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SPRINGHILL COLLEGE.

(1830-1898.)

BY FATHER C. M. WIDMAN.

Up to 1763, Mobile—founded in 1703—and the territory along the coast, belonged to France, and was under the jurisdiction of the Bishop of Quebec, who administered it through his Vicars-General. In 1763, England took possession of the country, which for a time formed part of English Georgia. On March 14, 1780, Galvez, the Governor of Louisiana for Spain, captured Mobile, and its ecclesiastical administration henceforth devolved upon the Bishop of Santiago de Cuba, and later—after the erection of the See of New Orleans—on the bishop of that city, 1793. When, in 1797, Western Florida was annexed to the United States and organized in the following year as the Mississippi Territory, Mobile and its vicinity were occasionally visited by priests from Florida and New Orleans. After 1803—the time of the cession of Louisiana—the territory became part of the extensive Diocese of Bishop (later Archbishop) Carroll, as Administrator Apostolic of the Diocese of Louisiana. The Very Rev. W. L. Dubourg in 1811 styles himself Administrator and, after his consecration in Rome, Sept. 24, 1815, Bishop of Louisiana and the Floridas. Before he left Louisiana in 1826, he succeeded in having the Floridas detached from his diocese and formed into a Vicariate Apostolic under that name in 1825. As Vicar Apostolic the Holy See appointed the Right Rev. Michael Portier, who was consecrated at St. Louis Nov. 5, 1826, under the title of Bishop of Oleno *in part*. (267)

Mr. Richard H. Clarke has described the destitution of the poor bishop in the first years of his administration, as he himself had told it in letters to the "Propagation de la Foi." He had only two churches—at St. Augustine and Pensacola; only three priests, and these did not belong to him. At first, he hesitated, where he should establish his residence. St. Augustine was too far from the centre of his territory and could be more easily attended from Charleston; Pensacola was better situated, but presented poor prospects for the future. His choice finally fell on Mobile, which, indeed, had no church, but seemed to offer better guarantees: a favorable position, a nucleus of Catholic people, and promises of land for churches and schools.

The See of Mobile was erected May 15, 1829. From a voyage to Europe in that year, the bishop returned with two priests, four subdeacons and two clerics. Others followed from time to time, but not all remained with him, and one at least gave him trouble in after years.

The three great works of his life were his Cathedral, Springhill College, and Summerville Academy of the Visitation. Whilst living himself in great poverty, he devoted to these foundations all the resources he could obtain. And now the three stand as a lasting demonstration of the work, which a single man of strong will and heroic self-denial can produce with the help of God. The cathedral commenced in 1835, was consecrated Dec. 8., 1850. The Visitation Monastery—one of four in the United States that have solemn vows—was commenced in 1833.

Springhill College, longit. $88^{\circ} 01'$ lat. $30^{\circ} 42'$, is about six miles West of Mobile and about 150 by railroad from New Orleans. The elevation above the Gulf of Mexico is estimated at 312 feet. Its position is eminently healthy, enjoying almost constantly the sea breeze from Mobile Bay. Yellow fever, though imported once or twice, never spread in the college. The bishop purchased at a low price a large tract—almost a square mile—of the public lands just then ceded to Mobile City by the Congress of the United States. The greater portion of the purchase was swamp land. What attracted the attention of the prelate was no doubt the beautiful spring at the foot of the hill, which gives its name to the college. It affords abundant water at all seasons, nearly always at the same temperature. A dam erected by the bishop in 1832 forms an artificial lake, which can be easily cleaned at any time and from which of late, by skilful machinery the water can be raised to the top of the building.

The real founder of Springhill College is Cardinal Jos.

Fesch, the uncle of the first Napoleon. Though exiled from France and residing in Rome, he still retained the title of Archbishop of Lyons. He had known Bishop Portier in the seminary of Lyons, and took great interest in his protégé's new diocese. Besides the splendid painting of the Blessed Virgin, which still exists, and the priceless library of the holy fathers, which was destroyed by the burning of Springhill, he contributed 30,000 francs towards the foundation of the college—a sum, if not superior, at least equal to the original donations of Harvard and Yale.

The institution was intended to be at the same time a seminary for the diocese, and for many years had always a certain number of ecclesiastical students, never probably exceeding ten at a time, of whom very few became priests. In 1855, when the Lazarists' Seminary for Louisiana, was destroyed by fire, several of their students came to Springhill. Subsequently, negotiations were entered into by the bishops of the Province to make it the theological seminary for the whole Province, but the plan failed, probably in consequence of the civil war. At an earlier period, too, in the thirties, exiled Mexican bishops sent clerics of their dioceses to be ordained at Springhill.

The building of the college was commenced in 1830, "the finest building in the Floridas"—Rev. Loras writes—"fit to accommodate 150 boarders." But the boarding school opened, even before the building was finished, with fifty students, mostly French from Louisiana, where Bishop Portier before his appointment had successfully directed a college. They were lodged in the frame house, later known as the infirmary, and afterwards transferred to the hotel at the foot of the hill, rented for that purpose.

It is a remarkable fact, too, that the Catholic Church was ahead in point of education, of all the state institutions in the South. In Alabama only two private institutions, St. Stephen's and Huntsville, were incorporated in 1811 and 1812. The University of Alabama was decreed in 1820, but opened only Apr. 13, 1831. The other state universities came in the following order: Mississippi 1848; Florida 1851; Louisiana 1858; Arkansas 1872.

The first president was the bishop himself; the staff was composed of Fathers Loras, afterwards Bishop of Dubuque, Rampon, Guinan and Massip. Father Bazin, afterwards Bishop of Vincennes, came next year. The neat little frame church was built in 1832. The next presidents were Father Mauverney, a man of great merit (died Oct. 23, 1839) and Father Bazin.

In 1836, the college was incorporated by the Alabama

legislature, and on Aug. 20, 1840, it received from Gregory XVI. the title and privilege of a university, with the right to confer degrees in divinity and canon law.

Between 1839 and 1846 it passed through different administrations and was successively directed by the Fathers of Mercy, 1839-1841 and the Eudists, 1841 to 1846. A few words about these congregations will not be out of place.

The Fathers of Mercy, founded in France at the beginning of the present century, by the pious missionary J. B. de Ranzau, under the name of "La Mission de France," were introduced into America by Right Rev. Forbin-Janson, Bishop of Nancy and then a political exile. Whether Bishop Portier, embarrassed by the premature death of Father Mauverney, proposed to Bishop Forbin to bring his priests to Mobile, or Bishop Forbin urged his friend to admit them, is uncertain. But certain it is that Bishop Portier sold his college with all the claims of the diocese on it to the Fathers of Mercy for 150,000 francs, of which Bishop Forbin paid 50,000 out of his private means, the balance was to be paid subsequently from the contributions of the "Propagation de la Foi" and the revenues of the college. Father Bach, assistant to the General, was the first president. After two years, however, the fathers surrendered the college to Bishop Portier, probably in consequence of financial difficulties, brought about partly by the commercial crisis throughout the country. Some of the fathers became missionaries under Bishop Portier; others went to various dioceses; Father Bach was appointed parish priest of New Orleans Cathedral, where he fought bravely for the rights of the Church against the schismatic trustees, but died of yellow fever in 1844, just when better feelings began to prevail.

The college then passed into the hands of the Eudists, under what conditions is unknown. They came from the diocese of Vincennes with Father J. P. Bellier as their president and Father Leray—afterwards Archbishop of New Orleans—as one of the professors. Their administration lasted till 1846, but for some reason the college did not prosper and the bishop was not satisfied. The number of students, we believe, never reached 100, and there were few if any graduates. Still, Father Bellier was a very talented man and a general favorite. After leaving the Eudists, he became parish priest of Alexandria, La., and chaplain to the Louisiana Military Academy, then under General Sherman, whose warm friend he was, though an enthusiastic southerner.

After the dissolving of the Eudists, the bishop again assumed the presidency of the college for the time being. But he sent Very Rev. Father Bazin, his Vicar-General, to Europe with instructions to find some body of regulars for his college, expressly excepting the Jesuits, we are told. It appears, however, that the good father knocked at every door, but found no one willing to accept a position in which others had repeatedly failed. So *nolens volens*, he had to come to the Jesuits. The French fathers had just then disbanded their houses, in compliance with the advice of Very Rev. Father Roothaan, and the Provincial of Lyons was easily induced to send a colony to America.

Rev. Father Francis Gautrelet with several companions reached New Orleans Jan. 17, 1847. He at once completed the negotiations with Bishop Portier, who from that time till the day of his death, May 14, 1859, remained a staunch friend of Father Gautrelet and the Society. The contract entered into greatly displeased Rev. Father Maisonnabe, when he arrived, July 1847, as Superior of the Mission, because it involved conditions, which he foresaw would be onerous to us, as in fact they proved to be. Both Rome and Lyons proposed to have it broken and it probably would have been done, had not Rev. Father Maisonnabe himself opposed the measure as impolitic and scarcely honorable.

It was agreed to keep the arrangements a secret till the end of the scholastic year. Father Gautrelet and the fathers and scholastics that came with him separated for a time. Father Gautrelet lived at Natchez; Father Larnaudie at St. Louis; Messrs. Lespes and Yenni at Cincinnati; the others were in Louisiana. The college of Grand Coteau was detached from the Vice-Province of Missouri, and formed with Springhill College and the future residence of New Orleans the New Orleans Mission, under the Province of Lyons. In July 1848, Father Maisonnabe purchased the grounds for the college of New Orleans shortly before his death, which occurred Sept. 12, 1848.

On Sept. 1, 1847, Springhill College opened under the presidency of Father Gautrelet, with eighty-six students, Catholics, Protestants and Jews—in spite of the terrible descriptions, which the newspapers had made, of Jesuit severity, obscurantism and what not. What sort of students they were we may learn from the Annual Letters of that year. “Their dispositions are worse than I can say” (follows a tableau, to which, of course, the French spectacles through which the scene was contemplated, lent some of

their color). "All this is the consequence of their belief that they can succeed in life and get rich without work; of the weakness of parents, who tolerate and encourage everything; of the ungodly connections formed from earliest years," etc.

Father Gautrelet from the beginning had a full staff of professors, which in the following year was increased—after the revolutions throughout Europe—by many newcomers from France, Germany, Switzerland, Poland, Italy and even Spain, so that it could be announced in the papers that any modern language would be taught by professors born in the countries, where they were spoken. Most of the Europeans returned to their countries in the following years, when quiet was restored.

During the long administration of Father Gautrelet (1847-1859), the college increased in popularity, and had many students, who since have made their mark in the various walks of life. Serious studies, even classical, were in honor. Discipline, too, became gradually better; but, on the whole, it must be said, that teachers and disciplinarians in those ante-bellum times had difficulties and discouragements, of which their successors now a days have no idea. It required the "late unpleasantness" to humble our young generations and force them to work, if they wished to live.

During the Knownothing troubles, Father Nachon, one of the quietest and kindest of men, one Sunday drove as usual to Dog River factory to say Mass for the few Catholics working there. On the way he was suddenly attacked by two ruffians, who dragged him from his buggy and beat him unmercifully, threatening him with the same treatment if he should return the next Sunday. He rose, all covered with blood, went to the place, and said Mass as if nothing had happened. The affair was soon known at Mobile and aroused the greatest indignation amongst all classes. The father continued his visits as before, without anyone to trouble him.

About 1856, Father Peter Imsand began to exercise the sacred ministry among the Germans of Mobile. His work gradually increased; the church of St. Joseph was built, schools were established, and the humble beginnings became St. Joseph's parish, still prospering and in the hands of the Society.

Father Gautrelet was, in 1859, succeeded by Father A. Jourdan, under whose administration two wings were added to the original building and various other improvements

made, by which the college could accommodate 200 boarders, a number often approached, but never reached. When Father Jourdan became Superior of the Mission, Father A. Curioz — a bright octogenarian, still living — took his place.

The civil war, at Springhill as elsewhere, was inaugurated by a small revolution amongst the students, eager to show their patriotism by causing disorder. After this, however, the college quietly continued its work all through these troubled times, with reduced numbers, it is true, with great financial losses in consequence of the depreciation of the confederate money and the general poverty of the people, but also with increased success amongst the students. An attempt made by the military authorities to enroll the scholastics and lay brothers in the confederate army, was at once stopped by the kind intervention of President Davis, whom Father Gautrelet went to see at Richmond.

Several of the fathers of Springhill were chaplains in the confederate service during the war: Fathers Hubert, Gache, Prachensky in Virginia, Father Nachon in the forts below New Orleans; Father Cornette assisted at the taking of the forts of Mobile Bay, of which he has left a lively description, such as he knew how to write; Father Usannaz spent many weeks locked up in the formidable prisons of Andersonville, where he shared the sufferings and privations of the prisoners, from the effects of which he never completely recovered. He always considered the execution of Capt. Wirz as a sort of judicial murder, because the poor man could not give what he had not, and was often obliged to enforce severe discipline to avoid greater evils.

All through the war, the college was protected with equal kindness and efficacy by the federal and confederate authorities. After the war, it gradually resumed its former prosperity, and though the southern boys, owing to the financial decline of the country, became fewer, they were replaced by students from Cuba, Central America, and Mexico.

In Dec. 1868, Father Curioz was succeeded as rector by Father John Montillot. All went on well till the night of Feb. 4, 1869, when the buildings and everything in them were destroyed in a few hours. The fire originated—no one knows how—in the second story of the old building, and spread with such rapidity that, when it was discovered shortly before midnight, nothing could be saved but the inmates: the domestic chapel, library, museums, public church, all became fuel to the devouring flames. The students, many of whom had run down half naked, were, in the morn-

ing, supplied with clothing by the help of friends. Some went to their homes, some were transferred to Grand Coteau with their professors, there to continue their studies as usual to the end of the scholastic year.

One of the first on the scene of the disaster was Bishop Quinlan, who fearing—as he himself confessed afterwards—lest the diocese should lose the college, at once took steps to have it rebuilt. He renounced all the claims and charges, which the diocese still held against the college, and headed the subscription with a heavy sum. The Insurance Company readily paid the 30,000 dollars due to us; some ancient debts were collected, and subscriptions in Mobile, New Orleans, and elsewhere produced moderate contributions. The work under the direction of the architect, Mr. J. Freret, and the builder, Mr. Chas. Fricke, progressed so rapidly, that the college was opened Dec. 8, 1869, the day rendered memorable by the opening of the Vatican Council.

The new building is 350 by 40 and three stories high. Its cost amounted to over 90,000 dollars, which left a debt of some 50,000 to be discharged in subsequent years by Father Montillot, the rector and treasurer. Fortunately, the years were good; the price of tuition was increased to 400 dollars; students came from all the Southern States and many from Spanish America; the average number was 120 to 125. In ten years the debt was cancelled.

Since 1872, the college possesses a villa—Loyola—on the eastern shore of Mobile Bay, some twenty miles from the city, with daily communication by steamer. Our professors go there for long vacations; the fathers sometimes for retreats and the students, if any remain, for their vacations.

Bishop Quinlan, always a staunch friend of the Society, died at New Orleans March 9, 1883. His successors Bishops Manucy and O'Sullivan were likewise friendly, as is to-day Bishop E. P. Allen.

The successors of Father Montillot were Father Dominic Beaudequin, 1875, Father John Downey, 1880, Father David McKiniry, 1883, Father James Lonergan, 1888, Father Michael Moynihan, 1896. Under their administration the college continued to prosper. Piety and order flourished; studies in every branch were solid; graduates of every degree were many. The commencement exercises were always attended by select audiences, and amongst the speakers on such occasions, we mention: Bishop Quinlan, Father Abram Ryan, Admiral Raphael Semmes, Hon. Judge Bermudez, Col. Troy of Montgomery, etc.

Other events are, perhaps, too near our time to give as yet an objective history of them. Something must be left to our successors, whose task will be much easier, because they shall have much ampler materials at their disposal.

Amongst the deceased directors and professors, who have illustrated Springhill College since 1847, we must mention : Father Peter Ladavière, who brought from Rome to Paris in 1809 the decree of excommunication against the first Napoleon and was obliged to escape to America. Returning to France after the downfall of Napoleon, he was received into the Society soon after its restoration. He was Administrator of New Orleans Diocese after the death of Bishop de Neckere, and contributed to the foundation of the Colleges of St. Mary's, Ky., and Grand Coteau. Many wonderful things—miracles and prophecies—are related of him. Next is Father Dominic Yenni, a Tyrolese, who entered the Society in Galicia. He was the author of Latin and Greek Grammars, the fruit of over fifty years successful teaching. Then there is Father Andrew Cornette, a Frenchman, an intrepid traveller, whose valuable collections from Guatemala, Central America, the Antilles, Mexico, and the Rocky Mountains, perished in the fire at Springhill. Amongst the laymen, former teachers of Springhill, we name especially Dr. Rich. D. Williams, the Irish patriot and poet.

Amongst the former students and graduates of Springhill, we find many honored names of clergymen, army officers, magistrates, physicians, lawyers, bankers and business men. Suffice it to name the two cousins Dominic Manucy and Dominic Pellicer, natives of Florida, ordained together in 1850 and consecrated bishops together Dec. 8, 1874; Very Rev. N. Chalon, a nephew of Bishop Portier and Very Rev. C. T. O'Callaghan, D. D., Administrators of Mobile Diocese; Rev. M. McFeely, O. P., Prior of St. Rose, Ky.; not a few priests of the dioceses of Mobile, New Orleans, Natchez, etc.; several fathers and scholastics of the Society of Jesus; S. D. McEnery and D. Penn, Governors, H. C. Knoblock, Lieut. Gov., Edw. Bermudez, Chief Justice of La.; Gibbs, Lieut. Gov. of Texas; R. W. Walker, brother of L. P. Walker, ex-secretary of war, and himself candidate for the Governorship and Judge of the Supreme Court of Alabama; G. A. Gallagher, Judge of the Supreme Court of Arkansas; N. H. R. Dawson, Commissioner of Education under President Cleveland; R. A. Hardaway, an Officer in the Mexican and Confederate Wars, and subsequently a member of the State University of Alabama; L. Gibbons,

of the Supreme Court of Alabama and member of the Constitutional Convention of 1861; Paul Morphy, the king of chess players; Hon. J. N. Augustin of New Orleans and his son, lately killed in the engagement near Santiago de Cuba, etc.

It cannot be denied that in the sixty-eight years of its existence, the college has done good work for the diffusion of secular knowledge, as well as for the more necessary culture of the religious spirit. If many, alas! have in the course of time wandered away from the road they had learned to follow in their youth, there are many others, thank God! who have proved themselves an honor to God, to their country and families, an honor to the Alma Mater that nursed them. And even those who have gone astray, beside the hope that they will find the right path again, at least at the hour of death, we have the consolation that, even in their worst moments, they generally remain attached to their former teachers and comrades. "Wherever I have been, during my travels in Europe and the two Americas," said Judge Bermudez on one occasion, "I have always and everywhere found Jesuit students foremost amongst the best respected and refined men, and moreover, I always at once felt at home with any of them, as though we had been brothers."—W.

THE TERTIANSHIP AT TRONCHIENNES IN THE PAST AND TO-DAY.

A Letter from Father L. Eugene Nicolet.

REV. AND DEAR FATHER,
P. C.

I preface this brief account of our tertianship, for which you have asked me, by a few words of reference to its past history.

The old Abbey of Tronchiennes (Drongen in Flemish) is situated on the banks of the Lys about three miles from Ghent. The foundation of this holy retreat dates back to the beginning of the 7th century, and was somewhat miraculous, if we may believe the popular legend. St. Amandus, the great apostle of Flanders, had in 630 been sent to these countries by St. Acharius, bishop of Noyon, to preach the Gospel. After overthrowing a pagan temple on Mount Blandin, and erecting a Christian church in its place, he came to Tronchiennes and converted its people. He wished to build a church in their midst, and being without human resources, he besought the Lord to come to his help. His prayer was heard. Basin, a Frankish prince, was brought to Tronchiennes whilst in pursuit of a deer of extraordinary size and beauty, and overcome by fatigue, fell asleep at the foot of the cross erected by St. Amandus. In his sleep he had a vision in which he was ordered to build three churches, one in honor of the Blessed Virgin, one in honor of St. John the Baptist, and one in honor of St. Peter. Basin obeyed the heavenly command, and St. Amandus, full of joy, blessed the three churches, which were erected on the banks of the Lys, at a short distance from one another. In order to perpetuate this foundation, a community of canons regular was established, whose duty it was to sing the divine praises and minister to the faithful. Basin died whilst defending the churches against a band of idolators who sought to destroy them. He was buried in the church of St. Peter, beside his daughter St. Aldegonde, and was honored as a glorious martyr by the grateful people of Tronchiennes.

The cloister erected by St. Amandus, was destroyed by the Normans, and rebuilt in 884 by Baldwin the Bald. It was again burnt in 1090, and rebuilt once more shortly after.

The canons had in the meantime become very wealthy, and as a consequence greatly relaxed in their religious fervor. Irvein of Alost, lord of Tronchiennes, to remedy the evil, invited in their place the newly founded canons of St. Norbert, and in 1138 Tronchiennes was erected into a regular Abbey. In the 16th century it was twice pillaged and razed to the ground by the heretics. In 1727 it was struck by lightning and partly consumed by fire. During the French revolution its pious inmates were expelled and dispersed; the last Abbot, Adrian de Coninck, died in 1810. The buildings were sold to a rich merchant of Ghent, who turned them into a cloth factory. But Providence did not allow a spot hallowed by the presence of so many saints to remain long in profane hands. The manufactory failed, and in 1837 this venerable abode of prayer and holiness was bought by the Jesuits, who restored it to its original use. The escutcheon of the Abbey is still to be seen on the outside wall of the east building. The fathers immediately transferred the novitiate from Nivelles to Tronchiennes and opened there also a juniorate and a tertianship.

The Abbey proper is a huge square of buildings with a garden in the centre into which face spacious corridors or cloisters. Since Ours have been in possession of the Abbey, many illustrious cardinals, bishops and personages of rank have visited it. Hundreds of Jesuits, now dispersed all over the world, and many too in heaven, have either made their noviceship or their tertianship at Tronchiennes. Moreover, in 1848 it opened its doors to many exiles of Switzerland, belonging to the German Province, and in 1880 the French Jesuits of the province of Champagne found an asylum here. In 1892 Tronchiennes was proposed as a safe place for the meeting of the general congregation.

Such Tronchiennes has been in the past. Let me now tell you of the tertianship as it was last year. The third year of probation opens Oct. 1. According to the "principe d'avance" so often inculcated during the ten months and practised too, each is supposed to be at the Abbey on the last day of Sept. Oct. 10 the long retreat begins. The few days of grace thus granted, gave us an opportunity to get acquainted with our fellow tertians, though owing to their great number (forty-four) this year, and the relatively few talking hours, this was no easy task. The plan of the exercises is severely Ignatian. We rose some eighteen or twenty times at midnight. At first it was romantic enough, but, as time went on, like every good thing here below, these nocturnal risings became quite penitential. The weak-

er ones, of course, were dispensed from this exercise and thus realized the truth of the rule which says, that sickness is not less a gift of God than health. Owing to the sentence of chapter 9, no. 3, of the directory, which says: "expediret ut hoc tempore, si sacerdos sit, ex spiritu humilitatis abstineat a quotidiana celebratione, nisi," we were for six long days deprived of offering the holy sacrifice, without any benefit of the "nisi." Such is the custom of the house. The days of rest were spent at the villa, there being no recreation at home. The long retreat ends on the feast of St. Stanislaus. It is followed by a month's preparation for the missions. Besides the regular study of the Institute, we devote some time to reviewing moral and studying the Scriptures, all the rest is given to writing sermons. This brings us to Christmas, a sad time, compared to our joyful yule-tide in America. They do not seem to know, on the continent, that the Babe of Bethlehem brought tidings of great joy, to men of good will. The year ends well. It is finished by three days of silence preparatory to the renovation of vows, which takes place Jan. 1.

The rising hour is 4 o'clock, but those needing it are easily favored with an hour's extra sleep. In fact superiors are all kindness in granting such indulgences as do not interfere with the observance of rules and the discipline of the house. Masses begin at 5.30, and are usually served by the juniors and novices, who are very numerous and of course most anxious to serve at the altar. Breakfast is ready at 6.15, groups of fathers following each other every half hour until a quarter to eight. It is very simple even on feast days, as everywhere on the continent. There is free time until 8 o'clock, when we study some portion of the Institute. At 9 the Father Instructor gives his lecture in Latin as many do not know French. A visit to the Blessed Sacrament follows, to which all go in ranks, led by the bidellus. This order is always kept when we go to the different exercises, and for this reason the bidellus has a special place in the refectory and chapel. At 10 o'clock work is assigned to each by the brother manuductor. It consists in sweeping, helping in the refectory, peeling potatoes, cleaning Brussel sprouts, etc. Twice a week, Monday and Friday, we sweep our rooms during the morning manualia; twice a week, Wednesday and Saturday, we have confession at that hour. At 10.30 we study the memory lesson which is recited, after a quarter, in groups of three or four. This is followed by free time until 11.30, when we read the Institute and make the particular examen. Dinner is at 12 o'clock. The brothers serve on Sundays and

feast days, the juniors on Fridays, the tertians on the novices' villa days. The novices serve the remaining days of the week. The refectory can decently hold half the community. Imagine how jammed we must be and how glad we are to get out of it, especially on a warm day, for it is poorly ventilated. Recreation is usually spent in the garden, each division of the community having a special part assigned to it. On rainy days we must be contented with the museum or recreation room, as it is absolutely forbidden to talk in the corridors. There is no fusion except on rare occasions, between juniors and novices, so that we cannot get acquainted with these general, provincial, episcopal and bollandist possibilities. At 1.30 vespers and compline, followed by fifteen minutes free time and then manualia again. Half an hour's spiritual reading brings us to a quarter past three, when we say matins and lauds. On Monday, there is "casus conscientiae," half an hour before supper and on Wednesday "casus Instituti" at a quarter past five. To this latter, forty-five minutes are devoted. The Father Instructor presides at both these cases, which are a serious matter, as one of the tertians was told, who apparently took it rather jovially. At 6 o'clock there is a fifteen minutes visit to the Blessed Sacrament, then evening meditation. Supper is at 6.45. On abstinence days, the afternoon exercises take place a quarter later. The principal news of the world are read in the museum during evening recreation twice a week, sometimes oftener.

On Tuesday and Thursday afternoon, there is an obligatory walk, during which the office is usually recited. A full holiday is granted every other week, and sometimes oftener through the kindness of our good rector. On these occasions dinner is taken at the villa. This villa is situated at Luchteren, about two miles from the Abbey, and is surrounded by a beautiful park. The neighborhood of Ghent abounds in such country houses where the better class spend the summer months. The Luchteren Villa was placed on the market because, owing to a homicide committed within its walls, it had become haunted. On these full holidays, the tertians are allowed to take long walks in the morning to the surrounding villages and shrines. The most attractive, of course, is our Lady of Lourdes at Oostacker. The origin of this pilgrimage so renowned in Belgium, dates from the year 1870. Among the wealthy people there was then a craze for aquariums. The Marchioness de Courtebourne wished to have one in her chateau. She was told that an aquarium placed in a grotto would look more picturesque. The idea pleased her and

she forthwith gave orders to build the grotto in the park. The parish priest, Mr. Moreels, suggested to her to place the statue of our Lady of Lourdes at the entrance. The advice was followed, for it was quite in harmony with the marchioness' pious sentiments. June 29, 1873, the statue was solemnly blessed, in presence of a great concourse of people. Madame de Courtebourne gave leave to the people, on their entreaties, to enter her park and pray before the statue. Signal favors were obtained and our Lady of Lourdes attracted numerous pilgrims to Oostacker. In 1875 a church, modelled on the one of Lourdes was begun and in 1877 it was handed over to Ours to take charge of the pilgrimages. Innumerable are the favors granted, since then, by our Lady, to her faithful clients, and Mary's liberality is ever increasing. Young and old, rich and poor from all Belgium flock yearly to the feet of Mary at Oostacker and many are the miracles wrought there.

The churches of Ghent are also devoutly and curiously visited especially by the strangers of the tertianship. To describe but one, the renowned Cathedral of St. Bavo, would require a volume. The proverb says of it: "Qui nunquam fuit apud S^{tum} Bavonem, nunquam fuit in Ganda." Then there is St. Nicholas', St. Michael's, St. James', etc., which would throw our proudest temples of America in the shade. Historical spots and buildings abound in Ghent. An interesting one for Americans, is the old Carthusian monastery, where the treaty of Ghent was signed between England and the United States, which put an end to the war of 1812.

The villages of the neighborhood have also venerable monuments of Catholic piety. Mariakerke, situated about three miles from Tronchiennes, possesses a statue of our Lady, said to be made of a debris of the one which saluted St. Bernard. I never doubted the pious legend, until a few weeks ago I visited the hospital of la Bilogne at Ghent, where the sister showed me a statue of the same origin. This would not have shaken my faith were not the one at Mariakerke made of stone, and the one at Ghent of wood. However more than one statue may have saluted the great St. Bernard. On our walks we often find ourselves in presence of shrines and chapels erected by the pious Catholics of Flanders, to commemorate some historical event, such as the martyrdom of St. Gerulphus, or in thanksgiving for some favor.

Every Sunday and feast day, there is a Mass at 8 o'clock, at which the whole community assists. On first class feast days the Blessed Sacrament is exposed during the Mass. On these days we have benediction in the evening, called

“*Laudes*,” which lasts a full half hour. The time is filled up by playing on the organ with intervals of singing, or vice versa.⁽¹⁾

Every first Friday is consecrated to a monthly recollection. The previous evening the Father Instructor gives the points of the morning meditation. During the day special spiritual reading is indicated. There is an instruction in the forenoon and a chapter in the afternoon. At this exercise each one is called upon to make his remarks on the defects he may have noticed without mentioning any name. The Father Instructor then takes his turn and gently gives a few words of advice. This he does too every Saturday before the lecture. These chapters and admonitions, together with the weekly meeting of the guardian angels, prevent any laxity creeping in among the tertians.

A word now on the retreats of men. Humbly the work began in 1864, but three gentlemen presenting themselves; the following year saw only two. In 1866 there was a consoling increase. Nine gentlemen made a three days' retreat under Father Adolphe Petit. The numbers grew so much during the succeeding years that at present seven retreats are given yearly in which some 500 men take part. A spacious and commodious house was built in 1880 during Father Genis' first term of rectorship, which can comfortably accommodate 80 exercitants. Imagine the influence for good, 500 men exercise over their fellow-citizens! But many more, gentlemen and workingmen, make annual retreats in various houses throughout Belgium. No wonder then that the Catholics can control the destinies of their country. Our final retreat begins July 23, to finish on the feast of St. Ignatius. With best regards to all friends,

I am, Rev. and dear Father,
Devotedly yours in Xto.,
L. EUG. NICOLET, S. J.

⁽¹⁾ The domestic chapel at Tronchiennes is a gem of gothic architecture; it is lofty and devotional and certainly the nicest I have ever seen in any of our houses. The stained glass windows are a memorial gift; they represent Saints both of the Old and the New Testaments. The walls and ceiling are richly frescoed. The main altar is of the 13th century style. The superb tabernacle and throne, shining with gold, are the gift of the retreatants. St. Aloysius' chapel, in which the Blessed Sacrament is also kept, is on the first floor and is used for domestic exhortations and for strangers, especially retreatants. St. Stanislas chapel opens into the novitiate; it is Roman in style and beautifully frescoed. Under the altar is a wax figure of the saint, representing him on his death bed.

There are many precious relics at Tronchiennes, the most remarkable of which are a finger of St. Stanislaus and a large parcel of the true cross; both these are continually exposed in the novices chapel. There is also an entire foot of St. John of Goto encased in a silver reliquary; this is only exposed on the feast of the saint.

WAYSIDE HAPPENINGS.

A Letter from Father Eugene Magevney.

SAINT IGNATIUS COLLEGE,
CHICAGO, ILLINOIS,
August 31, 1898.

REV. AND DEAR FATHER,
P. C.

Nothing could give me greater pleasure than to comply with your Reverence's request to send you, for publication in the LETTERS, some account of our missionary labors during the past year. Father Boarman and I began our work on the first Sunday of September in Chicago, at the church of Saint John the Evangelist. The weather was extremely warm—the hottest of the season, if I remember well—but, despite that fact, the attendance at the various exercises was most encouraging and gave ample assurance of abundant and permanent results. The condition of the parish, at the time, was somewhat anomalous. A beautiful but unfinished church; a large but scattered congregation; no parochial school and not a single benevolent or pious organization were some of the features of the situation, each characterized by its own peculiar and annoying difficulties. Add to which, that the pastor, Doctor Butler, had died in Rome only a few weeks before and within forty hours of his consecration as Bishop of Concordia, Kansas. His sudden demise and the delay incident to the appointment of a successor, quite naturally left things in a state of more or less confusion from which they had hardly recovered when we arrived. Nevertheless, whatever it was possible to do under the circumstances was done, and it was not long before we realized, from the precision evidenced in the management of affairs, that the control of the church had fallen into competent and experienced hands. The mission continued for two weeks. Its principal feature was the class of instruction which was exceptionally large. It numbered 186 members, of whom seventeen were adult Protestants preparing for the sacrament of baptism, which they received before our departure. The remainder, mostly grown up people, were getting ready for their first Communion and Confirmation. The sodalities which had formerly existed

had been disbanded years before, and it was the desire of the new pastor that they should be re-established. This was done. Six were started and at present are in a flourishing condition. Another matter of solicitude was the opening of a parochial school. For many reasons, it could not be attempted until September of the following year, but it was deemed advisable to gather the children together and by the institution of a large Sunday school form the nucleus of the future parochial school. Over five hundred young folks responded to the invitation to assemble. Their names and addresses were taken, and, before we left, the Sunday school classes had been put upon a thorough and lasting basis.

From Chicago we went to Iowa where we spent the next four weeks. Everywhere, we found the people most responsive to our endeavors in their behalf, numbers travelling a distance of ten or fifteen miles to the morning and evening services and some even bringing their dinners with them and spending the entire day in the vicinity of the church. At night the scene was particularly interesting. Numerous teams, sometimes as many as two hundred and fifty, of every conceivable and dusty variety and each with its lighted lanterns, were seen moving hither and thither in the darkness of the woods, like so many giant fire-flies in a southern swamp. Not the least consoling feature of missionary life in these country places is the wonderful spirit of faith manifested by many who, in spite of the difficulties of their isolated position, have clung most ardently to the teachings of their holy religion. I may illustrate this by two incidents, amongst others, which fell under my own observation. One was that of a wealthy farmer who lived ten miles from the church, but who, for over fifteen years, owing to paralysis in both of his lower limbs, had not been able to cross its threshold. Hearing of the mission and wishing to make some sacrifice with a view of reaping its benefits, he insisted upon being taken to one of the missionaries to at least receive a blessing since he could not take part in any of the regular exercises. It was suggested that the missionary, to save him that trouble, would call to see him. This he would not permit. He would go himself, and accordingly, with the assistance of two men who accompanied him, was lifted into a vehicle and driven the entire distance, no doubt at great inconvenience and with considerable pain. When summoned, I found him in the parlor reclining on the sofa, and wearing a countenance that told of years of suffering. He gave me his history. He had been in the State of Iowa for forty-three years, and by

his economy and industry had amassed a fortune at stock raising and farming. He had provided amply for his three grown up children, to each of whom he had given a farm and ten thousand dollars by way of beginning in life. After this generous distribution he still retains over five hundred acres, seven hundred head of cattle, and nearly one hundred thousand dollars. That his statements were strictly true I gathered from the pastor who, possibly with an eye to future contingencies, had advised me to do my best to impress the old man favorably. "Is it not a pity, father," said the farmer to me as our conversation drew to a close, "that after having been blessed with the goods of this world to such an extent, I should in my old age be debarred from their enjoyment by so great an infirmity." I undertook to console him, pointing out the necessity of resignation, and the opportunity which his present condition afforded of meriting much for life eternal. What I said seemed to console him and the last words he spoke to me, as I bade him adieu, and while the tears welled into his eyes, were words of resignation to the will of God: "Give me your blessing, father, that I may bear my cross patiently unto the end."

The second incident referred to was of a man who had been described to me as one who paid his dues to the church most scrupulously—a scrupulosity which pastors generally are very much inclined to encourage. Every year and without fail he has forty or fifty Masses said for the souls in purgatory. To my question how one in such moderate circumstances could afford to be so liberal, I was told that he had set aside on his farm a plot of ground which he devotes exclusively to the cultivation of vegetables. These are marketed, and the entire proceeds are used for Masses for the poor souls. Sometimes he realizes more, sometimes less, but can always afford to spend about fifty dollars for that purpose.

This is faith as simple and as true as you will find it. But if their faith is often charmingly simple, their kindness is not less so. The days of the mission are to constitute an epoch in the history of the township or village. The "holy fathers" who are conducting it are God's own messengers. Nothing is too good for them, therefore, and rustic ingenuity is often taxed to its utmost to show them every conceivable attention and hospitality. Everything on the premises is at the disposal of the good fathers, while not unfrequently a turkey or a duck or a basket of choice fruit or something else equally toothsome is handed in to the housekeeper with a pasteboard or brown paper tag on which is scrawled in "wild and woolly" fashion: "God

bless the missionaries." And what an aggregation of all sorts one meets in these localities! An ethnologist would find himself in clover amid the variety of nationalities which prevails in some of these outlying western districts. English, Irish, German, and French, of course, predominate, with just a sufficient sprinkling of Poles, Bohemians and Lithuanians to make the situation lively. For one man, as is sometimes expected, to provide adequately for their many and diverse spiritual wants, would require a master's degree in *Volapuk* or a very large and steady infusion of the *donum linguarum*. 5700 Confessions; 4190 Communion, and eleven converts summarizes the work done.

Our next mission was at Saint James Church, La Crosse, Wisconsin. It was given in the latter part of November, at a time especially well suited to accommodate many who, in the open seasons of the year are boating on the Mississippi or "logging" in the upper sections of the State. When thus engaged their opportunities of approaching the sacraments are few. As one man remarked to me,—“We wood-choppers must take our chances and comply with our duties when the occasion offers. For weeks and even months, it is impossible for us so much as to hear Mass on Sundays, buried as we are in the lumber camps and often far away from any Catholic settlement.” The congregation, a mixed one, is composed of English and French, and was organized by the late Bishop Flasch. His successor, Rt. Rev. James Schwebach, the present incumbent of the See, did us the honor to officiate at the opening of the men's mission, and testified more than once his great satisfaction with the work in which we were engaged. “It always gives me great pleasure,” he said to us on parting, “to have the fathers of the Society come into my diocese for their missionary labors.” He spoke in praise of the Jesuits of Prairie du Chien and expressed a hope, which has since been realized, that, at no distant day, they would be enabled to re-open their college in that city. We gave 1600 Communion and heard 1700 Confessions. At least a dozen adults were received into the Church, while many were brought up from the deep seas who had for years been Catholics only in name. Prominent amongst them was an individual who had been away from the sacraments for over thirty years. When asked to what his conversion was due, he said he could not tell. The change had come over him suddenly and inexplicably. “Papa does not know,” whispered his little daughter to one of the fathers, “that I have been praying for him for two years that he might one day return to the Church.”

We spent the entire season of Advent in Indianapolis. For many reasons, it was a source of gratification to be able to give missions in the diocese of Vincennes, where the first seeds of religion were sown by Jesuit missionaries as far back as 1702 and perhaps earlier. For sixty or seventy years after, down to the suppression—in fact even later—traces of their self-sacrificing devotion are to be met with everywhere. The first church built and the first Mass said (1676) were by a Jesuit. The church was under the patronage of Saint Francis Xavier, and the great apostle of the Indies is to-day the patron of the diocese. Facts like these may help to explain the kindly feelings so generally manifested by priest and people towards the members of the Order.⁽¹⁾ Certain it is, that none could be more welcome, and every co-operation was forthcoming to render our undertaking not only profitable but interesting. Two of the missions were in neighborhoods that are largely Protestant and intensely bigoted. Every effort was accordingly made by the priests in charge to induce the non-Catholics to assist at the services, with the happy result that many attended throughout. Our third mission was in Saint Joseph's, one of the oldest and best regulated parishes in the city. More than once, in conversation, its pastor expressed the hope that the Jesuits would soon come to Indianapolis, at the same time signifying his willingness to hand over to the Society, with the consent of the bishop, his entire plant covering almost a block in the heart of the city and admirably suited for collegiate purposes. It represents the hard-earned fruits of a lifetime. He assured us that negotiations were pending in that direction, and that nothing could give him greater pleasure than to have been instrumental in bringing about so desirable a consummation. He believes, and I think correctly, that in a city with a population of well nigh two hundred thousand and a proportionately large and cul-

⁽¹⁾ "The first white man who visited the territory, now Indiana, was a French Jesuit missionary, who came from the old French Mission of Saint Joseph, of Lake Michigan, which was one of the oldest Jesuit missions in the lake region. This missionary came among the Miamis in the latter part of the seventeenth century, probably in 1675" (History of Indiana, by Goodrich and Tuttle). At least four years, therefore, in advance of Sieur de La Salle.

The first historical allusion to the "Post" Vincennes is found in a letter of Father Gabriel Marest, S. J., in the "Lettres Edifiantes et Curieuses," published in Paris in 1761.

The first resident pastor at Vincennes was a Jesuit, Father Mermet — 1712, if not earlier.

The first date recorded in the archives at Vincennes is that of a marriage in 1749, signed by Sebastian Louis Meurin, S. J. He was the last surviving member of the old Society in the West after the Suppression. He died at Prairie du Rocher on February 23, 1777, and was there buried in the Church of Saint Joseph. Thence his ashes were removed on August 23, 1849, and interred on September 3 following, in the cemetery of the novitiate at Florissant where they now repose,

tivated class of citizens, a college for Catholic youth is of paramount importance. As things now are there is no provision for their education beyond the parochial school. In consequence, at the age of twelve or thirteen they leave for the high schools or other Protestant institutions of learning, with the necessary result that before they have attained to young manhood a very material change has come over their cast of mind and heart. Let us hope that out of all the rumors and surmises, at present afloat, something definite and permanent may be evolved.

After a break of two weeks and a half, during which we made our annual retreat, for the clock-work of even a missionary will run down occasionally, we took wing for Minnesota where we opened a two weeks' mission at Saint Thomas' Cathedral, in Winona, on the feast of the Holy Name, January 16. In many senses it was one of the most gratifying undertakings of the year. The parish musters scarcely more than three hundred families, but it was evident from the attendance that the entire city was availing itself of the opportunity offered by our visit. A synod of Lutheran ministers, numbering twenty-five or thirty, was convened and remained in session during our stay. Its real purpose, as we learnt, was to offset any harm we might do to the weaklings of their flock. They circulated diligently and slyly amongst their co-religionists trying to dissuade them from attending the "revival" at the cathedral. None the less, they came, and we had the satisfaction of baptizing three of them by whom we were given an inkling of what was going on behind the scenes. The Unitarian minister was not less solicitous. In a sermon printed *in extenso* in the daily papers, he deplored the fact that while he was preaching to empty benches once a week, the cathedral was thronged three and four times daily. "Protestantism," he said, "is founded on liberty; Catholicism on devotion. Yet, the world has failed to appreciate the boon of freedom given it by the Reformation, and, sad to tell, devotion is winning the day." By a strange perversion of literary as well as of religious taste, he selected for his text on the occasion a passage from Uncle Remus' colloquies with "Br'er" Rabbit. The mission opened with solemn high Mass, *coram pontifice*. In fact, his Lordship, Rt. Rev. Joseph Cotter, who was exceedingly interested in the success of our work, assisted at every evening exercise though residing at a distance of almost two miles from the cathedral. We appreciated the courtesy and requested him to close the mission with solemn Benediction and a few remarks to the men who literally thronged the church to the

doors. He graciously acceded to our wishes and in a brief but well-timed speech exhorted them to perseverance; incidentally alluding in the most eulogistic terms to the apostolic labors of the Society in the great northwest, of much of which he himself had been an eyewitness during his many years of sojourn in Minnesota. We were consoled by the baptism of ten adult Protestants. Nineteen hundred confessions were heard and seventeen hundred Communion were distributed, four hundred being about the ordinary feast day number.

While at Winona, we came across an original, if eccentric, genius — a genuine “*rara avis*.” I never heard his name, and we always spoke of him as “the stranger from Montana.” A few years ago he came from that State and now resides about fifteen miles from Winona, with much of the “breeziness” of his original habitat still clinging to him. He insisted, in spite of our regulation reserving the church at night for women the first week and for men the second, on being present at all of the exercises. There was nothing to be done but to let him have his way. The pastor, however, represented to him very solemnly that if he intruded himself upon the evening exercises of the first week, he would have to take his chances on being “put out.”

“By whom, pray?” he inquired.

“By the ushers,” the pastor replied.

“By the ushers?” he said, as a Rocky Mountain smile of defiance rippled across his features. “If that’s all, I have nothing to fear.”

He was as good as his word and on the very first evening planted himself in the middle aisle in full view of a large congregation of women. It was not long before a dapper looking young usher tapped him on the shoulder, with the information that he must retire. Upon his refusal to do so that indignant official hurried away in quest of reinforcements, returning to the scene immediately with two more. There was a general parley for a few moments in the shape of a council of war, “the stranger from Montana” remaining perfectly unperturbed. Seeing that argument was of no avail, the ushers went into a committee of the whole to consider the advisability of trying to eject him by force. But after a survey of his dimensions, they concluded that, under the circumstances, discretion would be the better part of valor, and accordingly beat a quiet and graceful retreat, leaving him master of all he surveyed. He was there every night of the two weeks, and cut a strange figure standing in all his ruggedness in a veritable field of cart-wheel hats

and flower-crowned bonnets. He heard several Masses each day and spent nearly the whole afternoon telling his beads or doing the way of the cross. He had come fifteen miles to make that mission, he said, and was determined to take in as much of it as he pleased, local regulations to the contrary notwithstanding. One morning I went to the altar to say the five o'clock Mass. It chanced that there was no acolyte. I had made up my mind to go without one and was descending the steps to begin the sacrifice, when who should open the gate of the sanctuary and volunteer his services but "the stranger from Montana." He served devoutly and intelligently and was familiar with all the ceremonies, though time and a failing memory had made lamentable inroads upon his Latin. At the close of the mission we had a visit from him at the residence. He detailed the experiences of his earlier life in the Rockies and was tireless in his praise of the many saintly Jesuits whom he had met in that quarter, and whose lives have made the pioneer work of the Society in the far West forever famous. Chief amongst them were Fathers Ravalli and Mengarini. To my question where he had learnt to serve Mass so well, he answered, that years ago it had been his chief delight to do that little service for our fathers on the Indian missions. As I viewed him, he was a unique subject of study. His Catholicity, if somewhat native, was resolute, and left no doubt, in the minds of those, who might care to test it, as to the validity of his claims to active membership in the church militant.

Perhaps the most largely attended mission of the year, for we must speak relatively, was the one which we gave at our own church of the Gesu, in Milwaukee. It covered two weeks and closed March 28. So well had the people been prepared for our coming by the intelligent zeal of our fathers, that the church was crowded from the outset and the greatest interest and enthusiasm prevailed. Every seat in the lower church was taken at the morning services, while the capacity of the upper church was taxed to its utmost in the evening. It was estimated that at the final exercises of the women's mission there were 2400 in attendance, and 1800 at that of the men. There were sixty-five adults in the class of private instruction, of whom twenty-three were preparing for baptism; twenty-six for first Communion, and sixteen for confirmation. Over 7000 confessions were heard and 6300 Communions were distributed. At least 1200 children attended the mission conducted for their special benefit. Many were enrolled in the League of the Sacred Heart, the Scapular and similar confraternities, while

application for membership in the various sodalities were as follows: the Married Ladies', 76; the Married Men's, 25; the Young Ladies', 69; and the Young Men's, 109. The spirit of hearty co-operation with our endeavors, which pervaded the entire parish and was kept up until the last, was one long to be remembered and forever to be appreciated.

In addition to what has been mentioned, we gave a two weeks' mission at Saint Mary's Church, Chicago; at Saint Peter and Paul's, Detroit; and at Saint John the Evangelist's, in Rochester, one of the "garden cities" of Minnesota. A mission of one week was given at Saint Charles, Missouri; at Lawrenceburg, Indiana; and at Elgin and Mattoon, Illinois. The church at Rochester was built and for some years was presided over by Doctor O'Gorman, the present bishop of Sioux Falls. The congregation is a thrifty, well-to-do, farming community. Many of them are Germans and for their convenience we secured the services of one of the fathers from Mankato. The parish is good-sized, and is growing so rapidly that the church, which now accommodates six hundred, is to be enlarged this fall, the people having been promised that when the work is done and paid for, the missionaries will be invited again for another two weeks' "celebration." An event which looked very much like a divine visitation, and which I cannot fail to mention, happened during our stay at Lawrenceburg. One of the most prominent parishioners, formerly a trustee of the church but of late years a complete renegade, had been urged by the pastor to avail himself of the presence of the missionaries and return to his long-neglected duties. He was callous to entreaty and positively refused. On the evening of the third day and while his entire family were at service, he dropped dead upon his porch, where his wife and children found him, cold and rigid, upon their return. The unseen hand had come out from behind the curtain unexpectedly and with it the judgment.

The field for the exercise of missionary zeal in the West is practically unbounded. The harvest is abundant but the laborers are none to many. At present we have four English-speaking bands and one Polish. The German missions, within the limits of the Missouri Province, are being attended to by the fathers of Buffalo, though there is no reason why, in the near future, we should not be able to meet that demand also.

We closed our work for the year by a week's mission at Garryowen, one of the earliest and most picturesque settlements in the eastern portion of Iowa. As its name would

lead one to suppose, it is a distinctively Irish community of about one hundred and fifty or two hundred families; all of them, with very few exceptions, farming for a livelihood and leading a life of religious and bucolic simplicity perfectly refreshing to behold. The land, though not the richest in the State, is very fertile and affords every facility for pasturage and crops. But, like many another favored spot, unfortunately or may be fortunately, it does not lie on the way of direct commercial intercourse by rail or water. This makes it somewhat difficult of access. To reach it we left the main line of the Chicago, Milwaukee and Saint Paul Road at a sleepy little river town called Belleview on the extreme eastern border of the State. There we said Mass at five, took breakfast and enjoyed a few hours of pleasant chat with the pastor, who was at no end of pains to make our brief stay as agreeable as possible. At nine o'clock we boarded what in Arkansas would be called "a Jim Crow" car attached to a heavy freight train. The whole combination is known as the "Narrow Gauge"—though, in many respects, it is the broadest gauged concern it has been my lot to come in contact with. It extends only thirty miles and runs but one train a day. Some idea may be formed of its general character from the fact that it took us two hours and three quarters to make twenty-five miles. The country through which it passes is quite diversified and in many respects beautiful. A constant variation of field and forest and hill and plain, all canopied by a sky of the deepest blue, might, under more favorable circumstances have awakened poetic sentiments. But when one is treated to a bump or a thump every forty feet that jars his entire system, he feels much more inclined to keep his thoughts at home and devote them to meditation upon the ups and downs of life and the utter frivolity of the man who wrote:

"Bless me, aint it pleasant riding on a rail."

At exactly fifteen minutes to twelve, the train pulled in to Bernard, a railway hamlet about three miles from Garryowen.

"Are there any Protestants in this town?" I asked of a sturdy young Irishman who saluted me upon alighting.

"Only two, your Reverence, and," he added with a significant smile on his lips and twinkle in his eye, "thanks be to God, they can do no harm."

The pastor of Garryowen, a pleasant-faced, elderly gentleman, who has filled his present position for twenty-seven years, met us at the station, and in a few minutes we found ourselves behind a first-class team spinning at a rapid gait over a fine country road. It was not long before the church,

Saint Patrick's, came into view. It stands upon a densely shaded eminence, while its steeple, peeping above the surrounding hill-tops, is visible from far and near. On quiet days the sound of its heavy bell calling to Mass or ringing the Angelus can be heard for eight or ten miles away. With the exception of a small schoolhouse and Sisters' residence, there is no other building immediately around the church, so that it stands alone like a veritable ark of the covenant in the wilderness. It is built of limestone, quarried in the vicinity, and is quite attractive. It accommodates, on a pack, fully one thousand and was thronged every night of the mission, with the exception of the first two when many stayed away owing to heavy rains which had rendered the roads impassable. Some came in wagons a distance of eighteen miles to attend evening services. Over one thousand confessions and about nine hundred Communions rewarded our labors. There were no converts for the simple reason that a heretic can not live in the neighborhood. Great good was wrought, however, in other ways, and we felt that our work had served to revive and strengthen anew the resolutions taken in two former missions, the first of which was given by Fathers Smarius and Boudreaux fully thirty years ago; the second, much more recently, by the Redemptorist missionaries Fathers McLaughlin and O'Shea. Around these two events much of the religious history of this secluded spot has grouped itself, and from them many of its traditions take their rise. Father Smarius, so I was told, was so pleased with his visit, that when the work of the year was ended he asked and obtained permission from superiors to return and spend a few days of his vacation amid its peaceful surroundings.

Not far from the church stands the invariable little country graveyard crowning a grassy knoll and dotted by huge oaks through whose thick foliage the sunlight is gracefully sifted on bright days, checkering the entire summit and slope of the hill. I mention it since it is an historic spot, and transports one in its association to the infancy of Catholicity in Iowa and the pioneer days of the apostolic Bishop Loras. At the time I saw it, it looked somewhat neglected. Its pathways were matted and tangled with weeds, while here and there a tombstone had fallen, as if grown weary of its long sentinel duty of over half a century. In the dusk of one of the loveliest of summer evenings, when all nature seemed the personification of a dream, I strolled alone for an hour or more through this rural city of the dead, deciphering blurred epitaphs and the quaint but edifying doggerels with which they were in some instances

accompanied. On one of the crumbling headstones, I read the following familiar jingle, the only inscription which I can now recall:—

“Remember man, as you pass by,
That as you are now, so once was I;
That as I am now, so you will be,
Remember death and pray for me.”

I hearkened to the invitation of the dead, knelt down and recited a prayer for the unknown departed, long since, no doubt, in bliss before the throne of God. Amongst the designs which greeted the eye, I observed that the celtic cross and the broken shaft were conspicuous—fit symbols, indeed, of the religious and political history of a country so many of whose children have found in this far off woodland retreat the peace and comfort denied them at home.

I have alluded to the simplicity of many of the settlers. One morning, as I was reading my breviary under the trees, my attention was arrested by some one calling me. I hastened in the direction whence the summons came and there saw a stalwart “son of the soil” pointing to an emigrant wagon or “prairie schooner” that was passing on the road.

“See there, father,” he said, “there goes a wagon load of Americans.” I looked as surprised as I could at beholding so novel a sight as a wagon load of real, live Americans, though my surprise had in it much of the doubtful character of Mark Twain when told that Christopher Columbus actually *did* discover America.

“They are Protestants, your Reverence,” my informant continued, “and are going to locate some distance from here, but outside of Garryowen.” Knowing the temper of the place, I thought they had concluded wisely to pitch their tents “outside of Garryowen” and, so to speak, “on the other side of Jordan.”

The mission ended, we had our choice of another trip by the “Narrow Gauge” or a twenty-three miles ride in a farm wagon to Dubuque. It was a case of the devil or the deep sea. We chose the latter, and after a jolly old jolt of three hours and a half found ourselves in the city where we took the night train for home.

Our stay at Garryowen had given me an opportunity of twice visiting the Trappist monastery of New Melleray, one of the points of interest in that part of the world. It was founded in 1848 by a colony of monks from Mount Melleray, near Waterford, Ireland, and is situated in the heart of a rolling and fruitful country. The monks own over two thousand acres, eighteen hundred of which are given

to pasturage and cultivation. The rest is timber land. The grass-grown, clean shaven lawns in the immediate vicinity of the monastery are handsomely laid out, while trim and beautiful hedges of hemlock and cedar, together with stately avenues under towering pines and spruce and poplar lend a park-like and sombre appearance to the place. In the rear of the house are extensive orchards and gardens, and beyond them still fields of waving grain sweeping away, in some directions, as far as the eye can see. Everywhere flowers abound and, at the time of my visit, the air was rife with the perfume of June roses. A perpetual chorus of birds makes the day happy; while the howling of wolves in an adjacent forest supplies entertainment of a very different sort during the night. All in all, I thought, nature has been kind to the good Trappists and, in exchange for the great sacrifices they have made, has laid at their feet her richest and rarest stores. The vineyard is small and furnishes an annual yield of only two thousand gallons. It is more than the monks need, however, as they do not traffic in wine or use it for home consumption. It is reserved for visitors. Beer is not brewed at all; but cider is made in abundance and given to the community. Shops galore and for every conceivable purpose are scattered about the farm. Near by, but beyond the enclosure, stands a little brick church, under the patronage of the Holy Family, built for the convenience of the neighbors. There is no school as at Gethsemane, in Kentucky. Catechism is taught on Sundays by one of the fathers, and, for the rest, the people depend upon the district schools for the education of their children. As these, in every case, happen to be presided over by Catholics, they answer the needs of the situation perfectly. Perhaps, if the monks were to conduct an educational institution of some sort, they might develop a source from which to recruit their failing ranks. As it is, they receive almost no vocations. To the question why, I was told by the Abbot that the life is so austere that Americans will not take to it. "We are dying out," he said. "The community numbered more forty years ago than it does to-day, and whatever accessions there have been to our ranks have been mainly from abroad." New Melleray is dependent on the Waterford community only in so far as every house in the order must be dependent upon some other, which is called its "immediate parent", and whose superior enjoys the right of visitation.

As I was traversing the premises a large apiary attracted my attention; but, as the bees were being "smoked" and were fretful, I concluded to inspect the operation at what I

considered a safe distance. Only a few moments elapsed, however, before I was discovered by a scout from the hive who whipped out his stinger and chased me for dear life to the great amusement of the monk in charge, who, though not allowed to speak to me, could laugh at me all he pleased. When crossing the graveyard of the monastery, I noticed that in the centre of one of the graves quite a cavity had been dug. It was explained that the monk who slept beneath had been a very holy man in life. In fact, he had been looked upon by many as a saint and a Thaumaturgus. For this reason, though dead over twelve years, he still lives in the hearts and recollection of the people, who make frequent pilgrimages to this tomb, always taking away with them a handful of its dust *in memoriam* or for the curative properties which it is supposed to possess. Though I searched for it, I did not find the open grave of which I had read so often and which, as pious legend has it, is always to be found in Trappist cemeteries. My guide assured me that no such custom prevails amongst Trappists. That it is fiction invented and constantly repeated by writers whose disposition to romanticize runs ahead of the facts in the case. "The Trappists, like other people," he remarked smilingly, "dig their graves only when they need them."

"In view of your rule of perpetual silence," I inquired, "it is quite possible, is it not, for two individuals to live and die in the monastery perfect strangers to one another?"

"It is," he answered, "and I can illustrate it in my own case. Amongst those buried here is one who for years stood next to me in choir and sang out of the same breviary with myself. We never spoke to one another or made each other's acquaintance. I missed him one day from his wonted place and learnt that he had taken seriously ill and in a short time would die. Our years of silent intimacy with their many quiet little interchanges of kindness had attached him to me, and accordingly I asked permission to wait on him in his final moments. I would then have been privileged to speak to him and would have the satisfaction of being edified by his words in death, as I had so often been by his conduct in life. The request, though, was denied, and as I stood over his grave at his burial, answering to the *requiem æternam* he was as much a stranger to me as the first day he entered the monastery. "But, he added, and his face brightened as he spoke, "in heaven we shall know one another and our friendship shall be eternal."

The conversation, of a somewhat desultory character, was interrupted by the ringing of the monastery bell.

"It is now eleven o'clock," said he, "and the bell is sum-

moning the choir religious to *None* which will begin at 11.15."

"May I attend choir with the monks?" I asked.

"Certainly, father, you are most welcome," he replied, and we made for the chapel where the monks were already in their stalls ready to begin office and only awaiting the arrival of the Abbot. As he entered, each made a profound obeisance in his direction and the chanting begun. The scene was picturesque as well as edifying. They stood in two rows facing one another across the chapel, each clad in his snow-white habit and with a countenance lit by inspiration evidently from above. There was one breviary for every two. But the breviaries were twice as large as an ordinary missal. The print was so conspicuous that, at a distance of seven or eight feet, I could read the psalms distinctly over the shoulders of a little monk who stood just in front of me. It was the feast of the Sacred Heart, and as I gazed into their passionless faces and studied the significant expression which years of silent and sanctified influences had wrought upon them, I could not but think how applicable to each one were the opening words of the first antiphon of the day: "Discite a me, quia mitis sum et humilis corde." Meeker and humbler men, I have never beheld. The Abbot's crozier, pectoral cross and ring were of wood, and, barring these insignia of office, there was nothing in his dress, as far as I could observe, to distinguish him from his brethren, save the least little suggestion of purple about his neck.

The community dines at 11.30, and accordingly, as soon as office was ended, I was ushered into the guest room where I found an extremely frugal meal awaiting me. It was served, though, with so much grace and condescension that I mistook it for a first-class feast.

"Super omnia vultus

Accesere boni: nec iners pauperque voluntas."

My chaperon talked freely during dinner, and, as I did not know exactly what would interest a Trappist, I let him lead off in the choice of subjects. It was not long before he was on his favorite theme.

"Have you ever read the life of Saint Bernard, father?" he asked.

"Yes," I replied, "I have read his life by Ratisbonne and consider it one of the most delightful biographies written." That was enough, and the exploits of the saint with much about Citeaux and Clairveaux was the burden of his animated discourse until the end of meal.

“Come now, father,” he said, as I arose from table, “and I will show you something that will please you.”

He led the way to the Chapter Room and pointed out, with a running commentary as he did so, eighteen or twenty pictures hanging on the wall illustrative of the chief incidents in the life of the great glory of the Cistercian Order.

The Trappist rises at two o'clock the whole year round. In Summer, he retires at eight and, as there is no recreation, is allowed a *siesta* immediately after dinner and until half-past one. In Winter, he retires at seven and is permitted no *siesta*. The *siesta* had already begun when we left the Chapter Room. Hence, the warning of my guide to tread very lightly as we were now going to the dormitory where some of the brethren were sleeping. Accordingly, I tiptoed up the staircase and into the dormitory—a very long, high and airy room with about thirty apartments on each side. By “apartments,” however, understand nothing more than boarded partitions with curtains in front. Many of the curtains, at the time were drawn. Some were not, which gave me an opportunity, as I passed through, of seeing what goes to make up the furniture of a Trappist's *boudoir*. It is easily and briefly told. Unlike the room of the prophet, it has neither candlestick, chair nor table—only a bed covered by a hard mattress and a rough blanket. At the head of the bed hangs a little picture of the Blessed Virgin—the general patroness of the order. Near by is a whisk broom and a scourge. This is absolutely all. Each one sleeps in his habit, and over each cell is the name of the saint assumed in religion by its occupant. Amongst them I was pleased to notice those of Aloysius and Regis.

A trip to the dining room brought my visit to a close. Like every other department in the house, though extremely barren in appearance it was faultlessly clean. There is but one meal a day, served at about noon. By a special grant, for it is a mitigation of the rule, a light collation, consisting of tea and bread and served in the morning and evening, is permitted to those who desire it. Except in case of illness, meat, eggs, and butter are never allowed, and the one full meal a day, consisting of vegetable soup, bread, coffee and potatoes is supposed to be ample to sustain them amid the fatigues and labors of their extremely arduous lives. What an eloquent commentary it all is upon the selfishness and vanity of the world about them! I could not but think as I walked the bare and silent halls of the building, pondering the severe life of its inmates, of the weird and wonderful things told by Chateaubriand in his charming *Vie de Rancé*, at one time the flower of the French Court and the bosom friend of Bossuet, but subsequently

the great reformer of La Trappe and the most austere man of his times. I have found few things, even in the glowing fictions of Waverly, to surpass in dramatic interest the contents of its edifying pages.

Wishing your Reverence every blessing, and commending our missionary work to your holy sacrifices and prayers, I remain, as always,

Yours in Dno.,

EUGENE MAGEVNEY, S. J.

THE GEORGETOWN EDUCATIONAL EXHIBIT.

Some six or seven months ago, the worthy librarian of the Riggs Library of Georgetown University conceived the project of getting together materials for exhibiting our methods of teaching. The occasion was a meeting of the National Education Association fixed for Washington, July 7-12, 1898.

Father Shandelle began by mapping out a plan of operations and had a circular printed in Latin begging all the Reverend Rectors of the Society to aid him in the project by the gift or loan of school books, programmes, prospectuses, photographs, each for his own college. From quite a large number of places replies came that were very encouraging, many proving their readiness to help by substantial assistance of the kind asked, while others were forced by their circumstances to limit their support to cordial expressions of interest and wishes for success. The colleges that responded most satisfactorily were awarded a prominent position in the exhibit.

The first floor of the Riggs Library was devoted to the display of materials thus collected. One of the alcoves was cleared of its contents to receive the Jesuit text books; the regular volumes were allowed to stand in the other alcoves, being covered partly by the green tablets used for the programmes, etc. Articles such as medals and booklets that could not so advantageously be tacked on the tablets were gracefully dispersed on elegant little tables placed in the proper positions.

As one entered the beautiful library, the first part of the exhibit that caught his eye was the array of Jesuit savants and educators ranged around the room. This was the

Hamy collection, the pictures being carefully selected, placed in alphabetical order and labelled with the names. Only such of the entire set were taken for exhibition as were not too unartistic and represented men famous in the literary, scientific and educational world. They numbered about a hundred.

One of the alcoves was rendered unavailable by want of light. Hence the exhibit proper was confined to the other three and the centre of the library.

The first alcove on the right as one enters the Riggs contained the Jesuit college books. These were a mere tithe of the whole number published by the Society, but made still a respectable showing. First in order came the text of the Ratio as seen in the earliest editions of the Institute; then the great Pachtler reprint of the 1599 and 1832 editions in parallel columns with German face to face translations. Other editions were there, too, of the whole Ratio and of portions. Next came books and pamphlets explanatory of the Ratio, or defending it. There were the other Pachtler-Duhr volumes of the "Monumenta," the late German translation of Sacchini, Juvencius and Kropf, the excellent work of Father Chossat and a number of other precious aids to the historical student of our method of teaching. Of the text books proper the largest percentage belonged to Philosophy, Rhetoric, Classical Texts and History, the exhibit not being able to show any but a scattering few of our volumes on more curious subjects. These last were not, however, unrepresented. A volume of Heraldry and one of "Symbola" were good specimens of the results Ours have achieved in these and similar lines. Science was also quite well up in the number of its volumes, Physics taking the chief place, followed by Mathematics.

Our old rhetorics are sufficiently known to make any account of them superfluous. Suffice it to say that the exhibit included Juvencius, Le Jay, De Colonia, Kleutgen, Drekker and others.

The classical texts were excellent specimens of the printer's art. In almost every case they were put together with an eye to beauty as well as to durability and by their very appearance when new must have attracted to frequent perusal. This does not mean that the only texts exhibited were of the Society before the Suppression: there were not a few of this century, though mostly reprints of older standard editions. By the way, it may not be out of place here to call our teachers' attentions to the fact that expurgated editions of nearly, if not quite all, of the texts now used in our colleges can be had at a very moderate price

from our publishers in France. Some twenty or thirty of these texts were in the collection at this exhibit, some with a few notes of Juvencius, etc.; some without any.

This alcove contained some curious old volumes, not too fat for pocket carrying, including within two covers all the matter to be seen in one class—texts Latin and Greek, Mathematics, History, Catechism. An account of some books of the kind can be found in the *LETTERS*, Vol. xxiii., 296.

There was quite a notable gathering of the Neo-Latinists, in their elegant shapes and costly bindings. But the most praiseworthy binder's work was to be seen in the prize volumes given students at the end of the year. Three or four of these were on exhibition, one with an inscription stating the donor and the happy recipient and bearing on the outside the fleur-de-lis pressed in gold on the rich leather and so strongly put together that it has not yielded to age after 150 years.

Last in order in this first alcove were the magazines, first the college magazines of our day, all in English, then the celebrated *Journal de Trévoux* with its hundreds of precious volumes on men and things literary of its time.

In the two other alcoves and the centre room the colleges most largely exhibited were Cadiz, Vannes, Puebla, Turin, Mangalore, New York, Beyrout, Cairo, Stonyhurst, Kalocsa. From these had come lists of students, calendars, photographs of buildings and of pupils, programmes of plays and of musical and literary academies and of concertations and of specimens, prospectuses and plans of studies, monthly "tickets," sodality diplomas and manuals, and, in the case of Turin, a beautiful set of sodality medals.

Space does not permit us to dwell at length on any one of these features, but it may be allowed to call attention to a few points in which our American colleges have, perhaps, something to learn from the others, and possibly vice versa.

In the first place, an interesting item in the exhibit of more than one of these foreign colleges was their photographs of faculty and students. Such photographs form a most pleasing record for after days and, when a sufficient number is ordered, do not mount high in price. Why might not we adopt the plan of having a common photograph each year of all the students? This would seem to be better than to confine ourselves to the graduates and collect from them with much trouble individual photographs, which, when gathered, take up too much space and easily get mislaid.

Another noteworthy feature is the monthly or yearly cal-

endar. Take, for instance, that of the Istituto Sociale of Turin, a booklet described some years ago in these pages. It makes a most valuable magazine of information for pupil and professor alike, and, what is not to be passed over in silence, it can be carried easily in the pocket and so form a *Vade Mecum*.

A third hint is given us in the memorial leaflet got out by our Puebla college, containing directions for behavior and study during the summer months. The readers of the *LETTERS* will remember an account of similar directions in our French colleges—the “*Devoirs de Vacance*.”

Would it not be possible to secure each year for publication a splendid tribute to our methods of work from some distinguished orator or man of learning? Many a one would feel honored to be invited to deliver an address at the opening of schools, for instance, or on St. Aloysius' day.

Many of the colleges exhibiting had souvenir volumes with views of the colleges and so on. This is in the same line as the “*Acroama*” book published some years ago with the same object by our Holy Cross Rhetoric class.

In the last place, one could not help remarking the great prominence given the sodalities in the exhibit. Manuals, diplomas, programmes, photographs, medals, monogram paper tastily decorated—everything seemed to be done to impress on the students the devotion to our Blessed Mother which is given play in the sodalities.

Perhaps the non-English colleges abroad can learn something from our college magazines. Our class sheets also might furnish them with an idea or two that would prove useful.

Before closing this rapid sketch one must not omit to thank our good fathers for their great kindness in responding so satisfactorily to the call of Georgetown. In nearly every case the loan or gift of materials was accompanied by such hearty expressions of good will that not only Georgetown men, but all of us should feel sincerely grateful. It is hoped that the nucleus thus formed may grow now from year to year until we possess in the Riggs Library ample materials for the comparative study of our college work throughout the world.

A. J. ELDER MULLAN.

THROUGH SOUTHERN INDIA
FROM THE ARABIAN SEA TO THE BAY OF BENGAL.

A Letter from Father John Moore.

ST. ALOYSIUS' COLLEGE,
MANGALORE, July 31, 1898.

REVEREND AND DEAR FATHER,
P. C.

Our two months of vacation are set for April and May in the college of Mangalore, on account of the prostrating heat that precedes the bursting of the S. W. monsoon. Usually our fathers and scholastics in India betake themselves to some hill station during the very warm weather, but owing to our isolated position here in Mangalore and to the few means of communication we have with the outer world, this has hitherto been attended with no small difficulty and expense. Last year we went to Belgaum in the south Mahratta country, about two hundred and eighty miles north of Mangalore and two hundred south of Poona. So many difficulties had to be encountered by land and sea that it was determined not to try the sea route any more. Our moving accidents by flood and field, and hair-breadth escapes, are all faithfully recorded in some of the late numbers of the "Lettere Edificanti della Provincia Veneta." The superior of the mission, the rector of the college, and the rector of Jeppoo Seminary went last Easter to the Kudremukh, a high mountain peak in the western Ghants about forty miles east of Mangalore, to find a suitable place for a villa for the community. They spent a whole month on the mountain so as to have experience of the place before buying land and building a bungalow. Hopes were entertained that the building could be pushed forward and that everything would be in readiness for next vacation, but difficulties have been raised by the German Protestant Basel missionaries, who have a place near that fixed upon by our superiors, and the Mysore Government will not give us the title to the land until everything is settled with them. The likelihood is that we shall have to swelter here in the heat next year again, solacing ourselves by an occasional trip to Father Muller's villa at Kuller, a charming spot about an hour's drive from the college. As I had been appointed

principal of the college at the beginning of the year it was judged proper by superiors that I should take opportunity of the vacation to pay a visit to the director of public instruction at Madras, and to make acquaintance with some of the men engaged in the work of education in the presidency so as to gather useful knowledge to be turned to account for the benefit of the college. It was not with a light heart that I started on this journey of over five hundred miles as the crow flies across India from the Arabian Sea to the Bay of Bengal, for to the ordinary inconveniences of Indian travel were added just then the great heat of the season and a lot of plague regulations. From the interest which I know your Reverence takes in India and the work Ours are doing in it, I presume you will be nothing loath to receive a little account of my trip out and return.

I left Mangalore on Monday, April 19, by the Shepherd coasting steamer "Brahmani," which was wrecked on the return voyage a few days afterwards, and arrived at Mormugao at 5 o'clock on Wednesday morning. Mormugao is in Portuguese territory, being in the peninsula of Salsette. It is a place of some importance, having a fine newly constructed harbor where ships of heavy tonnage can come up alongside the wharf, being the terminus of the new West India Portuguese Guaranteed Railway, a line forty-two miles long joining the South Mahratta Railway at Londa. It has a more direct interest for us as it is there that St. Francis Xavier is said to have landed on his first arrival in India. One of the chief fortifications protecting the harbor of Goa is also there. Above the main entrance there is a life-sized statue of St. Francis. The fort is no longer used for its original purpose, for it is now the headquarters of the English officials who have taken over the management of the railway, which has proved a financial failure to the Portuguese Government.

A visit to the island of Goa was next in order. For this it is necessary to cross the inlet by which the Zuari River debouches into the sea. The island is triangular in shape and juts out into the sea with its base towards the coast. It is forty-eight square miles in extent and is hilly throughout. A fine steam ferry boat makes the trip from Mormugao round the Cabo and into the Mondovi River on the farther side of the island where Panjim or New Goa is situated. If the ferry serves your convenience, well and good, but I had to make the passage to Doña Paula, the nearest landing, in an ordinary sail boat. It takes about an hour, and then another hour's drive brings you to the patriarch's palace, a bran new structure overlooking Panjim. His Excellency

keeps open house and a warm welcome for all Jesuit visitors. He has Father Azevedo, S. J., of Belgaum, residing with him a great portion of the year, engaged for the most part in giving retreats to the clergy. A Jesuit is made to feel at home at once, for the daily routine of the house is pretty much the same as that to which he has grown accustomed, comprising as it does reading at table, litanies, etc.

The day after my arrival, Thursday, April 22, was the feast of Corpus Christi, which is allowed to be kept on the Thursday following Low Sunday by a special dispensation, on account of the impossibility of duly celebrating it at the regular time, when the heavy monsoon rains would effectually prevent out door processions. This concession was made for the West Coast of India, but up to this we have not availed ourselves of it at Mangalore. Thursday morning at five o'clock the palace courtyard was a scene of bustle with carriages and liveried footmen, and we were soon on our way to old Goa, about an hour's drive from Panjim. On the way you have to traverse a causeway 9000 feet long, about which there is a legend that it was built by the Jesuits in one night. They were giants in those days. At Ribander, once an elegant suburb of Goa the Golden, you come to the first scenes of desolation. The bare walls of the patriarch's old palace first came in view. There are a few houses still inhabited, but the gardens and villas of the days of old have long since made way for plantations of cocoanut palms, the only things that seem to flourish on the island. A little farther on you catch a view of the cupolas and façades of a number of gorgeous churches rising up above the dark green foliage, and are soon brought into an open space where the white walls of the churches stand out in striking contrast to the sombre colors all around. The carriages drew up before the Bom Jesus, a typical Jesuit church of the sixteenth century style. His Excellency celebrated Mass at the chief altar of the tomb of St. Francis. There are three other altars about it, so that four priests can celebrate at the same time. There were not more than a dozen people in the church exclusive of the clergy. Had it not been for a smart little boy I might have had long to wait for a server, but my little friend in need managed to skip around and attend to the three priests who were saying Mass at the same time. Witnessing the howling wilderness all about, one is not expecting to find the churches well kept. The fact that they are kept at all is what surprises.

Thanks to the energy of the present patriarch numerous works of restoration are going on. The church of

Rosario, for instance, is having a new roof of Mangalore tiles put on it. It was in this church that St. Francis used to preach upon his arrival in Goa. The stone pulpit from which he preached was unfortunately smashed by a falling beam a few days before my visit. There is no trace visible of the famous college of St. Paul, but the great convent of St. Monica is still habitable, though rapidly falling into decay. There is a striking miraculous crucifix in it which shed blood on several well authenticated occasions. In one of the chapels lies the metal coffin containing the remains of the late Bishop of Cochin, who died while on a visit to the patriarch on May 4, 1897. It is to be shipped to Portugal for interment some time in the near future. There are several ruins of stately churches hard by, so close together that the hill upon which they stand was called the holy mountain. The cathedral is in a good state of preservation. It is truly a majestic edifice, — the largest church in Asia. It was in construction upwards of three quarters of a century, and has witnessed the rise and fall of Portuguese power in the East. The churches of San Antonio and Santa Justina at Padua bear a striking resemblance to it. A solemn high Mass was celebrating when I entered it, and it created a peculiar impression to see the choir stalls full of canons and clergy and but a handful of people in the body of the church. The chapel of the Blessed Sacrament was ablaze with lights all during the day, but the only adorers were two little altar boys, who gaped and stared at the squads of His Most Faithful Majesty's Hindu soldiers who were roaming about with their caps on. In the sacristy of this chapel there is a box like a carpenter's tool chest containing the relics of our five martyrs of Cuncolim, Blessed Rudolf Acquaviva and companions. It was very painful to see them lying there in what is little better than a lumber-room for fallen angels and old church furniture. There is a large plain cross over one of the side altars which attracts a good deal of attention, for the wood seems as if still alive and to be constantly increasing in length.

One of the places of most interest for a Jesuit, after the church of the Bom Jesus, is the old church of Santa Fe, the scene of St. Francis Xavier's first labors. The façade alone is standing; all the rest is a heap of debris. I could see in some excavations made in the mound some of the grand old pillars and capitals of the church laid bare. In the garden there is a little chapel, lately restored by the patriarch, where St. Francis used to go frequently to pray and scourge himself, and on either side of the path leading to it are two wells mentioned in his life. They are tolerably

deep, but still you can walk down by a series of steps cut in the rock to the bottom of the one in which we read that he used to wash his feet and cool the heat of his bosom.

St. Cajetan's is another church that deserves a passing notice. It is a fac-simile in all save size of St. Peter's at Rome. In the centre under the cupola is a famous Hindu "tirtha," the water from which was anciently prized like that of the sacred Ganges. The tombs of three governors of Goa are in the vaults underneath. In another great church and monastery are collected a goodly number of monumental slabs from the tombs of the brave hidalgos of old, pillars and capitals from pagan and Christian temples, and marvelously carved stones from the palace of the old viceroys. "Goa Dourada" was certainly a wonderful place when a proverb of the day said, "Whoever has seen Goa need not see Lisbon." It was at the climax of its pomp and power about the year 1600. Then began the struggle with the Dutch which stripped Portugal of its fairest possessions in the East, and before the 18th century dawned, plague and war had thinned down the population to 20,000. In 1775 the population was further reduced to 1600 souls. It was about that time that sacrilegious hands were laid on the tomb of the apostle of the Indies and nineteen boxes of gold and silver and precious stones were shipped to Lisbon to the address of Dom Carvalho, Marquis of Pombal, Minister to the most faithful King of Portugal.

The following picture of the utter desolation that has fallen on the Golden City is not overdrawn: "The river washes the remains of a great city,—an arsenal in ruins, palaces in ruins, quay walls in ruins, churches in ruins—all in ruins. We looked and saw the site of the Inquisition, the bishop's prison, a grand cathedral, great churches, chapels, convents, religious houses, on knolls surrounded by jungle and trees scattered all over the country. We saw the crumbling masonry which once marked the lines of streets and enclosures of palaces, dock yards filled with weeds and obsolete cranes." There seems to be a bitter irony of fate in the fact that scarce a stone is left upon a stone to tell of Portugal's past temporal power and magnificence, while the Church and her religious orders have alone withstood the all-pervading ruin in spite of the deadly efforts of her anti-Catholic Government to destroy both. As the visitor to Old Goa to-day makes the round of the churches and convents that formerly belonged to the Jesuits, Franciscans, Dominicans, Augustinians, Carmelites, Oratorians, Theatines, Capuchins, and the several orders of nuns, if he is at all observant he must be impressed with

the high place which Catholicity once held in Portugal's eastern possessions. It was the paramount interest and secured for the Crown of Portugal the famous "Padroado" which was earned "by rivers of blood and mountains of gold," as the oft-repeated phrase has it. One who is conversant with the history of the Church in India in our own day knows what evil the masonic Government of Portugal is working by the means of the same Padroado. I have not yet made the round of all the objects of interest, but you will pardon me when I remind you that a broiling April noonday sun makes sightseeing almost suicidal, and besides *longum restat nobis iter*.

I was unable to wait for the procession of the Blessed Sacrament, for I had to hurry back to Panjim to catch the 4.30 steamer for Mormugao. I saw the Governor and a corps of the army on the way, going to add solemnity to the occasion. Very few people seemed to be on the move to Old Goa. By a strange regulation the day was kept as a holyday in the old city where there was practically no one to observe it, and in New Goa there was no precept and little observance to mark it. The steamer took about an hour and a half to round the Cabo and reach Mormugao. On the way I had plenty of time to observe the fortifications of Agoada, Reis Magos, and Gaspar Dias. Upon the point of the Cape stands the Governor's palace. When he is absent the patriarch takes his place as civil governor. There is union of Church and State in Goa, which is not an unmixed blessing in the present state of affairs. About the time of my visit the cremation of the bodies of those who had died of the Bubonic Plague was a burning question in a twofold sense. A short time after, the patriarch forbade the erection of booths close to the church on the occasion of a *feira*, but the Governor, when appealed to, declared that the appellants might erect their stands wherever they liked. In spite of this friction Goa is still a Catholic country and has as much of a Catholic air about it as Italy or Spain. You see on every side churches, chapels, wayside shrines, statues and crosses, which are a relief after beholding the abominations of paganism elsewhere. Our old fathers encouraged the setting up of a cross before every house in place of the tulasi tree set up by the pagans for puja (worship), for the cross is the—

Arbor una nobilis :
Silva talem nulla profert
Fronde, flore, germine.

I staid over night at Mormugao, where there is a fairly good hotel, and the next morning at 6 o'clock began a

thirty-six hours' journey to Bangalore, a distance of 341 miles. The first forty miles up to Castle Rock were through Portuguese territory, the *Novelhas Conquistas*, as it is called. It is for the most part jungle, or what we used to call chaparral in California. The railway winds up the slope of the ghats amid scenery that reminds one of the St. Gothard and the Denver and Rio Grande in Colorado, the Switzerland of America. At one place a beautiful cascade leaps down from the mountains, and is most refreshing to look at after the wilting heat of the coast. Castle Rock very much resembles its namesake in Colorado, thirty miles from Denver, and is named from a peculiar pillar of rock standing near the railway station. The yearly rainfall at this place is one of the greatest in India, being oftentimes as much as 360 inches. Between Castle Rock and Londa Junction is the little station of Tini Ghât, where the shikars (hunters) alight to try conclusions with the tigers that abound in the vicinity. In the cemetery at Belgaum are several monuments raised over what remained of some English officers when the tigers had done with them.

At Londa the W. I. P. Railway joins the South Mahratta line and I made the acquaintance of the plague inspectors, who let me pass after feeling my pulse. There was another examination at Hubli, where the plague had broken out some time before, and where the Moplahs made such trouble that troops had to be brought from Belgaum to preserve law and order. Hubli has since become a plague centre, and there is great danger of its invading the cities of Southern India. At Harihar I was subjected to another very strict examination before being allowed to proceed into the Native State of Mysore. In spite of the orders given not to harry Europeans, the native doctors made a great deal of unnecessary fuss. They put me through a long interrogatory, the answers to which were carefully noted in a book which was reproduced when I was catechised anew at the station immediately preceding that of Bangalore. "Were you detained at Goa?" was one of the questions that made me quake for a moment, but as it could be taken in two ways, I returned as stout a negative as I could command. Luckily my railway ticket was taken at Mormugao harbor, which indicated that I had got off the steamer and come on directly. Had I confessed that I had visited Goa I might have had a week to solace myself in the segregation camp. The 200 miles between Harihar and Bangalore are mostly arid plains with here and there a patch of cultivation. India is such a thickly populated country that one does not expect to find long stretches of uncultivated land

as wild as any you see in New Mexico or Arizona. Lord Macaulay remarked the same on his arrival in India in 1834, and he furthermore added, "The people whom we met were as few as in the Highlands of Scotland" (Trevelyan's Life, vol. i. c. vi.).

The doctor in charge of the plague inspection at Bangalore was fortunately a Catholic and one of our old students of Mangalore to boot, so I was let off easily and had a fine opportunity to watch a whole train full of natives put through the ordeal. Each compartment was emptied of its occupants, who were then roped into a corral and examined with great care, a lady doctor being provided for the women. Those native women who observe the *gosha* and eschew the profane gaze of men, travel in separate compartments, and when they were brought out they were screened in by canvas. What strikes one is where all those natives are going. Every train you meet is generally crowded with third class passengers. Perhaps the cheap rates of travel have something to do with tempting abroad such stay-at-home folk. A ticket from Mormugao to Madras, 560 miles, costs third class \$2.25, second class \$6, and first class \$12.

Bangalore (Baingul-oor, the city of beans, the Boston of India) is one of the most delightful places in India for a residence. It is 3000 feet above the sea level and is preferred by many to Ootacamund, Yercaud, Simla, Mahableshwar and Kodaikanal. There are really two cities, one called the "Pettah," or native town, with a population of 80,000 and under the rule of the Maharajah of Mysore; the other is Bangalore Cantonment, called by the natives "Dandu," with a population of 100,000. Next to Secunderabad it is the largest military station in Southern India. It is considered British territory and is under the control of the resident of Mysore. Mysore itself is a native state that owes its existence to British magnanimity, for when it was wrested from the Mahometan usurper, Tippu Sultan, at the fall of Seringapatam in 1799, it was restored to a Hindu dynasty. Some years later when the subjects of Mysore rose in revolt against their Maharajah for his oppression and exactions, the British took over the administration. After the death of the Maharajah in 1868, the government was restored to his adopted son in 1881. He met a very untimely and mysterious death in 1894, and now his fourteen year old son is the nominal ruler. The very existence of native states in India is often quoted as a permanent object-lesson of the adherence of the Indian authorities to their engagements. The British are credited with contributing more to the welfare of those native than they con-

tribute to the welfare of British India. Benjamin Franklin used to say that "one nation never yet governed another well;" here we have an opportunity afforded of seeing how Indians manage things when left to themselves, and a comparison can be made of the progress and well-being of the people under home and foreign rule.

The fathers of the Society of Foreign Missions, Paris, have charge of the diocese of Mysore. They have a fine second-grade boarding and day college at one end of the town, and a large day school on St. John's Hill at the other. The state of Catholicity seems to be tolerably flourishing. The native Christians are mostly Tamils, and the Europeans are mostly of the low caste who have preferred to settle in the sunshine of Bangalore rather than return to their native soil and fog. The Sisters of the Good Shepherd have a wonderful establishment where there are schools, refuges, hospitals and orphanages for all classes and conditions of people. The cathedral is a fine large church not yet finished. It was at first called St. Mary's, but in the course of time it gradually came to be known as St. Patrick's. That was the doing of the Irish soldiers who paid for it. I was greatly amused when I went to see the Maharajah's palace, a new structure designed after Windsor Castle. When the keeper of the place made some difficulty about telling me go through, I heard the accents of a well known tongue giving peremptory orders to the custodian to give me free passage. It was a Kilkenny man that spoke, and I was glad to find that the tasteless splendor of his environment had not lowered his appreciation of "The Marble City" and Ormond Castle.

My next move was to Madras, 2190 miles (12 hours), where I put up at Archbishop Colgan's house in Armenian Street. His Grace was away at Yercaud to escape the heat and dust of Madras, but his auxiliary bishop, Dr. Mayer, a Canadian and a member of the Mill Hill congregation, did the honors of the house. Madras is known as the City of Distances on account of the way it is scattered about. It is also known as the Athens of India, there are so many colleges and schools in it. Catholic education is looked after by the Mill Hill fathers and the Patrician Brothers, but neither have proved a shining success. The people naturally feel keenly the backward position they are in, and draw practical conclusions when they point to the success of our colleges at Trichinopoly and Mangalore. Two convents of Irish Presentation Nuns are doing excellent work. One of the greatest difficulties that they have to contend with is to secure teachers sufficiently well educated and trained to

prepare their pupils for the Madras University examinations. One of the most interesting places near Madras is the little town of Mylapore, about an hour's drive along the beach. An electric trolley train runs out to it through the native quarter, but the drive along the beach has greater attractions, for one can see the magnificent new buildings of Indian architecture that line the route. Mylapore has a bishop of its own under the Goanese jurisdiction. The cathedral is a handsome edifice lately completed. Right in the centre of the transept is the open grave which tradition tells us was the grave of the Apostle St. Thomas. St. Thome's Mount, the scene of his martyrdom, is not far distant, but the thermometer was keeping steadily up to 100° in the shade, which made sight seeing too hot work.

Twelve hours by the South Indian Railway, via Clungelput, Villupuram, and Cuddalore, brought me to Trichinopoly, where I arrived at six o'clock in the morning and went to the cathedral to say Mass. Immediately after it the superior of the mission sent me over to the college in the bishop's carriage, and there I spent three days seeking what relief I could from the stifling heat. The thermometer was ranging from 100° to 108° in the shade. The college was practically empty, for nearly all the fathers and scholastics had gone to Kodaikanal, where the villa is. I was nothing loath to accept an invitation kindly tendered to me to go there for a few days to breathe a breath of cool air for once in a twelvemonth. I had to wait, however, for Father Sewell, the manager of the college and formerly a major in the British army, and I spent the time seeing the sights of Trichy. The chief thing that attracts one's attention is the magnificent new college church, which I thought was a pretty fair copy of our church of the Rue de Sèvres, Paris, but I was assured that it was modelled after the basilica of Lourdes, to which it is about equal in size. In the college the students number some 350 Catholic boarders, 150 half boarders, and about 1500 day scholars, mostly pagans. Just inside the town gates, on the edge of a sacred tank and in the shadow of the great rock of Trichinopoly, is a large Hindu High School with hostels attached. The building encloses the house built by Clive on the scene of his victory over the French in 1752, and more serious still, a Hindu temple. The fortress-crowned rock rises abruptly out of the plain to a height of 500 feet above the sea level. Besides the fortifications, it has on it a temple to Shiva, the cupola of which is covered with pure gold. A passage leading up to it cut in the solid granite was the scene of a frightful accident some years ago, when a panic was spread

among four hundred people descending it, and more than half were crushed to death. Another thing that greatly interested me in Trichy was a visit I paid to the reduction where our fathers have established a number of newly converted Brahmins. The story is a long one. You will find it fully detailed in the "Sketch of the Madura Mission" lately published by Burns and Oates and written by Mr. Whitehead, S. J., a philosopher in Shembaganur.

Trichinopoly and its neighbor, Madura, are great centres of paganism. Within an hour's drive from Trichy you cross the Cauvery—which with the Ganges and the Kistna forms the trinity of the sacred rivers of the Hindus—and come to the island and sacred city of Srirangam, or Seringam. It is built around a famous temple of Vishnu, which is the centre of seven square enclosures, 350 feet distant from each other. Each enclosure has four gates with peculiar high towers, placed in the centre of each side opposite to the four cardinal points. The outer wall is not less than four miles in circumference. During the war in the Carnatic the island and its temples were the object of frequent contests between the French and the British. It was here that the French soldier gouged out of the eye of the idol the gem that now is the Orloff diamond. Christians are not allowed to enter the temple, but there are many marvels to be seen all about, especially the Hall of the Thousand Columns, and the great gate, to the top of which I climbed by a winding stairs and got a bird's-eye view of the whole city. The Cauvery is terraced with bathing "ghats," where you generally find crowds performing their ablutions, and on all the roads you meet or overtake the women returning with their clothes dripping water.

On Tuesday, May 4, I left Trichy with Father Sewell, and after four hours on the South India Railway arrived at the station of Ammayanayakanúr, 71 miles distant, where two country carts roofed over with matting and drawn by bullocks awaited us. We had our "tiffin"⁽¹⁾ in the waiting room, and then about eleven o'clock we began our drive of twenty-seven miles to Periakolam. It was 106° in the shade that day at Trichy; you may imagine how warm it was in the carts. The road, luckily, was tolerably well shaded with trees the whole way, and was not unlike the Alameda between San José and Santa Clara. I was very much amused during the ride at the antics whole families of monkeys were carrying on. The trees were fairly alive with them. They were of all ages from the hoary-headed grandfather to the baby in arms, or rather pouch, and from the pranks they

(1) Luncheon.

were playing, they seemed to be of assorted degrees of perversity. As these animals are held sacred they thrive in the land and live on the fat thereof. Some years ago Madura was infested by them and they became such a nuisance by their monkey tricks that people who valued their lives were anxious to be rid of them. At last an occasion was offered when a monkey threw a tile from a roof and killed a boy. The collector of the district was a born ruler of men, and knew well how dangerous it would be to run counter to the religious prejudices of the people. To kill the monkeys would probably mean the ending of British rule in Southern India, so he took the law of the homicide and had him brought to court, where he had him and all his family condemned to perpetual exile to some distant mountains. That is a monkey story.

After five changes of bullocks and six hours of jolting we arrived at a bungalow belonging to the Mission, which serves as a kind of storehouse for supplies. There we recited our breviary and had dinner, after which we set ourselves to sleep in the open till eleven o'clock P. M., when we were called for supper. Precisely at midnight we again stowed our aching bones into the bullock carts, and in an hour's time arrived at the foot of the Pulney Hills. There the carriage road ends, and travellers alight and trust themselves to the coolies who are encamped under a wide-spreading tree. The head man appointed each carrier his or her fifty pounds of luggage, sixteen coolies were told off to form relays to chair Father Sewell to the top of the mountain, and when all was ready Father Sewell gave me the word of command, "Pack yourself on that horse like a sack of potatoes." I did so with all the grace and dignity I could command, and thanks to the practice I had had riding donkeys with the princes over the mountains to the back of San Remo, I did not disgrace myself before the natives. The moon lit our way till half-past three, and then it became so dark that I could not even see the horse's head. We were for a good half of the way climbing up a zigzag bridle-path, where sometimes the horse's nose was over one precipice while his tail was over another, and one false step might cast man and beast a thousand feet below. I was leading the cavalcade and had outdistanced Father Sewell, whom I could occasionally see by the flare of the torches carried like Cæsar in triumph a mile or so below, his man-chil-bearers keeping up their monotonous chant of "Ahó-ben handóben, nahúm-da-dóben" (nonsense). I was beginning to get a little scared at the prospect of becoming at any moment disintegrated among the rocks, and I called back

to a father who had joined us at Periakolam to know what I should do. He answered to let the horse have his way, and if anything, to pull a tight rein to keep him from the verge of the precipice. This frightful path is the only one by which Kodaikanal can be reached. After travelling nine miles and ascending 5000 feet I was cheered at seeing a huge building in process of construction looming up out of a plantation of gum trees. It was the novitiate and scholasticate of Shembaganur. I alighted and walked the best I could after six hours in the saddle. I was in good time to say Mass, after which the rector kindly invited me to rest till the afternoon, before completing the remaining three miles and 2000 feet to the mission bungalow at Kodaikanal.

Shembaganur acquired its present important status when Very Rev. Father General, by letter dated November 21, 1896, decreed that henceforth the noviceship, studies, and third year are to be made in India. Shembaganur is the general house for rhetoric and philosophy, Kurseong (Calcutta) for theology, and Ranchi (Calcutta) for the tertianship. This arrangement is on trial. Should it turn out that the change from a northern to a southern clime, and vice versa, does not suit the different constitutions, then two separate and complete scholasticates are to be established. There is a community of seventy-five this year at Shembaganur, of whom 29 are philosophers, 11 juniors, and 18 scholastic and 3 lay brother novices. The new building is in part occupied, and when complete will have 52 rooms, of which 42 will be for the students, affording lodging for 84 if necessary. Besides these there will be room for an infirmary, a cabinet of physics and chemistry, a library and classrooms. The old building will be for the novices and will contain the chapel and two refectories, one for the novices and the other for the scholastics. The place is beautifully situated in a narrow valley well sheltered by a grove of eucalyptus. On the plateau above there is a succession of rolling hills dotted by bungalows and enclosing an artificial lake that lends enchantment to the view. A trip to Kodai is nearly as good as a voyage to Europe. In fact it is difficult to realise that one is in India at all, especially after life on the scorching plains. European fruits and vegetables thrive very well, and the forest trees resemble those of an English park. A handsome Celtic cross on a mound near our bungalows is erected to the memory of Sir Vere Levinge, Baronet, Knockdrin Castle, Co. Westmeath, Ireland (born 1819, died 1886), who did almost all that nature has not done to make Kodai beautiful and attractive. Ootaca-

mund has not the same advantages, but it is easier of access and is more patronized by those of wealth and station. Kodai, on the contrary, is the chosen abode of Protestant missionaries of every denomination and British and German nationality. There were close upon two hundred of them there with their wives and families, and they metaphorically poisoned the place. When railway communication is established with Kodai they will probably be ousted.

We have two fine and commodious bungalows, about a furlong apart, built on a spur of the mountain overlooking the valley. One is exclusively for the use of the fathers and scholastics from the college, and the other for the missionaries. Both establishments are kept open all the year round, to be resorted to in case of need. On a rocky elevation right between them stands a picturesque little chapel of our Lady of La Salette, which is the objective of a numerously attended pilgrimage from the surrounding country sometime towards the end of May. In the portico of the chapel is the grave of Father St. Cyr, S. J. (æt. 73), whose name is in benediction all throughout Madura.

On Sunday, May 8, all the Jesuits on the Pulney Mills assembled at Shembaganur for a grand fusion and "tiffin" given by the Mission. This feast of reason and flow of soul began with solemn benediction and the chanting of the "Ecce quam bonum, et quam jucundum, habitare fratres in unum." About 114 Jesuits sat down at the well spread board in the verandah of the new house. I believe it was the largest meeting of Ours ever witnessed in India since 1759, when Pombal sent home so many shiploads of them from Goa to fill the dungeons of Portugal. Another of the same kind took place the following Sunday at the college bungalow. This was held in a verandah that commanded a glorious view of the valley, perhaps the most charming sight from the Himalayas to Cape Comorin. Right Rev. J. M. Barthe, S. J., Bishop of Trichinopoly, presided on both occasions. Father Sewell added much to the enthusiasm by a speech he made on the second day in which he toasted our Indian scholasticate, and dwelt on the unique nature of the assembly that had met under the roof of our Grand Father to receive his blessing, and about the board of our common Mother to receive her good things, composed as it was of members of so many different Provinces and of such varied nationality, all united in one bond of love that clasped Golden West to Golden East.

During my stay on the Kodaikanal ghanat the welcome news came that the franchise was granted for a steam tramway from Ammayanayakanur to Periakolam to be begun

this year. In the course of time a cog-road, or other contrivance for mountain climbing, may be added, and then Kodai's greatest drawback will be removed. One feels the usual effects of breathing such rarified air, but not in the same measure as they make themselves felt in Denver, Colorado, although it is only 6000 feet above the sea level. The nights are decidedly cool at all times of the year. The temperature in the morning during the time I was at Kodai was usually 68° and it moved to 86° in the course of the day. One had better, therefore, to go provided with heavier clothing than is usually worn on the plains. The fathers of the Madura Mission are usually clad in purple and linen more or less fine. The biretta, cincture and shoes are like those of a cardinal, and the soutane like that of the Pope. In Mangalore we dispense with the kingly purple and find a soutane of the lightest stuff more than sufficiently heavy clothing. Our chief amusement was to walk over the hills and enjoy the ever varying landscape. To roll down rocks was a favorite pastime of mine. There was something in the sight of a boulder leaping from crag to crag and then bounding off into the chasms a thousand and more feet down that had an attraction for me. Every afternoon after dinner there was a glorious game of "boccie" in which the bishop took an active part and a lively interest, but the "cucu" after supper was voted a great bore. A Frenchman fails to enthuse over it. One of the things that was a novelty to me was to drink tea made from tea leaves gathered in our own tea plantation. In my humble opinion it was vastly inferior to the Chinese article.

My stay at Kodai was limited to twelve days, for it was necessary to reach Mangalore before the breaking of the southwest monsoon. I had the good fortune to have the company of five or six fathers who were returning to their missions, when I started at 6 A. M., May 16. It was a grand sight when we reached the brow of the hill and began the descent to see caravans of visitors and coolies climbing up the zigzag path. They looked for all the world like so many ants. It was about one o'clock the next day when I reached Trichinopoly, and that night at ten o'clock I took the train for Calicut, which was reached at about three o'clock the next day, the anniversary of the day when four hundred years ago Vasco da Gama dropped anchor near Quilandi, about seven miles distant. In Calicut we have a church, school, and residence, and a congregation composed mostly of Eurasians. In the church is preserved the madonna of St. Luke which tradition says was the identical one carried by Blessed Rudolf Acquaviva to the court of

the Great Mogul. St. Francis Borgia obtained permission from Pope Pius V., to have three copies of that famous picture made, a permission that was granted then for the first time. It was one of those copies that Blessed Ignatius de Azevedo carried when thrown into the sea with his forty companions on the way to Brazil.

Calicut has a population of 60,000, mostly Moplahs. It is distant 138 miles from Mangalore, and there being no railway I had to cover the distance by travelling along the coast, by carriage to Cannanore, 50 miles; thence to Hosdrug by backwater, 34 miles; and the remaining 44 miles by carriage. There is another way which is far more convenient, namely, by British India steamer, but I was debarred from availing myself of it because the captain would not give me assurance that he would land passengers at Mangalore, since that port had been declared officially closed since May 15. As I did not wish to run the risk of being carried on to Bombay, I seized the opportunity of associating myself with the light-house inspector who was going north on his visitation, to make the journey by land. It was on the whole a very pleasant drive to Cannanore, along a well kept road shaded by cocoanut palms. We passed through the French possession of Malié, a square mile over which the tricolor floats. It enjoys free trade with France, and as a consequence eighteen taverns flourish, where you can get wines and brandies at reasonable rates. It is enough to make a friend of temperance weep to see such a small settlement carrying on so much business. It is well supplied also with native toddy and arrack shops where the booze is still cheaper. At Cannanore we have a church and residence, and one of our fathers is military chaplain. There used to be a large detachment of British troops there to hold the Moplahs in check, but now there is only a company. The place has fallen into decay on account of the withdrawal of the regiments. It is hoped that when the projected railway from Calicut is opened that the place will be set up again. From Cannanore to Hosdrug, 34 miles, there is no road, so travellers are compelled to take a boat on the backwater. These backwaters are a peculiar feature of the West Coast of India from Travancore to Mangalore. They are formed by sandspits along the coast and serve admirably for inland traffic. They are mostly Moplahs who own the boats. One voyage made under their guidance generally banishes all desire from your heart to try a second. I went aboard the boat at Beliapatam, 5 miles from Cannanore, at about six o'clock P. M. and witnessed a lively squabble that lasted quite a time, and when I learned from

my companion what it was all about, it was simply this: they had charged us \$2, or six rupees, more than they were entitled to and now they were fighting over the spoils. About ten o'clock they ran the boat ashore and sat on the beach to have a chat for an hour or so. Early in the morning about two o'clock, when we were in the canal cut by Tippu Sultan to unite two of these backwaters, a terrific ante-monsoon storm with thunder and lightning burst over us. The boatmen instantly cast anchor and escaped to the cover of the coacconut trees, carrying the sail with them to protect themselves from the drenching rain. It was not a comforting reflection to me in the meantime, that lightning generally takes to the water. If it was in search of me it might have found me protecting myself as best I could with a piece of matting. The heavens above had its terrors that memorable morning of May 24, but what were they compared to the hordes of voracious insects that assailed me from below? The 44 miles from Hosdrug to Mangalore took about twelve hours, whereas the boating on the backwater took a whole day of twenty-four. The journey was delayed by the number of large rivers we had to cross, eleven in all. Over these the carriage and horses were ferried on a raft, or when the rivers were shallow, the carriage was floated over by two boats, while the horses walked or swam. The passengers are generally carried in and out of the primitive "dug-outs" by scantily clad boatmen, the oil from whose backs soon anoints your white soutane in a way that gives your dhobi (washerwoman) something to do to buck it.

As this was the last stretch of my journey I was mighty glad when I reached the college at 8 o'clock on Wednesday evening, May 25. Schools re-opened on June 1, and a few days afterwards the monsoon burst and we have had a pretty steady downpour of rain ever since. It has tolled up about seventy inches up to date. With an average of two inches a day, a ray from the sun is almost as rare as a smile from Shiva, and would be as welcome as a letter from your Reverence.

Commending myself to your Reverence's holy sacrifices and prayers,

I remain, yours in Xt.

J. MOORE, S. J.

MISSIONARY WORK IN NEW MEXICO.

A Letter from Father M. J. Hughes.

TRINIDAD, COLORADO,
June 21, 1898.

REV. AND DEAR FATHER,
P. C.

Two of our fathers—Father Personé and Father Da Ponte—gave last winter a number of missions in different New Mexican villages. Among the most remarkable of these missions is one given at Taos. Taos is an historic place, one of the oldest in the territory of New Mexico, and the Taos Indians were one of the old Pueblo tribes whom the Spaniards subdued on their first arrival from Old Mexico. This tribe was among the first to receive the gospel preached by the Franciscan friars in the latter part of the 16th century. For nearly a hundred years religion prospered; but about 1680 came the first terrible uprising of the natives and the Spaniards were driven from the country, many of the priests being murdered—two at least in Taos. The Spaniards soon returned (1681–2) and a new start was made, but peace did not continue long as the natives again arose in 1696 and the Taos distinguished themselves by the slaughter of two more priests. At length came the final subjugation and we hear of no more rebellions in Taos until 1846–47 when United States troops occupied New Mexico for the first time. In 1847 the Mexicans and Indians united to drive out the whites and the famous massacre of Taos followed. Some Protestant ministers have not hesitated to accuse the Jesuits of instigating this massacre, ignoring the fact that no Jesuit ever saw New Mexico until 1867.

Taos is situated in the northern part of the territory and is rather difficult of access owing to the roads, which are bad enough at all times, but particularly during the winter when snow makes them more dangerous than usual. It was in February, about the worst time of the year, that Fathers Personé and Da Ponte went there to give their mission. The nearest railroad station is Embudo thirty-two miles south of Taos. From this point they had to travel in a carriage to Taos and starting at 1.00 P. M. reached their destination at 9.30 P. M. The road descends on one side of the

Arroyo Aondo—Deep Gulch—so called because of its depth, which in some places is a thousand feet. It was dangerous enough to satisfy the most adventuresome. The driver however knew his business well and consequently the carriage did not slide into the "arroyo," but now and then the fathers' nerves were tested.

The mission began on Ash Wednesday and continued for two weeks during which time the people attended in multitudes all the exercises most faithfully and fervently. They came from Taos and from the surrounding villages—Los Ranchos, Arroyo Hondo and Arroyo Seco. So great was the crowd that though they were standing shoulder to shoulder in the church from altar rail to door, the church could not hold all. As our fathers gazed on that sea of upturned faces all expressing eagerness to hear the word of God, they felt inspired and exerted themselves to the utmost to satisfy the people. The result of the mission was all that could be wished for—1704 confessions of which a large proportion were sheep long since strayed from the fold.

An interesting incident connected with the mission was the triumphal procession of the memorial cross through the streets of Taos and Los Ranchos. While in the town itself the hundreds of people showed on their countenances nothing but the respect and veneration due to the cross; but when the procession reached Los Ranchos, the Protestant citadel and the home of some petty ministers, renegades from the Catholic Church, the enthusiasm of the people broke beyond bounds, they felt obliged to give utterance to their religious belief and for some time the air resounded with their "Vivas" for Jesus Christ, for the Blessed Virgin, for the Roman, Catholic and Apostolic Church and for the Vicar of Jesus Christ, Pope Leo XIII.

After the mission a deputation of American non-Catholics waited on the fathers to thank them for the great good done among the people. One of the ministers, an ignorant fellow who had been in days not long gone by a herder of sheep and goats, came to visit the fathers to challenge them to a public discussion. Father Da Ponte looked at him rather severely and then remarked: "El caballo no corre con el burro" (the horse does not run with the ass), and dismissed him.

Since the mission these ministers have not ceased to publish in their periodical "El Anciano" the vilest calumnies against the two priests. One of the effects of the mission was of course to put an end to some of their work with Catholics and in consequence their hatred was intensified. The foulest of their insinuations regarded as usual the priest

and the confessional. They asserted that the fathers were mere money gatherers, that the object of their mission was simply to get money from the people. The calumny however that might have done harm had it not been completely refuted at once, was, that the fathers preached treason. "El Anciano" calls the priests traitors, "because instead of showing gratitude to a Protestant government, which does not treat them as they deserve,—like vile dogs,—they persuaded the Catholics, in case of war between Spain and the United States, to take up arms against the U. S. because the U. S. is a Protestant country and Spain is Catholic." A public protest was at once made and "El Anciano" was requested to retract, but I do not know that it has yet done so.

As regards the money-gathering business, anyone who knows what Mexican towns are knows that there is not much money to be gathered; for the people are very poor, and our fathers are well aware that when they go to give a mission, they will receive but little more than enough to pay travelling expenses. Most of the calumnies of these men are the same as were uttered in the East years ago, but they are new here among the Spanish-speaking people, and I may add they have very little effect.

The same fathers gave a most successful mission in Las Vegas beginning on April 30, and ending Sunday, May 8. There were four exercises each day, at 5.30 and 9.00 A. M. and 3.00 and 7.00 P. M. All the exercises were well attended particularly that of the evening. What is especially noteworthy of this mission is the fact that our fathers had not been invited for many years to exercise any function in this church, but the present pastor, Father Defouri, is a zealous man and one of the best parish priests in the whole territory. It seems that some of the instructions were more than usually impressive, particularly those on matrimony, education of youth and perseverance. There was a time and not so long ago when divorce was unheard of in these parts, but now alas! when the American spirit has crept in, the names of Mexicans find place in the divorce column of our papers. The fathers assisted also in the ceremonies of Holy Week—the number of confessions was 1200.

There is an increasing demand for missions both in Old and New Mexico. The New Mexico band will begin a mission in Tierra Amarilla next Sunday, the other band has given a mission in Rosalia and we hope to be able to give an account of these missions in our next.

Servus in Xto.

M. J. HUGHES, S. J.

THE GOOD WORKS FOR MEN IN THE BELGIAN PROVINCE.

A Letter from Father Emile Solvyns.

TRONCHIENNES, Aug. 11, 1898.

REV. AND DEAR FATHER,
P. C.

A meeting of our fathers has been recently held at our novitiate at Tronchiennes, Belgium, which can hardly fail to interest your readers. At the suggestion of Father Nicolet I venture to send you some account of it, promising that it will be impossible for me to enter into many details for these would require a large volume.

Our Father Provincial, Very Rev. Augustus Petit, has been anxious for some time to advance and encourage the work of Ours amongst men, especially amongst the poor and the laboring classes. To this he was urged by a desire of acceding to the wishes of our Holy Father Leo XIII, as well as of conforming to the request formally expressed in the twentieth decree of the last General Congregation.⁽¹⁾ For this purpose he recently called a meeting of all our fathers who were occupied in these good works. On the day appointed some forty fathers of our province met in the old abbey of Tronchiennes, so well known to many of your readers. The programme of the questions to be discussed was extensive; for they were to examine in succession works of piety properly so called, such as retreats, missions and sodalities; works of charity as the Conferences of St. Vincent de Paul; and works of a nature more economic and social, together with associations of laborers and others of a like character.

The steps taken by Father Provincial will doubtless produce happy results. A similar trial by the Province of Lyons, begun in 1895 excludes all doubt of failure; besides that success will follow is evident from a little reflection. There are some good works well known to all, but it may happen that in this or that city these very works are forced to contend against special difficulties, and that in another quarter they have lost their primary vitality; now if the directors of similar good works are brought together they

⁽¹⁾ Vide Cong. XXIV. decree 20, no. 4.

will communicate to each other their views on the subject, and each will profit by the experience of the rest for the greater good of the souls that he is leading to God.

Again some other good works are entirely new. In Belgium there is at present an active movement among Catholics to help the working classes. Indeed at all times charitable persons have been active in assisting them, and with God's help most successfully; but at present the progress of Socialism, which on the one hand attracts laborers by the allurements of material advantages—the result of a very skilful organization—and on the other hand seeks to stifle in their souls every religious sentiment; the adoption of a law which gives every citizen the right of voting; the earnest appeal of Pope Leo XIII., whose voice excites all loyal sons of the Church to take part in works among laborers,—all these urge the Catholics of Belgium to display their activity on a field hitherto little explored, and have produced a magnificent efflorescence of Catholic economic and social works. Moreover our fathers have not been slow in offering their services in the good which is going on at present. Here we can again easily see how useful it would be to listen to the founders of these new organizations exposing their plans of action, narrating the difficulties of the past and present, and comparing results obtained from the different parts of the country.

The circular of Father Provincial summoning the fathers to meet at Tronchiennes was sent out in April and the fathers met on the 25, 26, and 27 of last July. Some forty fathers were present. Five sessions were held in all, two on each of the first ten days and one on the last day. Three fathers gave a report of some special work at each session, and each report was followed by a discussion. Father Provincial opened and closed the session by an allocution. Your readers will readily understand that it will be impossible for us to give a complete analysis of the reports from the fifteen different works; we shall have to limit ourselves to a few details.

We began with the work of retreats for the laity. These are most successful in Belgium. They were begun at Tronchiennes thirty-five years ago. The first collective retreat counted three members; each year now records more than 500 laymen, who make the spiritual exercises at Tronchiennes alone, as other collective retreats are given in other houses of the Society. The retreats of Tronchiennes bring together almost exclusively employers and managers. Now the question was asked, "Could not workmen also profit by these retreats, and would there not be hope of seeing

apostles rise from amongst those men whom the exercises had strengthened and transformed—apostles whose influence would be mighty among their co-laborers?" It was believed that such would be the result, so in 1891 a house of retreats was opened in the industrial region. The archbishop of the diocese, Mgr. Du Rousreaux, encouraged the new work and within four years 1500 laymen of whom 1260 were workmen, made the spiritual exercises. In 1895 the laymen who habitually made retreats at Tronchiennes decided to help on the newly begun work. Committees were formed to recruit men and to raise money, as many workmen would not be able to defray the expenses which a retreat necessarily entails, and to which must be added the loss of salary for two or three days. Three houses have been already organized for retreats of workmen and two more will soon be ready. In the house of retreats at Ghent during the first seven months of the past year 1000 workmen met for the exercises. Let no one imagine that these retreats were given solely to good and pious men, such as are still found in many villages of Flanders. Many are the examples that we could bring forth of inveterate tipplers, once the scandal of their village, who have now become models of temperance; of socialists, who for years had not frequented the sacraments, and whom the retreat has so transformed that their example has not only converted their families, but also brought back to God many of their co-laborers. Moreover the former exercitants are the best recruiting parties for the coming retreats. Another detail is noteworthy. In those centres where a certain number of workmen live, who have formerly gone through the exercises, a meeting is held for them every month whereby they are enabled to have a short time of recollection. This affords them an opportunity of approaching the sacrament of the altar which many have embraced. Who knows if in the designs of God this work of retreats will not become a powerful barrier to socialism, that formidable adversary against which the Church alone can combat with success?

Next to retreats for laymen must be placed those for priests. No special mention need be made of retreats given to theological seminaries, and of such as bring together every second year the diocesan clergy. They are generally given by our fathers, but offer nothing of special interest. However, the Sacerdotal Association, founded by Father Petit cannot be passed over in silence. Its members number 6000 and are to be found in different countries, especially in France and Belgium. In Belgium alone there are 1300.

Their rule of life requires daily meditation and examination of conscience and an eight days' retreat when not detained by that of the diocese. The members therefore each year practically pass through the spiritual exercises.

While the priests are thus sanctified by retreats let us not forget the missions given to their people in the interior of the country. These owe their restoration at the beginning of this century to the most original of our popular pulpit orators, Father Van de Kerckhove. This missionary field is most extensive and in it the sons of St. Francis and of St. Alphonsus de Ligouri work like us with remarkable success. Then there is the Apostleship of Prayer which so effectually spreads devotion to the Sacred Heart; the conferences of St. Vincent de Paul in our colleges, where under the prudent direction of some father the students exercise themselves in the practice of charity.⁽¹⁾ Again in every city where we have colleges and residences, our fathers direct one or more sodalities for men. It is a source of regret that circumstances have caused these pious associations to confine their activity within the narrow precincts of their chapels, and that they are no longer, as in the Old Society, the centres of all the good works of a city. These sodalities, however, assist other pious works by recruiting men and funds for the retreats of laborers, taking interest in the "Patronages" and inciting their members, especially young men, to frequent those institutions where poor children are given innocent distractions and taught Christian principles, which will be their safeguard in the office and workshop.

Another association which is of Belgian foundation is the Archconfraternity of St. Francis Xavier. We believe that it has spread through Belgium more than any other association. It was founded forty-five years ago at Brussels by Father Van Caloen at the request of a poor workman. Its end is twofold, the sanctification of its members, and the apostolate of workmen by workmen. Blessed by the Pope and enriched with precious indulgences, this institution has been extended beyond the country where it originated. In Belgium alone the association counts some 350 confraternities with 76,000 members, and of this number the diocese of Ghent comprises 147 groups and 36,500 members. With the aid of the secular clergy this institution has met with remarkable success. For instance in the diocese of

⁽¹⁾ In his report on the Conferences Father Malou, we are glad to see, refutes the objections made by some against the establishment of these Conferences in our colleges. Those who have been of late years at Georgetown will confirm his statement, for they can bear testimony to the good done to the students by the Conference which is established amongst them, and which is doing real practical good work among the poor.—EDITOR W. L.

Ghent it has founded seventeen associations, such as societies for mutual succour, for procuring funds for retreats, a professional union of agriculturists, etc. So marked has been the character of the Xaverian confraternity that the name Xaverian has often been synonymous with that of Catholic in the politico-religious contests which the Belgians have had against their atheistic and rationalistic adversaries.

But we must hurry on, we can only mention the lowly, but most useful good done amongst orphans. It is under the charge of a committee of pious ladies who collect funds which are used in the education of orphans of both sexes by paying their board at different religious institutions.

In accordance with the words of the celebrated Bishop of Mayence, Mgr. Ketteler: "If St. Paul should come again on earth he would turn journalist," and following the example of the French religious who publish the small Catholic journal "La Croix," we Jesuits, though not journalists, publish tracts, pamphlets and write in the daily newspapers, most powerful arms against our opponents, especially the socialists.

Let us now come to works purely social and economic. At Brussels one of the most active Catholic circles of workmen is under the direction of a Jesuit father. It was organized by the members of a society composed of the wealthy classes of the capital, but the founders have wisely acted by not keeping the laborers in tutelage, satisfied with simply reserving to themselves an honorary supervision. Such discretion has certainly had happy results. Under the firm rule of its director this union has become the centre of many other good works; namely, sections of mutual help, and of professional instruction for apprentices, sections of music, etc. All possible attention is given the laborer, and care taken to withdraw him from socialistic missions.

The association of employers and employees, founded five or six years ago by Father Gravez, deals with quite a different class of men. In Belgium, commercial employees, and especially drummers are numerous, and unfortunately full of the gangrene of impiety; while their superficial education and business life fills them with conceit. Drummer and blusterer of irreligion are synonymous. It is therefore difficult to direct them, and yet they stand greatly in need of good counsel. The intention of the founder was to unite the few good employees, and to attract such as were not altogether corrupt, whilst at the same time fostering the business interests of the members. The first Union was established at Brussels. Antwerp, Ghent, Liege, Verviers

and other cities now have their own, and have founded like associations, almost all being united by a federal system. At first the condition for admission consisted in a profession of Christian belief, this precaution was taken in the beginning as some might have confounded the name Catholic with that of the political party in Belgium which is opposed to the liberals. Of late, however, the word "Catholic" has been inserted in its place. As regards material interests, these Unions procure for the members lucrative positions, medical assistance at reduced rates, and funds for retreats. They have also succeeded in establishing courses of commercial education, and the study of living languages, of stenography, etc.

The labors of one of our fathers from Arlon deserves special mention. With the aid of the local clergy he has organized agricultural unions throughout the province of Luxemburg. The members are obliged to be practical Catholics. The curate possesses the right of almoner, and the dean is the religious director of the cantonal league. The material advantages accruing to these corporations are manifest. The peasant of Luxemburg has already realized large gains owing to the common purchase of fertilizers, the establishment of newly improved dairies, and the opening of saving banks.

A special class of individuals, once neglected, are the bargemen. In Belgium they number 60,000, and with their wives and children live on board of their boats. A Mass celebrated for the soul of a bargeman's wife was the occasion of putting our fathers at Ghent in contact with some of these honest people. A few ladies who prepared children who live on these boats for first Communion, induced some to enter an association. When the ice had closed the canals an opportunity was offered of giving a retreat to the bargemen, and another was preached to the women, both of these were well attended. This work is making rapid progress. At Ghent a house for bargemen with a chapel will be opened near the docks where most of the boats are; a freight office will be added in order to free the boatmen from the shameless tyranny they undergo at the hands of brokers of low standing, who serve as intermediate agents between them and merchants. The education of their children will be likewise attended to by coming to some understanding with the Catholic schools in cities which these boatmen frequent, so that these children may have free access to these institutions during the dull season. It seem that the best way to confirm the good work in religion has been the establishment of the association of the Holy Family among these

men. In two years the father director has received 6000 members from 1350 boats. We trust that other cities will also put up their bargemen's homes.

Finally, a word about emigrants; these are not numerous, at least such as leave to enrich themselves beyond the sea. Last year only 900 Belgian emigrants crossed the ocean, but Antwerp is the great centre of embarkation for Polish and German emigrants. One of our fathers aided by some devoted co-laborers has charge of them. He discovers Catholics and endeavors to have them to go to our church where an instruction awaits them. Many of them receive the sacraments. In twenty years more than 19,000 of them have approached the tribunal of penance.

It will be seen from all this that our fathers in Belgium extend their labors over divers fields for the salvation of men—a work so conformable to the spirit of our Institute. It has seemed good to us to make known what is being done in this respect. All who read these pages will naturally thank God for the great works accomplished. A few may perhaps find some hints—useful and applicable even outside of Belgium, if so, we shall be only too happy to have given them.

Yours faithfully in Christ,
EMILE SOLVYNS, S. J.

Since the above letter was in type we have received from Father Leroy, the Socius of the Belgian Provincial, a printed pamphlet entitled "Compte Rendu de la Réunion tenue à Tronchiennes les 25, 26, et 27 Juillet, 1898." It consists of 118 pages in octavo, and gives a detailed account of the different reports read at each seance, with the discussions which followed. From a table at the end we have the number belonging to the congregations of men in nineteen different colleges and residences of the Province, which amounts to 8605; among the fourteen colleges out of 5741 students, 2275 belong to the Sodality.—EDITOR W. L.

THE SOCIETY AND THE
AMERICAN COLLEGE AT LOUVAIN.

A Letter from Father L. Delplace.

LOUVAIN, Oct. 1, 1898.

REV. AND DEAR FATHER,
P. C.

I send you for the WOODSTOCK LETTERS a short account of how we began and how we recently ceased teaching in the American College. I believe it will be useful to our American fathers to know the truth about it.

Yours truly,
L. DELPLACE, S. J.

THE AMERICAN COLLEGE AT LOUVAIN.

This college was opened on the feast of St. Joseph, the 19th of March, 1857, under the presidency of Father Peter Kendekens, a native of Belgium, but at that time Vicar General of Detroit. Bishop Spalding, afterwards Archbishop of Baltimore, and Bishop Lefevre of Detroit were the prime movers in its foundation and they contributed money for its establishment. The object of the foundation was to educate subjects of Belgium, Holland, Ireland, Poland, or other countries so as to form missionary priests for the different dioceses of the United States. Most of them were to follow a course of theology corresponding to the short course of the Society, but some might follow the advanced course of the university and receive the degree of bachelor or doctor. The number of students, small in number at first, increased as the American bishops contributed money for the support of the students. In 1860, eleven priests had been sent to different dioceses of the United States, and five years later this number had increased to fifty. It gradually grew in favor with the American bishops, and was honorably mentioned in the Second Plenary Council of Baltimore, which was presided over by one of its founders, Archbishop Spalding.

In 1871 the college passed through a time of trial. The Rector, Mgr. De Nieve, suffered from some mental trouble and was obliged to be replaced by Mgr. Dumont, who two years later, on being made Bishop of Louvain was succeeded by Mgr. Pulsers. It was at this time, in 1873, when the pov-

erty of the college was great and the circumstances most trying, Father Marty, a father of the German Province, residing at our scholasticate at Louvain began to teach Sacred Scripture at the American College. Our fathers taught this course for four years; when the university professors suspended the short course. This left the American College without professors for dogma and moral. Mgr. Pulsers in this extremity had recourse to our fathers. With the approval of the Cardinal of Mechlin, the rector of the scholasticate invited the students of the American College to attend our short course in dogma, the course in moral, and an elementary course in Scripture. These were all to be taught at our scholasticate; the remaining courses of canon law, liturgy, etc., were taught at the American College itself. This proposition was accepted with delight by Mgr. Pulsers and from the beginning of the scholastic year 1877-'78 to the close of 1897-'98, last July, the seminarians followed these courses at our scholasticate. For their services our fathers neither demanded nor received any compensation.

In 1881, when Mgr. De Neve, restored to health, returned to his post as rector of the seminary, the situation was much improved. The number of students had increased to eighty, and the financial state was so improved that he was enabled to put up a new building. He governed the seminary with such energy and piety that he was admired by all the students. He was devoted to the Society and very grateful for the services it rendered to the seminary. Father Van den Acker, and after him Father Houze, professors of moral theology, and Father Corluy, professor of Sacred Scripture possessed his entire confidence during many years. "The Jesuits," he used to say, "generously helped us when we were not able to pay for professors; I will always oppose the efforts which are being made to take our students from them."

In 1891 Mgr. De Neve's health failed again and he was obliged to resign his charge and retire from all active connection with the college. Mgr. Willemsen, who had been professor of theology for some time at the college, was appointed by Leo XIII. his successor. Mgr. De Becker, professor of canon law, continued giving his lecture, and Mgr. Stang professor of pastoral theology and history, was appointed vice-rector. For moral theology, the students followed the course at our scholasticate of Father Genicot, so well known from his treatise on moral theology recently published. After Father Corluy, who had written his "Commentary on St. John" and his "Spicilegium Dogmaticum"

for their use, Father Deleattre and then Father Huyghe gave them a short course of Sacred Scripture. From the foundation of the college, one or two of our fathers have always been confessors at the seminary and gave there spiritual instruction.

In these relations between the seminary and our scholasticate, which had been so amicably kept up for the past twenty-five years no one expected any change. On the feast of St. Ignatius, last July, however, His Eminence the Cardinal of Mechlin called to see our Father Provincial at Brussels and put before him the desire of some American Bishops to see the students of the college follow the courses of the university. As these students could not follow the long course, which leads to the degree of bachelor, the university offered to re-open the short course which was suppressed in 1877.

This project, which was concocted without the knowledge of our fathers and suddenly proposed to them, has not been, I must admit, very pleasant. If, as is stated in the "Bien Public" of August 17, "The directors of the seminary have judged the time has come to realize the primitive plan by confiding to the professors of 'Alma Mater' the theological formation of the future clergy of America" they certainly have the right. "For," continues the same correspondent, "the talent and the devotedness of the new professors are a sure guarantee of the abundant fruit which the Church in the United States will reap from the clergy formed at Louvain"—I doubt, however, if the talent and devotedness of the former professors will be surpassed.

What can be the reason of the change? Is it desired to have the students of the American College counted as students of the university? This is hardly possible, for with some rare exceptions, they are not capable on account of their previous formation, of following either the long course of the university or of our scholasticate. Is it to show a want of confidence in the Jesuits? Certainly not. What then is the reason? "The directive committee" says the same correspondent, "has given an unequivocal proof of its confidence in the ability and devotedness of the Belgian clergy." It has generously forgotten the trying circumstances of 1877 "in order to push on to complete realization of the primitive plan." We must admit it has pushed on generously.

Mgr. Willemsen, on account of the state of his health, has resigned the office of rector. Mgr. De Becker, professor at the university since 1885 and at the American College since 1887, takes his place. He has expressed the

desire that the Jesuit fathers should continue the spiritual direction of the seminarians, and Father Provincial has generously granted his request. If the directive committee—the three American bishops—approve this plan we shall continue to go to the seminary to hear confessions and give spiritual direction; but the seminarians will have no longer Jesuit professors, only those appointed by the rector of the university. A hundred students from outside the scholasticate still remain with us. All except two or three will follow our short course of theology.

If the seminarians of the American College make good studies under the new regime, the souvenir of twenty-five years, during which we devoted ourselves to their predecessors, will cause us less pain than if they have occasion to regret the present change.

NOTES UPON EUROPEAN ARCHIVES

A Letter from Father Thomas A. Hughes.

ST. FRANCIS XAVIER'S COLLEGE,
NEW YORK, Oct. 29, 1898.

REV. AND DEAR FATHER,
P. C.

In answer to your kind inquiry, with respect to such researches as I have made since leaving Holland, I think I can find a few observations to make; which may be justified either by the transient interest of some of your readers, or even by their utility, if there are young gentlemen amongst us predisposed to the study of history.

I am not inclined to say anything of my experiences in Paris. They bring back too vividly my recollections of the officialism which beclouds the polished French nation. In the one little episode, in which I was gratified with a touch of finished courtesy among high officials, I did not know, upon reflection, whether really they were paying deference to me, and not rather to the ambassador's note, which had reached them before me.

Very little of my work lay among our own fathers, except the duty of enjoying their hospitality and charity. I had reason to regret that, on this last occasion, the lack of room at the Rue Monsieur prevented my staying with the writers of the *Etudes*; for my experiences at Exaeten

among the writers of the *Stimmen*, and at the Via di Ripetta with those of the *Civiltà*, had made me feel the value of that formation, which comes from being thrown with accomplished men of one's own profession.

There was no special need of staying very long in Paris. I found I was treading in the footsteps of persons who had gone over all the ground carefully. Parkman had explored it for himself; Marmette for the Canadian Government; others too had followed. Even at our Ecole Ste-Geneviève of the rue Lhomond, Mr. Thwaites, the present editor of the *Relations*, had enjoyed free access to what concerned him; and in the archives of the Colonies, in the Pavillon de Flore of the Tuileries, the only person engaged was a lady, copying for the same gentleman. But the chief reason that exempted me from extensive work was the circumstance, that the American documents bore almost exclusively on French-Canadian affairs.

Though I had no need of staying long, certain conditions of Parisian research made it the slowest that I have known. It was quite a normal thing to spend an hour waiting for a book at the Bibliothèque Nationale. At the Archives Nationales, where there is a public study-room, I was told, after a satisfactory introduction had been gone through, "that now, if I called in three or four days, the documents would be ready for me!" In the Ministry of the Colonies, I think it was a week or ten days, before the necessary letter was expedited to my address.

London is the great depository of older American history, both general and Jesuit. I have yet to see, whether the total yield of documents on this side of the ocean equals the amount, which I obtained there. The State Paper Office, or, as it is now called, the Public Record Office, contains, roundly speaking, some two or three thousand volumes of papers from colonial days. The analytical calendars have reached, as yet, only the year 1680; so that for later times one must fish as best he can in the great sea. New York alone, among the States, has searched all these records; and the results are to be seen in Brodhead's "Documents relative to the Colonial History of New York," where no fewer than six of the great quarto volumes are taken entirely from these state papers. But, had a dozen trustworthy searchers gone over the field, the track of Jesuits or Catholics through the maze of the colonies would not necessarily have arrested the attention of any. And there are some documents of unique interest to us which would certainly have been omitted by everyone.

For instance, the *Informationes ad gradum* on Brothers

George Dyne and Edmund Clarkson, by Fathers Robert Brooke and William Hunter, might form curious reading for a learned man's leisure hour, but scarcely intelligible for an expert in only profane colonial history. What, for instance, would such a profane man make out of the remark about Sunday clothes and affectation therein, that nevertheless the subject in question is *sui et vestium communium contemptor*? "a man who contemns himself and common clothes alike?" or Father Wm. Killick's observations to Mr. James Whittmore, about his store with its 200 or 300 customers; or about "the 2 underfactours Mr Dyne & Clarkson," who "are passed there time of giving us new bonds, as also Mr. Delveaux is, or will be before this arrives. They all seem to me to be fitt for our purpose; and to have those conditions our factory requires; my bonds were sealed long ago." His remarks to Mr. Thomas Parker are much more intelligible, for he simply begs to be allowed to draw on Mr. Kennet, offering the assurance, so comforting to a procurator, that "the chiefe reason" for presuming to do so is that "we neither have money at present, or any certain hope of having it soone: we doe really designe to send bills to Mr. Kenet as soone as we can gett 'em and humbly request that those which are drawne upon Mr. Kenet be not protested," etc. All this correspondence was put by some Virginia ship into a port of Scotland, and sent on by the post to London. There the postmen failed to find the gentlemen, Messrs. Parker and Whitmore. The Postmaster General sends the letters to the Minister, Lord Dartmouth, who, on Dec. 2, 1710, writes from Whitehall to My Lords of the Board of Trade, saying that he has laid the enclosed letters before the Lords of Council, who command him "to send them to your Lordships, and to desire, that you will please to consider of these letters, and report your opinion of the matter, and what you may consider to be fitt to be done therein." The critical feature of the situation was the glaring signature: "Societatis Jesu Sacerdos," and other such compromising elements, which menaced the disruption of the British Colonial Empire. Their Lordships, however, seem to have dropped the letters where I find them, in a volume of the Board of Trade.

However pleasing London might be, for the good sense and good nature of the officials you had to deal with, I do not think that human ingenuity, even in America, could devise such a set of conditions as harassed a man, in the fogs and the darkness, and what I am inclined to believe was the insufficient electric lighting of the public Record Office. Possibly, when all London has to use artificial light

during the working hours of the day, neither gas nor electricity is equal to the demand. Documents are often trying enough, when under the broadest light you must spell things out, and beat your wits for a little intelligence; but, when in the course of a long day from ten till half-past four, you must coax the electric light by standing up to it, big folio in hand, trying to make out What's what? in the crumbling sheets, and then you do not succeed, well I, for one, could not help thinking in the line of that story, which a good professor at Woodstock told us, a-propos of the perspicuity of Spinoza. It was to the effect that a wise head once said: "If you read a thing first time, and don't understand, say: I'm a dolt, and I'll read it again; if the second time you don't understand it, you can say: It may be that I'm the dolt, but it may also be he; then, if the third time he is still impervious, say without hesitation: It's not I at all, it's he!" So, after three months I came to the conclusion, that it was not my eyes or wits that were wrong, but the conditions; and I went off to Stonyhurst, hoping that at some future date light might dawn upon London.

The splendid archives at Stonyhurst are housed in a manner, which is the most perfect that I have seen anywhere so far, among private collections. One of the two front towers has been divided off at the second story with concrete above and below; an iron safe door protects the room inwardly; only one window gives light from without; and below there is the intercepted stone staircase. It is difficult to see in what circumstances a calamity could affect such a safe deposit vault in the midst of the solid round tower. At St. Mary's College, Montreal, a vault has been constructed between the old front wall of the building and the new one; it seems equally secure, with its iron safe doors and its iron shutters; but its location down by the side walk of Bleury St. is very remote indeed from the monastic solitude of the Jacobean tower overlooking the handsome quadrangle of the Stonyhurst pile.

Owing to the relations which subsisted between Father Ferdinand Farmer and Father John Austin, as well as to the important part taken in our American history by Father Peter Kenney, there were documents, bearing directly and indirectly on our affairs in the Irish Province archives, which, with the cordial approval of Rev. Father Keating, Provincial, I was supplied with by Fathers Hogan and Peter Finlay. I should like as much to tell of my stay with Father Delaney's community at Stephen's Green, as I enjoyed it while there. But, all subterfuges being exhausted, I had to go back to the fogs of London, as I must now. I found

them in all their glory, not a whit the worse for wear, nor showing any signs of fatigue. But I had several resources left to evade their stronghold down in the city, where the Record Office was; and I hoped for better times yet.

His Eminence Cardinal Gibbons had kindly sent me an introduction or recommendation to the Bishop of London, Dr. Maundell Creighton. On receiving it from me, his lordship put his archives at Fulham Palace entirely at my disposal. His chaplain told me, how much the Bishop had been pleased at receiving the Cardinal's note, and taking me to the muniment room he left me there, telling me that the adjoining private room was at my disposal for work, as long and as often as I chose to come and stay. His Lordship said pleasantly, that, if I found anything in his archives which I thought might be of use to himself, he should be grateful for the information. He regretted, that his own days for history were over now; and on a subsequent occasion he told me of his relations with the actual prefect of the Vatican Library, our Father Ehrle. Though everyone was very attentive to me, his lady, whom I never met, had a quicker eye than the attendants; for, the weather being cold, she sent up a special message of apology that the fire had not been prepared. The most curious thing I found among the documents here was a Jesuit paper, containing a challenge to a Protestant minister of Maryland, in which, under the innocent guise of fourteen queries, a most stringent series of dilemmas is strung together, on the thirty-nine articles, on faith, scriptures, the Church, etc. It seemed to me to be in the very best style of dialectics. The minister, like others of his kind at different times, despatches a wrathful letter on the irrepressible insolence of these Maryland Jesuits. And the correspondence regarding the crisis affords sufficient information to understand the situation.

The library of the Archbishop of Canterbury at Lambeth Palace is open to the public; and the manuscripts there on Maryland, Pennsylvania and New York have been searched before. But that fact does not detract in the least from the value of documents, when examined by another eye, and for other historical purposes. Thus, if any shred remains of the fable, that a Catholic Bishop should, or could, have been appointed before Bishop Carroll, small hope is left for the remnant in the light of the altercations between the Archbishop of Canterbury with his American retainers and the Puritan preachers of Boston, in the middle of last century.

I had conceived that Sion College library must be some kind of reserved institution. But when, on entering, I saw only an admonition to record one's name, I thought it was practically public. I went in, began to inquire for certain documents; was supplied courteously with a valuable folio; but, after I had worked there a day, I discovered that it was very strictly a reserved library of the Protestant Clergy of London. Accordingly, next day, I apologized for the freedom I had taken. But I was assured, first by the janitor, and then by the librarian, that they were entirely at my service; and, before I left for good, the sub-librarian, who had supplied me with much information, desired me to refer to him by letter, if at any time he could accommodate me.

I need but refer to the kindness of his Eminence Cardinal Vaughan, and the devoted attentions of Father Stanton as well as of Father Antrobus at the Oratory, where the archiepiscopal archives are lodged. One thing that I noticed there was the finish and polish of the Oratorians' own house library, with its beauty and order. It made me think that, when learned men enter a congregation to spend their whole lives in one and the same house, they probably develop an attraction and affection for the perfect equipment of their books and library appointments, which others of a more mobilized life have not the leisure to show forth.

The British Museum, both in its library and MS. department, is a world well known, catalogued and searched. Though it seemed to me that its American State Papers were largely duplicates of what the Record Office contained, still I found there Catholic and Jesuit memorials and papers, which I had not lighted on elsewhere. In both departments of the Museum, our fathers are well known. Rev. Father Gerard and the writers of the Month have used it constantly. In fact, if I may be allowed to venture the remark, it has occurred to me in more than one place, that there is an inconvenience attending the proximity of great libraries, and one, which you might yet suffer from in centres like Washington and New York. It is that the interest of persons in their home collection dies away, more than the mere want of funds may occasion; and hence, when books are urgently needed at home, they are found to be wanting; and what was the luxury of indefinite resources abroad becomes the misery of inadequate supplies at home.

I cannot say that the sun began to shine in the spring. The first time I remember his visiting us, was when the "season" commenced in May; and the great folks poured into town; and the sun bethought himself, and he walked

in too. If you did not probably know what sunshine was like, I could describe it to you after a London winter, aggravated by the fresh remembrance of an Italian sky, and by the present actualities of holes and corners and musty volumes and nerves become fidgety with irritation. I can understand better now the lives of miners and of the poor, who have not wherewith to pay the rent for a little of God's sky.

There was another session of three or four months in Chancery Lane among the State Papers. At last, I reached the term of documents accessible to the public; which, in State archives generally, is about one hundred years back from the present time. But, just at this point, 1802, one Jesuit question remained suspended; and I consulted the superintendent about obtaining authorization to continue. He recommended it; and, on my making application to the Colonial Office for that specific question, I received in due time a letter according Mr. Chamberlain's permission for further research on the said question, up to 1820, but subject to certain conditions. These were communicated to me, when I appeared in the Government Search Room. They consisted merely in not withdrawing from the apartment any notes of my own, or copies, until they had been submitted to the Colonial Department. So I finished the question; handed in all the papers; and, in the stated time, they were returned "with the secretary's compliments." Whether any record was taken in the interim of the pieces copied or annotated, I do not know.

While working in the Literary Search Room, which had been the scene of my melancholy and woes during so many months, I observed by the superintendent's numbers placed upon my cards of application for successive volumes, that there seemed to be about 200 applications per diem. However, as many of the documents, which lawyers or others called for, consisted only of a single parchment, the applications might designate a number of single folios, and not all of them whole tomes. At the densest part of the day, thirty persons could be found working, some of them "habitués" whose professional life-work is there, others incidental inquirers. In the Legal Search Room adjoining there seemed to be but few. That is designed for the pursuit of documents in the immediate service of the law; and there the copying out of documents is subject to fees which correspond, I suppose, to legal practice.

If the above remarks interest you at all, I will merely advert, in conclusion, to the ever growing value of our doc-

uments, which, like others, gain additional importance for every decade of years that pass. Unlike most other collections, they contain the record of movement and life in a single united organization. Too much care cannot be taken of them; and no one knows the value of even a memorandum or a passing money account, until it gets into the hands of the future historian, who will see history in the circulation of dollars and cents. His Paternity, V. Rev. Father Martin, observed on one occasion, that a most striking chapter of Pastor's History of the Popes was that derived from the extant accounts in the Vatican, showing, if I remember rightly, the expenditures of Nicholas V. in the cultivation of letters and art. I can bear witness myself, that the chief and almost only source which I have found, to illustrate the movements and life of our young Marylanders at Liège, St. Omer's, and elsewhere, was the English Procurators' books, containing all their expenses. Still more evident is it, that the business, negotiation, law-suit, which being "all over now" is bundled off into any corner, enters at that moment into a new stage of maturity, to ripen with the help of further developments in the sequel into the seasoned fruit of history, for the future writer to gather. It is to be hoped that the actors of to-day, who are the makers of the history to be written by the historians of the future, will not neglect the interests of truth in the careful preservation of documents. Perhaps historians will be developed in the effort to save the materials.

I remain, etc.

THOMAS HUGHES, S. J.

CUBA —
OUR COLLEGES DURING THE BLOCKADE.

Letter of Father Felix Cristóbal to the Editor.

ROYAL COLLEGE OF BELEN,
HAVANA, Oct. 18, 1898.

REV. AND DEAR FATHER,
P. C.

I have the pleasure of answering your kind letter of Sept. 4, which came to hand a few days ago, and for which I tender you my most heartfelt thanks.

The members of this community, are, thank God, in excellent health. Indeed during the entire four months the blockade lasted, we were singularly blessed by divine Providence, for not a single one among us was afflicted with sickness. During all that period we suffered no kind of privation, save that our meat supply ran short for a couple of days, and moreover on first and second class feast days, some of the extra dishes were not served; not that necessity forced us to this, but in order that we might have something more to give to the poor. It is true, that when we saw the possibility of a blockade we laid in a goodly supply of provisions for the college, a precaution which all the families of means in the city timely and prudently adopted.

Those who have suffered are the poor, as well as those who lost during the war the little they hitherto possessed.

During the first few days after the beginning of hostilities, a great panic seized this city and in the event of a bombardment taking place our superior had thought of sending the scholastics to Mexico. The priests alone were to remain behind to help the wounded and face the dangers, and preserve amid the cannon's roar the calmness and tranquillity of him of whom the poet sings: "Si fractus illabatur orbis—impavidum ferient ruinæ."

The civil authorities were obliged to establish in the city economical provision stores for the poor, wherein more than 20,000 rations were daily distributed. Besides these, there were stores where plain food was doled out and medicines were given gratis for the sick. At our college we supplied food daily to 500 poor. Notwithstanding these precautionary measures, it was impossible to prevent many of the poor from dying of starvation, especially those in the outlying towns.

All the public educational institutions of the city closed towards the end of April. Our college closed about the same time, yet not before the final examinations of the year were held. The distribution of premiums, an event which in preceding years used to be celebrated with great solemnity and eclat, was dispensed with. In fact it was bullets and not premiums that were distributed throughout the city.

The largest number of pupils that frequented our college in the past year was 250; of these 120 were day scholars. This number kept gradually diminishing in proportion as the fears of a war with the United States became more and more definite. The alarm caused by the possibility of a rupture with the States led numerous families to quit the city and seek refuge in Mexico and other places of safety. Most of these have now returned to the island, but a new exodus has begun, consisting mainly of the families of those who once held military positions here.

Not a single one of our fathers held the post of army chaplain during the war. The same is true for the other religious orders. This is due to the fact that the regular chaplains in the service of the government claimed that they alone were sufficient for the work. Would that all of them had done their duty!

With the city hospitals, however, it was different; each of them was under the care of its ordinary chaplain assisted by a religious. The principal one, that of Alphonsus XIII., was put in charge of one of our fathers,—Father José Arámbaru was chosen for the work. This zealous father labored there night and day, consoling the afflicted, hearing confessions and administering the last sacraments to the sick, many of whom were suffering from malaria and such contagious diseases as typhoid and yellow fever. Great in the sight of God must be the merits of this self-sacrificing laborer.

I now come to your other inquiry. The college of Belen was founded for the Bethlehemite religious by Diego Evelino de Compostela, Bishop of Havana, and Juan Francisco Carballo, a rich and pious layman. The Bethlehemites occupied it until the year 1839, when it passed into the hands of the government. In 1854 it was given to the Bishop of Havana and his successors by a royal charter entitling them to perfect dominion thereof, on the sole condition that the fathers of the Society of Jesus should have entire charge of the instruction. Later on, the present bishop, with the permission of the Holy See, donated it to the Society and the transfer thus made was duly inscribed on the civil records. From this you may see how absolutely false is the state-

ment made by certain newspapers, to the effect that the building was recently purchased by Ours.

The seminary and cathedral which we lost at the time of our expulsion by Charles III. is still in the hands of the bishop.

About the college of Cienfuegos, I can only say that during the late war, it passed through the same vicissitudes as that of Belen. During the past year it counted 100 pupils; 30 of whom were boarders. At present it has only 8 or 10 boarders and some 70 day scholars. The actual number now at Belen is 180; 100 of these are day scholars. About the year 1872, the number of boarders reached 300; that of the day scholars 200.

In Porto Rico we have no property.—We know nothing about our fathers in the Philippines.

Perhaps you are not aware of the fact that Father Power, Superior of the New Orleans Mission, was here with us some days before the blockade was declared. He came in company with the rector of this college, when the latter was returning from Cayohueso with the remains of Fathers Enciso and Aviñon, who sacrificed their lives in the service of the plague-stricken of that town in the year 1869. The history of Fathers Enciso and Aviñon is briefly this.—The pastor of Cayohueso having fallen a victim to the epidemic which was raging there, a father from our college was asked to supply his place. Father Enciso was sent, but soon after his arrival he was carried off by the fever. Father Aviñon, who took his place met with the same fate. The third priest sent out to the plague-stricken parish escaped the disease, and having ministered for some time to the spiritual wants of the flock returned to Havana safe and sound.

Father Aviñon besides being a zealous laborer, had the reputation of being a distinguished orator. The unbounded charity and fame of sanctity of Father Enciso caused him to be greatly loved and revered in this city.

Our Father Rector wished that those who during life dwelt together in the same community, should after death, be gathered together and laid side by side in the cemetery which was recently constructed. Accordingly the remains of the thirty-five Jesuits who since the year 1839, passed from this community to a better life were transferred to the new burial ground. A numerous and select concourse, composed in great part of the pupils and friends of the deceased fathers, were present at the opening of the cemetery and the interment of the remains. All the members of our college together with Father Power, assisted at the ceremony, as

you may see in the photograph, I have the pleasure of sending you.

Father Power visited the hospital of St. Ambrose, where the wounded survivors of the "Maine" had been placed.

Before his visit I had the consolation of having already heard the confessions of many of these sufferers.

Do not fail to send me the WOODSTOCK LETTERS,—I read them with intense pleasure.

Kindest regards to Rev. Father Rector, Father Sabetti, as well as to the fathers, scholastics and brothers of Woodstock College, to which I look back with grateful remembrance.

Your Reverence's most devoted brother In Christ,

FELIX CRISTÓBAL, S. J.

CENTENNIAL CELEBRATION OF ST. IGNATIUS' CHURCH, ST. THOMAS' MANOR.

The Mission at St. Thomas' Charles Co., Maryland, as is known to many of our readers, dates from the earliest days of our fathers in Maryland. Here Father White fixed his abode in 1642, and here he baptized the Queen of Port Tobacco, with all the inhabitants of the town. Seven years later, in 1649, the estate of St. Thomas' Manor was acquired by our fathers under the "Conditions of Plantation" and taken up by Father Copley, and settled in Mr. Matthews as trustee; Mr. Matthews conveyed all his right to Father Henry Warren in 1662; from that time and from Father Warren, as first pastor, we can date the permanent establishment of the Mission, with pastoral residence and chapel attached. A list of the clergy who have served the Mission, compiled with much labor by Father Devitt, will be found at the end of this notice. St. Thomas' Manor has been conspicuous in the history of the province for here, for nearly 170 years, lived the Superior of the Jesuits, acting as vicar-general for the vicar-apostolic of the London district in England.

The present church, however, has been in existence for only a hundred years, being dedicated by Archbishop Carroll in August 1798. It was dedicated in honor of St. Ignatius and this is its true name, though the manor being much older and known as St. Thomas, lent its name to the church which has been often thus incorrectly designated.

It seemed to the pastor Father Broderick that the centenary year of its dedication should not be passed over without notice, so a three days' celebration was held on last August 14, 15 and 16. On the first day—a day of thanksgiving—a solemn Pontifical Mass was sung by Bishop Curtis, and a sermon was preached by Father Terence Shealy. Dinner was served in the Manor to about 100 and solemn high Vespers were sung at 6 P. M. On the second day a solemn high Mass was sung by the Rector of Georgetown for the living members of the congregation. Father Devitt gave a discourse, which has since been printed, giving a history of the Manor and the church, and in the evening a concert was given at Chapel Point by the members of St. Patrick's choir, Washington. On the third day a solemn Requiem Mass was sung by Father Morgan, Rector of Loyola College, Baltimore, for the deceased of the parish and a sermon was delivered by Father Owen Hill.

We subjoin two lists of historical value, one of the clergy who have served the Mission of St. Thomas from its establishment, the other of the priests who have died at St. Thomas. They were both compiled by Father Devitt, after much research, and are believed to be as accurate as they can be made from the documents now in existence.

LIST OF THE CLERGY WHO HAVE SERVED THE
MISSION OF ST. THOMAS.

1639. P. John Altham (alias *Gravener*) accompanied Gov. Leonard Calvert on his visit to the "Emperor of Piscatawaye."
 1639. P. Andrew White, "The Apostle of Maryland," at Piscataway.
 1641. P. White, at Port Tobacco.
 1645. Missionaries carried off to Virginia, thence to England.
 1649. Grant of St. Thomas' Manor to P. Thomas Copley.
 1662. P. Henry Warren (Pelham) first resident pastor at St. Thomas'. It is probable that the mission was visited in preceding years by P. Lawrence Sankey.
 1674. P. James Waldgrave is reported to have died at Port Tobacco.
 1677. P. Thomas Gavan was sent to Maryland; he lived at St. Thomas' for a time.
 1678-1683. P. Michael Forster (*Gulick*), Sup.
 1684-1693. P. Francis Pennington (probably lived at St. Thomas).
 1693-1723. P. William Hunter, Sup.
 1702. P. Matthew Brooke. 1720. P. George Thorold.
 1725-1742. P. George Thorold, Superior until 1735. P. Thorold had served the mission for about forty years, the greater part of the time at St. Thomas', where he died in 1742.
 1728-1729. P. Peter Atwood. 1733. P. Robert Harding. 1733-1734. P. Thomas Leckonby. 1734-1737. P. Arnold Livers.
 1736-1746. P. Richard Molyneux, Sup.
 1738-1741. P. Thomas Poulton. 1745-1749. P. Richard Archbold.

- 1747-1779. P. George Hunter, Sup.
 1749. P. James Beadnall. 1758. P. James Ashby (*Middlehurst*).
 1759-60-64. P. John Kingdon. 1763. P. Joseph Moseley at-
 tended Zachia and Newport for three years.
 1764. P. Frederick Leonards.
 1780-1782-1783. P. Ignatius Matthews. 1780-1783. P. John Bolton.
 1783. P. Lewis B. Roels.
 1783. P. John Boarman.
 1784. P. Henry Pile arrived in America, and remained in charge
 of Newport and Cob Neck until his death in 1813.
 1788-1789. Leonard Neale. 1789. P. Joseph Doyne, P. Francis Neale.
 1791-1793. Rev. Francis Beeston. 1794. P. Lewis B. Roels.
 1790. P. Charles Neale arrived with the Carmelite nuns, and was Di-
 rector at the "Monastery" of Mount Carmel, near Port Tobacco
 until his death in 1823.
 1797-1806. P. Charles Sewall, Sup., until his death in 1806.
 1789-90. Joseph Doyne, until his death in 1803.
 P. Henry Pile at Newport; P. Charles Neale at Mt. Carmel.
 1801. Rev. Germanus Barnaby Bitouzey.
 1808-1813. P. John Henry, Sup. 1808. P. Charles Wouters. 1809-
 1811. P. Sylvester Boarman at Newport, where he died January
 7, 1811. 1811. P. Charles Neale, P. Henry Pile.
 1813-1817. P. Peter Epinette, Sup. 1812-1816. P. John B. Cary.
 1818. P. John B. Cary, Sup. P. Peter Epinette.
 The account book of P. Francis Neale shows that Rev. Mr.
 Ryan came July 1, 1817, and that he remained until January 31,
 1821; Rev. Robert Angier came August 15, 1816, and remained
 for two years; Rev. Mr. Mahoney came November 16, 1818, and
 remained for a year and a half. Rev. John Fenwick, O. P., and
 Rev. John Rossiter, O. S. A., were at St. Thomas' about this
 period; they are buried in the graveyard. Mention is made
 (Diary of P. McElroy, 1817) of Rev. Thomas Flynn, O. S. F.,
 who went from St. Thomas' to Kentucky, and of a Rev. Mr.
 Chisholm, who, returning to Canada, was succeeded by Rev.
 Timothy Ryan. In the dearth of members of the Society, these
 clergymen attended the Mission, by an agreement between
 Archbishop Leonard Neale and P. John A. Grassi, Sup. S. J.
 1819-1837. P. Francis X. Neale, Sup. 1819. P. John B. Cary. 1819-
 1820. P. William Beschter. 1821-1823. P. Henry Verheyen
 (*Heath*). 1821-1823. P. John Murphy. 1824-1825. P. Benedict
 J. Fenwick, P. Peter Walsh. 1824-1835. P. Philip Sacchi (New-
 port and Cob Neck). 1826-1833. P. Ignatius Combs (Cornwallis
 Neck and Nanjemoy). 1826-1827. P. Enoch Fenwick (Mount
 Carmel and Pomfret). 1834-1837. P. William McSherry, Pro-
 vincial of Maryland, and his Socius (1834-1835), P. Aloysius
 Young, resided at St. Thomas'. 1834-1835. P. Matthew San-
 ders (Pomfret and Cornwallis Neck). 1836-1837. P. Aloysius
 Mudd. 1837. P. Thomas Lilly.
 1838. P. Aloysius Mudd, Sup. P. Thomas Lilly.
 1839-1841. P. Thomas Lilly, Sup. P. Aloysius Mudd.
 1842-1843. P. James Moore, Sup. P. Aloysius Mudd.
 1844. P. Aloysius Mudd, Sup. P. Peter Kroes.
 1845-1847. P. Peter Kroes, assisted by Rev. — Moriarty, who was
 burned to death near Newport.
 1848. P. James Moore, Sup. P. James Power.
 1849-1850. P. James Power, Sup. P. Eugene Vetromile.
 1851-1852. P. James Moore, Sup. P. Basil Pacciarini. 1852. P. Eu-
 gene Vetromile.
 1854-1856. P. Bernardin F. Wiget, Sup. P. Vicinanza. 1854. P.
 Nicholas Steinbacher. 1855-1856. P. Robert D. Woodley.
 1857. P. Robert D. Woodley, Sup. P. Vicinanza. P. Aloysius Roc-
 cofort.

1858. P. Thomas Lilly, Sup. P. Vicinanza, P. Leonard Nota.
 1859-1864. P. Samuel Barber, Sup. P. Vicinanza. 1859. P. Leonard Nota. 1860-1861. P. Livy Vigilante. 1863. P. James Power.
 1865. P. John Barrister, Sup. P. Vicinanza.
 1866. P. Camillus Vicinanza, Sup. P. Francis McAtee.
 1867-1877. P. Francis McAtee, Sup. 1867-1871. P. Vicinanza. 1872-1875. P. John B. Meurer. 1873. P. Bernard Toale. 1875. P. Francis Gubitosi. 1876-1877. P. Bernardin F. Wiget. 1877. P. Denis A. Kelly.
 1878. P. John B. De Wolf, Sup. P. B. F. Wiget.
 1879-1883. P. Bernardin F. Wiget, Sup. 1879-1881. P. William J. Scanlan, P. Ant. M. Mandalari. 1881. P. William H. Carroll. 1882-1883. PP. Andrew P. Keating, Eugene McSwyney.
 1884. P. Andrew P. Keating, Sup. P. McSwyney.
 1885-1888. P. Ignatius Renaud, Sup. P. McSwyney. 1886. P. John B. Archambault, P. Matthew McDonald. 1887. P. Thomas W. Wallace. 1888. P. James Wellworth.
 1889. P. Robert W. Brady, Sup. P. McSwyney.
 1890. P. Albert R. Peters, Sup. P. McSwyney. P. John B. Meurer.
 1891. P. John A. Morgan, Sup. PP. McSwyney and Meurer. P. Denis O'Kane, Sup. for a short time, died August 21.
 1892-1893. P. Patrick J. O'Connell, Sup. PP. McSwyney and Meurer.
 1894-1895. P. James T. Gardiner, Sup. P. Meurer. 1894. P. Wm. J. Tynan, P. Henry Rache. 1895. P. John J. Rodock.
 1896-97-98. P. John J. Broderick, Sup. P. John J. Rodock. 1896. P. John B. Meurer.

PRIESTS WHO HAVE DIED AT ST. THOMAS'.

There must have been some in the earlier years who finished their course while laboring on this Mission, but reliable data supply only the following names and dates:

1702. Matthew Brooke. 1723. William Hunter. 1734. Thomas Leckonby. 1742. George Thorold. 1760. John Kingdon. 1764. Frederick Leonards. 1779. George Hunter. 1794. Lewis Benjamin Roels. 1803. Joseph Doyne. 1806. Charles Sewall. 1811. Sylvester Boarman (at Newport). 1813. Henry Pile. 1812. John Rossiter, O. S. A. 1815. John Fenwick, O. P. 1823. Charles Neale (at Mount Carmel). 1823. Henry Verhayen (he was known as Heath). 1837. Francis Neale. 1844. Aloysius Mudd. 1857. Robert D. Woodley. 1864. Samuel Barber. 1883. Bernardin F. Wiget. 1891. Denis O'Kane. 1893. Eugene McSwyney.

AMERICANS WHO ENTERED THE SOCIETY BEFORE THE REVOLUTION.

The following list of "Americans who entered the Society of Jesus, members of the English Province, before the Revolution," has been prepared by Father E. I. Devitt, S. J., and published as an "Appendix" to his "Discourse on the Centennial Celebration of St. Ignatius Church, St. Thomas Manor," and is here reproduced with the author's sanction, as a valuable historical document.—*Editor W. L.*

Catholic education was stringently prohibited; and, as in England, so also in Maryland, Catholic youth were forced to go abroad for instruction in letters. Naturally, St. Omers was the College that they preferred, and the Americans who became members of the Society of Jesus entered the Novitiate at Watten and followed the same course of studies and occupations as the other subjects of the English Province, S. J. The number of Maryland boys who crossed the seas for higher studies was not large; for although many of the Catholic families in Lord Baltimore's colony were of gentle birth and ample means, yet there was little encouragement, and no great necessity for a liberal education in an agricultural community; and even if they returned with the requisite intellectual and professional equipment, their faith was a bar to all positions of honor and emolument. Dulany, the Attorney-General, worsted in the controversy concerning the Stamp Act, could taunt his adversary, Charles Carroll, "The First Citizen," that he was so shut off from all participation in public affairs as not even to have the right to vote. The expense, and trouble, and long expatriation were also serious obstacles. A young boy leaving home to enter college could not expect to return until his studies were completed, after an absence prolonged to ten and fifteen years, or more. As instances, John Carroll, Charles Carroll and Robert Brent left America in 1747, and after six years spent at St. Omers, John Carroll entered the Society and remained in Europe until after the Suppression in 1773; Charles Carroll returned to America in 1765; Leonard Neale was abroad from 1758 to 1783.

The following list contains the names of all the Anglo-Americans, so far as the records clearly show, who joined the Society of Jesus prior to the American Revolution. Vocations were not numerous in the earlier years of the Colonial period, as was natural, but there was a fair percentage of Marylanders in the English Province at the Suppression, and many of them, when the separation from the mother country was imminent, returned to labor on the American Mission, constituting the nucleus of a native clergy. Those who never returned to their native land are in Italics:

John Boarman,	Austin Jenkins,
Sylvester Boarman,	<i>Robert Knatchbull,</i>
<i>Edward Boone,</i>	Arnold Livers,
John Boone,	Ignatius Matthews,
Joseph Boone, (?)	<i>John Mattingly,</i>
<i>Ignatius Brooke, Sen.</i>	Benedict Neale,
Ignatius Brooke, Jun.	Charles Neale,
<i>Leonard Brooke,</i>	Henry Neale,
Matthew Brooke,	Leonard Neale,
Robert Brooke,	<i>William Neale,</i>
John Carroll,	Henry Pile,
<i>Francis Digges,</i>	<i>John Royall,</i>
John Digges, Sen.,	<i>Joseph Semmes,</i>
<i>John Digges, Jun.</i>	Charles Sewall,
Thomas Digges,	<i>Nicholas Sewall,</i>
Joseph Doyne,	<i>Charles Thompson,</i>
<i>Ralph Hoskins,</i>	Charles Wharton.

All were natives of Maryland except Joseph Doyne, who was born in Virginia, and John Royall, born in Pennsylvania. William Burley, Joseph Smallwood, and Henry Neale (?), lay brothers; Thomas Gardiner, a scholastic; and Charles Boarman, a novice in 1773, were also from Maryland.

THE MENOLOGY OF THE SOCIETY.

BY PÈRE DE GUILHERMY.

The publication of the two volumes of the "Menology of the Assistancy of Germany" affords us an occasion to bring to our readers' notice this magnificent work. It owes its conception to Father Elesban de Guilhermy, of the Province of Champagne. From the earliest days of his novitiate he began to treasure up in his faithful memory all that he read of each noteworthy member of the Society, and this work he continued during the forty-eight years of his religious life, either as a professor or scholastic, and even during the time he was rector. The work grew with him as he advanced in years, till the idea possessed him of publishing not merely a menology of his own province, but a menology of all the provinces of the Society. The last twenty-five years of his life he spent at St. Acheul, part of the time as teacher of rhetoric to our juniors. During these years, even when enfeebled by old age—for he lived to be eighty—he labored at his menology. So exact and conscientious was he in his labors that he was never satisfied with his work and had it not been for the firmness of his superior, it is doubtful, if he would have ever finished for publication a single assistancy.

In the recent life of Father Dorr,⁽¹⁾ it is related how Father de Guilhermy, never satisfied with what he had written and never bringing to an end his laborious researches, finally had to come to an agreement with his rector, Father Dorr, not to present himself at the community supper without a notice of some father of his menology finished. The good father succeeded in taking his supper every evening with the community, though at times he was the last one to enter the refectory, holding a sheet still moist with ink. It dried during the reading, and day by day the menology advanced to the glory of the assistancies of Portugal, Spain, Germany, France, and Italy. The assistancy of Portugal comprising two large volumes, each of nearly 500 pages, was however the only assistancy published during the life of the author, but he left in manuscript the assistancies of France and Italy, which have been since published, with much mat-

⁽¹⁾ Un Maître de la Vie Spirituelle p. 63.

ter for those of Germany, including England and Spain, which are yet to be edited.

The work of Father de Guilhermy is not, as might be supposed, composed of merely pious accounts of our fathers and brothers of more or less authenticity. Such a work would not have been difficult to compile. This menology however is an historical work of great research. At the end of each life the sources from which the facts are drawn are given in detail, and throughout the lives many valuable and interesting circumstances are brought to light. For instance, on February 5, after giving a short account of the three Japanese Martyrs⁽²⁾ he calls our attention to the Bull of Canonization of these martyrs by Pius IX., which contains "one of the most beautiful and sublime praises of the Society ever written." It begins thus: "Societas Jesu qualis labentibus sæculis futura esset, vel a prima sua institutione apertissime demonstravit. Majorem enim Dei gloriam, quam Ignatius tanquam ordinis sui tesseram esse jusserat, non modo ipse totis viribus, sed omnes ejus filii semper et ubique terrarum enixe quæsierunt." In a note under the date of January 3, the mistake of some writers concerning the first Japanese to enter the Society is corrected; it was not Brother Laurent, but Brother Cangoxima, who was sent by St. Francis Xavier himself to St. Ignatius, as the first of his new children in Japan. Such information will be found scattered up and down the whole work, while nothing could be more valuable for our historians than his list of the sources, given at the end of each notice, from which he has drawn his information.

Our readers will find a good example of the learned researches of Father de Guilhermy in Vol. IX., p. 31 of the LETTERS, regarding the calumny that St. John Francis Regis had been dismissed from the Society. He traces the calumny to its source, which is curious as illustrating the tortuous ways of Jansenism, whilst at the same time it supplies peremptory testimony in regard to the matter with which it deals. This calumny is still propagated and quite recently in refuting it this research of Father de Guilhermy was found to be the only effective answer.

We have said enough to show the care with which this menology has been compiled and its great value. It should be in the libraries of all our colleges for reference, as no other work gives the information it does about the lives of many of our fathers. The value of the work is now greatly increased for it is soon to be completed. Father de Guilhermy, as we have stated, left much matter for the As-

⁽²⁾ Assistance de Portugal, Vol. I., p. 121.

sistancies of Germany and Spain, but he did not live long enough to complete them. Father Terrien, well known to Ours from his Research on the Tradition that "To Die in the Society, is a Certain Pledge of Salvation," has, we rejoice to learn, taken up the work and he has just issued the Assistancy of Germany. No one we believe, could be found better suited to finish the noble work of Father de Guilhermy, or who would do it with more care and devotedness. We translate for our readers a circular he has recently sent out, as it gives an excellent idea of the work and what is intended for the future.

The Menology of the Assistancy of Germany, first series, has just been published in two volumes. This first series comprises the Provinces of Austria, Bohemia, Upper Germany, Upper and Lower Rhine. The second series, comprising the remaining Provinces of the Assistancy—Poland Lithuania, England and the two Provinces of Belgium—is in press, and will appear in the course of next year.

The following extracts from the introduction to the first volume will explain the reasons for thus dividing into two distinct series the Menology of one and the same Assistancy, and will give at the same time a general idea of the work.

Of the five Assistancies of the old Society, the Assistancy of Germany was by far the most extensive. On the one hand, it reached from Belgrade on the confines of Bosnia, as far as London and Dublin; on the other, from Friburg in Switzerland to Königsberg, Riga and St. Petersburg. It embraced, together with the German speaking countries, Poland, Bohemia, Hungary, England, Ireland and the Netherlands. In 1750, less than 25 years before the suppression, it numbered nearly 9000 members (the exact number being 8749), distributed among ten Provinces. At the same period, the three Assistancies of France, Portugal and Italy, with their 17 Provinces, had but 8730 members, and the whole Society had but 22,500. Hence the Assistancy of Germany made up nearly two fifths of the whole Order, and equalled by itself three other Assistancies put together.

From this it is easy to see how difficult it would have been to limit to two volumes, as has been done for the three preceding Assistancies, the Menology of so many flourishing provinces, Austria alone having on its catalogue in 1769 the names of 1006 priests, 466 scholastics and 434 temporal coadjutors.

The plan followed by Father Terrien is the following: He has divided the ten Provinces of the Assistancy into

two series of five Provinces each. The first series comprises Austria, Bohemia, Upper Germany, Upper and Lower Rhine, these Provinces being more closely united by their language, customs and political rule. The second series includes the remaining five Provinces, Poland, Lithuania, the two Belgian Provinces and England, quite dissimilar in habits, language and nationality. To each of these two series, its own proper Menology has been given, beginning with the first of January and ending with the 31st of December, and forming two volumes respectively. The Menology of the Assistancy of Germany thus consists of these two particular Menologies. A general alphabetical table of all the fathers and brothers noticed in the course of the entire work, will to be found at the end of the fourth volume.

The predilection of our Holy Father for the northern nations torn by heresy and schism from the bosom of the Church, is well known, as also the efforts of his zeal to better their sad condition. The Society has fully responded to this predilection of her founder, and the Assistancy of Germany in particular, through all its Provinces, has achieved wonderful results for the glory of God and the triumph of truth. Our annals have chronicled, and the pages of the Menology will proclaim in their turn, the share the various Provinces have had in this glorious mission. Each of them can point to a galaxy of great men,—theologians, Scriptural scholars, controversialists, missionaries, educators of youth, and heroic martyrs, slain by the sword, consumed in prisons, or victims of poison.

Nor is it only in the struggle with error that these Provinces have distinguished themselves. They have been equally zealous and successful in every other ministry that falls within the scope of the Society: in the direction of souls in the confessional, or by written books; in the administration of the sacraments, which they restored once more to their rightful place in the spiritual life; in the preaching of the word of God, in the humblest pulpits, as well as at the court of princes; in all kinds of works of charity among the poor, the prisoners and the sick, even to the sacrifice of life. Thus in 1710, the general catalogue of the dead of the Society, mentions the names of 92 fathers and brothers, who had died in the service of the plague-stricken in the one Province of Lithuania.

To these labors must be added those of the intellect. In every department of human knowledge, theology, philosophy, history, literature, poetry, mathematics, astronomy, famous names are met with on all sides. Nor should we

overlook the glories of apostleship in foreign lands. It is true that the Assistancy of Germany had not, like those of France, Spain and Portugal, its own missions in infidel lands. It possessed a vast enough field, and a rich enough harvest of fatigue and dangers within its own frontiers. Yet not a few of its sons, urged by their zeal, would set out to share the labors of the apostles who were subduing new kingdoms to Christ among the heathens. We find them in Mexico, in California, in Paraguay, in China, in the East Indies, winning souls to God, and sometimes shedding their blood for the faith they had preached. Finally the Assistancy of Germany can boast of its glorious legion of Saints and Blessed, of Stanislaus, Berchmans, Canisius, Campion and Bobola. Whence it appears that there, as everywhere else, the tree planted by our holy Father has borne its fruits of science, virtue and sanctity, for the glory of God, the honor of the Church, and the good of souls.

In conformity with the rule adopted for the preceding Menologies of France and Italy, the present Menology confines itself exclusively to the first three centuries of the Society, and does not go beyond the year 1840.

At the end of each volume has been placed a map of the Assistancy, which is a reduced copy of the large in-folio map drawn up in 1725 by Father Hartzheim, and dedicated to Rev. Father Francis Retz, then Assistant for Germany, and later General of the Society.

The present Menology of the Assistancy of Germany is the exact continuation of the Menologies of Portugal, France and Italy which have already been published; paper, type and size are the same.

Such of our librarians as might wish to get or complete the collection of the whole work, are informed that there remains but a very limited number of copies to be disposed of, especially of the Menologies of France and Portugal.

The Menology of Spain is in preparation and will be published later. We subjoin a list of the volumes already printed :

Ménologe de Portugal : 2 vol. in 4°, pp. xi.-583 et 604. Prix : 25 fr. *Ménologe de France* : 2 vol. in 4°, pp. xix.-911 et 694. Prix 25 fr. *Ménologe d'Italie* : 2 vol. in 4°, pp. vii.-743 et 743. Prix : 25 fr. *Ménologe de Germanie* : 1^{re} Série, 2 vol. in 4°, pp. xii.-567 et 537. Prix : 20 fr. *Ménologe de Germanie* : 2^e Série, 2 vol. in 4° (ready in 1899). Prix : 20 fr.

Orders should be addressed to M. Lavigne, 35 Rue de Sèvres, Paris.

ALASKA —
TO POINT BARROW AND RETURN HOME.

A Letter from Father Barnum, S. J.

REV. AND DEAR FATHER,
P. C.

On June 26 I left St. Michael's on the U. S. Revenue Cutter "Bear," as the guest of the commander, Capt. Francis Tuttle. The Bear was destined for Point Barrow, as a Relief Expedition to rescue some shipwrecked sailors. The captain and officers were as kind as possible and made me feel perfectly at home.

We visited a great number of points along the Coast, as we could not travel fast on account of the ice. It was necessary to allow the ice to drift off ahead of us. After Passing Point Hope we had open water as far as Icy Cape. There we found ourselves entering ice and after some five or six hours the ice became so thick and so heavy that we turned back and made for the land and the vessel was moored by ice anchors to the great belt of stationary shore. Here we remained during three days and again set out. This time we reached the Sea Horse Islands where we met another delay. It was not until July 28 that we arrived at Point Barrow. Our advent was eagerly welcomed, as there was only provisions enough left for two days.

All the shipwrecked men were brought on board and clothes, etc., were distributed to them.

While we were at Point Barrow we had to moor outside the shore ice, as there was no opening through which the Bear might pass and find a secure berth on the inside of the great ridge. As long as the wind was off shore we were safe, but one day a strong southwest wind came up and blew the pack in. Fortunately Capt. Tuttle ran the vessel into a little cove in the ice. In a short time the vast mass of ice closed in and our position was a most desperate one. We had four of the shipwrecked captains on board and they described how their vessels had been nipped just this same way. Soon the pressure became frightful; on either side of us the immense floes were grinding and piling up and all hopes of saving the Bear seemed to be given up. The pressure on the sides caused the plates in the engine

room to bulge up four inches and the creaking of the timbers sounded as if the actual crash had begun. Capt. Tuttle ordered all the provisions to be brought up on deck. As we had 109 extra men on board this work was soon done and all the deck was covered with cases of food, bags of flour, etc. All hands were ready to jump at a moment's notice and every eye was fixed on the great surging field of ice. It was a most anxious time, for we had not food enough to last so large a number of men any great length of time.

Suddenly one of the lookouts at the mast head shouted that the movement had stopped. The vessel had been listed over on her side and the ice had packed up around her, actually lifting her considerably from the water. For sixteen days we were in this position and a constant watch was kept, as all knew that should another tremor occur it would be the end of the vessel. Those were very anxious days, or, as there was no darkness whatever, it seemed a "long, long weary day." However, on the 15th of August a strong northeast wind came and the pack began to move off shore.

Several hundred pounds of powder were used to start the ice which had been packed and jammed in the little bight in which we were, and on the 16th the Bear got free and amid the cheers of the party she turned her prow southwards.

For three days we bucked along through the heavy ice working our way to the south. On every floe we met a pod of walrus. Sometimes I counted eight to a pod, we must have passed several hundred thousands of these immense animals between Cape Smythe and Icy Cape.

At Point Hope we picked up another crew. A small schooner was wrecked just as we arrived. She was on a trading voyage, and her anchor dragged, which allowed her to be cast ashore. There was a heavy gale blowing at the time, and we had to wait until it calmed down to get the men.

At Port Clarence I went ashore with one of the lieutenants and we set out to spend a day exploring. During our stroll we found a spring, the waters of which sparkled and effervesced like champagne, but the taste was different.

My object in making this reconnoissance of the Arctic Coast was to see what prospects there were for mission work. I do not see any hope whatever for work throughout that region excepting perhaps the Kotzebue Sound country, as the contact with the whalers has proved ruinous to the natives along the sea coast.

On arriving at St. Michael's I found Father Gette pretty well settled down and much interested in his work. He is a man who will surely become universally beloved up there and his arrival is a God-send for the Mission. As soon as I reached St. Michael's I looked around for the first opportunity to set out on my return journey. There was a large English steamer in port, called the "Garonne," which was to sail in two days, so I engaged passage and took leave of all my old friends in St. Michael's.

There were 600 passengers on board, mostly disappointed gold-seekers and adventurers from all countries. Quite a number were sick with typhoid, scurvy, etc., and the journey was rendered very uncomfortable by the constant rows and fights that took place, so that the few quiet passengers on board were very glad when after eleven days the Garonne reached the harbor of Victoria, on the morning of September 12.

On arriving at Seattle which is a five hours run by steamer from Victoria, I went to our house; there I received a warm welcome from the Superior Father Sweere, who insisted on my staying a couple of days to rest; in fact he would have kept me longer, but I felt anxious to hasten on eastwards and started September 15, via the Canadian Pacific and the Great Lakes, reaching New York September 23.

I went from there to Georgetown where I am stationed for the present year. Here I am working on the Inuit Grammar, which I will soon have ready for the press. The dictionary I have not yet started on; that is to say to copy it for the printer. I think I will give it to the Government to print.

With kind remembrances to all at Woodstock I am,

Yours sincerely in Christ,

F. BARNUM, S. J.

WOODSTOCK —
OUR FATHER RECTOR'S DIAMOND JUBILEE.

Though of late years some of our fathers have celebrated their Golden Jubilee as religious, but few have lived ten years longer for their Diamond Jubilee, and none of these few, as far as we know, were at that time filling a responsible and weighty charge. Such, however, has been the case with Father Burchard Villiger, Rector of Woodstock, who on the fourth of last October, reached the sixtieth anniversary of his entrance into the Society. We need not recall to mind here his eventful life, how first a novice with Father Anderledy in Switzerland, on the completion of his studies he was expelled from his country, and came to America where he has been Superior, Provincial, Visitor, and is at present Rector of Woodstock. Of his expulsion by the Revolution of 1848, an account will be found in the father's own words, in his *Reminiscences of Father Anderledy* in the *LETTERS* Vol. XXI., page 91, and an account of his Pilgrimage to the Holy Land at the close of the Last General Congregation, in the volumes for 1893 and 1894. We wish to chronicle now the celebration of his Jubilee at Woodstock, for it was celebrated with the enthusiasm of devoted sons for a well loved father.

On the eve, Oct. 3, an entertainment was given in the refectory "To our dearly beloved Rector, Father Burchard Villiger, in commemoration of his sixty years of unwearied toil in the service of the Master." After a "Jubilee Overture" by the orchestra, Father Aloysius Brosnan presented the congratulations of the Community in a scholastic speech, modelled upon the method used by St. Thomas in the *Summa*. Then came a duo for the violin and clarionet by Mr. Scott and Mr. Foulkes. It was thought well to call upon our poets for an expression of some characteristic event or some trait of character in the jubilarian's life. Mr. John F. O'Connor, a theologian, and Mr. Mark J. McNeal, a philosopher, did this so appropriately that we cannot do better than give their poems. Mr. O'Connor's tribute—in reference to Father Rector's lifelong devotion and recent visit to the scene of Christ's life—was entitled:—

THE PILGRIM OF THE HOLY LAND.

*“Jerusalem, if I forget thee, let my right hand be forgotten ;
if I make not Jerusalem the beginning of my joy.”*

Just sixty years ago, Loyola's Saint
Exulted in a youthful client,
Whose innocence against the World made plaint,
Whose heart with gentleness would be acquaint,
And to Perfection's wooing pliant.

Beneath Loyola's standard once enrolled,
His sole desire became Christ's glory.
More sweet than when the summer buds unfold,
To him were perfumes from the Olive wold
Wherein began redemption's story.

Years fled apace, the Novice grew in grace ;
His thoughts to Christ he gave unstinted—
He learned each lineament, and loved to trace
The crimson footsteps, till each holy place
Upon his heart was deep imprinted.

In spirit long he walked the Master's way,
Till ripening virtues bowed his shoulders ;
Love led him then to tread that hallowed clay
To strew grief's pearls, where once Christ's rubies lay,
And love where Moslem hate ne'er smoulders.

He worshiped at the cave where Christ was born,
A loyal heart—a King's gift—bringing.
He sighed where hung the crucified forlorn,
And joyed with Magdalen that Easter Morn,
Which set the years with gladness ringing.

In Palestine his debt of love to pay
Had been Loyola's fond endeavor,
For hearts will watch where last the loved one lay ;
But Duty bade him leave, though love would stay
Where Cedron murmurs Christ forever.

* * * * *

Where dwell his thoughts, his kindness betrays,
Bestrewing noiseless comforts round us,
For fire that glows in heaven's divinest rays
Alone can forge the genial saintly ways,
Which strong in love's accord have bound us.

Of whom I speak—no need to tell who knows,
We'll honor most, this lesson taking :—
Than kindness not a heavenlier flower blows ;
Its fruit is joy, its root strikes deep where grows
The love, which was a lost world's making.

A three-part song from Elijah followed, then Mr. McNeal as a tribute from the Philosophers gave a poem entitled:—

THE TREASURE OF HEAVEN.

*Thou hast prevented Him with blessings of sweetness—
Thou hast given him length of days.—Ps. xx. 4-5.*

Father, a word of greeting and a lay from the lips of sons,
For this is no trial of tongue-craft, nor now the measure runs
By lines and feet and rhythms, but straight from the heart we bring,
What words the love within us hath taught our tongues to sing.
For the Lord of the high blue heaven hath poured his sweetness down
On thy dear head, to enlighten thy smile and temper thy frown.
Thou speakest a word of warning, but before is the breath of the Lord,
Melting the heart of the wayward to heed thy sacred word;
And all thy prayers of blessing, are born on airs of peace;
And the seed of thy holy teaching is blest with God's increase.

For He spreadeth the treasures of Heaven, enriching the work of
thy hand,

Till the course of thy years hath completed the whole His wisdom
planned.

Thou walkest abroad, and before thee, the Lord in His sweetness flies,
And lo! there is beaming about thee the light of unclouded skies.

Thou hast builded and taught and governed from sea to sea of the land:
And who hath felt aught in thy power but the touch of a father's hand?
For the Lord all sweet hath been with thee, outrunning each word
and deed,

And bringing a bounteous harvest, where'er thou droppest a seed.

Nor short was the stay of His blessing, nor fleeting the force of His
word,

But days into years have grown since first its sound was heard.

* * * * *

Deep mid the snow-veiled summits, an angel winged his way,
And sought in the green Swiss valley, the home where the new-born lay
And whispered a word unspoken and fled on the breath of a gale,
Nor ever a keen eyed watcher could guess his untrodden trail.

But the word that he spoke was a blessing, from God for a treasure
of days.

And to Him, who hath fulfilled it, we offer a thankful praise

And to thee, unto whom it was spoken, we offer a filial joy

For the days that have grown and ripened, on the head of an Alpine
boy;

Days in the dear deep valley, and days on the holy peaks,
 Where deep in the heart through the silence the voice of the Spirit
 speaks,
 Years that were seed time holy, for holier things to come,
 Sorrowful months of exile patient and lamblike and dumb,
 Weeks on the wild wide Ocean, years in the new strange land,
 Harvests of grape and olive, sprung from the Golden Strand,
 Days at the Cradle of Jesus or tracing His pathways of love,
 Lessons to Israel's masters, learned from the Master above,—
 So have the years kept growing, seed-time, harvest and sheaf
 Nor, e'en in this waning season, to earthward falls a leaf
 From the deep sprung stock, but sturdy it weathers the wintry blast
 And spreads a fatherly shelter, even for us at the last.
 Blest as an oak of the forest, whose heart is the treasure of bees,
 Whose leaf-crown loftily towers above the new-sprung trees,
 Blest in the treasures of sweetness, blest in the treasure of years—
 Thou standest, O Father, a shelter in joys and a comfort in tears.
 Long may the grace, long given, abide on thy blessed head,
 Till thou taste the sweetness of Heaven, in the endless life of the dead.

An operetta followed adapted from William Tell. It was aptly chosen in reference to Father Rector's native country. This was duly appreciated, for in his remarks at the end he told us he never expected to see so much of Switzerland in America.

All this took place on the eve. The following day Father Rector said the community Mass and the scholastics and brothers received holy Communion for his intention. The day was a full holiday, of course, and a number of fathers came from the neighboring colleges to present their congratulations to our diamond jubilarian. In his speech at the close of the dinner, Father Rector remarked that not one of the fathers present was living sixty years ago when he entered the novitiate; Father Sabetti who was the oldest, will not be sixty till next January.

Thus ended the celebration of the diamond jubilee of our beloved Rector. It was a day of joy and jubilee for all at Woodstock, as well as for the jubilarian. Our prayers and wishes at its end were well expressed in the last lines of Mr. McNeal's poem:—

Long may the grace, long given, abide on thy blessed head,
 Till thou taste the sweetness of Heaven, in the endless life of the
 dead.

WITH THE SOLDIERS AT TAMPA
AND CAMP MEADE.

Two Letters from Father René I. Holaind.

COLLEGE OF ST. FRANCIS XAVIER,
NEW YORK, August 28, 1898.

REV. AND DEAR FATHER,
P. C.

You must be astonished because I did not write to you from Tampa; I could not say that I was so busy as not to be able to write a letter, but I can justly excuse myself on the ground that when I had the time materially speaking, I had not the physical or mental energy which are necessary to write a letter, at least a long one. At Tampa the temperature varied between eighty and ninety; this seems, at first sight, moderate; but when it goes on day and night, when storm clouds hang motionless in the sky, when the heat is accompanied with a moisture which makes everything clammy, a poor fellow who has walked in deep sand a couple of miles feels as if it were enough for him to try to live. I fully appreciated your letter and the kind offering of Rev. Father Rector to send to me what I might need, but honestly I was too lazy to write. Here is a short account of what I have attempted to do.

I left Woodstock as you well know on June 28, the day of ordination to the priesthood, and after transacting some necessary business in New York I set out by steamer for Charleston on July 4. I reached Jacksonville on the 9th and I found there a considerable body of men, probably 15,000 without a Catholic chaplain. Of course Father Kenny the Vicar General and his assistant Father Barry did everything that zealous men could do, but between their parish work and the spiritual care of the soldiers they had more to do than human endurance could stand. I wished to comply with their urgent request to remain with them, but a despatch to Father Tyrrel brought the answer: "Come at once, you are much needed here." It was on Saturday and I took the night train, and I reached Tampa Sunday morning. When close to the city I found the railroad running through a large camp, and soldiers moving on all sides. On reaching the depot I could get no cab, but a little "snow-

ball" brought me to the parsonage for twenty-five cents. There was no parson there, all had gone to say Mass either in some outlying church, attending some mission, or busy in the camp. Hence your humble servant had to say two Masses and preach two sermons. At the 9.30 Mass, which was especially for the soldiers, there were present General Coppinger and Major O'Reilly his chief surgeon. The church was completely filled with soldiers. After the Mass several boys, chiefly belonging to the 5th Maryland, having recognized me, came to see me in the sacristy. Tommy Nelson of Woodstock was among them, he was so much improved in health and appearance that I felt tempted to enlist right away; but two young lieutenants came in, and the privates retired gracefully.

My second Mass (it was the third Mass said in the church) was at 10.30. The church was again full but there were fewer uniforms. At half-past seven P. M., beads, benediction and a third sermon by your humble servant. Church full chiefly of soldiers.

Next day Father Moore brought me to the camp and introduced me to several officers, etc. Then I went by myself and saw individually every boy in blue who had been put on my list, barring those who had been sent to other camps or to the seat of war, and I heard of those whom I could not see through the fathers who had preceded me in Tampa. They had gone everywhere, had seen the men almost one by one, so that most Catholics had already approached the sacraments. In fact the three fathers, Tyrrel, O'Sullivan and Moore had already done the most important part of the work, and I could but glean after them.

Camp Meade, Oct. 18, 1898.

In my last letter I left you, I think at the approaches of Tampa. I could not say truly that I never had a chance to send you another epistle, but if I had written I would have done so under difficulties. Among these I may mention that I had neither paper, ink nor pens. Of course I started for camp Meade somewhat unprepared, and even now I have to write on Young Men's Christian Association paper.

Well! in Tampa I found the ground already prepared by our fathers: nay more, a rich harvest had already been gathered in. I hope Father Tyrrel has redeemed his pledge to send you a full account of it, so I shall limit myself to personal recollections which will make my story rather egotistic. I am far from ignoring the immense labor undertaken and successfully accomplished by those who were before me, with me, and after me; they did all that most

devoted priests can do, and my share was very insignificant. To make a long story short, I took charge first of a division hospital, which was in reality a corps hospital, tenanted chiefly by typhoid patients. Then the government evacuated that hospital and sent the patients north. As I had myself seen the tents removed, I thought that all was over with it, but a soldier met me on the street and told me that some were left behind, and among them the commanding medical officer, Captain Reynolds of the regular army. I went at once to see him and the two or three dying soldiers whom I had already visited. Captain Reynolds was very ill indeed, they were bathing him to reduce the temperature and enable him to stand the trip to Baltimore, where he was to be consigned to the care of the Johns Hopkins hospital. I have heard since that, thanks to the skilful care given him there, he has completely recovered. Captain Reynolds expressed himself as very grateful for the visit, and told me that the second in command, Lieutenant Strong was also down with the fever, at the new hospital established in our schoolhouse in West Tampa. To that hospital were my allegiance and efforts turned, when a severe spell of diarrhea compelled me (by the ukase of medical men) to stop proceedings. Father O'Sullivan took my place for a few days and then I rapidly recovered.

When the hospital established in our schoolhouse began to be evacuated, I thought that it was time to go home, and I started for N. York, thinking my campaigning was over, when two calls were issued, one from Chickamauga, the other from Camp Meade, the former was answered by Fr. McCarthy our veteran missionary, I responded to the other.

At Camp Meade, I found myself the only Catholic priest to answer the various calls of 27,000 men. There were three large hospitals, and my place was no sinecure. At last Father McDowell reached the camp with the 4th New Jersey. Father McDowell is a superb officer and a most zealous priest; we soon agreed to divide the work and began to have an enjoyable time. But nothing lasts in this sublunary world, and the order has come to move to Greenville, South Carolina. I may take advantage of the change to withdraw gracefully, which I can do when I please, since Uncle Sam although fully aware of and well pleased with the fact that I am substituting for Father Sherman, has not recognized the fact officially. However, there remains a serious question: what will become of the 1000 Catholics (more or less) of the 201st N. Y. who have a Protestant chaplain and of the 400 Catholics of the 5th

Massachusetts who are similarly situated? The officers here seem anxious to retain me, and I am sorely perplexed! There will be a full division at Greenville, and I doubt very much whether sufficient provisions can be made for their spiritual care.

My health at Camp Meade has been excellent, but I long and hope soon to see you again.

Very affectionately your servant in Xto.,
R. I. HOLAIND, S. J.

Father Holaind was called back by orders from Rev. Father Provincial, in order to resume his teaching at Woodstock and Georgetown. He left Camp Meade on Nov. 13,

THE NEW THEOLOGATE AT NAPLES.

Two Letters from Very Rev. Father Marra.

NAPLES, Oct., 1898.

REVEREND AND DEAR FATHER,
P. C.

We are going to have a theologate in Naples if God wills. The house is bought—an old villa, which belonged up to the end of the last century to the Dominican Fathers, and has been since then turned into a private summer residence for several families. It is situated on the heights of Paulyppum, Virgil's last resting place, a place which any poet might have chosen both to live and die in.

No more charming or picturesque site can be found along this charming and picturesque bay of Naples. The house was sold at auction and we got it for a song—2800 lire. It is fully worth 125,000. As I have already hinted, it is to be only a theologate, but not for Neapolitans exclusively. It is Father General's wish that the two Southern Italian Provinces—Naples and Sicily—have their scholasticates in common. One Province is to have the philosophers, and the other the theologians of both Provinces. By an agreement with the Provincial of Sicily, we shall have theology here, and the Sicilians the philosophy in Malta. They will begin in October; we hope to begin in November.

I did not think we were to have any trouble in taking possession of the house we bought. It seemed to me that, as a matter of course, the old owner would leave the prem-

ises, and we would take possession. But he did not understand matters so plainly. He made up his mind to stay where he was, and enjoy free lodging as long as cunning and lying could make it possible. First he brought suit against the validity of the sale. This was null and void, in his imagination, because of a supposed irregularity in the notice of the sale as served on one of his partners. In the second place he pretended to have rented parts of the house to several parties before he had received legal notice of the auction. Both statements were groundless; but they are subjects of lawsuits all the same. Lawsuits take time. He has nothing to lose by them; but meanwhile he is in, and we have been out since the 16th of June.

This difficulty, however, we are confident to have brought to a conclusion favorable to us in about a month at most. The remaining time until November will be long enough for masons, carpenters and painters, to set the house in order for our purposes. Hence we may well afford to wait for the old owner's pleasure to go away. But just imagine my vexation at the thought of a possible disappointment! The theologate must be opened. It is now too late to put it off even one year more. Where would we go, if we failed to obtain possession of that house?

This difficulty not over yet, another arises. Among my professors there is one who is now, and has been for a number of years past, teaching theology in a seminary in this city, whither pupils come from all parts of southern Italy. This seminary was ours by the founder's will, but was got hold of by the secular clergy during our dispersion after 1860. When the "reconstruction" began, we advanced our claim; several Provincials took steps to regain the seminary, but all to no purpose. We were only permitted to have at most a representation in the corps of professors. Hence you see some of our fathers in the catalogue, appointed to teach something in the "Hospitio Ecclesiastico Mariano," the name given to this inter-diocesan seminary; for instance Fathers Piccirelli, Musto, etc.

Now, Father Piccirelli was of the utmost necessity to me for our theologate. Caring nothing for the "Ospizio Mariano," I appointed him to teach theology in our theologate. But lo! the seminary cannot afford to lose him. They know they are done for if Father Piccirelli leaves the place. Few if any of the pupils would return; they have said so openly. The rector is determined to tender his resignation, if the removal takes place. I would not be moved by all this retrogression in our favor; but the new Archbishop of Naples, Cardinal Prisco, steps in. The "Ospizio" is under

his high jurisdiction and protection, and we also must remain under his protection if we don't want our novitiate and theologate to be molested by the Government. If I had another professor of theology all would be settled, but there is the trouble. I have none other, and know not what to do.

Naples, Nov. 7, 1898.

The establishment of our theologate is an accomplished fact. After three months of legal struggle, we have succeeded in entering the building, which has just been evacuated by its former owners, who had conspired to keep us out of the premises until 1902. I have never suffered so much mental anguish, no, not even at the time of our famous interdict at Las Vegas. The opening of the theologate had been announced all over Italy, from Turin to Birchircara (the Sicilian Scholasticate in Malta). Our theologians had been recalled from Chieri and they were spending their summer vacation in Naples. The Provincial of Sicily had given up his theological courses, and had appointed his professors to other offices. Yet the law proceedings were far from satisfactory. The court decision dragged us from Monday to the following Wednesday; from the Wednesday to the next Friday; then to another Monday again, another Wednesday, and another Friday. It being the vacation term, a session was held every second day only. When at last the long looked for decision came, it was in our favor, of course. Justice favored us most evidently. But an appeal was unailing, and it sent us back to another ordeal in a higher court. There seemed to be no end. July passed away, then August, then September,—three months during which the necessary repairs and improvements were to take place in the building before it could be inhabited by a religious community. Yet nothing had been done, and one month only separated us from the 1st of November, the day appointed for the opening of the course. What was to be done? Put off the opening to another year? No; another year is something very uncertain; and how were we to undo what had to be done by the Provincial of Sicily as well as myself? Rent another house? Where? It was next to impossible to find one ready made for our purpose and waiting for us. The puzzle was trying indeed. But our friends—the ex-owners—had exhausted all their tricks. The final sentence of the court was staring them in their faces. The dilemma for them was to resist twelve or fifteen days more, and be ejected by the gendarmes, or to come *ad pedes*, and take in whatever advantage they could out of their bad predicament.

They were shrewd enough to choose the second alternative. I offered them two thousand lire if they would go away at once. The offer was too enticing to be refused, and I sang a "Te Deum." I was too happy to get rid of them at any price, even though twenty-four hours before the day fixed by law.

And so, we got possession of the house. The next question was how to prepare it for a scholasticate in fifteen days, when four months would have been required. Well, the opening was postponed to November 11—St. Martin's Day. It was the opening day for philosophy and theology in the old golden times; the lower classes only—from rhetoric to *infima grammatica*—beginning on St. Charles' Day, the 4th. But now, even the 11th seems to be too near at hand for work still to be done. There is for instance no drinking water. The old owners bought it daily; we want to bring it to the premises from the city works. There is no light. We have contracted for gas light, but there is no beginning yet. They all go here on the principle of "*Chi va piano, va sano*," or take it easy, and go slowly, if you don't want to tumble. Consequently the 21st is the day now set down for the grand opening. This will be the most glorious day in the history of the restored Province of Naples.

Father Guida, the first rector of the new theologate, is here since last Thursday (Nov. 3). He came straight from New York to Naples in eleven full days and six hours. Gibraltar only had been touched on the way.

Our theologians will be 21: 9 from Naples; 11 from Sicily; and one from California, Mr. De Rop, a Belgian by birth. So, we are not born yet, and begin to be known.

Pray for us.

Yours in Xt.,

J. MARRA, S. J.

BOOKS OF INTEREST TO OURS.

Catena Evangeliorum Sacerdoti Meditanti Proposita. Auctore L. DELPLACE, S. J. (Lovanii, J. B. Ista, 1897) pp. 616, 8vo., price 5.00 francs.

Under the above title, Father Delplace, professor of Ecclesiastical History at Louvain, has written for priests and theologians a book of meditations which has been received with much favor, and is being highly praised in our best Catholic periodicals. The work is exactly what it claims to be,—the entire Gospel history arranged for meditation. From the introductory sentence of St. Mark: "Initium Evangelii Jesu Christi Filii Dei," to the concluding words of the same evangelist, that "the apostles went forth and preached everywhere," the whole Gospel narrative, harmonized in the most approved chronological order, is in turn laid before the reader. The text is divided into 295 meditations, each meditation consisting of three points, preceded by the usual preludes.

Father Delplace's method of treatment is original, soundly theological and up to date. His interpretation of the sacred text is based on the latest and best commentaries on Holy Scripture. He briefly, but clearly, explains each evangelical event together with such circumstances as will help to the perfect understanding of it, and its bearing on other passages. He gives us to meditate Christ's life on earth, as to the best of our knowledge, it must have been lived. The practical applications are short, but to the point and set forth with simplicity and piety. The author avoids far-fetched deductions that savor of allegory, and are more ingenious than solid. His conclusions are those that naturally flow from the words of the sacred writers, the practical lessons being in each case obviously suggested by the development of the text.

Whilst thus supplying the priest with spiritual food for his own soul, Father Delplace intends at the same time to be of use to him in the work of instructing others. His book is a storehouse for interesting and profitable sermons and homilies. His meditations suggest precisely what Catholics ought to know about the life and teaching of Christ, and what fruit they should derive from them.

Our best praise of Father Delplace's work will be to recommend its use. Many, after trying it, will, we are confident, keep it as their favorite meditation book. It may be had in this country from Benziger Bros.

Rhetoric and Oratory. By REV. J. F. X. O'CONNOR, S. J. Boston, D. C. Heath & Co., 1898, pp. 338, price \$1.12. The best praise we can give this practical text book is the recep-

tion it has met among teachers. We have shown it to a number of Ours who have taught rhetoric and all have approved highly of the plan of the work and the enterprise of the author. Father Halpin, himself the author of "Precepts of Literature" writes of this work as follows:—

"There are well known terms which crop up whenever a new work appears. They are hasty, superficial and conventional. There is no hint of hurry or shallowness when we say of the book before us that it is timely and fills a long felt want. It is timely, in the sense that it satisfies a very pressing and actual need, and because we are tired waiting for a class book on Rhetoric and Oratory, serving the double purpose of saving the professor much drudgery and presenting the student with such a lucid exposition of the subject that there is no need of reading between the lines. It is, in fact, a 'Thesaurus Rhetoricus.' It is a volume full of rich suggestions for the teacher. The student may bring it with him wherever his calling summons him, and whether a speech is demanded from him or a criticism on the utterance of another, a reference to the pages of this Rhetoric will be an infallible guide. We predict for 'Rhetoric and Oratory' a large circulation and many editions."

It is not, however, praised by teachers alone. Archbishop Ryan of Philadelphia pronounced it "the best popular work on the subject he has ever read. The extracts are particularly well selected and of the highest intrinsic merit, and the principles of the treatise, thoroughly sound," while Henry Austin Adams finds it a "delightful little book . . . the chapters on the forming of the oration 'don't seem like school' a bit."

Sacred Scenes and Mysteries. By REV. J. F. X. O'CONOR, S. J. Illustrated. New York: Longmans, Green & Co., price \$1.00.

Ruskin has written, in one of his works, about the silent influence exercised by the pictures of the Madonna which are to be found in all Catholic families. In this thought we are assuredly in perfect accord with him. To bring this sweet, this truly consoling and healthful influence within the reach of many, must have been, in great part, the aim of Father O'Conor in his little book. Pictures by the great masters, to illustrate our Lady's power in Christian art, have been reproduced, and devotional comments have been added on the scenes and mysteries treated of, to help to impress them more deeply in our minds. The author, in this, has followed admirably the methods suggested by our Holy Father who would have us, as far as possible, keep a vivid portrait of the particular subject of contemplation before our imagination, to restrain its wanderings.

But Father O'Conor has not confined himself exclusively to depicting the sacred scenes of the Blessed Virgin's life,

He has led us, in spirit, to the home whence we received the greatest of modern devotions, the true lever which is to lift this torpid world from its lethargy, Paray-Le-Monial, and there, with him, we feel the might and the power of devotion to the Sacred Heart of Jesus.

He has also given us a brief sketch of some of our saints. It was the life of St. Aloysius, by Edward Healy Thompson, which inspired the great Irish poet, Aubrey De Vere, to pen that exquisite essay, "A Saint" which now appears in his "Essays, Chiefly on Poetry."

Music, painting, poetry, and the various sketches referred to, all help to make the book what the author desired, "a help to devotion."

Facts about Bookworms. Their history in literature and work in libraries by REV. J. F. X. O'CONNOR, S. J. Illustrated. New York: Francis P. Harper.

We have already noticed this curious collection of facts, when it first appeared in the columns of the *New York Sun*. Its reproduction in book form is a guarantee that Father O'Connor's work was deservedly appreciated by book-fanciers. The edition is limited to seven hundred and fifty copies, and is a beautiful specimen of the printer's art.

Striving After Perfection, originally written in Latin by REV. JOSEPH BANNA [BAYMA], S. J. New York, Benziger Bros., 1898, 16mo, pp. 264. Price \$1.00.

This is a new translation of Father Joseph BAYMA'S "De Studio Religiosæ Perfectionis" published at Rome in 1851. A translation was made into English by the late Father Thomas Murphy, S. J., one of Father Bayma's pupils while in the English Province, and published by James Duffy of Dublin. This translation was reprinted in this country at Baltimore by John Murphy in 1855 under the title "The Love of Religious Perfection," but it has been out of print for some time. When "Striving After Perfection" was announced we wrote to California, to which Mission Father Bayma belonged and where he spent the last years of his life, for information about the change of the name from *Bayma* to "Banna." Nothing was known there of this new edition and no authorization had been given for the republication of the work by Father Bayma's superiors. A letter to the publishers brought the following explanation:—

New York, Oct. 29, 1898.

Rev. Dear Sir: We are much obliged for your esteemed favor of Oct. 26. In reply we beg leave to say that "Striving After Perfection," was translated by the Sisters of the Visitation, in Baltimore at our request. At the time we did not know that the same book had already been translated into English, and published by Murphy. This book was out of print, and nobody seemed to know it.

Our translation was made from a German edition which we had, and on which the author's name was given as Banna. We did not know that Father Bayma was on the California Mission, or we should, of course, have consulted with your superior in the matter.

We shall in the next edition correct the author's name on the title page. We remain,

Yours very respectfully,

BENZIGER BROTHERS.

If our readers will turn to the Sketch of Father Bayma in the *LETTERS* for 1892—Vol. XXI. page 319—they will find that this little book was written for his own spiritual profit without the slightest idea of ever giving it to the public. It was the fruit of the free time after the noon recreation when the rest of the community were taking their *siesta*. Out of a spirit of mortification he denied himself this rest and was accustomed to pace quietly up and down the corridors of the college. Here he planned his little work, divided it into books and chapters, and composed it piecemeal. He wrote it during his third year of theology and gave the finishing touches to it during the fourth year. The book came to the knowledge of his superiors who urged him to publish it. It has been highly appreciated for it has been translated into nearly every European language and passed through many editions.

This new translation is good, but not so literal and true to the original as Father Murphy's. It contains some quotations from Holy Scripture which are not in the original Latin, and some explanatory notes of passages, neither of which add to the value of the book. The author's preface, given in Father Murphy's translation, is omitted in this, which should have also contained a brief account of the life of this gifted man. It is, however, finely gotten up, printed in large type, bound in imitation morocco, and in these respects is far superior to the old American edition. We are glad to see that Father Matthew Russell has noticed the error of the name "Banna" in the November number of his excellent "Irish Monthly." With him "we regret the unfortunate blunder about the author's name, which must not be perpetuated in Benzigers' catalogues. Indeed a slip ought to be inserted in every copy, making amends for the mistake."

Geschichte Roms und der Päpste im Mittelalter, von HARTMANN GRISAR, S. J., Freiburg, Herder.

Father Grisar has commenced the publication of his history of the Popes of the middle ages. He was called to Rome by Pope Leo for this purpose from Innsbruck, where he was Professor of Church History; in fact, though he has resided upwards of twelve years in Rome in order to complete the

preparations of the "Geschichte," he still retains his title of professor in the University of Innsbruck.

The work will appear in six vols. Father Grisar's history begins with the sixth century and ends where Pastor takes up the story at the end of the middle ages. His Holiness, Leo XIII., has been so pleased with this work that he recently addressed a Brief of congratulations to the author.

FATHER J. A. DOWLING, S. J., at present pastor of the Sacred Heart Church, Chicago, has published a booklet of thirty-two pages entitled *The Holy Water of St. Ignatius of Loyola*. It contains the prayers to be said by those using the water, with an account of its history and of the many favors wrought by its use.

There was need of just such a booklet to make known to our people the graces and favors to be obtained by the use of this water, and how to use it. Father Dowling has well supplied this need, and we hope that our fathers will spread this book everywhere among their people.

FATHER FRANCIS FINN'S College Stories, translated into German by Father Francis Betten, S. J., have been received with unbounded enthusiasm by the boys, and the girls too! of Germany. The first edition was sold in a very short time, and the second is now out.—Tom Playfair and Percy Wynne are now being done into Hungarian from the German.

The novel "Moribus paternis—nach Vätersitte," written in this country by PAUL MATHIES (pen name "Ansgar Albing"), a scholastic of the German Province, and published by Herder, has made quite a sensation in Germany. The periodicals devoted to literature have cordially welcomed the new-comer, and give the most flattering reviews of this his first work.

It is a story of Hamburg society, the characters being mostly taken from the old patrician families of that commercial metropolis.

BOOKS, MAGAZINE, AND IMPORTANT NEWSPAPER ARTICLES

PUBLISHED BY OURS IN THE UNITED STATES
FROM JANUARY TO NOVEMBER 1898.

I.—BOOKS.

Facts about Bookworms, Rev. J. F. X. O'Connor, S. J., 16mo, pp. 87, \$2.00, New York, F. P. Harper, February.

Moral Principles and Medical Practice. 2d edition, Fr. Charles Coppens, 8vo, pp. 222, \$1.50, New York, Benziger Bros. February.

- The Gospel According to St. Matthew*, Rev. A. J. Maas, S. J., 8vo, pp. 317, \$3.25, St. Louis, Mo., B. Herder, April.
- Rhetoric and Oratory*, Rev. J. F. X. O'Connor, S. J., 12mo, pp. 338, \$1.12, Boston, Mass., D. C. Heath, June.
- Die Pflichten der Kinder und der Christlichen Jugend*, 2d ed., Fr. Wilhelm Becker, 8vo, 80 cents, Freiburg, Breisgau, Germany, B. Herder, September.
- Moribus Paternis, Eine Erzählung aus der modernen Hamburger Gesellschaft*, Paul Mathies (Ansgar Albing) 12mo, 2 vols. 7 and 9 marks (\$1.75) Freiburg and St. Louis, B. Herder, September.
- Sacred Scenes and Mysteries*, Rev. J. F. X. O'Connor, S. J., 12mo, pp. 144, \$1.00, New York, N. Y., Longmans, Green & Co., October.
- The Holy Water of St. Ignatius Loyola*, Fr. J. A. Dowling, S. J., Pamphlet, pp. 32, Chicago, 1898.
- A Little Catholic Honeycomb*, Rev. J. M. Hayes, S. J., Matter Selected, Pamphlet, pp. 96, \$1.00 per doz., Chicago, American League of the Cross, Occasional.

II.—MAGAZINE ARTICLES.

- The King of the College*, Fr. Francis J. Finn, Short Serial, N. York, "Our Boys and Girls Own," Benziger Bros., Oct., Nov., Dec.
- The Butt of the School*, Fr. Francis J. Finn, Short Serial, Cincinnati, Ohio, Cath. Telegraph Co., May and June.
- Sunday School Messenger*, Rev. A. O'Neill, S. J., "Matter Selected," 12mo, pp. 24, 50 cents per year, Chicago, Sunday School Assoc., Monthly.
- Sunday School Mirror*, Rev. A. O'Neill, S. J., Matter Selected, large 8vo, pp. 8, 75 cents per year, Sunday School Assoc., Bi-monthly.
- Sunday School Companion*, Rev. A. O'Neill, S. J., Matter Selected, Small 4to, pp. 8, 50 cents per year, Sunday School Assoc., Monthly.
- Christian Education in the First Centuries*, Fr. E. Magevney, American Catholic Quarterly Review, Apr. 1898.
- Christian Education in the "Dark Ages,"* Fr. E. Magevney, American Catholic Quarterly Review, Oct. 1898.
- The Trains ran on Time*, Fr. W. Poland, Magazine Story, Notre Dame Ind., Ave Maria, July 2 1898.
- The Angelus*, Fr. Frederick C. Hopkins, Editor, Medium 8vo, pp. 20, 10 cents, Angelus Press, Belize, Monthly.

- Don Zebellos and the Jesuits*, Fr. C. M. Widman, pp. 10, American Cath. Quarterly Review, Jan. number.
- Outlines of History, Grand Coteau, La.*, Fr. C. M. Widman, pp. 9, Philad. Historical Society, Sept. number.
- De Absolutione Complicis*, Fr. A. Sabetti, pp. 7, American Ecclesiastical Review, January.
- Authenticity of the First Gospel*, Fr. A. J. Maas, pp. 12, American Cath. Quarterly, January..
- Biologic Sociology*, Fr. J. J. Ming, pp. 13, American Cath. Quarterly, January.
- The Problem of Happiness in the Light of Heaven*, Fr. A. J. Maas, pp. 22, American Cath. Quarterly, July.
- The Obligation of Veracity*, Fr. R. Middleton, Stonyhurst College, pp. 11, Amer. Eccl. Review, August.
- The Church and Scholasticism*, Fr. George Tyrrell, Stonyhurst, pp. 12, Amer. Cath. Quarterly, July.
- Modern Apiculture*, Fr. James Kendal, St. Beuno's, pp. 14, Amer. Cath. Quarterly, April.
- Is Geology a Science*, Fr. G. C. H. Pollen, St. Beuno's, pp. 24, Amer. Cath. Quarterly, April.
- Has the Church a share in Determining the Sacramental Rite?* Fr. F. Rankin, pp. 14, Amer. Cath. Quart., October.
- Sacerdotalism in the Catholic Church*, Fr. George Tyrrell, Stonyhurst, pp. 14, Amer. Eccl. Review, April.

III.—IMPORTANT NEWSPAPER ARTICLES.

1. *Consistency of Freethought*; 2. *Logic of Freethought*; 3. *Ethics of Freethought*; 4. *Mission to the Philippines*; 5. *Ethical Culture*; 6. *Religious Vows*,—Newspaper Editorials in 'Catholic Telegraph,' Cincinnati, O., by Fr. E. A. Higgins — March, April, May, August, September, October.
- A Series of Religious and Scientific Articles in "Western Chronicle,"* Fr. Charles Coppens (Pseudon. "X Rays") Omaha., Weekly from April to July 1898.
- Colonies and Alliances*, Fr. W. Poland, Newspaper Editorial, Catholic Telegraph, Cincinnati, O., June 9 1898.
- Fragen ueber die Religion*, Fr. N. Schlechter, Newspaper, 2½ col. each, Free Contrib., St. Louis, Mo., Weekly "Amerika," Weekly from Jan. to May.
- Questions on Religion.—The Church*, Fr. N. Schlechter, Ohio Waisenfreund, Weekly, May to November.
- Catholics in non-Catholic Colleges*, Address before the Alumni of Holy Cross, Nov. 21, Fr. T. J. Campbell, N. York Freeman's Journal, December 3.

Christian Marriage, Address before the Colgate Divinity School, Fr. T. J. Campbell, Utica Observer, May 14.

Articles in the "Messenger of the Sacred Heart," and in the WOODSTOCK LETTERS are not mentioned, as these would have swelled the list beyond our limits.

ACKNOWLEDGMENTS:—1. From Father H. Watrigant, S. J. Lille, France, "La Genèse des Exercices."

2. From Father Michael Watson, S. J., Melbourne, Australia, "Madonna" the Australian Children of Mary's Home Magazine.

3. From Father William Hornsby, S. J., Zi-Ka-Wei, China, "Œuvres de la Mission du Kiang-Nan, 1896-1898."

4. From Father E. Leroy, S. J., Brussels, Belgium, "Les Œuvres dans la Province Belge."

5. From Father John Moore, S. J., Mangalore, India, "The Mangalore Magazine," "Verus Jesu Socius."

6. From Father C. Pétilion, S. J., Variétés "Sinologiques, no. 14—Le Mariage Chinois."

7. Rev. Father E. I. Devitt, S. J., Gonzaga College, Washington, "Discourse at the Centennial Celebration of St. Ignatius' Church, St. Thomas' Manor, Charles Co., Md."

8. From Father J. Terrien, S. J., Paris, France, "Le Mémologue de l'Assistance de Germanie, Première Série, Première et Seconde Partie."

9. From Father Francis Daly, S. J., Tullamore, Ireland, "The Child of Mary before Jesus Abandoned in the Tabernacle," fifteenth edition, enlarged.

10. From Father Arthur Vermeersch, S. J., Louvain, Belgium, "De Prohibitione et Censura Librorum." New and enlarged edition.

11. From Father J. A. Dowling, S. J., Chicago, Illinois, "The Holy Water of St. Ignatius."

12. From Father A. E. Jones, S. J., Montreal, Canada, "Rare or Unpublished Documents, II.—The Aulneau Collection, 1734-1745."

13. From the Roman Province, "Lettere Edificanti della Provincia Romana, 1898."

QUERY.

LV. Can any of our readers tell us why the feast of St. Pulcheria (July 7) is celebrated in the Society, and as a "duplex majus?"

OBITUARY.

FATHER JAMES MAJOR.

Father Major was born in Laderagee, county Armagh, Ireland, 85 years ago. He was educated in his native land and came to this country as a young man. For many years he taught mathematics, a branch in which he was particularly skilled, in the United States navy. He was also connected with the national observatory at Washington. Nearly forty years ago he joined the Society of Jesus, and faithfully taught at Georgetown, Loyola, and Holy Cross Colleges. About ten years ago the venerable priest was transferred to St. Joseph's Church, Providence, where he labored, well known and fondly esteemed by everybody.

The funeral occurred from St. Joseph's on the morning of Jan. 2, and was largely attended, especially by the clergy of Providence and vicinity. Mass was celebrated by Rev. Father Brennan, S. J., and the absolution was pronounced by Bishop Harkins. The remains were then brought to Worcester, and interred with brief and appropriate ceremonies in the Holy Cross burial plot.

We append the following from an old student of the college, who, while there, was in the class of Father Major, and who adds this beautiful tribute to the memory of his master's noble character:—

“Permit one who sat for four years at Holy Cross under the teachings of Father Major to pay a slight tribute of respect to his loved memory.

“There are teachers whom we respect, teachers whom we fear, and teachers whom we love. Of the last was Father Major, and of them all he remains first in tender recollection. He was a good teacher, but a better man. In the mazes of trigonometry and calculus there was no abler or more pleasant guide, and he could point the paths of the stars as readily as he could the way to the chapel. All of physics he taught incomparably, but, without knowing it, he taught much more. In his daily life, in his manner, in his charity, in his humble piety and in his patience, he taught the human virtues.

“I do not know that Father Major had ever acted as a prefect of discipline. As I knew him he would not have been a success in such a position, despite his early military associations. He could not even reprove in a way that wounded. What did hurt, however, was the self-reproach in the mature recollection of the callow thoughtlessness that might have grieved, with a boyish prank, so kind a soul. But perhaps such things did not grieve him. He had a mind above re-

sentment and a charity that mantled others faults. The possible affronts he apparently did not see. The jokes he enjoyed with a silent laugh, as sunny as a child's and as contagious.

“Physically, Father Major appeared to be an old man a quarter of a century ago, but his heart was young and there was a perennial cheer in his kindly eyes. I never saw a more contented man. He had found an earthly haven of rest—had anticipated, as much as it is in human power to do, the heaven that has now welcomed him.” — R. I. P.

From the *Holy Cross Purple*.

FATHER MICHAEL WILLIAM SHALLO.

Father Michael William Shallo who closed his short and laborious life at Santa Clara College on the 27th of January, was born September 12, 1853, in Dublin. His first days of school-life were spent at the Presentation Convent, Clondalkin, whence he passed to the Carmelite Monastery in Mount St. Joseph. On his nineteenth birthday he entered our Society at the Milltown Park Novitiate, where two years later, on the feast of Our Lady's Dolours, he pronounced his first vows. From Milltown, Father Shallo was sent for his juniorate to Roehampton. Having received permission to join the Mission of California, he came to San Francisco in 1876. An additional year of preparation at Santa Clara College followed, and in August, 1877, he was appointed to the Class of Poetry at St. Ignatius College, San Francisco. Here he remained, as professor of Poetry and afterwards of Rhetoric, for five years, until 1882. During this time his superiors, knowing the rare talent and capacity for labors of the young professor, and urged by the pressing need of teachers, permitted him to take up his philosophical studies without, however, giving over his classes; on the expiration of his third year he was sent to Woodstock to repeat his philosophy and begin the course of theology.

In 1887 Father Shallo returned to California and was made professor of Mental Philosophy and of English Poetry at Santa Clara College. The year of tertianship at Florissant, Mo., followed; and on his return he was again appointed professor of Mental Philosophy at Santa Clara; which position he held until his death with the exception of a year he spent at New York as one of the editors of the projected Review.

With a mind of an unusual order, Father Shallo possessed a tact and discretion which rarely went astray in his dealings with others, and a sincerity of manner that begot in them esteem and confidence; and, while the charm of his presence itself exercised a desired influence on all with whom he came into contact, his devoted and particular interest in the welfare of each, won him their lasting affection. Special among his

talents might be noticed a rare faculty of assimilation by which all his wide and select reading was made his own treasure, so that his mind seemed ever teeming with information of utility and interest on subjects of the broadest range. With this went an unwonted capacity for long, uninterrupted labor, and a zeal reaching to enthusiasm for the success of his undertakings. These gifts found their fullest application in the labors of Father Shallo's professorship. With a taste and love for literature chastened by long and careful study, he led his pupils to the appreciation and true study of letters with a force all his own; while in his philosophical lectures, lucidity, wealth of interesting illustration, and a rare insight into the minds of students and power to apprehend their difficulties joined together to success. The pupils of Father Shallo, more than others, felt the magnetism of his character, and years after leaving college they might be seen returning regularly to their old professor and friend for counsel in doubt and difficulty, and encouragement in trial. The virtue they loved in him were the modest blossoms along the path of duty: devotion to his labor with forgetfulness of self and an untiring readiness to accommodate himself to the needs of those for whom he toiled. But perhaps the truest proof of the father's virtue appeared during the last year of his life. Length of unsparing labors had begun to prey visibly upon his system; his eyes in especial were affected, and paralysis of the optic nerve was thought inevitable. Yet the sufferer, though in the prime of his years and mental power, made ready to enter the night of total blindness with the devoted earnestness which had shaped every action of his life.

In January of this year one of the class of philosophy was suddenly taken with pneumonia, and for several days hovered on the edge of death; while Father Shallo remained sleepless through the nights by his bedside, until, when on the 21st of the month the patient succumbed to the disease, exposure and forgetfulness of self had done their worst. That evening, worn out in body and mind, he retired earlier, and six days later he passed to the grave.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From July to December, 1898.

	Age	Time	Place
Mr. Romuald Echverria ¹	30	May 26	St. John's, Fordham, N. Y.
Rt. Rev. S. Di Pietro	68	Aug. 23	Belize, Brit. Honduras.
Br. James Doyle	43	Aug. 31	B.M.V. Loreto, N. Y.
Fr. John Prendergast	52	Sep. 13	St. Ignatius, N. Y.
Br. William H. Kenney	25	Nov. 13	Holy Cross, Worcester.
Fr. Aloysius Sabetti	60	Nov. 26	Baltimore, Hospital.
Fr. Joseph Krieg	67	Nov. 26	Providence, R. I.
Fr. Francis H. Stuntebeck.....	69	Dec. 10	St. Louis, Mo.

Requiescant in Pace.

¹ Omitted in last number.

VARIA.

Alaska, Dawson City.—Father W. H. Judge writes from St. Mary's Hospital, Dawson City, October 6, 1898, as follows: "I have had a very busy summer. The building of our new church in place of the one burned, and a large addition to the hospital, together with the care of providing for the coming winter, was no little work, and the large number of patients in the hospital for the past two months has kept me as busy as I could be day and night. We have 135 patients at present, mostly typhoid fever, which has been very bad here this summer, but the doctors all agree that we are having unusually good success in the hospital.

"Our new church is very fine for this part of the world, and would do credit to a much older town. It cost \$25,000, and was the gift of one good man, Alexander McDonald. I said the first Mass in it on August 21, and blessed it, and then turned it over to the Oblates of Mary, who have charge of the parish now. I still have the care of the hospital, which is as much as I can attend to with the present number, and expect to turn it over to the Sisters in the spring and go back to American Alaska, where I belong.

"We have five or six hundred at Mass every Sunday, so you can understand what kind of a town we have. I have a telephone in my office, not only to the town, but also to the creeks (the creeks are fifteen miles from Dawson). They are preparing to give us electric light. I think we will have about 15,000 people in this town this winter. I have met several Baltimore persons here lately, and indeed nearly every part of the world is represented here.

"It is sad to see how many poor people have left good homes to come here and find themselves without the necessaries of life, without money and without work. I fear there will be much suffering here this winter. There are thousands still in tents and winter is on us."

Austria, Lainz and Vienna.—Lainz, formerly a village outside of Vienna, is now Wien Lainzer Street. It takes a little over an hour to go from here to Wien by the street cars. We are really living in the mountains, for we are surrounded by them on all sides. We have a little church here, but no parish. A few women and men come daily to Mass and a few confessions are heard during the week and on Saturdays. Quite a number of priests and laymen come here to go through the Spiritual Exercises. Until recently there were almost constantly two or three priests here in retreat. The tertians number fourteen priests and one scholastic. The priests are sent to the different parishes and institutions to hear the confessions of the children. We hear sometimes 300 or 400 in an afternoon. We are a good collection of

nationalities: Germans, Bohemians, Poles, Galicians, one from Bosnia, a Hungarian, a Portuguese, an Italian, an Englishman and myself from America. It is quite a treat for me to have a chat in English with our member from England, Father Galton. There was great danger here last year of the expulsion of Ours from the Empire of Austria and Father Provincial has ordered special prayers to be said every day to prevent it. This danger does not seem to have passed away yet, as these prayers are still recited at litanies. We nevertheless opened a new residence in Vienna last week. I was told they paid 125,000 gulden for the place and our Father Minister, Father Kuster, has been sent there as superior. They are to build a church, capable of accommodating 3000 persons. Father Abel of this house, the great and popular Vienna preacher and confessor at the imperial court is to be there also.

The House where St. Stanislaus lived.—I must tell you of a great privilege I had the happiness of enjoying. You remember from the life of St. Stanislaus Kostka, how he lived together with his brother Paul in the house of a Protestant here in Vienna, how he fell sick in this house and the Blessed Virgin appeared to him and placed the divine Infant in his arms, and how here too an angel brought him holy Communion. This house still exists and was formerly in the possession of the Society. Now it belongs to the secular clergy of the parish. The room of St. Stanislaus, at present a chapel, seems to be about 25 feet long and about 15 feet wide, as far as I could judge. The chapel is more or less neglected during the year, but on the feast of St. Stanislaus and every day of the octave, crowds of people go there and Masses follow upon Masses. I had the happiness to say Mass there on the Saturday within the octave. The altar stands exactly upon the spot where the bed of the saint used to be. Over the altar hangs an oil painting, representing the angel giving holy Communion to St. Stanislaus, surrounded by a number of assisting and adoring angels. How large the congregation at my Mass was, you will understand when I tell you, that I had hardly room enough to make the genuflections during the holy sacrifice; they pressed close to the altar till they came in contact with the sacred vestments. Though it was a cold day and the chapel was without stove, yet the heat was suffocating and the perspiration ran down my face. There were a large number of holy Communions.—*From Father Ulrich.*

Belgium.—The number of students in our thirteen Belgian Colleges for the scholastic year 1897-'98 amounts to 7101, a decrease of 104 from the preceding year. The number at the beginning of the new scholastic year, 1898-'99 was 6724, an increase of 45 over last year at the same time; 5201 were day students, 582 half boarders, and 941 boarders; 3153 were in the classical course. It is interesting to note that while in the thirteen Belgian Colleges of Ours there are 445 more students than in our twenty-eight colleges of the

United States, the students studying Latin in our American Colleges are 1311 more than those in our Belgian Colleges.

Buffalo Mission.—Father Van Rossum, late superior of the mission, has been succeeded by Father Jas. Rockliff, formerly rector of Canisius College. Father Van Rossum has been appointed rector and master of novices at St. Stanislaus' Hall, South Brooklyn, Ohio. Our philosophers who studied in this house last year, have been sent to Prairie du Chien, Wisconsin, and the novices from Prairie have taken up their residence at St. Stanislaus.

Prairie du Chien.—The Sacred Heart College here, which was closed some ten years ago by the late Father Behrens has been re-opened at the repeated and urgent request of the Bishop of La Crosse. It is a boarding school and opened with 27 boarders. The grounds of the college have been very much enlarged. The good start that has been made, the friendly disposition of many among the clergy towards us, and the beautiful site of the college between the bluffs of the Mississippi valley seem to augur a bright future for it. This place, however, has undergone another change. The novitiate having been transferred to the former St. Berchmans' Hall, now called St. Stanislaus' Novitiate, South Brooklyn, near Cleveland, Prairie, has become the house of studies for our juniors and philosophers, the former being 11, the latter 17 in number. This year we have only the philosophers of the first and second years, but next year the three courses will be represented and then the juniors will follow the novices to St. Stanislaus, where room will be made for them. Father Anselm Leiter, who was rector at the time of the closing of the college, is again rector of the Sacred Heart College, Father Lessmann, his predecessor, is spiritual father for the whole community. Father Ming teaches psychology, Father Bischoff, physics, Father Heinzle, logic. The head teacher of the juniors is Father Harzheim. The community consists of 61 members.

Toledo, Ohio.—A new College has been started by Father Zahm, formerly Rector of Canisius and a native of this city. On the opening of this college Bishop Horstmann of Cleveland addressed a most encouraging letter to the Catholics of Toledo in which he spoke highly of the educational system of the Society and openly professed that he is a Jesuit student. The course of studies in the new school has been taken from Canisius. The fourth academic class opened with 34 promising students.

Canisius College has received a new rector in the person of Father J. B. Theis who has been for several years professor and prefect of the day scholars. Great efforts have been taken to enforce the plan of studies, which insists on drawing the line between secondary education and collegiate department according to the division indicated in the Ratio, the academic classes corresponding to the classes grammaticæ and Poetry (classis humanitatis), Rhetoric and two years of Philosophy to the college proper. During the course of last year a new and formal recognition was obtained from the Regents. The

medical student certificate is granted after completing the 1st academic, the law student certificate after finishing the 2nd academic class. In accordance with this arrangement all the boys who want to be admitted to the 4th academic must be as far advanced as the high school. It is considered desirable that they obtain the Regents pass cards in the preliminary branches. Experience proves that boys who are well prepared especially in English and in arithmetic whether they come from the public school or the parochial school can well master the work of the academic course; some finished the four academic classes in three years. Below the 4th academic there is only one class, called Rudiments, which corresponds to the 8th and 9th grades of the New York State public schools. To the class of Rudiments such boys are admitted as give hopes of finishing elementary education within the space of one year. A lower class, corresponding to the 7th grade, has been discontinued. The name of preparatory class has been entirely discarded, as the term "preparatory" is commonly applied to designate preparatory for college proper. By dropping the lower class the number of boys may have somewhat decreased, but the quality of the students has greatly improved.

St. Ignatius, Cleveland, Ohio.—The number of our students in attendance has reached 206. This is, of course, altogether out of proportion with the Catholic population of Cleveland; considering, however, all circumstances, it must be pronounced entirely satisfactory. The limited means of most of our Catholics, the competition of the public high schools, the opposition of the so-called high school attached to many of our parishes, the lamentable indifference of a large proportion to a classical education for their boys,—such are some of the difficulties we continually encounter. Still we are gaining ground from year to year. Our Commencements, plays and concerts, always given before large audiences, have produced the most favorable impression. Our boys, too, even such as have attended only a few years, are mostly a credit to us. People have begun more generally to realize the importance of a classical training; and gradually they are being convinced, that of all the other Cleveland institutions professing to impart such training, none can equal the Jesuit College on the West Side.

Canada, Montreal.—*Church of the Immaculate Conception.* On Sunday, June 5, the new Church of the Immaculate Conception attached to the scholasticate was blessed by His Grace the Archbishop of Montreal, in presence of a large concourse of the clergy and laity of the city. The first sod was turned in July, 1895, and work has gone on almost uninterruptedly ever since. Exceptional difficulties were met with at the outset on account of the shifting nature of the soil; and it was only at depths varying from thirty to thirty-five feet, that a solid basis was found for the edifice. The foundations of the tower and façade are of massive stone, while the side walls are carried on huge arches springing from the solid rock. With the exception of the windows, the framework of the spire and the sheathing of the girders in the roof-

ing of the crypt, no wood was used in the construction. The material employed for the walls was bossy blueish stone, relieved by white stone dressings. The vaulting of the nave is of galvanized iron, while the flooring, of bricks and cement covered with figured tiles, is supported on enormous steel joists and girders.

The style of the church is Renaissance, though for technical reasons a low pointed vault was preferred for the upper church. The plan is cruciform, with short transepts. There is no division between the nave and aisles, but the columns and arches have been thrown back as ornaments to the side walls. The division between the clerestory and the lower wall, is marked externally by a string-course of white cut stone, and internally by a deep cornice with heavy mouldings carried on short columns of imitation Sienna marble.

The altar-piece, painted by a local artist, is a copy of Murillo's Immaculate Conception. Polished oak was used for the pews and confessionals, while the altar-rails and the steps leading to them are of marble. The altars, five in number, are to be of the same precious material. Altogether, the church will remain as a lasting monument to the zeal and persevering energy of Rev. Father F. X. Renaud, the present rector of the scholasticate.

Loyola College.—The attendance at Loyola has increased so rapidly within the last year, that it was found necessary this summer to put up an addition almost as extensive as the original building itself. Although the work was pushed on as fast as circumstances would allow, it was found impossible to complete it for the opening day. Indeed it will scarcely be ready for occupation before the month of November. As a result we are somewhat cramped for room, and both the members of the staff and the pupils have to put up with many little inconveniences. These are borne very good-humoredly, however, and all are looking forward hopefully to the better times to come. To compensate for the temporary loss of the yard, which is at present littered with building materials, a field has been secured close by on St. Catharine Street for the ordinary recreations, while the two weekly half-holidays are spent on the splendid grounds of the Montreal baseball club, which are within a few minutes' walk of the college.

Sault-au-Recollet.—During the past scholastic year 162 have made retreats at this novitiate. Of these 102 made choice of a state of life; 32 chose the religious life and 12 the secular priesthood.

Chaplains.—Four of our fathers were with the troops during the late war. Father T. E. Sherman, after some time spent with the Fourth Missouri Regiment went to Portico Rico, where he still is. He was replaced by Father R. I. Holaind, who returned from hospital duty at Tampa when the patients were sent North, and spent two months at Camp Meade, near Harrisburg, Pa. He was summoned by Father Provincial to return to Woodstock, where he has been teaching Ethics since Nov. 26. Father P. J. Kennedy was with the

Second Louisiana Regiment, till it was mustered out in November, and is at present at Macon, Ga. Father Daniel P. Lawton was the regular chaplain of the Louisiana Field Artillery in camp near N. Orleans, for about two months.

✓ *China.*—The Mission of Kiang-nan has recently lost by death its vicar-apostolic, Mgr. Valentine Garnier, Bishop of Titopolis. He was born in the diocese of Rennes in 1825, and succeeded Mgr. Languillat in 1879. He was the model of a missionary bishop, beloved by his Christian flock, and respected by pagans and Protestants alike. His funeral, attended by the highest dignitaries of the Chinese empire, and by all the representatives of foreign powers, was a real triumph for the Catholic Church in China.

The following extract from the journal of voyage of the secretary of the British legation at Peking, is an eloquent tribute to the influence of our missionaries in China. "On our arrival in the district of Tang-chang-hien," he says, "we were greatly surprised at the courteous reception we met with on all sides, and to which we were so little used whilst traversing the Honan. There were no more insults to put up with, and in spite of the disturbances raised here and there by the brigands and secret societies, we were treated everywhere with consideration and respect. The explanation of this difference is not far to seek. For some years past, the Jesuits have labored to regain their influence in these regions, and they have been most successful in their endeavors. Not only have they secured a foothold in many country places, they have succeeded in establishing themselves even in the prefecture of Siu-tcheou, where but a short time ago the greatest fanaticism against foreigners prevailed. They have built churches everywhere and seriously labor to civilize the people. The mission of the Jesuits at Ma-kia-tching is a church militant on a small scale. The buildings are surrounded by a strong wall flanked at the four corners by towers provided with canon. A short time before our arrival, the mission had repelled an attack of brigands made by night, and put them to flight."

Our Colleges in this country and Canada show in general a falling off in numbers as compared with October 1 of last year, though on account of the opening of new colleges at Toledo and Prairie-du-Chien, and the attendance at Spring Hill—closed during the early part of the past scholastic year on account of the yellow fever—there is an increase of forty-nine as compared with October 1, 1897.

Cuba.—Besides the letter from Father Cristobal on page 341 of this number, we have heard through Father Varona that five of our fathers who were at Cienfuegos have returned to Spain. They told us, he writes, that our fathers during the war had nothing to suffer, except at times some scantiness of food. The number of students in both of our colleges is small. In the College of Belen, Havana, there are only 150 students, 60 of whom are board-

ers, this is about half the usual number. At Cienfuegos there are but seven boarders—formerly there were fifty and some fifty or sixty day scholars. It is on account of this fewness of the students that these five fathers returned.

Ecuador, Our Situation.—When the last liberal revolution burst out in this country, it was generally believed that our Society could not remain longer than two or three years in Ecuador. But Divine Providence has kept us up to the present in the most wonderful manner. So notwithstanding the efforts of Freemasons and Liberals to close our colleges, they go on almost in the same flourishing condition as in former times. The number of students attending our college in Quito is over 300, and at the college of Riobamba there are 180.

Our fathers were expelled from the Indian reductions of Napo, as you know; missionary work however has not been altogether given up, since here at Pifo we are educating 14 Indian boys. They accompanied our persecuted missionaries wishing to live always with them; thus even in the midst of our wild forests there are noble hearts capable of generous deeds, as you may see from this fact. These poor boys, besides reading and writing, are learning trades also, and in these they are making remarkable progress. The Sisters of the Good Shepherd also on their leaving the reductions were followed by 30 girls who had to travel on foot over eleven days to reach Quito. Do you not think, Rev. Father that these poor children ought to be considered as the most consoling hope of a new civilized Christian generation—a real *spem gregis*?

The Scholasticate at Pifo.—Now a word about our scholasticate. The 1st of October we began the new course of studies with a fair number of students,—11 theologians, 14 philosophers, and 11 juniors; the full number of our community being 89. Our scholastics work hard, it is true, at their books, but endeavor at the same time to nourish the apostolic zeal of our vocation by spending their hours of recreation in teaching the catechism to a considerable number of Indians who abide scattered about the neighboring hamlets. These Indians can be called civilized, for they are baptized and dress nearly as the white peasants do here. But their ignorance and stupidity is truly wonderful; so that it is hard to tell whether they know anything else but the most simple employments of husbandry. If you ask them whether St. Peter or St. Anthony is in the Most Blessed Sacrament, be sure the answer, with a very few exceptions, will be either a simple “yes,” or a bashful “I don’t know.” On the other hand they are very modest, humble and respectful to the priest, and generous in offering their scanty earning for religious celebrations. Charity requires us to do something for their instruction in the truths of religion. For this purpose we gather them here in the house twice a week and teach the catechism in *Quichua*, which is their own language. Then one of our fathers goes around on horseback to preach and confess them. He believes that these

poor creatures, owing to their stupidity, hardly ever commit a mortal sin.—
From Father E. Villota.

England, Jubilee of St. Beuno's.—We must not allow the Jubilee celebration of our House of Theology to pass by unrecorded. Due properly on the 30th of the current month, it was held on the 20th day as more convenient for some of the visitors. The eve of so great a commemoration was marked as usual by recreation, etc., the Right Rev. Dr. Mostyn, Father Provincial, and the Socius, together with Fathers Hill, Sherlock, and Grant, having arrived that evening, to stay till the Friday. The connecting link between this fiftieth anniversary and the opening year of the history of St. Beuno's was found in Fathers Hill and Sherlock, who had been present on the very first day of its existence as a College, and in Father Grant, who joined the community within the first year. The order of proceedings on the 20th embraced holy Communion during the Mass at six o'clock, followed by double-table breakfast at seven. Pontifical high Mass, preceded by Terce, was sung by his Lordship, the deacons at the throne being Father Rector and Father Lucas, the deacon and subdeacon of the Mass, Fathers Jagger and Cuff. As there was no sermon, long walk and outdoor recreation could be started by 10.15. Half-past three was the hour fixed for Solemn Benediction by the bishop, and the singing of the *Te Deum*. Dinner occupied the hour between four and six, affording time for speeches during dessert from the bishop of the diocese, from Father Provincial, who spoke twice, from the Rector, and lastly from the three veterans of the company, the "old boys," who were never so young even when they occupied that position with reference to the earliest days of the college, and who discoursed with feeling on the hardships of the past. The day's celebration was carried to a conclusion by a concert at 7.15, and next morning recreation was extended until 12.30. We do not hear of illuminations or fire-works, but the tower was made gay with many colored flags, which announced to the country round that the old place was keeping holiday.—*Letters and Notices.*

Stonyhurst.—Father Joseph Browne, Minister and Prefect of Studies last year of St. Mary's Hall, has been made Rector of Stonyhurst. Father Walmesley, the former Rector, has gone to South Africa.

St. Mary's Hall (The House of Studies for our Philosophers).—The house this year is unusually full; in fact there is not a single room to spare. Our numbers are—fathers (including invalids), 9; brothers, 12; scholastics, 63. Of those not belonging to our own Province, five are from Belgium, three from Holland, two from New York, and two from Ireland. Two of those who were here last year have gone to Campion Hall, Oxford; one for the classical, the other for the mathematical course.

Stonyhurst College has begun the year with much promise. The numbers have gone up, already (October) there are fifty new names on the list. The preparatory department at Hodder is especially full for this time of the year.

The result of the two certificate examinations were on the whole satisfactory. Stonyhurst stood at the top of the list of Catholic colleges, passing eight in the higher certificate examination, with three distinctions; fourteen in the lower, among whom one secured a first-class in six subjects, another in five.

Stonyhurst Philosophers.—The numbers continue to be as good as ever. Last year, in the first term the highest total reached was 37, in the second and third term 36; this year we have begun with 37, there being eighteen new philosophers. The philosophy course proper is being unusually well attended; it contains 28 members, the greatest number on record, so far as we can ascertain.

The list of 1897-8, with its twenty-two successes, we published in our last number; practically we can say that when August, 1898, came, we found that we had passed every single man whom we had undertaken to prepare for any examination. The lists for 1898-9 already contain three successes—a first-class Latin Honors in Intermediate Arts, London, a second-class Honors in the same, and a South Kensington Chemistry Examination.

We have sent eight of our last year's philosophers to Oxford; two more have passed their entrance examinations, and will go into residence during the year. The total number of Stonyhurst undergraduates at Oxford has been raised this term from one to eleven: three are at Balliol, one at Magdalen, one at Corpus, three at Brasenose, one at Christ Church, one at Merton, and one at Lincoln. We have at the present moment three candidates preparing for the B.A., London, one for the LL.B., London, four for Intermediate Arts, London, three for Matriculation, London, eight for Oxford, eight for English Bar Examinations, and others for Civil Service, Sandhurst, and other public examinations. Of the thirty-seven philosophers now in residence, thirty are preparing for public examinations, and eleven have already passed at least one public examination since joining philosophy. Three rooms in our quarters which have not been open for years have been done up again and are now in use. There is at present not a single room unoccupied.

Mount St. Mary's has 160 students, all that it can accommodate. In the Oxford local results the college secured the first place in the Senior Division. Of Seniors 16 passed, of whom 8 were in Honors, and out of 23 Juniors who passed, 11 were in Honors.

St. Francis Xavier's College, Liverpool.—The old year has been one of the most successful in our history, the work of the whole college being now directed to a graduated system of Examinations, the Oxford Local enables us to put forward a longer list of successes than in any previous year. T. Campbell of the Commercial Course gained a £25 Scholarship at Victoria University, Liverpool, fifty boys passed in the Locals, and one hundred in the Science and Art Department Examinations.

The successes in the Oxford Local Examinations were divided as follows:

	Honors	Pass	Total
Seniors	4	6	10
Juniors	8	13	21
Preliminary		19	19

St. Aloysius' College, Glasgow.—The college is making satisfactory and steady progress. At the commencement of the present scholastic year it could number one hundred and eighty scholars; this is a larger number than that reached in the beginning of any previous year, and it already equals the number with which the past year closed, although about twenty left then.

St. Ignatius' College, Stamford Hill.—The fourth year of our existence ended festively on the evening of July 26, when a large gathering filled the Stoke Newington Assembly Rooms to do honor to the Lord Chief Justice of England, who had graciously consented to distribute the prizes. There was no academy—only a short programme of music—in order to allow more time for the delivery of Lord Russell's address. His Lordship, in his speech, paid a graceful compliment to the educational work of the Society, urging the boys to make the most of their opportunities. He concluded by offering a prize to be awarded next year to the boy who, without winning any prize, shall have most distinguished himself by steady work during the year.

The results of our public examinations, which were only published during the vacation, have been most encouraging to us.

Wimbledon College.—The senior side of this college has been transformed into an establishment devoted exclusively to the preparation of candidates for the various army examinations. The order of the day and the system of teaching are, with certain obvious exceptions, the same as those which are adopted by the most successful of the best London coaches. The classics are taught by one of Ours. A staff of expert lay tutors come into the college daily from London, and carry on the rest of the teaching under the direction of a Jesuit prefect of studies. Some of the students are taken in to live in the college, while others simply attend the lectures. Work was started on the 1st of September, and at the present time there are eight candidates working for militia and Sandhurst examinations.

A navy class has been inaugurated, and is being carried on in much the same way as are the various army classes. There is a Jesuit prefect of studies, and most of the teaching is done by lay tutors under his direction.

Preston, A New College.—You may notice that I speak of the college instead of the grammar school, as, with the new building now near completion we are adopting the new title of Preston Catholic College, though it will take some time to accustom ourselves to the sound of the name. The building stands at the north end of the playground on the site of the late Mount Pleasant Cottages and No. 34 Winckley Square. The front in Winckley Square, 20 yards from St. Wilfrid's Presbytery, is only 20 feet long, but it rises as a tower 40 feet high. The front is all of good Yorkshire stone. Above the vestibule are two schoolrooms. A long broad corridor leads into the main

building, which consists of seven more school-rooms with a large hall above (60 by 30 feet), and a gymnasium and lavatories. This building is faced with Ruabon brick and red sandstone, and has a simple but not unattractive appearance, as seen from the playground, which is somewhat enlarged, and is the envy of the Protestant grammar school, where the ground is very limited. His Lordship the Bishop of Liverpool has promised to open the college at the beginning of the new year.

The new college is spacious enough to accommodate two hundred and fifty pupils. Preston alone could not supply anything like that number, but a good connection is being formed with neighboring towns such as Lancaster, Blackpool, Southport, Chorley, Blackburn, and it is hoped that with a building more worthy of the Society, and under the new management of its energetic head master, the college will do a still more noble work for the Church in this most Catholic district of England.—*Condensed from the "Letters and Notices."*

Fordham, Remarkable Address of Father Campbell.—At the annual meeting of the Alumni of Holy Cross at Worcester on November 21, Father Campbell gave an address on "Catholics in non-Catholic Colleges." It has been printed in full in the "Freeman's Journal" of December 3, and has been highly praised. Father Campbell shows that the charge that Catholic education is not up to the times is false, that in all that constitutes true education,—“the laying of the general foundation in the boy's character and habit of thought for the after business of life”—the Catholic colleges are superior. As far as the choice of studies is concerned, they are superior to the Protestant and State colleges in the teaching of classics, and especially in the course of mental philosophy, “which is not a mere historical knowledge of exploded systems, as in most non-Catholic colleges, but a scientific, reasoned course through the whole range of metaphysical and ethical research.” After citing the fact that the certificates from Oxford and Cambridge for the classics were five times as many as for science, and the testimony of U. S. Commissioner Harris that the really educated man must be a philosopher, and that of Edward Everett Hale that “there is no real education that is not a moral education,” Father Campbell concludes “we can safely say that we are not only not out of touch with the times, but better equipped than most men to meet the exigencies which are indicated by these great authorities in the matter of education.” The only need of the Catholic college is “the pecuniary help and the loyal support of the wealthier Catholics,—with these they would be the acknowledged leaders in the work of collegiate education.”

France, Champagne Province.—“If what is going on in Europe and in that special corner of Europe which is called Champagne interests you, I will say that our dear little Province works hard. Notwithstanding the workers snatched from her by America, China and India, she takes care (with some

auxiliaries) of five great colleges, several of which have young offsprings, as Lille, Boulogne, and this year Rheims. Lille is becoming an intellectual centre of ever increasing importance. We opened there in October a Catholic industrial school (*Ecole Catholique des Arts et Métiers*). We had already at the college last year a school preparatory to St. Cyr, central and commerce. The residences are accomplishing a less noisy task but a serious one, in spite of difficulties from below and often from above. The Cardinal of Rouen (to which city our college of Evreux is to be transferred, so they say) is asking for forty of our fathers from Paris and Champagne to give a general mission in 1901. This is undoubtedly what is needed to check the frightful torrents of infidelity which is threatening the faith in our poor France."—*From Father Peter Brucker, Amiens.*

A New "Letters."—Under the title "China et Ceylon," the Province of Champagne has recently published the first number of a magazine the object of which is to record the doings of Ours in these two missions. It is to be issued at irregular intervals, and is chiefly intended for the friends, relatives and benefactors of the missionaries. The first number contains a list of all the missions of the Society, a list of the names of the missionaries of the Province of Champagne actually laboring in Teheu-li and Ceylon, a brief sketch of these two missions, and many interesting letters of missionaries. The magazine is well gotten up and well illustrated.

Mission of Ceylon.—The island of Ceylon was in 1895 divided into five dioceses, one of which, that of Trincomalee, was entrusted to the Province of Champagne. It remained provisionally under the administration of Mgr. Van Reeth, Bishop of Galle. Towards the end of September of this year, Pope Leo XIII. appointed as Bishop of Trincomalee, the Right Reverend Charles Lavigne, S. J., formerly Bishop of Cottayam in Malabar. In 1895 Bishop Lavigne was replaced by two native bishops, and was subsequently appointed coadjutor to Mgr. Cazet, Vicar Apostolic of Madagascar. But the French Government could not be induced to recognize this nomination, and Mgr. Lavigne now returns to his Indian Missions as Bishop of Ceylon.

Province of Lyons.—In the death of Father Monot which occurred in September last, the Province of Lyons has lost one of its most distinguished religious. The mission of Syria owes to him the beginning of its present prosperity, and the now flourishing University of St. Joseph of Beyrouth is to a great extent the fruit of his untiring zeal and exertions. Many of our readers doubtless remember the visit which Father Monot paid to the United States in the interests of the future university. He was successful on his collection tour, but no less successful in edifying us by his piety and religious exactness.—R. I. P.

Frederick.—The year has been fruitful in vocations. Thirty scholastic novices, one of them a priest, and eight coadjutor brothers have entered during this scholastic year. There are all together 46 scholastic novices, 11 coadjutor

novices, 38 juniors and a tertian father. The community numbers 115. The juniors and scholastic novices have come from the following colleges:—

College	-Juniors-		-Novices-		Total
	2d yr	1st yr	2d yr	1st yr	
St. Francis Xavier's	8	4	6	11	29
Boston College.....	2	8	3	3	16
Holy Cross.....	2	3	1	4	10
Loyola	1	0	2	4	7
Georgetown	0	0	4	3	7
St. John's, Fordham	3	0	0	0	3
Gonzaga	0	1	0	1	2
St. Peter's	0	1	0	1	2
St. Joseph's, Phila.....	0	2	0	0	2
St. Mary's, Canada	0	0	0	1	1
Stonyhurst, England	0	0	0	1	1
Manhattan.....	1	0	0	0	1
St. Charles, Md.....	0	0	0	1	1
	0	2	0	0	2
	—	—	—	—	—
Total,	17	21	16	30	84

✓ *Admiral Schley visits the Novitiate.*—Admiral Schley who passed his youthful days at Frederick and attended St. John's Institute, on his return from the war last November paid a visit to his old home. He called at the novitiate where he was warmly welcomed by Father Rector, together with Father Walsh, Father Richards, and other fathers of the community. As he was introduced to Father Gaffney, who was intimately acquainted with his former teachers at St. John's Institute, and from whom he had heard none but the most pleasing accounts of the admiral's youthful days, he gave the aged and venerable father a most cordial and hearty embrace.

After some time spent in pleasant conversation Admiral Schley received a greeting from the novices and scholastics, who, to the number of eighty-four, were drawn up to receive him.

The admiral shook hands with each one, addressing to them as he did so a few pleasing remarks, more especially to those who had friends and relatives in the war. "Young gentlemen," said he, "our fighting is with visible enemies, but you are carrying on a conflict with invisible foes; our battles are quickly over, but yours are perpetual." As the admiral took his leave of the novitiate the young religious gave him three cheers with hearty good will.

The visitors then crossed the street to St. John's Literary Institute, under the escort of the Father Rector, Father Walsh, who is the present director of the school, and Brother Whelan, the head teacher. The schoolhouse was draped with the national colors.

Admiral Schley and Major Goldsborough pointed out the benches at which they had sat forty-two years and more ago. The admiral recalled with great affection the names of several of his old teachers, all of whom are now dead.

Speaking of the venerable Father John McElroy, he recounted how, returning to Frederick with his wife after twenty years absence, he found the father living at an advanced age and perfectly blind. Admiral Schley addressed Father McElroy without mentioning his name, whereupon the old

man, recognizing the voice instantly replied, "I cannot see you, but you are Scott Schley."

In speaking of Porto Rico, from which island he has just returned, having served as one of the commissioners to arrange for its evacuation by Spain, the admiral expressed the opinion that it would prove a valuable acquisition to the United States. The people are docile, and, he thinks, moral. He spoke in the highest terms of Father Sherman, son of the late General Sherman, whom he had seen several times on that island.

Admiral Schley evidently retains even to this day a warm regard and high esteem for his old school and teachers.

Georgetown University, Completion and opening of the Hospital.—The Georgetown University Hospital was formally dedicated with religious ceremonies on the feast of the Assumption. On the following Monday the first patient was received, and since then several cots in the free ward and three to five of the private rooms have been constantly occupied, showing that the hospital fills a long needed want. The hospital is situated on N Street, opposite Trinity Church, has a frontage of 60 feet and a depth of 50 and is four stories high. Dr. Gwynne, a graduate of Georgetown, is the resident physician, while Sisters of St. Francis from St. Agnes' Hospital, Philadelphia, are the nurses.—*College Journal*.

German Province, Retreats.—The fifth retreat for young men has just been given at Villa Aalbeek, the villa of our scholastics at Valkenburg. These young men come from all parts of Western Germany. They are commonly exhorted to make the retreat by their respective professors of religion at the Gymnasium. These retreats for young men have proven to be an apostolic work of very great influence. A latitudinarian director of a large gymnasium, for instance, was formerly quite averse to the idea. Having, however, been eyewitness to the salutary effect of these retreats on some of his students, he soon changed his mind concerning them and is now an enthusiastic promoter of this excellent work. By forming excursion parties they easily obtain reduced rates; besides, the managers of the various groups—commonly priests—secure the privilege of stopping over at one or another city "en route." Thus the recreation of a holiday excursion is combined with a thorough spiritual renovation.

The new house for retreats at Feldkirch is enjoying exceptional success. During the past year about six hundred priests made retreats there, besides many students.—*From Mr. Houck, S. J.*

Ireland, Our Colleges and the University Examinations.—The results of the autumn examinations repeat, with renewed force, the crying injustice that the Catholics of Ireland labor under, in the matter of university education. Once again our little, unendowed University College, in Stephen's

Green, has entered the lists against the richly endowed, thoroughly equipped, Queen's Colleges; this time, to outdistance them more completely than ever in the field of intellectual competition. Without a cent of government money, it has had to encounter three institutions which draw an annual revenue of about \$125,000, to support a score of distinguished professors in each, and the results tell where energy, born of devotion to faith and country lies.

Among the successful competitors at the examinations, we note, with special pleasure, the names of two of our scholastics, Messrs Bartley and Kelly, who secured the first places for the whole of Ireland, in their respective studies. Mr. Bartley in Ancient Classics; Mr. Kelly in the B. A. examinations.

Previous records of examinations have all been superseded by the present. In first-class exhibitions, University College outnumbered the three Protestant colleges together by more than three to one.

But it is not merely in the number of distinctions, though that exceeds the combined results of all her three rivals, but in their quality that University College stands pre-eminent. It bore off in the B. A. examinations, five out of the seven first-class exhibitions; the Queen's Colleges got only one, the other having been won by a lady from the Loretto Convent, Dublin. Each of these honors entitles the winner to the sum of about \$200.

The college got first and second places over all competitors in classics and mathematics, and first place in history and political economy, and in modern literature. This last distinction is enhanced by the fact that the standard has been growing higher year after year, and this year the papers exceeded in difficulty any hitherto set. The two students who won, respectively, the junior fellowship in classics, and a studentship in mathematical science, out-classed all contestants.

This, certainly, is a grand record. It sheds new lustre on the untiring energy of our Irish fathers. The appended list of distinctions, gained in the autumn examination, will tell the story of their fruitful labors.

	<i>Honors and Exhibitions</i>		<i>Scholarships</i>	<i>Studentships</i>	<i>Fellowships</i>	<i>Total</i>
	1st class	2d class				
University College.....	13	4	3	1	1	22
Queen's College, Belfast...	4	6	1	1	1	13
Queen's College, Galway ..	0	3	0	1	0	4
Queen's College, Cork.....	0	2	1	0	0	3

The following list comprises the results of both the June and autumn examinations.

	<i>Honors and Exhibitions</i>		<i>Scholarships</i>	<i>Studentships</i>	<i>Fellowships</i>	<i>Total</i>
	1st class	2d class				
University College	35	37	3	1	1	77
Queen's College, Belfast...	25	37	1	1	1	65
Queen's College, Galway ..	4	9	0	1	0	14
Queen's College, Cork.....	0	23	1	0	0	

It will be seen from this list that the total distinctions for the current year, gained by the three strongholds of pampered Protestantism, exceed those of University College by only five, and that too because Belfast made some showing in second-class honors.

The Litany of the Sacred Heart has been approved for public recitation in our churches according to the following decree:—

SOCIETATIS IESU

Rmus. Pater Ludovicus Martin Præpositus Generalis Societatis Iesu, quæ munus sibi commissum libenter profitetur cultum scilicet ac pietatem erga Divinum Cor Iesu propagandi, Sanctissimum Dominum Nostrum Leonem Papam XIII. humillimis precibus rogavit, ut facultatem publice recitandi Litanias de eodem Sacro Corde nuperrime approbatas et Diocesis Massilien., Augustodunen., aliisque concessas, ad universam Iesu Societatem extendere dignaretur. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, benigne precibus annuit. Contrariis non obstantibus quibuscumque. Die 12 Novembris 1898.

C. CARD. MAZZELLA *Præf.*

D. PANICI *Secr.*

Ant. Rota Secr. S. I.

L. † S.

Concordat cum Originali.

Madagascar.—By a Brief dated 5 July, 1898, the Pope has divided Northern Madagascar into two vicariates, limited by the 18th degree of latitude, and to be known as Northern Madagascar and Central Madagascar respectively. The vicariate of Central Madagascar, with Tananarivo the capital of the island, remains in charge of the Society. Northern Madagascar has been entrusted to the Fathers of the Holy Ghost, one of their number, Mgr. Corbet, having been appointed vicar apostolic. Thus Madagascar, which until three years ago was exclusively evangelized by Jesuit missionaries, is at present divided into three vicariates apostolic, and spiritually cared for by three religious bodies, the Lazarists, the Fathers of the Holy Ghost and the Jesuits.

The Geographical Society of Paris has lately awarded a valuable prize consisting of a gold medal and a sum of 6000 francs, to Fathers Roblet and Colin for services rendered to science in the island of Madagascar. The society states in its report, that no where in the history of travel, is there an example of a piece of work as vast and as perfect as that of Father Roblet. Alone in a savage country, amid a thousand difficulties and often at the risk of his life, he drew up between 1872 and 1884 a topographical map of the Province of Imerina, for the completion of which he surveyed 32,000 square kilometers, climbed 3000 mountain peaks, and executed with his own hand more than 1500 plats on the plane table.

To this immense labor should be added the triangulation of the Betsileo district. Since 1888 Father Colin has been the associate of Father Roblet. To his enterprise and personal work is due the observatory of Tananarivo. Together with Father Roblet he continued to the eastern coast of the island the geodetical, astronomical and magnetic operations begun in the Province of Imerina. According to the testimony of Generals Duchêne and De Torcy, Father Roblet's map served as the safest of guides in the war of conquest, and in particular in the march of the French army upon Tananarivo.

Malta, The Sicilian Scholasticate.—There is a new arrangement in our scholasticate. The philosophers of the Neapolitan Province have come here for their philosophy; whilst our theologians will shortly start for Posilipo to join the Neapolitans at their new scholasticate.

Discovery of Relics.—A regular treasure of sacred relics belonging to the old Society has been found quite lately at Messina in a storeroom of one of our former colleges, and is now handed over to the archbishop. Of course the reliquaries in metal were missing; only broken remnants of the wooden ones could be recovered. Luckily the labels compared with the old printed lists of our relics led to a thorough identification of a good number. A leather sole nailed on an ornamented board was a special object of attention. What was the general surprise when the almost effaced Gothic letters on the attached label were restored by a simple solution and the following appeared quite distinctly:—*Dom. Profess. Messan. Ex calceis quibus utebatur S. P. Ignatius!* Our holy father took a special interest in favor of Messina. The Cistercian Nuns of Montalto received from him two autograph letters; one of them is still in a perfect state of preservation. Although the convent is reduced to two old ladies, still they will on no account part with their treasure. However, I have been highly favored with a piece of a shirt used by St. Ignatius.—*From Father E. Magri.*

Marquette.—The fame of Father Marquette still continues to spread. We mentioned in recent numbers the placing of his statue in the capitol at Washington, and the erection of a bronze replica of the same in the city on the shores of Lake Superior which bears his name. A writer in the "Sacred Heart Messenger" of Sept. 1895, has made a list of what he deems efforts on the part of the nation to fulfil a great historian's prediction—"The people of the West will yet build his Monument." Besides Marquette College in Milwaukee, there is a public school in St. Louis dedicated to him; another public school in Chicago is not only named after him but bears his image over every entrance; in the same city, a magnificent sixteen story structure is known as the Marquette Building and it is adorned with representations of various

scenes of his life in most costly and artistic bronze bass relief and mosaic work.

The Trans-Mississippi Exposition of Omaha occasions the latest addition to this list. A new set of postage stamps has been issued by the government to commemorate the exposition; and the engraving on the first of these stamps is a copy of Lamprecht's famous painting, "Marquette on the Mississippi," of which the original is at our college in Milwaukee. Some of the newspapers call attention to a humorous phase of this last honor to Marquette's name. It is well known that representative Linton, who made himself notorious by his opposition to the placing of a priest's statue in the capitol, after suffering defeat for re-election to congress, secured an appointment as postmaster in one of the towns of Michigan. As soon as these Marquette stamps were issued, it seems, there was an unusual demand for them at his counter, and he who so recently played the role of public decrrier of the Jesuit, became now the official vendor of his images.

For the sake of our philatelists in foreign parts we shall try to send out this number of the LETTERS under these stamps.

Maryland New York Province, Remarkable "Augmentum."—The augmentum this year is 24, the largest in the history of the Province. The catalogue of 1894 gives an augmentum of 20, that of 1880, of 21, no other year approaches these numbers. The number entering this year was 38 (30 scholastic novices and 8 coadjutors), 8 have died, 6 have left, 5 of these being novices. It is remarkable that the augmentum of the Missouri Province this year is also the greatest known, being 22, two more than in 1885 when it was 20; 27 entered, 2 died, and 3 left—all novices.

Changes.—Since the catalogue was issued, Nov. 20, Father Forhan has been appointed Superior of St. Thomas', Charles Co., Md., in place of Father Schleuter who has been sent to Holy Trinity, Boston. Father Holaind has returned to Woodstock and Father James Smith has been transferred to Holy Cross College where he is teaching philosophy. Father John S. Coyle has recovered his health and resumed his class of chemistry at St. Francis Xavier's, while Mr. J. Barry Smith—who replaced Father Coyle during his illness—has been preparing for Holy Orders which he received from Cardinal Gibbons at the Baltimore Cathedral during the Advent ember days. He said his first Mass on Dec. 18.

St. Joseph :—

2 Rochester, N. Y.....	200
1 Rutland, Vt.....	50
2 Springfield, Mass.....	150
2 Troy, N. Y.....	200
1 Wheeling, W. Va.....	75

2 Salesians, West Park, N. Y.....	60
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Ursulines :—

1 New York City.....	60
1 New Rochelle, N. Y... ..	40

Visitation :—

1 Frederick, Md.....	50
1 Georgetown, D. C.....	60
1 Parkersburg, W. Va.....	30
1 Richmond, Va.....	22
1 Washington, D. C.....	30
1 Wheeling, W. Va.....	40

Lay People

2 Children, Good Shep., Boston...	330
1 Children (G. S.) Georget'n, D. C.	85
1 Children (G. S.) Newark, N. J.	200
1 Children (G. S.) N. Y. City.....	500
1 Children (G. S.) Springf'd, Mass.	80
1 Ladies Sodality St. Ann, Man-	
hattan Convent, N Y. City.....	100
1 Ladies, West Park, N. Y.....	30
1 Societies of Men, Burlington, Vt.	300

Summary

	<i>Retreats</i>	<i>Exercitants</i>
Clergy.....	25.....	2090
Seminaries.....	3.....	210
Brothers.....	2.....	70
Sisters.....	112.....	9049
Seculars.....	9.....	1625
	151	13044

Missouri Province, St. Louis University.—*Scholasticate.* Father James F. X. Hoeffler was installed as Rector of the University on Aug. 18. Father James Sullivan, besides continuing as professor of metaphysics of the 3d year, has been made prefect of higher studies. Our philosophers number 66, of whom 29 are in the 3d, 23 in the 2d and 14 in the 1st year; 14 belong to the Mission of New Mexico, 7 to that of California and one to the Province of Mexico. Changes have been made in the professorial staff, as follows: Father Thomas Brown, professor of ethics; Father Bernard Otting, professor of metaphysics of the 2d year, and Father M. McMenamy, professor of logic and ontology.—The work of demolishing the buildings, lately occupying part of the ground purchased last spring for a theologate, has been finished, and work on the foundation is going on steadily. When this is completed the erection of a commodious structure for our theological department will be begun.—Father Leopold Bushart, lately Rector of Marquette College, has succeeded Father F. Stuntebeck as Procurator of the Province, he is also Procurator of the University; Father John Burke has replaced Father W. B. Rogers as Vice-President of the college.

Chicago, St. Ignatius' College.—Father John F. Pahls was installed Rector on Nov. 15; Father Thomas Livingstone, retired this year to the "schola affectus," has been replaced as assistant prefect of studies by Father John Donoher.

The Alumni Association of the college held its annual banquet at the Victoria Hotel on the night of June 30. Amongst the prominent personages present was the Mayor of Chicago, Hon. Carter H. Harrison, Jr., a graduate in the class of '81. In his reply to the toast assigned him, the Mayor took occasion to allude gracefully and feelingly to old college days, so many of whose associations were conjured up by the scene before him. Though a non-Catholic, he had every reason to be thankful, he said, for the fact that the foundations of his education were laid with the Jesuit fathers.

Our professors of science, with the cooperation of one of the most competent physicians of the city, have been working for months at microscopic investigations. We now possess an almost complete set of slides of the various known baccilli. Many of the slides are on color plates, and are most highly spoken of by professional men. The chemistry department received two money donations wherewith to complete the furnishing of the lecture room. New additional cases are in course of preparation for the department of natural history. They are to be of elegant workmanship and in keeping with those already up.

A superb edition of Dante's "Divina Commedia," published at the suggestion of Leo XIII., by Giachetti, Sons and Co., of Prato, Italy, has been added to our library. It was presented by his Holiness to Hon. Wm. J. Onahan and by him was very kindly given to St. Ignatius College. This college has acquired an enviable reputation as a nursery for vocations to the priesthood, no fewer than thirteen of the past year's students having followed the divine call; six of this number have entered the Society, viz., five for this province and one for the Rocky Mountains.

Amongst the most interesting entertainments, towards the close of the year, was a lecture delivered before the faculty and students by Professor Marshall, principal of the Loundale School. He spoke on the subject of Marcus Whitman having saved Oregon to the United States. The lecturer proved conclusively, quoting from original and unpublished documents, that this was a myth and that its principal foundation was the unreliable assertions of Whitman's companion missionary, J. J. Spalding. Spalding had been guilty of many other mythical and untrue statements, undoubtedly arising from a derangement of mind, which the testimony of his acquaintances establish and which his contradictory statements in regard to the Whitman massacre prove. Professor Marshall is the first to have taken up the matter, which has found its way into school histories and has generally been accepted as fact, and to have given it exhaustive research. His lecture was attentively listened to and was absolutely convincing. At its conclusion a vote of thanks was tendered him by the rector and the students. He will publish a monograph shortly setting forth the whole subject.

Sacred Heart Church, Chicago.—Father Roman Shaffel has been appointed superior of this residence in place of Father James A. Dowling who is prefect of the Gesu in Milwaukee.

Creighton University.—Father M. P. Dowling was inaugurated Rector of this University on Nov. 12.

Detroit College.—Father Thomas Connors, who completed his course of studies at Woodstock last year, is the present prefect of studies in succession to Father Chas. Moulinier, who has withdrawn to Florissant for his 3d year of probation.—Father Jos. Grimmelman, for the past seven years and a half

Rector of the St. Louis University, is now the prefect of our Church of SS. Peter and Paul.

Milwaukee, Marquette College.—On Aug. 18, Father W. Banks Rogers, who had been prefect of studies of the college department of the St. Louis University for the past two years, succeeded Father L. Bushart as rector of this college. Father James Dowling has replaced his brother, Father Michael as prefect of the Gesu.

St. Mary's College.—The latest improvement, now nearing completion, is the addition of a large building consisting mainly of a dormitory, a study-hall and a lavatory for the senior students. Ample provision has been made to afford suitable accommodation in each department, a requisite which has been inadequately met in the past.

St. Stanislaus Novitiate.—Father Wm. H. Fanning, who was prefect of studies in Marquette College during the past year, and Father Louis Kellinger, one of the late 4th year theologians of Woodstock, have succeeded Fathers A. Burrowes and A. Effinger as professors of the juniors.—The steady increase of subjects, with which Divine Providence has been blessing this portion of the Society, has called for proportionate material improvement. It is to meet this demand that the erection of a new juniorate building has been undertaken. Before the summer had ended, excavating was begun; and so steadily has the work been prosecuted, that at present, Dec. 1, the foundations have been completed.—Since the beginning of July, the novices entered number 26, viz., 22 scholastics and 4 brothers; one of the former belongs to the Rocky Mts. Mission, the rest to this province, 8 of whom hail from St. Mary's College.—The juniors number 29, of whom one belongs to the Mission of Canada.—Last, but not the least deserving of mention in these notes, are the tertians. They number 26, 10 of whom belong to the Maryland-New York Province, 3 to the Mission of Canada, one to the New Mexican Mission, one to the Rocky Mts. Mission, and one, destined for the Alaskan Mission, to the Province of France.

British Honduras.—In consequence of the death on Aug. 23, of the Rt. Rev. Vicar-Apostolic, Bishop Salvator Di Pietro, Father Frederick Hopkins has been confirmed by the Card. Prefect of the Propaganda as Pro-Vicar-Apostolic and Administrator, to which offices he had been named by the deceased bishop in his last illness, and has been appointed Superior of the Mission pro tem. by Rev. Father Provincial.—On Monday evening Oct. 17, Father J. Gillick and Father E. Kieffer with two scholastics, Messrs. W. Bennett and B. Abeling, left St. Louis for the mission as new laborers in that vineyard of the Lord.

RETREATS

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1898.

To Diocesan Clergy.

Dioceses	Re-treats	Sisters of the Good Shepherd :—	
Chicago	1	Carthage, O.....	1
Cincinnati	2	Chicago, Ill.....	3
Denver	1	Cincinnati, O.....	1
Dubuque.....	1	Kansas City, Mo.....	1
Fort Wayne.....	1	Louisville, Ky.....	1
Helena	1	Memphis, Tenn.....	1
Indianapolis	2	Milwaukee, Wis.....	2
Lincoln	2	Newport, Ky.....	1
Milwaukee	1	Peoria, Ill.....	1
Nesqually.....	1	S. Omaha, Neb.....	1
Peoria.....	1	St. Louis, Mo.....	3
St. Joseph	1	<i>Sisters of the Holy Child :—</i>	
Winona	1	Lincoln, Neb.....	1
Cincinnati, Seminary Ordinandi....	1	Waseca, Minn	1

Religious.—Men

St. Viateur's College, Bourbonais Grove, Ill.....	1
Christian Bros., Memphis, Tenn....	1

Religious.—Women

Carmelite Sisters :—

St. Louis, Mo.....	1
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Sisters of Charity :—

Mt. St. Joseph, O.....	2
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Sisters of Charity B.V.M. :—

Chicago, Ill.....	4
Council Bluffs, Ia.. ..	1
Davenport, Ia.....	1
Des Moines, Ia.....	1
Dubuque, Ia.....	2
Holden, Mo	1
Lyons, Ia.....	1
Milwaukee, Wis.....	1
Wichita, Kan.....	1

Sisters of Charity of Nazareth :—

Lexington, Ky.....	1
Memphis, Tenn.....	1
Mt. Vernon, O.....	1
Nazareth, Ky.....	2
St. Vincent, Ky.....	1

Sisters of Christian Charity :—

St. Louis, Mo.....	1
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Sisters of the Holy Family of Nazareth :—

Chicago, Ill.....	2
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Sisters of the Hum. of Mary :—

Ottumwa, Ia.....	1
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Sisters of the Im. Heart of Mary :—

Chicago, Ill.....	1
-------------------	---

Little Company of Mary :—

Chicago, Ill.....	1
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Ladies of Loretto :—

Joliet, Ill.....	1
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Sisters of Loretto :—

Florissant, Mo.....	1
St. Louis, Mo.....	1
Springfield, Mo.....	1

Sisters of Mercy :—

Byrnesville, Mo.....	1
Cedar Rapids, Ia.....	1
Chicago, Ill.....	3
Cincinnati, O.....	1
Clinton, Ia.....	1
Council Bluffs, Ia.....	1
Des Moines, Ia.....	1
Dubuque, Ia.....	2
Los Angeles, Cal.....	1
Nashville, Tenn.....	1
Omaha, Neb.....	2
Ottawa, Ill.....	1
St. Louis, Mo.....	1
Sioux City, Ia.....	1

<i>Sisters of Notre Dame :—</i>		<i>Sisters of St. Francis :—</i>	
Cincinnati, O.....	2	Alverno, Wis.....	2
Columbus, O.....	1	Anadarko, Okla. Ty.....	1
Odell, Ill.....	1	Hartwell, O.....	1
Reading, O.....	1	Pawhuska, Okla. Ty.....	1
Washington, D. C.....	1	Peoria, Ill.....	1
		Purcell, Ind. Ty.....	1
<i>School Sisters of N. Dame :—</i>		<i>Sisters of St. Joseph :—</i>	
Longwood, Ill.....	1	Antlers, Ind. Ty.....	1
<i>Sisters of the Precious Blood :—</i>		Chicago, Ill.....	1
O'Fallon, Mo.....	1	Cincinnati, O.....	1
<i>Sisters of the Presentation :—</i>		Concordia, Kan.....	1
Dubuque, Ia.....	1	Green Bay, Wis.....	1
<i>Sisters of Providence :—</i>		Kansas City, Mo.....	1
St. Mary of the Woods, Ind.....	2	Marquette, Mich.....	1
St. Louis, Mo. (Colored).....	1	St. Louis, Mo.....	2
<i>Sisters of the S. Heart :—</i>		<i>Poor Clares :—</i>	
Chicago, Ill.....	2	Omaha, Neb.....	1
Cincinnati, O.....	1	<i>Little Sisters of the Poor :—</i>	
Grosse Pointe, Mich.....	1	Milwaukee, Wis.....	1
Omaha, Neb.....	2	St. Louis, Mo.....	1
St. Charles, Mo.....	1	<i>Ursuline Sisters :—</i>	
St. Joseph, Mo.....	1	St. Martin, O.....	1
St. Louis, Mo.....	2	Springfield, Ill.....	1
<i>Sisters of St. Dominic :—</i>		York, Neb.....	1
Memphis, Tenn.....	1	Youngstown, O.....	1
Nashville, Tenn.....	1	<i>Sisters of the Visitation :—</i>	
Springfield, Ky.....	1	Dubuque, Ia.....	1
		Maysville, Ky.....	1
		St. Louis, Mo.....	2
		Tacoma, Wash.....	1

Lay People

College Graduates.....	4
Children of Mary Sodality, Sacred Heart Convent, Cincinnati, O.....	1
“ “ “ “ “ “ “ London, Ont.....	1
“ “ “ “ “ “ “ St. Joseph, Mo.....	1
“ “ “ “ Visitation “ Dubuque, Ia.....	1
Inmates “ Home for the Aged, Milwaukee, Wis.....	1
“ “ “ “ “ St. Louis, Mo.....	1
“ “ Good Shepherd Convent, Chicago, Ill.....	1
“ “ “ “ “ Cincinnati, O.....	1
“ “ “ “ “ Kansas City, Mo.....	1
“ “ “ “ “ Memphis, Tenn.....	1
“ “ “ “ “ Milwaukee, Wis.....	1
“ “ “ “ “ Newport, Ky.....	2
“ “ “ “ “ Peoria, Ill.....	1
“ “ “ “ “ St. Louis, Mo.....	1
“ “ “ “ “ S. Omaha, Neb.....	1

Summary

To Diocesan Clergy.....	16
“ Seminary Ordinandi.....	1
“ Religious Communities (Men).....	2
“ “ “ (Women).....	121
“ Lay Persons.....	20
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Total, Summer 1898.....	160
“ “ 1897.....	146
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Increase.....	14

New Orleans Mission, St. Mary's College, Galveston.—The college opened on September 6 with 80 students, which number has since been increased to more than 100. Beautiful architectural plans have just been approved for large additions to the college, to be completed within four or five months. At present only day scholars are received, but when the new buildings are up, a limited number of boarders will also be taken.—Our fine new church is the object of well deserved admiration. It serves as a model for the churches that are being built at Tampa, Augusta and at Shreveport, La. A very good picture of it has lately appeared in Frank Leslie's Journal. It has recently been furnished with handsome pews of polished oak, costly stained glass windows from Munich, and a fine toned bell.

Our Novitiates.—The number of juniors and novices in the novitiate of this country and Canada on October 1, was as follows:—

	NOVICES						JUNIORS		
	Scholastics			Brothers			1st yr	2d yr	Total
	1st yr	2d yr	Total	1st yr	2d yr	Total			
Maryland New York	30	16	46	8	3	11	21	17	38
Missouri.....	22	24	46 ^a	6	5	11	15	13	28 ^b
California.....	3	3	6	1	2	3	18	19	37
Canada.....	9	11	20	6	5	11	11	0	11
New Orleans.....	7	6	13	0	0	0	0	7	7
Buffalo Mission.....	6	5	11	1	0	1	4	7	11
Total,	77	65	142	22	15	37	69	63	132

^a Two novices belong to the Rocky Mountain Mission.

^b One junior belongs to the Canada Mission.

Our Scholasticates in this country and Canada had on October 1, the following number of students:—

	THEOLOGIANs			PHILOSOPHERs			
	Long Course	Short Course	Total	1st yr	2d yr	3d yr	Total
Woodstock.....	74	24	98 ^a	14	19	13	46
St. Louis.....				14	23	29	66 ^b
Montreal.....	14	14	28	9	0	9	18
Grand Coteau.....	0	3	3 ^c	10 ^d	16	0	26
St. Ignatius (Ry. Mts.).	1	10	11 ^e	15 ^f	0	0	15
Prairie du Chien.....	0	0	0	9	8	0	17
Total,	89	51	140	71	66	51	188

^a Of these theologians 27 belong to Maryland New York, 33 to Missouri, 19 to New Orleans, 9 to the Rocky Mountains, 8 to New Mexico, 1 to California, and 1 to Canada.

^b Of these philosophers 44 belong to Missouri, 14 to New Mexico, 7 to California, and 1 to Mexico.

^c One of these theologians is from Maryland New York.

^d Two of these philosophers are from Maryland New York.

^e Two of these theologians are from Missouri, 1 from Buffalo.

The Philippines, The Jesuits in.—Professor Dean C. Worcester, — who has twice visited the Philippine archipelago to study zoology and travelled there more widely than any other English-speaking man—in the *October Century*, pays the following tribute to the Jesuits in the Philippine Islands:—“Some of the priests have accomplished an immense amount of good. Take, for instance, the Jesuits. Their Ateneo Municipal at Manila is, with possibly one exception, the best educational institution in the archipelago, and numbers among its faculty many able and competent men. For some reason, which does not appear, the Jesuits are allowed to carry on missionary work only in the Moro country, where they must propagate their faith at the risk of their lives. The priests of their mission are often very superior men, and I am glad to be able to testify, as a result of personal observation, not only to the absence of the abuses which I have seen elsewhere, but to the fact that much good is accomplished.—*The Xavier*.”

Smedt, Father de, A Bust in his honor.—Mr. Fernando Jones, a wealthy citizen of Chicago, and though not a Catholic, an enthusiastic admirer of Father de Smedt, has presented to the Chicago Historical Society, a marble bust of heroic size of the Indian missionary. On April 26, of the present year, the presentation ceremonies were held in the society rooms, and an address on the Life and Services of Father de Smedt was given by Mr. W. J. Onahan. The secretary of the Chicago Historical Society, Mr. Charles Evans has kindly furnished the following description of this bust:—

It is of heroic size, and cut from a flawless piece of white marble. The pedestal of veined marble is square in shape, and on three of its sides bears the following inscriptions cut into it:—

Rev. P. J. De Smet, S. J.,
Missionary to the Indian Tribes
of the far northwest, 1830 to 1870.
Born at Tesmond, Belgium, 1801.
Died at St. Louis, U. S. A., 1872.

The great Black Robe.
An Apostle of Peace.
He devoted his life to the
salvation and service
of the poor Indians.

Marble bust and pedestal
presented to the
Chicago Historical Society.
By Fernando Jones
and others, 1898.
Howard Fretschmar, Sculptor.

It is the intention of Mr. Jones to issue in pamphlet form, an account of the exercises connected with the presentation and acceptance of the bust by the society, and to illustrate it with half tone cuts from photographs.

Spain, Castile Province.—Our colleges have in general about the same number of students as last year; at the Colegio de Estudios Superiores of

Bilbao, however, we have some thirty less on account of the times. Our college at La Guardia, in the province of Pontevedia celebrated its silver jubilee last April. On the first day the Mass was said by the bishop of the diocese and served by a Lieutenant Colonel of the army and a captain of artillery, both old students of the college. Solemn high Mass at ten, sung by the Father Rector, was followed by a dinner for the alumni and students, and a literary and musical entertainment in the evening. On the following day there was a requiem Mass for the deceased students.—*Father Varona.*

Washington, Gonzaga College.—The college opened with fewer boys by one, than last year. Yet this is really a gain—for the age limit was strictly adhered to—as several applicants under the required years were rejected. The cadets, under Father Hann's untiring care are eliciting words of praise from every side. They assisted at a solemn military Mass on Thanksgiving day, when His Grace, Archbishop Martinelli pontificated.—About the church there is much enthusiasm over the League of the Sacred Heart. There is a regular meeting every Friday evening, and on the third Friday of each month a special meeting for the men. Father Pardow who is in charge is much beloved by the members and has between three hundred and four hundred men about him whenever their evening is on hand. An interesting feature of last meeting was the presence in body of some sixty of the young men's club. This association is exciting Father Rector's especial attention, and a course of lectures, of which Father Rector will give the opening lecture, will be given in their rooms this season.

Worcester, Holy Cross College.—Father John F. Lehy was inaugurated rector of the college on July 6.

League of the Sacred Heart.—In addition to the daily Communion of Reparation made by one of the students of Holy Cross, the members of the senior class have volunteered to send one man to holy Communion every day until the end of the scholastic year.

Rocky Mountains, St. Ignatius Mission and Scholasticate.—Our little scholasticate is going on as usual, all seem to be in excellent spirits. Some changes have been made since the status. Father Filippi is teaching philosophy, and Father Cocchi both moral and dogma. Father Guidi who was residing at the Flathead agency has gone to Colville, and I am attending to the Flathead Indians twice a month. At Missoula, Father Palladino has been appointed pastor, and Father Higgins attends to the surrounding places.

We have some 250 pupils in our school, although our contract was considerably reduced. Three Indian commissioners came of late to induce our Indians to sell out a portion of their land, and to offer them Government schools. Our Indians did not even stop to consider their proposals.—*Father de la Motte.*

Spokane.—Our new college is being slated. We expect to have it ready for

school by next Sept. It will accommodate at least 160 boarders. The college is 189 feet in length, with retreating wings. It is four stories high above the basement, and commands a beautiful view of the Spokane River rapids and of the city. The material is imitation red granite brick, with trimmings of gray granite. We are feeling the need of more ample quarters, as our present college is full to overflowing, and admission has to be denied many applicants for want of room. Indications are that we shall not have much difficulty in filling our new college.

Seattle.—Ours incorporated a new college here this year, named Seattle College, exclusively for day scholars. It has commenced with 70 boys, distributed in the academic classes. As Seattle is very favorably located as a seaport and has a magnificent harbor, its future development is assured, especially under the impulse which trade with the East is bound to receive on the betterment of the times and the late developments in the Pacific.

Father Tornielli has lately been sent to minister to the wants of the people of Skagway, a growing town, whose name has figured much in the late rush to the Klondike.

The Zambesi Mission Record for November is even more interesting than the first number. It has, among other articles, a valuable "History of the Zambesi Mission," compiled chiefly from the writings of the late Father Weld. It is beautifully illustrated with half tone prints of St. Aidan's College, the new school for girls, the Church at Keilands, etc. This periodical is to be issued four times a year, and the subscription price is two shillings and sixpence, post free. Subscription should be sent to the procurator of the mission, Rev. A. M. Daignault, 114 Mount St., London, W., England.

Home News.—Woodstock has more theologians than ever before since its foundation. In September just 100 were in the house,—75 in the Long Course and 25 in the Short Course. Fourteen different nations are represented. There have been a few changes in the faculty. Father James Smith has been transferred to Worcester where he is teaching philosophy to the students, Father Casey has morning dogma and is explaining "De Sacramentis,"—the second part, Father Aloysius Brosnan evening dogma—"De Virtutibus Infusis," Father Maas is prefect of studies and teaches scripture, Father Barret is teaching moral theology, and Father Papi the second year of canon law. A course of ecclesiastical history has been begun by Father Woods, who lectures twice a week to the first and second year men, Father Papi having the third and fourth year men in his course of canon law. Father Guldner is teaching the short course. Father Holaind is teaching ethics, Father T. Brosnahan metaphysics, Father Dawson logic, Father D. O'Sullivan physics, Father Hedrick mathematics, astronomy and geology, and Mr. George Coyle chemistry.

Death of Father Sabetti.—Woodstock has lost its oldest and best known professor. Father Sabetti's health had been failing for the past year, and it became evident in July that he would have to be replaced. He spent the summer in Boston but came back at the opening of schools and even taught for two days. It was too much for him and he begged to be sent to the hospital in Baltimore. Here he remained for some weeks hoping to get well. Towards the end of November, however, he became convinced he could not live much longer and he asked to go back to Woodstock that he might die there amidst the scholastics for whom he had labored and in sight of the grounds he had spent years in beautifying. Arrangements were made to bring him back when he received a stroke of apoplexy, and after lingering for a week, on Saturday, November 26, the last day of the ecclesiastical year, he peacefully passed away. He was buried at Woodstock on the following Monday. He wrote for the LETTERS a short account of his early days and of his experiences till he came to Woodstock, which will appear with a sketch of his life in our next number.—R. I. P.

Brother O'Kane's Golden Jubilee.—Brother James O'Kane, who has been printer to the WOODSTOCK LETTERS from the first number, celebrated his Golden Jubilee last July. As the anniversary occurred while the scholastics were at St. Inigo's the brother came to the villa, and on July 18, the day on which fifty years before he had entered the Society at Frederick, was set apart for the celebration. The priests at their Masses had a memento for the brother and the scholastics and brothers received Communion for his intention. It was agreed to have the celebration during dinner and the refectory was gaily adorned, as we may safely say it never was before. Flags, inscriptions, tennis raquets, oars, and in fact everything that could be found was used to give a festive appearance to the bare boards of the villa. The Father Superior of the villa, Father Denis O'Sullivan, presided, but the brother sat at the head of his own table. Besides the set addresses and songs, speeches were made by Father Tynan, Superior of the Villa and Father Hamilton, his assistant, and congratulations were read from Rev. Father Provincial, Father Rector and others. Father Whitney, who had just been proclaimed Rector of Georgetown, sent the following words: "For the jubilarian himself I feel inclined to quote or paraphrase from old Ben Franklin, the prince of printers, 'May it be a long time yet before the first edition is exhausted, but when that time comes, may he be brought out again in a grander and nobler edition, revised and corrected by the Author.'" To all the congratulations the brother replied by a message read by Father Superior, thanking all for their good wishes and assuring us that he expected to live long enough to print the ordination cards of all present. For the advantage of the LETTERS, we trust that he will prove a true prophet and his days of usefulness be prolonged even beyond that time.

The Theological Academy has held its meetings regularly, the attendance has been excellent, and the papers read showed research and much labor. A

room has been fitted up for the use of the members, and it is supplied with books of reference and Reviews. The following papers were read before Christmas vacations:—Sept. 29, "A View of Indifferentism," Father McNiff; Oct. 13, "Papal Infallibility," Father Stritch; Oct. 27, "The Morality of the 19th Century," Mr. Duarte; Nov. 10, "Ancient Liturgies, Sources of Theological Argument," Mr. Otten; Nov. 24, "The Progress of Infidelity," Mr. O'Donovan; Dec. 23, "Divina Commedia," Mr. Caldi.

The Philosophers' Academy met on Oct. 12, Nov. 9, and Dec. 11. At the first meeting Mr. Geale read an essay on "Animal Intelligence;" Messrs Farrell and McGuire sustained a lively discussion. At the November meeting Mr. Conniff read an interesting paper on "Locke's Influence on Kant." The objectors were Messrs McNeal and Wm. Sullivan. On Dec. 11, there was a paper on Darwinism, by Mr. Carlin. A general discussion followed.

Autumn Disputations.—November 22 and 23, 1898. *De Virtute Pœnitentiæ*, Father Schuler, defender; Father Singleton and Father McNiff, objectors. *De Virtutibus Infusis*, Father Stritch, defender; Father Dane and Father Finn, objectors. *Ex Scriptura Sacra*, "Catholic Exegesis," essayist, Father F. M. Connell. *Ex Jure Canonico*, "Can customs be legally introduced against a law expressly forbidding them?" essayist, Mr. H. Goller. *Ex Philosophia Morali*, Mr. Farrell, defender; Mr. Geale and Mr. C. Sullivan, objectors. *Ex Psychologia Rationali*, Mr. Carlin, defender; Mr. F. McGuire and Mr. Reynolds, objectors. Kinematics "Simple Harmonic Motion," Mr. J. C. Davey.

Mr. Davey's lecture was illustrated by an improved harmonic pendulum, designed by Mr. Hoferer, one of our theologians. *The Quadruple Harmonic-motion Pendulum*, for this is the name of the apparatus, consists of four pendulums, two moving a darkened plate and the other two a needle which traces upon the plate the resultant of four combined harmonic motions. This is at the same time projected upon the screen in the shape of luminous curves, circles, stars, and a great variety of other figures. By means of suitable apparatus the time, phase, and amplitude of oscillation, the three most essential elements in these figures, are determined and perfectly controlled. These curves were shown on the screen with remarkable accuracy and beauty.

Students in our Colleges in the United States and Canada, 1897-'98

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown	310	199	6	105	20	123	78	63	.....	^a 26	7	5	12	24	
Washington	162	.....	.....	162	.....	24	48	58	32	.....	.....	.....	19	19	
Fordham	261	190	.....	71	.....	87	114	.....	60	.....	33	-2	12	43	
Worcester.....	335	275	.....	60	.....	204	107	24	.....	.....	-19	.....	-7	-26	
New York.....	709	.....	.....	709	17	208	143	148	.....	193	.....	.....	48	48	
Philadelphia	176	.....	.....	176	.....	29	92	55	.....	.....	.....	.....	-26	-26	77
Baltimore	134	.....	.....	134	.....	66	51	17	.....	.....	.....	.....	-30	-30	
Boston.....	477	.....	.....	477	.....	176	206	22	25	48	.....	.....	34	34	
Jersey City.....	251	.....	.....	251	11	87	55	98	.....	.....	.....	.....	-9	-9	
Missouri Prov.															
St. Louis.....	332	.....	.....	332	.....	70	113	56	59	34	.....	.....	5	5	
Cincinnati.....	412	.....	.....	412	.....	102	121	98	71	20	.....	.....	25	25	
St. Mary's.....	284	266	.....	18	.....	72	64	48	100	.....	36	.....	6	6	
Chicago.....	477	.....	.....	477	.....	143	153	61	90	30	.....	.....	1	1	42
Detroit.....	256	.....	.....	256	.....	73	128	55	.....	.....	.....	.....	15	15	
Omaha.....	164	.....	.....	164	.....	50	74	40	.....	.....	.....	.....	-34	-34	
Marquette.....	231	.....	.....	231	.....	55	114	.....	62	.....	.....	.....	-12	-12	
N. Orleans Miss.															
Spring Hill.....	118	118	.....	.....	5	35	40	.....	30	8	-13	.....	.....	-13	
New Orleans.....	368	.....	.....	368	1	50	120	58	83	56	.....	.....	-7	-7	-21
Galveston	110	.....	.....	110	.....	30	35	.....	.....	45	.....	.....	-1	-1	
Canada Mission															
Montreal (S. Mary's)	346	126	16	204	.....	162	82	65	.....	37	23	-30	12	5	
St. Boniface.....	92	18	5	69	10	25	17	.....	29	11	-2	.....	18	16	49
Montreal (Loyola)...	176	47	11	118	.....	.....	58	54	.....	64	17	1	10	28	
California Miss.															
Santa Clara.....	254	139	8	107	.....	128	40	.....	64	22	-13	2	26	15	
San Francisco.....	313	.....	.....	313	.....	64	76	55	.....	118	.....	.....	-128	-128	-113
Buffalo Mission															
Buffalo.....	261	87	.....	174	.....	66	152	43	.....	.....	.....	.....	-41	-41	
Cleveland	190	.....	.....	190	.....	46	109	35	.....	.....	.....	.....	-4	-4	-45
N. Mexico Miss.															
Denver.....	119	60	13	46	.....	27	36	26	12	18	-10	1	-19	-28	-28
Rocky Mt. Miss.															
Spokane	107	44	.....	63	.....	21	34	31	.....	21	7	.....	-21	-14	-14
TOTAL	7425	1569	59	5797	64	2223	2460	1210	717	751	66	-23	-96	-53	-53

^a Special Students.

Students in our Colleges in the United States and Canada, Oct. 1, 1898

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown ^d	228	164	2	62	^a 15	102	57	32	.....	22	-32	-4	-7	-43	
Washington	147	.....	.....	147	.....	32	47	49	19	.....	.....	.....	-4	-4	
Fordham	257	172	10	75	2	88	81	22	46	18	26	4	15	45	
Worcester	283	232	1	50	.....	175	103	5	.....	.....	-27	1	-4	-30	
New York	612	.....	.....	612	^b 31	187	140	106	.....	148	.....	.....	-10	-10	-57
Philadelphia	185	.....	.....	185	.....	41	73	71	.....	.....	.....	.....	14	14	
Baltimore	174	.....	.....	174	.....	62	55	57	.....	.....	.....	.....	34	34	
Boston	441	.....	.....	441	.....	188	188	8	16	41	.....	.....	-3	-3	
Jersey City	180	.....	.....	180	13	65	45	57	.....	.....	.....	.....	-60	-60	
Missouri Prov.															
St. Louis	348	.....	.....	348	.....	85	109	64	49	41	.....	.....	29	29	
Cincinnati	415	.....	.....	415	^c 35	113	132	91	57	22	.....	.....	14	14	
St. Mary's	234	216	.....	18	.....	55	51	63	65	.....	-40	.....	4	-36	
Chicago	411	.....	.....	411	.....	114	202	.....	71	24	.....	.....	-27	-27	-44
Detroit	220	.....	.....	220	.....	60	79	81	.....	.....	.....	.....	-22	-22	
Omaha	169	.....	.....	169	.....	56	68	45	.....	.....	.....	.....	7	7	
Marquette	211	.....	.....	211	.....	58	115	.....	38	.....	.....	.....	-9	-9	
N. Orleans Miss.															
Spring Hill	111	111	.....	.....	6	34	36	.....	30	5	111	.....	.....	111	
New Orleans	305	.....	.....	305	.....	61	78	61	76	29	.....	.....	-6	-6	129
Galveston	116	.....	.....	116	.....	12	64	.....	.....	40	.....	.....	24	24	
Canada Mission															
Montreal (S. Mary's)	364	138	22	204	.....	161	82	70	.....	51	16	3	6	25	
St. Boniface	77	23	3	51	^c 13	21	17	.....	27	12	6	.....	-11	-5	23
Montreal (Loyola) ..	168	70	8	90	.....	18	59	36	.....	55	24	-4	-17	3	
California Miss.															
Santa Clara	182	109	5	68	.....	90	36	.....	43	13	-13	1	-14	-26	
San Francisco	331	.....	.....	331	.....	63	102	53	.....	113	.....	.....	-50	-50	-76
Buffalo Mission															
Buffalo	239	71	.....	168	.....	64	142	33	.....	.....	-17	.....	-7	-24	
Cleveland	206	.....	.....	206	.....	35	139	32	.....	.....	.....	.....	8	8	
Prairie du Chien	27	27	.....	.....	.....	.....	.....	21	.....	6	27	.....	.....	27	47
Toledo	36	.....	.....	36	.....	.....	.....	36	.....	.....	.....	.....	36	36	
N. Mexico Miss.															
Denver	119	56	10	53	.....	29	37	22	10	21	2	5	-3	4	4
Rocky Mt. Miss.															
Spokane	110	56	.....	54	.....	23	34	31	.....	22	23	.....	.....	23	23
TOTAL	6906	1445	61	5420	67	2092	2371	1146	547	683	106	6	-63	49	49

^a 5 for Ph. D. ^b 11 for A. M. and 20 "lecture students."

^c Not counted in total number of students.

^d Medical School 80, augmentum -7; Law School 243, augmentum -20.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1^a Jul. 1897 ad diem 1^{am} Jul. 1898

DOMICILIA	Baptizati	Conversi	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revolid.	Extrem. Unction.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novena	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Redus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
BALTIMORE	52	31	58800	1748	1649	48500	39	2	71	177	94	20	255	6	57	365	950	4	690	5060	487	
BOHEMIA	4	2	450	2	10	500	1	.....	3	4	5	.....	.....	35	.....	.....	.....	.....	.....	.....	.....	90	.....	.....	.....	.....	.....	18
BOSTON COLLEGE	12	42	95439	3317	18261	61100	4	5	676	326	284	268	51	297	.....	9	892	2	438	6	1070	1200	.....	.....	.....	.....	.....	1100
" St. Mary's	134	20	76537	4482	7530	52426	33	8	370	32	104	.....	330	275	.....	2	360	.....	412	6	2270	4000	350	.....	.....	.....	360	
" Holy Trinity	250	8	31635	542	207	20500	69	.....	70	1010	105	203	344	46	.....	1	105	.....	543	4	925	1000	290	.....	.....	.....	300	
" CONEWAGO	88	2	25621	149	189	33825	11	.....	34	125	47	.....	.....	293	.....	.....	.....	.....	122	4	1200	1100	315	.....	.....	.....	216	
FORDHAM	11	5	7850	442	1600	4600	.....	.....	7	80	3	15	104	95	.....	4	.....	.....	.....	.....	.....	150	.....	.....	.....	.....	.....	.....
FREDERICK	69	18	10775	480	280	11978	22	5	49	151	62	2	50	94	.....	.....	80	80	320	3	300	1350	80	.....	.....	.....	24	300
GEORGETOWN COLLEGE	9	10	18174	208	21844	5492	5	.....	9	320	16	42	118	153	.....	.....	22	.....	60	1	40	175	.....	.....	.....	.....	.....	44
" Holy Trinity	171	33	18030	150	15333	567	19	.....	114	43	210	116	44	48	.....	.....	36	.....	600	2	600	1500	80	.....	.....	.....	100	600
JAMAICA MISSION	2122	450	39537	950	9450	18664	112	2	600	1119	559	1033	448	646	.....	3	.....	1	1102	13	1400	3600	1052	.....	.....	.....	748	1300
JERSEY CITY	304	25	67322	3730	3109	50000	67	5	159	167	190	175	337	254	.....	6	2	1	1410	5	2670	3000	406	.....	.....	.....	527	1425
LEONARDTOWN	380	34	18615	350	1067	16775	72	11	128	177	383	851	107	218	.....	.....	.....	.....	185	6	500	950	.....	.....	.....	.....	905	
MISSIONARIES	48	150	55185	25105	.....	.....	60	15	1	52	1257	2071	593	635	.....	16	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	622	142	134895	9863	43066	172200	146	13	1988	634	459	85	654	806	.....	5	18	1	9	11	16	1846	90	.....	.....	.....	480	1285
" St. Ignatius Loyola's	304	45	95000	5000	400	51300	95	.....	276	178	240	210	270	124	.....	3	3	.....	1270	6	2250	12000	380	.....	.....	.....	340	700
" B.V.M. Lauretana	95	.....	12739	1937	.....	13500	132	.....	125	140	172	.....	165	56	.....	.....	.....	.....	450	4	397	.....	337	.....	.....	.....	351	250
PHILADELPHIA, Gesu	237	41	100587	1384	5365	96650	30	9	393	60	199	288	415	408	.....	14	1	.....	1164	5	1492	13500	320	.....	.....	.....	343	983
" St. Joseph's	90	33	47200	1650	191	26550	43	9	27	198	253	211	265	93	.....	1	1	.....	280	6	1100	12000	186	.....	.....	.....	198	530
PROVIDENCE	200	7	31325	1250	477	36700	57	2	163	125	108	125	163	118	.....	2	.....	1	1476	6	725	3000	295	.....	.....	.....	375	987
" St. Inigo's	114	25	8500	100	250	8175	22	4	90	325	75	327	.....	112	.....	.....	.....	.....	98	3	230	950	.....	.....	.....	.....	.....	415
" St. Thomas's	180	7	9400	500	475	6800	28	.....	47	398	65	250	120	65	.....	.....	.....	.....	420	3	286	1100	.....	.....	.....	.....	.....	600
TROY	239	3	48282	289	701	43000	24	.....	109	144	239	.....	249	58	.....	.....	.....	.....	478	8	2362	5000	657	.....	.....	.....	638	1395
WASHINGTON	243	24	49245	2919	1850	41600	53	1	213	125	136	.....	190	240	.....	6	100	.....	952	6	720	7000	230	.....	.....	.....	350	980
" WHITEMARSH	73	5	5900	67	25	5400	5	.....	19	96	50	.....	.....	209	.....	.....	.....	.....	79	.....	.....	450	31	.....	.....	.....	42	163
WOODSTOCK	30	.....	4600	2000	500	1000	3	.....	2	75	10	.....	25	165	.....	12	.....	.....	20	.....	.....	100	.....	.....	.....	.....	.....	85
WORCESTER	9	5	7688	178	281	8590	2	.....	5	14	46	165	21	120	.....	9	.....	.....	33	1	125	330	.....	.....	.....	.....	.....	.....
SUMMA	6920	1167	1079301	68792	134110	836692	1154	91	5748	6275	5281	7427	5115	5918	28	135	26	12	164	49	73	4640	1267	13925	117	23197	135948	5484	5342	15348