely such a prayer, participated in by thousands of pious pilgrims from all countries and climes, cannot fail to draw down God's choicest blessings! The unreserved profession of their holy Faith by so many Catholics, the great devotion of the pilgrims, and the genuine piety which pervades the vast multitude make an indelible impression on the beholder!

The second exposition of the holy relics takes place within the Münster. At 1 p.m. daily the doors are thrown open to the eager crowds that are anxiously awaiting admission. All the holy relics and costly shrines, collected by Charlemagne and his successors, are exposed to view and can be seen by everyone who has the patience to remain in line. The principal reliquaries are placed in a circular row within the sanctuary. In the centre of this row, at the foot of the main altar, the holy garment of the Blessed Virgin is suspended at full length in a large glass case. Chaplains on either side are kept busy touching the precious relic with the rosaries, crucifixes, etc., handed them by the faithful. The garment is of an old-gold color and woven of oriental byssus. It measures 155 centimetres in length, and 124 in breadth. A small portion of the left sleeve has been cut off; otherwise, it is the best preserved of the four "Greater Relics." According to Nicephorus Callisti, the Blessed Virgin, shortly before her death, commissioned St. John to present this and another garment to two neighboring friends. Several centuries later the converted Arians, Galbus and Candidus, brought this holy relic to Constantinople, where, in the fifth century, a special feast on the 31st of August was kept in its honor. Charlemagne secured it on his return from the Holy Land about the year 800 and brought it to Aachen.

To the right and left of the garment of our Blessed Lady were reliquaries containing the holy swaddling clothes, and the linen which covered the sacred loins of our dying Saviour. The former are of a coarse material and have a brownish color. They have a spongy appearance. According to the testimony of the patriarch Germanus they were woven
by the Blessed Virgin. Their coarseness would seem to verify the opinion of various authorities that they served only as an outer covering of the Holy Infant. Of their whereabouts during the first centuries, nothing certain is obtainable. The Empress Eudoxia received them as a gift from the Bishop of Jerusalem, Juvenal, and some years later presented them to St. Pulcheria. Thence, through Charlemagne, they found their way to Aachen where they have been venerated ever since.

The holy linen (Perizonium Domini) is coarsely woven and of a yellowish color. There are various traditions in regard to this treasure. According to the visions of St. Brigitta and of the Ven. Anne Catherine Emmerich, one of the bystanders, prompted by compassion at the pitiable sight of Our Divine Lord at the pillar, rushed up and gave him a piece of his tunic. The appearance, however, of this sacred treasure is of far greater interest than its history, for evident traces of the Precious Blood which redeemed the world are distinctly visible. Carried away by the spell of the moment the beholder falls upon his knees and with a grateful heart thanks his Blessed Saviour for the inestimable grace of redemption.

The burial linen of St. John the Baptist is well preserved and also bears traces of the Holy Martyr's blood. A number of smaller gold reliquaries, containing the leather belt worn by our Lord, and relics of the Blessed Virgin, St. Joseph, and St. John the Baptist, complete the collection within the sanctuary.

We next proceed to the side chapel where the minor relics are exposed, and admire on our way thither the four magnificent stained glass windows on either side of the sanctuary; all four were presented by the late Emperor William of Germany. A slab within the sanctuary marks the burial place of King Otto III., and bears the following inscription:

**Ottoni III.**

Quod Atavorum pietas alto ære monumentum erexit, funesta dies fractum evertit. Ars luget dum humile saxum amoti locum occupat.

Pos. 1834.

The pulpit from which St. Bernard preached the Crusades still occupies the same place it did then. A beautiful mosaic, representing a long line of kings laying their crowns
at the feet of the King of kings, fills the entire space of the dome overhead. From its centre, suspended by a chain nearly one hundred feet long, hangs the huge chandelier presented by Frederic Barbarossa in remembrance of his coronation, which took place here in 1152. We cross the spacious octagon which forms the centre of the edifice and enter a side chapel. Here a very large number of relics are exposed in gold and silver shrines, before which a double row of pilgrims are being constantly urged to keep moving onward. The remains of St. Charles the Great are here preserved in a silver shrine about six feet long. It would be of too little interest to mention in detail the costly and exquisite shrines of this collection and their holy contents. Suffice it to say, that the greater number of them were presented by the kings and queens who were here invested with royal power. From the time of Charlemagne up to the middle of the XVI. century, thirty-seven kings and eleven queens were solemnly crowned by the diocesan bishop of this venerable old Münster.

Leaving these holy shrines with grateful hearts for the grace of being able to participate in the pilgrimage, we proceeded towards the northern portion of the city. On our way we passed the Rathhaus, which is built over the site of the former royal palace. In the Kaisersaal of this building is shown the crypt of Charlemagne, where Otto III., in the year 1000, found the body of the holy emperor in a sitting posture on a throne. The Kurhaus near by is a commodious hotel arranged especially for the accommodation of invalids who come to Aachen in great numbers for the bath cure. Even in the time of the Romans, the health-giving sulphur and soda springs of this city were annually visited by thousands in quest of health. Heinrichs and Monheims Allee are very beautiful avenues with fine drives on either side of a promenade, shaded by four rows of full grown trees. Bordering on Ludwigs Allee at the extreme north end of the city is Salvator Berg on the summit of which are the ivy-covered ruins of a church built by Louis the Pious. We ascend this hill and enjoy a bird's-eye view of the city and its surroundings. Aachen lies in a basin and has a population of about 115,000 inhabitants. Its principal industry is the manufacture of woolen goods. Just opposite along the western limits of Aachen is Burtscheid, a manufacturing city of 15,000 souls. The busy city with its handsome buildings, and the charming landscapes adorning the surrounding hills, present a most beautiful sight. A few blocks to the west is Mariahilf Hospital, a building of immense dimensions standing in the rear of a neat public
park. To the southeast is the State Polytechnicum, where, as the name implies, various arts and trades are taught. To the south is St. James's Church, a handsome edifice of the Roman architecture. Its façade, adorned with a number of life-size statues, presents a rich appearance. A magnificent Calvary scene in stone has recently been erected in front of this church at the head of a principal street. This is not the only sign of our holy religion to be seen in the streets of Aachen; crucifixes, occupying niches in dwelling houses, and statues of our heavenly Mother and the saints can be seen in all parts of the city. Marienkirche, which up to 1872 was under the spiritual direction of the German Province, is a very neat edifice and centrally located.

By far the most conspicuous church, however, is the Münster. It has an excellent location and forms a centre around which most of the streets run in a more or less circular direction. What a rich history connected with this venerable old church! What a grand monument to the memory of him whose valor as a hero against the heathen Saxons was only eclipsed by his combat as a saint against the powers of darkness!

With pleasant memories of what we there beheld, we descend Salvator Berg and join the crowds of departing pilgrims that are wending their way towards the station.

Your brother in Christ,
Fred. A. Houck, S. J.
THE HOUSE OF REFUGE,
RANDALL'S ISLAND, NEW YORK.

A second Letter from the Chaplain, Father Hart.

HOUSE OF REFUGE,
RANDALL'S ISLAND,
NEW YORK, Aug., 1895.

REV. AND DEAR FATHER,
P. C.

I think I told you in my last letter, that I wished to say a few words about the managers of this institution. They are twenty-four in number, and are divided into various committees. Many are men of independent fortunes, and some have received the honor of membership as a kind of inheritance, their fathers having served in the same capacity before them. Their interest in the boys is untiring, and it is no unusual thing to find some of these gentlemen at the Refuge three and four times a week, encouraging and exhorting the boys to improve, and, by promising future benefits, as good positions after leaving the institution, or, by granting little privileges while they remain here, they endeavor to get the children to show the good will that such interest should beget in them. Of all these gentlemen, one only is a Catholic, and, while most of them are indifferent as regards religious matters, the spirit if anything is now Episcopal. From what I can learn, the board of managers has undergone a great change in the last few years, and those who so vigorously opposed the coming of the priest have either retired or have discovered that their fears were groundless.

When by the "Freedom of Worship" bill the priest gained entrance here, a Methodist minister had been installed for over ten years. His work was to conduct the services on Sundays, and for this he received the use of a large cottage on the grounds,—where he lived with his family,—fuel and heat, servants, the product of a small kitchen garden, and, I am told, a salary of $2000. When the priest came, he was asked what salary he received, and, when told that no salary was attached to the position, the managers thought that the minister might get along on less than he was then
receiving, and his salary was at once reduced from $2000 to $500 a year. How he must have blessed that priest! The end soon came. The poor minister could not live on his reduced salary, and the position was open to his successor. Now a new difficulty arose,—where to find a man suited to the task. It was thought best to allow the candidates to compete for the prize, so every Sunday a new minister appeared, conducted the services in the presence of a number of the managers, and, at the end of the morning's work, was informed of the opinion of the critics. The first candidate to appear in this novel contest was a gentleman from Father Ritchie's church, the highest of the High Church Episcopalians. He spoke to these poor children, many of whom could scarcely read or write, of the fatherhood of God and the brotherhood of Christ. The note given him by the judges of his performance must have been very low as he never appeared here again. The following Sunday a ranting Methodist held the platform; he interspersed his good advice with such humorous stories, that the peals of laughter that greeted each new effort could be heard distinctly on the river. Suffice it to say, he was not acceptable to the managers. The two ministers that followed met a like fate and then, I am told, the managers met to talk over the situation. In the course of this meeting, one member arose and said it was worse than useless to continue the farce. The only right way was to apply for a minister recommended as suited to the work and keep him; that the only church, outside the Catholic, that could send such a man was the Episcopalian, and the speaker proposed to have one of that denomination. This roused the ire of a Methodist among his hearers, who, rising in reply, wished to know if the gentleman "would inflict on the children of other denominations—Baptists, Methodists, and Jews—the service of the Episcopal Church." The answer came at once: "And do you realize that for the last fifty years you have been inflicting the Protestant service on the Catholic children of this house?" This retort must have had the stunning effect of a well-directed blow, for the meeting soon after adjourned with the original motion "carried." Father Gaffney was getting ready for Mass, on the following Sunday, when a young clerical-looking gentleman introduced himself as the probable Protestant chapel, and added, that the managers had desired him to attend Mass, listen to Fr. Gaffney's discourse, and try to imitate his methods as far as each one's individuality would permit. Poor Father Gaffney! He confided to me afterwards that he felt that the honor of the Society, at least on the island, rested on his
effort, and that he preached that morning as he had never preached before. The sermon must have been a good one as the minister was accepted and still keeps his position. The minister was only a deacon at this time, but he told me some months ago that he would be ordained priest at Trinity. He is married, lives in Brooklyn, and receives his salary from the Episcopal city missions. It is now the boast of the Refuge, that, while the children are looked after by Catholic priest and Protestant minister, neither lives at the Refuge and neither is paid any salary by it. I may add that my salary is still what the first priest received.

Last fall I received a hint from the minister that he would be delighted to visit the Catholic Protectory at Westchester, N. Y. I at once offered to take him and the superintendent, but the months rolled by and no date could be agreed upon. Since the Senate Committee visited the charitable institutions last year, and gave such great and deserved praise to the Protectory, other institutions of a like nature have learned to look up to it and try to imitate it; naturally, therefore, with a view of improving their own institution, the managers insisted on the superintendent accepting my invitation as soon as possible, and almost unconsciously expressed their surprise that I, a Catholic priest, should offer to do so much for them. I had written to the Christian Brother in charge of the Protectory and received the warmest assurance of welcome. When the day did come, the minister failed to keep the appointment, much to our common regret, but the superintendent was there and the effect produced on him that day, will not be effaced for months. The Protectory is a village in itself, and the size, the order, and cleanliness were a revelation; while the cheerful appearance of the children brought home to him a truth that he expressed in these words when about to leave: “Brother, you have a powerful lever in your religion; and you have among your boys what we can never hope to get, a bright, happy spirit.” This visit produced several good effects. The Protectory has been talked over repeatedly and always in the highest terms; the superintendent has often referred to our visit, and I can see a welcome change even in the attitude of some officials towards me.

After our high Mass last Easter, I was asked to have another before the close of the scholastic year. Pentecost was chosen, the children trained again, and, for a second time in the history of the Refuge, high Mass was sung. Let me tell you what seems to me to be one outcome of our high Masses and the attractive ceremonial of the church. A Sunday or two before Pentecost, I was called on to ad-
mire a beautiful piece of wood-work, about the size of a small side altar for a very small chapel. It was of polished oak and with the words, *Holy, Holy, Holy* artistically carved on the front. While I was wondering what it was intended for, I was told that it was a Protestant altar. The only ornaments were a handsome brass cross, not a crucifix, and two small brass vases for flowers. I was puzzled. Could it be possible that some thought, that a little more ornament and a mild ceremonial would improve the *second service*! It certainly looked as if the Catholic service was getting too far ahead. But a greater surprise was in store for me. Down stairs I met the minister arrayed in his cassock and surplice and stole. The cassock resembled that of the secular clergy; the surplice was like our own, but reached to within a few inches of the ground, and the stole was black. I then learned for the first time that Bishop Potter had been invited to conduct the services on the day when the altar was first used, but owing to other engagements, he could not be present. To find the minister so attired gave me a surprise that I hardly concealed. But I have discovered that the Episcopal Church requires its *priests* to wear the cassock when officiating publicly. While speaking to the Protestant chaplain afterwards about these innovations, he remarked that he was glad to have something besides a reading desk on the platform, although the altar is used only for supporting the cross and the vases of flowers. Perhaps later on he too will have Mass.\(^1\)

Speaking of the Mass reminds me of a little incident that shows how the Protestant element here is affected by the Holy Sacrifice. A Protestant lady, a member of a committee known as the State Ladies’ Committee, which busies itself in looking after the comfort of the inmates of charitable institutions, called at the Refuge on her tour of inquiry and asked about religious services. One of the managers told her that we had a service for the Protestant children, and Mass for the Catholics. “And what is this Mass?” she asked. “The sweetest service in this chapel” was the reply. And this from a Protestant business man. The lady then asked leave to attend Mass some Sunday, which leave was of course willingly granted.

Another sign of the decay of bigotry here, and what seems to many to be the fall of the last barrier to the priest’s liberty, is found in the engagement of three Catholic school students.

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\(^1\) Some remarks, made by the Catholic boys and overheard by me concerning what they considered a usurpation of Catholic rights regarding the altar and the minister’s cassock, while very humorous in themselves, will hardly bear repetition here.
teachers, during May and June. When I met the pioneer I remarked to one manager near by, "Do you know that Miss —— is the first Catholic teacher ever employed here?"

"Yes, Father, I do; but in time it is intended as vacancies occur to fill them with Catholic teachers until one half is made up of Catholics and the other half of Protestants."

Among those who read this, there will be some who can understand my reason for giving prominence to an incident otherwise so trifling in itself; but it will be enough to state that these are the first Catholics to teach here during the seventy-one (71) years of the existence of this institution, and that five years ago not a single officer in the place was a Catholic. These are surely bright days for the Refuge.

Last May I asked my organist if it was customary to have Sunday-school during the summer months, and I was told that it was kept up the whole year round. I was anxious to have a Catholic Sunday school in the beginning, but I knew I could not be present every Sunday during vacation. I made the remark that I intended consulting the minister to see if we could not have a vacation. This consultation of course was necessary; for if I disbanded my school and he kept his in session, all my children would be obliged to attend his instruction. But before we came to any understanding on the subject, we both received official notice from the School Board, that, owing to the heat of the class-rooms and chapel, it was deemed advisable to suspend Sunday-school until September. This was welcome news to both; as I could not possibly attend, and he was anxious to take his family on a trip.

Before taking leave of this subject, let me tell you an amusing incident connected with the Sunday school. During a large part of the Protestant Sunday school, the children are allowed to read library books. This feature, I am sorry to say, was more pleasing to some of the Catholic boys than listening to my instruction or reciting catechism; so they took advantage of the crowd, and, hoping that they would not be missed, deserted me one Sunday afternoon. I noticed that more than usual were absent; for some are always away, called by their parents, by visitors, or by the superintendent, or kept away by some special duty. So I mentioned the fact to my friend, Mr. March, one of the managers, and asked him to look through the Protestant school as I suspected they were there. He kindly set out to find the deserters, and, after a few moments—just when I was in the middle of my instruction—five lads sneaked in, and dropped abashed into the nearest seat. Their uncomfortable feeling was not lessened by the significant glances,
nudges, and smiles that greeted them on all sides. Of course I said nothing then, but later I found out that Mr. March had gone through all the classes of the minister's school, and picking out these Catholic lads had sent them down to me. Before he let them leave the room, however, he told the vice-superintendent, who has charge of the Protestant school, that, if any Catholic boy was thereafter found in that Sunday school, one month would be added to his time of detention. Immediately there was a marked increase in attendance at my school.

When informed that there would be no Sunday school during the summer, I was told that I was expected to spend the usual time among the boys on the play-ground, talking with them, and getting better acquainted. It was an opportunity that I had been waiting for. I wanted to meet certain boys and prepare them for first Communion. I spend always two, and sometimes three, hours among the boys and I find, after three months, I have instructed seventy-five of them, and I have seen them receive their first Communion. On each of the three first Communion Sundays, we had special singing, a special instruction, and each child was presented with a pretty badge of blue and white ribbon prepared by the teachers. The first time we had this ceremony I was obliged to reject two boys who could not read and who did not know even their prayers. Later on, one of the gentlemen connected with the Refuge felt so bad, when he saw the tears of disappointment in the poor boys' eyes, that he engaged one of the teachers to repeat the prayers until the boys were able to recite them. A Protestant teacher did the same for a Catholic girl of eighteen who had not made her first Communion, and was unable to read. It is necessary to try this kind of teaching to realize how tedious a task it is.

The first Sunday that we had no Sunday school was the inaugural day of the new bath. This bath is a pool 80 by 20 feet cut into the edge of the island, and lined throughout with boards and beams. The expense was defrayed by one of the managers. At low tide the pool is dry, at high tide it has a uniform depth of six feet. Here every Sunday, instead of learning catechism, these youths enjoy the luxury of a swim in clean salt water. The first day I asked some if they did not find the swim a good substitute for Sunday-school, and I was amused at their endeavors to tell the truth and yet not displease me. But when I said that if I were in their place, I should be glad to have the bath on a hot Sunday afternoon instead of being confined in a close room for one hour and three-quarters, the smile that flitted from
face to face plainly told me that I had expressed their own feelings. They are real boys.

The month of August is vacation time for boys and teachers. During this time there is no class, a little more work in the shops, and a great deal more recreation. A short time before vacation began I was invited to accompany the teachers and some of the boys on an excursion. This is a rather strange idea, when we consider that the Refuge is a veritable reformatory, but a genuine excursion it was. A large steamer was chartered, all the teachers were invited, and each teacher was allowed to choose the best six boys in her class. To this number was added the class of honor, so that counting some of the managers who accompanied us, the minister, and myself, we must have numbered about two hundred and fifty. The brass band made up of the boys came too, and the day of freedom, a delightful sail up the Hudson, plenty of good things to satisfy the appetites of such a crowd of hungry boys, were all enjoyed as only boys can enjoy such things. A "Punch and Judy" show and a Wizard were taken on board at the city and helped to keep up the good feeling of the day. This is only one of the means employed to encourage the boys to become good men; the expenses, about $300.00 were defrayed by the private subscriptions of three of the managers.

These items must do for the present. I wish only to add that I have made arrangements at the Refuge to have Archbishop Corrigan come over soon to confer the sacrament of Confirmation. The managers are delighted with the idea, and, as his Grace has already told me that he will be only too pleased to come, nothing remains to be done but to fix the date. This will probably be a Sunday towards the end of September, or in the early part of November. In conclusion I will ask you to mention here that I am teaching all week at St. Francis Xavier's College, so that all my work at the Refuge must be done between the end of class Saturday afternoon and Sunday evening. If I find time I shall tell you about our Confirmation at some future day.

Servus Tuus in Xto.,
J. C. Hart, S. J.
Catholic Chaplain.
On March 32, at 12.25 A.M., Fr. Stanislaus P. Lalumière closed his useful life by an edifying death at the age of 73 years. As health, whose blessing is enjoyed, but insufficiently appreciated until threatened or lost, so the quiet unostentatious virtue and usefulness of a life seldom arrest much attention till its removal from our midst makes us sensible of a void. The individual and public expressions of esteem and gratitude called forth by the death of Fr. Lalumière, both in Cincinnati, where he spent the last five years of his life, and in Milwaukee, the scene of his previous thirty years of labor, show the extent and appreciation of his genial and saintly though quiet influence.

Fr. Lalumière was born in Vincennes, Indiana, Feb. 13, 1822 of French Canadian parents. The original family name was Petit, which he retained as a middle name. In the early days of border life in Canada, his father received the sobriquet of la lumi'ère from his companions, for whom he discovered the path when they were lost in the trackless forests, and in time the sobriquet became a surname. But little is known of his early life, beyond that his education was begun in the primary schools of his native town, and continued at St. Mary's College Kentucky while that institution was in charge of the Jesuits. He afterwards studied law first at Vandalia Ills., then at Springfield in the same state, where he was admitted to practice about 1844. Abraham Lincoln, afterwards president of the United States during the Civil War, was one of his examiners and assisted him in the preparation of his first brief, which he kept until accidentally lost a few years before his death. He seem to have been much associated with Mr. Lincoln in those days, of which he ever after retained a pleasant recollection, and he had many amusing anecdotes to tell of the original sayings and ways of the future president. Shortly after his admission to the bar, he was appointed deputy clerk of the United States Court in Springfield; this position he held until 1848, when he removed to St. Louis, where he received a similar appointment from the circuit court. About this time Fr. Damen, then
prefect of the Church of St. Francis Xavier, St. Louis, organized a sodality for gentlemen, and Mr. Lalumière was elected its first prefect. In 1849 several young men of the sodality made a retreat at the University under the direction of Fr. Gleizal, among them were S. P. Lalumière, James Hayes, and John O’Neil, who determined to join the Society of Jesus, and they entered the novitiate at Florissant July 26, 1849, Fr. Gleizal having been appointed master of novices a few days previously. After his novitiate, Mr. Lalumière was employed three years in prefecting and teaching in the colleges in St. Louis and Cincinnati, and then for two years applied to the study of philosophy in St. Louis, after which he was sent to Florissant to act as subminister, teacher of English, and to study theology privately. In the summer of 1857, he was ordained in Chicago by Bishop O’Regan and immediately sent to Milwaukee to teach and direct the just-established academy of St. Aloysius. Two years later we find him again in St. Louis as minister of the college, and finally, in 1861, he succeeded Fr. De Coen as superior in Milwaukee, and between this time and Nov. 11, 1889, the chief work of his life was accomplished.

A word about the establishment of the Society in Milwaukee will be of interest for this sketch. In 1848 Bishop Henni, while on a visit to Europe in the interest of his diocese, received from Chevalier J. G. De Boeye of Antwerp, Belgium, a sum of about $16,000 to establish a house of Jesuits in his diocese. Accordingly, the first idea was to found a college at Green Bay, Wisconsin. This neighborhood had witnessed the missionary labors of our Fathers of the Old Society. Here labored Fr. Allonez, from here started Fr. Marquette and his famous expedition to discover and explore the Mississippi. In the provincial catalogue of 1850 mention is made of a “Collegium Marquettnse Breve Inchoandum in Green Bay, Wisc.” with Fr. Brunner and Fr. Anderledy, late General of the Society, stationed there. The prospects, however, were not encouraging and the idea was abandoned. In 1853 Fr. Gleizal and Fr. Isidore Boudreaux gave a mission in St. John’s Cathedral, Milwaukee, and were invited by the bishop to take steps for the establishment of a house of the Society in that city. After the necessary arrangements with superiors, the bishop handed over to the Society, in the persons of Fr. De Smet and Fr. De Coen, St. Gall’s Church, a small frame building 46 by 90 feet on the southwest corner of Second and Sycamore Sts., and a piece of property on the “Hill,” Tenth and Tamarack (now State) Sts., for the amount donated by Mr. De Boeye. St. Gall’s had been built in 1849, and named
after the great St. Gall's of Switzerland at whose Gymnasium the bishop had made his preparatory studies. Prosperity did not attend its first years, pastors having been changed no less than ten times in the first six years, so when our fathers took charge, Sept. 12, 1855, they found the church in a state of neglect, and the parish in disunion. Prudent energy and zeal, however, gradually put things in a flourishing condition. Almost immediately repairs on the church were begun, and the erection of a new pastoral residence was undertaken. After two years, in 1857, St. Aloysius' Academy was opened; in 1864 a new and large school building was erected; in 1870 a large brick church; in 1875 a branch church on the "Hill,"—the Holy Name with its parochial schools;—in 1881 Marquette College was opened; in 1892 one of the largest and finest churches of the northwest was begun on Grand Ave., and completed in 1894 at a cost of nearly $300,000. Though these works can be attributed to no one individual exclusively, yet Fr. Lalumière was more than any other single person identified with them. It was chiefly his quiet, persevering, unostentatious work, tact and judgment, which overcame difficulties, facilitated each forward step, making it preparatory for another.

Fr. Lalumière seems to have been specially gifted by Providence for the work assigned him by obedience. He had a genial natural disposition, kindly, equable, simple, unselfish, unostentatious; and these qualities supernaturalized and perfected by grace, God utilized to accomplish much good. It is said that he easily believed in the innocence or misfortune of the prisoners he attended in the jail at Cincinnati, and that he interested himself in their behalf to obtain for them release or light sentence, or to ameliorate their condition by obtaining for them many little temporal comforts. On Communion days they would miss the meagre breakfast of the jail, but he more than compensated them by an ample sandwich and a bottle of milk purchased with the alms of charitable friends. It will not be known till the day of judgment how many of those strayed souls, who perhaps never heard from another a word of trust and kindness, were won by his simplicity to repent and relinquish the paths of vice; but, when his corpse was in the church and college parlor, the number of hard countenances that came with moist eyes to view the remains are eloquent testimony to the hearts he had softened.

His large open countenance and kindly manner invited approach and inspired confidence. In the early days of Milwaukee, want of parochial school accommodations forced many Catholic children to the public schools, where the
Methodist bible was read and hymns sung, and sometimes the teacher was the sabbath school zealot. Some how or other, Fr. Lalumière frequently passed by in the neighborhood of the public school about recess time, and the Catholic children would run a block to shake his hand and answer his questions, and his smile and his interest made them feel proud, and gave a strength and a courage to their faith that an army of Methodists could not weaken.

In 1868 there was a bazaar for the benefit of St. Gall's academy. The members of the Board of Trade, Catholic and Protestant, Jew and Infidel, came over in a body "to do something for Fr. Lalumière's Fair." They took dinner there and paid for it liberally.

Though so gentle, he could be firm and strong when occasion called for it. Whilst collections were being made for St. Gall's new church in 1868, a strange priest who also professed medicine, made an unauthorized house to house canvass and collection for himself, sowing discord in the parish and abusing the Jesuits. Fr. Lalumière met him on the street one day and said: "Dr. N., before God you are not acting an honorable part. In your double character of priest and physician you are imposing on simple people, sowing discord, and maligning us." Dr. N. answered with abuse and threat, but soon left the city to return later to beg pardon, to offer to make a public apology, and to request to make a retreat in our house. The latter was granted and he was thereafter a friend.

Fr. Lalumière had a knack of presenting the bright side that cheered drooping spirits; his cordial manner, his fund of stories and hearty laugh so captivated his hearer, that a first meeting left a desire for further acquaintance; his sincerity, charity, prudence, and good judgment won the confidence of all classes; his patience smoothed away difficulties and disarmed opposition. A Protestant gentleman was in such distress of mind owing to family difficulties, not least of which was the divorce of his wife, as to contemplate suicide. A friend of his took him by the arm and said, "Let us go over to see Fr. Lalumière." "Oh I am not a Catholic" was the reply. "That makes no difference" his friend urged. They went and the cordial reception, the sincere sympathy, the cheerful aspect presented, banished his despondency.

For years he had charge of the Sunday-school. Thousands can recall what a pleasure it was to see him come forward after the lessons had been recited to give a general instruction. The story with a moral, the hearty laugh, opened young hearts to the advice that deeply imbedded faith and virtue and left an undying echo of salutary warning.
His advice was sought by all classes; the poor and afflicted went to him with their troubles; professional and business men frequently had recourse to him; and for many years he was a member of the bishop's council.

Fr. Lalumière's manner in the pulpit was true to his whole character, honest, simple, unpretentious. Yet he had a noble bearing, and his true taste, correct English style, his interesting, earnest manner, his singleness of purpose to "do as much good as you can," made his sermons impressive, profitable, and well adapted to his hearers, for he knew human nature and was too considerate to wound feelings even when forcibly urging truth and practice.

None know us better than our associates of years; no testimony is more reliable than theirs. Thus the degree in which he possessed the true spirit and virtues of a Jesuit is best told by one who for twenty years was his companion, as fellow novice, scholastic, colaborer, and subject in the ministry. He says: "During the twenty years I lived with Fr. Lalumière, he was to me an example of a good religious and pastor. From the very first days of our novitiate, I was truly impressed with his love for the Society, his devotion to St. Ignatius, his spirit of obedience to the rules and to the orders of superiors; these characteristics, I believe, ever accompanied him to the very end of his life and were impressed upon others by his word and example when occasion offered. Fr. Lalumière, I believe, never departed from the regularity of the novitiate in his spiritual exercises, and as to penances I think the same may be said. Yet I know he attached greater importance to mortification of the will and to the observance of the eleventh rule of the Summary, as I saw from the manner in which he bore some severe annoyances to which he was subjected, and insults which he left unanswered.

"His charity, and zeal were truly remarkable. 'Do as much good as you can,' was his motto and frequent advice. He especially cared for the young in danger of losing their faith or virtue, and sent many of them to the different Catholic asylums in Milwaukee. On two occasions by his prudence and energy he rescued many orphans, children of Catholic parents sent from New York asylums to be disposed of in the West, from falling into Protestant hands, by securing their adoption by good Catholic families. His compassion for wayward girls gave him no rest until he secured a house of the Sisters of the Good Shepherd to take care of them; and for the aged and neglected he introduced the Little Sisters of the Poor. In both of these institutions he was regarded with great veneration and gratitude as their
father and benefactor, both by the communities and the inmates, and his visits to them spread sunshine and made a gala day."

"In his own community his kindness towards his brethren and consideration for his subjects were striking; his greatest desire was to make them happy, refusing nothing he could conscientiously grant, often anticipating their wishes, and his manner in granting or refusing was always pleasant."

There were circumstances which would have severely tried one deficient in the spirit and virtues of the Society. In 1881, after a superiorship of twenty years, age and poor health induced superiors to relieve him. Parishioners clamored and protested but no word of regret was heard from Fr. Lalumière. Reappointed in 1885, and two years later to the Vice-Rectorship of Marquette College, he was for similar reasons relieved again in 1889, and, though thirty years had identified him with Milwaukee, made it his life and formed his habits, at the voice of obedience he removed to Cincinnati with the docility of a novice. How like the old man's staff! In Cincinnati it was remarked that he never spoke of Milwaukee but to answer questions. Those who know the natural inclination to compare, and prefer what we have been accustomed to, will appreciate the virtue this implies.

For several years Fr. Lalumière had silently suffered much from disease of the kidneys. A third attack of the grippe about Christmas time aggravated it and thereafter he sensibly declined. His patience and silence about his sufferings were very edifying. The brothers and hired nurse and the doctor spoke of them with admiration. His answer to the question, "how do you feel," was always, "reasonably well." His end was calm, his obsequies the ordinary simple ones of the Society, but the church was thronged and Archbishop Elder made a short address.

The announcement of his death called forth many encomiums both in Cincinnati, where his comparatively few years of labor had already made his charity widely known and highly esteemed, and especially in Milwaukee, where almost everyone, irrespective of religious belief, felt as if he had lost a personal friend. Many communications appeared in the public press, and they were all tributes of esteem and gratitude. They invariably speak of him as "A Good Man," "A Good Priest," "A Wise Priest," "A Noble Life." One says: "He was the most courteous and accomplished gentleman I ever met." Another: "His heart was as broad as the ocean; his discourses made a strong impression on his
hearers." A third: "He was a friend of the rich and poor alike and in his good works he never stopped to ask whether the object of charity was a Catholic or a Protestant." A Protestant public official says: "He was the grandest man I ever met, no man could give me better advice." A non-Catholic judge: "you can not say anything in eulogy of Fr. Lalumière so strong that I will not endorse it. In addition to being a great, kind-hearted man he had strong good sense."

Thus lived and died Fr. Lalumière. In life he scattered blessings on all around him, yet so unostentatiously as almost to escape notice. At his death grateful hearts on every side spontaneously burst forth in praise and blessing. May he rest in peace!

THE NEW HISTORIES OF THE SOCIETY:

AN ADDRESS OF VERY REV. FATHER GENERAL;
THE WORK OF ARCHIVISTS; THE WORK OF HISTORIANS.

A Letter from Father Thomas Hughes, S. J., to the Editor.

REV. AND DEAR FATHER,

P. C.

You were pleased to publish in a former number of the Woodstock Letters a somewhat cursory account of the work in the Vatican Archives, with observations that had a very general bearing indeed. I considered that I had reason to excuse myself then from giving you anything more precise. Now I believe I have elements enough to answer your request, on the subject of the present historical undertaking. You will be satisfied, I think, if I give you the substance of an address of His Paternity, explaining the whole plan; also our method of actual work in the Vatican Archives, with the results obtained in the first year; and finally the plan and policy outlined for those who are to use these results, in writing the new series of Jesuit histories.

It may be observed that the work of the archivists is of one kind, that of the historians another. The one class search; the others will use. Their spheres of activity are

considerably different; still there are not wanting some traits which are common to both. Thus what may be called the historical instinct, which guides the historian in using materials aright, is of great consequence in archivist research for getting on the trail of facts amid a thicket of detached paragraphs strung together in correspondence; then for keeping on the scent amid a crowd of documents which have no other bond of connection than that of being about a certain date. It is this same instinct which, in research, catches a fleeting figure or name just passing over the page, which seizes the characteristics of public opinion, and even of public or private satire, no less than the weighty forms of documents, memorials, deeds; and then leaves them recorded like so many different tints already prepared for the historian, that he may paint local color or personal complexion. In this respect, though the historian has the pleasure of producing, the archivist has a gratification all his own. He is reading the letter, catching the sotto voce, the smile, the sneer, just as if he were the confidant to whom the epistle is being written at a late hour of the night, to catch the courier and the Cardinal Padrone's ear post-haste, before the news spoils. Or the secret bulletins of a Vicar-General are pouring in, telling the authorities in Rome of the sickness, convalescence, relapse, last moments of a great servant of God, who dies rapt in altissima contemplazione; and he receives word in reply, warning him to see that the obsequies are conducted according to the religious rule, allowing no place for indiscreet demonstrations of piety on the part of the faithful. Etc.

It may have been because the future work of historians is thus bound up with the results of conscientious research, that His Paternity spoke to the archivists last May on all the merits and parts of the general plan, without restricting his observations to their special labors. For this reason, if for no other, it may seem the more expedient for you to publish what he said; since it was not for our use alone.

I. ADDRESS OF HIS PATERNITY.

He observed, then, that the plan should be very clearly fixed in the mind, to obviate errors and exaggerations. Our position here was one that called for the exercise of much circumspection. We had to deal with many different kinds of persons; and certainly we were taken notice of by persons of very diverse temperament. The mere fact that so many members of the Society were engaged in a common enterprise was of a nature to excite attention. In our rela-
tions with those we have to deal with, tact will be found to succeed where other means fail—a point he has so often occasion to observe in the administration of affairs generally. The very reputation, which attaches to Jesuits traditionally, of being adroit in management and deep in purpose, should put them on their guard against taking any step which would seem to lend color or plausibility to the notion.

The history of the Society, which the present researches are intended to serve, has to be of the kind which is called "critical history." This may be described as consisting of two elements. First, it is based on documents—documentatio. Secondly, it portrays the events, which are its direct subject, in their natural connection with other more general conditions, social and ecclesiastical.

The mere use of documents does not entitle history to be called critical in the modern sense. They must be used in a critical way. This requires a complete examination of them, and a correct judgment in tracing the features of history out of them. Just as a philosophical theory may be dragged in and may cause a writer to produce a travesty of history, so a capricious selection of documents may lend the air of erudition to a book and really produce only a figure that is distorted.

As to the background and foreground of historical narrative, that can best be explained by the subject in hand—our own history. The background is that of the social and religious conditions prevailing, before the Society enters on a certain field as well as after it has taken its place there. Credit is to be given where it is due for all the favorable circumstances and results visible. The foreground is then filled up with the Society and its work; the distinctive characters of those who begin, and the sum total of the work organized; the development and progress of zeal in colleges; apostolic ministries, in literary and scientific industry, in the work of administration. The inner life of observance, like the very soul of the organism, is not only to be felt as animating all that is done, but is to be described for the instruction of others who follow in their generation—poverty, obedience, endurance, etc. In short, a full vibrating body of history consists of such an account as will show in their true light the persons, who in the circumstances of a given epoch and in a given place constitute the Society there; and will show thereby that greater personality which is made up of them all, the Society itself.

A history, so based on documents which are indicated for the purposes of reference and verification, and consisting so largely of living characters who are made visible in their
action, their policy and their motives, will serve other ends than the main one, on which especially His Paternity dwelt. He noted these secondary ends in passing. There is the vindication of our life, present and past, from numberless calumnies. There is the painting of our great men, not in the spirit of vanity and ostentation, but because the glory of God is the good of the world. Objects like these, though not primary, are not excluded. And the manner in which they are attained is unexceptionable to the general world; since it is merely by the use of the selfsame "critical" form of history, which the learned world itself has elaborated and adopted in modern nations, and which our historians are only adopting in their turn.

This leads us now to the main end in view, on which His Paternity enlarged. It is that of presenting regularly, for the instruction of our communities, the Scope and Spirit and Means of our Institute. It is quite obvious that the Institute may not be understood; and it may be misunderstood. Misunderstanding chiefly comes in when there is question of embodying our principles in those practical applications, which are so multitudinous and various in altered conditions and circumstances. The Institute has a wonderful power of self-adjustment; but to discern the right application of principle to circumstance requires an insight into the Institute which only constant study of it can give. He might venture to surmise that no one saw it in its full and exact proportions of adaptability to all the conditions of our life, except perhaps St. Ignatius alone, who had been divinely enlightened, not only to formulate the Constitutions, but to comprehend them in this degree of amplitude.

Nothing being so instructive as seeing principles in active service, it followed that the clear presentation of the life actually led by the Society in history would teach our communities the science and art of our Institute compendiously. History shows how principle has been applied rightly, and wrongly too; it shows where the conception has been just, and where there has been a misconception. There is, indeed, a special time provided for such a study, that is to say, in the third year of probation. But how much more would be gained if there were twenty years, nay, a steady life-time of the agreeable and gradual absorption of this science, as viewed in the series of historical facts; and that, not apart in a class, but in the entire body of our communities?

A special and well-known difficulty makes the matter urgent in our times. Through so many other sources of reading there are imbibed sets of ideas which are foreign to
our life, our principles, our policy, our plan of execution. Even amid notions that are good, it is not everything that suits us; for our Institute was not intended to provide for everything. It is an instrument for developing a certain form of life, which is so far limited as its scope is definite; and, because so well defined, is therefore so efficient. What is outside of its scope does not come within the use of its means. Again, besides notions that may be good enough in themselves, it is possible that a number of ideas drain in through the channels of outside reading, which have little or nothing to do with our manner of life; and many that are quite adverse to it. With the best intentions, Superiors cannot keep all such influences out. An atmosphere will penetrate.

Hence the present plan is projected to open up a domestic source of correct ideas, information, principles of judgment and practical wisdom. Our distinctive spirit can be seen in action, our life observed as actually at work, true in its direction and in the exercise of its powers. The effects of such an historical presentation have been seen before this. It would not be difficult to mention instances in the Society at present, where the greatest uniformity of practical judgment is found to prevail, though the representative men who are found to concur in such judgment belong to different Provinces; and this has been precisely the case in those parts of the Society, where attention has been paid to the study of our history or of the lives of our great men, very much in the way proposed now for all.

We have already the old histories of the Society, which are classical in their style. Their plan, however, was that of their time, which is not ours. Their use among ourselves is limited, as compared with what might be. Still the continuation and completion of that series is looked forward to, but only after the partial histories shall have been written.

Over and over again the question arose in successive General Congregations, how to continue that great series of histories. But nothing was done; because in fact nothing could be done. It would require some thirty large folios to continue and bring down that work to our days; for, with its eight volumes already published, it stops before the end of the first century of our existence. And then there was a proportionate supply of classical Latin writers, like Sacchini, Juventius, Cordara. How proceed now to draw up the remainder, when the field of action to be covered was so much vaster after the first century than before; when documents have been dispersed or lost through the Sup-
pression; and when the supply of classical Latin writers would have to be proportionately greater?

At this juncture, consequently, the basis of the enterprise has been altered. The continuation of the great history is no longer contemplated directly, but only mediately. The first objective point taken has been at the partial histories of either Assistancies or of those integral organic portions of the Society, which constitute a natural whole by themselves. These partial histories are to be written in the vernacular, and then translated from one language into another; so that every Province can have the benefit of all. Their characteristics, critical and otherwise, will render it a comparatively easy task afterwards for a general historian to take up the more comprehensive work.

Here His Paternity passed on to describe the Means adopted, for securing a complete set of partial histories, having the qualifications already described. Some of the means, he noted, were general, belonging to the larger conduct of the enterprise in hand. Others were more particular and technical. As to the latter, he referred to the direction of Father Ehrle. In connection with the former, he touched on the origin and progress of that portion of the plan which concerned the archivists.

He said that, adopting the idea of modern historical writing, they had considered no amount of research would be too much, if anything could be gained in accuracy and amplitude of narration; and that it was not merely edifying accounts, commonly so called, which would exhibit the requisite degree of thoroughness. They had to start with researches in archives. But where could archivists begin; where could they even be gathered together at a time when the Father General himself had scarcely a secure habitation of his own; and how again could suitable direction, with means of consultation and reference be provided? In the face of many difficulties it was decided to begin at Rome with the Vatican Archives.

Such was the substance of Very Rev. Father General's address, in the course of which he threw out many incidental remarks full of significance. For instance, he observed that these histories would place at our immediate disposal the data for solving many difficulties, such as arise internally in the course of administration, or such as have their origin in the ideas of other people about us. With regard to the former, he inquired, what was to be done by Ours with churches founded by them in foreign countries, when the places where the churches had been founded ceased to be any longer strictly missionary districts. Are they to be
handed over to the Ordinary? The answer to such a question affects the work of some 4000 Jesuits, who are at present in parts that are still ranked or were at one time ranked as foreign missions. Now this matter was all discussed and settled long ago. It is to be found in our archives. Sagchini, whom he had consulted, gave the General's decision in a single sentence. As to that other class of difficulties, which fall in the way of Ours because other people do not understand us, he merely remarked that there was no end of them. For his part, he had constantly to be exerting himself, even with high dignitaries of the Church, to try and make them see our work and the purpose of our existence from the correct point of view.

He kindly paid a compliment to the historians who should carry out this plan for the service of Ours. He said, letters of Generals, conveying instructions, giving solutions, etc., were most commonly written to individual Superiors. But the practical instruction which they would impart, under the form of agreeable history, would enter into the general habits of thought and life.

II. THE WORK OF ARCHIVISTS.

It will now be in order to give some idea of our ways and means, technically considered, which His Paternity treated only remissive, referring us to our special direction in that line.

As to the Vatican Archives, the use made of them by the world at large is very extensive. Besides the national institutes or academies, which maintain their archivists in Rome—and these, I believe, are chiefly non-Catholic—other bodies like our own have been actively engaged in the work of research. A Dominican has been at his desk there for some ten years, gathering materials for the annals of his order. In point of indices or catalogues, which might be of substantial service, the Vatican is still an unexplored ground; and it must remain so for a long time to come. You have to begin at the beginning of your tomes, and go through to the end. For us, however, there is the alleviation that our beginning is only at the date which witnessed the foundation of the Society. The world of volumes farther back than that does not concern us. In other libraries of Rome, which are very rich in manuscript documents, there have been ample catalogues drawn up in the course of time. These invite a preliminary inspection, and the drawing up of special directive lists for ourselves, etc.; so that the actual examination of documents can be taken up
with the aid of some discriminative guidance. On the other hand, there was a vast collection of papers in the Corsini library, relating to the restoration of the Society, which had first to be got into order; then the librarian had them bound into about fifty volumes; and only so did they become ready for service.

In all this field of manuscript archives, divers series supplement one another; sometimes parts of the same series supplement other parts; or finally odd documents turn up which fill a vacancy somewhere. Thus the reports of a Nuncio who is on the scene of action give one view of the events; the reports of other Nuncios at the same time furnish an offset; the letters of individuals, who are not officials, come in like a skirmishing element; the minutes of letters, drafted in reply by the Secretary of State, show what it was thought proper to answer at first; the series of letters actually despatched show what was finally said—oftentimes a very different kind of thing; then there are Papal acts, briefs, etc.

As to the Vatican, it is clear that nothing but an exhaustive examination of the whole can extract the treasures which are there. And it is a provoking fact in our history, that Jesuits are everywhere. It is a great pleasure to be catching the documents; but it is provoking that you have to drag your net through every part of the sea, to be sure that no fish escape you. I gave you in my last letter a general list of the series which constitute the collection, called the Archives of the Vatican. There are other Papal Archives; but they are distributed among the Sacred Congregations.

A very complete method of recording had to be adopted. But, though complete, it cannot be considered complicated. We had only to employ the means approved by the combined experience of so many historical schools of our time. The technical method is briefly the following, requiring three different forms of paper for the Memoranda and for the copies of the Documents. It may be useful to describe the system for the benefit of those of Ours, who may happen to be engaged in work at all analogous to this.

1. The form of paper, which is richest in the notes and observations consigned to it, is mid-way in size between the other two kinds. It is oblong, one half the size of a large copying quarto paper. It is the same which is now employed in Library Catalogues, having two holes punched in it at the extremity, to be clamped together with screws through them, which screws attach the mass of sheets to a

(2) Woodstock Letters, May 1895, p. 250.
partly flexible cover. From five hundred to a thousand can go under one cover; and they can be arranged or removed at will by unclamping the screws. Upon this form of paper there is entered a running head-line of the Series, Volume, and the number of folio sheets in the volume. The Memoranda of the documents discovered in the volume run on, page after page, under this head-line, following the order of the folio pages. Each Memorandum is numbered in order; the place of the document in the volume is given; the person who writes and the person addressed; the place whence and the date; the substance of the document, with a special note of the point for which it is entered. If a copy is to be taken, or an extract made, the indication is given: \textit{Descr.}, or \textit{Excerp.} To provide means for subsequent identification, in case any printed volume has to be consulted, the first and last distinctive words of the document are taken down. For it does not at all suit our purpose to have anything copied out which is already in print. We want only inedited matter. A specimen will present the system to the eye:

\textit{Lettere de' Principi, n. 35, ff. 69.}

1) F. 5: Maximilianus Domino Gregorio XIII.—Viennæ, 9 Maii 1573.—(Originalis.—Cum Stas. Sua, per Breve ad Marcum, Joannem, et Hieronymum Fuggeros, dominos in Kirchberg et Weissenhorn, frates, et Georgium, Achillem et Maximilianum Ilsingos datum, inclinaret ut Monasterium Sanctæ Crucis Augustense una cum templo in usum collegii et scholæ Societatis Jesu converteretur, Maximilianus id ipsum ut fiat postulat.)

\textit{Inc.}: “Cum non modo . . .;” des.: “. . . præesse velit.” \textit{Descr.}

2. Another form of paper is of ordinary large quarto size, double that of the former. The archivist enters on the top a transcript of the Memorandum already taken down in the other form. The copyist then fills out upon it the entire copy, if marked \textit{Descr.}, or the portion designated, if noted \textit{Excerp.} These quarto pages are intended to be kept loose; to be re-arranged according to Assistancies; and, when called for, to be sent off to the historians engaged in the history corresponding. Nor, indeed, would it be foreign to the purpose of the medium-sized catalogue to be lent out with due precautions, for the sake of the large number of other observations and notes, which did not enter into the headings transcribed on to the copying paper.
3. A third, much smaller form, the fourth part of a quarteto, is used for entering a brief record of those volumes which have been examined, but have not been found to yield anything. Sometimes that is the only thing which occurs to say. At other times a word is added to note that a certain kind of subject preponderates in the volume, as for instance the question of Jansenism. This kind of note may be very useful yet to learned investigators, who may be following out some subject of their own. At all events, any positive information of an historical bearing, which has cost so much trouble to acquire, deserves a word to fix the memory of it. So that the information on this smallest kind of paper, though primarily negative with respect to our immediate purpose, has also a positive side of its own. The following may be given as a specimen:

Nunz. di Francia, n. 22, ff. 1073.
Lettere del Nunzio, Giovanni Francesco Morosini, al Segretario di Stato: 23 luglio 1588—20 Settembre 1589.—Originali.
Hoc volumen totum est de rebus Galliae, præsertim de Catholica Unione, quam dicunt, adversus Regem Henricum IV., vulgo La Ligue.

When a series is finished, it is in order to write a brief critical narrative of its character and contents, and prefix it to the Memoranda of the same in the middle catalogue form. This creates no special difficulty, in view of the intimate knowledge of it which one has acquired from going through the whole, and with the help of the notes he has taken down as each volume passed through his hands. It is not necessary, however, that a single series be pursued without interruption. Circumstances invite an archivist to pass over from one to another, either because the thread of a question recommends immediate examination of the same date in a parallel series, or simply because it is not advisable to make the porters' lives too hard, and ourselves somewhat obnoxious, by getting volume upon volume hauled down of a morning, when we happen to be in an arid region of research. For there are dry spots even in archives. The charm comes when you get to an oasis. But that too is expensive in another way. It takes time to get through. So, one way or another, there is always responsibility enough weighing on you to keep you going.

Every name occurring in the notes or documents is entered in an index, kept by each archivist concurrently with
the progress of his work; and from these partial indices a complete one can be drawn up at the end. As a specimen:

Creswell (Josephus)
Archiv. Vat.: Particolari, n. 1, ff. 43, 44, 188, 189, 207, 244.

(Collegium) Germanicum.
Archiv. Vat.: Principi, n. 26, f. 65; n. 32, ff. 201, 208, 210; n. 36, ff. 96, 107, 119, 120; n. 38, f. 228.
Bibl. Barberini: LXII., n. 1, f. 101; n. 2, f. 158.

Such is our manner of working in the Vatican. It furnishes more than experience enough for handling all other kinds of documents elsewhere. The archives of the Society must, of course, be infinitely more abundant in their yield of material than any other reserve. Many documents, besides, are scattered abroad in the world. As to published literature, I will only note that historians can look to that for themselves. Printed books concern archivists only so far as to dispense them from having copies taken of what has been already copied and printed; to inform them whether individuals who are mentioned were Jesuits or not, etc.

Now a very pertinent question may be expected to arise in the mind. One may ask, what have been the gross results of from five to eight months’ research on the part of five men? As to a certain rash promise I made you before, that I would give you “a careful analysis” of the work accomplished, I beg to be dispensed from it on every plea in the calendar of mercy. But the question of gross results may be answered readily. I will state numbers as nearly as possible, without professing the strictest accuracy.

First, as to the volumes examined: In the Vatican 1023; elsewhere 150. Sum total, 1173 volumes.

Secondly, as to the documents pertaining to the history of the Society, inedited and discovered in these volumes. I cannot pretend to go about counting them up. I can only give the number of large quarto pages in the copies taken. The handwriting is small; and the pages are counted solid; that is, as if all the documents ran on consecutively, without any breaks. This is necessary for the business aspect of the copyist’s work. For the rest, some documents are
only a few lines of an extract, others are scores of pages long. Of these solid quarto pages, there were on hand by the end of June, when the Vatican closed for the season, about 3112. The Barberini and Corsini libraries contributed their share to this sum total of documents copied. Besides all this, there has accumulated a very large quantity of quarto pages, already indited, so to speak, but without having the copies filled in. They are lying over for the new season, God willing.

Thirdly, a satisfactory way of viewing results would be to take a special question, and consider what these have added to the fund of history already available. There is the Council of Trent, for instance—the work and words of our fathers there. Here the archivist, who has followed out that question, has designated for copying some 200 solid quarto pages of inedited matter. However, you must bear in mind that the series on this Council, in the Vatican Archives alone, is no less than 152 volumes.

III. THE WORK OF HISTORIANS.

Upon the work of archivists follows that of historians. And here the characteristics so well defined in the address of Very Rev. Father General are quite enough to convey a distinct view of what is expected of these writers. The technique of their manner of procedure would not be of universal interest enough to describe minutely here. Still an outline of it may help to fix the impression of what is expected in the volumes of this new series. Besides, the first paragraph in the technical instruction before me refers to an apprenticeship in the art of writing history, according to the standards of modern criticism. Hence the following sketch may be of use to those writers of Ours, whose tastes and facilities will lead them in this direction.

1. The first point speaks of the practice that may be had, if a writer will treat some particular questions, regarding colleges or eminent Jesuits, and publish his papers in periodicals. His manner of making researches in archives, and his style of composition, should be in keeping with the canons of the art here laid down. The materials so elaborated will serve ultimately for the history of the province to which the subject belongs.

2. As to the histories of the Society which are in question at present, the limits of each one's subject are to be clearly defined. There is no doubt that the provinces of a single closely-bound monarchy, like Spain or France, should be treated in one history. On the contrary, the northern
provinces of Italy would not fit in with the history of Naples or Sicily. So too Bohemians, Hungarians and Poles would have to treat their own affairs separately.

3. Before any special history is published, the documentary evidence, which is needed in the form of pièces justificatives, will have to be printed first, that the references in the body of the historical text may be made accurately, according as the documents stand in their own volume. If the amount of such monumental evidence does not call for a separate volume, it can be inserted as an appendix to the historical text. The documents to be so reproduced are not only of the "inedited" kind, but likewise such as have up to this been published inaccurately, or such as are to be found only in rare works or in books that have an obnoxious tendency.

4. The introduction should throw into relief the importance of the subject-matter. If possible, the authority and words of persons outside of the Society should be used for this purpose; or, at all events, a sketch should be given of those public and general interests which our history goes to illustrate. The persons for whose benefit the history is written are professedly our own members; the purpose that of advancing them in the spirit of their Institute, by a sincere and frank narration of what their predecessors have done well and nobly, as also of what has been done amiss. But persons likewise who are not members of the Society will find many points of contact between our affairs and those of public and ecclesiastical life; and, whether they be friends or foes, they will be put in a position to judge of us intelligently and with discrimination. Hence it is neither a panegyric nor an apology that is here presented, but a history in its definite and absolute sense, constructed with the aid of all those means and documents which the times have afforded. This necessitates an explanation of the method followed in unearthing facts and arriving at the truth—that method which is commonly called "critical," and is commended now by the experience and practice of all historians of eminence; which gathers together whatever has been written and published on the matter, either in books or periodicals, and in whatever language, comparing these printed statements or documents with their original sources, and rating them accordingly; which extracts from archives all the other documents possible that can be found there; which, finally, weaves the thread of history from all this matter, after it has been accurately estimated at its true value; and for every statement made indicates minutely the sources, and prints them if necessary, allowing the readers
to verify all for themselves. These sources should then be enumerated and described in a summary way. There are, first, general histories, which have already covered the ground, more or less; the documents which their authors used, and the degree of diligence and judgment with which they used them, are to be indicated, by way of determining the weight of authority which attaches to them. Then there are works which have dealt with certain parts of the subject-matter; the same should be done with them as with the former class; but a fuller statement of their merits may be thrown over to the commencement of the part or chapter where they will be used. In the last place, there are the archives. Those from which the greater part of the matter has been drawn should be described, with their series of volumes, their character and history. Other archives too, which would have been of great service to our history, but which have perished, or have not yet been discovered by us, or to which we could not gain access, all require that a special account be given of them. On this basis of the introduction, the division of the work and its other qualifications are announced.

5. The next point concerns the arrangement of matter, and is chiefly technical,—how the division should follow the nature of the subject, avoiding repetitions, and not taxing the patience of the reader by sending him backwards and forwards to find a suspended thread elsewhere. The material arrangement of the volumes is to be uniform according to a plan here laid down.

6. The subject-matter is twofold, principal and secondary. That which is principal comprises our own affairs, and may be ranged under the following heads:—The arrival and labors of the first members in a province. The foundation and history of houses and colleges. The exercise of sacred ministries; viz., preaching and missions, with the method followed; the catechetical instruction of the ignorant and of boys; the spiritual exercises of St. Ignatius, and the manner of giving them; the frequentation of the Sacraments; the services of Divine worship; the sodalities of the Blessed Virgin and other sodalities, with the manner of their organization and their rules; works of mercy, visiting hospitals and prisons, the care taken of the poor; the ministry exercised in convents of nuns, and the amount of it. In the next place there come the qualities of those who were received into the Society, the motives that governed them in applying for admission, the manner of forming them and making them accomplished in piety and in the special spirit of their vocation. The system of studies, as well among
our own members as among our pupils, disputations, exhibitions, plays, etc.; the subsequent career of our students, when they took part in public affairs, either ecclesiastical or civil. The manner of conducting boarding-colleges, the conditions of admission, the daily order prescribed, the principles and means adopted for the formation of character in the young. The zeal shown in converting non-Catholics and in refuting heresy. The manner of dealing with officials in Church and State. The administration of our temporal affairs, the distinguished benefactors of the province, our style of food and clothing, the manner of travelling, etc.; and such other points as may appear in the accounts of our procurators to throw light on the social and economical conditions of the country. The members of the province who have been eminent in virtue, science, administration, etc. The books written by Ours or published; the language used, whether Latin or the vernacular; the conditions of contract with publishers; the manner of securing circulation, etc. The arts cultivated or promoted by Ours; the architecture and arrangement of the colleges, the furniture of rooms, of the refectory, library, offices; the sanitary conditions of the houses; the pictures, ornaments, appointments of the churches, the music, etc.

The subject-matter which is called secondary is whatever goes to set our own affairs in their proper light. The Society has always had relations of some kind with civil affairs, has acted as a corporate body in the Church, and has generally worked on the same ground with other religious orders. Hence a true view of our history can never be taken apart from exact references to these elements of more general history, and a clear account of them, as far as may be necessary for the purpose. Here then come in the civil and ecclesiastical affairs of that portion of the world, the activity and progress of other religious orders, the system of studies in other schools, social and economic conditions at large, etc. The degree of accuracy with which this matter is to be explained, though within restricted limits, is to be no wise inferior to that which characterizes the main subject.

7. The next point regards the technical matter of references in foot-notes and elsewhere, and the manner of drawing up the bibliographical index.

8. There follows an elaborate instruction on the use of sources, both in the tissue of the text, and in the preparatory formation of the historian's mind. There are three classes of such sources; first, authentic and official documents; secondly, the testimony of immediate or eye-wit-
A YEAR'S WORK IN THE VATICAN ARCHIVES.

A Letter from Father Astrain, Archivist of the Spanish Assistancy.

FIESOLE, July 15, 1895.

DEAR MR. VILARIÑO,(1) P. C.

I may say that I have finished the course, for, as the Vatican archives are closed during the heated term of July, August, and September, when the feast of St. Peter comes around, the studious gentry pack their grips and depart from Rome.

As for ourselves, we have accomplished something during the past eight months, but there remains much to be done, for we have finished only three sections, have begun on some others, while others still remain untouched. The documents which we have unearthed and catalogued will not fall short of four thousand, without counting fifty volumes of documents of the Society relating to its beginnings in this century, which belong to the Corsini library. According to Father Hughes' reckoning, twelve hundred volumes

(1) We are indebted for this interesting letter to Mr. Vilariño, a scholastic of the province of Castile who is now studying theology at Oña.
have been examined, the amanuenses have copied three thousand pages, folio, and have about as much still to copy of what has already been discovered.

During the last few months, I have busied myself chiefly with the Nunciatures of Spain, Flanders, and Portugal. I have examined about one hundred volumes of the first, thirty of the second, and twenty of the last. I have also taken an occasional look at the other sections in search of some important document, the existence of which I had learned from the section which I was examining.

As I foretold in my last letter to you, I have come upon some things which haven't the ring of the pure gold of virtue; but, to my great consolation, I have become convinced by degrees that the faults committed in the time of Father Aquaviva, and that schismatical movement which was felt in Spain, were much less grave than I had feared. The verdant credulousness of Philip II., and the earnestness with which he and Clement VIII. interested themselves in the matter, gave it an exaggerated importance, and caused not a few, both within and without, to think that the Society was about to go to pieces. Through the mercy of God, this notion was very far from the truth. In the General Congregation of 1593, the great Father Oliver Manareo inspired the assembled fathers by declaring that the Society was then in a better condition than it had been in the time of St. Ignatius; and he supported his assertion not by hearsay evidence but by his own experience. In the days of our holy Founder he had been rector, and from that time he had always held the most important offices in the Society. "If in some provinces," he added, alluding to Spain, "there are particular tribulations and some rather serious faults are committed, let an efficacious remedy be applied; but do not judge the whole Society by one province, nor all the religious by a few soreheads." I have found out the names of seven of these disgruntled members,—six Spaniards and one Fleming residing in Spain. All are illustrious for their obscurity. It may be, as I myself am inclined to believe, that these names veil personages of importance. I have hit upon some of those memorials to the Pope and to the King, bearing the vague signature, Ita petit tota Societas. In the national library of Victor Emmanuel I have ascertained that the memorialists, just before the General Congregation of 1593, numbered twenty-seven, of whom twenty-one were of Jewish extraction. This fact powerfully influenced the Congregation in formulating its severe decree against the admission of people of that race.

We have come upon new trials and afflictions of our fa-
thers, many of which redound greatly to our credit. Some, however, produced at the time very bitter grief, as they do yet, when we reflect that they were precipitated by the faults of some of Ours. Of course, those faults did not threaten to destroy the balance of power in Europe, but it happened then, as it happens now, that while some can say and do a thousand outrageous things without raising a ripple of excitement, if a Jesuit makes a slip the whole world cries out. This seems to come from that apprehension so deeply rooted in the minds of some seculars nowadays, and which was manifest in the sixteenth century, that the Society is a formidable secret power whose effects are feared.

Another thing which has consoled me greatly in the course of my investigations is the part taken by Spain in Catholic affairs towards the close of the sixteenth century. I speak not of the Society but of the nation. It is astonishing to see how Catholics of all countries had recourse to Spain for protection, support, and alms for all kinds of good works. Is there a famine in the States of the Church? The Popes apply to the King for grain at reduced rates. Are the Roman and the German College in need of funds? Philip II. granted them an annual subsidy. Are the French Catholics reduced to extremities in their war for the faith? Agents are sent to Madrid to obtain help from Philip II. Are the Irish Catholics planning an undertaking against Elizabeth? Let men and money come from Philip II. Are seminaries to be founded for the English and Scotch? An appeal is made to the liberality of Philip II. Has a law hostile to the Church been promulgated in the German Empire? Philip II. is petitioned to use his influence with the Emperor for the abrogation of the law. Is there question of printing costly works like that of Villalpanolo on Ezechiel? Philip II. is requested to defray the expenses. Even for the seminary of Wilna, alms were asked from Philip II. Let us not speak of missions, for in those days the only way known to establish them and support the missionaries was the alms of the King.

On the other hand, if we consider the revenues of the country at that time (I have seen the fiscal statement for the year 1578 in the Barberini library), the many wars, and the indispensable expenses of the administration, it is a source of wonderment to see the generosity of our ancestors to the Church and to all kinds of pious works. To be sure some of those almsdeeds had their compensation, for in certain crises of the national exchequer the Popes permitted the King to take a part of the ecclesiastical revenues, but ordinarily they were disinterested, without hope of reim-
bursement. I cannot restrain a smile at the way in which some documents address or refer to Philip II. If foreigners would write the history of this great man in the language which they used in asking him favors, we Spaniards should not have much difficulty in vindicating the memory of the "Prudent King."

In the nunciature of Flanders, I have seen some points belonging to the history of Jansenism. This topic will be fully treated by the historian of the French provinces, but some part of it falls to my lot, for Jansenius, before being known as a heretic, enjoyed some celebrity in Spain as an enemy of the Society and carried on an active propaganda against Ours, first in Salamanca and afterwards in other universities of our country. To him was due in some part the failure of Ours to establish a university in Madrid in 1628, for he egged on as much as he could the two great universities of Salamanca and Alcalá in their opposition to the project. It was fitting that the disciples of Jansenius should fall heirs to his enmity for the Society. How earnestly they strove in Flanders to obtain from the Holy See some condemnation of our doctrines! What an untiring, but secret persecution they waged against Ours! What has agreeably surprised me is that on certain occasions the Spanish government brought the Jansenistic plots to naught.

In 1681, if the Jansenists did not obtain full control of the university of Louvain, and therefore of all the teaching in the low countries, it was owing solely to the opposition of our government, which would not consent to have the chairs of theology and other important branches conferred upon heretical professors, who had succeeded so well in insinuating themselves, that the nuncio at Brussels, believing them to be men of irreprehensible doctrine, recommended them for the positions. Such an instance of clear-sightedness and determination was not to be expected in the government of the ill-starred Charles II.

I would like to have done something in other sections, as, for example, in the Register of Briefs, or in the one entitled Varia Politiorum, but I have not had time for all, and the magnitude of the work obliges us to apportion it among us. During the past year, I have gathered the little that there is prior to the time of Fr. Aquaviva, and have opened various trenches, so to speak, in the following years, which I can lengthen and widen as occasion may suggest. As I advance with my work, I perceive that the field of our history widens, and that in some directions the horizon is so distant that I do not see well how I can cover the intermedial space. Though the immense amount of work thus pre-
sent to view is at first blush startling, it dilates the heart to contemplate the glorious labors of the Society. Blessed be God who hath called us to such an exalted vocation!

Many kind remembrances to the fathers and scholastics, particularly to the ordinandi, who, I presume, will celebrate their first Mass on the feast of St. Ignatius. Towards the end of the month I shall go to Exaeten, Holland, where there are some old documents. In August or September, I shall expect to receive there a letter full of toothsome tidbits of news. In October or November, I shall return to Spain.

Pray for your brother and servant in Christ,

ANTHONY ASTRAIN, S. J.

ALASKA.—OUR TRIP FROM ST. MICHAEL’S TO SAN FRANCISCO.

A Letter from Father Barnum to the Editor.

REV. AND DEAR FATHER,

P. C.

Certain circumstances connected with the late Roman decree, which separated the Territory of Alaska from the diocese of Victoria and constituted it a Prefecture Apostolic, rendered it necessary that Rev. Father Tosi should proceed to Portland, Oregon, in order to confer with his Grace Archbishop Gross. As Father Tosi was reluctant to be absent from Alaska for an entire year, the only alternative was to endeavor to settle his business with the Metropolitan, and then reach San Francisco in time to catch the A. C. Company’s Steamer “Bertha,” which was to make a second voyage to St. Michael’s. The opportunity of carrying out this plan was fortunately afforded by the presence of an extra steamer at St. Michael’s, which rendered it possible to make connection at Unalaska with the A. C. Company’s Steamer “Dora,” which carries a monthly mail to Sitka. Another advantage of this plan was, that the “Dora” touched at many points along the route between Unalaska and Sitka. As Father Tosi now has the entire Territory under his charge, it was highly important that he should be able to make a personal investigation of all these points of South-eastern Alaska, which hitherto have been unvisited by him.

Having decided upon the journey, Father Tosi accom-
panied by Father Barnum embarked upon the "Excelsior," which steamed out of the little harbor of St. Michael's on the afternoon of the 5th of July 1895. Just before going on board, Father Tosi determined that Father J. Treca should be added to the party. This latter father was then in an extremely poor condition, his health being undermined by hard work and exposure. It had already been settled, before Father Tosi found himself obliged to leave, that Father Treca was to go down to California, on the second trip of the "Bertha" in order to recruit his health.

The "Excelsior" was a small steam schooner from Seattle which had been chartered by the new Alaskan Trading Co., to bring up their freight. This was the first time her captain had navigated Bering's Sea, and he was very chary about ice. However, hardly had we sighted Cape Derby on the north shore of Norton Sound when we ran straight into the solid ice pack. The weather was unfavorable, as a dense fog hung over the sea, and our first warning of the proximity of the ice was the loud roar of the waves breaking along the edge of the pack. A slight rift in the fog showed us that we were making directly towards the solid pack. Our vessel's speed was immediately reduced, her course was altered, and extra look-outs were stationed on the bow as well as aloft. In a few moments we found ourselves surrounded by vast masses of floating ice which required the greatest vigilance to avoid. During three days, which proved a period of much anxiety to the captain, we ran along this immense icy barrier seeking a passage through which we might gain open water, and it was not until we were down near the island of Nunivak that we were entirely clear of the floes. One afternoon while we were yet in the ice, a sudden commotion occurred in the engine room and in an instant the vessel was enveloped in a dense cloud of steam. An accident had happened to the boiler, but the extent could not be fully discovered until all the steam had been let out and the boiler emptied. Then it was found out that a rivet on a hand-hole plate had been blown off, and the vessel was delayed until the repairs were made, and steam again gotten up.

On the 10th of July the "Excelsior" reached Unalaska and entered Dutch Harbor to coal. Here we took leave of Father Treca who was to continue on to Seattle; we crossed over to the inner harbor where we were made welcome at the Agency of the A. C. Co., while awaiting the "Dora." At the time of our visit Unalaska presented a gay appearance on account of the number of vessels then in port. Three U. S. Revenue Cutters, the "Rush," the "Corwin,"
and the "Grant," the "Albatross" of the Fish Commission, the "Pheasant," a British gunboat, along with several whalers and a number of sealing schooners, made up the fleet. Here we had the pleasure of meeting Governor Shakely who was also a guest at the Agency. He was then engaged in visiting the various districts of the Territory. As we happened to have adjoining rooms, we had many conversations upon Yukon topics. He showed a great deal of interest in our missions, and, at his request, a long written statement concerning our work was made for him, from which he wished to make notes to be published in his yearly report. While waiting for the "Dora," we visited the various vessels, and made the acquaintance of the officers. On board the "Rush" we had a pleasant interview with Captain Hooper and Colonel Murray. This latter gentleman had lately met with Fr. J. H. Richards at Georgetown College, and it was the greatest gratification to us to hear from one who has always proved so devoted a friend to our Alaskan missions. Our visit to the "Albatross" was most interesting. Captain Drake very kindly showed us around the ship, and explained the method of deep sea sounding and the manner of using the great dredge which brings up so many curious creations from the lowest depths of the ocean. Mrs. Drake is a member of the Church, and we were invited to dine on board, Governor Shakely and ourselves forming the party. The British Captain returned our visit and spent an hour with us conversing upon the upper country. As he expected to extend his cruise as far as St. Michael's he was very anxious for details about that district.

One evening during our stay there was a marriage at the Russian Church. All the officers of the various vessels, the Governor and ourselves were present. As the Governor had been invited that evening to dine with Capt. Hooper on board the "Rush," the wedding service was delayed until the banquet was ended. Then the steam launches of the various vessels came puffing up the harbor bringing the wedding guests. The Bridegroom was a young half-breed from Kolmakofsky on the Kuskokwin; he had just returned from a long visit to California. He has two brothers in our school at Kozyrevski. According to the Russian ritual, large gilt crowns are held over the heads of the bridal pair. As the marriage ceremony is a very lengthy service, there are always two friends of the party who stand behind the groom and two more behind the bride; these relieve each other from time to time in the arduous duty of holding the crowns. On this occasion, the function of crown-bearers was fulfilled by the officers from the various vessels; they,
as well as the bride and groom, were entirely unfamiliar with the ritual, which requires the bridal party to make several processions around the church. These processions, occurring at unexpected moments, were the cause of amusement among the visitors. For, as the bride and groom were led, or rather lugged, around by the celebrant,—who extended his arm backwards and held their right hands in his,—the poor crown-bearers, being always taken by surprise, were utterly unable to display any gracefulness in their function, and, moreover, during these stampedes around the church, were exposed to a galling fire of critical remarks and advice from their comrades.

On the 15th of July the "Dora" left Unalaska. Her passengers consisted entirely of Alaskans so it proved a regular family party. They were Mr. and Mrs. Washburne, Judge Edwards of Kodiak, and ourselves. Mr. Washburne is the A. C. Company's Agent for the Kodiak district and was then on one of his rounds of inspection. He proved to be a most delightful travelling companion and both he and Capt. Hansen did all in their power to make us feel perfectly at home, so that our whole trip resembled that of honored guests on some private yacht. As we sailed out of the beautiful harbor of Unalaska, we had a parting view of its great volcano Makushin, and hardly had its smoking summit faded from our gaze, when its rival Akutan loomed up ahead. We went out into the Pacific through the Unalga pass and shaped our course to the eastward, this completing the first stage of our long journey.

The next morning found us coasting along the island of Unimak. Here for hours we enjoyed a splendid view of Shishaldin, the most magnificent of all our great Alaskan volcanoes. Shishaldin is a typical volcano, and resembles very much its famous Japanese companion Fusiyama. This majestic peak rising from the sea towered above the clouds, and dense volumes of smoke from the mighty fires below were pouring forth from its lofty cone; though a brisk southwest breeze was then blowing at that great elevation the current was in a different direction.

In the afternoon the "Dora" dropped anchor in the harbor of Belkofsky, the last and most western settlement on the great Alaskan peninsula. This is a small village inhabited solely by sea otter hunters. There is a Trading Post of the A. C. Company here and also a church with a resident priest. Service was going on as we landed; after its close we all called on the pastor. He and his wife are native Russians, both speak English well and are very highly esteemed. The Russian clergy who are stationed in South-
eastern Alaska are all much superior to those in the more remote districts, where the behavior of the priests has been a source of constant scandal. From Belkofsky a short run of eight hours brought us to Sand Point, a poor little settlement consisting of two or three houses. The chief object of interest here is the old wreck of the “John Hancock.” This vessel was the flag-ship of Commodore Perry during his famous Japan expedition in 1854. Later on the Navy Department sold this ship and her new owner employed her in the cod fishery. During a storm she was blown ashore here and deserted. The hulk, which lies sideways to the beach, has been filled with rocks and utilized as a pier for the little wharf. When it is remembered that it is owing entirely to this vessel that the Japanese have been able to conquer China, it would surely be a graceful act for the Mikado to rescue this old hulk from its degradation, bring it back to Japan, and set it up in one of the pagodas.

From Sand Point to Unga is but a short distance along a beautiful narrow passage. The coast line of Unga is most picturesque, the entrance to the harbor presents a series of natural arches which recall the famous Scotch Isles of Staffa and Iona. Soon after the “Dora” was at anchor, Capt. Hansen took us all up the harbor in a steam launch to visit the gold mine. The bay ends in a little stream which flows between lofty mountains. Leaving the launch at the mouth of this stream we followed a tramway which soon brought us to the works. Here we met Capt. Hague, a former commander of the “Dora,” with whom Fr. Tosi made the western trip to Atka and Atton in 1893. He is one of the chief owners of this mine, and gave us a most hearty welcome. He then showed us all through the stamp-mill and the Chlorination works, and explained the method by which the gold was extracted. After lunch we donned miners’ costumes, and, being provided with candles, we proceeded to explore the recesses of the mine. When we had traversed the various galleries, and had picked out some pieces of ore from the vein, we returned to the mouth of the main tunnel where the party had their photograph taken, after which we took leave of Capt. Hague and returned to the “Dora.”

The following day we stopped at two islands, known as St. Paul and St. James, and here we discharged forty blue foxes which had been brought from Unalaska. Among the thousands of islands forming the great Aleutian chain, many are now being utilized as preserves for various valuable fur-bearing animals particularly the different varieties of foxes. A number of cubs are brought to some suitable island, where they are set free, a white man is put in charge whose
duty it is to watch over the animals and prevent any piracy on the part of the sealers; when the foxes have increased sufficiently, a certain number are taken in traps every season. The "Dora" regularly visits all these stations, bringing supplies and taking away the stock of skins. After landing the foxes we turned and steamed along close to the mainland. The scenery was of the wildest and grandest description, being one long range of snowclad mountains. We were yet in the volcanic region, and passed the great peak of Pauloff and also another, which has shown evidence of activity since last year, all the snow in its vicinity being blackened with ash.

On Friday July 19 we touched at North Semidi Island where we took on board fourteen pair of blue foxes destined to found a new colony. The wife of the man in charge had lately given birth to an infant, the child was dead and the mother was in a dying condition. As she was a native of Kodiak, Mr. Washburne decided to bring her home. The poor invalid was tenderly carried on board and made as comfortable as possible, although the prospects were very slight that she would survive the journey.

The "Dora" then steamed over to the neighboring island of Chirikoff, where we met the fleet of schooners which are engaged in sea otter hunting. Each schooner carried a large native crew together with a dozen of the Eskimo Skin Kiyaks, all of which were made with three hatches. As soon as the "Dora" was sighted, all these Kiyaks were instantly launched, and, propelled by their vigorous paddlers, came bounding over the waves toward us, so that in a few moments we were surrounded by the whole flotilla. Their occupants climbed on board all laughing and talking at once in their joy at meeting with the Agent, Mr. Washburne. We were glad to observe that among themselves they spoke the same language as our own people up North, while on their part they were much pleased to hear a few familiar words from us. In the early days when the cruel tyrant Baranoff lorded it over Alaska, this island of Chirikoff served as his private Siberia, and many gruesome legends tell of the dark deeds of brutality perpetrated in this lonely spot. Thousands upon thousands of the harmless and inoffensive Aleuts fell victims to Baranoff's atrocious cruelty, and upon this one man rests the awful responsibility of the destruction of this hapless race. Prior to the Russian occupation, all the Aleutian chain which stretches from Cook's Inlet to Atton, embracing no less than 36 degrees of longitude, a distance equal to that from London to Moscow, were
St. Michael's to San Francisco. 439

thickly populated, but after a century of Russian despotism they are now left well nigh desolate.

Chirikoff has a great local reputation as the haunted island. The story given was of one of Baranoff's victims who was buried here alive. The ghost still remains around the scene of his torture and makes his presence known by dropping stones through the house of the fox guardian. These stones pass through the ceiling of the room without leaving any trace and fall to the floor. They are regularly gathered up by the occupants, who displayed a large box-full in testimony of the fact. The strangest feature about the affair is that there are no stones like them on the island. Hence the poor ghost must bring them from some other locality; this does not show much sense on his part, unless he has some special reason for it. With a view of being freed from this annoyance, the house was taken down and moved to another location, but the trouble was all in vain, for the ghost moved along too and continues to drop the stones as before.

Our next stop was at Wide Bay where we left some provisions for a camp of sea otter hunters. While here the poor woman, whom we had taken out at the Semidi, died. She became unconscious soon after she had been brought on board and her death was expected at any moment. After leaving Wide Bay we entered Shelikoff Strait which separates the island of Kodiak from the mainland. It was named after Shelikoff the founder of the old Russian fur Company who was a native of Irkutsk. The strait is about thirty miles wide in its narrowest part. On the 21st of July we reached Karluk, which is famous for its extensive salmon canning plants. This industry is rapidly assuming immense proportions in Alaska. We went all through one of the canneries and saw the whole process of putting up the salmon.

From Karluk we went to Kodiak. The approach to this place is probably the most lovely stretch of natural scenery throughout the whole of Alaska, far surpassing any part of the famous inland route to Puget Sound. Throughout this stretch the scenery suddenly looses the wild grandeur which the country has hitherto presented, and assumes a delicate winning aspect which one would not expect to find in so high a latitude. In place of the rugged mountains, there are graceful rounded hills all clothed with evergreens, while hundreds of tiny islands divide the strait into innumerable channels and all so beautiful that one is lost in admiration.

Kodiak is charmingly situated. The Agency consists of
a number of well constructed buildings and everything about the place shows the most perfect order and neatness. As this is the headquarters of the District, the "Dora," remained all day in port. Our fellow passenger, Judge Edwards, who is enthusiastic in his admiration of Kodiak and had been extolling its beauties during the whole trip, now took us all around in order that we might see and admire them. We visited the Russian church in the Ikonostas of which are several paintings which are the work of a native Aleut. Kodiak in old times was the headquarters of the Shelikoff Fur Co., and the most important point of Russian America. Baranoff later on decided upon removing, and selected Sitka as the site for his new headquarters. In the evening we visited the Agency to take leave of Mr. and Mrs. Washburne. Here we had the pleasure of meeting Mrs. Greenfield an old acquaintance. Mr. Greenfield was stationed at St. Michael's when our fathers first went to Alaska and he proved of great service to them during the sad time of the murder of Archbishop Seghers. After bidding farewell to our kind friends, we steamed out of the beautiful harbor and late the following evening we reached the island of Nutchek, which is the site of the trading post for the neighborhood around Prince William Sound. On our way we passed along the shore of Montague Island, the northern extremity of which is known as Sinking Point. The land there is subsiding so rapidly that the trees are submerged ere they have time to whither away.

On our arrival at Nutchek we found the little colony in intense excitement. A raid had been made just the night before and twenty sea otter skins, valued at $120.00, had been stolen from the fur house. These skins were all packed up in readiness to be shipped on the "Dora" but the pirates had stepped in and made off with the prize. From Nutchek we went to Kiyak and dispatched some parties in pursuit of the robbers. We now passed out of the volcanic district and entered the glacier region, from here, on down to Juneau the coast is dotted with them. We had a fine view of one near the mouth of Copper River. Later in the day we got our first sight of the lofty summit of Mt. St. Elias then 100 miles away.

The next object of interest was the great Malespina Glacier, the largest in Alaska. Capt. Hansen very kindly altered the course of the vessel, and ran along near the glacier so that we might enjoy a better view. This enormous ice flow is over sixty miles in width at its entrance into the ocean, and its glistening expanse stretches far up among the unknown recesses of the Mt. St. Elias Alps.
Our next stop was at Yakutat, the first village of the Thlinket Indians, as we are now away from the Aleut country. The Swedish Evangelical Church has a mission station here, and the missionaries who visited the "Dora" were very glad to hear the news we gave them of their comrades at Unalaklik up on Norton Sound. From Yakutat to Sitka is a run of about twenty hours. The course lies along the Fairweather Range and is considered one of the grandest portions of the journey for mountain scenery. The approach to Sitka is very fine, the harbor is said to have one thousand islands scattered over it, on one directly in front of the town rises the extinct volcano of Mt. Edgecombe. It was early in the afternoon of July 26 when we reached the dock, having enjoyed fair weather and a smooth sea during the entire run from Unalaska, a distance of 1,500 miles, thus closing the second and by far the most agreeable stage of our journey.

On our arrival at Sitka we found ourselves obliged to wait a couple of days before the departure of the steamer for Puget Sound. Capt. Hansen insisted that we should remain during this time as his guests on board the "Dora." This proved a very fortunate thing for us as there were no accommodations to be had in the little town. Shortly after we landed, a young man came up and introduced himself as a Catholic; he appeared delighted to meet us, and having procured the key he conducted us to the church. This proved to be a very miserable little structure and was devoid of nearly everything. However, as we had our missionary case with us, we had no difficulty in arranging for Mass for the next day. It had been about two years since Mass was celebrated here and the people were much pleased at the prospect. The following morning we had confessions and two Masses were said. We announced that there would be Benediction in the evening if the necessary arrangements for the music could be had. This was accomplished without trouble, and the wife of the Commissioner, Judge Rogers, volunteered to take charge. This lady is a most talented singer. The Russian priest very kindly loaned a small parlor organ for the occasion, and a Protestant lady friend of Mrs. Rogers played the accompaniment. The news that Mrs. Rogers was to sing attracted quite a crowd, and the poor little church was filled with the nicest residents of Sitka.

Judge Rogers nearly lost his life in the conflagration of the famous building known as Baranoff's castle. This occupied the summit of a little hill in the centre of the settlement, and was one of the chief attractions of Sitka. It had
just been restored by the Governor and was used as the residence of the Federal officers stationed in Alaska.

On the 30th of July the steamer “City of Topeka” left Sitka. She was crowded with passengers having a “Raymond Excursion Party” on board. All of us who got on the “Topeka” at Sitka had to occupy the saloon. Mattresses were spread on the dining tables for us and we had a most uncomfortable time. We left Sitka at 5 A.M. and at 8 in the evening we reached Juneau. Here we met Father Altoff who was anxiously expecting us. From Juneau we kept on to Victoria where we arrived in the evening of Aug. 4. We went to the residence of the bishop, and remained there two days to settle up the affair of the transfer of the Territory. From Victoria we went to Seattle and immediately upon our arrival Father Tosi was taken sick. For ten days he was confined to bed suffering from an attack of cystitis. On the 16th of Aug. we proceeded to Portland in order to meet Archbishop Gross. Here a final clearing up was made of the Prefecture entanglement and on the 19th we arrived in San Francisco.

Your brother in Christ,

F. Barnum, S. J.

MISSIONS IN CHILE
AND THE ARGENTINE REPUBLIC.

A Letter from John M. Homs, S. J. to the Editor.

Buenos Ayres,
July 20, 1895.

Rev. and Dear Father,
P. C.

Father Francis Costa, nephew of the well-known Father Firminus, is at present attached to our college at Santiago, as “operarius excurrens.” From his letter to the Father Superior of this Mission I take the following:

On the sixth of last May I returned from an apostolic excursion to the great plain of Iquique on the Pacific coast. I gave a mission of twelve days in this city, which, though it has 3000 inhabitants, contains but one church with three priests, who are not over-zealous in hearing confessions. Masonic temples there are as public and plentiful as Catholic associations in other countries. All the newspapers are
masonic, as are also all the colleges, and even the hospital, so that there is, in the city, no religious community, no religious paper, no Catholic college. The people spend their time in eating, drinking, and swimming; in short they live as animals. Notwithstanding all this, the mission was most successful. Every night I had at my sermons an audience of more than two thousand, and three hundred most respectable ladies were present at the morning instructions. Fifteen hundred made their confessions, amongst these there were a thousand who had not approached the sacraments for ten, twenty, forty, and even sixty years, and many of them had not during this time been even inside the church. Twenty-four marriages were blessed and more than a hundred children were baptized. In Visagua, a smaller city, the result was the same. I next went out to the famous nitre-works, situated in a great plain, two hundred leagues in length and fifty leagues in breadth. In this plain there are two hundred furnaces or factories for the manufacture of saltpetre, and the smallest of them has five hundred workmen. How shall I describe their lives? They live as wild savages, without God, priest, or altar; their only God is wine and their chief pleasure lust. As I wished to explore this country throughout its whole extent from north to south, I had to abide in one of these furnaces a whole night. At first, on seeing me, they were filled with amazement, as if I had been some extraordinary being or unexpected phenomenon. After some time I approached them and told them that they had a soul more precious than the body, and other like things. They listened with open mouths and kept their eyes riveted on me. I distributed among them some pious objects as books, rosaries, medals, etc. It is a well known fact that in this plain there are gathered together the very worst people of Peru, Chile, Bolivia, and even of Europe. I was so much impressed with their spiritual misery that I determined to do what I could for them. So as soon as I got back to Iquique, I asked the Vicar Apostolic, if I could return and preach a mission to them. "It is useless," he answered; "you would not have more than twenty old women to listen to you." "Let me try," I replied. "No," he answered, "it would be of no profit." Seeing that the only difficulty was the fear that the work would prove fruitless and entail much hardship, I insisted and at last got his consent. "Which," I then inquired, "is the largest and the worst of all these settlements?" "It is Lagunas," I was told; "it has six thousand inmates and the director is a Protestant and a Freemason." Just as soon, then, as I had finished my mission in Iquique, which was
on the Monday after Easter, I set out for Lagunas. On reaching it I was welcomed by all the workmen and even by the directors. In connection with this furnace there are four locomotives to draw the saltpetre from the mines. They carry it to a great tower eight stories in height, divided into four compartments. Here it is refined. In this tower there are four hundred workmen laboring day and night, relieving one another by gangs every five hours. After resting some time, I went through the streets of the town from house to house, giving a medal of the Blessed Virgin to each family and inviting them to come to the mission. “What is a mission,” asked some. “Go to the grotto,” I replied, “when you hear the bell.” On the first day four hundred assembled at the door of the small church; they were ashamed to go inside, nobody dared enter first. I was obliged to take them by the arms and compel them to enter. On the second day I had eight hundred to hear me, and on the third day fifteen hundred entered of their own accord. This was the last day I could spend among them as I had to my great regret to return to Iquique. I heard on the third day alone a hundred and fifty confessions; but what sinners they had been! I blessed four marriages and baptized a good many children. At night when I bid them farewell they crowded around me saying, “Why are you going away? Oh! do not leave us. Return soon.” I had to leave them, as eight parish priests were awaiting me at Iquique to give them a retreat of which they stood in great need.

So much for Father Costa’s letter. No less interesting is a letter from Father Santandren an operarius of the Mendoza residence in the Argentine Republic. The following is an extract from it:

We can say in all truth and humility that the faith is kept among the good people of this vast province by our poor labors alone, so few are the secular priests. Let me tell you of the missions I have given during the first four months of the present year. Having given the Exercises to a very worthy priest, I first went to the province of St. Louis. After three days of hard travelling I reached Merlo, near the mountains of Cordoba, in a most beautiful and fertile country. The mission was most successful, the people came from three, four, and even ten leagues, over rivers, mountains and along precipices, leaving their work and the comforts of home to attend the instructions. Numbers every night wept tears of true repentance and more than a thousand made their confessions, the greater part not having approached the sacraments for three, five, twenty, and thirty years. Many public scandals were suppressed and Sunday
schools were established both in the town and in the country for the children. On the last day of the mission the cross was erected in the presence of a large and enthusiastic congregation, who promised before it to prove themselves a Christian people. They received my last blessing with tears and three hundred of them accompanied me on my journey for some four leagues.

I next opened a mission at Santa Rosa, in the province of Cordoba. As soon as I began to preach, the people left their work and came in such crowds to hear me that, as all labor was abandoned, the town appeared as on a holiday of obligation. I was obliged to preach three or four times a day, and I was kept busy the rest of the time, from daybreak till eleven at night, hearing confessions and pacifying troubled families. More than four hundred young men, some of them twenty years of age, made their first Communion, and more than five hundred men, who had not been to their duty for a long time, received the sacraments. Altogether 2030 confessions were heard. During this time all the shops were closed at night, and all conversation was about the exercises of the mission, many stopping me on the public streets and asking me to hear their confession. The whole town was renovated.

Having finished the mission at Santa Rosa, the following day I opened a mission at Dolores. The principal people of the town came out in their coaches, with fifty men on horseback, to meet me at a league's distance, and at the gates of the town the ladies and children carrying flowers in their hands awaited me. They strewed the flowers before and upon the missioner, crying out "Blessed is God who has sent this father to teach and convert us." It is in this way that I entered the church, which is the finest in the whole province. Though fatigued with my journey and the work of the last mission I preached at once. From the very first day the vast church was filled to overflowing. I established the Apostleship of Prayer and catechism classes to be taught on Sundays and holidays. On the last day of the mission when I planted the holy Cross the poor and simple people wept like children, and crowded around me to kiss my crucifix.

On closing this mission I went at once to St. Paul and to Reuca. These missions were also very successful,—more than eight hundred sinners were converted and very many who were living in a state of sin were united in matrimony. Only one, a lady of prominence, showed herself unwilling to assist at the exercises of the mission. This was a great
scandal; but she suddenly fell ill and died without the sacraments. Everyone said that it was a punishment of God. Another lady who had lived in sin for a long time, on hearing the hymn to the Sacred Heart sung by the members of the holy League, and seeing them approach holy Communion with great devotion, was so impressed that the very same day she went to confession and was married as a Christian. An old man came a distance of fifteen leagues to make his confession, and he told me that he would willingly have gone much farther. You must remember that the country is hilly, that there are no railroads and that travelling of any sort is extremely difficult. Another day just as I was beginning my sermon, I saw a very old man entering the church, leaning upon a long stick such as the Indians use. As he seemed much exhausted I interrupted my discourse and asked someone to give the old man a seat. This was done and he heard the sermon attentively. After I had finished I heard his confession, which was a most distressing history. I gave him holy Communion, for he was fasting. That evening the chief of police came to me and asked me to confess a poor old man who was expiring in the street. I found it was the same old man, who, after a long journey of two days, had entered the church in the morning while I was preaching. I gave him Extreme Unction and he died very piously. Both in St. Paul and in Reuca I established the holy League and catechisms. The parish priest has written to me that they are getting on very well. The people of these countries are very ignorant, as the priests are very few; I had, therefore, to explain the catechism several times a day. On leaving this mission I spent several nights in poor cottages, where I was able to give the sacraments to some country people who had not received them for a long time.

During my missionary tour I passed by St. Louis and I availed myself of the occasion to stir up the principal families of the city to build and found a Catholic college. There is great need of such a college, as all the youth are at present attending the public schools, or secular colleges where they receive no religious instruction. I had before endeavored to have a college founded but there had always been insurmountable difficulties, although these difficulties had not grown less but even increased, I determined to make another effort. Fortunately I met with a young and zealous priest who had been educated in our college of Salvador at Buenos Ayres. He heartily favored my plan so that on the thirtieth of last March some religious sisters opened a Catholic school amid the rejoicings of all the people.
They have already thirty boarders and a hundred and twenty day scholars. Since my return home to Mendoza, I have given three more missions with most consoling results. I have heard more than two thousand confessions and brought many an old sinner back to the fold of the Good Shepherd.

Now, Reverend father, I must bring to a close these extracts from the labors of our missionaries in these vast and solitary regions. Thanking you for your kindness in sending me the Woodstock Letters, and commending myself to your prayers and holy Sacrifices I remain

Your humble servant in Christ,

John M Homs, S. J.

OUR AMERICAN FATHERS IN JAMAICA.

EXTRACTS FROM A LETTER OF FATHER COLLINS.

Kingston, July 3, 1895.

Rev. and Dear Father,

P. C.

The fathers who have lately arrived are doing very well. Frs. Lynch and Emerick appear delighted with everything. They suffer a bit from the weather, but we all have a little to suffer from that just at this season. Our most dreaded month however is September, as by that time the system is run down. It is perhaps also the hottest month. We do really build up in the cool months, but can do no more than hold our own in the hot ones. I think there is always a proximate danger of one’s getting too much sun, and thus being disabled for life by it.

A few words about things here and there. One result of the heat here is supposed to be a loss of memory. If therefore I forget a thing now and again, you must consider it only as a proof of my true acclimatization. Rev. Fr. Porter, the former Vicar Apostolic of Jamaica, used to say after two years in Jamaica, man loses his memory, and then his understanding. A visitor to Kingston can’t be but struck at the habit of the natives in bidding one good morning a few minutes after passing you. They will look and smile at you, and, when they have gone a few paces back of you, they will say “good morning, father;” they generally say good morning at all hours of the day, even after nightfall. They are slow in everything except in burying the
dead. You may sit by the side of a man to-night in a lecture-hall, and next day at five you may be reading the burial service over him. The Mayor of Kingston died at 2.30 A.M. and was followed to his grave at 4.30 P.M. of the same day. Law forbids the keeping of the body more than twenty-four hours. There are men here who are called mutes who are sometimes hired to carry the body of the dead to the graveyard. They dress in long black loose robes, resembling a soutane worn by a novice, badly made and dirty. They follow the trade of burying the dead and can be hired for two shillings a day or trip. They are hired by the poor, when their resources will not permit them to get a hearse. They generally come in parties of eight or twelve. They take turns in carrying the coffin, four at a time. The four who are carrying the coffin go in front, and are followed in double file and silence by their companions of the same profession. The chief mourners come next. A funeral cortege of this kind is a sombre and melancholy thing. It is not often seen, but now and again. There is a custom among the lower classes of keeping up a nine nights’ watch for the dead. Their relatives and friends gather in the early part of the night and spend the whole night in singing hymns. This is continued for nine nights. I do not know where this custom comes from. It appears to have been approved by our Spanish fathers,—I mean the nine nights’ watch. As it has ceased to be looked after by the church, and as it has gone out of practice amongst Catholics, and been adopted by Protestants, it has lost its religious character nearly altogether. But enough about graves.

There are many words here that have a strange meaning in the minds of these people, e.g., the word woman. If one wishes to insult one of the fair sex of the lower classes, let him call her a woman. I was near two females, as they are called, the other day, and they got into an altercation about something, which, you will notice, is not peculiar to Jamaica. After one had exhausted her vocabulary of vile words upon the other, she fetched up by calling her a woman. “Female” is the word, and not woman. Of course you may call educated people by the name of woman, as in the schools they are taught to respect that name.

Jamaica is an interesting place to be in. The first pleasure one experiences is that he is in a place where it is just possible to understand the social, religious, and political condition of the people. In the States the very thought of compassing anything of the kind sets one’s head a-swimming. Here you can read all the dailies in ten minutes and
feel that you know what's in them. Of course you may not
know what's in them, but you feel as if you did, which is
just about the same. And here too is a remarkable field
for the Church. In New York the Church may be doing
wonders, but there are so many other wonders that nobody,
or at least the public, can't discriminate. The island is small
and man is curious, and if anything can satisfy the curious
in him, he will look at it. If we can produce the best article
of education, or morality, we are almost certain to be no-
ticed by the public. Protestantism will do its little best to
obscure us, but its little best can't prevent our light from
shining. Unfortunately the whole machinery of education
is in the hands of the Protestants. They commenced tak-
ing hold of education twenty years ago, and still have the
man leading them, who began the movement. These men
get influence and honor and hard cash for the interest they
take, and have taken in education, and you know, these mo-
tives are too overpowering to permit them to relax their
grasp. I think however, that there is a splendid future for
our college here.

But enough for the present. Do not fail to pray for us,
as our success depends upon prayer, and also to thank God
for us, as our Lord has been very close to us since our ar-
rival in Jamaica.

Yours in Christ,

John J. Collins, S. J.

A FEW WORDS FROM FATHER MULRY.

Kingston, May 25, 1895.

The Catholic Cadets marched, for the first time, from
St. Martin's to Holy Trinity on Sunday the 12th inst.
Over ninety received holy Communion. The cadet band
played on the march and in the church before and after
the blessing. The music was exceptionally good and
all agree that the boys have made wonderful progress
in their month and a half of training. The closing piece
sung in the church was the hymn "I'll sing a hymn to
Mary," and the entire congregation joined in the singing of
the same. The appearance of the boys at this their first
outing was a surprise to all. As there had been hardly any
talk of the Catholic cadets in the papers, people had no
thought of their existence. It was only the evening before
that the uniforms had been issued, so that Kingston woke
up that Sunday morning to find a new band of youthful soldiers fully equipped and as good as even the boasted Protestant brigade. One parson was very angry, but his rage is ever a sign that we have hold of a strong engine wherewith to combat the enemy in this Protestant island. There is much admiration for the Church here; not however so much strength of faith. This strength will come if we only get possession of the young.

One of the newspapers spoke of our cadets, as follows:

"On Sunday morning last, May 12, the boys of Fr. Mulry's Catholic Cadet Corps turned out en masse for the purpose of taking part in the procession. The boys, who for the first time appeared in their new uniforms, assembled at St. Martin's Hall at 6.30 A. M, and after going through a few exercises marched, preceded by the drum and fife band to Holy Trinity Church. Here they were met by some of the Guild boys, who headed the procession into the church. The Mass was then said by His Lordship Bishop Gordon, after which His Lordship blessed the flag, and delivered an eloquent address. He told the boys that they were soldiers of the Cross, and to be soldiers they must be obedient, punctual and well-behaved. In concluding His Lordship said, that if ever the sound of war was heard (but he thought they would never hear it) they would turn out as soldiers of the Cross to defend their country. One hundred cadets approached the holy Table.

"The boys returned to St. Martin's followed by a large crowd. Quartermaster Flynn, the drill instructor of the corps is to be congratulated for the way in which he has brought the boys forward."

At Spanish Town this morning, I had a May procession of the "Children of Mary" and the "Boys' Guild," not a very pretentious ceremony, perhaps, but one that drew a great many outsiders, and will, I trust be the means of spreading the honor of Mary in that Church of England stronghold. The sisters both there and at Nuns' Pen are helping on the good cause in every way; they are grand workers and we would be badly off, indeed, without them. If Providence would only send us a teaching order of brothers, there's no doubt that our one weak point—care of the boys—would be looked after fully. And to my mind, until we have such a body of religious men as aids, we are crippled in our efforts. With them there's no limit to what may be done to advance the Church in Jamaica.

His Lordship, the bishop, has passed over the direction of the Apostleship of Prayer to me. Fr. McCormick had
it up to his departure. The work is a very important one—that I am fully conscious of—and God will continue to bless it.

In the Sacred Hearts of Jesus and Mary,

Patrick F. X. Mulry, S. J.

LEAVES FROM FATHER RAPP'S DIARY.

Extracts from Letters to Father Socius.

Well now, shall I go over my field of labor and give you some interesting news? But I am afraid it is the same story over and over again. Anyhow, here are a few items, if they wear upon you, let me know. I can be very short indeed. I generally do my correspondence down here per postal, whenever personality does not require an envelope. Besides being shorter it is also cheaper.

Amity Hall, April 28, 1895.

I will give you a diary of missionary work beginning with the end of March. I went to Seafordtown on the 30th, on April 2, to Savanna-la-Mar, April 3 to Black River, the 5th to Success; baptized there forty-two babies, and four at Black River. I left my over-worked horse at Savanna-la-Mar and took the Royal Mail coach to Black River. I expected that a certain gentleman would bring me over to Success, but no I remained over night with him. I got my dinner at half-past nine p. m., having taken my coffee at Savanna-la-Mar at seven a. m. A long time between meals! April 4, I hired a buggy to go to Success, price £1. The lady was sick,—a severe cough and a broken leg,—the old fellow as crazy as a cricket, the dog howling the whole night, had rheumatism and lung trouble. There were two little goats also sick in the house and I myself was nearly sick too from all this. I got my breakfast on my arrival, at 2 p. m., and waited for dinner, but no dinner. The old lady did not get my letter which I had sent fourteen days before, otherwise I would have had over 100 baptisms. I returned on Saturday, the sixth, to Black River and thence to Savanna-la-Mar, arrived there at half-past two, and left at five p. m. for Top Hill. I returned to Savanna-la-Mar Monday p. m., and on Tuesday, the eighth, I rose at half-past two a. m., said Mass, and started at a quarter to four for home. On the 11th, Holy Thursday, I went to Montego Bay to baptize a baby and returned home at half-past eleven p. m. On Good Friday I had service at home, that is at Reading
Pen. On Saturday I took the train to Cambridge, arrived there at 12 and had to wait till half-past five P. M. for a horse from Seafordtown. I wanted to hire one, but, as the gentleman charged twelve shillings for eight miles, I told him that I would rather walk it. I started, and after a walk of a mile my horse came, I mounted him and on I went; I had a fair congregation. I returned on Monday after Mass to Cambridge R. R. Station, and took the train for Kingston in order to make my Easter confession. Near Catalupa we had a land-slide and were nearly buried by a heavy rain. After the track was cleared the engine could not climb up the steep grades. It went down, started anew, but no go. Then it took only two freight and two passenger cars, after side-tracking them at the next station, which operation was four times repeated and finally they had to leave the two freight cars behind. I arrived at Kingston at ten P. M. instead of five P. M., and saw Father Collins and the bishop at half-past ten. I left Kingston on the 17th for Alva, arrived the 20th, and on the 22nd I had Inspection of the Schools. I went on mule back, on the 23rd, to Linden Park, where I said Mass and heard confessions, etc. Then to Sommerton in a heavy rain, without overcoat, as I had left it at Cambridge. I got a fever and was sore from the saddle. On the 24th I went to Mt. Pleasant, the 26th to Brownstown, the 27th said Mass at Brampton, am here at All Saints to-day the 28th, to-morrow I go to Falmouth, the 30th to Shawfield and home. Saturday to Lucea. I am played out. “Ora pro me.” A. R., S. J.

P. S. There is not the slightest doubt that my work is hard; as long as I am well I do not mind it. Nearly every two or three days in a different quarter. Of course sometimes you fare pretty well, but many times not. I had four jiggers removed from under my toe-nails. A little inflammation of one toe pained me for a day or so. When I arrived at Sommerton I was entirely knocked out,—I was wounded and sore and stiff all over, and I was afraid that I was going to be very sick. I had a high fever the whole night, but after Mass, I felt better and changed the mule for a horse to meet my buggy, it was hard work either to sit or to lie down. “Deo Gratias. Oremus ad invicem.” Yours in Christ, A. R., S. J.

One Sunday, it was Feb. 3, 1895, I took a walk with my school teacher, who is a fervent convert. On our way we fell in with a Baptist meeting-house where singing was going on. I stopped a little and waited for a good opportunity to speak to these people, if possible. A black lady soon came out and asked me for some money for their meeting-house.
I told her that I was very sorry I could not help them just now, as I would not like to give less than five pounds for such a cause, and I had not this sum with me. "O," said she, "ten shillings would do." "Well," I rejoined, "you had better wait." Then my schoolmaster asked her if the little boy along side of her was baptized. "No," said she, "too young yet." Then he quoted the text of our divine Lord to Nicodemus, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." She replied by the text "Suffer the little children and forbid them not to come to me; for the kingdom of heaven is for such." Then I had my chance to take part in the conversation. In a moment I was surrounded by all in the meeting-house. One asked me about holy Communion and the Lord's Supper, another about Purgatory, another about our Latin prayers, still another about the Pope, the saints, the Blessed Virgin, etc. I explained it all to them and they were delighted. "Well! our preachers never tell us these things so plainly. If it is so, we see you have the right religion." When I finished speaking about our dear Mother Mary, they said, "We also will now love her." I spoke to them about two hours. Finally everyone—they were about sixty in number—shook hands with me and thanked me very kindly for having explained these matters to them, of which they never heard their preachers speak. They invited me to come and see them again and to speak to them when I should again pass that way. I told them that the next time I came they ought to come to my church. They promised they would, but I am afraid their preachers will prevent them. Anyhow so much has been done. Deo Gratias.

On Friday July 5, I went to Top Hill. I got up at two A. M. said Mass and departed, as storms come on now, and the heat is too great to travel in day time. I started for home on Tuesday, the 9th, I rose at one o'clock A. M., said Mass and on reaching home I sent Father Kelly to Kingston by the train. On July 15 I went to Success, where I said Mass the next day, the feast of Our Lady of Mount Carmel. I left the same evening per steamer "Spey" for Black River, which I reached Thursday noon. I went back to Success and stayed there till the following Monday, 22, in order to take the steamer back to Montego Bay. The same old story, crazy man, sick lady,—plenty of rats, cats, dogs, chickens, goats, and pigs constantly in my room. I baptized eighty-two babies. I returned to Black River where I expected to get something to eat, but at 11 o'clock in the morning I was told, "Father, I am sorry I cannot offer you
anything; Mr. L... is in St. Agnes and there is no servant here. You will have to go to the town. As I had made some arrangements, I could not well go, so I remained and found four crackers which served as breakfast. I baptized here ten babies. The steamer came at half-past six P. M., I went to the wharf but I did not take the boat which offered to bring me to the steamer; I preferred to wait for the purser’s boat which was free of charge. It came about eight o’clock. I met an Irish descendent, by name of David Casey, whom I asked to buy me five cents worth of bread. This he did, but it was not good and had to be given to the fishes. I was in the purser’s boat till 11 P. M. I finally got on board the “Spey.” This steamer has no cabins, only accommodations for deck passengers; but the captain gave me a bunk. Travelling by this steamer is much cheaper than by the “Holula,” which carries cabin passengers. Mr. D. Casey told me that he wished to live a Catholic, but as no priest had said Mass there since old Mrs. Leydin’s death, he could not attend to his duties. The truth is I had said Mass at Mr. Leydin’s, but as he is a rich man, no one comes to his house for Mass. I got a letter from Casey, stating that his aunt, a Protestant, has offered me her parlors for saying Mass, and wants to know when I shall be able to come. On Tuesday evening, 23, I arrived at Montego Bay and had to hire a buggy to bring me home, as mine was away. Here I found that good Fr. Emerick had left the same morning for Kingston.

I will go to Montego Bay to-morrow to say Mass in a private house. I am also invited for Lucea, where there are some new catechumens who have requested to be received into the Church. If possible, I shall try to get a place of worship at Montego Bay. There are about eighteen Catholics in the town, which is the second in the island. If I could get a baby harmonium for the school and chapel it would do a great deal of good. One would also do good work at Lucea.

August 8, 1895.

I am once more alone, Fathers Emerick and Kelly having left me for Kingston. I fed my visitors on herrings. They said they had never eaten such fine fish, and asked me where I got such nice fresh fish. I told them from the Bay. So I had. I had bought these fine “fresh fish” in cans at a grocery store in the village of Montego Bay. We had a good laugh over these fine canned fish, fresh from the “Bay,” and the laugh helped to digest the “fresh fish.”

Did I tell you how my horse in Seafordtown took French leave, and thus obliged me to hire another to fetch me
home? When I reached home I found my horse there, quietly grazing, and wondering why I should have worried so much about him. At Seafordtown I received the school-teacher into the Church, and he told me that his mother would also turn over soon. My school there is what is called a private school. It would gladden your heart to hear these little Baptist children sing: "Oh! take me to Thy Heart Divine." I hope the Lord will. They also answer the Catholic catechism. I am afraid things are going on too well; but I leave it to the Sacred Heart. If I could get a baby harmonium for the school and the chapel it would do a great deal of good.

His Lordship, Bishop Gordon invited me to Kingston, while Fr. Emerick was at my end of the island; so I had to sell one of my pigs to get money enough for my car-fare. "Omnia ad Majorem Dei Gloriam."

August 28, 1895.

I said Mass at Montego Bay on the feast of Our Lady's Assumption, and came home to Reading Pen about 1 o'clock in the afternoon. At 2 o'clock I was down with the fever, and it stuck to me for eleven days. Only one day, however, was I obliged to omit the holy sacrifice; but four other days I could scarcely get through. I had made arrangements to go to St. Ann, but as I could not walk I had to give it up. "Homo proponit sed Deus disponit." I intended to go to Pisgah and Seafordtown, but rains overtook me at Belvedere and I had to pass the night near Chester Castle. I was very sick the whole night. The next day I had once more to turn back to my solitary home at Reading Pen. I found it rather hard to get sick, being all alone. But anyhow, "Deo Gratias," I am all right again.

This month we have had heavy rains; a thunderstorm nearly every day. His Lordship the bishop has just telegraphed that I am to meet him at Anchovy on Sept. 2.

My school here is going on well. All the children except two are staunch Baptists; but they learn the Catholic catechism word for word, and sing the hymns to the Sacred Heart as lustily as one could wish. If I had the money, I would get a baby harmonium for the chapel and school combined. I am sure it would help our holy religion a great deal. I have done.

P. S. The rats eat up my coffee, fresh from my own plantation, very rapidly. They seem to like the brand.
One of the great works initiated by the Society in Jamaica is Alpha Cottage. It was started some years ago by Father Porter, the Prefect Apostolic, whom Bishop Gordon has succeeded. The following account, from a non-Catholic Jamaica paper, will give our readers some idea of its importance and the good work being done there. Greater than any other good described in this article is, of course, the spiritual good, and the salvation of the souls of these children. Father Mulry has at present spiritual charge of the "Cottage" and takes great interest in the boys' school. The article is from the "Daily Gleaner" of Aug. 26, 1895, under the title: Alpha Cottage; Its Objects, and Methods, and reads as follows:

"In a snug little nook, shaded from the sweltering sun by a bowery of leaves and flowers, stands that tangible token of earthly beneficence—Alpha Cottage. From the main road the cottage might not be visible to the eyes of the stranger, and on entering the barred gate of the "Convent of Mercy" a visitor might be inclined to soliloquize with Carlyle on "the road to anywhere." Tall and stately palms, interlaced with the shrubbery of the tropics in all its profusion, line the avenue leading to the cottage, and even in the height of the day, no sound pierces from the outside world and nothing disturbs the ear, but the interminable hum of a myriad of insects—all is peace and order, a fitting and suggestive entrance to a place where these objects are embodied and combined. At length, after passing through a galaxy of native beauties, the heavy branches separate and, as if by the touch of a magician's wand, the scene is changed, and the fine proportions of the Convent, flanked by the school buildings on one side and by the chapel on the other, burst into view, with the lawn and gardens, in the English style, in the foreground—completing a picture, charming in its simplicity and beautiful by its shading.

"Entering the Convent, we were welcomed by the Superior, who on learning our mission of inspection at once granted the facilities which have inspired the remainder of this sketch. In a few words the Mother Superior explained the working of Alpha Cottage. Sixteen sisters, all of whom have relinquished the pleasures of society for the privilege of training the minds of the coming generation and instilling virtue into their hearts, have come from England to undertake the work of Alpha Cottage. Their labors in the commonwealth of youth, arduous and harassing though
they be, are performed without fee and without price, being
the outcome of the holiest of all desires.

"Alpha Cottage, then, is in itself a corporate community,
governed by a wise and disinterested senate of which the
Mother Superior is the president and the sisters the deputi
ties, sanctioned by the Lord High Commissioner, Bishop
Gordon. Under the control of this republic are a boys' in
dustrial school, a girls' industrial school, and an elementary
school for the benefit of those belonging to the Catholic
faith outside the institution. All the sisters reside at the
cottage, while the boys and girls belonging to the indus
trial schools are also accommodated here, only those who
come to the elementary school for the benefit of the supe
rior education to be obtained there, returning to their own
homes at night. In all, there are forty-five acres of ground
in connection with the cottage much of which has not yet
been brought under the axe of the woodsman or the plough
of the cultivator.

"Passing from the Convent, whose privacy we respect, it
being the home of the Sisters, we stride along through the
gardens to a building on the left flank of the Convent,
whence a mingled noise is issuing, and on questioning we
find that this is the girls' school. On our arrival, the class,
at the instigation of the head mistress, rises en masse,
and in a variety of keys says 'Good morning, sir.' In our most
dignified style we return the salutation. Sister Agnes comes
forward as the head mistress, and informs us of the features
of her educational life. All the children attached to the
Industrial School are attired in a sort of uniform of red,
white, and black, but it may be judged that there are many
outsiders among the number, for here and there girls wear
ing the ordinary diversified habiliments of common life
mingle among the uniformed pupils. 'This is the home of
the waif,' remarked Sister Agnes in answer to our query
regarding the character of the inmates. 'Vice is unknown
here. Alpha Cottage is not a reformatory, it is a home—the
difference is apparent. The latest comer is Isadora Black,
perhaps you have heard about her?' Well, of course, our
mind was so filled with the political questions of Britain,
and the Cuban insurrection, that we had forgotten the in
stance, but a hint recalled the circumstances. Isadora Black
is the daughter of William Black; the repeated cruelties of
her father culminated one day when he tied the child to a
wall and beat her with a cane until she was one mass of
weals and blisters. With a forethought uncommon in one
so young, the child informed the police of the action of her
father. William Black was fittingly punished while Isadora
was sent by the Judge to Alpha Cottage. That incident in itself illustrates the purpose and aim of the Cottage. The child was called forward, and in answer to our query said she was happy now.

The school is open from 9 a.m. to 12 m., and from 1 p.m. to 3 p.m. The industrial children receive three hours' tuition every day, during the remainder they are taught the elements of house-keeping. They make their own dresses, wash their own clothes, keep the gardens, cook the food, and in fact perform everything that is expected to be performed by a housekeeper. It is not astonishing, then, that applications for servants should be received almost daily from those who know how the girls are trained. They are under constant supervision and discipline, thus learning the benefits of order and cleanliness. Specimens of kindergarten and needlework by the girls were produced in the shape of straw mats skilfully interlaced with colored straws, etc. Little can be said of the intellectual results achieved in the schools from a mere visual inspection, but nothing can be more satisfactory than the reports of the Inspector of Schools on the subject; and we cannot do better than quote his words: 'The elementary school is remarkably successful, especially when we consider the mental condition of nearly all the children on admission. . . The progress made by these little waifs and strays in elementary education alone needs to be seen to be fully appreciated. It is one of the best managed institutions in the Island. It should be visited by everyone who has anything to do with similar work elsewhere, and who desires to see what can be done with the most unpromising material.' The education imparted to these girls by the Sisters may be judged from the fact that the school is only expected to reach 'third-class' under the Government code, but has been awarded the first class certificate of efficiency.

Proceeding to the 'linen room' our notice was attracted by a placard stating the meals for each day of the week. Taking Tuesday as an average day we found that for breakfast the girls had—tea, meat, and fruit; dinner—stew, meat, vegetables, rice, peas, and bread; with tea, bread, and fruit in the evening. Judging from the bill of fare, the diet was appetizing enough. Continuing our journey we enter the work-room, a large, airy apartment in the old original building. The Lady Superior informed us that the Cottage was awarded a Gold Medal at the Jamaica Exhibition and a diploma at the World's Fair for plaiting straw and other native industries. The dining-hall is on the basement floor, a multitude of cups and saucers ranged around the tables
marking the seats of the inmates. Questioned regarding the conduct of the girls, the Lady Superior stated that they never found any difficulty in maintaining order. And as for stealing, which we believe is a common failing with humanity at this end of the globe, our guide said that the girls went into the rooms of the Sisters but it was seldom that they pilfered anything. Money was often lying about, but it was always left untouched. Here we left Sister Agnes to return to her charge in the school room. In the washing department we found five girls glowering into five immense troughs with five heaps of clothes waiting their turn in the tub. These girls had passed through all the earlier stages of cooking, gardening, and sewing, and were now ready to take situations as servants. Some of the girls, it was stated, had been in the Cottage since they were five years of age—they were about thirteen or fourteen years.

"Leaving the building, we were escorted to the chapel of the Cottage, a lofty imposing well-ventilated erection, which in the first stages of its career did duty as the art gallery at the Jamaica Exhibition. Service is held in the chapel on Sundays at 6 a.m., the bishop or one of the 'fathers' officiating. Passing along we entered the higher or secondary school in connection with the Cottage, a private enterprise which has no connection with the home proper, but which has been started for the convenience of Catholic scholars desiring a higher education than that provided at the ordinary schools. Among the pupils was the daughter of the ex-President of Hayti, Boisrond Canal.

"Leaving the Convent and the girls' industrial school behind, we strolled along through thickly wooded glades until we came to the boys' school, a two-storied building with out-houses in conjunction. The house is surrounded with gardens; we pass through an incipient grape arbor and along past banana trees, mango trees, plots of garden eggs, etc., to the school, from which the hum of voices is proceeding. As we enter the school room, the politeness of the children is again evidenced by their united salutation. A silent mentor glares from the blackboard which informs us that 'soils are formed by the wearing away of rocks'—whether the subject is geology or physical geography we are not prepared to say; certainly the pupils appear sufficiently intelligent to digest such knowledge. There are forty-four boys in the school, nine less than the number permitted by law. As an indication of the progress of the boys, the school exercises and the copy books are produced and, candidly speaking, we have seldom seen better written exercises even in England; and it was not the work of one
boy or two boys but of the class in general. It was little
wonder in these circumstances that the school should take
"first-class" at the examinations instead of "third-class" as
they are supposed to take. The boys, sturdy little fellows,
had an intelligent look which spoke volumes in favor of the
teaching staff of the school. In one of the back forms one
little boy looked towards us with a merry tricky glance and
we were informed by Sister Xavier, the Mistress, that he
was one of those boys who are ever full of animal spirits
and pranks. At that moment another brown face peeped
round the corner of the door and on being called, another
tiny chap, the double of the other mentioned, came troop-
ing in—here was the other merry youth, who tormented
the teachers with innocent frolics.

"Although we had neglected to enquire what amuse-
ments were provided for the girls, we promptly asked how
the boys were provided in this respect. 'Well,' said the
Mother Superior 'they have an old horse, they have a band,
and they are allowed considerable latitude in other respects.
Would we like to hear the band?' Well, being a visitor we
had no objections, wondering inwardly whether this band
would be like the other bands, which violate all delicacy of
ear and invite the query—Is life worth living? But for once
we were agreeably surprised. The fife band was remarkably
free from those crudities of style which were associated
with juvenile bands. The concert was opened with the fa-
vorite 'Strolling round the Town.' In England such songs
as these 'The Man that broke the Bank' etc., have suc-
cumbed to violent strangulation but out here they will flour-
ish like the green bay-tree. Then followed 'Juanita,' which
we were informed was one of the boys' favorites, and other
melodies which were rendered very creditably. The musi-
cians were dressed up in uniforms with caps resembling a
Turkish fez; from the vantage of an old spreading tree the
scene looked really beautiful.

"Besides this the boys cook, and sweep, clean and wash
the building. We were shown the boys' dormitories; these
are all on the top story of the buildings and command a
beautiful view of the hills and the sea. They are excep-
tionally clean and sweet in appearance. The children are,
plainly being taught one of the essentials of a healthy and
happy life. We then proceeded to the dining room, which
was situated amidst a clump of trees away from the main
building. The band playing in the distance and the cool
breeze blowing around, made it delightful, and while we
were thus being charmed, the conversation fell into general
lines regarding the management of the institution.
"'When we came here first' remarked the Mother Superior, 'all these now beautiful gardens were simply uncultivated wastes. We have gradually made things look more civilized, but we have much more land, which as yet is as wild as the forest. Of course it will be cultivated when we find that we are fit to cope with the demands which its cultivation would require. We have an infirmary, but nobody to go into it.' An excellent feature of the institution is the supervision which is maintained over the girls and boys who secure employment outside. They can either live where they serve or in the institution, but in the former case they regard the cottage as their home and visit it as frequently as they are able. One or two boys have gone out as apprentice engineers. They come into the cottage in the evening for they cannot maintain themselves yet; their wages are practically nothing. Several girls are in service and others are preparing to follow in their footsteps. 'Does the cottage maintain itself?' 'No, we receive donations from private sources, and indeed it depends upon the subscriptions of our friends whether we can proceed with further developments. It has got its advantages as well as its disadvantages.'

'And, so, at the end of an interesting and instructive object lesson in kindness we left Alpha Cottage. Alpha and Omega we should have called it—the beginning and the end— for here the children begin to live, to realize the glory of life, and here, also, others seek to rest from the whirligig of life. Alpha Cottage is the personification of charity, the embodiment of virtue. If there is an institution in Kingston which deserves the patronage, the assistance, and the consideration of the people it is that institution which is variously known as Alpha Cottage, or the Convent of Mercy, on the South Camp Road.'

In its leading editorial this same newspaper says:—

"Very few people, we believe, are aware of the aims and achievements of the institution, and this account will, therefore, be read with interest. A prejudice exists against the undertaking in some quarters, but the Catholic-minded of all sects will readily admit the usefulness of the work and its practical benefit to the State. Take a broad view of the matter. The subjects dealt with are the irresponsible children of the city—waifs and strays, orphans, the offspring in too many cases of the criminal classes. Whoever takes these children and reclaims them from their state of youthful savagery is performing a distinct service to the community whether he be Roman Catholic, Anglican, or a
member of any other denomination. All that is required is to make them good citizens and if they are brought up in the Roman Catholic faith as a corollary of their training we think no one has a right to object. Roman Catholics, we presume, make as good citizens as the adherents of other Churches. That the Roman Catholics have had the courage and enterprise to attack a problem of the kind says much for the spirit which animates them. The work calls for self-sacrifice of no ordinary nature—work which, under other circumstances, it would be difficult to get accomplished for payment. Herein, perhaps, lies the secret of their success."

BRITISH HONDURAS.

Excerpts from several Letters to the Father Provincial of Missouri.

FROM A LETTER OF FATHER CHARROPPIN.

"I performed all the ceremonies of Holy Week; but Fr. Molina did all the preaching. There are two days in the year when the church is crowded; Christmas and Good Friday. Many come on Good Friday who are not seen in the church on Easter Sunday. On Good Friday for the adoration of the cross, the crucifix is placed above the communion steps and a plate on each side. Every adorer drops his mite in the plate, and as a result, I found twenty-five dollars. At 12 o'clock came the three hours sermon—The Seven Words. After each word the choir sang; Fr. Molina preached a very good Passion Sermon. All went to dinner at 3 o'clock. At five the church was again crowded for the procession of the burial of Christ. I forgot to state that after services in the morning, the main altar disappears under a profusion of tropical leaves. The Catholic associations have charge of this decoration. A crucifix, six feet high, stands on the top of a hill of leaves and flowers; this represents Calvary. Two figures, four and a half feet in height, represent St. John and our Lady. At 5 o'clock the procession was formed; first the cross and acolytes, then the boys, next the girls, two by two; then came the dead Christ carried by four men on their shoulders; with
bier and all it was a heavy load. The four strong men were worn out at the end, as the march through the streets of Corozal lasted nearly an hour. Next to the body of Christ came your humble servant with Fr. Molina on his left, then the band playing as they do at a funeral; after the band the Catholic associations, the men next, then the statue of the Blessed Virgin, dressed like a nun, carried by four men; and last of all the women. Returning to the church, I gave an English sermon on the sorrows of Mary. I thought the people were too tired; but they told me that it was the custom, and the Bishop wished me to observe all the customs; in fact I found the audience most attentive.

"Fr. Molina received orders this morning to return to Orange Walk and remain there until further orders. So I am once more all alone with the brother. Fr. Sylvan told us that he left the bishop sick in bed with fever. Fr. Averbeck with Brother Novellas has gone to Punta Gorda. Fr. Piemonte says Fr. Sylvan, will probably take charge of Orange Walk. The bishop is clamoring for laborers in the vineyard of our Lord. Fr. Henry Gillet will pass here tomorrow on his way to Africa. He leaves Belize on the 19th. We have here, a new commander of the fort. He gives to morrow a grand dinner to the grandees of Corozal. I have the honor of being one of the invited guests; but I have declined the invitation."

FROM A LETTER OF FATHER LEIB.

I suppose Father Charroppin keeps you quite well posted on Corozal affairs. I have been here now two months. The work of attending the outlying stations is divided between us, and I get a share of baptisms, funerals and sick-calls. There is hardly enough of this to keep one man busy in Corozal, but a second one is needed on Sundays for the stations. One of these is attended only four times a year, when there is a fifth Sunday in the month. Another one is attended during the week. The latter is on the New River and is conveniently reached by the steamer Freddie M. The fifth Sunday one is on the coast between here and Belize, but we must take a small sail boat. As the wind is mostly from the sea, it is slow work getting out of this bay. Fr. Cassian Gillet and Br. Curran, who spent a few days with us, went there on the 31st of Aug., as one father could be spared and the people of Sarteneja had a festa. It took them over ten hours to get there. They returned in less than four hours. During the week Fr. Charroppin is busy from
early morning till evening with his chickens and his garden. When I have any sick people on my list, I call on them every day. As I have charge of the small hospital, if there are really sick persons there I go to see them daily, otherwise I visit the hospital about every other day. The rest of the time is at my own disposal. I read a good deal of Spanish, and now find no difficulty in attending sick-calls or giving a short (scolding) instruction to the indifferent Catholics of several stations. I praise those that are present, but tell them to carry the scolding home to the men. At one place I sent a boy out, as I was beginning Mass, to tell some men to come into the church. No one came in, whilst several walked by the side of the church, where they could see me at the altar, and went to their homes. This happened both times that I was at Consejo, though on my second visit there were as many as four men present at Mass. There are thirty to forty Catholic families in the place. I had never been in the saddle since I entered the novitiate, nearly thirty years ago, but I found no difficulty on my very first ride of four and a half miles. The horse is very gentle and Fr. Charroppin has a very comfortable English saddle.

My health, excepting occasional diarrhoea for the past four weeks, is very good. Rheumatics, in my right knee especially, bothered me for the first six weeks, but I am free from them at present.

Dysentery is somewhat common in Corozal, especially among children. Several have died of it, a few adults also succumbed to it. Fr. Charroppin had it for a few days and I was not quite free from it.

The weather for summer, is really delightful. We have had once 91½° and on a few days 90°, but generally 85° to 88°. There is almost constantly a pleasant sea-breeze blowing. Of course, in the sun, it is very hot, and I do not go out, except in cases of sick-calls, during the heat of the day.

FROM A LETTER OF FATHER AVERBECK.

Please excuse me for not writing sooner. Last week I was about to write, when I learnt that the mails close at 3 p. m. on Wednesday; and it was then too late. The week before I visited a mission fifty miles from here, by water,—Sarstoon, the last place in the colony. Many thanks for the magnificent chalice which Your Reverence had the kindness to send for that church.
Well, I have been here alone since April 28, when the bishop took Fr. Piemonte with him to Belize to rest and be cured, as he was suffering from sore feet (jiggers). Fr. Cassian Gillet will soon come to see me and to hear my confession. It is sixty miles from here to the nearest priest, Fr. Antillach, Stann Creek, and a hundred miles from Belize. The bishop had the kindness to send Brother Novellas with me. He is of great assistance to me, as he speaks Spanish perfectly.

"Terribilis est locus iste!" Besides Punta Gorda there are ten places to be visited, altogether there are nearly seven hundred families. And of these there are very nearly three hundred persons leading bad lives, either in concubinage or adultery! Two priests could hardly do the work that should be done.

Last week I visited Sarstoorn (San Pedro). I had heard that there were many infants to be baptized, many couples to be married, and several sick persons. Mr. Kramer, a wealthy planter, offered me his steamer and I accepted his offer. The trip was a very pleasant one, the Sarstoorn being a beautiful and romantic river. But I must close, as it is nearly three o'clock.

Thank God, my health has been excellent, I have not been sick a single day.

Please remember me in your holy sacrifices and prayers.
The end of the month of June witnessed the glory of St. Ignatius College of Chicago. For some time previous, thoughts had been entertained of celebrating the 25th anniversary of the establishment of the college. It was finally decided to do so; because, although most colleges wait until they are fifty years of age before indulging in such legitimate rejoicings, the spirit of Chicago seemed to require that this time-honored period of waiting be abbreviated.

The Alumni Association of St. Ignatius College wishing to show the esteem and affection they preserve for their Alma Mater, passed, some time ago, a resolution to set apart four days for the celebration of this happy event, sparing neither trouble nor expense in providing what might contribute to render the celebration a great success.

The jubilee was inaugurated with a solemn high Mass on the 21st of June, in honor of St. Aloysius the patron of students. The Mass was sung at 9 A.M., exclusively for the children under our tuition, an army of some 4000, and our church, though one of the largest of this city, could hardly afford sufficient accommodation.

At eight o'clock P.M., an oratorical contest between six of our best students took place at the Central Music Hall of this city. In spite of the temperature—the day having been very hot—the night air was most refreshing, and rendered the hall very agreeable to the 4000 people that filled it. Our young orators acquitted themselves admirably. The contest lasted over two hours, and was followed by a solemn distribution of premiums. The premiums, which consisted of gold and silver medals, besides many elegantly bound books, were distributed by our Most Rev. Archbishop Feehan, who at the end addressed the young students, congratulating them on their success, and encouraging them to perseverance in the pursuit of their studies.

On account of the feast of the Sacred Heart coming on the 22nd, and besides, it being Saturday when most of the fathers had to attend their confessional, this day was passed over in the program. However, it was not passed over without some commemoration. It was chosen for the erec-
tion of a Latin inscription, engraved with golden letters on a large white marble tablet, transmitting to posterity, the memory of an event, of so much interest to us all. The inscription, which has been placed in the vestibule of our college, speaks for itself:

\[
A \cdot M \cdot D \cdot G \\
\text{SANCTI} \cdot \text{IGNATII} \cdot \text{ATHENÆI} \\
\text{PRÆSVL} \cdot \text{MAGISTRI} \cdot \text{ET} \cdot \text{ALUMNI} \\
\text{QUINTUM} \cdot \text{LUSTRUM} \cdot \text{AB} \cdot \text{EXORDIO} \cdot \text{LÆTI} \\
\text{CELEBRANTES} \\
\text{SIBIQUE} \cdot \text{OMINE} \cdot \text{BONO} \cdot \text{FAUSTIORA} \\
\text{POLLICENTES} \\
\text{IN} \cdot \text{GRATI} \cdot \text{ANIMI} \cdot \text{SIGNUM} \\
\text{D} \cdot \text{O} \cdot \text{M} \\
\text{HUNC} \cdot \text{TITVLUM} \cdot \text{ERIGEBANT} \\
\text{IX} \cdot \text{CALENDAS} \cdot \text{JULII} \cdot \text{A} \cdot \text{D} \\
\text{M} \cdot \text{DCCC} \cdot \text{XCV}
\]

On Sunday, the 23rd, the celebration dearest to the heart of the college took place. The solemn Mass of thanksgiving was celebrated in presence of the Rt. Rev. Edward Joseph Dunne. His Eminence Cardinal Gibbons was prevented from being present owing to his trip to Europe, and the Apostolic Delegate, the Most Rev. Francis Satolli, had already engaged himself for the ordinations at Woodstock. The celebrant, deacon and subdeacon of the Mass, as also the assistant priests, deacons of honor, master of ceremonies, the orator of the day, and the priests present in the sanctuary were all old students of the college, testifying by their presence to their full participation in the joy of their Alma Mater. This celebration was, without doubt, the dearest of all to the college, showing forth as it did, the effect of its work in our line. For, during the last twenty or twenty-five years, St. Ignatius College has given to God almost one hundred priests and religious.

On Monday night, June 24, the Commencement exercises were held in the Auditorium Hall. Only those who have seen this large and gorgeous hall, can realize what is meant by saying that from top to bottom the hall was packed with the enthusiastic friends of the college. Degrees of LL.D., Litt. B., B.S., A.M., A.B., as well as certificates for the completion of the Commercial course—more than 60 in all—were conferred.

The banquet of the Alumni of the college was held on Tuesday night, June 25, in the college hall, which was very beautifully decorated. About 250 of "the old boys" gath-
ered round the festive board to renew the ties of friendly intercourse. Toast and song mingled with the strains of music, and so in the feeling of joy, good-fellowship, and thanksgiving the Silver Jubilee of St. Ignatius' College was over and was now a dear memory of the past.

**FATHER SHULAK'S GOLDEN JUBILEE.**

Jubilees seem to be quite the order of the day. After the silver jubilee of the college comes the golden jubilee of Fr. Francis Shulak. On Friday, Sept. 13, Fr. Shulak celebrated this glad day, granted to so few of our fathers. The students met the Rev. Jubilarian in the college hall and tendered him their tribute of esteem. Besides a few songs and instrumental selections, which were rendered very satisfactorily, there were addresses in various languages,—a delicate tribute to the father's linguistic abilities. An English poem, two English addresses,—one by a senior, the other by a junior student—a Latin address, a German poem, and a Polish address completed the program.

Fr. Shulak then spoke a few earnest words to the students, referring eloquently to his deep desire to see the college and the students of the college rendered glorious in time and in eternity.

On Sunday, the 13th, the jubilee was celebrated in the church by a solemn high Mass, sung by the Rev. Jubilarian. Among the clergy present were the Rev. Nepomucene Jaeger, mitred abbot of the Benedictines, Dr. Fitte, professor of philosophy of Notre Dame University, and Fr. Barzynski, pastor of the Polish Church of St. Stanislaus, whose congregation numbers upwards of 31,000 souls. During the dinner, which followed the Mass, the last of these Rev. gentlemen made some complimentary and pleasant remarks in regard to Fr. Shulak's work among the Poles. He remarked that Fr. Shulak was the father and founder of St. Stanislaus Church, that he was the father of its thirty Polish societies, and could rightly, therefore, be styled the grandfather of the sixty Polish societies now existing in Chicago.

That God might grant many years to the Rev. Father, in which to continue his missionary labors among the Poles and Bohemians, was the heartfelt wish and prayer of all.

The community presented its respects to Fr. Shulak in the evening.
BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

Christ in Type and Prophecy. By the Rev. A. J. Maas, S. J.
New York, Benziger Brothers, 1895, Two volumes 12mo, Vol. II. 500 pages; $2 per vol. net.

The favor with which the first volume of this work has been received by the Catholic and the Protestant press, both in Europe and in America, leads us to expect an equal success for the second volume. It is true that the first part of the work contains a fundamental treatise on the nature and value of prophecy, which may have contributed to a certain extent to the popularity of the book. But apart from this, the matter of the second part ought to elicit more general interest. We have here the prophecies referring to the offices, the public life, the passion, and the glory of the Messias: we see him announced as prophet, priest, king, mediator of the covenant, and divine avenger; we follow him on his errands as good shepherd, witness his miracles, his solemn entrance into Jerusalem, and his final rejection; we behold the Messianic victim betrayed by Judas, agonizing in Gethsemani, captured by his enemies, accused by false witnesses, scourged, crucified, and tormented with gall and vinegar; finally, the glory of the Christ unfolds itself in the resurrection, his ascension, the descent of the Holy Ghost, the call of the Gentiles, the Messianic kingdom, the conversion of the synagogue, the kingdom of the world, and the prophetic canticle of thanksgiving. This application of the diverse prophecies to one principal feature in Our Lord's life does not exclude their secondary and implied reference to other events connected with the mystery of our redemption, as is indicated either in the commentary on the prophetical text or the corollaries that conclude each chapter. The reader will be much assisted by an analytical Index of the whole work, added to vol. ii.

Our readers are no doubt acquainted with Father Coleridge's "Vita Vitæ Nostræ," Father Méchineau's work, consisting of 215+109 8vo pages, is of the same nature. It differs from the former work in several points in the gospel harmony—a formal discussion of these particulars would expand this notice to a Biblical treatise—and most of all by the addition of the elementary erudition needed for an intelligent reading of the gospels. After a preface, a list of the principal sources and a transliteration of the Hebrew alphabet, the author gives us a chapter on the political state of Judea at the time of Jesus Christ, another chapter on the different religious and judicial institutions of the Jews, a third on the chronology of the life of our Lord, a fourth on the topography of Palestine, and a fifth on the language of Christ and the apostles. Then follows the body of the harmony proper; this is followed by a chapter on the preaching of Christ, a chapter on the principal persons occurring in the gospels, a hint on the use of commentaries and on the meditation on the gospels; finally there are several tables and indices. Though the language of the book prevents its spread among the laity, it will surely find its way into the hands of our clergy, who will be materially aided by its clearness and precision. Printing, paper, and size of the book are all that can be desired.


This book completes the author's series of educational works on Rhetoric and Philosophy. In our review of the "Brief Text-Book of Logic and Mental Philosophy," Vol. xxi., p. 420, it was said, "With a companion on Ethics, this little book will be found to be an excellent text-book for a one year's course of philosophy in those institutions in which this science cannot be taught in Latin." Father Coppens, who is at present professor of philosophy in Creighton University, Omaha, writes to us, "I have taken your hint, and the present modest volume is the result." We believe it will be found even more useful than his "Text-Book of Logic." For, as he well says, "Questions of Ethics, which in former times were left to the close scientific treatment of specialists, are at the present day freely discussed among all classes of society—in newspapers and popular magazines, in the workshop and in the parlor." One who has taught Ethics for many years, and who is known as an author himself in this branch, sends us his appreciation in the following words: — "This unpretentious but well written and neatly printed compendium gives the outlines of the system of Ethics usually taught in Catholic institutions. The plan is well defined, the theses are simply and clearly stated, and the proofs, as well as the answers to objections, are easily comprehended. This little work will prove very useful not only to young
BOOKS OF INTEREST TO OURS.

students, but to many persons who have not the time nor the necessary preparation to master the works of Mayer or Tapparelli.

There has been a demand for just such a book and we are confident that those who use this work will find it well answers to the demand.

**Variétés Sinologiques No. 8.** *Allusions Litteraires—* Première Série par le P. Corentin Pétillon, S. J. Changhai Imprimerie de la Mission Catholique, 1895, pp. 255.

The *Variétés Sinologiques* of the mission of Nankin have reached their eighth number, in the publication of the first part of Fr. Pétillon's *Allusions Litteraires*. Chinese writers are extremely fond of references to their ancient history and literature, and they frequently aim at the happy effect produced by the skilful and half-concealed introduction of phrases from their classics. For the benefit of students, there are several standard works of reference in Chinese, corresponding to our dictionaries of quotations and biographical and mythological dictionaries. Fr. Pétillon's work is based upon a well-known native work, but it is excellently adapted to the requirements of the European student and his plan goes much beyond the scope of the original. The *Allusions Litteraires* will be welcome to all students of Chinese.

The next number of the *Variétés* is to be the second part of the historical and critical study of the tablet of Si-ngan-fou, by Rev. Fr. Henry Havret, rector of Zi-ka-wei and director of the *Variétés*. It is a work of much interest to the general reader, and particularly so to members of the Society and to all who take an interest in the history of the missionary work of the Church. Si-ngan-fou was the old capital of China, and the stone tablet discovered there by Fr. Semedo, S. J., in the year 1625, bears an inscription relating the propagation of Christianity in China, and the establishment of an episcopal see at the capital, in the seventh century. The stone was erected in 781 and its dimensions are ten feet in height by five in width. Such commemorative tablets are not rare in China; I saw one just a few days ago, in the city of Tsing-poo, and by measurement I found it a trifle larger than the famous christian monument, but of the same shape and proportion.

The inscription on the stone of Si-ngan-fou is partly doctrinal and partly narrative, is composed in a clear and chaste style, and the letters are models of accuracy and grace. A few Syriac characters at the end of the Chinese inscription, give the date and the names of the bishop and missionaries. It is commonly supposed that the missionaries were Nestorians, though the obvious meaning of the text referring to the incarnation is orthodox. It is an obscure point of history, and the forth-coming *Variété* will no doubt elucidate the question.—*W. Hornsby, S. J.*
The Ignatian Album. Dedicated by kind permission to Very Rev. P. Keating, S. J., Provincial. A series of rare and valuable photographic views of various places connected with the Early Life of Saint Ignatius of Loyola, beginning with his birth-place and including views of the Grotto of Manresa and of Barcelona (24 in all); together with a short account of each in English and French, and an appendix—a picture of the birth-place of Saint Francis Xavier and the Apparition of the Sacred Heart to Blessed Margaret Mary (as it actually took place). Guy & Co., 114 George St., Limerick. Benziger Bros., New York. Price 75 cents.

The "Ignatian Album" has been compiled by Fr. Francis H. Daly, S. J., of Mungret College, Ireland, whom our readers will, perhaps, remember as the author of the "Child of Mary before the Altar." The text is in both French and English in parallel columns. The Letters & Notices speaks of it as follows:

"We have in this series of 55 Illustrated Reminiscences of St. Ignatius at Manresa and Barcelona, well and neatly printed in the usual album size, and accompanied by descriptions and explanations, both in French and English, a very practical assistance in placing before our eyes the chief events marking St. Ignatius' life in his own country after embracing the counsels of perfection, and the chief objects of interest connected with that period. It shows us at the same time those different memorials in buildings and pictures which Catholic piety has since reared in his honor. We owe this album to Father Francis H. Daly, of Mungret College, who has received from his Paternity a graceful acknowledgment of the copy presented to him."

Le Père Augustin Laure de la Compagnie de Jésus. Missionnaire aux Montagnes Rocheuses, Bruxelles. Polleunis et Ceuterick, 1895, pp. 48. "This is a sketch, within some forty-eight pages of pamphlet size, narrating the simple events of the youth and opening missionary career of a father, who, though full of energy, health, apostolic zeal, and tender devotion, was called away ere he had apparently begun his work. Born at Aups, in Provence, and within the diocese of Fréjus, on the 31st of January, 1857, he passed his school days in his native town, during which he showed himself to be of a most lively and even boisterous disposition, yet gifted with great abilities, and attaining, especially at Marseilles, to which he was afterwards moved, brilliant success as a scholar. He soon became very serious-minded and somewhat delicate in health. He combined an ardent thirst for the apostolic life with a strength of filial affection that could scarcely bear the thought of separation from home. About the age of eighteen he joined the Noviceship at Lons-le-Saunier, in September, 1874. Exactly eighteen years afterwards he died at Yakima, among the Rocky Mountains, when only thirty-six
years old, on the threshold, as it had seemed, of a long suc-
cession of those heroic and self-sacrificing acts by which he
had already begun to prove the fervor of his charity in the
cause of others, and the promptness of his obedience in the
midst of trials and difficulties. Though belonging to the
Province of Lyons, he was at an earlier period not unknown
to the members of our own, and the recollection possibly of
his name as forming one of the community at Mold in 1881,
and during the two successive years, may give special inter-
est in this most edifying life of him to several amongst our-

Father Laure was well known at Woodstock for it was here
he made his theology from 1884 to 1888, and the sketch gives
extracts from his letters describing the college and its sur-
rondings in glowing terms. We still remember how his
sudden death fell upon us all, and the ways of God, though
we know they were the best, seemed inexplicable. We are
able to state that this little sketch was written by his coun-
tryman and fellow missionary Père Victor Garrand, S. J.,
superior of the residence at Seattle.

Outlines of Dogmatic Theology. By SYLVESTER JOSEPH
HUNTER, S. J. Three Volumes. London: Longmans, Green,
and Co. Vol. II. —We are glad to welcome the second vol-
ume of Father Hunter's work on popular Dogmatic Theo-
logy. Very favorable opinions have been pronounced on the
simplicity, clearness, and conciseness of his treatment of his
subject in the first volume, and on the need felt for a book of
this nature. The several treatises which combine to form
vol. ii. may be thus enumerated. The One God. The Blessed
Trinity. The Creation; the Angels. Man Created and Fallen.
The Incarnation. The Blessed Virgin. It should likewise
be well understood that Father Hunter’s object has been not
to supply theological students with a manual or compendium
of a course already attended by them, but to afford to persons
living in the world, who have had a good general education,
an opportunity of familiarizing themselves with the teaching
of the Church on the many theological questions and opin-
ions brought under discussion in society at large, in order
that neither they themselves be left in doubt as to the Church’s
fundamental doctrines, nor feel themselves unable to answer
satisfactorily any objection put to them by one who may be
seeking to know the truth. —Letters & Notices.

Le Catholicisme: Son Passé, Son Avenir. Par le Père L.
DELPLACE, S. J. P. Desbarax, Éditeur-Libraire. Louvain,
1895.—Father Delplace has published in pamphlet form an
article which, under the above title, he contributed to the
Précis Historiques in 1894, and he dedicates it to his Eminence
Cardinal Vaughan. In it he passes in review the measure
and the conditions according to which it has pleased our
Lord to extend to different races and classes amongst men the benefits of redemption. This he does by stretching out the growth and the varying vicissitudes of the Church as in a bird’s-eye view, and along with these the victorious progress of the Faith. By the use of statistics he shows, on the one hand, an ever-advancing extension of the Church’s limits and the increase of her spiritual influence in opposing a barrier to unbelief, immorality, and the antisocial doctrines of the day; and on the other hand, the increasing disintegration of false Churches and their utter inability to stem the tide of the true enemies of Christianity, or promote the real interests and aims of the redemption of mankind. In conclusion, Father Delplace lays down the grounds of his good hope for the future, not only in England, but also throughout Europe, America, and other continents.—Letters & Notices.

*Synopsis Actorum S. Sedis in causa S. J.*  
Auctore P. L. DELPLACE, S. J., Professor of Church History at our Theologate in Louvain, has kindly offered us for insertion the following notice, which is in fact the preface of the second volume of his Digest of the Acts of the Holy See, respecting the affairs of the Society. His object is to draw attention to the book itself, and to the favor which the first volume has already received in our several provinces and colleges, and so to obtain equal success for this new volume, and a wider circulation for his whole work.

Interrupta octo annorum spatio, tandem prodiit continuatio *Synopsis Actorum S. Sedis in causa S. J.* Cui enim libro, favente p. m. P. Antonio Anderledy, initium dedi, ex archivio nostro Colligens et compendio exhibens pontificia in rebus nostris documenta (1540–1605), hunc completere et usque ad suppressae Societatis annum perducere diu non potui, imperfectum tamen relinquere, quantum per me stabat, nolui; et, favente pro suo in continuanda historia S. J. studio A. R. P. nostro Ludovicio Martin, opeliam, cujus utilitatem plurimi e nostris plane agnocebant, tandem prosequi Cessuum est.  
Fontes, et quibus hausi, in priore praefationi indicavi; illis addendus erat, pro seculo xviii. tomo in quo titulus est: *Bullae, brevia et rescripta ab anno 1671 ad annum 1877;* constat partim folis separatis, typographia camere apostolice tunc cudi solitis, partim rescriptis, recenti manu transsumptis; addendi etiam erant centum fere archivi nostri volumina, quibus illustra fundationis collegiorum exhibentur, eaque nonnulla pontificia. Donee alia et ditissimis S. Sedis archivis documenta in lucem prodere libebit. Perspiciet tamen lector fonts domesticos jam post annum 1710 vix quidquam mihi praeuisse; defecti tunc, ut appareat, praefectorum archivi et procuratorum generalium in colligendis actis pontificiis sollicitudo. Verum supplicie ut potui; atque ea quae post illud tempus compendio exhibu, et varii libris desumpta, id saltem habebunt utilitatis ut nostris, uno quasi conspectu multa S. Sedis erga Societatem, telis adversariorum impetitam, benevolentia testimonia complecti liceat.  
Restat ut, quod jam in primi tomi praefatione postulabam, iterum enixe rogem: velint scilicet diversarum provinciarum socii huic conatu operam suum addere et e multis libris, varia lingua scriptis, documenta pontificia quae meam indagationem subterfugerunt, compendio transsumpta, mecum communicare. Ipsimet, ex annalibus ecclesiasticis Raynaldi aliisque libris, qui mihi Fæsulis olim agenti præsto non erant, non parvum ad primam synopseos partem addidi supplementum, suisque numeris chronologicis nova hæc documenta distinxi.  
Quoad rationem nomina propria scribendi, existimavi, ut antea monebam,
sequendos esse manuscriptos codices ; sicubi oportuit, nomen verum hodie receptum uncis inclusi ; idem nomen ab amanuensibus vario modo in duo-bus locis (Cf. Greg. XV. n. 19 Tiberius, n. 25 Tiburtius ; Pauli V. n. 220 et Urbani n. 29, de bonis Collegii Trajectensis), imo in uno eodemque (Cf. Pauli V. n. 220) scriptum non raro deprehendebam.

Priori tomo (pp. x.-226) qui constabat fr. 2-50, subscripsurunt provinciae: Sisula, 6 exempl.; Veneta, 5 ex., Taurinensis, 6—Castellana, 12, Lusitanica, 10—Hibernica, 20, Anglica, 25, Neo-Aurelianensis, 12—Tolosana, 12, Campanenisa, 24, Lugdunensis, 40, Franciae, 30—Austriaca, 10, Neerlandica, 18, Belgica, 50, Germanica, 40, Galiciana, 10—Coll. Germanicum, 5.

Alteri tomo (pp. 227-600 circiter) jam sub prelum dato, subscripsurunt plerueque provinciae, eundemque atque antea a singulis exemplorum nume-rum acceptum iri confido.

L. Delplace, S. J.

Roehampton, e domo Manresana, Julii, 1895.

—Letters & Notices.

Prefatio in catalogos sociorum Provincie Galliae, S. J., 1819-1836 (in 8vo., 65 pp.).


Appendix ad catalogos sociorum Provincie Galliae, S. J., 1814-1836 (in 8vo., pp. 47, 2).

We are indebted to Father Vivivier, archivist of the province of France, for copies of these catalogues, which are the com-pletion of the work which was begun two years ago and noticed in vol. xxxii., p. 126 of the Letters. We learn from the "Lettres de Mold" that "the learned and conscientious editor has taken the trouble to verify line by line the text of the old catalogues, and to confirm it by the aid of a number of authentic documents. The references at the bottom of the pages show great research, and what valuable information Père Vivivier has united in these volumes for the history of the Society. The quotations from the correspondence of su-periors, especially during the times when the members of this province were scattered by persecution, show us the inner life of Ours and the vigor of soul which animated them. The preface to the catalogues and the appendix indicate the nu-merous difficulties encountered by the editor and are a model of the exactness and precision demanded for such publica-tions. We could wish that each of the provinces of the So-ciety had a like archivist for the re-editing of their catalogues. The Latin text of Père Vivivier is written in a clear and precise style, which will render it easily understood by Ours of no matter what nationality, while the typography is all that can be desired." Copies of these valuable works may be procured from the author, 35 rue de Sèvres, Paris, at a mere nominal price.

In the February number of 1894, p. 142, we printed a short notice of Father William Becker’s work on "Christian Education or The Duties of Parents." These beautiful, practical, and very timely sermons have been received with marked favor in this country and in Europe. B. Herder of
St. Louis has just brought out a second volume of sermons by Father Becker on "The Duties of Children and of Christian Youth." In these two volumes will be found pretty nearly everything that can be said on the all-important subject of Christian education. The twenty sermons contained in this new volume are marked by the same qualities for which the former work is distinguished: clearness and fulness of doctrine; a strong, vivid style; a wealth of illustrations drawn chiefly from the Scriptures, but also from the author's great experience and knowledge of human nature; and lastly, ardent zeal for souls and love of children. The book will be found useful in preparing Sunday school and sodality instructions; the beautiful sermons on "The Pearl among Virtues" are very appropriate for the six Sundays of St. Aloysius.

The New Edition of the Institute prepared by Father Roldes has been issued. It consists of three vols., same size and type as the former edition printed by the "Civilita." The first volume contains the "Bullarium" and "Compendium Privilegiorum;" the second, the "Examen, Constitutiones, Congregationes, Formulae," the third, the "Regulæ, Ratio Studiorum, Ordinationes, Exercitia, etc." Divers critical readings of the Institute have been attended to, and the Index has been recast on the most complete plan.

We are glad to announce that a second edition of Father Oswald's Commentarii in Decem Partes Constitutionum has appeared. Besides the correction of misprints, the author tells us in his preface, "Haec secunda Commentarii editio aucta est novissimis documentis, quae vel ex Actis et Decretis ultimæ Congregationis XXIV. desumpta, vel aliunde ex fontibus authenticis deprompta sunt."

Duployan Shorthand, Adapted to English by C. Brandt, S. J., Paris: E. Duployé, 36, rue de Rivoli. This adaptation has been made by a father of the German Province, who explains his object in his preface, as follows:—

In adapting to English the Méthode de Sténographie Duployé I have endeavored to retain the admirable simplicity which characterizes both its principles and outlines. Duployan shorthand being in such general use upon the Continent, an adaptation of it to English, such, that every sound common to the two languages is represented by the same sign, will at once commend itself to those engaged in commercial correspondence. To a student, the Duployan system offers a unique advantage since it puts within his reach reading matter stenographically represented and therefore with true sound values, in at least ten languages, inter alia, German, Italian, French, Portuguese, Turkish, etc.

The system has a large and varied literature and also several newspapers and journals. It has met with remarkable
success as an educational factor in elementary schools, which is owing in part, to the fact that it is not burdensome to the memory, as it does not call into its service any of the multitude of bewildering devices such as thickening, lengthening, raising above the line, etc., to add new sounds, or disconnected vowels, or worse still the discarding of vowels. In this system every sound is represented so clearly that the transcribing, and even fluent reading of it, is an easy matter.

1. *Konkni Ranantlo Sobit Sundor Talo*; or *A Sweet Voice from the Desert.*


These three works are composed by Father A. F. X. Maf- fee, S. J., Rector of the College of St. Aloysius, Mangalore. The first is a Grammar of the Konkani with English text. This language takes its name from the great Konkan plain, on the Western Coast of India, stretching from Bombay to Goa. It is allied to the Sanscrit. The author tells us that this Grammar has been composed, not from other grammars—for they do not exist,—but from a careful analysis of the commonly spoken uncultivated language, a most difficult task. As to the title, “A Sweet Voice from the Konkani Desert,” we are told that “it does not quite disagree from the contents; for, Kankani, to those who are strangers to it appears to be a desolate desert, where only the howls of wild beasts resound. This book aims at showing that the Konkani language can emit sweet sounds as many other languages. In fact, Konkani is a really beautiful, graceful, and, so to say, a smiling language, but, being uncultivated, its beauty is hidden.”

The “Confessor’s Vade-Mecum” is a valuable work for those having to hear confessions in Konkani; it contains the usual questions both in that language and in English.

The “Kristauñ,” etc., is St. Liguori’s well known “Practice of the Christian Virtues” in Konkani. We are indebted for these works to D. Fernandez, S. J., a scholastic of St. Aloysius College, Mangalore.

**Province Catalogues.** The following letter, from the Father Socius of the Missouri Province, explains the discrepancy in the total number of members in the different province-catalogues referred to in our last number. It suggests also that something should be done to preclude this confusion in the future. We print it here that it may be brought to the knowledge of those whose business it is to compile these catalogues.
Rev. dear Father in Xt.,

P. C.

In the last number of the LETTERS, attention was called to the discrepancy in the Total attributed to the Society by the Catalogues of '95. By investigation, evidence of clerical blundering, and, consequently, of some carelessness, which is greatly to be regretted, appears. The more common discrepancy exists in the difference put down between the total for '93 and the total for '94, some catalogues giving 221 and others 222; the former is given in those Catalogues which, put as the total for '93, 13,547, the latter in those which put down 13,546. Now whence this discrepancy of totals? Simply from a clerical error in the Mexican Catalogue for '93. There the number of Coadjutors living in the Province is given as 41; from these are subtracted 5 belonging to other Provinces, and the remainder is set down as 35 (!!!). This number was copied into the Missouri and twelve other Catalogues for '94, bringing out, consequently, a total of 13,546 for '93. The correct number (36) was given in the Maryland and nine other Catalogues, making a total of 13,547 for '93. Hence the difference between the total for '93 and the total for '94 is 221. The difference 220, given in some, is due to a blunder in the Irish Catalogue for '94, which puts the number of Irish Prov. Schol. as 103, instead of 104, correctly set down in that Catalogue for '95. By the by, please note the blunders in addition on this point and one other, lower down in the table, for the whole Society, which occur in the Maryl.-N. Y. Catalogue for '95. The larger differences (258, 268, etc.) between '93 and '94, given in some Catalogues, are attributable either to counting the numbers in the Zambesi Mission twice (i. e. both as included in English Province and as independent), as the Irish Catalogue does; or to crediting this (Missouri) Province with a total that includes those living here but belonging to other Provinces, as e. g. the Castilian, the Turin and other Catalogues do.

I hope there will be uniformity and no confusion hereafter; I'll try myself to be careful and exact. But I am afraid that an oversight in your Md.-N. Y. Catalogue for '95, by which FF. Sherman and Reade (Tertians at Frederick) were not credited among the Socii ex aliis Prov. to this (Mo. Prov.), thus making the total of your Province 581 instead of 579, will be copied into a number of the Catalogues for '96, and thus again confusion and discrepancy in the general total be found. The danger suggests that something should be done to preclude the confusion.

With best regards, I remain,

Yours sincerely in Xt.,

M. W. O'Neil, S. J.
Library Notes. Our Library thankfully acknowledges the following generous contributions. Father Morgan, the Rector of Loyola College, Baltimore, sent us an old manuscript, in small folio, belonging to the fifteenth century. The handwriting is noted for its beauty and clearness; the pages are arranged in double columns. The contents of the MS. are taken from the lives of St. John, St. Apollinaris, St. Helena, St. Anthony (according to Athanasius), St. Paul, St. Hilarian, St. Abraham, St. Simeon, St. Euphrasina, St. Marina, St. Pelagia, St. Mary of Egypt, St. Pachomius, St. Frontinus, St. Jerome. At the end is a treatise entitled: "In hoc opere continentur libri xix., de verbis seniorum patrum quos de graeco in latinum transtulit Pelagius, Dyaconus ecclesiæ Romanæ. Extremam vero partem Johannes subdiaconus transtulit."

Rev. Father Scully, of St. Joseph’s Church, Philadelphia, presented us with a box of mostly theological and philosophical books. Not to mention other works, which are either so common that most of our readers know them, or so uncommon that few would care to hear of them, we draw attention to a facsimile of a manuscript letter written by St. Thomas to a certain Abbot Bernard. It is true that one reads the neatly printed editions of the saint with greater ease and satisfaction; still one cannot resist a feeling of reverence and love as one laboriously picks out one’s way through his seemingly hieroglyphic handwriting. The letter endeavors to solve certain difficulties concerning the foreknowledge of God, which had arisen in the minds of several brethren on account of a passage in St. Gregory’s writings.

The observatories of Cuba and Manilla sent us their respective publications in due time; they have received their wonted appreciation on the part of our scientific department.


Our usual Exchanges.

Province Catalogues. — From St. Andrew’s College, Charlottenlund, Denmark, “Catalogus Prov. Germaniae;” Catalogus Missiones Bengalæ Occidentales, Mission de la Compañía de Jesús en las islas Filipinas, estado general en 1895; Status Missionis Mangalorensis, inente Aprili 1895.
ANSWERS TO QUERIES.

XXXIII. A few days after our last issue a printed copy of "Deceptores Decepti" was found by Fr. Barrett in our library. Here is the title:

Caroli Mariae Rosinii Antistitis Puteolani

seu DECEPTORES DECEPTI, ab Aloisio Palumbo auctoris alumni retractata, in justos numeros redacta, actione scenica subsignata, et nunc primum edita Neapoli, excudebatur Typis Fibrenianis 1866.

There is a dedicatory epistle with the following heading: Aloisius Palumbus, Carolo Aloisia Morichinio, Patri Cardinali Antistiti Aesino. S. P. D.

A comparison of our manuscript copy (now in the hands of Mr. Elder Mullan, the translator) with the printed original, shows that the arrangement made by the late Father Ward was done with considerable skill. It may be interesting to know that the original contains two minor characters discarded by Fr. Ward: Calidorus, Charini amicus; and Chremilus, Stratippoclis comes.

We have also received the following answer from a far distant land, first evangelized by St. Francis Xavier, and now under the direction of the Fathers of the Venetian Province.

St. Joseph's Seminary, Mangalore, India,

August 19, 1895.

Rev. and Dear Father, P. C.

In answer to the XXXIII. Query of the last number of the LETTERS I send you the following information which in lack of better might do for an answer:

The author of the "ἀπατωνταπατωμενοι," or "Deceptores Decepti" is Carlo Maria Rossini, professor of rhetoric in the Seminary and afterwards Bishop of Pozzuolo (a little town at the west of Naples). The copy we have here in the library, printed "Neapoli Typis Fibrenianis," is of 1866, ab Aloysio Palumbo, S. J. (who died at Naples in 1868), retractata et in justos numeros redacta. Fr. Palumbo was a pupil of Rossini.

Thirty closely printed pages with the music at the end for the stanza of Horace in the 2d sc. act i., and for the "Jam placamini pro me" of the 3d sc. act iii. (composed by Januario Pesce, Canon of the Cathedral of Pozzuolo), make up the book. In the Personæ I find here two more than those given

(480)
in the characters of page 295, viz: Calidonis, Charini amicus; Chremilus, Stratippoclis comes. The part of the first, especially in act. i., is considerably long.

Other comedies written by the same author are:

2. Brutii, 1870. 3. Αἰγυπτίων, 1870. 4. Philosophus, 1871. 5. Thesaurus, 1871, Neapoli Typis Fibrenianis.

Each of these is in three acts.

If you would write to some father in Naples, I think you might get a copy of them.

Our Father Palumbo has printed in Rome, Typis Aurelianis: Minerval, Comœdia in 5 acts of 51 pages; Alearia, Comœdia in 5 acts of 65 pages. These have been composed by himself.

I was very glad to see that your appreciation of the author corresponded with that which Fr. Palumbo made of him in the dedication of the Φασματωνίκης to T. Vallauri which begins:

Habes, mi docte Vallauri, unam ex fabulis
Agendas quas olim dabat Rosinius
In scena alumnis per bacchanales dies,
Qui vir sollers et navus ludum scenicum
In ludum illis latinitatis verteret.
O felix ætas, o beata tempora
Quibus nostrum voluptas adolescentium
Dulces erant veneres Plauti ac Terentii!

Jam qui Rosinii stylus, quae imitatio
Plauti, qui lepor in salibus, et quae urbanitas,
Ex Φασματωνίκης quam mitto fabulam
Tumet noscere poteris, imo et pernoscere.

I am yours in Xto.

M. CHIAPPI, S. J.

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**QUERIES.**

**XXXIV.** Who composed the formula for the “Toni?”
When and where was the custom introduced?
OBITUARY.

BROTHER JOHN McELROY.

Brother McElroy, who is said to have been a relative of the well known Father McElroy, was born in the town of Clogher, County Tyrone, Ireland, on May 1, 1812. He entered the novitiate, which was then under the charge of Father Dzierozynski, on Oct. 1, 1840. On the completion of his noviceship Br. McElroy was sent to Georgetown to be assistant cook, there he remained till 1848, when he was sent to St. Mary's Church, Boston. Here he remained for forty-five years,—as cook and janitor, till his health gave way in 1887, and for the rest of the time janitor. As cook he was noted, for his remarkable neatness. He devoted his free time to making beads, and this occupation of more than forty years brought in quite a little revenue for the house. When acting as janitor, about 1850, the fathers were much annoyed by a poor demented man coming continually to be exorcised, for he said he had a devil in him. Br. McElroy, in order to rid the fathers of the annoyance, said he would drive the devil out. So one afternoon, when he had his kitchen cleaned up, he called the man down and placed him on a chair in the middle of the room, then he walked round him three times and patting him on the head, stamped hard on the floor. There followed a loud report with smoke, and the man was raised off his seat, while Br. McElroy cried out: "Begone evil spirit." The poor man went away cured of his hallucinations; the means used was a large torpedo. Br. McElroy was noted for his industry; and when in his last years he was unable to do active work, he still occupied himself with his beads. At last worn out with old age, he met his end peacefully and full of hope on Jan. 15, 1894.—R. I. P.

BROTHER PATRICK GALLAGHER.

Brother Gallagher was born in Donegal, Ireland, May 15, 1845. After being a postulant at Conewago, he entered the Novitiate at Frederick, Aug. 1, 1865. Here he was cook till 1868, when he was sent to Georgetown where he remained, in the same office till 1876. Then he passed four years more at Frederick, one year at Woodstock, when, in 1881, he was
sent to Holy Cross, Worcester, where he remained for some fourteen years. During these years he suffered much from asthma, and finally his health gave way. He was sent to Troy, for a change, thence to Frederick, and here was developed a rotting away of the jaw bone in consequence of which he was sent to the hospital in Baltimore for surgical treatment. There he displayed wonderful patience and courage in undergoing a severe operation without the use of ether. After five weeks of confinement there, he asked as a favor to come to Woodstock to recover or die as the Lord should judge best. For a day or two he seemed to recover, but before long it became evident the end was approaching. He received the last sacraments with most edifying sentiments of resignation, and when told to prepare for the worst, he replied, that he was ready to receive willingly all the Lord should please to send him, as it would not be more than his sins deserved. He died on May 13, 1894, and was buried in the Woodstock cemetery. One who was his superior for some years testified to his being a laborious worker, a faithful and edifying religious—one who never gave cause for reproof, as he was all the while a faithful observer of his rules.

The following fact, which occurred at Georgetown, illustrates the good brother's courage and charity: Shortly after the war, while the old slavery spirit was still alive, some of the Southern students seemed to think they had received an indignity from one of the colored servants at the college. Having induced a good number of their fellow students to arm themselves and being provided with a rope, they secretly prepared to lynch the offender. When almost within reach of him, Br. Gallagher, suspecting their design, got between him and them and declared, that before they should lay a hand on him they would first have to trample over his dead body. Be it said to their honor, they were not prepared to lay hands on the person of a religious, even though they were humiliated at being thus thwarted in executing their evil design. The colored man still lives, and holds in grateful remembrance the self-sacrifice this good brother was ready to make of his life to save him from a sudden death.—R. I. P.

Brother Paul Viboux.

On the eve of his feast day, June 28, 1894, Brother Paul Viboux went to his reward. He was a native of Savoy, being born on March the 17th, 1819. Eighteen years later he entered the Society in the Province of Lyons, and in 1848 came over to this country in company with his life long friend Brother Suazéat, who was called from this life a few months earlier. Brother Viboux spent the greater part of his religious life in Spring Hill College, Alabama. His death occurred in St. Charles College, Grand, Coteau, La., where he had
Father Anselm Usannaz was born at Aimé in Savoy on the 2nd of April, 1819. He entered the Society in October, 1837, and made his novitiate at Cheri under Father Pellico of the Province of Turin. In 1848 he came to America, being one of a band of fathers and brothers sent from France to labor in the Southern Mission. He had just been ordained, and was ordered to Spring Hill College, Alabama, to prepare for his fourth year examination. This over, he entered upon his active career which was to extend over a period of more than forty years. During this time, he was engaged in various occupations both in our houses and on the missions. In 1858, he was minister in St. Charles College, Grand Coteau, La. Some time previous, he had filled the same position in Spring Hill College. On October 26, 1859, he was appointed rector of the former college, which office he retained until the beginning of February, 1861. For a time during the war he was stationed at the military post of Andersonville, Georgia, where the soldiers and prisoners suffered greatly from bad accommodations and the lack of provisions. Fr. Usannaz’ principal work was accomplished as a missionary and spir-
Itual director. He labored for many years in the vicinity of Mobile, and throughout South Louisiana. In his best days he was accounted an effective preacher, and was looked upon as a learned and accurate theologian. As a director of souls he was unequalled. He was a man who inspired his penitents with unbounded confidence, always mingled, however, with respect and reverence. He was extremely prudent, and never gave a decision in difficult matters without first spending some time in careful reflection. But when once he spoke, his verdict could be implicitly relied upon. As a confessor, he was a universal favorite, and those who enjoyed the benefit of his direction praise his fatherly kindness and tender compassion in the sacred tribunal. Among his many virtuous qualities must be mentioned his spirit of meekness and humility, his love for his rules and his simple, earnest piety.

Fr. Usannaz' last days were passed in St. Charles College. About two years before his death, his mind, which had been so active in times gone by, gradually lost its vigor and strength and he entered upon his second childhood. It is remarkable that during this period of mental weakness he always retained his knowledge, respect and love for the Blessed Sacrament. He frequently received holy Communion, and almost every morning he could be seen wending his way from the infirmary to the church to assist at Mass. This holy reverence, which stood with him when nearly all his faculties had forsaken him, was doubtless a special blessing from his Eucharistic Lord to whom he had been so faithful in life. On Thursday, February 28 of this year, he called the spiritual father and made a most minute confession of his life. Three days afterwards, his left side was stricken with paralysis and early in the morning he was found lying on the floor in a semi-conscious state. He was taken to his bed, and on Tuesday, March 5, received the last Sacraments. He lingered on with very little change in his condition until his death, which occurred shortly after midnight of the 6th. Fr. Minister was present at his last moments, and administered the final absolution as his soul was taking its flight from earth. — R. I. P.

FATHER ANDREW P. KEATING.

Father Andrew P. Keating was born in County Wexford, Ireland, on the 25th day of March, 1843. His mother landed in St. John, New Brunswick, in 1846, when the little Andrew was only three years old. Remaining only a short time in St. John, they came to Boston where Andrew went to school. Hearing that Fr. Wiget, S. J., had opened a Latin school, Andrew followed the Latin course, and at the age of seventeen years, he entered the novitiate at Frederick. After his novitiate he filled the office of teacher in several of our colleges, — Baltimore, Gonzaga, Georgetown, and exercised
the ministry in Alexandria, St. Thomas, Leonardtown, St. Inigos, Providence, and Washington. He took his last vows when he was Operarius at St. Thomas', Aug. 15, 1882.

In Sept. 1894, he was sent to St. Peter's College, Jersey City, as professor, and was given charge of the married men and women's sodality. Fr. Keating was a sick man when he came to St. Peter's. On Ash Wednesday, Feb. 27, he could barely go through the exercises of his sodality. He remained in the college, sick in bed, till March 7, when Fr. Rector sent him to St. Francis' Hospital for a better treatment. It was too late; three diseases gave no hope of his recovery, and knowing it he prepared for death, made a general confession to one of Ours, received holy Viaticum on March 12, and on the 16th Rev. Fr. Rector gave him extreme unction and the plenary indulgence in articulo mortis.

During his sickness at the hospital he was daily visited by some of Ours. On St. Patrick's day he was highly pleased to receive a bunch of Irish shamrocks sent to him by one of our fathers. Now and then he had suffocating spells which increased his weakness. He died at 12 o'clock on Friday, March 22. The same day the body was brought to the college where it remained in state, visited by many of our parishioners, till Monday morning when the usual funeral services of the Society took place in the church; the interment took place at Fordham.

Fr. Keating was good-hearted, jovial, and charitable. He was, perhaps, too easy with children, who sometimes took advantage of his good nature. Humble and kind, he was always ready to oblige others, though somewhat timid and nervous when he had to appear in public and preach. As a religious he lived an exemplary life and was beloved by all. He loved the Society with his whole heart. At home some of his relatives attacked the Society in his presence; he answered with love and fire, "I would be nothing if I were not a Jesuit."—R. I. P.

Brother James Cantwell.

Brother James Cantwell was born in Ireland, July 23, 1825. After coming to America, he for some years worked at his trade, as a marble polisher, in Cincinnati. Feeling himself drawn to the religious life, he applied for admission into the Society, was sent to St. Joseph's College, Bardstown, as a postulant, and, after two months of probation, entered the novitiate at Florissant, Sept. 14, 1853. Shortly after taking his vows, Brother Cantwell went to Cincinnati, where he was refectorian for seven years. In 1863 he went to Leavenworth, and became the attendant and constant companion of the saintly Bishop Miege.

Brother Cantwell taught at Osage Mission in 1870, and
was then called to St. Louis, where he spent the remaining twenty-four years of his life. To one who has not meditated upon the hidden life of our Divine Model, there would be but little worthy of record in those long years of humble labor,—neither would there be in the life of St. Alphonsus Rodriguez, nor in the heroism of the poorly-clad religious, who wandered amidst insults through the streets of his native Assisi—not so, however, to the one who has studied the lessons which Christ taught us by his humble and laborious life at Nazareth, and who has understood the exalted dignity of the counsels. In glancing over the catalogue of the province, the words, Ad Dom., after Brother Cantwell's name for fifteen years, give us the nature of the work he was called upon to do. His duties were many and of the most menial kind; yet he never shrank from them, and, even at the age of seventy, fulfilled them with the alacrity of the youngest brother.

On the feast of St. Patrick, while working in the refectory, he was seized with a fainting spell, and with difficulty succeeded in reaching his room. When, after his illness became serious, he was informed that the last sacraments would be administered to him, he replied: "Thanks to God, I have been praying every day that I might not die without receiving the last sacraments." After two months of patient suffering, he expired on the 27th of May, 1895.

Brother Cantwell was remarkable for his promptness and fidelity in attending to his spiritual exercises, and even at his advanced age was among the first at the morning visit in the chapel. His characteristic devotion was his love for our Lord in the Blessed Sacrament, and when his work was finished he spent his time in humble prayer before the altar.

—R. I. P.

### Brother Thomas O'Neill

On Tuesday Sept. 10, just before the sound of the Angelus bell, at noonday, Br. Thomas O'Neill passed to his eternal reward, in the seventieth year of his age. He had been confidant to his room for nearly ten months past seemingly suffering little pain, but slowly wasting away after his life of hard labor for God and man. During his sickness he was a model of patience and resignation to all, showing what a stock of solid virtue he had acquired by his earnest and continued endeavors.

Through the whole course of his life his devotion to exactness in community exercises had been remarked by all. The punctuality with which he performed his every duty was especially edifying, the more so as his age and infirmities rendered this more difficult.

His love for the Blessed Sacrament was tender and devoted. He was often seen,—and that too, after death had marked him
for its own,—walking painfully from his room to attend Mass and receive the conoler of hearts in the church, whereas a less brave soul would have waited for our Lord to visit him.  

Br. O'Neill was born in Co. Wicklow, Ireland, in 1825. He came to this country in 1847 in the prime of youth, and in 1849 joined the Society. His life was, in great measure, spent in school work; for he was in his earlier years connected with the schools at Bardstown, Louisvile, Ky., and later with that of St. Charles, Mo. In 1861 he was sent to Chicago, where he remained until death called him away. Here, too, he was engaged in school work and thousands of boys came under his control, nor can their affection for their friend and father—for such he was—be easily expressed. He was twenty-seven years treasurer of the Sunday School Association.

The funeral of Br. O'Neill was a grand tribute to his memory. The large church was crowded to its utmost capacity with the throng of his friends and admirers, who bewailed his loss. The fife and drum corps and the cadets, who were organized principally by Bro. O'Neill, and who were his chief pride, were prominent in the line of the funeral train.

Our departed was called by God through his superiors to have an active part in the care of schools and the education of the young,—and well and faithfully did he fulfill his task. His many years of faithful service must certainly give him assurance of participation in God's promise that "those, who instruct many unto justice, shall shine as stars for all eternity."—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From April 15 to October 15, 1895.*

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*Requiescant in Pace.*
VARIA.

Alaska.—The entire Territory is now under the charge of Ours and is a Prefecture Apostolic. Fr. René has been sent to Juneau. This is the great mining camp of Alaska, and the largest stamp mill in the world is opposite this town. There is here a neat church, a pastor’s residence, a school and a hospital of which the Sisters of St. Anne have charge. Juneau has a population of 2000 and may be called the upper gate of the Yukon country; for, though it is 643 miles from Juneau to the Yukon gold fields on Forty Mile Creek, the prospectors go by this route. Last year Fr. Judge was on the Shageluk River where there are five or six little villages of Ingaliiks. Fr. Crimont spent the year in charge of the school at Holy Cross. There are now about fifty children with the Sisters. Frs. Monroe and Ragaru were at Nulato. Fr. Robaut was stationed on the Kuskokwim River. Frs. Trea, Parodi and Barnum passed the year in the Yukon Delta at the Akularak house. A school was started there with five Sisters in charge. There were only two girls, and these were brought down from Holy Cross. In the Spring four more girls were admitted. About Christmas Fr. Trea broke down. The privations which this Father has undergone during his stay in Alaska proved too great for his constitution, and he has been sent to California for rest. In March Fr. Tosi made a sled journey up to the region around Selawik Lake. On his return he passed by the Akularak house. Fr. Barnum accompanied him on his return as far as the Russian Mission. Here Fr. Barnum remained for a month, in order to work on the catechism, and grammar of the Innuit Eskimo with the aid of a nephew of the Russian priest. This young man had been for several years in San Francisco and speaks English fairly well. Fr. John Post and Br. O’Hare who arrived this year at St. Michael’s were great victims to sea-sickness during their long journey. Fr. Post was sent to the Akularak house and Br. O’Hare will assist Fr. Crimont at Holy Cross.

Father Barnum, to whom we are indebted for the above information has returned to this country. He writes to us that he has been sent down by the direct order of Very Rev. Father General to collect for Alaska; His Paternity most kindly wrote to him, authorizing him to collect. He will make Georgetown College his headquarters. Father Tosi who came with him as far as San Francisco, returned to Alaska on September 26. Father Barnum has also given us the true spelling of the word “Casine.” He wrote: I see in the “Messenger” that the word Casino which Fr. Judge introduced, appears all through its article. It is strange how such a queer mistake will survive. The native Innuit word is Kazhga, and Dall and all other Alaskan writers transcribe Kazhine or Casine but never use the Italian word Casino.
Australia.—On September 29, 1894 Fr. Patrick Keating, who had been Superior of the Australian Mission in Victoria and New South Wales since April 7, 1890, left Melbourne for Europe. His friends in Sydney, where he had lived since his arrival in Australia, were very sorry to part with him, and by way of keeping his memory green, purposed to found a "Keating prize" in connection with Riverview College. When he landed in Dublin he was made Provincial, and received a hearty welcome from our Irish Fathers.—On Easter Monday, April the 15th, 1895, Father Timothy Kenney, to whom Father Keating has succeeded as Provincial, arrived in Adelaide from Ireland. Father John Ryan, who was acting-Superior after Father Keating's departure, met him and accompanied him to Melbourne, which was reached on April 17. Father Kenny is now Superior of our Melbourne and Sydney Missions.

Riverview College, Sydney was singularly successful at the recent University Examinations. The following extract from the Sydney "Freeman's Journal" gives the particulars:—"St. Ignatius' college, Riverview, sent up 14 students—in fact the whole Junior class—and all passed. The Jesuit Fathers, with all their success, have rarely had such a record of all-round excellence placed to their credit. All their pupils passed in the most difficult subjects; viz, Latin, Greek, French, and English. Seven were awarded matriculation passes; one (P. P. Power) secured the University medal for Greek, and another (M. O'Farrell) took the University medal for Latin. Each boy from Riverview took up seven subjects (the highest number allowed to candidates). Ninety-eight subjects were presented in all, and passes were obtained in no less that 90, and 34 of these passes were of the highest quality; i.e., A. In Latin 13 A passes were obtained and one B; and in Greek 9 A passes out of a total of 13 awarded, and 5 B. In thus passing all candidates at this examination the Jesuit Fathers at Riverview have repeated the success upon which we congratulated them on the occasion of the Matriculation Examination held last March." In French only seven per cent of all candidates obtained A passes, whereas A passes were won by over thirty-five per cent, of the Riverview boys.

The Spiritual Exercises.—The Fathers in Sydney and Melbourne gave 60 Retreats and Triduum during 1894 to Priests, Nuns and the laity, chiefly during the school holidays.

South Australian Mission, 1894 (Under the care of the Austrian Fathers) —In 10 Parish schools 312 boys (about 50 others attended the Christian Brothers' schools) and 430 girls; Retreats to Nuns, 11; to Priests 8; Missions, 17; Baptisms, 325; Conversions to the Faith 41; Confessions 37,695; Communions, 45,944; Marriages 35; Extreme Unction, 100; Burials 49; Catechetical Instructions, 1214; Sermons, 1420; Sick visited, 846.—From "Our Australian Missions."

Belgium, Honors conferred on the Bollandist, Fr. De Smedt.—In its meeting of Dec. 28, 1894, the Institute of France elected Rev. Father De Smedt,
Superior of the Bollandist, a member of the Academy of Inscriptions and Belles Lettres. The scholarly men of Belgium, without distinction of creed or opinion, were delighted at the rare distinction conferred on one of their most deserving co-workers; so they resolved not to let it pass without recognition. A committee was formed under the leadership of Prof. Kuntz, of the University of Leige, and a subscription list was opened, not for a big dinner, but to purchase some lasting testimonial that would preserve for time to come the memory of the high honor conferred on Father DeSraedt, and show the deep esteem in which he is held by the scientific men of this country.

Sixty of the best known scholars of Belgium sent in their names each contributing five francs. With this sum a magnificent work was bought to be placed in the Bollandist library, entitled "Inscriptiones Graecae, Italiae, et Sicilliae," by Kaibel. It is handsomely bound, and on the cover, engraved in gold is the following inscription:

R P CAROLO DE SMEDT S I 
RERVM ECCLESIASTICARVM INVESTIGATORI 
PRAECLAIO 
PRAESENTANTISSIMO OPERIS BOLANDIANI SVCESSORI 
ET INSTAVRATORI 
QVOD INSTITVTO FRANCIAE SOCIVS 
COOPTATVS EST 
AMICI ET ADMIRATORES EIVS 
LAETI LIBENTES GRATVLANTVR 

The presentation of this gift took place on April 1st in library of the Bollandists. It was simple, sincere, and familiar; quite an at home affair. About 30 Scholars were present from Louvain, Ghent, Liege, Brussels and elsewhere. Many could not attend, but sent letters or telegrams. Professor Kuntz, a staunch Catholic, wrote a superb address, praising like a true critic the work of the Bollandists. Father De Smedt gave an excellent reply. In 40 minutes all was over. Father De Smedt, during the ceremony wore his decoration of the order of Leopold. The government could not let itself be outdone by France. So a few days before the meeting took place in Brussels, it sent to Father De Smedt, this new honor.

Retreats at Tronchiennes.—As I write this a retreat is going on here in Tronchiennes. It is the sixth since the beginning of the scholastic year. I wish you could see it. Seventy of the best Catholic gentlemen of Belgium going about the house and grounds, looking almost like veteran religious, they are so recollected and earnest. There is no talking except after dinner and supper. I should say that over 400 gentlemen, fathers of families, merchants, lawyers, colonels, even counts, and many young students, have made the retreat since I have been here. The number will easily reach over 500 before the end of July, as two more retreats are to be given. Of course they are under the management of the veteran Father Petit. He celebrated his golden jubilee three years ago, but is still young, and the adored Jesuit of Belgium. He is a man of God, and a religious after the heart of St. Ignatius, and this is the secret of his success.—From a Tertian Father.
Golden Jubilee of the College of Turnhout.—On the 23rd, and 24th of last April took place the celebration of the fiftieth year since this well known Apostolic School came under the control of the Society. The college is, indeed, much older, as its founder, Pierre De Nef, as early as 1807 opened it in his own house, and, — what should make it dear to Americans,— of the first four pupils two came to this country as missionaries, where they labored both in this province and Missouri. From 1811 to 1829 nine bands of missionaries left it for Missouri, and De Nef, though only a layman, showed such discretion in the choice of those he sent, that Very Rev. Fr. Roothaan gave him the authorization—probably unique in the history of the Society—of receiving by his own authority as novices for the province of Missouri, the young men who should offer themselves for the mission. This privilege he exercised till 1832, when the Jesuits having re-entered Belgium, De Nef went to the Father Provincial and relinquished it into his hands. On account of his sending so many men, De Nef has been called the founder of the Missouri province. Among those whom he sent was the well-known Father De Smedt, who in remembrance of his benefactor named one of his discoveries Lake De Nef, a name it still preserves. Still the work of De Nef would hardly have lasted had it not been transferred to some religious order. This he saw clearly himself, and during the last years of his life he offered his college to the Society, but through want of subjects, it was not accepted. Shortly after his death, and after several refusals on the part of the Father Provincial, the case was laid before Father Roothaan, who ordered the Provincial in February, 1845, to accept it. The apostolic plan of De Nef was not fully realized, however, till 1872, when the Apostolic School was founded, and Turnhout made known throughout the world. Since its foundation 275 missionaries have been sent forth to all parts of the world, and to nearly every apostolic order and congregation. The work of Turnhout has thus become eminently apostolic, and, though the smallest of all our Belgian colleges, it is the most widely known. The celebration of its existence as a Jesuit college was celebrated with much enthusiasm on April 24. A Requiem Mass was celebrated at 7.30 a. m., for the repose of the souls of the professors and students who had gone to their reward, and at 10 there was a pontifical high Mass, sung by a former student. This was followed at 11.30 by a meeting and an historical address by Fr. Van Tricht of the Society. The whole concluded by a banquet, with speeches, etc. With all the alumni we join our best wishes for a college which has done so much for Catholicity in this country. Vivat! Floreat! Crescat!

The new Mission of Ceylon.—Monseignor Van Reeth, with four Belgian Jesuits, amongst whom was our correspondent, Fr. Cooremans, sailed from Marseilles for their new mission on September 29. They expect to reach Colombo, the principal seaport town and capital of Ceylon, on October 17. Fr. Cooremans has spent the last three months in collecting money in Belgium and writes to us that, “though poor little Belgium has many calls on her generosity, she is always ready to give both men and money when the Holy Fa-
ther asks for them.” He has promised to send us an account of his voyage and of this new mission of the Society.

**Boston, Renovation of the Church of the Immaculate Conception.**—“After a period of ten weeks, during which the upper church was given into the hands of experienced workmen, it was re-opened on September 15, with solemn services. His Grace, the Most Reverend Archbishop, presided and afterward gave the solemn Benediction. Reverend Wm. O’B. Pardow, S. J., Provincial of the Maryland-New York Province preached on ‘Christ, the Light of the World.’ As regards the church itself, not since it was erected has such a thorough renovation taken place in its interior. There is literally nothing, from roof to floor, that has not been cleaned, repaired, and renewed, and that so carefully and with such harmony in the general effect, that its present aspect confessedly exceeds the lustre of its first opening. The remaining improvements are in the nature of new constructions rather than in the refurbishing of old material. In these, of course, public interest will be especially centred. There are, in the first place, the aisles done in Venetian mosaic, otherwise called Tarazzo, a blending of white marble with Sienna, in irregular chips, on a base of Portland cement. This species of inlaid work, besides being very firm and durable and almost without echo under the footfall, offers a mottled surface in elegant semitones, which extends as one unbroken pavement from vestibule to chancel.

“Next comes the altar rail, stretching from wall to wall in the breadth of the church and composed throughout of marble and onyx. Into upper and lower bases of Italian white marble is fitted a series of eighty columns of Mexican onyx adorned with Ionic capitals and bases of gold bronze. Upon the upper layer of marble, into which the onyx columns are set, rests a cap of the same translucent material. Three massive gates of gold bronze, decorated with emblematical figures and Scriptural devices in high relief, break the length of the railing at the centre and ends.

“Of the electric lighting, which is among the improvements introduced into the church, only one who has seen the actual vision can form a just idea of its extent and marvellous brilliancy. The lighting is so arranged as to give the most brilliant illumination and yet incommode no one. Four hundred and ninety invisible bulbs symmetrically distributed radiate from the central vault; one hundred and sixty-eight from each of the side vaults of the nave. The sanctuary is illumined from the dome area of the skylight and from behind the projection of the sanctuary arches. The three paintings within the compass of the high altar as well as the two other more modern pieces of Gagliari, which, in the course of the improvements were inserted in the north and south walls, receive additional light from recesses behind their frames. The same is true of the pictures on the altars of St. Joseph and St. Aloysius.
Finally, the entire circuit of electric light is controlled by a perfect system of switches in the sacristy on the epistle side."—From Church Calendar.

St. Mary's, Fr. Hamilton's brief account of his work on the Islands in Boston harbor.—The three Islands that are attended by our fathers are named respectively "Deer," "Long," and "Rainsford." On these islands there are men and women of all grades in society, the majority however, are in the lowest grade. Tramps manage to get "pulled in" for some slight offence at the approach of the winter season; the rest of the year, they beg or steal, and take their night's rest in an alley-way or some old barn. The women are arrested for night-walking and intemperance. As a rule, they are harder to manage than the men. If you are anxious to review the language of Billingsgate, just get in a row with one of these dames. I find it hard to get them to confession on account of the spite they hold against the officers for interfering, as they say, with the innocent recreation they were enjoying outside. Whilst nearly every man will acknowledge his fault, almost every woman will cry out "not guilty." In Summer there are about 1200 men and 400 women. About 300 more men and 150 more women come to take up their winter quarters.

The men are engaged in the stone yard, the paint shop, the tailor shop, the kitchen, the cane-chair shop, and the fields. The women are engaged in separate tailor shops, laundry, kitchen, etc. Every Sunday morning and every holyday I say Mass about 9 o'clock, or as soon as the tug boat with a posse of Catholic teachers arrives from Boston. These teachers come down every Sunday morning to teach the reformatory boys at Rainsford, and return to Boston by 12.30 P.M. We have a lady organist for Deer Island with a salary of $300 per annum. The Protestant minister holds his service every Sabbath at 3 P.M. for one hour.

Deer Island contains about 134 acres of upland and about 50 acres of flats, on which is the large brick building known as the House of Industry also a frame hospital for men and women (prisoners) and for intoxication cases. There is also a brick school house for truant boys, but now about to be used for women and girls who have been sent here for night walking, intoxication, etc. Besides, there are the farm house, work-shop, receiving house, bakery, two large barns, and steamboat wharf.

In the institution proper, there are over 800 cells for men, 376 having been lately added at a cost of $60,000. Out of every 500 inmates of the island, 400 are Catholics. Nearly all these are from Ireland, a few from Scotland and from Italy, with a Swede now and then. It is important, however, to note the difference in the kinds of crime or misdemeanor for which our Catholics are punished and those for which Protestants are punished. While most of our prisoners are sentenced for intemperance and quarrelling amongst themselves—without however any serious results—as well as for minor thefts committed principally whilst under the influence of liquor, in the Elmira, New York, State Reformatory, ninety out of every hundred are booked for burglary,
about twenty per cent for intemperance, about five per cent for unnatural crimes, and the receiving of stolen goods, assault and forgery. In the same Elmira Institution over seventy per cent are of German and English parentage and Protestants, and about ninety out of every hundred have been provided with a good public school education. Most of them too, are under twenty-five years of age; some as young as sixteen. The above is not from mere supposition but from the statistics of the institution.

Rainsford Island is the gem of the islands and contains 11 acres. It was purchased from the Commonwealth in 1871 at a cost of $40,000, buildings included. The residence (a Queen Ann mansion) is situated on the highest point of the island and commands a magnificent view of the harbor and the ocean; on the left we have Fort Warren on George's Island, Hull, Pemberton, and Nantasket Beach; on the right Gallops Island, and Deer, Long, Moon, and Thompson's Islands; in front of us, Apple Island, and Forts Independence and Winthrop. Rainsford Institution is used as a reformatory for boys.

Long Island contains about 182 acres. A building to accommodate about 600 persons was erected on this island in 1886–87, and is now occupied by male paupers. The easterly wing of the hospital has been completed and also a new building for female paupers, who were until recently kept at Rainsford. Both buildings are now occupied. The cost to erect said wing and dormitory was $78,000. The largest hall in the old building at Long Island is used as a chapel, but an appropriation of $10,000 has been made for the erection of a handsome chapel. The wards in the hospital are kept scrupulously clean and neat, and the sick are very well cared for by the superintendent, Dr. Coggswell, his assistant physician, and by the matrons. There are ten wards, forty beds in each ward, and side rooms for the worst cases. I visit each of these three islands at least every other day, and manage to get home to St. Mary's Friday afternoons as I have charge of the Sacred Heart devotions. All of the poor people at Long Island belong to the League. Every evening they collect in the chapel for prayers; they make novenas frequently. They have such a love for St. Patrick that they make not only one novena but three in succession, in his honor.

Brazil, Rio Grande do Sul, São Leopoldo, July 18, 1895.—Our college here is a large new building, built in form of an H, each of the three wings having three stories and measuring about 50 meters in length. The number of students, however, is comparatively speaking rather small; viz., 170, while we have accommodations for more than 300. The reason of the small number is the Revolution and the constant disturbances and robberies and even murders perpetrated by the so-called federalists or "maragatos," who hide themselves in the primeval forests up in the country and on a sudden sally forth to make attacks, or in larger numbers openly defy the troops of the govern-
ment. Now matters are on the way to be settled, the government offering its adversaries an amnesty and security for life and property.

In Porto Alegre, the capital of this state, our fathers are teaching and educating, in the Episcopal Seminary, about 50 boys and theologians. Lately we have been in this state the object of attacks and calumnies from the free-masons. Their newspaper, in different words and keys keep ever repeating, "the fathers are using the confessional and their education to rob the innocent of their integrity; they are only trying to enrich themselves, etc." Nevertheless, confessions do not diminish, nor does the Apostleship of Prayer cease to flourish; in fact it is doing a great deal towards bringing the negligent to confession.—From Fr. Joseph Heeb, S. J.

Buffalo Mission. — Canisius College flourishes, there being in attendance, Oct. 1, 312 students,—24 more than last year at this time, and this though one of the commercial classes has been discontinued. Father Heinzle writes: "Last year we dropped the Fourth Commercial Class, and this year the Third Commercial Class. In the First and Second Commercial Classes, which are still kept, there are 23 and 26 students respectively. The new comers were, with very few exceptions, sent either into the Academic Department or into the Preparatory. The dropping of the Commercial Course has proved a decided gain in every respect. With a little rhetoric it is easy to persuade the parents that their boys get a better education in the classical course. The numbers for the post-graduate course cannot yet be given."

Canada, The Novitiate at the Sault.—During the past scholastic year we have had 209 to make retreats. Of these 124 came to decide their state of life; 43 were for the religious life and 16 for the secular clergy. The number of our novices is increasing. We have eleven tertians under the care of Father Charaux, 4 from this mission and 7 from New Orleans.

Father Devine's Automatic Electric Train Signal was patented on June 18 and is now being introduced on the different Canadian Railways. He has published a circular from which we extract the following:—

The Automatic Electric train-signal meant to replace air-signals, consists of three small insulated wires running through the whole train of cars, connecting with bells and open-circuit batteries in the engine cab and van. The wires are coupled between the cars by tube-covered insulated couplers, so arranged that the front and rear trainmen may, by pressing buttons, give signals to one another while trains are moving. Besides, when any two cars draw apart, by accident or otherwise, interlocking metallic plates in the coupling tubes cause short circuits to close automatically in front and rear of point of separation. Alarm bells are set a-ranging immediately in the van and engine to warn trainmen. The frequent accidents that occur on railroads through broken wheels, hot boxes and similar causes, and yearly losses in freight and rolling stock, should be a sufficient motive to induce railway companies to
consult their own interest and adopt most any means that will insure safety to life and property.

Father Devine informs us that it is not the intention of the Patentee to engage in the manufacture of this Automatic Train Signal, for which he has secured Letters Patent. Professional duties put him under the obligation of disposing of his rights as soon as possible. Any reasonable offer to purchase, in full or partially, by responsible firms, will be taken seriously into consideration. All communications referring to this matter should be addressed to him at St. Mary's College, Montreal.

St. Boniface College, Manitoba, has held its own this year in the University of Manitoba. In the classes of honor lists the only graduate this year of the college stood second in Statics out of 39 on the list, thus keeping up St. Boniface's traditional thoroughness in the Pass subjects.

Quebec.—Père Désy has compiled a booklet of 81 pages entitled "Notre Dame du Chemin à Rome et à Québec." It contains a history of the picture "De la Strada" at Rome, with prayers for a triduum, novena, and for visits to the shrine. Our readers will recollect that "Notre Dame du Chemin" is the name of the chapel adjoining the "Villa Manrese," the house of retreats opened a few years ago. It is completed exteriorly except the steeple; the interior of the crypt is also finished and is now in use.

China, The past year.—Under the date of Aug. 25, Mr. Hornsby writes from Shanghai: This year has been rather an unfortunate one in China. I shall tell you of some of the unpleasant events. First there was the unfortunate issue of the war. I have my papers constituting me a Portuguese by law, but I am much of a Chinese at heart, and I feel the humiliation and the serious loss of China. Then came the death of Fr. Graça, who was my companion here from Macao: "Duo erunt in agro; unus assumetur et unus relinquetur." Fr. Graça returned to Macao after his points; he encountered a plague there by which he was attacked and carried off ten days after his arrival. Next came the disturbances in China; the serious riots in the interior, in which a great deal of missionary property was destroyed but no lives lost, and the horrible massacre down the coast, of which you have perhaps heard. There is also trouble in the province of my friends the Cantonese. Then the cholera has been rather bad here this summer. In the orphan asylum just across from our residence at Zi-ka-wei, four sisters died within twenty-four hours about two weeks ago. At first it was said that they died of the cholera, and we were not free from apprehensions lest the fatal disease might cross the canal. It was afterwards said that the death of the sisters and the serious illness of others had been caused by a dish of tainted meat served at table.

Isn't that an unpleasant list of misfortunes? See what it is to have one's interests in a place like China. Our mission has suffered another temporary misfortune by the recall to Portugal of one of our fathers of Macao. There are left in Macao only four fathers and one delicate scholastic. The father
recalled was the most useful of the mission, and his absence will be much felt for the time. However, it is supposed that he will either return soon to the mission with one or two companions, or be in a position in Portugal to promote the interests of the mission.

I have had a great consolation this summer in the arrival here of a most amiable scholastic from Macao, who is to begin theology this year, after a little magisterium of seven years, four and a half in Portugal and two and a half in Macao. I am getting to be very much of a Portuguese; I like and admire the Portuguese character and the Portuguese language and the Portuguese literature as far as I am acquainted with them. The amiable companionship of my brother from Macao is more potent in making me a Portuguese, than my naturalization papers. We are spending vacation at Zo-se, the hill of the pilgrimage chapel of our Lady, about twenty miles from Zi-ka-wei. Every afternoon, when the clock strikes six, we two representatives of Macao mount the hill and take a seat on the shady side, to chat as we watch the lengthening shadow of the hill and of the solitary ruined pagoda. It is a pretty view from our hill; perfectly level rice fields as far as the eye can reach, with numerous villages in clumps of trees and silvery canals running in every direction.

The plague which visited Macao this summer is called the bubonic pest, but the doctors do not seem to know much about it. It was in Hong Kong last year, where it broke out about a month after I had sailed from that port. It attacks the Chinese principally, but it did not spare other members of the community in Macao. One or two of my former pupils died of it this summer. The Chinese dread it, and they say that thirty or forty thousand fled from Macao upon its appearance there. The streets, usually so crowded, were deserted and the shops closed, so that the appearance of the city produced a sad impression upon any one who ventured out.

*The Observatory at Zi-Ka-Wei*, near Shanghai, under the direction of our fathers, has since 1873 been provided with all instruments necessary for the study of Meteorology and Terrestrial Magnetism. Important observations in these branches have been made and published from time to time. Up to the present, however, no astronomical observations have been made. It is now proposed to purchase a large equatorial of twenty inches aperture. The city of Shanghai has contributed $2000, the French Municipal Council another $2000 and others a like amount, so that some $6000 are now available for this purpose. This, however, is little for a complete astronomical observatory, so Père Chevalier, who has charge of the observatory, has issued a circular asking for help from "all those to whom the Lord has distributed, together with fortune, the love of sciences and the desire of utilizing for its advance the fortune they possess."

*Jesuit Maps of China.*—My attention has been recently drawn in connection with the Chinese-Japanese war, to the enthusiastic verdict of the great German geographers of to-day on the maps of the Chinese Empire made in
the 17th century by our fathers for the Chinese government. These modern geographical authorities declare that the knowledge we possess to-day of the geography of China is substantially that which is supplied by the Jesuit maps, which are admirable; and that scarcely any progress has been made since the days of the Jesuit missionaries in the knowledge of China.—I may add that our French fathers are now continuing this work in China; and that the French army now trying to conquer Madagascar uses the maps and surveys lately made there by our fathers.—Fr. Guldner.

Cuba.—From Padre Varona, who spent several years in Cuba and has been there lately we learn that our college of Belen, Havana, has not been much affected up to the present by the war. It has about 200 boarders and 100 day scholars. The fathers give missions in the college church and cathedral of Havana, and in many parishes, outside the city. The bishop is a good friend of Ours and presides at the public entertainments of the college, except at the distribution of prizes when the captain-general of the Island presides. There is another college at Cienfuegos, in the province of Santa Clara. This college has about 120 students in all. The buildings are not complete, one wing of the college has recently been finished, with new dormitories, large court-yards, and a large shed to serve as a public hall. Being in a province which is now in revolution this college must suffer from the war, it has never been as flourishing as that of Belen.

The Dominican Fathers.—The Very Rev. A. V. Higgins, provincial of the Dominicans, and Rev. P. V. Hartigan, the prior of the Dominican Convent in New York, called on Rev. Father Provincial to invite him to preach in their church of St. Vincent Ferrer, on the feast of St. Dominick. Father Provincial could not give an immediate answer as he was afraid he would be too busy to accept. A few days later he wrote to the Rev. Provincial of the Dominicans stating that it would be impossible, owing to pressing business to accept his kind invitation. The Dominican provincial answered as follows:—

Very Rev. Dear Father Pardon,

Your promise for the 4th of August next year, makes up for the disappointment, that we must suffer this year. Your explanation is such that I understand quite well how impossible it would be for you to preach for us the coming fourth of August. I shall anticipate that pleasure and with your kind permission hold you under obligation to fulfil it the fourth of August 1896. I have long had it at heart to be on closer and more intimate terms of acquaintance and friendship with you and the members of your great Order. Whatever controversies may have agitated Jesuit and Dominican schools of philosophy and theology have had no more influence on my appreciation for the order of St. Ignatius, than if those controversies had been mere school-boy exercises of the school room. I experience a little sense of humiliation that
it should seem to be proper to give any assurance that such things have never clouded or weakened my reverence and affection and admiration for an Order, which has ever rendered, and is still rendering, such unspeakable services to the Church and to religion. Not a son of St. Ignatius recognizes these services more gladly or is more proud of them than I.

May your provincialate teem with such fruitful services A. M. D. G. as well as some encouragement and consolation to yourself for the anxieties and sorrows, that, I know, it must involve too.

Sincerely yours,

A. V. Higgins, O. P.

England, Wimbledon College, London.—The College may now be fairly said to have emerged from the state of infancy. The distribution of offices has been effected in a way which ensures regularity and discipline; the studies have been placed on a satisfactory footing, and the increasing number of pupils gives every hope for the future. The total is now close upon a hundred, and it is expected that the new scholastic year will open leaving the century well behind.—Letters & Notices.

A new College and Church in the North of London.—In the spring of 1894, our fathers secured property at Stamford Hill, on the high road to Tottenham, and very easy of access from all parts of London. A building has been erected with accommodation for about three hundred. The congregation is composed of poor people, who rejoice at our coming and testify their joy by the liberality of their offerings. The college was opened for students September a year ago with 46 boys and at Easter the number increased to 72. The programme of studies is the same as in our colleges with the exception that Greek is optional. A special attention is given to modern languages and physical sciences. This is, we understand at the request of Cardinal Vaughan. Students are already studying there in preparation for the Cambridge local examination, and several classes have been started in connection with the Science and Art Department of Kensington.—Letters & Notices.

Frederick, The Novitiate.—The juniors passed their vacation very pleasantly at Woodstock.—As Mt. St. Joseph, our new villa, was not ready for occupancy by July 1, the novices enjoyed a camping out life, having dinner and supper in the woods near the villa and returning home each evening, but toward the close of the month they were able to live in the house and so spent two weeks there most pleasantly.—A new statue has been ordered from Munich by Rev. Fr. Flood, pastor of St. John the Evangelist, N. Y., and will be placed at the villa. This gift was offered on the occasion of a visit made to the novitiate by Fr. Flood and Mgr. Farley; the latter, too, gave us a generous donation for our country house.—Recently a lady presented Fr. Rector with $500 for a chapel at the villa, the only condition being that the chapel
be called after her patron, St. Anthony. A gentleman has also contributed $200 towards finishing the villa refectory.—At a meeting of the Frederick Historical Society Rev. Fr. Rector read by request of the Society a history of St. John's Church and the Novitiate. This society is very exclusive; Fr. Rector is the only clergyman belonging to it and of its 45 members only 4 are Catholic.—On August 15 twenty-seven had the happiness of pronouncing their first vows, but on the octave of the Assumption it pleased Almighty God to answer the Suscipe of Mr. E. George Storck and to place him among the Society triumphant.—Our Tertians number 11; 6 from our province, 1 from New Orleans, 3 from Mexico, and 1 from Castile. Our Novices and Juniors have come from the following colleges:

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**Georgetown, The University.**—The whole number of students in actual attendance at the university on October 15 was as follows:

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<td><strong>Total</strong></td>
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**The Observatory.**—The new nine-inch photographic Transit Instrument is finished and is being mounted in place of the old Meridian Circle. The huge piers, that carried the eight microscopes of that instrument, had to be cut
down to a convenient height, and collimator piers had to be built from the cellar up to the same height. Bay windows, north and south of the instrument, make the access to the collimators more convenient. The appearance of the new Transit instrument, with its short focus of four and one half feet, and its large aperture of nine inches, is quite novel, and will attract the attention of astronomers that happen to pass through the National Capital. In delivering the new instrument, the maker, Mr. Saegmüller, has made us a present of a new astronomical clock with gravity escapement, which is hung up in the same room. Another new clock will be built and mounted in the cellar, as a standard clock. It will take some time before this instrument can be used for regular work.—At present Rev. W. F. Rigge, of the Missouri Province, is in charge of the photographic zenith telescope, and Mr. Joseph Hisgen, of the German Province, is studying the science of variable stars in the small dome. No change has been made in the work of the large equatorial.—Of the various publications, now in course of preparation, notice will be given as soon as they appear.

**German Province, Exaeten.**—Every year the number of German students who come to our different houses in Holland to make their retreat is increasing. They come from all the different parts of Germany, and it is very consoling to see their fervor. Moreover many of them decide their vocation and enter the novitiate. Here in Exaeten alone the number of students making retreats during the month of August was 150; 40 more will come during September.

**Valkenburg.**—Our theologians arrived here from Ditton Hall (England) on August 16. There is a great community of 250 altogether; 115 philosophers, 60 theologians, the rest fathers and brothers. Some of the American scholastics there will most probably send you a description and some details of the new building. The two weeks vacation are spent now in Albeck, a fine place in the neighborhood of Valkenburg, by the philosophers, the juniors, and theologians successively. The novices from Blyenbeck spend their vacations at our villa “Marienbosch” near Exaeten.

**Luxemburg.**—After a successful mission our fathers have been invited to found a residence in this city. Fr. Nilkes is Superior, Fr. Engler, Minister, Fr. Stellbrink Spiritual Father in the Seminary. Three brothers attend to the domestic work. From this point a mission band goes out into Alsace-Lorraine.

In **Feldkirch** the German province is building a new house, which is intended for retreats of externs and for a second novitiate (South Germany). The building will be over 200 feet long and will have two additional wings like Valkenburg. It is situated close to the villa “Garina,” on a very picturesque place, encircled by the mountains of Tyrol and Switzerland.
**India, St. Joseph's College, Darjeeling.—**Darjeeling is the Capital of British Sikkim and the Sanatorium of Bengal. It is beautifully situated on a spur of the Himalayas at the height of seven thousand feet and faces the immense mass of Kanchinjunga whose snow-clad peaks rise to a height of more than 28,000 feet. The district of Darjeeling, which till 1888 belonged to the diocese of Portua, was at that time transferred to our mission in order to enable the fathers to open a college there. Fr. Depechlin, the veteran African missionary, undertook to build the college, and, having obtained from the Government an excellently situated plot of ground, he erected St. Joseph's College, whose noble pile of buildings deservedly win the admiration of the numerous visitors to Darjeeling. At the beginning of 1892 classes opened in the new building under the rectorship of the Rev. Alfred Neut, S. J., fellow of the Calcutta University, who had just completed a term of six years as rector of St. Xavier's College. Under his direction, St. Joseph's College has advanced with giant strides, and a visitor to the college on seeing its one hundred and fifty boarders would hardly believe that it is a child but three years old, as the Rev. Fr. Rector modestly styles it in his report. A novel feature of the college is what is called its "Special Department." While nearly all the other schools and colleges merely prepare students for the various examinations of the Calcutta University, St. Joseph's College gives a special training to enable students to obtain special and honorable positions in life. Thus some of the examinations for which its "Special Department" actually prepares, are the entrance into the engineering classes of Roorkee, and the Imperial Forest School; the superior service of the Accounts Branch in the Public Works Department; the Provincial Civil Service; the Indian Police force; the Secretariat, etc. In addition to these, the college prepares also for the examinations of the London University which can now be passed in India. That this special department is appreciated by the students is clearly seen from the rapid increase of their number. It was opened in 1892 with three students and counted eight at the end of the year, in 1893 the number reached was fifteen and in 1894, thirty-one. During this short period of three years, several students of St. Joseph's College have already successfully competed in various examinations. Thus, four have passed into the Roorkee Civil Engineering College, two of them standing respectively first and second on the list, one has passed into the Imperial Forest School, two have been admitted into the Indian Police force and been appointed District Superintendents of Police. Besides these ten have passed the Matriculation Examination of the Calcutta University, and five the Government High School Examination. I think the Rev. Fr. Rector is well entitled to say in his report that this record of three years is quite in proportion with the age of the school, and gives well-grounded hopes that a bright future is opening for St. Joseph's.

One of the boys of St. Joseph's College, who had just seen his name among those who secured a first class pass at the Government High School Exami.
nation, in a letter to his mother, although belonging to a Protestant family and a Protestant himself, makes this characteristic remark: "Of course the Catholic schools and colleges again head the list in all the examinations and obtain the best results. Besides, it is known to all, that to get a good education you must go to a Catholic school." This explains how, notwithstanding the active propaganda of the Protestant clergy in favor of the Protestant schools, St. Joseph's counted last year thirty-four Protestant boys out of a total of 159, and St. Xavier's College, 115 Protestants out of a total of 756 pupils.

As I have mentioned the name of Fr. H. Depelchin in my letter, it may interest your readers to know that this veteran African missionary and first superior of the Zambesi mission, who is also well known in India as the founder of three great colleges, viz., St. Xavier's, Calcutta, St. Xavier's, Bombay, and St. Joseph's, Darjeeling, is at present "Instructor PP. tertiae probationis" in our house of probation at Ranchi. He celebrated two years ago his jubilee of 50 years in the Society.—From Fr. Van der Scheuren, S. J.

Ireland. Our Colleges and the University Examinations.—To us who have watched with special interest the great progress made by the Catholic colleges of Ireland, within the past few years, since the government by a half-hearted concession gave Catholics a share in her educational grants, the results of the last examinations both under the Royal University and the Intermediate Boards, have been specially gratifying. It has been a struggle of Catholic energy and scholarship with limited resources and no patronage, against Protestant privilege and endowment. Year by year the Catholic colleges have been making headway and have long since routed from the field the Queen's Colleges of Cork and Galway, and other smaller Protestant foundations. One great rival remained—perhaps, one of the best equipped institutions of learning under her Majesty's patronage—we refer to the Queen's College of Belfast. It made a noble fight, but for years was gradually giving way to our University College of Stephen's Green, Dublin. These two disputed the honors of the Royal University. In the last examination the triumph of University College is complete. The quality of her honors is no less remarkable than their number. In the two University examinations proper she won 67 distinctions while her northern rival gained a total of 57.

In mathematics she bore off all the first places. In classics she won the first place in First Arts and the first and second places in Second Arts. In English the first two places were won by her. The solitary honors in Celtic have been also given to a student of University College. And among other victories in these two examinations she carried off the first honors in mathematical physics and chemistry. But the success of University College in medical science is still more brilliant. The First Medical Examination of the Royal University is a purely scientific one and University College prepares students for this examination. Despite her many disadvantages through the lack of laboratories and museums, which the Government at lavish ex-
pense has provided for her Protestant rival, and even for those anomalous institutions of Cork and Galway, nevertheless, in this medical examination she fairly swept the field. Of the sixteen honors awarded, University College secured 9, the remaining 7 were divided up among her Majesty's privileged institutions.

That such glorious results are likely to follow the examinations next summer—the great success of University College in the last Matriculation Examination gives us every reason to hope. The record runs: first class honors 12; second class honors 22; first class exhibitions 4; second class exhibitions 5—Total number of honors 43. Three out of the first four exhibitions, four out of the first six, have been won by University College students. Here again she leads in Classics and Mathematics, as well as in English, German, and Natural Philosophy. Surely, these are brilliant results for University College—results in a competition which embraces all the colleges of Ireland and in a university of the highest standard. Triumph in the classics would not have surprised us; notwithstanding the advantages of some of her Protestant rivals—but triumph in mathematics and science could hardly have been hoped for, at least so early in the struggle, by the most sanguine among us.

But the success and glory of our colleges in Ireland do not end here. What University College was in the Royal University examinations, the venerable and renowned college of Clongowes proved herself to be in the Intermediate Examinations. For the fourth time in succession she holds the premier place, winning the "blue ribbon" of the examinations—the large gold medal for first place in the Senior Grade. Two Clongowes students carried off the gold medals for English in the Middle and Junior Grades. In the Senior Grade she won 4 exhibitions; in the Middle Grade 10 exhibitions and in the Junior 5 exhibitions, making a total of 19 exhibitions, besides many distinctions and prizes.

When we remember that these honors were won in examinations in which 6267 students from the different colleges of Ireland competed, and in examinations, moreover, of such a standard and test as the Intermediate examinations, we have every reason to congratulate old Clongowes on her noble work.

We should like to dwell on the good work done by our other colleges in Ireland, which in their own relative way have similar success to record. The Apostolic College of Mungret, Limerick, merits in a special manner our warmest congratulations. Not only does she hold an honorable place in the Royal University, but her sons in the theological colleges at home and abroad have already, within the few years of her existence, brought her much distinction and glory.

Of the Apostolic College of Mungret, one of Ireland's greatest scholars and most distinguished ecclesiastics, Dr. Healy, the Coadjutor Bishop of Clonfert, writes in terms of high praise. In his work on "Ireland's Ancient Schools and Scholars" he says, after speaking of the ancient monastic glories of Mun-
gret Abbey, with its fifteen hundred Monks: "Once more bands of students roam through its meadows, and in statelier halls than St. Nessan built, the languages and philosophy of Greece and Rome are taught to eager disciples. There is once more a College at Mungret; once more its students come from afar to seek sanctity and learning under the shadow of the ancient Church of St. Nessan. The Jesuits have there established since 1884 a college which has achieved wonderful success during the brief period of her existence. May St. Nessan and all the other Saints of Mungret help them to revive the ancient glories of their own monastic school, and to send to foreign lands missionaries of the Celtic race as zealous and as learned as the men who in the olden days carried the faith and fame of Erin from the Shannon's banks through so many distant lands, even to the utmost shores of Calabria."

Appointments.—Rev. Fr. Sutton former Novice Master is appointed Rector of Miltown Park. Rev. Fr. Murphy, who taught evening dogma in Miltown Park, takes his place as Novice Master. The evening dogma is now taught by Rev. Fr. Sutton. — We were happy to see that Rev. Fr. Carbery, Rector of University College, and Rev. Fr. Walsh took such an active part in the grand celebrations of the Maynooth centennial.

**Jamaica, Jamaica as seen by an American.**—The "Jamaica Post," one of the leading newspapers of Kingston, publishes in the issue of August 8 the following: "Jamaica as seen by an American." A distinguished Protestant gentleman from New York, who has travelled in many countries thus speaks about our climate. "From first to last," says Dr. W., "the most noteworthy thing in Jamaica is the climate. Preconceived notions of perspiring, sweltering humanity, of red hot paving stones, of blistering heat only endurable by persons long resident and the natives, have failed to materialize. Right in Kingston, said to be the hottest place in the Island, it is cooler by several degrees, than in New York City. Kingston would not be a bad summer resort for New Yorkers. We have not found a single night, so far, too hot for comfortable sleep. The alternating breezes, from land and sea, night and day, are very grateful. The equability of temperature—no sudden or extreme changes, as we have in the United States—is remarkable. And then, the advantage of finding within easy distance, by going into the mountains, any temperature one may desire, renders the climate of Jamaica simply ideal."

"This must, in time, be a popular winter resort, especially for Americans. No wonder winter tourists are multiplying. If attention be given to better and faster transportation, to the erection of commodious hotels—making their cuisine more Jamaican than foreign—not imitating the work of English and French chefs; to the cheapening of horse and carriage hire for long distances and so on, Jamaica will be the most extensively patronized winter resort within easy reach of the United States.

"It is a shame that this island should be set down in the mind of the public as a 'pestilential country' while there are no facts to justify such an
estimate. The foreigner who comes here, drinks rum, neglects all precautions for health which any fool ought to observe in a tropical country, and then goes home reporting this to be a 'beastly' country, is himself 'beastly.' That this should ever be done by British subjects, is most unaccountable, unless there is a pension in prospect; then one may safely suspect the true animal. It is a pity that it should be for the interest of anyone to give the country a black eye.'

Refutation of Father Pardow.—The "Jamaica Advocate" of May 18, had the following: "Our plant having been arranged, we are now engaged in getting out our pamphlet 'Refutation of Father Pardow.' We intend to prepare at least 2000 copies, about 600 of which have been already engaged. Clergymen, school teachers, and others are requested to send in their orders at once, so that we may know approximately how many copies we will be justified in issuing."

The editor of the "Advocate" is a black minister named Dr. Love. Lucus a non lucendo.

Japan, Probability of the Society entering Japan.—Your Reverence will be interested to know that there is some talk of the possibility of our fathers having colleges in Japan. It was spoken of in a council of the Bishops of Japan, and the idea was favored, if I mistake not, by the majority. I think there would be no hesitation on the part of Ours; the Japanese character seems to have a great charm for some Europeans, a charm which I do not feel at all myself. If the scheme should be realized, professors of English would certainly be in demand; perhaps Missouri may send another representative to the East, though I am sure, if any one should think of crossing the Pacific it would rather be to embrace a missionary life in Hainan, for instance, than to teach a little English in a Japanese college. The official language between Japan and China in the recent negotiations was English; it was a piece of impertinence on the part of Japan to cast aside the venerable Chinese language, which was for ages the only written and official language of Japan. Rev. Fr. Superior of Macao told me that when, about to sail for China, he visited V. Rev. Fr. Anderledy, his Paternity spoke of the possibility of our fathers getting into Japan, and mentioned his desire to send American fathers there, as he seemed to think that Americans would take well in the East. I understand that Fr. Provincial of France has stated that, if there should be an opportunity of opening a university in Japan, or here in Shanghai, there would be no difficulty in supplying professors. Their province, it seems, is well provided with young fathers and scholastics who have taken literary and scientific degrees or have had a thorough course at the Polytechnic School of Paris, and they say that there would be no lack of vocations if there were question of going to Japan. China is not so attractive. I should be delighted if such an opening should be offered our fathers here in the East.

Japan, as Your Reverence is aware, has an established hierarchy consisting
of an archbishop and several suffragans; this mission of our fathers has a simple vicar-apostolic, and it is interesting to compare numbers, as given in the official report of the Propaganda.

Total population of Japan                  . 40,000,000
Total population of Kiang-nan (this Mission) . 50,000,000
Catholics of Japan                          . 44,505
Catholics of Kiang-nan                      . 107,000

And it must be remembered that this mission comprises only two of China's twenty-three provinces.

As samples in statistics let me give some more, from a non-Catholic source, for the year 1893.

Catholic missionaries in China                . 530
Catholics (natives) in China                  . 525,000
Protestant missionaries in China, Men         . 589
Protestant missionaries in China, Married Women . 391
Protestant missionaries in China, Single       . 516

Protestant missionaries in China, Total       . 1496
Native Protestants (converts)                 . 37287

I had not intended making this last part so prosaic, but perhaps the above figures will be found more eloquent than anything that I could have written.

—From Mr. Wm. Hornsby.

Mexico.—An event worthy of notice is the restoration to Catholic worship of the magnificent church of San Francisco, for many years in the hands of Protestants and now under the care of Ours. The opening took place on the feast of the Sacred Heart, to whom the church has been dedicated and whose name it now bears. The ceremony of consecration was held on the 19th by the Most Rev. Archbishop of Mexico; a good number of the most distinguished people from the city of Mexico, among whom can be mentioned the wife of the President Diaz, were the patrons at that solemn act. On the 21st, the day appointed for the celebration of the first religious services, pontifical high Mass was celebrated by his lordship the bishop of Cuernavaca and the sermon was preached by the bishop of Chilapa. A place of honor was kept for the Most Rev. Archbishops of Mexico and Oaxaca, who were also present.

Missouri Province, St. Louis, The University.—At the close of the school year, the University Cadets were honored by the St. Louis Fair Association with a special invitation to take part in an Inter-State encampment of National Guards and Militia Companies, to be held on the fair grounds during the first week of July. The invitation was cordially accepted, and about 60 of the cadets under the command of Major Ferd. Garesché were detailed to engage in a sham battle and give exhibition drills. So well did they acquit themselves as to win from the enthusiastic spectators unstinted encom—
iums, while their gentlemanly behavior throughout reflected credit on the institution which they represented. It was in appreciation of their merits, therefore, that on the occasion of the awarding of prizes the cadets were presented with a beautiful souvenir banner.—On the 20th of September special devotions and sermons were held in the chapel, in atonement for the commemoration of the sacrilegious taking of Rome twenty-five years ago. Similar services of reparation and of sympathy with our Holy Father were held on a larger scale in our churches of St. F. Xavier and St. Joseph. Signatures of over 4000 sodalists and associates of the League to resolutions of protest and sympathy were a conspicuous feature of the expression given in the college and St. Xavier's Church.—The class of Philosophy this year numbers 17, the greatest number on record in the history of the college. Of the two remaining members of last year's rhetoric class, one has entered the novitiate at Florissant and the other is expected to enter shortly.

The Scholasticate.—The following changes in the staff of professors have been made. Fr. J. Sullivan, professor of ethics in place of the late Fr. M. Harts, Fr. H. De Laak, professor of physics and mechanics, and Fr. J. Becker, professor of mathematics and astronomy, who have respectively succeeded Fr. W. Rigge, called to assist in the Georgetown Observatory, and Fr. T. Treacy, sent for his tertianship to the novitiate.—Beulah sustained its reputation this year as an ideal villa-spot. The weather was pleasant, and the philosophers returned from their vacation satisfied that no circumstance had been lacking which might assist recuperation of strength for the ensuing year. The events of the outing season were the evening celebration of the "glorious Fourth" and the annual illuminated boat parade on St. Ignatius' night. In the latter there were fourteen floats of almost entirely original designs. As the long flotilla moved slowly across the lake the admiring spectators could see a gothic cathedral, in miniature, of approved architectural style and gorgeously lit up within; a castle upon a mountain with the cave of Montserrat, the whole showing up against the night by the aid of flaring torches. Besides these there was a tall, graceful yacht hung with swinging lanterns and flying streamers, and, interspersed here and there along the line, fantastic scrolls bearing appropriate mottoes. On the return to the island a bonfire, kindled on a raft at some distance from the shore, threw a sudden light over the whole scene and gave an agreeable finish to the evening's festivities. Besides the preparations necessary for these occasions, opportunities were offered to the industrious in the digging of canals and the erection of a strong dock which may be able to withstand the assaults of the winter ice-floes.

Chicago, Holy Family Church.—The numerous sodalities connected with this church have been increased lately by the establishment of one for girls over the age of fifteen, whose circumstances have prevented them from becoming members of any of the sodalities already existing. The grand total
of sodalists, who are under the direction of our fathers engaged either in college or in church work, exceeds 6000.

St. Ignatius' College.—Fr. M. McMenamy, lately returned from Woodstock, has succeeded Fr. G. Hoeffer as prefect of studies and discipline. His task will be no light one, as the present large number of students on the roll, amounting to over 450, with others in prospect to swell the total, sufficiently indicates.

Sacred Heart Church.—Fr. J. A. Dowling has been appointed prefect of this church and superior of the Residence in succession to Fr. M. J. Corbett, who has been sent as Spiritual Father to Detroit College.

Florissant, Novitiate.—This year's register of Juniors and Novices will be found duly entered on another page. The Tertian Fathers number 11; 7 from Missouri, 3 from Rocky Mountains, and 1 from California. Fr. M. Eicher now discharges the duties of socius of the master of novices, without let or interference arising from attention to other offices or occupations. Fr. J. Mathery has replaced Fr. F. O'Neil as minister and procurator, the latter having been appointed to the office of procurator of St. Mary's College, made vacant by the transfer of Fr. J. Tehan to St. Xavier College, Cincinnati.

St. Ferdinand's Church.—Fr. J. Real has been appointed pastor of this church, relieving Fr. J. De Smedt who has succeeded Fr. M. J. Boarman as pastor of SS. Peter and Paul's Church in Detroit.

Kansas City.—Fr. F. Hillman, who has been replaced by Fr. C. Lagae as superior and pastor of the Holy Family Church in Omaha, is the present incumbent of the office of superior and pastor of St. Aloysius' Church.

Omaha, Creighton University.—Fr. W. Kinsella, for the past two years professor of philosophy in Detroit College, has succeeded Fr. H. Erley as minister of the college and prefect of St. John's Collegiate Church. The return of better or, at least, less hard times is manifest in the large increase of students in the college, the present attendance being in excess of the total number registered last year.

It has long been the cherished wish of the Hon. John A. Creighton—recently created by His Holiness a Roman Count—to build a permanent home for the Medical College, and thus forever unite the Creighton Memorial (St. Joseph's Hospital) and the Creighton University. The new building is now an assured fact. A valuable business lot has been set apart for it, and an architect is busily at work preparing the plans, specifications and detail drawings. The design of the exterior of the building, being a modern adaptation of the Italian Renaissance, deals with the basement as the base, the first story as the pedestal, the second story as the shaft and the third story as the frieze of the monument, the whole being crowned with a cornice, which in turn is ornamented with dentals and consoles. This building when completed will be the best, by far of its kind, in the West, and will be, in every respect, a model of what is needed for a medical school and medical teaching.
VARIA.

Laboratories, lecture rooms and dissecting room are to be large and commodious, and will be furnished, in recent style, with everything necessary for the proper teaching of modern medicine. There will be ample room for the accommodation of from 300 to 400 students, and it is the hope of the faculty that the building will be completed and ready for occupancy by the middle of the present session.

This Medical College is not a mere nominal attachment to the university, but is under our entire control. The lectures on medical jurisprudence are an integral portion of the course and are to be given this year by Fr. Charles Coppens, S. J.

Posen, Neb.—As stated in the last number of the LETTERS, the pastor of this church, Fr. L. Sebastyauski, was pressingly invited by the Rt. Rev. Bishop Horstman, of Cleveland, and the Rev. Fr. Rosinski, pastor of St. Stanislaus' Church in that city, to give a mission in the church for the re-claiming of the misguided Poles, who had followed the former pastor, the apostate Kolasewski, into open rebellion. It was not without misgivings, but, rather, in the face of vile calumnies and determined opposition that the good father set about the work of conversion and reconciliation. Thanks to Divine Providence, in whom he had placed his trust and who hearkened to the fervent prayers poured out by faithful souls, the father's zeal and labors were rewarded with the most gratifying results, even though the success fell short of being complete. In a letter to Rev. Fr. Provincial he thus reports the work done: "Infinite thanks be to Almighty God! Yesterday I returned safe to Posen from the mission in Cleveland. In accordance with the wishes of Bishop Horstman, the mission lasted from April 30 to May 6. During this time I had to preach about forty times. The pastor of the church, Rev. Rosinski, has reckoned the number of conversions from schism at sixty families, besides about 200 individuals, in all about 500 souls. Over 3000 confessions, about 1200 of which were general, were heard, and five sodalities were established. The libellous pamphlet, in which Kolasewski endeavored to asperse my good name, gave extreme displeasure to even his own adherents, the majority of whom abandoned him in consequence." These consoling facts augur badly for the future of the new-fangled sect, named "The Independent Catholic Church" and made up of the obstinate remnants of the unfortunate apostate's followers.

St. Mary's College.—Of last year's students three have entered the Society; two philosophers, four rhetoricians, and ten poets have entered the seminary. The piety and devotion of our students is as remarkable this year as ever before. A very large number of them go to weekly Communion and many offer a Communion of Reparation on every Friday. It is consoling to notice the large number from every class who visit the Blessed Sacrament after meals. The prayers, too, after Mass and the Act of Reparation on Friday are recited aloud by all. Congregational singing has become a permanent feature
of worship among the students. It is inspiring to hear the praises of the Blessed Sacrament and of the Blessed Virgin sung by 200 devout worshippers, and the earnestness and devotion with which they sing, every Saturday, the litanies of our Lady would impress the hardest heart. On Friday, Sept. 20, all the students offered holy Communion in reparation for the crime of Italy in seizing the patrimony of the Church.

RETREATS GIVEN BY FATHERS OF THE MISSOURI PROVINCE FROM JUNE 25 TO OCTOBER 15, 1895.

### Retreats to Priests and to Seminarians.

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<td>111.</td>
<td>Polander, Neb.</td>
<td>1</td>
</tr>
<tr>
<td>111.</td>
<td>Purcell, Okl. Terr.</td>
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### Sisters of Ursuline Sisters

<table>
<thead>
<tr>
<th>State</th>
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<th>Number</th>
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<tbody>
<tr>
<td>111.</td>
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</tr>
<tr>
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<td>Springfield, Ill.</td>
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<td>111.</td>
<td>Kansas City, Mo.</td>
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<tr>
<td>111.</td>
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<td>2</td>
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<tr>
<td>111.</td>
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<tr>
<td>111.</td>
<td>St. Louis, Mo.</td>
<td>2</td>
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</tbody>
</table>

### Summary of the Retreats

- **Total Retreats**: 
  - To Priests and to Seminarians: 6
  - Religious Communities (Male): 3
  - Religious Communities (Female): 105
  - Lay Persons: 16
  - **Total**: 130

### Honors to Father Marquette

Besides the statue of this father to be erected in the National Capital at Washington, our oldest university has honored his memory with a magnificent window in Memorial Hall. It is a custom for various classes and graduates of Harvard to give the windows in the large university hall. The latest window has just been put up by the class of 1875.

The subject is the exploration of the Mississippi valley and the great central portion of the country, the figures being of La Salle and Père Marquette. These figures are both in dark colors and stand out distinctly and prominently against the bright background. They are pretty nearly of life size. In the figures of the noble missionary father, Marquette, is seen the self-devoted missionary and pioneer of the 17th century—an ineffaceable figure in the history of our continent. He is dressed in the garb of the Jesuits and uplifts a cross in his right hand. In the small panel beneath the figure is the seal of the Society of Jesus. The window is one of the most elaborate and costly in the hall. It has been in construction for over a year. The glass is entirely English and Venetian.

Chicago is not to be behind in honoring the Jesuit missionary. A handsome historic frieze in favrile glass has been recently completed by Tiffany and Co.
of New York. The frieze represents scenes in the travels of Père Marquette and Joliet, the French voyageurs who descended the Mississippi about 1673. There are 200,000 pieces of glass and 10,000 pieces of pearl used in the work. The work is intended to form panels in the rotunda of the new Marquette building in Chicago. It covers a space 4 feet high and 112 feet long. In three of the larger panels there is portrayed the departure of Père Marquette and Joliet from St. Ignace. Another scene is the meeting between Joliet and the chief of the Illinois Indians, the latter holding out the pipe of peace. Another panel represents the death of Marquette. There are portrayed implements of war and of the chase of the seventeenth century and full-sized figures of Indians, Canadian voyageurs, and gentlemen of France. Running along the top of the panels there are inscriptions consisting of sentences spoken by the characters represented. The work took a year to complete.

**New Mexico Mission.**—The number in our college at Denver, though increased, is less than in the past, owing to the depression under which Colorado and the neighboring states have been laboring since the repeal of the Silver Bill. Ours are confident, however, that with the revival of business the number of students will soon surpass all former numbers. The spirit among the boys at present is excellent, far better than it was formerly.—From the other houses of the Mission all the reports which have come to us are good; plenty of work is being done by Ours in Colorado, New Mexico, and Texas, where some of the parishes are as extensive as a couple of the Eastern dioceses. Father Bueno has been giving missions with consoling results in Southeastern Colorado to the Spanish-speaking residents. He heard confessions of some who had not approached the sacraments for 20, 50, and even 60 years. Some apostates were also reclaimed, among them two who were assistant ministers, and another who was sexton of a Presbyterian church. More than 18 Catholic families who were attending Protestant churches have been brought back to the true fold and their children taken from the Protestant ministers and sent to the Catholic Sunday school. At the end of each mission all the men came up to the altar and, after renewing their vows, promised not to attend any more Protestant meetings. That this fruit may be preserved, a missionary has been secured who will visit these towns every month, give the people an opportunity of approaching the sacraments, and keep up the Sunday school for the children. In Trinidad, Colorado, we learn that Father Modestus (Izaguirre) is doing wonders both among the Americans and the Mexicans.

**New Orleans Mission, Spring Hill.**—There has been a falling off in our numbers as compared with last year. More than two-thirds of our boys come from Louisiana, and, as the crops have been bad, many were unable to return. Again, owing to the depreciation of Mexican money, no Mexican
boys have come to us this year, whereas formerly there were from twelve to fifteen.

Grand Coteau.—Our vacations this year were again spent at Lake Charles on the Calcasieu River. Fr. Whitney was our vacation minister, and he did all in his power to enable us to spend a happy time. We returned home well satisfied with our stay on the lovely banks of the Calcasieu and feeling much improved in health and strength. Our retreat this year was given by Fr. Power. It finished on the feast of St. Ignatius. On this day our new rector, Rev. Fr. De Stockalper, was installed, succeeding Fr. Butler, who is "Magister Juniorum" at Macon, Ga. Fr. Rector teaches ethics and metaphysics; Fr. De Potter, just returned from his tertianship at Tronchiennes, Belgium, is minister, prefect of studies and professor of 1st year; Fr. Maring teaches the sciences; Fr. Wolfe has charge of the mathematics; Fr. O'Connor is to have his headquarters here, but his field of labor will include the whole of Southern Louisiana.

Macon, The Novitiate.—In the general reorganization of the plan of studies in our colleges this summer, the juniorate also has fallen in for its share. As a rule it is hereafter to last three years. One of the most important changes made in the curriculum concerns mathematics. This has been placed on an equal footing with Latin and Greek as regards the time to be devoted to it. arithmetic, algebra, and geometry are to be studied thoroughly in the juniorate, so that in philosophy the scholastics may be able to begin trigonometry the first year. Wentworth's mathematical series is to be used throughout. The juniors' library has by the kindness of Fr. Visitor been enriched with a number of reference books which were badly needed.

Novitiates.—The number of Juniors and Novices in the different Novitiates on Oct. 1 was as follows:

<table>
<thead>
<tr>
<th>Novices</th>
<th>Juniors</th>
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<tr>
<td></td>
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</tr>
<tr>
<td>Scholastics</td>
<td>Brothers</td>
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<tr>
<td>1st yr</td>
<td>2d yr</td>
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<tr>
<td>---------</td>
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</tr>
<tr>
<td>Mary. New York</td>
<td>20</td>
</tr>
<tr>
<td>Missouri</td>
<td>14</td>
</tr>
<tr>
<td>Canada</td>
<td>4</td>
</tr>
<tr>
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<td>Rocky Mountains</td>
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<tr>
<td>California</td>
<td>15</td>
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<tr>
<td>Buffalo Mission</td>
<td>5</td>
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<tr>
<td>New Mexico*</td>
<td>...</td>
</tr>
<tr>
<td>Total</td>
<td>66</td>
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</tbody>
</table>

* The novices and juniors of the Mission of New Mexico are at Florissant.

Philadelphia, St. Joseph's College.—The chief item of interest this year regarding St. Joseph's College is that we have opened our class of philosophy, so that our college course has thus received its legitimate completion and
reached its crowning point. From the number of students in the classes leading up to philosophy, we have good reason to hope that the full course now started will be kept up without interruption.

St. Joseph’s Parochial School.—There is a very gratifying increase in the attendance at our parochial school; we have at present 619 boys and girls, which is 50 more than at this time last year, and last year’s attendance was the highest in the history of the school.

Portugal, A Mission to the Portuguese in New Bedford and Fall River.—Two Portuguese fathers of the Society came to this country in the beginning of September, upon the invitation of the parish priest of the Portuguese church in New Bedford, Fr. Anthony Neves. These fathers are Father Em-manuel Villela, Miss. excur. from the Novitiate at Barro, and Father John Justino, trad. exercit. from the House for Retreats at Braga. They are to remain three months in order to give missions to the Portuguese in the diocese of Providence, especially at Fall River and New Bedford, where there are about 6000 of their countrymen. They have begun their work at Fall River, where there are some 2500 Portuguese. As the Portuguese church is not large enough to hold them all, the French church of St. Matthew—where the Portuguese have a Mass every Sunday by one of their own priests—is also used for the mission. Each father thus has his own church and congregation. The opening of the mission was announced by the fathers on Sunday Sept. 15, to begin on the following Sunday. The intervening week was employed in a mission to the children, instructing them especially in the catechism, since not having been sent to the church during the year these children were found to be very ignorant. Both churches were employed for this purpose; Fr. Villela teaching in the French church from 2 to 5 in the afternoon, and from 7.30 to 8.30 in the evening, while Fr. Justino taught in the Portuguese church from 6 to 7 in the morning and from 5 to 6 and from 7.30 to 8.30 in the afternoon and evening. They also taught the children and the people some simple hymns, of which the Portuguese are very fond. Some 400 people, most of whom were men, attended the evening instruction at the Portuguese church and about the same number at the French church. Fr. Villela writes us: “The order we follow is to intersperse the teaching with hymns, while in the evening the rosary is said and a little procession is made with the mission banner and the statues of the child Jesus and the Blessed Virgin which we brought with us. During the mission we will have an instruction at 6 o’clock in the morning, immediately after Mass, from 5 to 6 in the evening we will teach the catechism to the children, at 7.15 the rosary and hymns followed by the sermon, to be concluded by the act of contrition sung by the father who preaches, and the people. The rest of the time is for confessions. We shall have Communion for the children on Sept. 29 and general Communion on October 6. We expect much fruit from the mission, as these people have
great faith." These fathers have promised to send us a full account of their work, and have also put us in communication with some of their province in Portugal, who will give us an account of the progress of the Society in that country.

P. S. We learn just as we are going to press that the mission at Fall River was successful and that on Oct. 13 the two fathers opened a mission at New Bedford.

**Rocky Mountain Mission, A New Scholasticate.** — In the heart of the Rockies, like an oasis in the desert flourishes St. Ignatius' Mission, the grand centre of all the missions in the Northwest. To this retired though picturesque abode, twenty-one young men, five of whom are theologians the rest philosophers, have come from the various Indian Missions 1000 miles around, to prepare themselves to follow in the path of Father De Smet, and his saintly companions. There could scarcely be found a more jovial number of young scholastics. Their four, five, and six years of prefecting and teaching is over, and now, in spite of the hard studies they have entered upon, they think, and justly so, that they have come to a paradise. Faces that did not behold each other since their years of novice life, now smile as they pass each other again. Scenes of former times are recalled to mind, and many a merry laugh fills the recreation room. That they may spend their time of philosophy and theology together, is the wish and prayer of all alike. St. Ignatius is admirably adapted for a scholasticate, plenty of pure dry mountain air, good water, beautiful and picturesque surroundings. The building is large, roomy and well lighted, with all the modern improvements, steam heating, etc. Most of the rooms are small but very cosy and comfortable, and sufficiently large enough for one person. Fr. De La Motte is professor of theology, Fr. Chianale of philosophy, and Mr. Cardon of mathematics, while Fr. Neate, recently ordained, takes Fr. Chianale's place at Umatilla.

Seattle.—In Seattle we have a magnificent field; a large parish with the people extremely well disposed towards us. The city is a place of great importance, and, though only fifteen years old, it has a population of seventy thousand. Its resources and its ready communication with the Orient give well founded hopes that it will before long vie with the metropolis of the Pacific Coast for the trade of India, China, Australia, etc. We are, consequently, trying to keep pace with the progress of the place, and have a well-appointed parish, and a fine building with good accommodations for our "Collegium Inchoatum," which will be continued this year with renewed vigor. Fr. Garrand is rector of the parish and president of the college, Fr. Nicholson and Mr. Brusten are teaching, while Fr. Trivelli has a class of Latin in addition to helping in the parish.

Fr. Bougis, Fr. Vasta, and Fr. Sansone are making their tertianship at
VARIA.

Florissant; Fr. Brounts is among the Cheyennes. Fr. Van Ree is at Prairie du Chien. Fr. Guidi is in charge of Missoula. Fr. Dethoor is at Arlee.

Rome.—V. Rev. Father General with all the Curia moved to Fiesole at the beginning of July, to spend the dangerous season of the summer months out of reach of the Roman fevers. The Rev. Fr. Freddi, Assistant for Italy, who had been prostrated by fever, was speedily restored by the change of air. Several other fathers, on business of various kinds, have been spending these months here. A beautiful place Fiesole is. To the eye still new to Italian scenes it is an ideal spot. The height on which it stands presents the boldest front of all the hills round the valley of the Arno. The villas seem to hang precipitously upon it, up to San Girolamo, which just nestles under the old Franciscan monastery, standing above us, and covering the site of the ancient acropolis of Fiesole. Away beneath us lies Florence, which has been poet- ically likened to a water-lily resting on the bosom of a lake; and villas and hills rise and roll away all round; and a spur of the Apennines just reaches down thus far. From Fiesole may be seen Monte Senario, the cradle of the Servite Order, crowning a neighboring height to the north. Vallombrosa with its forests is ensconsed in a hollow of the Apennines to the East. We do not see Camaldoli from here; but it is on the other side of that range, whence the Arno flows round to Florence. Alvernia too is somewhere about those parts. The fathers of the Civiltà Cattolica, who take their summer rest on the far side of this spur of the Apennines, are in the midst of a similar set of religious associations.

The Brief of His Holiness to our Father General, on the mission to the Copts, was dated on the Feast of our Holy Father St. Ignatius, and was signed by the Pope himself. It was a delicate way of conveying his felicitations. The Brief, which has been published in various papers, accompanied a contribution from His Holiness for the aid of our fathers who are engaged on that promising mission.

Our fathers in Florence, after many years of uncertainty as to their position and prospects, have now settled down with a new little church of their own and a fair piece of property, in one of the suburbs lying in the direction of Fiesole. Time and prudence are shaping their future policy. In the midst of so many shifting conditions about them, with so much temporizing on the part of Catholics in dealing with the new regime; with little to back our efforts, no means in the country, Florence itself subsisting largely on its vast colony of English-speaking residents, it will take time and perhaps some more Revolutions before our fathers or any one else can find a fixed state of affairs to rely on. It is probable that some more severe lessons will have to be inculcated by main force on the slow minds of so many time-servers, whose half-and-half service is neither one thing nor the other. A fair portion of Italian Catholicity has already become one thing; that is to say, it has become indifferent and worse, as the result of forty years of unscrupulous and anti-
VARIA.

Christian revolution. It remains yet that a good portion becomes genuinely Christian, and drops the half of its time-serving policy which has served the cause neither of God nor mammon. An awakening has already taken place in northern Italy. Towards the south it has scarcely begun. Florence, though it lies towards the north, ranks with things southern in this respect.

As is already well known, Father Franz Ehrle has been constrained, in spite of his own efforts and those of Superiors, to accept the prefecture of the Vatican Library, with apartments in the Vatican, and the full responsibility of that department resting on himself alone. However, he has had things tempered down so far, that he can spend his time somewhat at our residence on the Borgo Santo Spirito close by, where he has lived up to this.—Father Sarra magna, the substitute secretary for France from the Province of Toulouse, has suffered recently from a very severe attack in the lungs. He is convalescent. His duties in the Curia have been assumed by Fr. Charrier of the province of Lyons.

It is now generally known that Fr. J. Pollen from England, Fr. Edmund Hogan from Ireland and Fr. Achille Schmidt of the Venetian Province will soon be in Rome to join the band of archivists. This will make the number engaged there in active work just the same as last year—five in all. Fr. Ant. Astrain is either already back in Spain, or is on his way thither, making researches as he goes. Fr. Pizzolari has returned to active life in the Venetian Province.—Fr. Hoevelman of the German Province has arrived in Fiesole to pursue some special researches. On Sept. 28, the last party of the Curia departed for Rome, leaving only Father Gerste and Father Hughes at Fiesole with Fr. Rosa, Superior. Fr. Hoevelman, a young father, who finished his studies at Ditton Hall only two or three years ago, has gone on for a month to Rome, to see Fr. Ehrle; then he will return to pursue some special researches. Father Hughes will remain at Fiesole for an indefinite period.

The Collegio Germanico, A correction.—On page 342 of the April number of the LETTERS you print some notes on the Collegio Germanico which are rather inaccurate. I am sorry that you were not aware of the lengthy review of Card. Steinhuber's history, in the March number of the "Stimmen." The review is written by Fr. Granderath who lives at the Germanico, and it is very interesting. The Society of Jesus saved the Church in Germany and the German College was one of its main instruments. It is one of the great works of our holy Father, who, when all resources seemed to fail, said: "I shall keep it up alone, should I have to sell myself into slavery." Under the generalship of Fr. Laynez the difficulties became so great, that, at the advice of the cardinals, he admitted paying students (especially nobles) from all nationalities. Thus it ceased to be the "German" College. This state of affairs continued till the accession of Gregory XIII., the great friend of the Society, who became its second founder. I should have mentioned above that St. Ignatius himself drew up the Statutes or Constitutions of the college which have become the pattern of the Statutes of many seminaries since.

X
Your correspondent says the college was suppressed with the Society. This is not true. The management of the college was entrusted to secular priests, and the teaching to—Dominicans! But there was nothing but trouble, see "Stimmen" pp. 324-325. When the French took Rome in 1798, the college was suppressed. He says further that it was re-established in 1814. It was restored in 1817 and the first two students appeared in 1818. He says it found a home in the Professed House till 1848—they left the Professed House in 1851. He asserts that it counts two or three cardinals. From the year of its foundation 1552 to 1894 there entered 5748 students. Among its alumni are 28 cardinals, 47 archbishops (5 prince-bishop electors and 21 primates), 280 bishops, 31 administrators of dioceses, 70 abbots and provosts of cathedrals, and a great number of vicars-general and cathedral dignitaries. In short the German College is one of the glories of the Society.—From Fr. Guldner.

Appreciation of Our Fathers at Rome—A Letter from Father Heuser, editor of the "American Ecclesiastical Review," to Father Provincial.—I meant to call on you when passing through New York on my way home, for if my best feelings have always been mingled with the sense of affectionate admiration for the sons of St. Ignatius, that sense has been deepened and intensified during the two months I was allowed to spend in the holy City. No doubt the kindness of individual friends, such as Fathers Brandi, Hughes and others whom I met there habitually, has done much to rouse in me a grateful spirit of acknowledgment; but I have tried to abstract from this when judging of the things I saw, and my conviction, seconded by many observant men to whom I spoke on the subject, is that the sons of St. Ignatius are in our mother City, as in most other places, the truest salt of the earth. May it ever be thus! A young American priest who attended the Holy Week services at the Gesù, where the students of the Collegio Germanico were this year performing the functions, said to me: If I had come to Rome to see nothing else but the deportment of these students at the sacred offices, I should return satisfied that all the marvels of Christian Rome could not make a deeper impression on me. So it is with the preachers, the professors, the literature. Father Hughes is hard at work in the archives, from early morning, and never looks up from his paleography until you tap him on the shoulder. His example has made me vow to do better work hereafter. His Eminence Cardinal Mazella, whom I saw repeatedly, is also, I fear, being overworked by our dear Holy Father who never spares any good power for bettering the conditions around him. He has asked several times for a little vacation, but the Holy Father always smiles and says: "I cannot spare you just now." But I must not weary you with too long an epistle. I wanted only to say all this and more to you.
The Scholasticates had on Oct. 1 the following number of students:

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<th>Course</th>
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<th>3d year</th>
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<tr>
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<td>13</td>
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<td>22</td>
<td>8</td>
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<tr>
<td>Montreal</td>
<td>22</td>
<td>5</td>
<td>27</td>
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<tr>
<td>Grand Coteau</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>16</td>
<td>16</td>
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<tr>
<td>St. Ignatius (R’y Mts.)</td>
<td>5</td>
<td>5</td>
<td>15</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>30</td>
<td>113</td>
<td>74</td>
<td>46</td>
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Spain.—Mrs. Justa Lopez Martinez, foundress of the college of Valladolid has left ours twenty-one millions en papel del Estado (Bonds?). Fr. Mendive's first volume is already out, it has 350 pages. The rest of the volumes will be just as big, but the important matter will be printed in large type and the others in small.

Troy, The Boys' Sodality.—On Sept. 1 the Boys' Sodality resumed meetings after summer vacation with 303 active members, and 62 boys on the waiting list ready to fill vacancies. This is an excellent figure when it is remembered, that the expedient of measuring candidates excludes the younger boys, so that all of the above sodality members can pass for 13 years of age at least. The grand rally for fall operations has been perfected by arrangements for a torch light parade to occur in a couple of weeks. This event is to be followed by the annual field day. Pious exercises are skilfully sandwiched in between these engrossing affairs. In as much as our Boys' Sodality has from the beginning included all of the lads of the locality, good, bad, and indifferent, it must stand as a sort of an experiment. As such it seems successful. Not only the enthusiasm of the younger element is unabated, but the effect of early training is clearly visible in the young men. Nearly all of them on outgrowing the boys' organization enter as a matter of course the Young Men's Sodality, which at present has a membership of 380. It is a most encouraging fact that the total abstinence pledge taken in the boys' sodality is being kept almost universally by the young men who have graduated from that organization. A few more years of fidelity in this respect will remove our local besetting sin of intoxication. While so much is being done for boys of 13 and above, a more select organization forms younger lads to piety. It is the St. John Berchman's Sanctuary Society formed 18 months ago and under the direction of Brother Benedict of the Christian Brothers. This Society numbers 83 professed members, 8 novices and 15 postulants, and is probably one of the largest and best disciplined associations of the kind in existence. Besides attendance in the sanctuary, meeting are held every Sunday, and a triduum is conducted before the feast of the holy patron. Receptions are held twice in the year and are most interesting. When the eighty or
so professed arise in the sanctuary, and, in resonant tones, proclaim that the novices are worthy of the holy habit, one might imagine that a revival of ancient monastic glory is imminent. The monthly Communion is of course well cared for. The sodality boys receive with the young men on the second Sunday of the month, the sanctuary boys on the fourth Sunday. To sum up it may be asserted, that our youth of the male sex give a very generous and encouraging response to the efforts made in their behalf. Visiting fathers remark the unusual number of young men and boys to be found at the church, and in all probability the future will find them a still more prominent factor in the congregation. Such results are certainly desirable, for as the late good Fr. Fulton used to say, "the condition of affairs in most sodalities encourages the idea that Heaven is strictly a female institution."

Zambesi, A few words from Fr. Daignault. Bulawayo, Matabeleland, June 11, 1895.—You must forgive me for not writing sooner, as you see I have shifted my tent from Keilauds to Bulawayo. I arrived here a few weeks ago; I had before me a journey of some 1200 miles; it took our first fathers four months in an ox-wagon to do it and now it is easily made in seven days, partly by train, partly by post cart. As it is, it is a hard trip, which I would not advise anybody to take for pleasure sake. One has to travel day and night; the accommodation on the road has not yet reached the American standard, and it will take a few years more before the roads are macadamized! If the change in travelling has been very great, the transformation of the country itself has not been less wonderful. The tyrannical system of government under which blacks and whites formerly groaned has completely disappeared. Two years ago nobody could travel anywhere in the whole length and breath of the land, but with the expressed permission of Lo Bengula; when after delays of months the permission had been obtained, one was always exposed to be stopped anywhere by rascal savages out of temper, had to submit to all kinds of impertinence and insults, was robbed or abandoned by his natives servants, as they chose. The white man was considered and treated as a dog and called so to his face. Now freedom and security exist all over the country, which is rapidly becoming civilized.

Bulawayo, which on the 4th of June was just one year old, numbers some fifteen hundred inhabitants, the streets are well laid out, the houses fairly well built in brick, and are improving every day. Though it may never become another Johannesburg, there is no doubt that it is destined to become an important centre. There are already some 125 Catholics in Bulawayo all of them with a big fortune in prospect, but for the moment not much richer than their penniless pastor. Our church is a small corrugated iron building, just one room 11 feet by 26. It is also my dwelling room and consequently we cannot yet keep the Blessed Sacrament. We are talking of building a brick chapel, but till now funds are wanting. There are five Dominican Sisters
here in charge of the hospital. You ought to see what kind of a place it is. A few ragged tents and some mud huts with the bare ground as a floor. For nine long months the sisters had no other dwelling than a wretched marquee, which left them exposed to the bitter cold winds of the winter and the rains of the summer months. The Superioress, Mother Jacoba, has in consequence contracted a painful illness which may last for years. The good which these devoted sisters do is really very great, and the gratitude of their patients is unbounded. They hope soon to open a school. We had the land but we want the money to put up a decent building and the sisters are too few for the work. I am now quite alone in this place, but as soon as we can see our way we shall try to open a boys' school. I hope to get an assistant. I would not mind the work of the ministry, the more there is the better; but what I dread is to undertake building without means.

Home News.—The ordinations took place on June 24, 25, and 26. As his Eminence Cardinal Gibbons was absent in Europe, the Apostolic Delegate, Archbishop Satolli, kindly consented to ordain our scholastics. He spent the three days with us and edified us all. His words to the new priests were so earnest and devoted as to give them a high idea of his sincere piety and devotedness. The following are the names of those ordained for the Maryland–New York Province: Thomas Cryan, Owen A. Hill, John S. Hollohan, David W. Hearn, George A. Pettit, Henry A. Judge, James I. Deck, Charles B. Macksey, Edward Corbett, Edmund I. Burke, James A. Gillespie, Albert A. Ulrich, Joseph H. Rockwell; for the Missouri Province: John B. Hemann, Edward P. Coppinger, Francis X. Mara, Charles B. Moulinier, John I. Sennhauser, Arthur P. Van Antwerp, James I. Meloy; for the New Orleans Mission: Daniel P. Lawton, John H. Meyer; for the Rocky Mountain Mission: Hubert A. Post, John Van der Pol; for the Mexico Province: Casimir Alvarez, Victor Gerbolés.

Our Vacations were spent at St. Inigos, as usual, but for the first time since the accident of 1891, the philosophers joined the theologians. We left Woodstock by the 4 o'clock train and reached Baltimore in time to sail on the “Lancaster” which had been chartered especially for the occasion. The evening sail down the Chesapeake was delightful. We reached St. Inigos about two o'clock A. M. Everything conspired to make the vacation all that could be desired. All day excursions were made to Smith's Creek, Piny Point, and, for the first time in several years, to Howgate Island. A new feature was the German picnic held on our grounds under the big tent. We returned by night and reached Baltimore in time to take the four A. M. train, which was a great convenience to our priests who were thus enabled to say Mass at an early hour. All agreed that it was one of the happiest vacations they had spent at St. Inigos and that the presence of the philosophers added much to the enjoyment of all.

Faculty Changes.—Fr. Brett is teaching De Religione et Ecclesia; Fr. Casey De Deo Uno et Trino; Fr. Sabetti is explaining the first part of Moral and is still Prefect of Studies; Fr. Mass is explaining Genesis and the Psalms; Fr. James Smith has the Short Course and is explaining the first volume of Hurter; Fr. Aloysius Brosnan is teaching Metaphysics; Fr. John Brosnan, Mathematics and Chemistry; Fr. McAtee has charge of the parish; Fr. Joseph Renaud is procurator as well as minister. The rest are as last year,
The following items have reached us too late to be put in their proper place:—

**France.**—The "loi d’abonnement," which by excessive taxation threatens to ruin the Religious Congregations, does not affect the Society for two reasons: (1) We are not recognized by law; (2) All our property is held by private individuals. It is not clear yet what will become of the congregations which are subject to the law. By far the majority will resist; if all did there is no doubt that the government would fail, but, as in many former cases, the want of union among the Catholics may prove to be a great misfortune.

**Province of Lyons.**—Our new college at Lyons, aux Brotteaux, was opened on Oct. 5. This year there will be only the three lower classes. This college, which is a day school, has been erected with all modern improvements in ventilation, light and heat. It is called the College of the Holy Trinity, the title of the college of the old Society at Lyons, now the "Lycée National." Towards the end of August a fire destroyed a part of this new college, but it is being rebuilt.—In general our colleges and residences throughout France remain in the same state. Superiors hesitate to remove the scholastics and novitiates back to France as there is no assurance of peace for the future.

Fr. Henry Behrens, for many years superior of the Buffalo Mission, died at Canisius College, Buffalo, on Oct. 17, aged 80 years.—R. I. P.

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**OFFICE OF THE LETTERS.**

*The contribution of the "Woodstock Academy of the Ratio" has been held for our next number, on account of matter which could not be well kept without losing its interest. Our next number will be issued in February. Contributions should reach us before February 1. We again remind our foreign readers that they should send us a copy of their province catalogue, or notify us in some way, if they wish us to continue sending them the Letters.*
### Students in our Colleges in the U. States and Canada, 1894-'95

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* Day College. † School of Law, 304; School of Medicine, 125; School of Arts, 296; Total, 725.
‡ Exclusive—except the A. M.'s—of the Post-Graduate course.
§ N. B. The A. M.'s and A. B.'s are counted in the College course.
### Students in our Colleges in the U. States and Canada 1895

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