THE CANADIAN MISSIONS ON THE GREAT LAKES.

A Letter from Father Paquin to the Editor.

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

REVEREND AND DEAR FATHER,

P. C.

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

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

To form an idea of the extent of territory confided to our care, take a map of the Dominion of Canada, and measure a narrow but long strip of land, extending from the eastern shore of Georgian Bay, on Lake Huron, to a point west of Lake Superior called Rainy River, a distance of 700 miles. It is bounded on the south by the international boundary line, and on the north by the geographical line called the Height of Land, forming a belt of an average width of seventy miles. Besides, along the St. Mary's River, which flows from Lake Superior into Lake Huron, it takes in a large portion of Michigan. I fear, however, you have already misunderstood the nature of the country; I should
have invited you to measure the water rather than the land, for indeed water covers almost two-thirds of it. Still, I insist on including the water in our territory, since it is the highway for our travels and is dotted with many stations we have to visit. Therefore to be more accurate, our Mission comprises all the Islands of Lake Huron, of which the Manitoulin is the largest, the eastern and northern shores of the Georgian Bay, the north shore of the north channel, the northern and western shores of Lake Superior, with a strip of land along the Central Pacific Railway running north as far as inhabitants are found. I would estimate the area of all this country at about 50,000 square miles, or half the size of Great Britain. Fortunately for us, the population is not by far so dense as that of the United Kingdom; it is not counted by millions, but only by thousands, and this is probably another impression which has to be corrected; we minister to the spiritual needs of a few scattered over a vast country.

The Catholics form almost half of the population, they are of various nationalities, and belong to different classes of society; the ministry to be exercised is accordingly of a very varied nature. To be a full fledged missionary in these parts, one has to master three different languages, English, French, and Indian. Besides there are the polished inhabitants of the town, the simple farmers in the country, the rough lumbermen in the woods, the reckless fishermen on the water, and the rude Indians in the villages and the country, in the woods and on the waters. It is not an easy task for every missionary to adapt himself to these various classes of men, and it is next to impossible for everyone to learn the three languages. To facilitate the arduous work of bringing closer to their Creator all these heterogeneous elements of humanity, seven residences, or centres, have been established in course of time, and the ministry distributed not so much by territorial lines, but rather according to racial and social divisions. For instance, to the Sudbury residence, with three fathers and one brother, are allotted a number of stations along the Central Pacific Railway main line, with the many lumber camps around, and two small Indian Reserves. At Port Arthur, on Lake Superior, are located four fathers and one brother, whose duty is to attend the more aristocratic population of the town and of Fort William East, besides a large number of railway stations. Fort William, on the Indian Reserve, a few miles from Port Arthur, is the home of two more fathers and three brothers, who devote their time exclusively to the care of the Indians of northwestern Lake Superior; they have a boarding
school for Indian children under the care of the Sisters of St. Joseph; unfortunately their house with the church was burnt to the ground last spring; but a new church and school are now completed, so that the good work is kept on. Looming back east across Lake Superior, and reaching both Sault Ste. Marie, Canada, and Sault Ste. Marie, Michigan, or simply the Soo, the slang name our neighbors have given it, you will find again our fathers, in two separate residences, charged with the spiritual interests of all the Catholics around. On the Canadian side, one father, in company with one brother, attends exclusively the people of the town and suburbs; but across the river, on the American side, four fathers and one brother minister to the spiritual wants of the Irish, the French-Canadian, the half-breeds, the Indian Catholics of the city and suburbs, and of a very large tract of country in Michigan. A few miles below, on the river St. Mary, is located the residence of Garden River, with three fathers and one brother, having a branch residence with two fathers at Massey, on the Sault Ste. Marie branch of the Central Pacific Railway. Their portion of the field comprises all the Indian Reserves scattered over three hundred miles of the North Shore, together with a few stations on the railway, and about forty or more lumber camps.

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

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

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

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

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

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

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

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

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

I shall now bring this first letter to an end by quoting again from a letter of Father Artus of Garden River, dated Nov. 14, 1895. "Would to God that you could give health to your Indian missionaries! Let us join in prayer to obtain new vocations to our field of labor. Our poor people of
the smaller stations are almost abandoned, although their condition requires that we visit them oftener and make a longer stay with them.” Oh! that I could bring the expression of this zealous desire of a fervent missionary to the ears of all the younger sons of St. Ignatius, especially to those of my own country. I know from my own experience, that many a time a young novice, or fervent tertian, dreams of distant foreign missions, where he may find many hardships to endure for the love of God. I would tell them that there are missions in their own country, foreign indeed, but not far away, where they will find an opportunity of making all the sacrifices they desire, and many more they have never dreamt of. Yes, there is room for a few more laborers in this part of the vineyard of the Lord, especially to look after the spiritual interests of the poor Indians. Young priests emerging from the schola affectus, burning with zeal for the salvation of souls, and seeking the missions not for the poetry there is in them, nor for the enjoyment of a wild life, but through a spirit of self-denial and humility, are the type of missionary fitted for this field. Let us hope that our good Lord will have pity on his poor children of the forest and send them the angels of consolation they need so much.

Yours in Christ,
J. Paquin, S. J.
A JESUIT NOVITIATE OF FORTY YEARS AGO.

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

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

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

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

NAPLES, 24th February, 1852.

My Dear Crolly,

I have let a long time elapse without writing to you. But you must make allowance for one never famous on the score of fidelity in correspondence, placed moreover in circumstances unfavourable to letter-writing and at the same time necessitated to communicate with several. My poor moth-
er, who had been so much in the habit of writing to me on business, was to have abstained as far as possible from continuing to do so; and, instead of that, she left it all to me by her unexpected death. I had to write to my grandmother more than once on the score of duty and affection, to my aunts on the same grounds, and on account of business, to my mother's confessor concerning arrangement confided to her by him—to an attorney to authorize him to act for me in certain matters—to my bishop, to Dr. Renehan and to others in the College in connection with my retirement and the settlement of my affairs there.

To do the Master of Novices justice, he never threw any obstacle in the way of my writing but on the contrary afforded me the greatest facilities. And, before I go further, I must give you some idea of what sort of man this Master of Novices is. He is (as commonly occurs where the novitiate is perfectly distinct from every other establishment) Rector of the house also. He is an eminently pious man, cheerful, property as co-heiress with her sisters, the Countess of Kenmare, Mrs. Bagot of Castle-Bagot and Mrs Dease of Turbotstown. After his early studies in Clongowes and Maynooth, he went through a long course of theology in the Roman College, at the end of which he gained with great distinction the decree of Doctor of Divinity. In 1838 he was appointed Professor of Dogmatic and Moral Theology in Maynooth College. After discharging the duties of this important post with great zeal and success for thirteen years, he resigned it and entered the novitiate of the Society of Jesus. He subsequently taught theology in the Jesuit College, near St. Asaph's, in Wales; and, when the Catholic University of Ireland was founded, he was appointed to the chair of divinity. Another proof of his reputation is, that Cardinal Cullen, at the Synod of Thurles, Dr. Brown, Bishop of Shrewsbury, at the Synod of Oscott, and Dr. Furlong, Bishop of Ferns, at the Synod of Maynooth, secured his assistance as their official theologian. Cardinal Newman, in his famous "Letter to the Duke of Norfolk," called him "a great authority and one of the first theologians of the day;" and Dr. Ward, the learned editor of the Dublin Review, said: "Whatever is written by so able and so solidly learned a theologian cannot but be of signal benefit to the Catholic reader in these anxious and perilous times."

Father O'Reilly was Provincial or chief superior of the Society of Jesus, in Ireland, from 1863 to 1870. He died at Milltown Park, near Dublin, on the 10th of November, 1878. In the letter of consolation which Cardinal Newman wrote to their common friend, Dr. Russell of Maynooth, he spoke of him as "a man who impressed all who came near him with his great and high excellence — his simple detachment from all things here; his habit of doing his duties, whatever they were, with all his might; his largeness of soul, and his sweetness and gentleness in his intercourse with others."

and Dr. Russell himself wrote on the same occasion to the present writer: "I have never known a more perfect character or a more blameless life," One who lived in close intimacy with him for many years—Father Nicholas Walsh, S. J.—singly out one feature of his beautiful character: "His truthfulness was such that I am sure he never spoke a word which was even slightly an exaggerated expression of his mind."

Fourteen years after his death, a large octavo volume was published in London, under the title of "The Relations of the Church to Society," containing the theological essays on practical subjects, which Father O'Reilly contributed to The Irish Monthly. This posthumous work has been received with much favour, not only by Catholic priests at home and in the United States, but even by the Anglican clergy. Many Protestant reviews have paid the tribute of their respect to the calm and judicial statement of Catholic doctrines and principles put forward by this Irish Jesuit Theologian.
kind, well-mannered, unaffected and reasonable in a very high degree. He is full of charity and interest for all of those of whom he has charge. He sacrifices himself to his office. He has hardly a moment secure to himself. He is fairly persecuted by the novices, and among the rest by myself, going to him at all times, interrupting him in his occupations. Yet he never shows impatience or annoyance or worry. He is a man of talent, judgment, prudence, most satisfactory in his advices and direction both in the confessional (he is the ordinary confessor of all the novices, as is always the case) and out of it. He has to give us exhortations in the chapel explanatory of the rules of the Society. Every Saturday evening he gives us a discourse, proposing the points of meditation for the next morning, on the gospel of the Sunday. Every month, there is a retreat of eight days for externs, either priests exclusively or partly priests, partly seculars, who live in the house, but quite apart from the novices, and in this retreat he takes his share, giving two meditations every day. In October he gives the month’s exercises to those novices who have to go through them. All the novices must make the month’s retreat some time in the course of the novitiate. I made this retreat last October. It lasted something over three weeks. The Rector came to us in the chapel three and sometimes four times a day, and gave us the exercises as laboriously as if it were an eight days’ retreat. In speaking of humility, and the love of suffering conformably to the views of St. Ignatius in the exercises, the sentiments he expressed manifestly came from the heart, and showed how full he was of the spirit of the exercises, of their author, and of the Society. God help me, when shall I come near having that spirit? With all his sanctity, there is not the smallest particle of repulsive austerity about him; nothing to impede the fullest confidence and liberty in speaking to him; and then the charity he shows, the interest he takes in everyone! I cannot express the satisfaction I feel in dealing with him, and the helps I have received from him.

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

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

The distribution of hours at present on week-days is substantially as follows: 5 o'clock rising; 5.30 meditation; 6.30 reflection on the meditation, preparation for Mass, Mass, thanksgiving, breakfast, small hours; 8.15 ordinary spiritual reading; 9.15 exhortation or conference (which latter is a repetition or call in the matter of the previous exhortation); 10.15 writing (which for the young novices is directed to forming them to write a good hand) or reading Epitome of the Institute (This has been substituted for me and another priest); 10.45 learning by heart; 11.15 ad lib.; 11.30 Rules and Advices (to be read in private); 11.45 general and particular examination of conscience; 12 dinner, short visit to the Blessed Sacrament, and recreation; 1.30 repose, which is taken at each one's table either sleeping, or engaging in some quiet occupation. I do not sleep in the winter months, except rarely, and in summer I used often to be on the bed with leave; 2 o'clock, Vespers and Complin and ad libitum; 3 o'clock, catechism (which is attended by the priests, but intended for the other novices only); 3.45 walk, which on Mondays, Wednesdays, Thursdays, and Saturdays is through the street and roads outside of the novitiate, and on Saturdays commences a half an hour earlier, as it does on Sunday, but within the bounds. Tuesdays and Fridays it is within the bounds and in silence. In every case the first quarter of the walk or thereabouts is spent saying the Rosary; 5 o'clock Extraordinary spiritual reading. This for the first half hour is some life of a Saint or other remarkably holy person of the Society; for the last quarter some book which treats of the Blessed Virgin. The ordinary spiritual reading mentioned above is in our old friend Rod-
why these two portions of spiritual reading are called respectively ordinary and extraordinary. I do not well know; 5.45 Matins and Lauds; 6.30 preparation for meditation; 6.45 meditation; 7.15 "Imitation of Christ"; 7.30 Litanies, that is, first the Litany of the Blessed Virgin and immediately after, the Litany of the Saints with all the prayers and the Ave Maris Stella; 7.45 supper, visit to the Blessed Sacrament and recreation; 9.15 points of meditation; 9.30 examen; 9.45 end of the examen; 10, in bed.

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

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

It is openly understood that everyone is liable to have his
faults told to the superiors, that is, to the rector or his so-
cius, and that it is expected that this will be done, and it is
done. It is however inculcated that this should not be done
frivolously at every hand's turn, nor done through spleen,
but through charity. Nay more, on Saturday evening, for
a quarter of an hour at the end of recreation (and this is
called the quarter of charity) the novices are assembled, the
rector comes, calls out one of them, who kneels down, and
then the rector asks each of the others, as they happen to
stand, what they have observed in the novice thus singled
out, and each states what he has observed, if anything; for
instance, want of neatness or cleanliness, awkward move-
ments, taking too much of the conversation to himself,
breaking silence, showing attachment to his own views, etc.
The rector comments on these things, and at the conclu-
sion tells the party under discussion to say (at his conven-
ience) three Hail Marys or some other quantity of prayers
for those who have had the charity to state these defects.
After this there is no more about it, the party concerned is
on the same terms as usual with all afterwards; and allusion
is not made to these things in recreation even in his absence.
There is the real spirit of charity, the spirit of the Society.
Then the genuine kindness of the superiors, the interest
they take in all, the knowledge that they too are subject to
the same rule, afford great help. All particular companion-
ships are of course out of the question. At all times of
recreation (public walks included) the companions are as-
signed, two, four, or five together, and if by chance two were
of those assigned are left alone, as for instance if one out of
the three has occasion to absent himself for a few moments,
the other two must remain in silence till he returns, or till
another is sent to supply his place in the interim. Thus an
equality of intercourse and good feeling are secured, factions
and other evils avoided.

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

(2) This house was used as a novitiate till 1860, when it was seized by the
Revolutionary Government of Garibaldi. It served for a number of years as
a military hospital and it was here that, at the time of the cholera, King
Humbert visited the sick soldiers. Being found too small it was offered for
sale and about 1880 was purchased by the province of Naples. It is at present
a boarding college having for rector Fr. Degni, who was professor of phys-
ics for a number of years at Woodstock. Under his administration the college
has been so successful that an adjoining property has been recently bought
and a new building is now in course of erection. The present novitiate is at
Villa Melicrinis, about a mile distant.
Our community consist altogether of about sixty, and still there is room for three or four and twenty externs to make retreats, which are given every month for eight days. Their quarters are of course entirely distinct from those of the novices, with whom they have no communication, except that the novice priests have to lend a hand in visiting and looking after them.

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

I have had substantially good health all through, not having been confined to bed or to my room a single day since I left Ireland. I have in some few cases dined in my room when not perfectly well, but even then I was able to go about the corridors. But ordinarily I have been able to rise in the morning and go to the duties throughout the day. We have some pretty long walks. Great care is used as to changing when we return in a heat. I mean it is a good deal insisted on and the case is pretty frequent in this climate. They seem to act on Mr. Tully's principles.
you be disposed to ask me the very natural and simple question, whether I am content with the novitiate? I answer, "Perfectly." It is an orderly, peaceful life, sufficiently active, with abundant means for advancing in virtue; some trials, but of an exceedingly bearable character; no undue severity, great charity, great reasonableness, great consideration; in some sort a state of rest for those who have been engaged in hard study, and in the kind of contests from which even our life in the college was not free; for perhaps you could with difficulty conceive the perfect harmony and union which prevails, notwithstanding the various diversities of character, the absence of criticism of each other and of the superiors. There is a sort of relief in not being at liberty to make these criticisms. In fact, though there are some minutiae in the novitiate which are not kept up afterwards, the doctrine of the master of novices is that the novitiate is a time of peace, quiet and content, but afterwards the life is harder owing to the work to be done, and the various distributions of offices not always made perfectly to the taste of the parties. Indifference as to employments in the Society is strongly inculcated. Whatever I have suffered has been from myself and the devil, not merely in the sense that if I had the proper spirit I would not feel what humanly speaking are hardships, but in the sense of not finding hardships to be dealt with; so that my whole trouble has been from within, with what to others of a better spirit would be an alarming absence of contradiction and trial from without.

Believe me,

Sincerely and affectionately yours,

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

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

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

This is a libel, the only thing offensive about Ware is its being near a place with the hideous name of Belchertown. It is a pretty place in a hollow of the hills of Central Massachusetts. Wooded slopes, where houses and roads are rare, encircle it on all sides, and from a high spot near the reservoir you can see Mt. Tom looming up far away. The River Ware, which turns its mills, flows down to join the Nepang and Swift, and the three streams keep the valley green. There are drinking fountains everywhere in the streets and the sidewalks are of asphalt. No sordid poverty shows itself in public; the corporation buildings, where the operatives live, are of brick and have all the modern sanitary arrangements; there are handsome residences, a bank, a theatre and a most commodious graveyard—large enough for three Wares to rest in. Of the 7000 inhabitants, 5000 are Catholics, and of them 3000 are Canadians. The town is divided into the cotton and woollen districts. In fact an odor of cotton and wool pervades the air of the place. In the cotton mill there are 1800 operatives and yet the long stretches of rooms seem almost deserted, so much has machinery supplanted humanity. Ware has a fire company, four policemen and three selectmen, and last year the Town Meeting, which is a sort of popular parliament, spent $62,000 for its schools, roads, and other public requirements. The parish church is the handsome edifice in town, quite noble in its proportions, and built in the belief that the flock which does not fill it now will need it soon. It is said to be the finest in the Springfield diocese, and, in fact, as you stand on one of the streets high up the hill and look down upon its massive tower, the view reminds you of an old European town, where the church has gathered everything else around it. The Canadian church, which is a common affair, stands in the next street to it. The two thousand heretics of course have their churches also. Until recently, the Anglicans had an ex-priest from Maynooth to look after their spiritual needs. They thought him eloquent in spite of his red hair and Irish brogue. His sin was of course a virtue in their yes. He arose from Ware, however, to a more lucrative post elsewhere. Unhappily there is a church of twenty renegade Canadians, who receive a sufficiency of funds from some Calvanistic society. They are deserters from the French Catholic church, which singularly enough is in
charge of two Irish-American-Frenchmen, named Sheehan and Meehan, whose English is picturesque when they consent to speak it. A bitter feud has been raging there for some time and is only now drawing to an end. The church where our mission was to be given had until eight years ago been under the care of a very old priest, who had tottered through twenty-five years of decrepitude, till he died at the age of 90. The parish felt the effects. Of course, there is a Congregationalist Church, for that is the State Church of New England. It stands at the "top of Ware,"—a descriptive term both topographical and social; for, while being in the highest street, it is also the church of the opulent mill owners. A Unitarian conventicle, whose liberal minister came to every sermon of the mission, completes the list of the spiritual divisions of Ware. The French Canadian church has a fine parochial school. The other has a fine debt.

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

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

Ansonia, Conn.—Few of the travellers on the main stem
between Boston and New York, know of the two beautiful
valleys that diverge at a slight angle from each other, a lit-
tle above where the Housatonic flows into the Sound. One
leads up into the Berkshire Hills in Massachusetts, the other
is the valley of the Naugatuck. The land is not low even
at the river's mouth, and a few miles up, the stream runs
between hills close-wooded to the banks, with houses seen
at intervals, until you come to where the Naugatuck flows
into the Housatonic. On the tongue of land which they
form, are grouped Stulton, Derby, Birmingham, and, a little
farther up on the Naugatuck, is Ansonia,—all in reality one
town with the usual trolley link between them. Derby and
Birmingham reveal the origin of the people who settled
there, but there is no ethnological clue in Ansonia. Anson
Phelps Dodge bestowed one of his three appellatives to it.
Phelp sia would scarcely do, Dodgerville would be unpoetic,
and so it befel that the hybrid Roman American Ansonia
denotes what some tough Indian name would have suited
better. Ansonia is known all over the United States as the
home of the horologist. But clock making is a lost art
there now, and when the works ran down they were trans-
ferred to Brooklyn. Iron and brass founderies and common
factories usurp the place, and in the old palace of the clocks
every conceivable kind of mechanism is manufactured. It
is the Mecca of hopeful inventors coming to have their
models made before losing them in the Patent Office in
Washington. Ansonia is all hills, and hence the elastic step
and erect carriage of the children. They soon lose both in
the mills. On Cliff Street, and high above the founderies which are built along the river, but unpleasantly near the smoke of the tall chimneys, towers the great church which Fr. Synnett has been patiently building these six years. It may take two more to complete it. The immense piles of masonry on the lower slope of the hill are a perpetual reminder to build on level ground, except when money is abundant. Much to his regret the good priest sees the parochial school deferred a whole generation. A fine Episcopal church occupies the best place in town; opposite is the High School, and adjoining is the handsome Public Library, which intellectual New England in the locality refuses to supply with books and so the doors remain shut. The thirst for learning was also shown one day of the mission when all the public schools adjourned to witness a baseball game. The match had a disastrous effect on the boys' mission and Fr. Stanton was heartbroken. There are no Canadians in Ansonia, hence the Catholics scarcely number more than 3000 in a total of 7000 inhabitants. They are mostly poor mill workers, and so the torrents of rain, which came down on the first as well as the last night of the mission, had no appreciable effect in diminishing the attendance. On the second night an urgent call came from the railroad where a poor fellow had been crushed by a train. The priests of the church were not available just then and Fr. Stanton panted to the spot. Next day the paper gave the highest praise to "the zeal of the distinguished missionary Fr. Campbell, who hurried to the scene of the accident and administered the consolations of religion, etc." Thus is history written. In the men's week, while Judgment was being preached to them and when the condemnation was about to be described, a man arose about the middle of the church and gave vent to the most agonizing shrieks. It didn't disturb the congregation much. He was a well known epileptic, who occasionally helps the devotion of the pious Ansonians in that way. He was carried out pretty much as the preacher finished his discourse—struggling. The next night the sick man was in attendance and the people were not at all apprehensive. Nearly all the Catholics of Ansonia, and some from round about, came to confession. There were ten baptisms of adults; six of them belonging to one family of Germans, who had long since strayed from the Church. The attractive name of Fr. Himmelheber was God's instrument of grace to win back these wandering Teutons. Twenty-eight adults were prepared for confirmation. The absence of any matrimonial cases is an argument for frequent missions. All had been adjusted on former occasions,
Everett, Mass.—A rather wearisome mission was given at Everett, Mass., by FF. Smith, Goeding, and Wallace. Everett is in the outskirts of Boston and quite near the place where the convent was burned in old Know Nothing times. The Know Nothing spirit is said to haunt the place in the A. P. A's, who are reported to be numerous in the district. There is evidently a dread of them, for the pastor fears even to walk in his cassock between his church and house. Whether the fear is grounded or not is a disputed question. The mission dragged itself through an entire month, not because of the greatness of the parish, but because of the smallness of the church. There are 2500 people while the church can hold only 500. The confessions amounted to about 2300. There were seven Baptisms and eighty Confirmations of adults.

Hartford, Conn.—In a mission given at Hartford we picked up some things about the State that were of interest for us. Connecticut has the awful record of one divorce to every seventh marriage. So common is the breaking up of families, that Friday has come to be known as "Divorce Day" in the courts of Bridgeport. As many as twenty-five cases are disposed of in a single season, and the judges are complaining that other business is being interfered with. Catholics, who are in the minority and poor, suffer by contact with such a population, and the pastor of St. Peter's, who had called for the mission, deplored the fact that he had two or three divorced couples in his own flock. The population of Hartford is 60,000; there are scarcely 20,000 Catholics and they look up to what they suppose are their betters. The parish had nothing for its young men but a wrangling Temperance Association, whose forty members couldn't be induced to go to Communion twice a year. The Boys' Sodality is defunct and frequent Communion among the sterner six is practically unknown. There are very few Catholics of any social influence in the city. Some of our graduates however are beginning to make a name for themselves. The three or four Catholic churches for English-speaking people are fine structures in the brown stone of the country. The French have their church also, the Germans another, and so have the Italians, but its exterior is as uninviting as a Chinese laundry. There are some fine academies and parochial schools here and there. The city has not many splendid residences such as rich people affect now-a-days and there is nothing much to boast of in the matter of thoroughfares. The most notable building is the State House, a gothic structure in white marble, unmistakable
at first for an art gallery. Its gilded dome, however, pro-
claims it a New England House of Legislature. It has
some alleged statues outside of it, and the inside, fine enough
in many respects, is spoiled by bringing one of the Chambers
low down, which has ruined a splendid colonaded vestibule
below. The Capitol stands on the top of a hill and the
grounds on the slope form a handsome park, the only one
in Hartford. A widening stream at the foot of the hill cuts
it off from the town and gives a picturesque look to it all.
A fine bridge spans the stream at the entrance to the grounds,
and at one end of it towers the usual Soldiers' Monument,—
not the conventional column, but an arch whose general dim
color is not in keeping with the State House which glitters
above it. Next to the Capitol, the Catholic Cathedral is the
most notable edifice in the city. It is Gothic, but its brown
sandstone gives it an anticipated sombreness before age has
had time to tone it. It is not large; being only 290 feet in
length, but the details of the building have been worked
out with scrupulous care. The windows are splendid and
immense and relieve somewhat the heavy dark wood roof,
which makes the church seem lower than it really is. Un-
happily its two square towers can never receive their steeples.
The ground beneath cannot be trusted. Beyond these two
buildings there is not much to be seen in Hartford. It is a
comfortable rather than a fine city, but there are streets near
the river very squalid and vile, and, where Park River drib-
bles into the Connecticut, there are rows of wretched habi-
tations that might pass for an indifferent section of Calcutta,
and there many of our poor are huddled.

Everything in Hartford is sealed with the sign of the
Charter Oak. There is charter oak bread and there are
charter oak boots. Strange to say there is a charter oak
fire insurance and a charter oak bank. The charter oak is
a wooden idol worshipped in Connecticut, and the story of
it is a social study. In the good old colony times the king
gave a liberal charter to the Connecticut settlement. It was
too good for the peace of mind of their pious neighbors in
Massachusetts. This people were emigrating to Connecti-
cut, and so those saints of the bay determined to purloin
the charter from their beloved brethren of the river. Know-
ing the Protestant propensity to hunt in dark corners where
nothing is to be found, the precious parchment was placed
in the great hollow of an old oak, and it remained there
quite snug, while the missionaries from the bay were prowling
around it. It was a Protestant miracle, and ever since
that the Charter Oak is regarded with superstitious rever-
ence. A marble slab marks the spot where it fell; a huge
chair was made of its wood, not to sit in—that would be profanation—but to remain in empty state behind the speaker of the Senate, who has his own chair six inches in front. Distinguished visitors like ourselves were allowed to fill it for a moment, and to feel the thrill, though a deep cushion was interposed between our person and the sacred fibre. We were allowed to look at the wood. What a fine opportunity for a missioner to illustrate the violations of the First Commandment as worship of false gods, relics, etc.! It stands also like an admonition of history. If the divorce courts go on at their present rate, the government will soon be an emptier chair of state than is the remnant of the Charter Oak.

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

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

New York City, St. Teresa’s Church.—By a repeated and careful count the pastor of St. Teresa’s Church, New York City, concluded that he had a congregation of 1700 people, exclusive of the children. It was considered one of the large parishes in old times, but, owing to the influx of Jews into the district, the congregation has dwindled down to its present proportions. On the second Sunday, however, of a mission given there about the middle of November, 2300
people were counted at the different Masses. Out of the jaws of death had come these 600; at those Masses there were no mission services. Others than those of the parish came as usual to the regular mission exercises, but making all allowances, the pastor was amazed to find by actual count that the confessions ran up beyond 3000. A great number from way back returned to the sacraments. For example, a supposed-to-be Catholic family of twelve unbaptized children was discovered very near the residence. The number of actual baptisms during the mission was only three; one was a Jew, a heroic act on his part in this new Jerusalem of which he is a denizen. He is sure to be proscribed by his race, although only a poor paper box maker by profession. The small number of converts is to be ascribed to the fact, that the pastor was unwilling to have a confirmation class for adults. He could not be convinced, that the confirmation, besides its proper end, is intended as a drag net for all kinds of fishes. Protestants come to the class of instruction more readily if the number of people frequenting it is large. However, thirty grown people who had never made their first Communion were captured.

The Invasion of the Jews.—The East Side of New York at present surprises even a New Yorker. Geographically it is the elbow of the Island, projecting into the East River and forcing the stream at that point into a right angle with itself. Formerly that entire section was inhabited by the better classes. Rutger, Madison, Henry Streets, and others were noted for their fine houses as houses then went in New York. It was the home of riches and refinement. Now it is given over almost completely to foreign immigrants of the most unexpected and objectionable type. Russian and Polish Jews, Bohemians, Lithuanians, Hungarians, etc, swarm there. The three districts in the immediate vicinity of the church have the unenviable glory of being the most densely populated places in the world, not excepting a famous one in Bombay, which hitherto held the palm. According to the Health Board census, there are 800 people to the acre, and an average of 60 people to a house. But the priest, who knows the locality better than the police, declares the figures to be absurdly below the reality. The houses there are commonly five stories high, with four families on each story, and two in the basement. Supposing only five in each family, which for these multitudinous Jews is again far under the actual number, we reach far over the hundred mark. In addition to this, it is a common thing for these people to take in night lodgers, who for a few cents are allowed to stretch on the floor or on a bench or on whatever
they find convenient. This nocturnal and vagrant portion of the population escapes the officials, for their search is made in the day time, when these arabs have metaphorically folded their tents. The families also are interested in keeping the census low to escape condemnation by the Board of Health. Compare this with the Whitechapel District in London, which has only 303, and Bethnal Green, which goes as high as 365 to the acre. What is that to 800?

The streets are all of asphalt, a wise provision for what sanitary efforts can be made there. They also afford excellent play grounds at night for the children, who literally swarm over them when traffic stops. In Hester and Essex Streets, one is confronted with a sight the like of which is not to be met with in America or possibly in Europe. Long bearded Jews in what are presumably gaberdines, women old and shrivelled before their time, many wearing wigs, for their hair is shorn to deprive them of their beauty—a very needless precaution—crowds of little and preternaturally mature children of all ages and of every grade of swarthiness, all pushing and crowding over each other while buying or hawking their singular wares. They pack the street so that it is next to impossible to elbow one's way through. The buying and selling is on the scale of the infinitesimal. You can purchase a piece of the wing or leg of a chicken, one broken egg whose age no one can conjecture, strips of rags, fruit that has escaped the health inspector, bits of old iron, buns which look like iron, shreds of lace, old clothes, fish which the old and young hags are constantly taking up in their dirty fingers and smelling, frankfurters and all other moods and tenses of indescribable sausage, hand-made cheese for a cent (and from such hands!). No taste will go unsuited, no smell not cared for nor unattacked. From early morn till late at night, the shouting and quarrelling and chaffering and dickering continues every day until Saturday, and then comes the quiet of the grave. On Sunday, this presumably Christian country suppresses them somewhat, at least till the afternoon. Likely enough the entire day will soon be given to them to be treated like the other six. A startling contrast to the rest of the city, where a man will be arrested for selling a bunch of flowers, is the rush of the commercial and industrial activity of this transplanted oriental city. English signs are rare over the shops. You see Russian, Hebrew, and Hungarian and other tongues, which a native will not be temerarious enough to attack. You are confronted with what looks like a monster page of a Hebrew Bible on the side of a house, and find you are studying the various brands of liquors of a dram shop, or
perhaps the diversities of unpalatable edibles in a vile restaurant. There are at least three Jewish theatres, whose hand-bills inform you in Hebrew what is going on, and whose acting is performed in some sort of a compromise with the language of Palestine. There are synagogues everywhere. It unnerves a patriot to hear the news-boys crying out the extra edition of the Hebrew Times on Sunday afternoon, and quite dismays him to look into the piercing black eyes and the visages which the grace of God never brightened,—to be jostled and scanned suspiciously as if he were a stranger in his own city, and to be spat at, perhaps, if he is a priest; and he at last heaves a sigh of relief and scans his garments nervously as he emerges into Christendom and fresh air.

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

Here is the classic region of sweat-shops. A sweater is a man who gets his work—generally garment making—from a middleman, and not from the original contractor. His wages are proportionally reduced, especially if he goes lower still and is himself a sweater’s sweater. The sweating is sometimes done in the tenements themselves, the garments thus getting the advantage of the family dirt in addition to their cheapness; but a sweatshop proper is an immense structure, sometimes of six or seven stories, with great wide halls, there being no partitions over the length and breadth of the building, and they are so economically built, that plaster is dispensed with and the beams are left bare, or at most covered with boards more or less carefully put on as the establishment rises in importance. All day Sunday and late Sunday night these places are busy hives of toiling men and women. The writer was talking to a policeman and looking up at a great building with its blaze of gas lights at every window and crowds of men and women at work.—“What is it?” “A sweat-shop; we don’t molest them,” said the guardian of the law, “if they keep quiet.” “They rest on Saturday, don’t they?” “Not many of them,” said he. In fact, they are yet in the land of bondage, and
the patient look of the sweating Jew, as he toils along the street to the store with his burden of garments piled high on his back and head, continues the story of the brick making without straw. It is contrived to kill them but it doesn't. They are multiplying and covering the land. Both men and women are remarkably small in stature. Hard work has compressed them. Their race, however, sticks out all over their persons. Even the young women who are born in the country and who perhaps have risen to employment beyond the Bowery, although they didn't submit to the head shearing of their mothers, nevertheless wear a headgear noticeably unlike their Christian co-workers. It is either a low and flaring silk tile, or a spread of fluttering and extravagant feathers so unusually large, that their eastern origin is heralded a block away. In Division Street, there is a quarter of a mile of millinery shops, with bare-headed Rebeccas and Rachels in front of the windows, to waylay every female that appears in the neighborhood and entice her, or force her, to increase her stock of head feathers. A row of caparisoned Jewesses in a Second Avenue Elevated on a Sunday night is a sight that looks like Israel with the spoils of Egypt.

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

In presence of all this the Church is powerless. She can produce no impression upon her ancient and malignant foes. Besides, her people are simply taking to flight. They are migrating to upper New York or across the river to Brooklyn. So much the better. Contact with the Jew is as harmful to the Catholic as was contact with the Pagan to the Jew of old. The once flourishing parishes of St. Mary's and St. Teresa's are perishing, and have already lost more than half their congregation; but the most noteworthy of all is St. Andrew's. Invaded by Jews and commerce, it has scarcely 500 people attending its services. Its congregation was once numbered by thousands. The Jews have come into the Land of Promise and its ancient possessors have disappeared. These old down town churches may soon have to be put under the hammer; they are fast losing their reason to exist.
SEARCHING THE ROYAL ARCHIVES AT SIMANCAS.(1)

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

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

DEAR BROTHER IN XTO.,

P. C.

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

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

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

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

(1) Simancas is about eight miles southwest of Valladolid, and it is here that the Royal Archives of Castile are kept. Many valuable documents concerning the history of the Society were supposed to be there, and Fr. Castillo was deputed to examine them. This letter describes his search and at the same time is a proof how thoroughly the work of preparing the New Histories of the Society is being done. We are indebted for this letter to Hermano Vilariño and Padre Varona.—Editor Woodstock Letters.
to the historian, for we must remember that our exiled fathers of the last century devoted themselves to works on literature, asceticism, theology, oratory, philology, the sciences, the arts, and music, but few undertook to write a history of current events. Many of their works were published, but not all of them became well known in Spain. Several manuscript works are now being discovered and others will probably be found in Italy, where most of the exiles died.

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

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

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

I had a pretty hard time at Simancas, but encouraged myself with thoughts of St. Francis Borgia who, in that very town, remained patiently and joyously standing in the snow of a cold winter night, while endeavoring with such little success to arouse the sleeping doorkeeper. The doorkeep-
ers of the castle knew this story and pointed out to me the former site of our novitiate.

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

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

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

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

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

No precaution is too great when we are in hostile territory and we must not forget it when we visit certain offices. Treachery so often assumes the accents of sincerity that a prudent reserve is needed for the avoidance of error. We have a proof of this in the third volume of Señor Danvila's "History of Charles III.," which is now in course of publication. The author, who on the whole is well disposed, quotes a letter of Fr. Idiaquez to one of the ministers under date of September 20, 1766, and refers in a foot-note to bundle 7911 of the archives of Simancas, as if the father's
letter were there. The letter frankly admits that certain subjects had committed grave irregularities and that the most guilty one had been relieved of his charge. Further, the King's clemency is invoked to distinguish between the guilt of certain individuals and the innocence of the body in general. Now, a careful examination of the bundle cited shows that no such letter is there. In its stead, we find a memorandum of the reply to it, from the pen of some rogue, presumably Roda or Aranda, in which the words quoted by Danvila are so artfully introduced and manoeuvred, that we are at a loss to know what they looked like or to what they referred in the original. Danvila took them in good faith as quoted literally, but with such adversaries all mistrust is justified.

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

We have seen the inventories of private papers made immediately after ousting some communities, for the government hoped to find in them the cause and justification of the proscription. What must have been the feelings of the bailiffs of Charles III. when their eager search revealed nothing more incriminating than spiritual maxims, pious resolutions, and the like? The archives contain hundreds of petitions for the bare means of existence, addressed to the government which had seized all the property of the Society. Other memorials not less pitiful are those presented by the exiled fathers compassionately recalled by Charles IV. in 1797 and ruthlessly driven into exile anew in 1801, without
a shadow of a pretext. They represented their age and infirmities and begged the poor boon of being allowed to end their days in their native land, but the answer to their prayer was a second expulsion attended by more iniquitous and more barbarous proceedings than the first.

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

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

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

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

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

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

Your brother and servant in Christ,

JOSEPH M. CASTILLO, S. J.

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

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

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

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

(1) We are indebted for this description of the new college and novitiate at Granada to the kindness of Very Rev. Father Granero, Provincial of the Toledo Province.
formed, two of which, separated by the body of the cross, are 115 by 190 feet. The domestic chapel occupies the body of the cross; an arcade extends along the remaining sides of the court-yards. The windows looking into them are set in Roman arches. The two other court-yards, separated from the first by the arms of the cross are each 55 by 138 feet.

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

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

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

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

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

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

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

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

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

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

Above each side altar is a large stained glass window from works in Barcelona. Delicate lacework tracery on a background of pink or blue ornaments the rest of the walls and enhances the beauty of the cornice of pointed arches from which hang festoons bearing the words Ave Cor Jesu in a
variety of color and lettering so great that though often re-
peated, they leave no impression of sameness. The soffit is 
adorned with a network of tracery of elegant design and 
harmoniously blended colors. It is further diversified by 
three series of domes, from which hang the customary Mo-
zarabic racemes. Finally, the floor of the chapel is inlaid 
with glazed tiles copied from the finest specimens in the 
Alhambra.

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

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

Such is the edifice which has been raised to the glory of 
God amid olive groves and vineyards on the border of the 
smiling plain of Granada.
OUR FATHERS IN THE EAST INDIA ISLANDS.—

THE FOREIGN MISSION OF THE PROVINCE OF HOLLAND.

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

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

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

The islands are, as it were, government prizes which are awarded to the first comer. Why then do our fathers not hurry to be the first everywhere? Principally, for lack of missionaries, and lack of money, which in the Indies is the "sinew of the missions," the more so in these colonies.
where travelling and the daily necessaries of life are so dear. Sometimes, however, the Government allows us to visit once a year certain places where we are not permitted to establish permanent stations. Do not imagine, though, that the apparent equality observed by the Government between Catholics and non-Catholics, arises from an equal esteem of the labors of both sets of missionaries. Not at all. Not unfrequently do we find high government officials admitting the evident superiority of our missions; and they have no hesitation in procuring us privileges where there is no danger of criticism from their heterodox brethren. Nor can Protestants themselves deny the evidence of facts. Here is their testimony, certainly not to be suspected, to the daily increasing progress of Catholicity in the colonies. It is the report read at a meeting of the Society of Protestant Missions at Batavia a few years ago.

"The religious interests of the Protestant Europeans in the Indies have been hitherto too much neglected. What is being done for them, has more of appearance than reality. The truly Christian soul is horrified at beholding the Protestant population receding further and further from Christianity. It is, besides, the Europeans who stir up the natives against the Protestant missionaries, and make them ridiculous in the eyes of the native chiefs. This state of things cannot last. An urgent remedy is required for these evils, especially when one views the progress of the Church of Rome in these parts." Then follows a narration of the labors of our missionaries. I transcribe it word for word.

"It can not be denied that the progress of the Church of Rome in the Indies, is alarming. Firmly united, like the Macedonian phalanx, the Catholics march onward, gaining victory upon victory. As a Church, the Roman makes a far more favorable impression upon the natives, than does the establishment known by the name of Protestant. In spite of trying circumstances, the Roman Church offers, at least, the image of a Church that is truly one; it has but one doctrine; its priests and ministers do not publicly contradict one another; nor does one come forward to contradict what another holds as an article of faith.

"As for its organization, it is far superior to ours. The president of our highest ecclesiastical college is appointed by the Government, and is ordinarily a counsellor of the state. At the head of the Roman Church, there is a bishop appointed by the Holy See who is admitted and recognized as such by the Government. This bishop is generally one who has grown gray with years of missionary service in these regions; he possesses grave authority, and rules with
a firm and respected hand. Moreover, although the Government pays but twenty Catholic priests, which is very few when compared with the large number of salaried Protestant ministers, nevertheless it permits the Church of Rome to use as many non-salaried priests as the missions may require. The unselfishness of these priests is remarkable. The few who receive stipends from the government are seen sharing them with their brethren. Nor is it at all uncommon to read government decrees framed in this wise: 'By decree of the Government of the Dutch East Indian Colonies, we request Mr. N. to recognize Rev. Mr. N. as missionary in such and such a district; no charges to be made to the public treasury.'

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

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

(1) The official church comprises only the European Protestants. The mission is occupied exclusively with the natives.
him for his chivalrous, nay superhuman conduct in the combats with the Lombok tribes. Let me tell you something of his devotedness and courage.

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

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

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

Meanwhile his place on the battlefield was not left vacant. It was on Nov. 26, 1894, that the superior of the mission received a dispatch, stating that Fr. Voogel was seriously ill, and requesting that a chaplain might be sent to replace him. The very next day, he telegraphed Rev. Fr. Provincial that Fr. G. Smit had left the island of Java to replace Fr. Voogel at his laborious post. Two months later, Fr. Smit had succumbed to the fatal climate of Lombok. During those two months, he showed himself a worthy successor to Fr. Voogel, and great was the harvest of souls that he was able to present to the Lord when he was summoned before him. Of both these fathers the leading paper in the Colonies says: “One can form no idea of the veneration which the troops in the Indies retain for those two heroes of religion, Voogel
and Smit, who did not desist from their labors, although bullets rained about them in a way that would have daunted even the bravest. With Fr. Verbraak of Adjeh they form a trio such as one rarely meets even in the greatest cities of Europe. Nothing could be more solemn or more touching than was the burial of Fr. Smit. May the ashes of this model Christian rest in peace! Few men have in their lifetime practised charity towards their neighbor so unostentatiously as this humble servant of God."

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

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

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

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

Here is the latest report of the condition of these missions. At the beginning of 1896, there were in the Indies, 50 fathers and 17 lay brothers, employed upon these stations.
Island of Java, 7 stations, served by 20 missionaries.
- "Sumatra, 4"
- "Banks, 1"
- "Borneo, 2"
- "Flores, 2"
- "Timor, 2"
- "Soemba, 1"
- "Celebes, 2"
- "Kei, 1"
- "Ceram, 1"
- "N.-Guinea, 1"

Two fathers are cur. val. in the mother-country. Besides the stations mentioned above, there are some others which are visited only a few times each year. If subjects were not lacking, there would be excellent missions there also. As it is there are 50 fathers of the Society and 17 coadjutor brothers scattered among 24 stations with a population of 30 millions. Like Jamaica, these islands form a vicariate-apostolic, Rt. Rev. Walter Staal, S. J., being the bishop and residing at Batavia on the island of Java. All the priests of this mission are Jesuits, with the exception of Monsignor Claessens—who was formerly bishop, but is now in retirement — and his nephew Father Claessens, curé of Bintenzorg. Father Keijzer is the superior of the mission, while the Bishop has charge of all the relations with the Dutch government. These are of a delicate nature, for in Holland the higher classes still regard the reformed religion as the religion of the state; so that when the government permits anything in our favor in regard to religion which passes the bounds of a strict neutrality, the Protestant missionaries unite together and demand vengeance upon the Catholics. Our fathers, therefore, have to exercise the greatest prudence. Thus in the schools of the city taught by the Christian Brothers and by the sisters, religion cannot be spoken of in the classes frequented by Catholics and Protestants. As long as secular branches are taught all goes on well, for the schools taught by the brothers and sisters are far superior to those of the state, but the moment any point of the catechism is spoken of, the Protestants cry out against Roman fanaticism. Hence our work in the cities and large villages is difficult and restricted; but outside the cities it is very different. When our fathers have visited, with the permission of the Government, some distant island for preaching the gospel, that island is reserved henceforth to them alone, and it is in these places that we look for the greatest fruit in the
conversion of the natives. Everywhere in these distant stations Ours meet with the greatest success, but unfortunately, the small number of priests is wholly insufficient for the work,—53 priests and 15 brothers for a population supposed to be of 30 millions.

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

In the Indies, as everywhere else, teaching is the great means of maintaining and propagating the faith. Our fathers have under their care 24 schools, attended by 971 children, 24 of whom are non-Catholics. There are besides 21 brothers and 130 religious of various congregations devoted to the cause of Christian education. At the close of the year 1893, the Ursulines had 12 schools, attended by 1504 children, of whom 825 were Catholics; the Franciscan nuns had 4 schools, attended by 818 children, of whom 697 were Catholics; the Sisters of Charity had 4 schools, attended by 315 children, of whom 249 were Catholics; the Brothers of St. Aloysius Gonzaga had 2 schools, attended by 177 children, of whom 100 were Catholics. There are two orphan asylums maintaining 368 Catholic children. The sisters, and indeed our fathers also, have in their schools, both boys and girls; the brothers take charge of boys only. In all, there are 3755 children, of whom 2450 are day scholars, and 1305 boarders. Those schools in which Ours are employed as teachers, are schools for catechumens; since most of the children are of heathen parentage, and are instructed there in the truths of Catholic faith. In several of these schools, our fathers must furnish not only instruction but also food and clothing. The Government pays only for 220 of these orphans, so that the expenses of the rest must come either from the mission treasury, or from private sources, such as the Conferences of St. Vincent de Paul and others.
Allow me to add a few words about the Association of St. Peter Claver, and the reader will have a fair idea of the missions of the Dutch Province. This association owes its origin to a former Fr. Provincial, Rev. Fr. F. Heynen, and was instituted for the sole purpose of aiding by prayer and alms our missions in the Indies. Its promoters are the members of the Sodalities of the Blessed Virgin under our direction, and these enlist their friends in the good work. The only obligation is an alms of one cent (Dutch) per week. The association has been approved by our holy Father the Pope, and the Bishops of Holland; and has been enriched with very many indulgences, plenary and partial. The members receive several times each year a little pamphlet containing interesting letters from the missionaries and an account of their labors. This association effects great good, especially as there is a great deal of rivalry between the different sodalities to see which will bring in the greatest sum of money.

NOTES ON INNUII ETHNOGRAPHY. By Father Francis Barnum, S. J.

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

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

(1) This article which was written in Alaska, Fr. Barnum brought with him, and, that there might be no mistake in the Innuit words, has corrected the proofs.
fore middle and ring fingers. Then the "pâtnuk," or width of the four fingers.

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

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

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

The following table presents all these measures with their equivalents:

<table>
<thead>
<tr>
<th>Measure</th>
<th>Equivalent (inches)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuknuk</td>
<td>3/4</td>
</tr>
<tr>
<td>Malronuk</td>
<td>1 1/2</td>
</tr>
<tr>
<td>Pinggniyugnuk</td>
<td>2 1/4</td>
</tr>
<tr>
<td>Patnuk</td>
<td>3</td>
</tr>
<tr>
<td>Napagnuk</td>
<td>9</td>
</tr>
<tr>
<td>Ikkuyagnuk</td>
<td>18</td>
</tr>
<tr>
<td>Angvanughermun</td>
<td>36</td>
</tr>
<tr>
<td>Talluyanuk</td>
<td>54</td>
</tr>
<tr>
<td>Yagnuk</td>
<td>72</td>
</tr>
</tbody>
</table>

It would seem that there is a gap between the Napagnuk and the Ikkuyagnuk, but as yet I have not been able to discover any other term although I have made a number of inquiries. In measuring one hears a great variety of combinations, as, for instance ikkuyagnuk, tuknerrermuk chip-pluku = a cubit plus a tuknuk napagnuk malronerrermuk;
chiplune = a napagnuk plus a malronuk. Certain valuable articles are sold always by the patnuk. The back fat of deer, which is esteemed as one of the greatest dainties, and called Tunok, is sold in this manner. A patnuk of tunok, or a three inch strip of the sheet of tallow, is worth one skin, i.e., one dollar.

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

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

The Arctic Calendar runs along in this style:—

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

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

March = "ting marq thlorovik" = "Time when the hawks come."

April = "ting merrer vik" = "The coming of the geese." This is one of the great epochs of the year. The natives are all about half starved at this time; their winter supplies being exhausted by their foolish and extravagant feasting, the arrival of the geese is anxiously awaited. Millions of geese, ducks, swans, and cranes migrate hither, to spend
the summer. The swans are the first to arrive, next come the geese and ducks, the cranes are the last, and their arrival means that the warm season has really set in. There is a strange fact connected with the cranes, which I may insert. When these good-natured long-legged birds first arrive, each one is loaded up with a full cargo of tom-tits, and other tiny songsters, which are too small and weak to make the great migratory flight by themselves. It is a pity that Fr. Rodriguez did not know this, or he would surely have introduced it in one of his illustrations.

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

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

July = "ting määt ingnutët" Geese moult; from îngtak it moults.

August = "ting määt tîngnutët." Geese fly; from tîng-nok it flies. These two months are inserted only to complete the list. They are known, but seldom used; as it is continual daylight during this time, folks do not worry about the moon. You will notice that there is very little difference between
them just the addition of the letter t. For some time I was on the wrong trail as I thought they were the same word.

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

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

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

**December** = "uevik" signifies the completion of the round.

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

- North—negūk.
- South—unalak.
- East—kēwk knuk.
- West—kan nūknuk.

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

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

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

- Nukkik, Northeast.
- Yaknuk, Southwest.

**The Winds.**—These are named from the points whence they blow.

<table>
<thead>
<tr>
<th>Wind Name</th>
<th>Direction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negukfatak</td>
<td>The wind is from the North</td>
</tr>
<tr>
<td>Yaknertok</td>
<td>&quot; &quot; &quot; &quot; &quot; Southwest</td>
</tr>
<tr>
<td>Kannuknertok</td>
<td>&quot; &quot; &quot; &quot; &quot; West</td>
</tr>
<tr>
<td>Unalertok</td>
<td>&quot; &quot; &quot; &quot; &quot; South</td>
</tr>
</tbody>
</table>

The expression "Which is the direction of the North?" is rendered, "Which way does the North wind come?" = Nakūn negukfalqata?
Rule 30.—Scribendi argumentum non diçlandum ex tempore, sed meditato, et fere de scripto; quod ad imitationem Ciceronis (1832, auctorum), quantum fieri potest, et (1832 omit. “et”) ad normam cujusdam narrationis, suasionis, gratulationis, admonitionis, alicuiusque id genus rerum dirigatur: et quidem tum Latina lingua, tum patria scribendum esset, ubi dicitur ad verbum. Dicitur porro statim magister jubeat recitari; explicet, si quid forte difficilium; vocabula, phrases, aliaque præsidia subministret; semperque, excepto Rhetore, inter dicendum admoneat, quomodo quævis pars conscribenda sit et interpungenda. Aliquid vero extraordinarium solito amplius proscriptum est, cum plures dies festi incidunt, vel cum vacationes, tum maiores tum minores, indicuntur.

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

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

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

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

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

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

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

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

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

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

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

How is this imitation to be carried out? In the "Instruc-
imio Prov. Ger." for 1622 (Duhr, p. 231) are given the following most useful hints. The imitation may be of the words and style, or of the thoughts and matter. For the simplest kind:

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

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

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

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

For more advanced work:

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

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

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

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

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

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

The imitatio virilis is the most perfect and most difficult. It consists in coming as close as possible to Cicero in the invention, arrangement, and style of the themes, treating the subjects with the same richness of reasons and arguments, the same artistic disposition and amplification of the parts and of the proofs, and the same figurative ornamentation, that he himself was accustomed to use, and not passing over his words or his flowing style. This, as is evident, is possible only in the highest class.
Fathers Sacchini (Parænesis c. 7), Wagner (Duhr, p. 88), Kropf (Duhr, p. 91) and Juvencius (de Ratione Discendi, c. 1, a. 3) note what the professor has to care for in the preparation, and remark that the defects for the most part come from the obscurity of the theme, from the presence of too many difficulties, or from the excessive length of the task (Cf. Teaching—Hints to Young Teachers, Rule lxiii.).

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

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

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

A manuscript copy of this work which comprises Ixxvii. Rules, was forwarded to the Academy in July from Macon, Georgia, through the kindness of Fr. Henry Maring, of the New Orleans Mission.
regular theme, a short composition in the vernacular were to be enjoined. The application of the other clause governing “vacationes majores” seems to have fallen almost universally into desuetude, only the French provinces, as far as we know, supplying the omission by their Devoirs de Vacance, described in Woodstock Letters, 23. 300.


Rule 31.—Concertatio, qua vel magistro interrogante aemulisque corrigentibus, vel ipsis invicem inter se æmulis percontantibus fieri solet, magni facienda et quoties tempsus patitur usurpanda, ut honesta æmulatio, qua magnum ad studia incitamentum est, foveatur. Poterunt autem vel singuli, vel plures ex utraque parte committi, praetere ex magistratibus; vel unus etiam plures laesserse. Privatus fere privatum petet, magistratus magistratum; privatus etiam interdum magistraturn; ejusque dignitatem, si vicerit, sive aliud præmium aut victoria signum consequi poterit, prout schola dignitas et locorum ratio postulabit.

Concertationes, or exercitationes as the Ratio frequently terms these exercises in the particular rules under the various classes, are certain special contests between boys of the same or different classes on matter that has been previously studied. Fr. Archambault in his “Notes on the Ratio Studiorum” (pp. 29, 30) says that in the exercitatio the boys work privately, while in the concertatio, everything is done publicly and that the two exercises differ also in their kind (Cf. Rh., 5 and 12; Hum., 4 and 7; Sup., 4 and 10; Med., 4 and 10; Inf., 4 and 9). The Concertation has the same end and produces the same result in the lower schools as the disputatio in the higher, fostering emulation, accustoming the boys to speak on the matters of the class, giving the pupils a readiness of reply in answering questions in their studies, in a word making them masters of their subjects. In its strictest and most limited sense it supposes the matter to have been definitely marked out some time previously to the date of the contest in order that the students may prepare themselves for it (Judde, Instruction, p. 2, c. 3,
§ 3, 3). The principle involved is of very great antiquity, for Fr. Sacchini (Paraenesis, c. 6, n. 4) quotes from Tranquillus the following: "Hoc Verrius Flaccus docendi genere maxime inclaruit. Namque ad exercitanda discentium ingenia æquales inter se committere solebat, proposita non solum materia quam scriberent, sed et praemio quod victor auferret" (Cf. Christian Schools and Scholars, vol. ii., c. 3, p. 128). It is also inculcated by the Constitutions, p. 4, c. 6, § 12, and c. 13, § 3, and was enforced almost as in the Rule in Cologne (Pachtler, i. 141, 146) many years before the compilation of the Ratio Studiorum. We need not wonder, then, that when the lower studies flourished most in our Society, this means of emulation was in steady favor and constant use, and that its decadence corresponded to a decline in the literary preeminence of our schools. In 1715 the Flando-Belgian provinces passed an ordinance recalling its use (Ordo Domesticus, p. 26) and insisting on the revival also of the ancient names for the participants.

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

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

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

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

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

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

The special subject-matter of these Concertations is treated in the particular rules of the various classes (Rh. 12; Hum,
Concerning all of these it is worthy of remark that the first and most prominent place is invariably given to "iis quae alter æmulus in alterius scriptione reprehenderit," and the next to the matter of the morning exercitations.


Rule 32. —Extraordinaria exercitatio (1832 add. et publica specimina) utilitatem magnam habent; in quibus illud universum dicendum est (1832 add. examen publicum subitos non nisi diligenter paratos exponi oportere. Et) ea quae publice pronuntiabantur, ut non memoria solum discipulorum, sed ingenium etiam excolatur, a magistro expolienda quidem diligenter, nunquam tamen de integro facienda; eademque de versibus, qui in pubilio proponuntur, ratio est. Laborandum etiam ut vocem, gestus et actionem omnem discipuli cum dignitate moderentur.

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

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

For the public distribution of prizes, which was first introduced by Fr. Laynez in 1564 at the Roman College (Rohrbacher, Histoire Universelle de l’Eglise Catholique, 3e éd., t. 24; Paris, 1859, p. 298), Pachtler (1, 262) quotes from the German archives the following arrangement, which was proposed in 1580 and remains in many points the order used by us to-day: "Instituetur puer lepidus qui probabit in proscenium et carmina aliqua adducet, primum ad exhilarandum conventum hominum, deinde aliquid serio dicet, tertio
exponent quid sibi velit apparatus quidque agendum sit." Then the boy after, advancing to the judges as if for permission, immediately returns and begins to proclaim aloud the decision in words similar to the following: "Quod felix faustumque sit reipublicae litterarum nostro collegio vobisque omnibus—primum praemium oratione soluta promeritus est (et paululum tacebit ut suspendat auditorum aures et erigat desiderium), subjiciet deinde diserte nomen et cognomen Victoris, quo audito Musica instrumenta melodiam exhibebunt." On hearing his name, the first student immediately ascends the platform where the judges are sitting and receives from a judge, who is an extern, the first prize, the others following in their turn. As each victor appears, the boy recites two verses in his praise, and after the prize is received, adds two others, exhorting the recipient to modesty. In the same way the musical instruments play at the beginning and end and at suitable intervals; but if it be impossible to have instrumental pieces, then vocal music should be substituted. After announcing the decisions, the boy delivers a general address, partly exhorting the successful to modesty, partly encouraging the unsuccessful to hope for a different result in the future. Finally he returns thanks, and the celebration comes to a close. In this plan literary matter is introduced, but none at all is prescribed in Rules 11 and 12 of the Leges Praemiorum, which were expressly written for this occasion. Custom in many of our colleges has changed in this respect and reverted to the old method, so that to-day the introduction of such subjects is rather the rule than otherwise.

The stock material of this entertainment at the end of the year, and of the special exhibitions, does not admit of much variety, original productions in prose and verse in the ancient or modern tongues, interspersed with pieces of elocution, generally form the programme. Yet the sameness in matter may be compensated for by the variety of its form, or by the manner in which it is presented, or by the degree of perfection it receives. Much can be accomplished in this line by a skilful master with very simple means: for instance, the introduction of fitting musical accompaniment, as is often done during the recitation of King Robert of Sicily, or of costumes and dramatic action, if the piece be anyway stirring, as the proclamation of exilement to the Acadians in Longfellow's Evangeline, the parting of Fitzjames and Roderick Dhu in Scott's Lady of the Lake, the quarrel of the chiefs in Homer's Iliad, the contest for the arms of Achilles in Ovid, and the like (Tablet, Aug. 3, 1895, p. 199, 2nd column).
As to the respective shares of the Professor and the pupil in this work, the Rule is explicit enough: "a magistro expolienda diligenter, nunquam tamen de integro facienda." This of course presupposes original productions of the boys: yet they need not be so necessarily, for Rochemonteiix (Un Collège des Jésuites, 3. 62) says that the rhetoricians were accustomed to deliver in the refectory of la Flèche discourses which were composed entirely by the Professor (D. Petau) and only delivered by the pupils.

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

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

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

As to the more solemn exhibitions, since each is truly an examen publicum, the Professor must bear in mind the clause inserted in the New Ratio, subituros nonnisi diligenter para-
tos exponi oportere. Several years ago one of our American colleges tried the experiment of allowing only one or two days of warning to the class that was to appear. The experiment was soon found to be a failure, and quickly dropped.

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

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

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

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

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

Under this same Rule come also the exercises enjoined and explained in Rule 16 of Rhetoric, and Rule 32 of the Prefect of Lower Schools. The "declamatoria actio" therein mentioned may comprise even those various court scenes or trials—with or without costumes—which our rhetoricians
occasionally present for the purpose of illustrating their precepts in a way that is very practical and often experienced in ordinary life (R. Acad. Rhet. and Hum. 2; Pachtler, i. 260). As to the actual observance of this Rule (Pr. St. Inf. 32), the German provinces, in 1828 when the revision of the Ratio was broached, appended this annotation, “Mirum non est si haec regula hodie nullibi observetur et olim raro observata fuerit. Hic loci declamationes locum obtinient ter vel quater per annum in scholis et semel vel bis publice” (Duhr, p. 399).

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

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

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

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

In the “Instruction” for the formation of teachers of the Rhine province in 1622 (Duhr, p. 197), it is stated “in Ratione Studiorum quinque media praescribi, quibus omnis disciplorum profectus continetur: praelectio classicorum
auicorum, annotatio præcipuarum observationum ex iisdem collectarum, quotidiana stili exercitatio, declamatio, concerto. “Declamatio” or the fourth of these means, is treated in this 33rd Rule, and is taught to-day in what is called “the elocution class.” It meant of old “quodvis linguæ ceu pronunciations exercitium,” thus having a broader signification than the term “elocution” has among us. In a certain sense it is the complement of eloquence and so necessary that without it one cannot easily gain the end proposed in public speaking.

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

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

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

Three subjects are introduced in the Rule as forming the proper matter of this exercise: prelections, repetitions, and speeches or poems. The three seem to be totally different from one another, yet the main idea in giving them is the
same, that mentioned above, that the boy's delivery and pronunciation may be perfected by direct actual practice.

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

The oration and poem may be original or not; generally they are the former, and like the prelection, they should be declaimed. If the two are produced on the same occasion, it is preferable for them to be in different language, the Latin speech accompanying Greek verses, and the Greek speech accompanying Latin verses, as was ordained by Fr. Manareus while visitor of the Rhine province in 1583. Their length need be limited only by the whole time allotted to this exercise, for, as an instance of the length to which our fathers went in this respect, Pachtler (1. 255) mentions a proposal for the occasional delivery of even a whole oration of Cicero at a single sitting.

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

(3) Lately the introduction of accents has been rendered obligatory in the classes of Boston College,
adhibetur" (a. 6, § 4; cf. also Kropf in Duhr, p. 38 and Gennadius in The Nineteenth Century pp. 681 ff., Oct. 1895).

In fact it seems strange that there could ever have been any real doubt on this point, since our two eminent grammarians, Alvarez and Gretser, who, if anybody, certainly represent the true custom of the Society, both concur in the principle that accent must always be brought out when speaking in the Greek tongue. Fr. Alvarez introduces this idea in at least two places in his Prosody, notably, however, where he treats of such words as *philosophia* and *sacristia*, etc., and deduces the proper Latin pronunciation from the custom of the Greeks. Fr. Gretser asserts it explicitly. On page 2 of his Greek Grammar (16th volume of his works) appears the following: "Illud etiam monebit (magister) in legendo *semper accentus rationem haberi*, quod ostendi licebit exemplis Germanicae linguae, quae et ipsa non quantitatem sed accentum in *lectione et pronuntiatione spectat*." In conclusion, let us add the following pertinent words of the Ordo (l. c.), "Neque causetur quis assuetos jam novae pronunciationi pueros: tam enim facile reducetur antiqua, quam inducita fuerit nova; ut jam *nunc aliqui* experientia compertum est."

Cf. Monumenta Germaniae Pædagogica, passim.

**Rule 34.**—Concertatio cum proxima classe erit aliquoties in anno, quo die Praefecto studiorum inferiorum visum fuerit, per horam fere, de iis tantum rebus quae utrique classi communes sunt, utroque moderante praecptore. Bini ternive aut plures disputabunt ex optimis utriusque classis disciplinis, vel ex condicio ad singulas interrogationes responseisque antea instruxi vel ex ingenio quidquid libeat percontantes, vel dubitationes ab uno propositas, præsertim de Rhetorica, oppugnantes.

Contests between different classes are not of frequent occurrence in modern colleges, and even in the earliest days of the Ratio, and immediately after its promulgation, were by no means held in universal favor. In 1594 the fathers of the German province wrote to Fr. General, "Certamina classium inter se, quia multa incommoda habent, videntur praetermittenda aut rarissime usurpanda." Fr. Dominicus, the secretary, replied: "Ad tollenda hujusmodi concertationum incommoda moderabitur tempus. Itaque experiantur quomodo succedat ter vel quater in anno." The fathers observed the recommendation that had been given, but the trouble and difficulty continuing, in 1602-'3 they objected again that "nihil nisi perturbation animorum inde exspectanda est;" and so strong was their representation, that they were
allowed a complete dispensation from the exercise, though Fr. General would not do away with it throughout the entire Society, as it was, he declared, in accordance with the Constitutions (P. 4, c. 13, § 3).

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

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

(4) Opinions vary as to the proper number of students for a class. The old German arrangement, after an Ordination of Fr. Roseffius, Apr. 2, 1604 (Pachtler, 2. 512), was that the class should be divided when it exceeded eighty. La Flèche had the following numbers in 1626-7; Rhetoric, 160; Poetry, 150; Suprema, 230; Media, 150; Inf. Sup. Ordo, 160; Inf. Inf. Ordo, 150; while as to its faculty about the same time Rochemonteix (1. 125) says, "Il y a ordinairement sept professeurs de lettres; quatre de grammaire, un de seconde, deux de rhétorique, l'un pour le grec et la poésie et l'autre pour le latin." At the present day many English Jesuits believe that thirty should be the average, though in the doubled classes of Stonyhurst (Cf. Tablet, Aug. 10, 1895, p. 238) it is lower. Fr. Williams in the Schools Inquiry Commission, declared that he would not like to admit more than thirty-five into one class. Americans put the number higher; forty would be their mark. This too, we are told, is what the Belgians prefer. Fr. Archambault, in one of his lectures delivered in New York some seven years ago, said that in his opinion it should be near fifty, at least in the lower classes. Finally several Professors, who have had much experience in teaching large bodies (48 and 50) in lower grades, asserted that it was far pleasanter to train large classes than small ones, and nearly as easy, the deurions, whom they made steady use of, taking a great share of the hard work in the former circumstances off their shoulders.
The clause "utroque moderante præceptore" does not by any means exclude the understanding that the Prefect is to be the presiding judge, since it is evident that disputes may arise between the various Professors engaged as to the admissibility of certain questions, and the proper solution of occasional difficulties. In the earlier times (Pachtler, 2. 173), the Professors themselves were expected to take part in the affair, and often actually did so, one attacking, the other defending, just as our Professors of to-day do during our public disputationes in philosophy and theology (Institute, passim); but this is a somewhat perilous proceeding, especially if they happen to be of a naturally warm and hasty disposition. In fact, experience would seem to bear out the proposition, that in general it is preferable for the Professors of the contestants to agree previously with the Prefect as to the general run of the questions to be permitted, and then, when the contest is actually going on, to leave everything to his judgment, and be conspicuous only for their interested attention and silence. Most assuredly the Prefect will act with an impartiality that it would be rather difficult for the Professors concerned to show.

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

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

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

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

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

Cf. Pachtler, 2. 173.—Rochemonteix, la Flèche, 4. 157.
SOME OF OUR COUNTRY MISSIONS
IN JAMAICA.


MAY RIVER, JAMAICA,
Dec. 12, 1895.

DEAR REV. FATHER PROVINCIAL,
P. C.

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

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

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

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

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

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

At all these missions the duty of "Reader" is entrusted to one of the congregation on the "off" Sundays, but of course the Sunday is the great day of social reunion. After a wearisome journey on the Saturday, you have the consolation of knowing, that if the Sunday is wet you will have no congregation. Right up to 10 A. M., and even past that hour, there are confessions, numbering fifty to eighty according to time and place. Then prayers before Mass, Mass itself, and prayers of thanksgiving after Communion, to prevent communicants flocking out as soon as Mass is over. After Mass a catechetical instruction to old and young. Instruction, as your Reverence knows, is what our poor people need so badly, and if in Kingston, still more so in the country, where their souls are fed but once a month.
After the instruction there is an intermission of over an hour, during which time baptism is administered—the babies numbering from one to fifteen—and the children of Mary recite their Little Office of the Immaculate Conception. The bell, where there is one, is then rung, and all assemble once more in the church for the devotion of the Way of the Cross, the Rosary, or the Apostleship of Prayer, followed by a sermon, Benediction, and singing lessons. To the credit of these poor people be it said, that very few leave for home before the end of this second service. Then comes a besieging of the sacristy for "a word wid you, fader, please," upon a hundred and one topics—domestic, ethical, and controversial. As this too is your only chance of ever interviewing a recalcitrant first communicant, in order to put some instruction into him, it is often four o'clock in the afternoon before the last straggler has left the premises, and your Sunday work is over.

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

2. Avocat, pronounced with accent on first syllable, which must or should originally have been intended for Avoca, since close by is the meeting of the Shintamee and Buff-Bay Rivers. It is reached by the missioner in two ways: from Kingston direct, a distance of twenty miles,—a nasty, wearisome, up and down hill ride for twelve miles of the way; or by the short cut across the mountains from May River. This way is only eight miles—four miles up and four miles down—along a bridle-path which is precipitous all the way, and seldom kept in decent order. Pathways of this kind are safe enough for those who made them, and who alone, for the most part, use them, namely, the native foot-passengers; and even for a pannier-laden donkey,
but to a man on horseback they are apt to prove treacherous. One of them gave way once under poor Father Meyer,—God rest his soul!—who worked and died in harness among these very hills. As his horse felt the support going beneath him, his whole frame shivered, Father Meyer lurched off the saddle to the safe side, and the poor beast rolled down the steep bank and was instantly killed.

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

3.—My journey for the third Sunday of the month is to St. Mary's Church, Above Rocks; a distance of twenty miles from town, half by buggy and half by saddle. Above Rocks proves sometimes hard to locate to one not a native. On one occasion, one of the fathers sent to this mission and trusting too implicitly in Providence to guide him safely to his destination, gave his pious soul up to contemplations which soared high above rocks and all other mundane things, until a tropical sun on his back began to remind him that by this time Above Rocks should certainly be in sight. Accordingly he climbed down once more to the lower level of poor human nature, and began to ask his way. He forgot, or was ignorant as yet of the fact, that "Quashie," the native Jamaican, will never on any account acknowledge his ignorance, and that an affirmative question will from him, always evoke its expected, "yes sah!" although said native be absolutely ignorant as to the meaning of your words. Hence he began to receive such contradictory directions, that when upon his next inquiry he was met by a counterquery of "Above Rocks, Parson?" he is said to have retorted rather vehemently: "Yes, Above Rocks! what is Above Rocks, anyway? is it a church, or a town, or a lake?" "No, Parson," was the soothing reply, "Above Rocks am mountain, but dar is French church on other side dat hill; take you two hour ride; me show you bit 'o way." The father had already been in the saddle from 8 o'clock till noon. It is well to remark that in Jamaica the Catholic church is generally called the French church.
Above Rocks is our largest out-mission, numbering some 700 souls, and the only one where I have somebody who can "sit in a front bench!" The church, a fairly large one for the country, must here, as in most of our missions, serve also as the schoolroom. The country about, exemplifies in the most perfect manner, Columbus’s famous summary of the physical geography of Jamaica—a crumpled up piece of stiff paper. There is not a level spot anywhere, nothing but little ups and downs, with here and there blade-like connecting ridges; not pleasantly undulating hills either, but sharp ascents and descents, tedious and trying to man and beast, with streams innumerable to cross, which half an hour’s rain will swell to rivers four feet deep. Wonderful vegetation of course everywhere, one perennial parterre of cocoanut palm, coffee trees, bananas, and a hundred other kinds besides, and the prettiest little spots levelled down by the peasants for their cottages to stand upon.

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

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

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

Your Reverences servant in Christ,

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

On Saturday morning Nov. the 18th, I took the train for Grange Lane, which is slightly nearer St. Claver's Orphanage than is Spanish Town. Emmanuel Leon, who was waiting for me, told me on the way all about the inroad of the duck-ants, on the storeroom of the orphanage. In the adjoining room these voracious ants had built a nest, a huge, black wood-pulp affair, somewhat resembling a monstrous wasps' nest. They had been undisturbed for years, as the late proprietors had no surplus energy to spare for their extermination. Now, however, a barrel of fish and a barrel of sugar—both the gift of a Protestant gentleman of Kingston—have had to be emptied out in order to oust the marauders, and even Sisters of Mercy have had to declare war upon them. The method of poisoning these ants is one
adapted to their cannibal instincts. Two or three of their number are caught and killed; and on these is placed a small quantity of poison. Thus prepared, the dead ducks are put near the nest; when, out rush their loving brethren and proceed to feast on the dangerous remains. The result is the speedy death and burial of the remainder; for as fast as the dead fall over, the survivors consider it a sacred duty to eat and thus entomb them.

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

Last Thursday morning, on calling at the Lepers’ Home, Spanish Town, I found one of the Catholic inmates, Isaac Williams by name, in a dying state. As I had had no warning of the fact, my call was a most providential one for him. Those afflicted with leprosy are very apt to contract lung diseases also, and this poor man, though completely disfigured with the ravages of the more repulsive sickness, was really dying of consumption. He had been unable to lie
down for two or three days, and sleep meanwhile had been an impossibility for him. I don’t think I’ll forget for many a day to come, the loathsome picture this death bed scene presented. It was in the hospital of the lazaret-house. Another leper supported the dying man and a number of his fellow sufferers were standing around. He himself had his nose nearly eaten away by the disease, his mouth distorted, his cheeks bloated with corruption; and from his tongue there ran out over his chin a stream of noxious saliva. Both hands had lost most of their fingers. Within however there was a Christ-bought soul, and as I applied the holy oil in extreme unction, I had the consolation of noticing that he was perfectly conscious of what was going on, and, notwithstanding his extreme pain, united in spirit with the Church’s ceremonies. I had asked him previously if he was sorry for the sins of his past life and an affirmative motion of the head showed that he understood me. Dr. Donovan, the superintendent, a good Catholic, stood by all the while, and he and the Protestant lepers who were about joined in the prayers which I said in English afterwards. The dying man seemed to follow us, as we recited for him there, Catholic and heretic alike, the beautiful litany of the Sacred Heart. At the close, the doctor insisted on my washing my hands; and soap and water had been prepared for me by his orders. However, as he himself told me, the danger of contracting the disease in such circumstances, is very remote indeed. I have a special oil-stock and stylus for anointing cases of leprosy, but I confess that whenever they are needed, I haven’t them at hand. The method I usually employ, is to take a piece of cotton, dip it once in my regular oil-stock, and burn it after using.

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

Just after my Mass and thanksgiving, one day not long ago, a boy rushed up to me with the message that a man was dying in Chancery Lane and that a priest was needed forthwith. A few moments’ journey brought me to the bedside of the sick person, a man about fifty years old, not yet a Catholic, but now, in his agony, showing signs of his wish
to become one. As the case was really a most urgent one, matters had to be expedited and the poor fellow was baptized conditionally, had his confession heard, as well as was possible under the circumstances, was joined in marriage to the partner of his guilt, and received extreme unction—four sacraments out of the seven—all within half an hour. To legalize the marriage I had them to rush to the house for my government marriage-book and return to obtain the signatures, or crosses, of the parties and the witnesses. Before leaving the house, I said prayers for the dying, ending with two or three of the penitential psalms. On calling again in the morning, I found that the man had died about twenty-five minutes after I left the house. Experiences of this kind are very common in the life of the Jamaica missionary.

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

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

Please god I hope to Be at church next Sunday dear please to make intersecion for me

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

THE REVOLUTION IN ECUADOR.

Two Letters from Father Malzieu to the Editor.

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

REV. AND DEAR FATHER,
P. C.

Many a time since leaving Woodstock, our friends there may have said of us, "Well, out of sight, out of mind." This accusation is not groundless, as in spite of numerous promises, I have written to Woodstock very seldom. Still, am I truly a culprit in this apparent negligence? I really think that if any one of my American friends could have an insight into the college life I have had to enjoy, or rather to endure, during the past year, he would undoubtedly excuse and even justify altogether my prolonged silence. In fact, in the past ten months we have seen here—what, alas! is only too frequent in Ecuador— all the frightful results of civil war. In order not to begin ab ovo; by dint of work and constancy, we had succeeded in putting our college on a good footing and things were going on nicely. Our brass band, the revival of which had been a real success, was proving to be a great attraction for our boys; for Spanish lads are extremely clever and quick in any instrumental music. Suddenly at the beginning of December, 1894, the first sparks of revolution appeared, and you may imagine what has been since then the restlessness and disquiet and dislike for study of our boys. The pretext of the revolution was that the flag of Ecuador had been hoisted over a Chilian vessel, lately sold to Japan. Nobody was sure of such an assertion and even to-day it remains sub judice; still, this pretended crime was enough to kindle the fire against the President, Mr. Cordero, who was indeed too much of a lamb to master the situation. The war began by a daily deluge of calumnious articles in the newspapers.
against all the authorities; later, extreme conservatives and radicals joined to bribe with money and whiskey one of the battalions stationed at Quito, and hence on the eve of Holy Thursday we had a bloody battle in the streets of the capital. During six hours we heard the guns firing and the cries of the soldiers, just a few steps from us, and you may easily imagine the dread fear of our little boarders. Next morning they carried off the dead and wounded to the hospital, and the solemn general Communion, which usually takes place in our church on Holy Thursday, was spoiled by this bloody combat. Still President Cordero’s government was victorious, but Cordero was afraid. He resigned the Presidency and apparently things grew somewhat better.

The month of May was celebrated in our church with unusual splendor by daily sermons and grand ceremonies in honor of the Blessed Virgin, from whose intercession we expected help in our trying circumstances. The audience numbered daily more than 1200, attracted especially by the “Ejemplo” which was delivered every night by a little college boy. A pulpit was erected for this purpose opposite the preacher’s pulpit, and, when the sermon was over, our little lad, well trained beforehand, delivered his “Ejemplo” on devotion to the Blessed Virgin, with its due moral application. Never was the attention greater than at these times, and the practical conclusions heard from those childish lips were always well received and produced marvellous fruit. Unfortunately, the month of May did not better our condition. So excited were the heads at Guayquil, that they obliged the Governor to resign and retire into exile, while General Alfaro was summoned at once from abroad and proclaimed “Jefe Supremo de la República.” Since the time of Garcia Moreno, Alfaro had been a conspirator against the legitimate power, and looked upon as the Radical Head against the conservative party. He was then in Central America, planning great deeds for the future. Being called by his partisans, he came at once and was received triumphantly at Guayquil. From that day Ecuador was blockaded, there was no communication from abroad and civil war within. Gen. Alfaro did not win a single victory, and still, step by step, he approached Quito and was proclaimed President by the Radicals of the capital, on September 4, 1895. At his approach the legitimate government disappeared like water, only one minister, the Secretary of State, retired to the North to make a last trial of resistance. The hope of any success from this is too light to let us fall into any delusion,—we have to face Radicalism and experience its bitter enmity.
First of all, the troops occupied the convents as barracks. We had ourselves several hundred men in the college for nearly two months, and they made indeed very unpleasant boarders. Next every officer of the former government without exception was at once deprived of his position, even the judges of the tribunal, and the supreme courts. New courts were formed, to which, of course, radicals only were appointed. Several newspapers were founded to exalt the radical principles, or, as they say here, “to foster the new ideas.” Hardly anything religious was spared, and we Jesuits got a good share of these calumnies and outrages. One Catholic paper was started to repel the unceasing attacks on religion, but the second number was hardly out, when the two chief editors were put into prison, and the types and cases that had served to print the paper destroyed and burnt on the public square. Such is here the so called liberty of the press! On this occasion, the archbishop’s palace was broken into and thrown open to drunken soldiers and a rabid mob. They destroyed or burned all that was in their way, and the archbishop himself was in imminent danger of death. A few days later, our house was on the point of witnessing a like scene of horror. So many calumnies were spread against us that an attack against the Jesuits was resolved upon and indeed we had a narrow escape. The governor and the police were warned in time, so the assault had to be adjourned. When it may take place we know not.

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

The opening of the National College of St. Gabriel has been delayed up to the present for these very reasons, but we hope to overcome the difficulties for the year ’95–’96. As to the future, God alone—in whose hands our destiny lies and in whom alone we trust—knows what it will bring forth. This year I still remain first prefect of boarders and day scholars and professor of special metaphysics to eighty or ninety fine Quitonian boys. A few days ago Father Buendia passed through the capital en route to Riobamba, he
is to teach there physics and mathematics. Father Guererro remains in Pifo as professor of mathematics and prepares the scripture class for next year; Father Villota is minister of the scholastics and teaches metaphysics to our philosophers; finally Father Villagomez is prefect of studies of the juniors and professor of rhetoric.

December 14, 1895.

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

Let me tell you now of our college here. When my last letter was mailed to you we were almost in despair about opening the college. In fact not a word from General Alfaro had come to us, and we knew how many efforts were being made to remove the Jesuits from the teaching of youth. On Oct. 14, all on a sudden, we received an order in which the “Jefe Supremo de la República” (such is the title given to General Alfaro) confirmed all our contracts with the former Governments, and wished us to open the classes as soon as possible. Moreover, the day after, accompanied by three colonels in full uniform, the general came to pay us a visit. He seemed very desirous to see personally everything in the house and in the college, and showed himself most attentive, courteous and respectful. The next day we heard he said at table to several of his intimate friends, that “he had not found in Quito more learned, amiable and gentleman like people than the Jesuits.” Please pardon the personal reference, as I was there to show him the house and discover by my own experience what kind of man he was. Well, I don’t think he is really a bad man if left to himself. We all think that in this testimony of kindness towards us, he is acting according to the advice of one of his most intimate friends and the best lawyer in the city, “Beware of sending away the Jesuits,” he counselled the President, “as for the time being you have no body to take their place in the formation of youth.” What our fate will be later on, no one can tell.
This visit was at any rate a great help for us. Within a week everything was arranged for the opening of the college, and classes began on October 21. People brought their children to us with the same confidence as before,—the liberals just as well as the conservatives, as it is well known that we do not mingle in politics. The number of our pupils is about 300, and the small decrease, comparatively to the former years, is due to the foreigners, who did not leave their own little towns to come to the capital, as before, because the public roads were full of robbers and soldiers. Our boarders are rather few, from 40 to 45, partly owing to the misery so general at present in this country, partly also to the fact that many conservative families keep still far from the capital and remain on their "haciendas," fearing to be thrown into prison if they appear in public. On St. Stanislaus' day we had a grand solemn high Mass with Veni Creator and public profession of faith in our beautiful church, to tell anybody, who might like to assist or to hear of it, that the Jesuit classes were opened and started just as before. This is something our radical enemies cannot swallow. "How is it," they say, "that having changed all the judges in the courts and tribunals, having suppressed the study of religion and canon law in the university, having filled, all the chairs with radical professors who teach radical doctrines, the National College is alone just as Catholic as before, with the Jesuits at its head, teaching our boys to be pious and hear Mass daily like women?" Day after day the newspapers bring out horrible articles against us, full of malice and calumny. But, we don't mind. We go on in our work A. M. D. G.; all the honest people respect and like us the more for it. Twice some radical youths tried to excite the people to attack us by night and burn the college and its inmates, but the commander of the artillery, our neighbor, as you know, warned them to be careful, for he was determined to sweep them away with cannon balls, if they tried anything of the kind. In fact two or three times the canon was drawn to the street corner, ready for the attack. As we were so well protected we slept altogether undisturbed. It will be hard for you Americans, who are such a quiet, rational and judicious people, to believe in such excitement and rashness on the part of the Quitonians. But believe me, this is true and here is a little proof of it. Some fifteen days ago, just as our scholastics of Pifo were going to bed, a great noise was heard outside the college, the door bell was violently rung, and a company of armed soldiers tramped into the corridors in all directions. They were coming, they told us, in search of guns and war muni-
tions that we were said to keep in great quantity. Father Rector ordered the community bell to be rung and all Ours to be assembled. Well, the very sight of so many young scholastics was enough to frighten these savage soldiers. On seeing them they said at once that it was enough, perhaps they would come next day to prosecute their research. Then exclaiming "good night fathers," they left and never came back. Did you ever hear of such a ridiculous adventure? Well, remember that we are in Ecuador, and consequently when we tell such things, we don't fib but tell the truth. Come and see.

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

You see therefore that in spite of so many trials, things are going on pretty smoothly. On the feast of the Immaculate Conception we had a grand general Communion in the church and in the college. Never before have the children of Mary been so numerous and fervent in approaching the sacraments. The sodalities of the Blessed Virgin have been started again both among our boarders and day scholars, and we hope Mary Immaculate will keep these young
souls from the many dangers that surround them everywhere at the present day. So much for Ecuador, now a few words about our mission in Peru.

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

At La Paz, in Bolivia, is situated the fourth college of our Ecuador Mission, for, although Sucre is the official capital, La Paz is the most important town. It has from 80,000 to 90,000 inhabitants. The trip from Lima to La Paz, some 320 leagues, is delightful for its variety. There is first a sea voyage from Callao to Mollendo, then a railway trip from Mollendo to Puno, then by steamboat over the lake Titicaca, about eighteen hours, and finally a carriage drive to La Paz. The lake offers the most varied panorama: at a distance you see the mountain Sorata, 23,997 feet high; nearer, numerous little islands and promontories. Our fathers were called to La Paz by Bishop Clarijo in 1881 and
opened a college there in October of the same year. In 1888 they began building a beautiful gothic church; it is finished having cost some $70,000. People to whose generosity this magnificent building is due wonder at its beauty and cheapness; but the cause of this secret must be looked for in the skilfulness of the architect, a lay brother of our Society. Until the present year this college was only a day school, with 140 boys, but a boarding school is a necessity for the country, as this kind of institution, except the seminaries, is altogether unknown in Bolivia. The government has, therefore, given 30,000 dollars to construct a new wing, and when the next term begins in March, we shall have at La Paz both boarders and day scholars. The actual President, Baptista, shows himself a great admirer of our Society and we can expect the same protection from his probable successor, Mr. Alonso Fernandez. It may be that some day I shall be able to give you further particulars about the work of Ours of the old and the new Society in High Peru or Bolivia.

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

Your affectionate brother and servant in Christ.

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

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

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

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

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

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

"Here," said he to his wife, "take this youngster and do what you like with him. He shall never enter my church, after the holy show he has made of me to-day."
The first years of boyhood were spent in the U. S. Senate in the capacity of page. Here day after day he drank in the strong lessons of devotion to duty and sterling patriotism from the stirring appeals of such men as Webster, Clay, and Calhoun, whose genius to this day are the beacon lights to those aspiring to the name and honor of American statesmanship and oratory. With these models before him abroad, and the example and training of a careful Catholic mother at home, Robert grew up in the esteem and practice of those manly virtues which make the Catholic and the citizen.

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

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

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

"Why, Father Fulton, are you here too?"
"Yes, all that’s left of me," was the reply.
"Well," said Holmes, “either you or I must get out. This place is too small for both of us."

Years afterwards, on hearing that Father Fulton was about to bid adieu to his beloved Boston, Holmes exclaimed: “I am very sorry, indeed; Father Fulton is among the very brightest men in Massachusetts.”
When asked by a young man, what he should do to become a good talker, Father Fulton replied: "Avoid slang, keep good company, read good books, write carefully, speak carefully at all times and in all places. Why bless you, "he continued, good naturedly tapping his snuff box, "from my eleventh year I have formulated my every sentence previous to utterance, and as a boy was more scrupulous about the grammar than about the commandments."

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

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

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

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

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

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

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

His class was the most delightful and profitable of hours. To say that his scholars loved him would be to speak mildly indeed; they fairly worshipped him. One of them on hearing of his death, wrote that he considered it the privilege of his life, worthy of thanksgiving even, to have known the man. Under such a master, the young mind at an impressionable age found the pages of antiquity a thing of living beauty. Not a few of his disciples were noted in after life.
for their attachment to the classics, which they had learned to love and appreciate so well in his sun-lit classroom. To arouse even a passing enthusiasm for the author under study is certainly no small merit in the teacher, at any time, but so to teach that the scholar, in the prosy business of life, will return with renewed delight to his Cicero, or his Horace, is the gift of very few, and a great desideratum in the educational training of youth.

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

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

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

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

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

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

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

In the year 1857, Father Fulton was crowned with the dignity of the holy priesthood, in company with Fathers O'Callaghan, Brady and McAtee. He was next sent to his old Alma Mater at Georgetown, where he succeeded Father Fenwick as prefect of studies and professor of rhetoric. In 1861, his superiors appointed him to Boston, which for twenty years was to be the theatre of his splendid labors. Here he taught moral theology in Boston College, which was then used as a scholasticate.
Those were the old pioneer days, still redolent with the memory of the venerable Father McElroy, and his many splendid efforts for the beauty of God's temple. It was not long before the people of Boston began to recognize the treasure they possessed in Father Fulton. They seemed to understand him at the very outset of his career. There was about him that which just suited them. They looked upon him and loved him, and assuredly he loved them in turn. There was no gush about it, if you will, but a species of cool, calculating, platonic regard, so peculiar to the Yankee, and which intellect never fails to inspire.

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

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

But Father Fulton's great work as an educator was now about to begin. In the year of grace, 1864, on Sept. 7, the schools of Boston College for the first time were opened to the public. Extensive preparations had been made for months. Father Fulton was aglow with enthusiasm. The church had attracted the elite of the city; why not the college? His hopes ran high. The field was white unto the harvest. All looked bright. But, alas! it was the old story over again, "parturiunt montes." The opening day came; Father Fulton stood at the small iron gate on James St., awaiting the throng that in numbers at least, if not in quality, would respond to his expectations, and the preparations made. The immense throng came; twenty-five urchins marched in solemn file before him to form the nucleus of an institution which was to be one of the glories of Boston. Father Fulton was a disappointed man. Who could blame him? But the occasion for the display of strong character
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was now all the greater. Though discouraged, he determined to push on to the goal. He reasoned and reasoned correctly, that the frustration of his hopes was not the result of ill will, but of indifference to, or rather ignorance of, the necessity of a Catholic education. The people had their public schools, their high schools, both Latin and English, with Harvard close by for those wishing to follow a professional career. As for the religious training, the Sunday school was they thought quite sufficient. It remained now to bring home to the Catholics of Boston the advantages and necessity of higher Catholic education. Father Fulton saw the Herculean task before him. He dared pick up the gauntlet thrown down in defiance, so to speak. It was intellect pitted against intellect. The struggle was to be sharp and continuous. Tension was high; every one was on his metal. Teaching in Boston was clearly not teaching elsewhere. The glorification of the public schools, their standing in the community, the cold self-sufficiency of the New Engander called forth the best efforts at all times and in all places. It was but too evident that Catholic Boston believed it had nothing to learn in the matter of education. In proof of this, we instance the following:—

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

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

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

"What would that be?" asked the lady.

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

Naturally enough, the college for some time lived in the shadow of the Church. Rome could not be built in a day. Father Fulton believed in hastening slowly, modifying, introducing and extending, as exigencies demanded. From the start he aimed at a model college, model in its material,
as well as in its intellectual equipments. "No school can flourish," he often said, "without generous expenditure. Keep a boy in the mud, and he will stay there. Surround him with respectability, and he will begin to respect himself after a time. The school furniture should ever be in keeping with the dignity of one's position."

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

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

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

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

About this time, in the year 1869, the question of a graduating class was mooted. Father Fulton would not hear of it, giving as his reason that the body was too weak yet to sustain a head. There could be no thought of such a thing until all the lower classes were strong and numerous enough to secure an unbroken succession. Eight more years rolled by before the college attained her majority. That was a veritable red-letter day, a day of family rejoicing and legitimate pride for the faculty and students of Boston College. Expectancy had been crowned with a crown that was destined to grow brighter and more glorious in the flight of time. Father Fulton's foresight and conservative policy have long since approved themselves; for since that memorable year of 1877 the graduates of the college have added, and are still adding, fresh laurels to the honored brow of their alma mater, in the cause of religion and let-
ters; and without hesitancy it may be said that, with fewer numbers and a plentiful lack of financial patronage, they have reflected more credit on themselves and the positions they occupy, than the graduates of famous non-Catholic institutions, with greater numbers, bounteous patronage, handsome bequests, splendid architecture, and the social prestige of the land at their command.

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

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

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

"Well, sir," said Father Fulton, "as you have not sent me your card, I must ask you who you are."
"Mr. Fulton," replied Justin.
"Mr. Fulton," exclaimed his reverence, "there be many who shelter their rascality behind that title. May I ask you what is your front name?"
"Oh, I am Justin D. Fulton, sir," was the reply.
"Of Music Hall fame, I ween?" rejoined Father Fulton.
"Well, yes, Sir," answered Justin, rather hesitatingly.
"Dear me," exclaimed Father Fulton: "brother, where are you?"

The good brother who was near by answered promptly, "here I am, Father."
"Bring me the holy water as fast as you can," he said.

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

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

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

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

Father Fulton was always a very busy man; yet despite his numerous social and scholastic employments, he somehow found time to interrupt the solid day to peruse four and five volumes a week. Being asked how he found leisure for so much reading, he replied,—"Well, you don't suppose I read every line in the book, do you? If the book
be one of fiction, I skip the sunsets, small parlor-talk, analyze the leading characters, and following the stage directions of my friend, Horace,—Qui nil molitur inepte,—rush on to the dénouement. By practice, you know, one learns the art of gutting the page. When I read for mere information, I imitate Balmes, who selected the chapters he did not know, and passed over the rest." Father Fulton had the enviable capacity of knowing when and how to skip without becoming superficial. He could take in a whole page at a glance, assimilating, diversifying, and applying when the occasion offered. He always had something new to say, or at least a new way of saying it. Some one has well styled this method of reading creative, which does not make a mere lumber room out of the mind; but which digests, animates with one's own individuality, and makes what is read part and parcel of the reader himself. Yet none knew better than he that while some books are to be tasted, there are others to be chewed, swallowed and digested.

Father Fulton worked rapidly and worked all the time; he would have a thing done when an ordinary person would be getting ready to do it. What cost others many hours of thought and consultation was to him a matter of a few moments. Thus for instance his sermons, which were always thoughtful, cost him simply the time it took to read over the gospel, choose his subject, and find the middle term of his thesis. The rest of the plan, its divisions and subdivisions, with language to suit, came at his bidding in the pulpit. Whether in the pulpit or on the platform, he had in an eminent degree the art of thinking on his feet. And even when called upon suddenly to speak on a topic about which he knew little or nothing, he could entertain an audience pleasantly and profitably for an hour by telling them all he did not know about it. "Many," he used to say," have the art of saying nothing; but few the art of saying nothing well." Father Fulton's capacity and love for work was born with him. Work was his life. Inaction his death. Endowed with an Herculean constitution, nature gave him no warning to stop. The ills that human flesh is heir to seemed to pass him by. "When one begins to think he has a stomach, he is sure to be sick," he used to say. "For my part, I don't much mind, so long as I can worry it down. The vires digestive, according to St. Thomas, do not come under the immediate cognizance of the will, you know." Yet though unacquainted with sickness himself he was most kind to the suffering members of his community. He visited them regularly, and though not cut out by nature for a nurse, saw to it that the sick were punctually supplied with
whatever they needed. We may well imagine then, what a shock it was to one of his temperament to discover that he was the victim of disease, and must now retire from the arena of action into the solitude of rest. That rest was for him one of his heaviest crosses; he chafed under it, from the very fact that he never could realize that in the charitable judgment of his superiors, and the advice of his physicians, work was simply out of the question. He never took rest when he was at all able to work. In bilious spells to which he was subject, his greatest and only distraction was a ride in an open street car through the suburbs, or a whiff of the ocean between Boston and Nantasket beach.

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

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

As in the Association, so in the college, he was the heart and soul of everything. His animating spirit was everywhere felt. At no time was this zeal for the college shown to more advantage, than when the opening of Woodstock necessitated the recall of so many of our scholastics. Father Fulton’s presence was well nigh ubiquitous. Every class seemed to be taught by him. The same programme continued to be followed out; the usual weekly report was distributed by his own hand to each pupil, with a lively running commentary which was not always to be sure, complimentary to the recipient. Yet when a boy did well, his laudation was as liberal as his censure was keen. Among the early students of the college there was one who for some time had been getting his weekly prescription without any apparent amendment. In fact, the strange story still goes
the rounds, that the Rev. President promised the mother of the youthful delinquent, to sing vespers for his conversion. A change however for the better came at last. His class standing had climbed into the region of respectability. The prescription was changed; censure yielded to praise, with an ominous, "But, my boy, will you persevere?" The boy has persevered and is now a father of this Province, beloved and respected by all his brethren.

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

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

"He walks, Father," was the reply.

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

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

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

He never said "yes" when he meant "no;" never laughed or smiled at a joke, no matter who perpetrated it, unless he
saw something to laugh or to smile at. On one occasion a gentleman in authority said to him by way of consolation,—

"Why, I shouldn't mind that if I were you."

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

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

"Father Fulton I begin to like you Catholics very much."

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

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

"Pray what is that?" asked Father Fulton.

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

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

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

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

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

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

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

He never sought friends for his own sake. His friends were the friends of the church or the college, and when they ceased to patronize one or the other, they were quickly dropped from his list. Whilst he strongly objected to mixing up friendship with finance, he did not hesitate to let his needs be known, when his friends could afford to help him. He was grateful and sensitive to a degree; and believed that there was some truth in the adage, that "Gratitude is a
keen sense of favors to come." Where his duty as a priest demanded his presence, he made no distinction between Jew and Gentile,—" Tros tyriusque mihi nullo discrimine habentur." But when for some good reason a social call was accepted, then he selected those only whose influence was refined and elevating.

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

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

"Why Father Fulton, you know me."

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

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

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

"From whom?" asked the gentleman.

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

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

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

"Buy the paper sir," was the reply.

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

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

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

As a rule, Father Fulton did not care to engage in conversation while travelling; and whenever he went abroad he generally carried with him a pocket edition of some
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classical author. Riding along the picturesque Hudson on his way to Albany, a young man, decked out a la mode, with goggles and cane to match, had turned himself into an interrogation point for the particular amusement of Father Fulton. Thinking to discourage him, his Reverence adopted the policy of replying, “I don’t know” to every question that was put him. After numberless vain efforts to elicit some spark of information, the interrogation point asked with an air of triumph,—

“Do you know Adam, sir?”

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

“Why, Adam, of course,” rejoined the interlocutor rather surprised.

“Adam who?” asked Father Fulton.

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

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

“Are you?” inquired Father Fulton.

“Yes, sir,” he answered.

“Well, go ahead then,” he replied.

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

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

As a superior in the Society, Father Fulton had often occasion to address Ours, and in his exhortations he strongly insisted on two things,—supernatural motives, and love for the Society. This latter subject was a favorite theme with him,—a marked feature of his spiritual life from the days of his novitiate. “To one who loves the Society,” he often said, “everything is easy. The less we love the less we will accomplish. He who loves much is the ideal Jesuit. One St. Francis Xavier was enough for a whole nation because he loved much. Without this love we become one of your listless, negative, milk-and-water, laissez faire sort of characters. We cannot be too careful not to confound weakness
with gentleness, indifference with patience, lack of energy with equanimity. Our one test is sacrifice, 'agere contra.' If you love me take up my cross." Being a man of ideals, the ideal Jesuit was the leading thought in his every instruction. He had the very greatest admiration for the early companions of our holy Founder, and his discourses on that topic, couched in his own classic phrase, very often transcended the beautiful.

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

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

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

punishment showed great weakness on the part of the teacher.

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

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

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

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

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

After a year spent at St. Lawrence's, he was appointed rector of Gonzaga College, Washington, D. C., but as he remained in Washington but one year, the people had just begun to know him, when he was elevated to a still more responsible position. Few indeed knew Washington better
than he, but time and the hand of death had removed so many of the old landmarks that he used to say, he felt like Marius amid the ruins of Carthage. There was one however who still lived and never changed, and that one was his venerable mother in the convent at Georgetown. It was in one of his visits to her that his good mother, observing the obsoleteness of his dress, ventured to say to him,—

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

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

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

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

He returned to Boston College once again in capacity of rector, but alas! he was no longer the Father Fulton of yore. Years were beginning to tell on his powerful physique. Still this second but brief sojourn was distinguished by an energy and activity that would have done credit to many a younger man. He enlarged the college, erected spacious and commodious apartments for the "Young Men's Association," founded as far back as '75, and ever among his tenderest cares. The ceremony of inauguration was presided over by Father Fulton himself. Besides his own and other addresses, words of praise were heard from the lips of his Grace, the Archbishop of Boston, and the Hon. P. A. Collins,—a warm friend and admirer of Father Fulton. This
was Father Fulton's last public appearance in the city of his love. Among other good things, he said,—"I feel somewhat like Moses, for we have passed the Red Sea, and now I stand upon the mount looking down into the promised land. I see the grapes and the pomegranates, the shining rivers, and the land flowing with milk and honey."

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

Recourse was next had to the genial clime of California, and when he had recovered sufficiently to hobble about with a cane, he started with a companion for San Francisco. There remaining for a brief space he went to his last resting place at Santa Clara. That he still had hopes of recovery is evidenced from the following letter which he wrote from the slopes of the Pacific. He says: "Although this is a damp and marshy place, I seem to have discovered in it the fountain of perpetual youth, which Ponce de Leon did not find in Florida. I was this morning able to make all my genuflexions and to say Mass with facility." In a letter shortly afterwards from Santa Clara the writer states, that for some time "Father Fulton was able to go up and down
stairs without the aid of a cane, said Mass now and then, and would have said it much more frequently had he been allowed. He was," continues the writer, "a source of edification to us all, and insisted on being present at the community exercises whenever possible. He was the very life and soul of the recreation. We had no premonitory symptoms of his death; I don't think he had either." This latter statement may perhaps be doubted, for shortly before he died, he wrote to Rev. Father Provincial that in case he should go off suddenly, he requested his Reverence not to allow any panegyric to be preached over him; thus showing the true Jesuit to the very end. But however much Father Fulton rallied, he knew very well it could not be for long. "The machine," as he said, "was too old for reconstruction."

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

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

A Letter from the Novitiate.

FREDERICK, December, 1895.

Reverend and Dear Father,

P. C.

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

So much for our ordinary celebration, let us now tell about this year’s celebration. When it was announced a couple of weeks before the Feast, that His Eminence, the Papal Delegate, intended to pay us a visit on our Patron’s Day, the news caused no little excitement in our usually quiet community; but the visit, we were told, was to be an
informal one, as His Eminence wished to pass the day among us as quietly as possible. Still, this did not prevent unusual preparations. The papers for the "Academia" were prepared with greater diligence, ceremonies carefully rehearsed, while our choir spared no pains in praefising for the Mass and the afternoon's Academy. The day before the Feast was spent by the novices in the final preparations. The chapel and refectory were tastefully hung with laurel and evergreens, while the altar in the chapel, decked out with highly colored chrysanthemums, palms and candelabra, beneath the soft glow of the hundred electric lights, appeared more beautiful than ever. Our handsome statue of St. Stanislaus formed the central decoration.

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

Supper followed in a few minutes, during which a short panegyric of our Saint was delivered by our senior novice, Mr. McLane, and then we enjoyed the rare privilege of "Deo gratias." After the usual recreation His Eminence pontificated at solemn Benediction of the Blessed Sacrament assisted by Father Papi and Mr. McCarthy as deacon and subdeacon. In the morning our community Mass at a quarter past six was celebrated by the Cardinal assisted by Father Sabetti. During the Mass hymns in honor of St. Stanislaus were sung by the assembled community. The solemn high Mass in honor of our Patron was sung at half-past eight. The smallness of our sanctuary prevented the celebration of pontifical Mass, so we were satisfied with one "coram Episcopo," the first that has ever been celebrated in our chapel. His Eminence seated on a throne which had been erected on the gospel side of the sanctuary, was assisted by Father Papi as assistant priest, and Fathers Sabetti and Gillespie as deacons of honor; while the celebrant of the Mass was Father Fagan, the deacon, Father O'Connell, and the subdeacon, Mr. Jessup, manuductor of the novices. The musical part was well rendered by the community.
After the Mass His Eminence enjoyed a quiet chat in our pleasant garden with his old secretary, Father Papi, now a novice; after which the entire party drove out to visit our villa, situated some three miles from the city near the base of the Catoctin Mountains. His Eminence was charmed with the beautiful view that presented itself from the porch of the villa, declaring it to be the finest he had seen in the country. The party then returned to Frederick, arriving at the Novitiate shortly before dinner.

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

ACADEMY

SALUTATIO . . . . Mr. Corbett

Duet (Instrumental) . . . . Dedicated to St. Stanislaus

C. Sweeney & C. Gallagher

STANISLAUS IN EXILE . . . . . . C. Stinson

SUSPIRIA STI STANISLAI . . . . . . Choir

STANISLAUS IN BATTLE . . . . . . C. McCarthy

Vocal Solo, "Consider the Lilies" . . . . Mr. Fleming

STANISLAUS AT REST . . . . . . C. Dwight

Duet (Vocal) . . . . . . . "Just as I am, O Lord"

C. Jessup & C. McCarthy

STANISLAUS IN VICTORY . . . . . . C. Toohey

HYMN TO ST. STANISLAUS . . . . . . Choir

STANISLAUS AND THE BLESSED VIRGIN . . C. Hackett

HYMN TO THE SOCIETY . . . . . . Community

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

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

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

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

(1) An allusion to his former Secretary, Father Papi, who entered the Society about a year ago, and who is now a novice in our midst.
Accedit præterea hæ die S. Stanislai Patroni vestri memoria, de quo jure merito in hodierna sacra liturgia canit Ecclesia, "Consummatus in brevi explevit tempora multa." *Consummatus* plenitudine sanctitatis, *Consummatus* exercitio virtutum, "consummatus in brevi," scilicet brevi tempore continens sua vita cujuscumque virtutis facinora præclarissima, ita ut quotquot centena et decies centena millia meritorum longissimo vitæ cursu concessum est aliis Sanctis congerere, ipse, brevissimo suae peregrinationis cursu, omnia sibi comparaverit, et, cœlum ingressurus, quasi magnificum sœ victoriarœ trophaeum, secum tulerit.

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

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

Et hic non pretermittam aliam rationem, quæ etiam movere vos debet ad hujusmodi studia nunc temporis sequenda, maximam nempe utilitatem, quam exinde capietis, cum, post expletum hujus primi stadii curriculum, ad altiores disciplinas, philosophiae videlicet et theologiae animum convertetis. Fatendum enim est, juvenes etiam ingenio præditos, non parvas quandoque experiri difficultates in scientiis philosophicis et theologicis acquirendis, quia sanctuarium scientiarum ingressi sunt thesaurum literarum destituunt. Quod profectionis vobis non poterit contingere, si nunc sereno cælo hujus domicilii et maxima cordis pace fruentes, hisce prævisi studiiis toto pectore incumbatis, cum propter profectionem exinde vobis sequiturum, tum praesertim quia ad hæc in praesenti tempore religiosa obedientia vos advocat.
Forti igitur animo ab incepta via, quam divina Bonitas vobis sequendam signavit numquam desistatis. Difficultates quaedam exurgent, sed S. Stanislai exemplum vobis erit in signum, nunquam auxilium Dei vobis esse defecturum, ad eas perfecte superandas, ut vestigiis ejusdem Sancti continuo inhaerentes, eruditionem pietati copulando, finem adaequatum vocationis vestrae, quantum praesens vestra conditio patitur, consequamini.

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

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

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

ST. IGNATIUS COLLEGE, VALKENBURG. (1)

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

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

(1) To many of our readers it may give a better idea of Valkenburg to recall here the size of the chief rooms at Woodstock. The Woodstock chapel is 60 feet by 32, and 23 feet high, the refectory 72 feet by 42, 15 feet in height. The library is also 72 by 42 but 23 feet high. The Long Course classroom is 41 1/2 by 31 1/2. The whole length of Woodstock is 310 feet, and the two wings are each 164 feet in length. There are altogether 176 dwelling rooms.
The front corridor on each floor is entirely unobstructed, the centre stairway being to one side. There are six stairways in the building, three of which are of stone. The chapel is on the first floor and occupies the centre of the front extending out beyond the building 115 feet. It is built in Gothic style and has the form of a cross, the arms of which are entirely enclosed beneath and constitute the sacristies. Above these are two open galleries, which are used as chapels. The chapel proper consists of one long nave, with the main entrance at one end and the altar directly opposite. In the semicircular apse, above the high altar, are three beautiful stained-glass windows in which are images of the Madonna and St. Joseph in the centre, St. Peter and St. Ignatius on the Gospel side, and St. Paul and St. Aloysius on the Epistle side. To the right and left of the main aisle are two rows of handsome oak pews. Along the outer edge of these are large square pillars which are joined by Gothic arches and support the chapel walls proper. Behind these arches, and scarcely visible from the main entrance, are twelve side chapels which are about eleven and a half feet square and thirteen feet high with groined ceilings. They are properly an annex to the chapel itself and are entirely separated from each other. Between the supporting pillars and the side chapels is an aisle on either side leading to the sacristies. These are neatly furnished in oak and occupy the space of two arches each. Above the main entrance is the choir, which is reached from the second floor. A second and smaller balcony is reached from the third floor. The ceiling of the chapel and that of the main corridor on the first floor is vaulted and groined. The sanctuary floor, as well as that of the side chapels, is inlaid with colored tiles.

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

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

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

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

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

The courts between the wings are laid out in greensward. Our grounds contain about twenty-four acres and possess a pleasing variety of scenery. A lyriform walk, intersected by numerous other paths, winds its way around the entire
garden on the theologian's side. At the north end of the grounds is the cemetery, which has been recently adorned with a large stone crucifix, the memorial gift of the bereaved parents of the late Rev. Fr. Waldburg Wolfegg, S. J., who died in the order of sanctity at Ditton Hall last April. At the opposite end of the grounds is a beautiful little knoll covered with trees and shrubbery. Its summit, which is on a level with the roof of the college, is reached by numerous meandering paths and a neat little iron bridge. It is laid out in walks and furnishes a grand view of the surrounding country. At the foot of this hill is a pond which is nourished by several springs that gush out of a neighboring hill. The great variety of scenery to be had on the college grounds leaves but very little to be desired in this regard.

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

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

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

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

The course of philosophy is divided into three years. During the first year twelve hours weekly, including the circles, are devoted to logic and metaphysics; six hours to mathematics, and one hour to physiology. During the sec-
ond year, nine hours weekly, including the circles, are given to physics, seven hours to cosmology and psychology, and three hours to chemistry. In the third year seven hours weekly are devoted to psychology, seven hours to moral philosophy, two hours to natural history and two hours to astronomy.

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

The daily order of the theologians is as follows:

Long and Short Course,
1st and 2nd years.

- 8½ to 9½ Dogma.
- 9½ to 10½ Moral.
- 10½ to 10¾ Hist. Eccles.
- 3 to 4 Dogma.

Wednesday and Friday afternoons those of the Short Course in the 2nd year have Introduzione in S. Scrip. from 2½ to 3. Both those in the 1st and in the 2nd year of the Short Course have dogmatic theology nine hours a week.

- 3rd and 4th years.

- 8½ to 9½ Dogma.
- 9½ to 10¼ Exegesis.
- 10¼ to 11 Jus Canonicum.
(for those in the third year).

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

Your devoted brother in Christ,

FREDERICK A. HOUCK, S. J.
THE REGENTS OF THE UNIVERSITY AND OUR COLLEGES.

Letters from Father Richards and Father Fagan.

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

REV. AND DEAR FATHER,
P. C.

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

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

Up to the beginning of the present scholastic year, the colleges of our province experienced no trouble with the Regents. Not only were the certificates of Fordham and St. Francis Xavier’s accepted without question, but when, in 1893 or 1894, the Rector of Georgetown wrote to the Secretary of the Regents to ascertain the conditions on which colleges situated without the state of New York might obtain registration, he was courteously informed that Georgetown had already been registered, from an examination of its catalogue and examination papers, as maintaining a satisfactory standard of education. But in September, (124)
1895, an advance in the legal requirements was followed by a change in the attitude toward our colleges. Fordham was the first to suffer, her degree being refused as a title to the allowance of one year in the regular three years' course of law. A few weeks later, St. Francis Xavier's experienced treatment similar to that accorded her sister college, and almost at the same time Georgetown found her certificate for entrance to a medical school dishonored. The details of the last named incident will be here given, as it is the only one with which the present writer is personally familiar. It may be remarked, by way of preface, that, the frankest statement of facts seems to be the wisest plan to follow, even though some particulars should seem at first sight not to redound so greatly to our credit as might be wished.

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

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

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

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

Very truly yours,
James Russell Parsons, Jr.

The rejected candidate asked the intercession of the Superintendent of the Academy which he had attended before going to Georgetown, and this gentleman accordingly remonstrated with the Regents. In confirmation of their action, the Regents' examiner wrote to this gentleman as follows:—
J. C. Norris, Canandaigua, N. Y., My Dear Supt. Norris:—By law which took effect May 13, 1895, the minimum equivalent we are permitted to accept for a medical student certificate is the completion of four full years of high school work after the eight or nine years required for admission to a high school. In other words, the new requirements for medical student certificates on an equivalent call for a grade equal to forty-eight academic counts. A careful examination of the catalogue of Georgetown College shows that the requirements for admission do not exceed thirty academic counts. Allowing, as we do, twelve counts to this year, it is not possible, therefore, for us to take the position that in one year at Georgetown half as much work again is accomplished.

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

Very truly yours,

James Russell Parsons, Jr.

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

GEORGETOWN COLLEGE, WASHINGTON, D. C.,

October 10, 1895.

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

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

It is undoubtedly true that our curriculum differs somewhat in character from the courses prevailing in many other colleges and preparatory schools. One cause of this difference is no doubt the smaller number of branches required; but it is to be noted that this absence of many branches, which have of recent years been introduced into the prevalent
systems of education and which from their very number can be taught only in the most superficial manner, is more than compensated for by the far more thorough and careful methods of our instruction, and the amount of time devoted to each branch taught by us. This will be evident, I hope, from the following statement.

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

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

- Latin . . . . . . . . 10\(\frac{1}{2}\) hours per week.
- Greek . . . . . . . 4 " " "
- Mathematics . . . . . . . 5\(\frac{1}{2}\) " " "
- English . . . . . . . . 4 " " "
- French or German . . . . . . . 3 " " " for four years (viz., three Preparatory years and the Freshman year).
- Chemistry . . . . . . . . 3 hours of Lectures and recitations per week for 2 years (General Chemistry in Sophomore and Qualitative Analysis in Junior). Laboratories open to students during all their free hours and much used by them.

During the Senior year the assignment of time is as follows:
- Rational Philosophy (i.e. Logic, both General and Special, Ontology, Cosmology, Psychology, Natural Theology, and Ethics, including circles and disputations) 12 hours per week.
- Physics (Theoretical, Mathematical, and Experimental) 6 hours per week.
- Mechanics . . . . . . . . 4 " " " for 5 months.
- Geology . . . . . . . . 2 " " " " " "
- Astronomy . . . . . . . . 2 " " " " " "

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

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

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

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

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

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<th>Day</th>
<th>Exercise</th>
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<td>Monday</td>
<td>English Theme.</td>
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<td>Tuesday</td>
<td>Latin Theme.</td>
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<td>Wednesday</td>
<td>Latin Version.</td>
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<td>Thursday</td>
<td>Greek Theme.</td>
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<td>Friday</td>
<td>Greek Version.</td>
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Prosody is studied with great thoroughness, more so than in any non-Catholic college in this country. The students are required even before reaching the Freshman year to perform simple metrical exercises in Latin, rearranging of broken verse, etc., and during the Freshman and Sophomore years they are required to undertake regular compositions in Latin verse of various classical metres.

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

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

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

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

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

I am, my dear sir,

Very respectfully yours,

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

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

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

October 26, 1895.

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

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

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

Very truly yours,

James Russell Parsons, Jr.

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

THE COLLEGE OF ST. FRANCIS XAVIER,
New York, Jan. 3, 1895.

Rev. and Dear Father, P. C.—Father Richards I understand is to send you an account of the happenings which led
up to the visit of the University Inspectors; I shall confine myself to what happened during their visit.

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

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

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

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

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

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

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

The party entered the classroom and found the teacher giving the "prelection," as he said, in Latin Grammar. Then began a little exhibition that both pleased and surprised them all. The boys parsed in Latin, put and answered questions in simple Latin, making blunders of course and tripping up very comically at times, but showing all through a self-possession, and a faculty of using their brains which was noteworthy at least. The class is divided into camps and as each boy answered, his opponent stood in his own place, ready to snap him up if his answers were faulty. The rules were recited in Latin and then explained in English. Incidentally quite a number of questions were put by Father Rector and Father Prefect who had arrived by this time; the
Inspectors, however, though invited to do so, made no remarks, but listened and took notes. There was nothing showy about the work, but it was evidently thorough and disciplinary. From Third Grammar, the party passed on to Second Grammar, Mr. Roche's section. On the way, the inspectors could not conceal their admiration for the results they had witnessed, nor did they attempt to do so. Mr. Wheelock remarked, "Well, if such work as that is kept up for three years this academic course surpasses anything I have seen."

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

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

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

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

From Second Grammar, we passed to First Grammar,—Father Casey's section. Here we found the boys at Algebra. As it happened they were reviewing the first part of the Algebra. The review questions were on the board and the teacher, as usual, called boys to the board one after the other. The class was an ordinary one, nothing very brilliant was said or done, but as it happened, the points insisted on by the teacher, the questions asked and the faults pointed out, were precisely those which the Inspectors have called particular attention to in the last Academic Syllabus. By this time it was noon and the Inspectors left us promising to return at one o'clock. They did come at half-past one. As it was Wednesday the undergraduate classes were all at Elocution, and one of the grammar classes was at military drill in the college quadrangle under Captain Drum, U. S. A. We could not, therefore, visit any of the Undergraduate or collegiate classes. We brought the Inspectors, however, to the Elocution class where they had a chance to see all the students of the collegiate department and to admire the method of Prof. Munro, which indeed called for admiration, particularly his tact in encouraging timid beginners. Next we visited the cabinet of Physics and the Chemistry laboratory. In the latter they could see the preparations for the Analyt-
ical work of the philosophers, while in the classroom of Physics, they found tuning forks, organ pipes, etc., which had been used to illustrate a lecture on sound just finished. Here for the first time the Inspector’s seemed to feel at home with us and they became very cordial; perhaps because we had some time for conversation. Mr. Wheelock said, among other things, that he now understood the place our college held—it was mainly a Classical School. "No where," he continued, "have I seen any Latin work that could compare with what I have seen in Third and in Second Grammar." It was far and away the best he had ever seen. "As for the Algebra work," he added, "I have seen as good in other schools." And so the visit of the Inspectors of the University of the State of New York came to an end.

Yours faithfully,

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

College of St. Francis Xavier,
New York.

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

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

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

UNIVERSITY OF THE STATE OF NEW YORK,
REGENTS' OFFICE, N. Y.,
EXAMINATION DEPARTMENT,
Nov. 7, 1895.

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

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

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

Very truly yours,

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

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

From all this the practical inference is plain that we must be on the alert to adjust our colleges to the altered circumstances of the times. We must be prepared to modify our schedules of the authors and matter to be seen in the various years of the academic and collegiate courses, when necessary, in order to conform to the government requirements. Where no such requirements exist, it may still be advisable to make such modifications, in order to place ourselves in such a position with regard to non-Catholic institutions of learning, that our work may be readily compared and measured with theirs. The large secular universities of the country are annually attracting to themselves hundreds of the most promising of our Catholic students, with results almost invariably disastrous to the latter, in regard both to faith and morals. It is true that the usual motive influencing our good people to send their sons to such institutions is social ambition. But they also believe the education there received to be of a higher grade; and if our schedules are so dissimilar as to present serious difficulties
in comparison and equivalence, we shall find it hard to convince the public that we are not inferior. Indeed the president of one of the largest and most widely known universities in New England has not hesitated to urge against us in the public prints the want of equivalence of our courses with theirs, and this in a tone plainly indicating that by want of equivalence he understands inferiority.

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

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

Servus in Christo,

J. Havens Richards, S. J.
THE ORIGIN AND PROGRESS OF OUR ITALIAN MISSION IN NEW YORK.

A Letter from Father Russo.

303 Elizabeth St.,
New York,
Jan. 29, 1896.

REV. AND DEAR FATHER,
P. C.

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

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

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

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

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

The Archbishop found our Provincial well disposed; not only because he realized the distressed condition of the poor Italians, but also because our late Father General had requested him to see if something could not be done for their spiritual welfare. Moreover, our Holy Father, Leo XIII., had recently written a letter on this very subject to all the bishops of the United States. This was more than enough to induce our Father Provincial to remove all obstacles and do what he could to second the appeal of the Holy Father. Father Romano and myself were sent to the work—sine
saccum et sine pera—but when we had God's blessing through the hands of our superiors, we undertook the task cheerfully, and we can truly say, "Nihil defuit nobis."

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

The chapel was opened on the 16th of August 1891. The Mass was to begin at eleven o'clock, but the doors of the new Basilica were thrown open toward nine. It was near time, and none had come but about a dozen rather troublesome children. Not that we had neglected to advertise our work. Many flying sheets telling of the event had been spread round about, and a man had been hired on that very morning to do some drumming. This apathy was not unexpected; and in anticipation of it, I had taken a measure which proved effective. A certain Association had been established among the Italians of this quarter, and named after St. Rocco. It is a society of mutual help, counting about one hundred members. These honor their patron saint in their own way: banners, music, parades, fire-works are considered the essentials of the feast. They go to Mass in a body, if they can—for many of them it is perhaps the only time of the year when they put their foot in the church. Availing myself of this opportunity, I opened the chapel just on that day, and made arrangements with the President of the Association to come to our place with his men. It would be a grand affair, said I, to open our chapel under the auspices of their great favorite San Rocco. Toward eleven o'clock about fifty men in full regalia, preceded by two policemen and cheered on by hundreds of people on the side-walks, accompanied and followed by many children, made their solemn entrance into my new Basilica. The chapel was filled; for, when overtaxed, it could contain 150 people. I spoke in Italian, intra missarum solemnna, and Rev. Father Provincial said a few touching words in English at the end of Mass. The opening was pronounced a success; but I could not help looking with dread to the follow-
ing Sunday. Father Brandi, then on his way to Rome, assisted at the ceremony. He remained a couple of days with us, cheering me up and making me look at the bright side of things. I shall never forget his kindness and charity on that occasion.

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

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

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

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

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

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

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

Scarcely two months elapsed when the two houses adjoining our church were offered to us for $35,500. They were bought as the property of the Society. They could not, however, be used for school purposes unless they were materially altered. We complied with the essen-
tial requirements of the building department; work was begun at once on a portion of it, waiting for better times to do the rest. Here again we had to face unexpected difficulties. An eight-storey building was being raised a few streets above us on the west side, and was near completion, when it collapsed burying sixteen workmen under its ruins. This accident rendered the building department very strict. New inspectors were sent to all buildings in process of construction; ours was unfortunately visited just at a stage when it presented a rather poor appearance. I was ordered to stop all work; the building was pronounced unsafe, and could in no way be used for school purposes unless I made such and such and such alterations. You may imagine my position. Much had been done already; all that expense would go for nothing; and what was required was so excessive, that an altogether new building would not cost much more. But were I to resort to this, I would fall under other laws, requiring iron beams in all new school houses with thicker walls to support them. I had full confidence in the builder; he is one of the most prominent in the city, and could be relied on. I entered a protest against the demands of the building department, and availed myself of the privilege granted by law of having the building inspected by three experts, architects, or builders, one appointed by the city, one by the building department, one by myself. The survey was ordered. In the meantime fervent prayers went up to heaven. Our children especially did their best. Communions, stations of the cross, beads, acts of mortification, long hours of silence were offered to God. The experts assembled on the premises and for more than three hours went through the entire building. The children's prayers had their effect. The verdict was that the building, in its present condition was certainly unsafe, but it would be perfectly safe if all the intended alterations and the few modifications they themselves ordered should be complied with. These “few modifications” caused an extra expense of about fifteen hundred dollars. God's hand was visible; work was resumed not long after, and the school was ready for occupation toward the middle of last October.

Long before this came to pass, we felt the need of a third father. The two of us were not enough for the work, especially since my health was far from being good. The Provincial of Sicily came to our help; he was kind enough to send Father H. Longo to us. He has been of great help, not only for the share of work he has taken upon himself, but coming from Sicily, he is better able to understand the dialect and manners of the people who come from that part
A few months ago we were favored with a fourth father, from Sicily also,—Father S. Palermo. His work is mainly among the boys and the young men of the parish.

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

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

Ræ Væ Servus in Xto,
N. Russo, S. J.
BOOKS OF INTEREST TO OURS.

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

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

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

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

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

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

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

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

Father Finn's "Tom Playfair" has been translated into German by Franz Betten, S. J., a scholastic who is now making his third year of theology at Valkenburg. The book is illustrated with pictures and an explanation of base
ball "für die deutsche juged." It has been favorably received in both Catholic and non-Catholic periodicals. It is published by Franz Kercheim in Mainz.


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

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

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

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

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

Quum autem pretium pendeat a numero subscribentium, non potest a priori definiri; certior tamen fiat Reverentia Vestra, in omni casu, a me pretium quam potuero minimum requirendum. —Subscriptions may be sent to Monsieur A. Vivier, 35 rue de Sèvres, Paris, France.
OEuvre des Ecoles Apostoliques.—Ecole Apostolique, d'Amiens 26 année.—The "Compte-rendu" for Annual Report of the Apostolic School of Amiens for 1895, has just come to hand. After a sojourn of fourteen years in England, this famous nursery of future missionaries is once more at home in its old quarters near the college of the Providence, Amiens. Here it continues as successfully as ever the noble work of training apostolic laborers for every land and every clime. The present number of the "Compte-rendu" is mainly devoted to the missions of the far-East, where not a few of the former students of the school are now laboring. It contains also several interesting letters from missionaries in Zambesi, Ecuador and the Rocky Mountains.

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


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

CONTENTS OF THE LETTERS OF OTHER PROVINCES.

LETRES DE JERSEY. (Province of France.)

Vol. XIV.—No. 2, September, 1895.


Malabar.—Letters from Père Bonnel.


Mexico.—The state of Catholicity in Lower California. The interesting facts given in this letter have already appeared in the W. LETTERS, May, 1895, p. 263.
Argentine Republic.—Extracts from several letters. Nearly the same as in the October No. of the W. LETTERS, P. 442.

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

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

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

Obituaries.—Pères Daniel, Bazen, Hersaut, and de Kersabiec.

Varia. . . Appendix.—Note on a proposed college at Abbeville by Père A. Hamy.

LETTRES DE MOLD. (Province of Lyons.)

Vol. VII.—September, 1895.

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

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

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

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

Italy.—A short account of the History of the Scholasticate of Chieri, Province of Turin.
France.—Short extracts from letter: 1. A Mission at Rion; 2. The prison at Brignais; 3. The Cercle Catholique ouvrier de Besançon.

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

LETTRES D’UCLÈS. (Province of Toulouse.)

Vol. III. No. 2.—October, 1895.

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

LETTERS & NOTICES. (Province of England.)

No. CXXI.—October, 1895.

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

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

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

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

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

Acknowledgments:

Besides our usual exchanges, we have received the catalogues of Rome, Belgium, Holland, England, Ireland, Missouri, Aragon, Lyons, New Orleans, Canada . . . From the Bollandist Fathers, Vita S. Stanislai Kostka, auctore Stanislao Varsevitio (Vide p. 157). From Padre Simo, Barcelona, Documentos y Años de la congregacion y de su Acadamia, 1895; Calendario Perpetuo de las congregaciones Marianas; Reglas para las visitas a los enfermos; Novena y Gozos de la Inmaculada Concepcion; Las Universidades Españolas y la Inmaculada Concepcion; From Father Oswald, Valkenburg, the new edition of his Commentarium in Decem Partes Constitutionum; From Holy Cross College, Worcester, The Purple; From St. Francis Xavier’s, N. Y., The Xavier; Catalogues from St. Aloysius College, Mangalore, and St. Xavier’s College, Calcutta.
XXXIV. A good answer to this Query—about the author of the "Toni"—is to be found in the Bollandists, Mense Julio, Tom. vii., De S. Ignatio, Section lxxxii. n. 851. It reads as follows: "Auctor Tororum, qui declamantur a novitiis, ut discant discere ad concionem, est P. Ioannes Baptista Velati. Ipse mihi id dixit. Hic cum pictor esset, ingressus erat Societatem, et munus obibat coadjutoris. Hoc insuper erat ei singulare ut deleteretur audientis concionibus. Januis clausis ascendebat cathedram in templo, et concionabatur. Quadam vice S. Ignatius e fenestella ipsum audivit, et adeo ei placuit, ut studiis ipsum admoverit, et evasert concionator in primis Italie pulpitis, atque ediderit multa pulchra documenta, omni statui accommodata. Quando erat auditus a sancto, tunc declamabat eosdem ipsos Tonos, quibus nunc utuntur novitii." (Ex epistola P. Horatii Arnaldi, ad P. Danielem Bartolum data Savonnae 23 Septembirs, 1650.) —From C. Gherzi, Gorizia, Austria.

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

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

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

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

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

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

OBITUARY.

FATHER HENRY BEHRENS.(1)

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

(1) This short notice of Father Behrens is all we have received; we expect, however, to have a "Sketch of his Life and Labors in a future number."
office till 1876, and again from 1886-92. For many years he was consultor of the diocese of Buffalo. On August 7, 1892, he celebrated the golden jubilee of his priesthood. The rest of his life till his edifying death he labored in the care of souls.

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

Father Arthur Patrick Van Antwerp.

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

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

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

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

The greater part of his teaching was done at the latter place, where his memory is still held in benediction. Here, in addition to his class, he was made prefect of the small boys, and here it was that the winning qualities of the man came to light. There were generally about one hundred boys in this division and every one of that hundred was Mr. Van's friend. He had no special friends in the sense that others were not so well liked,—each one thought that he was Mr. Van Antwerp's great friend. In all their games he took part, and if time seemed to grow dull or hang heavy on their hands, he was ever ready with some device to create a new enthusiasm. Among other things, for the top-spinning season he had a top made some six inches high and four inches...
thick, and had a rope twelve feet long to spin it. After dinner he might be seen in a crowd of some fifty boys taking his turn at spinning his top in the ring. The boys of those days yet recall how many tops they broke on Mr. Van Antwerp’s. For rainy days he had a fund of stories which would keep the little fellows for hours. After telling stories he would start some game, for which, candy, cakes, nuts, apples, etc., would be the prize. The smaller boys often wondered how large his pockets were, for no matter how many prizes they won he always had enough in his pockets to pay.

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

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

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

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

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

September 1892 found him at Woodstock ready to begin
his theology. Here again his charity endeared him to all. Ever affable and cheerful, always seeking to assist and please others, he became all to all,—where Mr. Van Antwerp was all was sunshine and happiness. Yet he was one of the last to see those good qualities which were so evident to everyone else, and thought he was only doing what anyone could do.

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

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LIST OF OUR DEAD IN NORTH AMERICA
From Oct. 15, 1895 to Feb. 15, 1896.

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Requiescant in Pace.
VARIA.

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

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

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

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

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

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

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

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

**Cuba.**—Our college of Belen, at Havana has 160 boarders and 117 day scholars, a lower number than in past years, because many families have withdrawn their sons owing to the losses caused by the war. The college is visited by almost every person of importance in the Spanish armanda. The "cyclonoscope," invented by the late Fr. Viñes, attracts great attention.
Our fathers are about to open a small printing office in connection with the observatory. The plant is already in position and will begin regular work ere this is in type. The college of Cienfuegos, being situated near the disturbed district, has only 50 boarders and about 70 day-scholars. Our Society has no other college in the Antilles. The one that we had in Porto Rico was closed some eight years ago, owing to the systematic and unjust opposition it met with from the professors of the government college. Among all the religious orders and congregations in Cuba, the best known and most highly appreciated is the Society, not only on account of the good done in our College of Belen, where some 5000 students have been educated since its foundation in 1854, but also on account of missionary work, which, however, has been suspended for the present, owing to the present war. It must be remembered that in this ever faithful isle, there is a plentiful lack of practical religion. Cubans are distinguished for impiety and irreligion. If they triumph over the Spanish arms they will expel us, not only through their proverbial impiety, but because we are Spaniards. The same two reasons will drive out the Franciscans, Carmelites, Lazarists, and Passionists. Military operations are confined to the rural districts far from Havana; the revolutionists are not in possession of a single city. Here in Havana, the only outward sign of hostilities was the disembarkation of the battalion of Spanish regular troops, which marched inland on the following day. Business, nevertheless, has suffered greatly and standing crops are being lost. Notwithstanding the very great mildness of General Martinez Campos (which almost all condemn as excessive) the revolutionists perpetrate outrages, using dynamite, destroying plantations, and burning houses, hamlets and churches. A few days ago, a trustworthy newspaper published the news of the mutilation of two Spanish soldiers captured by the revolutionists. The two Spaniards were ordered to hurrah for "free Cuba." They refused and, in consequence, suffered the loss of fingers and toes, which were taken off joint by joint, to break their spirit. The Spanish Government has reprobated the excessive gentleness of Martinez Campos, which has given new headway to the revolution. It has happened that the same individual has been pardoned four or five times on condition of not returning to the ranks of the insurgents, and has as often broken his promise. It is one thing to avoid injustice and cruelty and quite another to let everything go unpunished.

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

Convent of St. Vincent Ferrer,
867 Lexington Ave., New York, Dec. 11, 1895.

Dear Father Murphy,

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

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

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

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

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

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

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

St. Aloysius’ College, Glasgow.—The college is in a very flourishing condition. The number of boys has been considerably increased, owing to a number of free bursaries we have to give in return for an annual grant from the Scotch Educational Department. Owing to this increase in numbers, an additional extern professor has been employed to teach a class of second figures. The numbers this year have risen to 170. The boys admitted to free bursaries
come from the primary schools, and gain their bursaries by competitive examinations. They come from all the elementary schools in and around Glasgow. The certificates gained at the final examination, by boys finishing their full course, qualify them for entrance to some of the universities, and dispense them from the preliminary examinations generally required by these seats of learning. The last government report by H. M. Inspector of schools was decidedly favorable, great praise being given to the accurate and idiomatic translations of the Latin and Greek authors. The questions set in algebra, arithmetic and trigonometry were correctly and smartly performed. The results attained in geometry were equally satisfactory. In a word, the general tone of the school can only be spoken of in terms of unqualified praise.

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

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

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

The junior course closely resembles that of Stonyhurst, except that drawing has to be learnt by all, and that German is an alternative with Greek, while bookkeeping, swimming and gymnastics are optional. As the college is only of recent institution the classes only go up to grammar, but syntax, poetry, and rhetoric will follow as time advances. The senior course is of a higher grade as its name naturally implies. Boys belonging to this division are pre-
paring for Oxford, the Indian Civil Service, Oxford and Cambridge Certificates, and Army Examinations. The seniors are taught by Fr. W. Crofton, S. J.; Fr. E. Sybrandt, S. J.; Mr. G. Grugger, S. J.; Mr. James Kendal, S. J.; Fr. Prince; Mr. Herbert Williams formerly a Dem'y of Magdalen College and an Oxford Honors man, and Professor Laurens. In the junior course extern professors are employed to teach German, bookkeeping, etc. Those preparing for the certificate examinations at the South Kensington school of art, are also taught by an extern professor.

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

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

German Province, Exaeten.—The prospects of returning into the fatherland are not very promising. The German government, however, leaves our missionaries more or less unmolested, and the calls for missions, retreats, and octaves are so frequent, that we are far from having men enough to do all the work asked for. Missions have been given in many large cities as in Luxemburg, Caesfeld, Königsberg, Emsdetten, Bottrop (70,000 Communions), and so on. In Caesfeld the sermons were given last summer in the open air before an audience of about 10,000. The closing ceremony was a very impressive one. Two hundred little girls, dressed in white and two hundred dressed in black carried as many natural fragrant lilies in their hands at the solemn procession, and it was quite overwhelming, when at the end all the thousands joined in the "Grosser Gott, wir loben dich." Last December be-
fore the feast of the Immaculate Conception Father Aschenbrenner gave a ten
days retreat to 3000 men in the cathedral of Treves. The first of all the men,
who approached the communion rails, was the "Straatsanwalt" himself. A
congregation of our Blessed Lady was established, and 500 men were enrolled
the first day. At the same time Fr. Brood gave a retreat to some 3000 men in
St. Martin's, Cologne. Fr. Seiler preached the octave of the feast of the Im-
maculate Conception in the Marienkirche of Aix-la-chapelle. Fr. Feldmann
is to preach the Lenten sermons for the Germans in Milan. And so every-
where there is plenty of work.

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

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

Clongowes issued at Christmas the first number of a school magazine. It
contains contributions from old alumni as well as college students and is
magnificently illustrated. Indeed, for typography, paper, and engravings
it is far in advance of any of our college journals in this country. It is to appear twice a year.

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

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

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

Brescia.—Another college has, of late, been opened in Brescia, the history of which will be of some interest to the American readers of the Woodstock Letters, and will show them the great difficulties we have to meet with, on account of the present educational system imposed by the Italian Government. Eight years ago the palazza Martinengo was bought for the purpose of making a college out of it. The same year the classes opened for day scholars and in a short time the number of students increased greatly. The good Catholics were highly satisfied with the religious and literary instruction their children received at the new Collegio Ven. Luzzago, as it was called; but the freemasons and other enemies of the Society and of religion, could not bear that such a large number of students should leave their atheistic schools and come to us. They therefore began to oppose our institution with all their might; and though a commission named by Government, after having visited and carefully inspected the college, had nothing but praise for it, our enemies succeeded in obtaining, from the then minister of public instruction, Mr. Boselli, an order that the newly-opened college should be closed, on the plea that it was an antinational institution, intended only to bring up enemies to the government. We had to bow before the despotical minister and obey his order. The classes were closed at the end of 1888 with very little hope of opening them again. But the Catholic committee of Brescia could not bear to see all their efforts to have a real Catholic college for the education of their children thus frustrated by a prepotent minister. They put forward their rights again and fought so bravely against the minister, that, after four years of hard struggle, a new decree of government authorized us to re-open the college. The honor of this splendid and unhoped-for victory is chiefly due to Mr. Tovini an eminent lawyer of Brescia and a great friend of Ours. Our fathers therefore re-opened the college in 1894 and this year there are about one hundred day scholars, which number will greatly increase in the near future, when the higher classes will be added. But here, as also in Milan, the teaching of the college is to be carried on mostly through the instrumentality of secular professors, as only a few of Ours are provided with university degrees, a "conditio sine qua non," even for teachers in the lower classes. Some of our scholastics, however, are now following the university courses at Padua, and more will probably be sent later on, after finishing their theology; and so we hope that after some years the entire management of our colleges will be in our hands.
Jamaica, St. George's College.—Our boys now number sixty, including the sons of the consul-general of Hayti. The new boys are from very good families; they are mostly the sons or wards of professional men. We have six Protestants and one charming little Jew, whom Father Emerick hopes to convert. There has never been so many boys in the college since the time of the famous Father Jaeckel when our college was the best in the island. Parents and students are delighted with the change from secular to Jesuit teachers. Four scholarships were offered by his Lordship, Bishop Gordon, and the offer had a great effect in helping to draw our boys from Protestant schools. George Leesme, a brown boy, was prepared for the Cambridge local examination, and obtained the required number of marks, together with the certificate. This is the first ever obtained by a student of St. George's College. "Secunda Grammatica" is the highest class this year.

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

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

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

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

We had midnight Mass at Spanish Town, on Christmas, at which seventy persons received holy Communion. Very many Protestants gave up their sleep to be present at the unusual service. They behaved most respectfully during the whole time; but they must have been surprised beyond measure to behold approaching the holy table a young man, Bramah Judah by name, a member of one of the best families of Spanish Town. He had been received into the Church the day before. He is certainly the most promising convert made of late in Spanish Town. A few more like him will do away with the reproach cast up to us here, that the Catholic Church is only for the very poorest class of people; and we'll be able to use against the devil his own great dodge of "respectability."—After my third Mass on Christmas I drove to the Lepers' Home. Two of the Franciscan sisters also visited the lepers and helped to distribute the little presents we had brought them. Even these poor afflicted men and women brightened up on Christmas day.—The sisters
have fitted up a very handsome crib in the church at Spanish Town. It is the first since Fr. Crispolti's time; and it is a great object lesson for the black children, big and little, who never weary of lingering around Bethlehem and peering into every detail of the beautiful and instructive scene.—Extracts of Letters from Fathers Kelly and Mulry.

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

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

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

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

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

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

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

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

Missouri Province, St. Louis University, Scholasticate.—The following were the participants in the disputations, which took place on Nov. 26, 1895. —Ethics: “De Fine Naturali Homines,” Defender, Mr. J. Monaghan; Objectors, Messrs. J. Reno and H. Spalding. Psychology: Defender, Mr. H. McMahon; Objectors, Messrs. A. Wise and J. Davis. Cosmology: Defender, Mr. M. Gerning; Objectors, Messrs. J. Kammerer and R. Johnston. Mechanics: “Energy,” Lecturer, Mr. A. Kuhlman.—The Post-graduate Course, which was opened last October, has proved very successful, as the large number of students in regular attendance and the enthusiasm they manifest evidence. The lectures are given to the hearers as students, and the course mapped out to be followed for the attaining of degrees is modelled after that which obtains in our Scholasticates. The lecturer on Ethics is Fr. J. Conway; on Logic and Metaphysics, Fr. J. Sullivan; and on Physics, Fr. H. De Laak.
The average attendance in the class of Ethics has been 20, in that of Logic and Metaphysics 85, and in that of Physics 25.

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

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

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

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

My Dear "Father Fred,"

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

Your old and devoted friend in Christ,

P. J. Ryan, Abp. of Phila.

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

The Missionary Band.—Fathers J. F. O'Connor and W. Power are untiring in their mission work. They have already given a number of missions in various towns and cities of the southern states. At the cathedral parish of Mobile, such was the success of the fathers, and such the eagerness of the people to follow their instructions, that yielding to the special request of the Right Rev. Bishop they extended their original plan of a 10-days mission to one of 15 days. The vast cathedral continued to be packed to the very end. Like and even greater success shortly after met the efforts of the fathers in the mission which has just finished in our church at New Orleans. It deserves special mention both because it is the first mission given in our church since
many years, and because of the truly extraordinary crowds of people of all classes that followed its exercises. They came, not from our parish only, but from every quarter of the city, and never had the spacious edifice seemed so inadequate to accommodate its worshippers. The eloquent and stirring sermons of the missionaries had evidently appealed to the hearts of their listeners: audience and interest kept on increasing as the mission advanced. The closing ceremonies fittingly crowned the exercises of the mission by their grandeur and solemnity. Pews, aisles and galleries were crowded to their utmost capacity. Even the sanctuary had to be invaded, and eager rows of people thronged both sides of the altar. Few of this vast multitude had ever assisted at a religious service so impressive and so memorable, and when, after the reading of the act of consecration to the Blessed Virgin, they rose as one man at the call of the missionary, and with uplifted hand promised fidelity to Christ by the renewal of their baptismal vows, the scene was one of those that are remembered for a life-time. The results of the mission are looked upon by all concerned with joy and gratitude. The good done is spread over the whole city, and will contribute not a little to stir into still greater activity the generous Catholic spirit which of late years has made such progress at New Orleans.

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

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

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

**Philippine Islands.**—Our fathers have made over to the Government all their parishes on the great island of Mindanao and have asked in exchange the recently subjugated district of Lanao, where there are no Catholics. In acceding to their request, the minister, Señor Cánovas del Castillo, remarked that he did not expect less of the standard-bearers of the Church and of the fatherland, for the Society had always demeaned itself like an army on a
campaign. Ours are succeeded in the parishes by some forty Benedictines under the leadership of the Abbot of Montserrat. Ten thousand conversions were the result of the last year's labor of Ours in the territory which they have given up.—Our educational establishments received well-deserved recognition in the exposition recently held at Manila. Gold medals, diplomas, etc., were bestowed upon our mission exhibit, normal school, observatory, and college,—the "Ateneo Municipal." Fr. Algué, formerly at Georgetown College, has recently published a work of much painstaking investigation on the typhoons of 1894. He has also invented an apparatus which he calls the cyclonoscope, a detailed description of which will appear later.

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

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

**Portugal.**—The Mission of our Portuguese fathers to their countrymen in the United States is nearly finished. After Fall River and New Bedford, missions were given at Boston, Providence, Provincetown, Gloucester, and several smaller towns. Father Justino has sailed for the Azores, but Father Villela will remain some time to visit the Portuguese who have no parishes. They have prepared a detailed account of their labors in this country which will appear in the May number.
Rome, Beatification of Blessed Realino.—On January 12, the solemn beatification of the Venerable Bernard Realino, S. J., took place at the Vatican. Over the altar was placed a picture of the Blessed and on either side representations of the remarkable miracles which he worked. During the whole day the hall was visited by crowds of the faithful and the Holy Father, Leo XIII, came himself to venerate the relics of the new Blessed. The time of the triduum and the day of the feast have not yet been designated.

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

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

South America, Argentine Republic.—On December 16, Rev. Father Antonio Garriga was appointed superior of the Missio Chilo-Paraguariensis. The former superior, Rev. Father Saderra, who has governed this mission for
the past eight years, has been appointed rector of Santiago College, Chile. This mission embraces the Argentine Republic, Chile, Uruguay, and belongs to the Province of Aragon.

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

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

Spain, Province of Castile.—Several of the modifications recommended by the last general congregation in its twenty-fourth decree have been introduced into the course of studies at Oña. Three of the fathers, after finishing the regular course, have remained to make a "biennium" in repeating dogma and in studying Canon Law, Church History, and the Fathers. The class in Canon Law is obligatory for those who are making the "biennium" and optional for the third year theologians. The text book is Sanguinetti. The lectures are delivered twice a week at 2.30 P.M. by Father Valerian Echevarria, minister of the college. The class in church history is presided over by Fr. Murillo, subprefect of studies, who merely directs the work of the fourth year theologians and those who are making the "biennium." The latter deliver essays and dissertations on the text. The author read is Wouters.—Fr. Boniface Fernandez has been relieved from his position as professor of physics, to enable him to complete his book on that subject, which is intended to meet modern requirements and to be more thorough than the general run of class books.—Father Thomas Ipiña (who made his theology at Woodstock) besides being Rector and Novice master at Loyola, has been
made consultant of the province.—As the house for third probation at Manresa is not yet finished, Fr. Olasagarré, for some years Rector of the College of Orduna, is at Loyola as instructor of tertians.—Fr. Astrain writes from Ex-aeten: "I am busy here in looking over the letters sent by superiors and consultors of Spain to the Generals. Those written up to the death of St. Francis Borgia fill twelve volumes and are bound together without order. In other archives, we see the outside of the Society, but here we see its interior spirit and life. One thing has strongly impressed me, and that is how much the superiors are called upon to do and suffer while their subjects work on quietly in happy ignorance of the cares of office." This is undoubtedly true of times more recent than those of St. Francis Borgia.

The sessions for the cause of the beatification of B. Father Bernardo de Hoyoz have been solemnly opened at Valladolid under the presidency of the Archbishop of that city. Father Santos Bengoechea, professor of moral theology at Oña, is one of the judges appointed for the examination of the miracles.

Province of Toledo, Madrid.—The College of Chamartin de la Rosa at Madrid has obtained possession of two precious relics, the skulls of Frs. Villanueva and Balthasar Alvarez, which were piously preserved in Italy during the Suppression. Our new church at Madrid was formally opened on January 19, with solemn pontifical Mass celebrated by the ordinary of the diocese in the presence of the nuncio. The Bishop of Sion, court chaplain, preached. The body of St. Francis Borgia which was in the possession of a noble family has been given to Ours and will be placed in this church.—The novitiates of Castile and Toledo have over fifty novices each.

Fathers Conde and Santos, the principal home missioners of the Society in Spain, have given eighteen missions in succession and several retreats and triduums in Galicia. The favors granted through the devout use of St. Ignatius water have been numerous and striking. Among the most remarkable are the following: A crippled girl completely recovered the use of her limbs; the injured foot of a man was instantaneously healed; a little bull, which could not stir itself, after being blessed with the water, soon began to frisk about; a blind girl recovered her sight, the mission cross being the first object that she saw. The same fathers, after visiting Avila and Salamanca, will give thirteen more missions in Galicia.

Washington, Reception to the Marquis Sacripanti by the Gonzaga College Cadets.—On January 8, the Gonzaga College Cadets tendered a reception to the Marquis Sacripanti, the noble guard who brought the red beretta to Cardinal Satolli. The reception was given at the Carroll Institute Hall, which was handsomely decorated for the occasion with Papal and American colors. The cadets assembled at their armory at 7 P.M., and were joined by the Emmet Guards, the Catholic Knights of America, and the Knights of St. John. The line of march was quickly formed and the procession moved to the
residence of Cardinal Satolli to escort the Marquis to the hall, where he arrived about 8 o’clock. Previous to his arrival a large number of invited guests had assembled. Immediately after the arrival of the procession the doors of the large hall were opened and in a few minutes every available space was occupied. After an overture by the Marine Band, on the part of the Gonzaga College Cadets, Major C. Hugh Duffy delivered an address which was a soldier’s welcome.

This was followed by an address on the part of the alumni of the college from one of the old students, the Hon. William N. Roach, U. States Senator.

I am sure, he began, I feel highly honored that the privilege has been accorded me of taking part in this reception of our distinguished guest. As a former student of old Gonzaga, I esteem it a privilege and an honor to be permitted to give voice to the happiness I know we all feel in the presence here of the Marquis Sacripanti. Not alone on account of the illustrious family he so honorably and worthily represents, but the added dignity of the position he occupies so near the person of our loved and revered Holy Father Pope Leo XIII. I know I voice the sentiments of all here present when I venture to express the pleasure we feel in extending a most hearty American Catholic welcome to our honored guest and present the warm heartfelt hospitality of these assembled here. The Catholic of the New World greets cordially the Catholic from the Old World. . . . . Take back with you to our Holy Father the warmest love and most tender devotion of his children assembled here this evening. Tell him we are tried and true in the faith of which he is the head on earth. Tell him that we American Catholics, who stand pledged to our country with our lives and sacred honor, are in all things spiritual his loving and obedient children.

The address on the part of the societies was delivered by General James D. Brady, a gallant soldier of the late war.

Finally, Rev. Father Provincial concluded the speaking by saying, that he represented an army 600 strong, every member of which is sworn to undying loyalty to the Supreme Pontiff. He bade the Marquis tell the Holy Father of our loyalty and devotion to him, and to express to him our gratitude for the honor he has conferred on Cardinal Satolli.

After the program had been concluded those in the audience passed before the Marquis and were presented to him by Fr. Gillespie. It is estimated that about 3000 persons were in line. Among those present were Monsignor Schroeder, Monsignor Baldus, and Monsignor Sbarretti.

William Giffard Palgrave.—May I ask you to find room in the Woodstock Letters for the following information which will be read with interest by many of our fathers both in this country and abroad. Thirty years ago, when we were novices or young scholastics, the name of the apostate Palgrave was often mentioned by our elders, but few, I take it, know in what manner he died.
William Giffard Palgrave, of Jewish descent (Cohen), was the son of the distinguished historian Sir Francis Palgrave. After a brilliant course of studies at Oxford, he entered the army and served for some years in India, when he became a Catholic and entered the Society in the Madura Mission. He lived for some years in India, then studied theology in Rome, and was then sent on the Syrian Mission. In 1861 the Syrian Mission was broken up for a time, on account of the Druse persecution of the Maronites, so he returned to France, where he made his tertianship at Laon under Father Fouillot. After his tertianship, during 1862 and '63, he undertook an adventurous journey across Central Arabia, the results of which he afterwards embodied in one of the most fascinating books of modern travel,—"Narrative of a Year's Journey through Central and Eastern Arabia." After his recall from Arabia he fell out with superiors. Having expressed a wish to go to Germany, the Provincial of Lyons opened negotiations with the German Provincial, Rev. Fr. Anderledy, and before Fr. Anderledy had had time to signify his consent, Palgrave arrived at Maria-Laach. This was in the spring of 1864. He spent much of his time with the scholastics, telling them wonderful stories of his travels and adventures. It was evident, however, that he had entirely lost the confidence of superiors. Toward the end of September, the beginning of the scholastic year, he was sent from Laach to Paderborn, where Father Behrens then was Rector and Tertian-master. Palgrave, however, was not a tertian. His removal to Paderborn was intended as a last trial to save him. There were stormy scenes between him and Fr. Behrens. In the German catalogue for 1865 (printed in the late fall of 1864) his name is recorded thus: Paderborn; P. Gulielmus Palgrave, scriptor. He was writing his journey through Arabia. In the latter part of October or early in November 1864, he left the Society, going directly from Paderborn to Berlin where he became a Protestant, in order, as was supposed at the time, to get a consulship in the East. In fact he was appointed, a very short time after, Prussian consul at Mossul, but soon returned to England and served the British government as consul in all parts of the world. In 1884 he was sent to Uruguay as Minister Resident and Consul-General and died at Montevideo Oct. 1, 1888. In losing his religious vocation he also lost the faith, drifted into skepticism and passed through every conceivable phase of religious opinions. At his death he left the manuscript of a voluminous poem conceived after the manner of Dante's "Divina Commedia," which was published in 1891.

At last I come to the interesting and consoling information which has induced me to write these lines. The editor of the posthumous poem, "A Vision of Life," writes as follows of the close of Palgrave's life: "Within two or three years before death, faith, with peace and hope, re-asserted her supremacy within the troubled and world-weary breast. He was now duly and for-
mally reconciled to Rome; ending his career, with an inward happiness and conviction long lost, in that Communion to the service of which his best days had been devoted."—A Letter from Father Guldner.

Zambesi Mission.—Father Henry Gillet, who left British Honduras for South Africa last spring, is at present superior of the residence at Keilands, Cape Colony. For the following letter of his to the Hon. W. J. Onahan, we are indebted to Father J. J. Conway of St. Louis University:—

KEILANDS, BOLO, DOHNE,
CAPE COLONY, Sep. 23, 1895

Dear Sir:

I forward by mail a short account of the opening of a new church among the Kafirs in this remote corner of the colony. We are situated on the very boundary line of the Colony, namely the River Kei. On the other bank the natives live a sort of semi-independent life, being de facto under British rule, but otherwise left to their own devices. We propose shortly to send a father amongst them and see if in their very midst we cannot form a centre like Keilands which is now a purely Catholic village. But it will take time; for the Kafir is shrewd and intelligent in a way, but lazy and does not want restraint of any sort. He is satisfied with his condition, poor though it be, and as long as he can get his two meals a day and plenty of tobacco, sees no reason why he should work. His God is his chief or rather was, for now most of the chiefs being in pay of the Government have lost that absolute prestige which they used to have. I expect you will find that the principal features of their life will find a parallel amongst the Indians of the States. They go about naked or at most with a red blanket thrown over the shoulders; the women wear a red skirt as well as the blanket. This blanket is always worn when white people get near to them. Their chief occupation is to watch their cattle grow, for by the number of head their wealth is estimated.

Though in the map we appear to be in a crowded locality, we are really in a desert, as much as we should be on the equator, for Bolo, Dohne and other places marked as post towns, are merely farm houses in convenient positions for Government service. Our little place has more inhabitants than Stutterheun, the capital of the district, while to the north of us the country is as open as the great desert and is occupied by wild Kafirs.—Yours sincerely,
H. Gillet, S. J.

The following from an African newspaper is the account of the opening of the new church. It is printed under the heading, "A Great Event":—

There are landmarks in every corner of South Africa, indicating some event which has illustrated a page in its history and perhaps the celebration at Keilands on Sept. 9, will mark another red letter day. Some seven years ago there were but two huts on one of those tongues of land formed by the Kei as it courses down to the sea, when Father Frazer from the hill-top near Hoyita, described the secluded valley below. The proprietorship was secured and
from those tiny foundations a village of 350 Catholic Kafirs has grown into existence. A stone residence was built with a domestic chapel within its walls, but as time rolled on the capacity of the little room was found inadequate. The Rev. Father Daigault solicited alms in Europe and the States, and the church, which he was thus enabled to erect, was solemnly opened on the feast of St. Peter Claver, the Apostle of the Negroes.

The preparations for the dedication were soon known in the neighborhood, and a crowd of over 600 people gathered to witness the solemn event. At seven in the morning the procession was formed in front of the convent, headed by the cross and two acolytes, followed by nearly a hundred children carrying banners in their hands. After these came the Dominican Sisters, who are in charge of the school, honored by the presence of the Rev. Mother Prioress of King Williamstown and three companions. A phalanx of some seventy men brought up the main body, and behind these the devout female sex and a crowd of natives from the Transkei. As the line circled around the front entrance the Rev. H. Gillet, Superior of Keilands, assisted by the Revs. Father Hornig and Father Bick, commenced the service for the blessing of a new church. The walls were then sprinkled with holy water—the litanies of the Saints chanted, and high Mass celebrated by Father Hornig and sung by a native choir under direction of Father Bick. This was the first act of the kind in Kaffraria.

Over one hundred persons went to Communion on this occasion. When the religious ceremony was ended, the happy throng dispersed and squatted themselves in groups upon the green sward, to enjoy a happy repast. A fat ox, given by the fathers, and some pigs and goats presented by principal men of the locality were served out in twenty-six pots and a quantity of rice and mealies for sauce and accompaniments. After this, the time was spent in innocent recreation. The elders sat down to their pipes and chat, while the young folks manifested their joy by continuous dancing to their own native music. Even the time honored cricket, bat and ball were handled for the first time in this remote district.

As evening drew on the bell rang out again for the parting service and the church could scarcely contain the throng that pressed in. After Benediction Father Hornig preached in Kafir a fervent and animated sermon on the blessings of Christianity, both spiritually and temporally.

The church is entirely of stone in the Gothic style with open roof, and its dimensions are 70 x 25 and 30 feet high. A new school is in process of erection which will supply abundant accommodation and satisfy all the requirements of Government Inspectors.


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