STATE OF OUR MISSION IN ALASKA.
IN THE PAST AND TO-DAY.

A Letter from Very Rev. Father J. B. René to the Editor.

JUNEAU, ALASKA, Dec. 8, 1900.

REV. AND DEAR FATHER,
P. X.

My apology for forwarding to you in a hurry a few remarks of a general character concerning our Mission will be your letter of November 19, kindly urging me to write something by all means to your Reverence, on the plea that I did not write anything for more than a year, although our friends throughout the world are continually asking news from Alaska. Methinks I can well understand the reason why our friends are so much interested in our work. They hear so much about Alaska that they are surprised to hear so little about the progress of our apostolic undertaking. Whilst the great country committed to the zeal of the Society of Jesus by the Vicar of Christ Himself upon earth is speedily developing along all the lines of material progress, would it be possible that she be neglected in the most essential part of progress, viz., along the line of true Faith and Christian virtue? The same thought, Rev. and dear Father, is constantly before my mind, as it is at the bottom of the mind of our friends throughout the world, if I be not mistaken, prompting them to ask your Reverence for news from Alaska.

There can be no doubt that Alaska was a great country, just as she sprung forth from the powerful hands of the Author of Nature. She had a greatness of her own
independently from the will of man. Whosoever has sailed around her coasts, travelled on her rivers, measured the height of her mountain ranges, realizes the fact that her system of irrigation is unsurpassed by any other land, and has formed a true idea of her vast extent; whosoever has had opportunity to admire her position, at equal distance from the shores of Japan and China and from the western seaboard of America, and commanding the whole expanse of the Pacific Ocean, without anything in the rear but the Arctie ice and the North Pole; whosoever has directed his attention for a moment to her seals, her fisheries, her forests, her furs, her glaciers, her beds of coal and mineral wealth of all kinds, will not deny that Alaska deserved her name and was "a great country," even in her primitive condition, when trodden by wild beasts and occupied by ignorant tribes of Indians and Eskimos. *A fortiori* now, when the manifold agencies of human progress are at work, by a mysterious design of Divine Providence, on her original soil. If so, Reverend and dear Father, is it not our duty to try to contribute our share, as far as we can with the help of God and within the sphere of our apostolic vocation, in the combined effort of men to promote the normal development of Alaska? Are we doing so? That is the question with which I am confronted. I must answer that question as briefly as I can.

Yes, I shall say, the Kingdom of Christ is progressing in Alaska, and we try to do something in this country for the greater glory of God and the salvation of souls. This letter of course is not intended to give you an adequate idea of our work. I could not possibly do so without writing a volume; but I propose simply, by recording a few facts from our history, past and present, to convince your Reverence that, if much more remains to be done by us if we want to keep abreast of the time, certainly something substantial and lasting, as I hope, has been done already for the end we have in view. In comparison with that end all other human interests vanish. If my letter contributes a little to secure from your Reverence and your readers the kind assistance of your prayers for the speedy advance of the Kingdom of God in Alaska my desire will be fulfilled.

That something has been done, Reverend and dear Father, for bringing in Alaska to the true fold of Christ seems quite plain, and the saintly memory of Archbishop Charles Seghers will ever be there to testify to the fact before the world. He did in his boundless zeal all that
he could for the country of his choice. Wrangel, Sitka, later on Juneau Mission were founded by him. He visited Unalaska, St. Michael and went up the Yukon, up to Nulato, where he spent a year, to teach the natives how to pray and to learn their language. He did more. He obtained from Pope Leo XIII. leave to renounce the Archbishopric of Portland and return to his humble work of the evangelization of Alaska. Once he had secured the co-operation of the Society of Jesus for what he considered his main work upon earth, well equipped with everything, he crossed the Divide with our Fathers in 1886, and, like the Good Shepherd, his Master, gave his life for the lambs of his Alaskan flock. This expedition, humanly speaking, was disastrous. But the shedding of his blood must ever be considered by us as the greatest of all blessings for our Mission. V. Rev. Father Paschal Tosi took up, as it were, the mantle which had fallen from Elias, and then began a second period of our history which lasted about ten years, viz., from 1877 till 1897. Archbishop Seghers had paved the way. Our Mission entered into a laborious and somewhat obscure phase of groundwork. Alaska was not yet opened as it is now. Everything was to be done in the way of organization. We had not a single house in the whole Valley of the Yukon. One may well understand how hard it was to procure the building material and the very essentials of life. Communications were scarce within Alaska, and all but impossible with the outside world during eight months of the year. None of Ours knew anything about the languages of the natives. On the other hand our work was free from all interference from the white people. Indians and Eskimos were very nearly alone there. Be it said that the distinction between Indians and Eskimos has practically no use as far as the evangelization of Alaska is concerned. Whatever may have been their origin, which is a mere ethnological problem, their spiritual needs and habits are exactly the same. It was, therefore, a more favorable ground for the growth of the seed of the Gospel among those poor and simple natives. V. Rev. Father Tosi established first one actual Mission in Nulato for Indians of the "Tiney" language; and almost at the same time he selected Kosersky, about 250 miles below Nulato, for the building of our well known Mission of Holy Cross. Sisters of St. Ann from Lachine, Canada, were obtained. Native children of both sexes were gathered there into a boarding school, which was the first and for many years the only
school in existence in the whole Valley of the Yukon. We were the first in the field.

That solid and good work of education of the natives in Holy Cross Mission has gone on silently and steadily from 1888 up to this day. We had at the beginning the assistance of a small grant from the government of the United States, but this grant was soon discontinued. When Congress diminished the budget allowed before to the superintendent of education in Alaska, this agent felt compelled to reduce the number of contract schools in Alaska by about one-half. Our school of Holy Cross was among the unfortunate ones which were left without a contract. We labored under a great disadvantage. The very fact of our teachers being Roman Catholics was a sufficient pretext to call our institution a sectarian school, although it was not so in reality, for we taught there from the very beginning all the branches which are actually taught in public schools. Besides we were, as I noted above, the vanguard of educators in the interior of Alaska. Other denominations were confining their work in Alaska to the southern part and to the coast. Sheldon Jackson never put his foot into the Valley of the Yukon before the excitement of the gold fields of the Klondike in 1897. How could he form a right idea there of the success of our work in the field of education among Alaskan boys and girls of the interior? He visited it on his way to Dawson once or twice. The exhibition given to him by our native children was most creditable in all the branches of elementary learning and English elocution. But it had no effect upon him, at least as far as the distribution of his budget was concerned; whilst all who perchance passed through that spot on the Yukon could not help but admire on the slopes of Holy Cross Mission the wonderful results of gardening and farming, not all were able to appreciate at their value the far greater results of educating at a time about 100 boys and girls, whose soul, mind and body were transformed by moral, intellectual and physical culture, and brought up from the very depths of ignorance, superstition and misery to the higher level of Christian and civilized life.

The third foundation undertaken by Father Tosi was made in that populated but most destitute district extending south of the Delta of the Yukon. A little residence and church were erected in Tunana, near Cape Vancouver, opposite Numvak Island, in 1889. Experience proved that the place was almost inaccessible. It
was transferred in 1892 to Akulasak by order of Father Tosi. The place was more central and surrounded by numerous Eskimo villages. It could be easily reached by the steamer St. Michael, which rendered so much service to our Mission. Our Fathers there during eight years, with the help of our lay brothers and some of the Sisters of St. Ann, evangelized that district amid great hardships and difficulties, but not altogether without fruit. A knowledge of the Eskimo language was acquired; many of the natives were instructed and baptized; a school was started for boys and girls; many Indian children were taken care of. However, as it happened that several of our best men seemed to lose their vigor of mind and body in the discharge of their arduous task for the welfare of those poor people, we felt compelled to close the school for lack of teachers, and even to retire "ad tempus" from our residence. But our work there was never given up. We continued visiting the people of that country, and even now two of our Fathers attend to their needs from St. Michael. Lastly, Father Tosi visited Kotzebue Sound in the Arctic region, contemplating the establishment there of a new mission as soon as he could have men to spare. But lo! God has disposed otherwise. Father Tosi's constitution gave way under the heavy burden of his office, not long after his appointment as Prefect Apostolic. He sent his resignation to Rome, and death soon came to put an end to his labors, which mark a notable advance of the Kingdom of God in Alaska.

A new period began in 1897 for our Mission. The organization, so simple up to this period, became more complicated, for a new element had made its appearance in Alaska. The mad rush toward the gold fields in the Upper Yukon district was assuming enormous proportions. The whole outside world was stirred up. Intense excitement prevailed everywhere. Startling changes in Alaska were at hand. All the branches of human activity had received a wonderful impulse. The moment was a critical one. Our Indians in the Valley of the Yukon were thrown on a sudden into contact with all kinds of white people, animated by the spirit of adventure or the "auri sacra fames." What was to be done? To preserve at all cost our Indian Missions in spite of the pernicious element brought to bear against their simple manners and primitive habits. Then, to extend the service of our ministry to the souls of the new element introduced and rapidly increasing in the population of
Alaska, for we could not well hope to maintain our position except by converting, if possible, the rising influence of the whites into an auxiliary force for the service of God's design upon Alaska. It was only, after all, a question of time and men—men fit for the situation, who could understand it, and were willing to work harmoniously together according to the direction marked by holy obedience and circumstances themselves. Father William Judge was one of those men. St. Mary's Hospital and the Church at Dawson were founded by his ardent and indefatigable zeal in the fall of that very year, 1897. In two years he accomplished a truly magnificent work for the greater glory of God, which constitutes one of the most remarkable episodes in the whole history of our Mission. His sacred remains repose there at the side of the high altar of that church to testify that this church and the adjoining hospital were the crowning work of his apostolic career. It matters little for his merits that his work, after his death, had, by reason of its location beyond the boundary line of Alaska proper, to pass into other hands, which reap now with joy what he had sown in tears; although it matters not a little for our Mission to have lost what promised to be later on our main support.

Southern Alaska saw also in the same year (1897) the foundation of a large hospital, with school and church, on Douglas Island, at equal distance from Newtown on one side and the famous Treadwell mills on the other. In the following year, 1898, we have to mention the coming into our Mission of three new Fathers, who compensated to a certain extent for the great loss of men we had suffered. Our Indian missions at Holy Cross and Nulato were put into a more organized form than before. Both had the great advantage of a larger and regular community. "Ecce quam bonum et quam jucundum habitare Fratres in unum." A decided effort was made to strengthen among us the spirit of charity, which is the bond of perfection. In that same year also a new and larger steamer, the "St. Joseph" was got exactly at the amount paid for the sale of the "St. Michael," to serve for the same purpose, viz., the transportation of our yearly supply of provisions from St. Michael to our missions on the Yukon, the carrying of our material of construction, the procuring of firewood, and water and the bringing of our salmon from the fishing camp. Lastly in that year took place an important foundation in Southern Alaska. A new city had risen at the northern
end of Lynn Canal, to be the term of navigation for all steamers coming from Puget Sound, and at the same time the starting point of the White Pass Railroad, which carries all freight and passengers over the summit into the basin of the Yukon up to White Horse. Skagway was, therefore, the connecting link between Dawson and the outside world. We bought there a lot situated in a convenient part of the city. A large empty store was standing thereon, which was easily converted into a church. A suitable façade was added to it, and we have there now a flourishing congregation under the care of Father Turnell and the protection of the lion of St. Mark.

I shall mention without comment a few events which will serve as landmarks of our progress in the year of our Lord 1899. First, the establishment of two new residences in the Valley of the Yukon, viz., one at St. Michael at the mouth of the Yukon, the other at Eagle, close to the boundary line in the Upper Yukon. (2) The opening of a day school at St. Peter Claver’s Mission, Nulato, for the native children of the neighborhood, and the building of a convent for the Sisters of St. Ann in charge of the school. (3) The addition of a building to the school of Holy Cross for the smallest children, and the setting of a saw-mill, with various other improvements. (4) The enlargement of our residence and church in Juneau. (5) The acquirement of a lot in Nome, as a preparation for the future establishment of a residence and hospital in that city, where so many thousands have since landed, or rather been stranded. (6) Lastly, the happy return into their old field of labor on the Yukon of two valiant missionaries, whose health had been renewed by a temporary sojourn in a milder climate.

The events of the year 1900, rapidly drawing to an end, will close the series of our Mission's records in the 19th century, and also this letter. The Province of Turin sent us two new Fathers and one lay brother, and the fact of their coming to Alaska permitted us to realize a long-cherished desire of our pioneer, Fr. A. Robaut, who had for years made protracted visits to the Kuskokwin Indians, and won many of them from the Russian schism to the true fold of Christ. Although under the sway of the Russian priests, they had been left in a state of complete ignorance, and as they were comparatively free from interference on the part of the white people, those Kuskokwin Indians offered a more favor-
able ground for the seed of the Gospel than their neighbors on the Yukon. Fr. Robaut has now established a permanent mission in Agarhment on Kuskokwim river, where he resides with a lay brother since last fall. This Mission is under the special protection of our Father, St. Ignatius. It may be well here to mention that nearly all the members of a family there, called Dementiff, who were formerly the pillar of the Russian Church in that district, abjured the schism one after another to join the Catholic Church. The enemy of course resented it. A certain Father Korchinsky made an attempt to retaliate on our Indians in Koserefsky. Father Crimont met him boldly, and his attempt proved a failure. But the fight, I am afraid, is not over yet. It was intensified some months ago by the necessity in which the Superior of Holy Cross had found himself to declare the invalidity of a marriage performed by the same Father Korchinsky under very peculiar circumstances. The bride, one of our old pupils, had been brought to church by her family under some pretext or other, and there compelled to marry a man against her own will. She availed herself of an opportunity that presented itself to come to Holy Cross Mission and claim the advice and protection of our Fathers. The pretended husband is a worthless fellow, who was successively a pagan, a convert to the Russian Church, a Catholic, a Protestant, etc. He uttered in his rage threats against us. But our Fathers, who know him well, are of opinion there is no reason to fear that he will ever carry his threats into execution.

You are aware already, Rev. and dear Father, of the necessity we feel of establishing as soon as we can, at Nome, a residence and hospital. We much deplore that our plans for the carrying out of our desire were thwarted this year. Father R. Camille, who was ordered to go there to occupy the place, failed to reach his destination in time, and the Sisters I had relied upon for the starting of the hospital, though anxious to go, met with an obstruction on their way which they have not been able to overcome. Meanwhile Father Tréca, visited Nome several times last year, once at the risk of his life, as his boat capsized at about 200 yards from the shore, and he would have been drowned had it not been for the rescue sent to him without delay in spite of a heavy surf. Fr. Tréca will have to continue this winter to take care of the Catholic population there as well as he can until it pleases our Lord to send us more laborers for that most remote and desolate portion of this vineyard. How
much do I feel the loss of our late Father Judge on occasions like this! I wished he could revive in the person of some Father in our Society, having experience and charity enough to reproduce in Nome the great work done in Dawson a few years ago. Some of the qualities of the Apostle of Dawson would be needed in the midst of a population like the inhabitants of Nome, for we have two kinds of work, altogether distinct and parallel, as it were, in our Mission, and we can abandon or even overlook neither one nor the other without betraying our obligations. The trouble is that the qualifications required for one kind of work are not the qualifications required for the other, and both are not usually found united in the same man. However, our common mother, the Society of Jesus, has always had in her bosom those two types of apostolic laborers, and the success of our work in Alaska will depend to a great extent on the presence and happy combination of both in our Mission.

"The harvest is great, but the laborers are few," is always true. We are far from being able to reach by our influence all the native population of Alaska. As for the white population, it is a heart-rending spectacle, when sailing up and down the Yukon every year, to see so many cities rising on both sides where we have no mission and no resident priest to attend to the most pressing needs of the numerous Catholics who are living and dying there without the assistance of our ministry and the sacraments of the Church. For instance, between Eagle and Nulato there are no less than four rising cities of the kind, deprived of all Catholic help, viz., Circle City, Fort Yukon, Rampart, Weare or Fort Gibbon. It is true that Father Ragaru would have occupied Nukloyed, near Fort Gibbon, this very year, had it not been for the rest he felt in need of after so many years of toil on the Yukon and the fatigue of bronchitis. His long experience and his knowledge of both languages, English and Indian, especially fitted him for that position, where he would have had to attend simultaneously to the needs of the Catholic soldiers of Fort Gibbon and the Tunana Indians.

Notwithstanding the disappointments of Nome and Nukloyed for the reasons I have just indicated, I am glad to put to our credit this year the building of two churches, one at St. Michael under the care of Father Tréca, the other at Douglas under the care of Father Bougis. There never had existed before a Catholic Church in the harbor of St. Michael, and the small
church erected a few years ago in Douglas was entirely
too small for the Catholic population of the place. Both
churches are constructed on the same type, on the model
of the Church in Juneau, but both surpass their model,
especially the Church of Douglas inside and by its ele-
gant steeple. All tourists and passengers coming to
Juneau cannot fail to notice, at the entrance of Gastinean
channel, this new sacred building, which throws into the
shade the churches of all other denominations in Douglas
Island.

I am sure you have been informed already by a letter
of some of Ours on the Yukon of the terrible epidemic
which spread desolation and sorrow this year through
all the native population of Alaska, from the coasts of
the Bering Sea up to the Valley of the Kuskokwin and
the lower part of the Yukon Valley. It came from
Siberia, where half of the native population of the coast
has perished. Adults were the preferred victims of the
plague, although for want of care and food, caused by the
sickness of their parents, many poor children also were
found dead at the side of their mothers. Strange to say,
the white population was not affected by the contagion.
Our Indian Missions in Holy Cross and Nulato were se-
verely tried, as was to be expected, However, Holy
Cross Mission, under the care of Father Crimont, suffered
more, and the day and night attendance to the spiritual
and corporal needs of the sick taxed all the charity of
our dear Fathers and brothers. As for the Sisters of St.
Ann, they lost their Superior first, and then no less than
ten of their school girls. Their grief was beyond
measure and their exhaustion extreme. Four things in
that sad condition of things were able to give us comfort
and brighten the picture. First of all, nearly all the
Indians who succumbed to the plague were reconciled
with God, or received the sacrament of baptism in excel-
lent dispositions before the departure of their soul into
eternity. The children at the school were admirable in
resignation and patience, and expressed even joy and
consolation in their last moments. Hence it is not
possible that so many sufferings generously accepted and
so many sacrifices courageously offered as an atonement
for the sins of the land of Alaska and the conversion of
her inhabitants be without reward, and I have no doubt
whatever that our Mission will reap in due time the spir-
ritual fruit of that trial. Out of all the boys of our
school at Holy Cross who were sick—and all were more

(1) See Letters, Vol. xxix. (December, 1900), p. 422, letter from Br. O'Hare,
or less sick at a certain period—not a single one died of the plague. We lost only one boy, John, who for months before was in the last stage of consumption, and we could not expect him to live any longer without a miracle. He was so good, so pious, so much attached to our Society, that a year ago he had asked me, at the time of my visit, to be admitted as an oblate into our Society, in order to consecrate his life to the service of God, and thus help us, as far as he could with the grace of God, to obtain the conversion of his countrymen.

Moreover, the same singular protection was extended by our Lord to a large party of children from our school of Holy Cross, who were at the time of the epidemic fishing salmon in the Delta of the Yukon. We felt great anxiety about them, for they were more liable to become victims of the plague by the fact of their exposure and lack of proper care and of a doctor in their fishing camp. Villages all around them were infected by the disease, and natives were dying by the wholesale. In spite of all this not one of our beloved children was lost, and all came back after two months to Holy Cross Mission in excellent health and spirits. (4) Lastly, we could not help being struck by the fact that just at the beginning of the epidemic at Holy Cross mission three new Fathers, conducted by the hands of Providence, arrived in that mission. They were Father Perron, Father A. Chiavassa and Father C. Rossi, and they were of the greatest assistance to our Fathers and Brothers, who without them could never have been able to bear the fatigues of such a dreadful affliction. Blessed be the Lord who did not leave us without comfort in the midst of our trials, but, on the contrary, gave us so many proofs of His mercy and love!

Before bringing this letter, already too long, to a close, allow me, Rev. and dear Father, to submit one or two remarks to your kind attention. As a consequence of the epidemic, which reduced our Indians to misery and starvation, for they were not able to provide for their necessary needs as usual, our Indian Missions had to divide their own provisions with many of them. The result was that I had to send supplementary provisions. Our expenses, already so great, were much increased this year, and beyond all proportion with those of former years. Now, I am sorry to say that I have reason to apprehend that our ordinary share, already too modest, for the Indian and Negro Mission fund, collected each year by order of the Hierarchy of the United States from
among Catholic Americans, may not reach us this year. For the past three years I have had to fight hard to obtain a portion of it. Last year the other half went to the Indians in Vancouver, British Columbia. It looks certainly strange that the poor Indians in Alaska, which is an integral part of the United States, should be omitted from the list of distribution, whilst other Indians of a country belonging to the British Dominion should be supported by it. Does not charity begin at home? We would have then, if my fears were realized, to rely only upon the yearly allowance from the fund of the Society of the Propagation of the Faith to support our Mission, and this allowance is quite inadequate to our needs. As for the "stipendia missarum" we are cut off from very nearly all participation in them in Alaska, and the system now in use in all the Provinces of our Society—which it is far from my mind to blame—has the effect for us of a kind of universal blockade. I simply state what is a fact. Our friends throughout the world will in their kindness appreciate that fact, and, by their prayers at least, do what they can to enable us to face the situation. Should help not be forthcoming some way or other, I shall have to take up in my old age the staff of a beggar and get enough of alms to give food, clothing and instruction to our Indian children of Alaska. In all probability after a few years Alaska will be settled enough to attend to her needs with her own resources, but that happy period has not been reached as yet in the history of our Mission.

The other remark is this. I will give you, Rev. and dear Father, an instance of how reports are sometimes propagated about Alaska which should not be accepted without discretion. An official was sent this year into a district of Alaska to take the census of that district. I am sure he was animated with the best intentions, but he ran through the width and breadth of his district, which is large enough, as fast as he could, getting here and there a very shallow and incomplete kind of knowledge of things belonging to the spiritual condition of the natives. Nor could it be otherwise, when he was not thoroughly acquainted with their habits and language. And then that official wrote his report, saying that no missionary of any denomination had ever attempted work in that district on account of the destitution, and on account of the fact that missionaries are selecting in preference places on the Yukon river, where their work has a better show. Now the truth is that from 1889 till
1897, long before that good official had consented to run through that district at full speed for a big salary, many of our very best missionaries had, without prospect of any reward whatever in this world and without noise and advertisement, sacrificed for years every comfort in life and impaired their health—some did even more—in order to master the language of the natives and procure them religious instruction and all the means of salvation. Many poor Indian children were baptized and were saved through their ministry. Many others were assisted in their distress at the expense of the Mission; and in this very year 1900, when those poor Eskimos were plague-stricken, it was at the instance of one of our Fathers, who has spent seven years of his life among them and is esteemed and loved by them, that assistance from the United States government was at last obtained for them this winter. May it not be too late! And during this very month of December the same Father Tréca is going, through the cold of an Alaskan winter, from village to village in that district—namely, from St. Michael to Andrewskey—then to Cape Vancouver and back along the coast to St. Michael. His charge is to see the needs of any village he passes through and deliver them tickets properly signed, by which they are entitled to get the things they stand in need of. The officer in charge of the relief expedition, Captain Jarvis, gladly accepted the voluntary services of the Father for that errand of mercy. Meanwhile the aspersion contained in the report of the census official will, I am afraid, make its way through the public in the United States and be accepted as a truth by many.

I recommend our Mission and myself to your holy sacrifices, and remain with kindest regards, Rev. and dear Father,

Ræ. Væ. insimus in Christo Servus ac Frater,

A WELL-BELOVED TOMB.

(From the Lettres de Fourvière for September, 1900.)

Rome, June 25, 1900.

The Church of St. Ignatius, until 1870 attached to the Roman College, was commenced in the year 1626 in honor of our holy Founder, on the occasion of his canonization. The foundations were laid at the expense of Cardinal Ludovisio, the nephew of Gregory XV., but the edifice was not completed until after the death of this prince of the Church, who bequeathed two hundred thousand Roman crowns for the purpose. Domenichino had made two different plans for the building; Father Grassi, taking a part of each, drew up a third, and it was this last one that was carried out. The façade was designed by Algarde, one of the pupils of Bernini; he is also the designer of a noble bass-relief, which can be seen at St. Peter's, representing St. Leo the Great arresting the advance of Attila. The church itself is in the form of a Latin cross, with three naves separated by enormous Corinthian pillars. The style of the edifice is evidently the outcome of a study for wide spaces and large views, so that the main nave is one of the most splendid structures that the religious architecture of the seventeenth century has produced. Besides, next to the great basilicas of St. Peter, St. John Lateran, St. Mary Major, and St. Paul beyond the Walls, the Church of St. Ignatius is the largest of the churches of Rome. The Gesù is more ornate, but not so large.

By reason of its symmetry, the Church of St. Ignatius is regarded as a model of classic architecture, and it is precisely this perfect proportion of all the parts in themselves, and of each part with the whole, that causes the

(1) We translate the following note from Crétineau-Joly's History of the Society, vol. iii., p. 377: "The Jesuit Fathers owed much to Gregory XV., who had canonized St. Ignatius, and to his nephew, Cardinal Ludovisio, who had built the beautiful Church of St. Ignatius near the Roman College. The mortal remains of this Pope were translated, some years after his death, into this church, which is the resting-place of the Ludovisio family. The Jesuits built in honor of the uncle and the nephew two magnificent mausoleums, and to perpetuate the memory of the benefits received and the gratitude returned, they carved in marble the following inscription, a model of the lapidary style:

Alter Ignatium aris, alter aras Ignatio.—Ed. W. L.
vast dimensions of the building to escape us at first sight. The ceilings were painted by Brother Pozzi. The vault of the large nave is covered with an immense fresco, wherein the imagination of Pozzi gave itself free scope to portray the “Triumph of St. Ignatius.” There he has produced by a stroke of genius the most wonderful effects of perspective. He has put on the floor of the middle aisle, a fourth of the distance from the entrance, a round marble slab, on which one should stand to enjoy the illusion of great distances produced by a skilful combination of lines, and of dark and light colors, and to study by what means the roof of this arch seems to recede far beyond its real height.

But what attracts most of the visitors to the church is another work of Pozzi. For it was he who made also the designs of the two altars that stand facing each other, one in each of the two arms of the transept; the altar of St. Aloysius Gonzaga on the right, and the altar of St. John Berchmans on the extreme left. These two extraordinarily rich altars are quite alike. The materials consist of the same marble, the same bronzes, and they have received the same form. Beneath each altar the body of its saint is treasured in a magnificent urn of lapis-lazuli. In front and around each altar a balustrade of old gold evolves those fanciful sinuosities introduced by Borromini, and which do not here, at least, as in the façades, offend good taste. Above the reredos of each altar are four twisted columns of verde-antique around which wind garlands of gilded bronze. Here, perhaps, richness outruns good taste. If this perfect similarity of both altars pleases the eye it speaks even more to the heart, for it brings out in a striking manner that Christian equality which in God’s sight does away with all inequalities of birth. To make the tomb of St. John Berchmans, they copied that of the scion of the house of Gonzaga; we behold the same richness of materials, the same perfection of workmanship. It is indeed the tomb of two brothers. The religious life, even more than friendship, finds or makes men equal.

Though the tombs are alike, this does not mean that they have no characteristics of their own. Just as the lives of these two youthful saints, their sepulchres have distinctive traits. We shall speak only of the tomb of St. Aloysius. At the right and at the left, beneath the altar, are seated two angels of the size of little children. The one at the left looks with disdain upon a globe representing the world, which he spurns with his foot,
The other angel smiles upon a lily which he holds in his hand; so that his gaze, absorbed in the contemplation of the flower, is heedless of a diadem that lies near by on the ground. On the marble balustrade that encloses the altar, besides the angels of bronze which bear the chandeliers, stand two angels of full life-size, one at each corner, and both with lilies in their hands. Again, the lily is found in the remarkable bass-relief with which Legros, a French sculptor, has embellished the upper part of the altar. It is our Blessed Lady bending over towards Aloysius, whose hands are crossed sweetly on his breast, to crown him, while at the same time another angel, bearing a lily, too, is coming towards the saint. *Manibus date lilia plenis!*

Beneath the altar, around the altar, and above the altar—the lily is everywhere. Near the blessed remains of Aloysius beneath the altar: where it seems to bloom out of his ashes, and to remind us that after three centuries his example still preserves and strengthens the purity of heart of the youth that have recourse to his intercession. *Around the altar*: and here the angels that carry it seem to say to future priests who will kneel at this shrine, that purity is the flower of the altar, the invisible chalice of the priest. The lily blooms above the altar in the heights where Aloysius mounts up towards God: and there it reminds us that purity of heart is the great treasure from which not even death can separate us; the heavenly blossom destined to expand eternally in the sight of God.

The architectural majesty of this church, the incomparable richness of this altar, due to the munificence of the Lancelotti family—marbles, bronzes, columns, statues—all are glorious witnesses of what in past centuries has been the devotion of the Roman people to the young Jesuit. The stranger who comes to this altar, when perhaps no one is there, might think at first that the Romans of our day have neglected this inheritance. But one who has been there at the celebration of the feast of St. Aloysius, on June 21, must realize that this immense temple and this monumental altar are not too great for the solemnity, for the imposing grandeur, for the vast concourse of people, for the heartfelt devotion, which each year makes the feast of St. Aloysius one of the most beautiful of all the feasts which Rome has the privilege to celebrate.

St. Aloysius, as a scholastic of the Society of Jesus, followed the courses of philosophy and theology at the
Roman College. The Gregorian University, therefore, which, since the Italian government seized upon the Roman College, has been transferred to the former palace Borromeo, near the Church of St. Ignatius, is foremost to honor the memory of a saint who was once its pupil, and who is now its patron.

On June 20, the eve of the feast of St. Aloysius, the class of theology is cut short by half an hour in the morning, and then dismissed for the day. On leaving the University the students go to the Church of St. Ignatius, near by, and take their places in the transept before the altar of St. Aloysius. There a magnificent spectacle greets the eye. We see the white robe of the Trinitarians of Italy and of Spain; the cord of the Conventuals or black Franciscans who have given to the Church Sixtus V. and Clement XIV.; nor are they the least in number. Farther off we see the green cincture of the Polish students, the violet cassock of the Scotch College, and the blue cincture of the students of the South American College, counting eighty this year. Next come the Belgian College, the English College, the Portuguese College, etc. Behind them appear the black cloak striped with blue of the Spanish Seminary, the monastic gown of the Carmelites, the Premonstratensians, the Trappists, and the coarse habit of the Fathers of St. John of God. That vast square formed by a good hundred red cassocks and fair-haired youths is the celebrated German College, one of the most glorious memories of St. Ignatius. Since its foundation, Germany, Austria and Hungary have not ceased to draw from this chosen group the most eminent of their clergy and their prelates. Germany is again represented by the Congregation of Our Divine Saviour—more than sixty students. The Oblates of Mary Immaculate, too, count in this gathering sixty of their scholastics. On the feast of the Saint dear to them by so many titles—a saint who received his first Holy Communion from the hands of St. Charles Borromeo—Milan and Lombardy send the seminarians of St. Ambrose and St. Charles. France, too, is not behind the other nations in showing her devotion to the patron of youth. The Society of Missionaries of St. Francis de Sales, from Annecy, the Brothers of St. Vincent de Paul, from Paris, the Augustinians of the Assumption, and lastly, the French Seminary (which this year numbers seventy students), all these worthily prove the love of their country for St. Aloysius.

Here are a thousand young men, representing every nation, and speaking every language, and members, many of them, of the most illustrious and venerable religious orders of the Church. In the presence of this bright throng, made up of secular and regular clergy, one of the Fathers of the University gives an exhortation which has for its subject the praise of St. Aloysius and our obligation of striving to be like him. In this exhortation there is nothing purely literary; the whole is directed to a serious and stern conclusion. And it is, indeed, a touching sight to see these chosen youths, gathered together from all parts of the world to prepare themselves for the priesthood, listening with the deepest respect to the austere lessons which are drawn from the life of St. Aloysius. A scene like this strengthens our faith, so that we murmur instinctively to ourselves: "Credo in Ecclesiam Sanctam"—I believe in the Holy Catholic Church. Such is, year after year, on the eve of the feast, the first manifestation of the devotion of Rome to St. Aloysius Gonzaga.

But we can hardly speak of the feast of St. Aloysius at Rome without saying something of the music, which is one of the features of the celebration. On June 20 and 21 there are pontifical vespers in the Church of St. Ignatius. These musical vespers last nearly two hours and a half. The singing of the psalms alone takes up the greater part of the time. The music was composed by d’Aldega expressly for the Church of St. Ignatius and for the feast of St. Aloysius. Eminent critics regard this composition very highly, though it has nothing of liturgical chant, nor is it anything like the great classical Roman music. The music of d’Aldega is just the opposite of plain chant, and is, too, totally different from the extreme simplicity of Palestrina and his school. It has, nevertheless, a true Catholic ring, and on the feast of St. Aloysius, and in the Church of St. Ignatius—which is not a gothic cathedral, nor the Sixtine Chapel, nor the choir of a Benedictine abbey—the music of d’Aldega, composed for the occasion, makes a vivid religious impression. Even one ignorant of music, if he pays ever so little attention, cannot remain unmoved. It is enough to see that vast multitude, motionless and silent, and most of them standing during the entire vespers, to know that this religious service is something far grander than ordinary.

The voices are subdued at first; then surge forth suddenly into bursts of joy; soon to be broken off by a silence
A WELL-BELOVED TOMB. 19

full of adoration, and to be taken up again with a sweep so grand as to carry the soul to the highest heavens. Finally the brilliant harmony of the doxologies, the inexhaustible and unrestrained prodigality of magnificence that is pealed out in the music, make of a simple Gloria Patri an entire poem full of piety and love, an echo, so to speak, of the rapture of David.

Sometimes a verse is sung over and over again with a delightful obstinacy that neither wearies nor grows weary; so that with the words there sinks into the soul some one of those beautiful moral lessons that shine out in the life of St. Aloysius. Such, for example, is the beginning of the third psalm: "Beatus vir qui timet Dominum." The music that renders it—a solo—swells with a serenity that is made all the more expressive by the contrast of the Gloria that has preceded it, and the sounds of which still ring in the ear. It is the chant of Christian faith in presence of the tomb. And this recalls the "Lætentis imus" of the dying Aloysius. Sometimes the choir repeats one of those maxims that find a striking verification in the life of the Saint. "In memoriam aeterna erit justus—the just shall be in everlasting remembrance." Is it strange, then, that one should be so delighted at the musical portrayal of the realization of this promise amid the grandeur of a solemnity, wherein, after three centuries, the devotion to St. Aloysius is still so ardent?

Sometimes, again, by a powerful contrast of two movements, the music becomes dramatic. The paraphrase of the last verse of the "Dixit Dominus" is peculiarly expressive in this respect. The music which accompanies those words of the prophet: "De torrente in via bibet, propter aea exaltabit caput" brings out in a touching way all the sadness, the joys, the humiliations, the triumphs of every Christian life, of every saintly life, of every life that is imitative of that of Christ, where the Resurrection follows so closely upon Calvary.

Sometimes, too, the music seems to be actually the voice of the saint himself. And when the notes of a soprano ring out loud and clear in the silence of that vast church, and intone the "Laudate pueri Dominum," or the "Quis sicut Dominus noster qui in altis habitat," then, indeed, you fancy that you can almost hear the saint himself speaking to these elect youths, who had come in the morning to receive Holy Communion at his altar.

But however religious and Catholic may be the effort
to inspire virtue by lovely works of art and by impassioned music, these things, after all, take only a secondary place in a feast of the church. Prayer is always the soul of a feast; so that a feast is glorious from a Catholic point of view only in proportion as the people pray, and according as they are brought nearer to God, who alone is their life. In this respect it can be truly said that among all the religious solemnities of which Rome, year after year, offers a touching spectacle, that of St. Aloysius is, indeed, a great and beautiful Catholic feast.

On the morning of the feast itself the scholastics of the Society come at dawn to meditate and to receive Holy Communion at the tomb of the saint. The doors of the church are scarcely opened before the altar is surrounded by a concourse of people that steadily increases. At half-past six all the students of the Gregorian University assemble under the great nave to hear Mass. A Cardinal says the Mass and gives them the Holy Communion, and when all have returned from the Holy Table, and are kneeling on the floor—for there are no benches nor chairs—it is a beautiful sight to see, with the eyes of faith, our Saviour present in those thousand souls, all filled with, all exalting the spirit of St. Aloysius. The thanksgiving after communion ends with the "Te Deum." At eight o'clock the students of the "Istituto Massimo" come to the church. (The founders of this institution were the princely family of the Massimo. It has now 600 students.) Another Cardinal says the Mass for them. At ten o'clock there is pontifical high Mass. Besides, holy Mass was celebrated last June 21 in this church by more than 110 priests, by many bishops, and by their Eminences the Cardinals Aloisi-Massella, Mocchi, Segna, and Steinhuber. While the larger pilgrimages occupy that part of the middle aisle which is near the high altar, other crowds of worshippers are incessantly following each other around the altar of the saint in the transept. It is enough to look at this varied concourse to understand that the devotion to St. Aloysius is not the devotion of one class of society, but is dear alike to all ages and to all conditions of life.

A great number of those who come in the morning to the Church of St. Ignatius go to Communion; so that, as a result, may we not say, and also as a reward of his extraordinary devotion to the Blessed Sacrament, the feast of St. Aloysius has come to be looked upon as a feast of the Blessed Eucharist. The thousands of the faithful
A WELL-BELOVED TOMB.

who in turn succeed one another around the altar of the saint seem to be drawn by an irresistible attraction towards the Holy Table. In the midst of this kneeling crowd, the virginal body that reposes under the altar is truly that vase which keeps for a long time the scent of the perfume with which it was first filled. Chaste and precious ciborium, indeed, that excites in those who draw near to it the desire, the hunger for the Blessed Eucharist, whose fragrance, after three centuries, it still exhales with untainted freshness.

The Roman youth honor their patron and enhance the beauty of his feast by some charming devotional exercises. A number of these youths put on, for this day, the costume of the pages of the 17th century. It is the exact reproduction of the costume worn by St. Aloysius in the portrait painted by Paul Veronese. Black knee-breeches, black vest, and a doublet of velvet that hangs in graceful folds a little back of the shoulder, black cap and a white ruffle, which is in marked contrast with the severe color of the rest of the costume. Divided into groups of four, these boys stand guard for half an hour, just as the Masses follow one after the other at the altar of St. Aloysius. These boys do not serve Mass, but standing on the steps of the altar, and holding each his cap in his hand and his sword by his side, act as guards of honor around the sacred relics of the saint. Elsewhere their graceful figures would be a distraction perhaps, and the serious mien of the little men might cause a smile. But here the perfect modesty of their countenances, and the distinction of their whole demeanor serve only to recall to the eyes of the faithful the youth who by inexorable mortification of all his senses guarded so well against the perils and temptations to which his birth had exposed him, that purity of heart which has caused him to be called angelic.

By the side of these little boys stands another group, which adds to the character of the Roman piety towards St. Aloysius, a trait of originality still more significant and casts about his altar an air of poetry still more touching. Among the active and successful religious enterprises by which Catholicity manifests itself at Rome, and defends itself against English and American proselytism, as well as against the assaults and machinations of free-masonry, we must place in the first rank the guild of St. Peter. Divided into many branches, this guild employs itself with indefatigable zeal to create and to develop every means of Catholic defense. Each year, on the feast of
St. Aloysius, this society delegates a committee of its more fervent members to attend at the altar of the saint during the whole day. The work of the committee is to take the objects of piety that the faithful bring to the church, to touch them, one by one to the reliquary that guards the body of the saint, and then to give them back to those who have brought them. Such is the constant occupation of these young men from six o'clock in the morning until nine at night, except for a short space in the middle of the day. Indeed, it would be hard to say which is more touching, the devotion of the ever-renewing crowd that burns with the desire to possess a chaplet, a picture, a medal, or a crucifix touched to the body of the saint, or the eagerness with which these young men keep up their work during the long hours they attend at the altar. Their very dress is an act of piety, for to discharge their office they put on what we call "evening dress," but what is known at Rome as the full dress worn at pontifical audiences—swallow-tail coat and white necktie. But there is nothing in their appearance that savors of vanity; nothing of that worldly levity that too often disfigures other meetings held for religious purposes. With the poor only their eagerness to be more charitable shows more absence of reserve. If the beggar in rags, drawn in his misery by a desire for a souvenir of the young prince who made himself poor, comes to perfume some little cross by a touch of the holy relics under the altar, then the expression of these young men, habitually modest and reserved like the saint to whom they minister, lights up suddenly with a kindly smile. Nor is it without significance that, near this tomb, the beggar should meet the look and the smile of these youths more fortunate than himself. For in this brotherly look it is the youth of St. Aloysius himself that the poor man recognizes; it is the eyes of the young prince resting with respect upon the rags of the beggar; it is his smile that covers, so to speak, as with a soothing balm, the sores of poverty.

Beautifully, indeed, has Raphael painted the young men in the "School of Athens." But to the man of Catholic feelings, the fresco of the Vatican pales before this scene in the Church of St. Ignatius; before the moving to and fro of these youths and their devout genuflections; before this living fresco which captivates the eye and transports the soul; for here we have the youth in the school of St. Aloysius; that is, in the school of Jesus Christ. Beautiful, too, are the lights that shine resplend-
ent from every part of the sanctuary; that dart forth from jets around the altar; that display themselves like rainbows beneath the dome; that cast their sheaves of fire upon the marble of the frieze. But far more beautiful is the light of the faces of these young men who lavish upon the service of the saint all the innocence of their young hearts, for he whom they cherish with such holy tenderness will not let himself be outdone in generosity. From around his tomb a light radiates into their pure hearts. It is the invisible light of God; that light which gives peace to the countenance and joy to the upright soul.

Such are some of the exterior manifestations connected with the feast. They may help us to get an idea of the devotion of the Roman people to St. Aloysius Gonzaga; to realize its depth, its earnestness, and its tenderness. But God alone knows the marvels that this devotion works in the hearts of the multitude who besiege the altar of the youthful saint. If the saints are here below like privileged mountain tops where our nature appears transfigured, surely the tomb of St. Aloysius ought to make us think of Thabor. And, indeed, when we find ourselves in the midst of this multitude that prays, prays long, prays with enthusiasm, we imagine that we can hear issuing from their hearts the ecstatic cry of St. Peter on Mount Thabor: "Lord, it is good for us to be here—Bonum est, Domine, nos hic esse!"

The virtues of St. Aloysius have filled Rome with their fragrance, and Rome has not been ungrateful. She has embalmed the glory of the saint with imperishable memory, so that the sweet freshness of this memory is one of the perfumes of the holy city; one of the most salutary and lasting impressions; I might even say, one of the surprises that the Eternal City reserves for whoever in Rome wishes to open up his soul to the grand inspirations of Catholic piety. For after having been present at the celebration of June 21, and seen this multitude of the faithful, and the great number of Communions, and tasted of the piety and devotion that exhales itself from the prayers of the crowd, and realized the eagerness of the people to bless their rosaries and medals by touching them to the sacred relics of the saint, and having experienced the deep faith, the true piety, and the wonderful self-sacrifice with which these Roman youths joyfully and tenderly honor their patron saint, one is almost tempted to believe that St. Aloysius died but yesterday.

It would seem that in the heart of this unique city,
rich in so many illustrious sepulchres, the glory of this tomb might be eclipsed, at least, if not altogether forgotten. And yet after the tomb of St. Peter, under the dome of Michael Angelo, and that of the Apostle of the Gentiles, St. Paul beyond the Walls, you can find hardly two or three others so much loved as that of St. Aloysius, two or three saints whose feast is so splendid, even when it does not fall on a Sunday.

The church near the Forum which guards the relics of St. Frances of Rome, that saint whose very name is indicative of the veneration in which she is held in Rome, that saint whose maternal charity has left for the poor institutions that still endure; the Church of St. Frances of Rome on her feast day has not, I think, so many visitors. Nor at the “Chiesa nuova” is the altar wherein is kept the body of St. Philip Neri, the patron of Rome, the friend of youth, the saint whose piety was so lovable and whose zeal so sweet, more besieged on May 26. Rome flocks to the altar of St. Aloysius on June 21 as she flocks to the basilica of St. Cecilia on November 22, and as she flocks to the basilica of St. Agnes on January 21. Around his tomb, as around the tombs of these illustrious virgins, the marble shapes itself into lilies and spreads out into the wings of angels, and the music is prodigal of its splendors. Here all the arts seem to give expression to some sort of joyful rapture. But above all, near his tomb, as near their tombs, prayer is unusually sweet, religion singularly beautiful, and sanctity particularly captivating. No one draws near it without feeling in his heart a longing for the virtues that have made Aloysius Gonzaga so truly great, nor without experiencing the desire to love the Master through whom alone souls escape from real death and are assured of enduring triumphs and supernatural influence.

JOSEPH FERCHAT, S. J.

To the letter of Father Joseph Ferchat, S. J., written on June 25, 1900, we subjoin an extract from the diary of a young American priest sojourning in Rome, who witnessed the celebration of the Feast of St. Aloysius and recorded the impression it made upon him. The date of the entry is June 21, 1835, and the young priest is the future Archbishop of New York and first American Cardinal.—Cfr. Historical Records and Studies, vol. II., part i.: Cardinal McCloskey, by Bishop Farley, pp. 34-35. — Ed. W. L.

The “Students’ Feast”—St. Aloysius’ Day—had nat-
urally a strong attraction for the student-priest: the following extract from his diary tells how deeply he was touched by its celebration in the Saint's Alma Mater:

"Feast of St. Aloysius, Rome, June 21, 1835. This is the peculiar festivity of the students of Rome. It is observed with the greatest solemnity at the church of the Roman College, S. Ignazio. Nearly all the students of the college, amounting to the number of 1500, receive Holy Communion together on this day. Being anxious to witness so interesting and edifying a spectacle, I took care to be at the Church of S. Ignazio at a seasonable hour. When I arrived, the students had just entered and had taken their places in ranks forming an aisle in the middle and extending from the altar along the nave of the church to the very door. The community Mass, a low one, was celebrated by a Cardinal, and the choir was composed of some of the choice singers among the pupils. It may have been owing to the numberless youthful associations that were connected with the scene before me, but I must confess it was to me the most edifying and most affecting ceremony I have yet witnessed in Rome. It was one which I shall never forget. To behold that spacious and beautiful edifice almost exclusively occupied by such a number of students of every rank and almost every age, arranged in such beautiful order, their countenances bespeaking a deep sense of the act they were about to perform in receiving into their bosoms their divine Lord and Saviour, and to hear, at the same time, the solemn strains of music which filled the place with pious harmony, was certainly enough to fill a far less sensible breast with holy enthusiasm. The moment of Communion arrived. It was a moment in which I felt the holiness and sublimity of my religion with a peculiar force. Fifteen hundred young men and boys approaching the table of their Divine Master with a modesty and a fervor most marked and sincere, and, it is to be supposed, with a corresponding purity of mind and heart, all of them in the heyday of life, and most of that age, and in those exterior circumstances which lead the youth, particularly of Protestant colleges, to the most dangerous vices. This, assuredly, I thought, was a triumphant evidence of the superior moral influence of the Catholic religion. Call it Jesuitism, call it priestcraft, call it what you please, no candid mind contemplating such a spectacle can deny that as edifying a one has never been, and never will be, presented by the same number, nor one-tenth of the number, of Protestant youth in any part of
the world. O Rome! once more I am forced to say, truly thou art the Mother of our religion and ‘City of the Soul.’ The more I see of thee, the more do I feel the majesty, the glory, and the sublimity of that Church which has been built upon the Rock, and against which the gates of hell shall never prevail. Truly may it be said that ‘Upon the air of Rome there is a dialect of Heaven.’”

Author’s Note.—Quantum mutatum ab illo is the old Roman College, once the Alma Mater of saints and popes! “Till 1870 the Roman College was under the superintendence of the Jesuits; now men like Carducci, the poet, who glorified Satan and wrote a hymn in praise and defense of Judas Iscariot, sit amongst its professors.” (Hare’s ‘Walks in Rome.’)

BELIZE AND ITS COLLEGE.

A Letter from Mr. Stanton to a Scholastic.

St. John Berchmans’ College, Belize, British Honduras, December 6, 1896. (1)

My Dear Brother in Christ,

P. X.

Two weeks have already passed since I landed in Belize, and I suppose the brethren in St. Louis are waiting to hear news from the only scholastic in the only college of the Society in Central America.

The beginning of the trip—that from St. Louis to New Orleans—was a very pleasant one the train pulling out of Union Station at 8.30. After running during the early part of the day, through the bleak fields and leafless forests of southern Illinois, the scene gradually changed while passing through Kentucky, Tennessee, and Alabama. Here for the first time in my life I saw the cotton fields and the “niggers a pickin and a singin in the sun.” As we sped along through these scenes they recalled to my memory the sweet strains of the darkey songs we sang so often in days gone by.

Next morning I awoke amid the cypress swamps of lower Louisiana, and found myself surrounded on all sides by dense forests of oak and cypress, the branches

(1) Though this letter was written some years ago, the description of Belize and its College is as true to-day as then, and appears for the first time in our columns.—Ed. W. L.
of which hung with long festoons of Spanish moss, reminded me forcibly of the opening lines of Evangeline where the poet speaks of the "murmuring pines" bearded with moss. The underbrush consisted in great part of the familiar palmetto palm from which we get our palm leaf fans. What a change in less than twenty-four hours! Yesterday shivering under an overcoat in the frosty atmosphere of St. Louis, to-day I woke up in the balmy air of the sunny south. From the time I arose till we reached New Orleans the road led through a continuous stretch of cypress swamps, bayous and sluggish streams. Here and there rows of huts built on stilts stretched back a short distance into the forests, the rendezvous of hunters, fishers and "such like" people.

Arriving in New Orleans about eight o'clock I managed to find my way to our college without difficulty. Here I found only one of our old Florissant friends. Tuesday and Wednesday I spent visiting what was worth seeing in the city. As the scholastics were busy all day in the class rooms, several of the Fathers very kindly piloted me about to the various places of interest.

I went directly to the dock as the boat was scheduled to leave at eight o'clock. But the boat was still there at half past twelve. The cause of this delay was principally due to a drove of mules destined for the far interior of Guatemala, that, instead of acting like decent mules and going gently down the steep inclined gangway into the black hold of the vessel, persisted in taking a few hours exercise by running furiously up and down the levee for a distance of several miles with yelling negroes galloping after them. I suppose the poor brutes knew they were about to be closely confined in miserable quarters for over a week, and wished to take their exercise beforehand all in a lump. Finally after getting them together and twisting the tail of one into a knot and almost lifting him bodily from the ground and throwing him down the gangway the whole drove rushed in pell-mell after him.

At last at about 12.30 o'clock the "Stillwater" swung slowly out into the river turned her nose down stream, and we were off for Belize. My fellow passengers, comprised about forty laborers for the Puerto Barrios railroad in tow of a very intelligent Yankee contractor; an impecunious and invalided doctor going to seek health and wealth under President Barrios of Guatemala, who, he said had been a classmate of his in some eastern college; a graduate of Michigan University on his way to
Guatemala City connected with some telegraph company. Besides these there was a young New Yorker who owned coffee plantations in Honduras; a mahogany and logwood dealer bound for Belize; a few Spanish Americans and half breed Indians who could not speak a word of English; and lastly the omnipresent Irishman; the only one of his race—at least according to his statement—living in the republic of San Salvador. This latter individual proved a very interesting character and regaled his fellow passengers with thrilling accounts of his hairbreadth escapes and adventures with the elder Barrios during the revolutions of Guatemala and Salvador. He was a photographer by profession, and he was one of the first pupils of the famous Sarony of New York. Such were my companions, but for reasons which will appear in a moment I had very little opportunity of enjoying their company.

The trip down the river between New Orleans and the jetties, a distance of nearly 100 miles, was very enjoyable. Often for miles and miles on each side of the river stretched waving fields of bright green cane with the stately mansion of the proprietor fronting the river while the massive chimneys of the sugar mills were the most conspicuous objects of the landscape. Owing to our late departure it became dark before we reached the jetties, and nine o'clock had struck before we reached the bar. I then for the first time sniffed the salt sea breeze and gazed into the dark waters of old ocean. A good head wind was blowing and the gulf shore was rough. As soon as the pitching and rolling of the boat was felt all the passengers went to the lower deck. But what had I to fear? The sensation was novel and exhilarating. I remained above on the upper deck dodging from post to post clinging tightly to the railings as the Stillwater pitched and rolled gloriously. After about fifteen minutes I began to feel rather queer and I concluded that it was my bed time. I made a dive for my cabin and reached it safely. But instead of going to bed, made for the little window of my cabin as soon as possible, threw myself half way out and then—oh my! Don't talk to me now of the "grand old ocean."

During three whole days I did not take a mouthful of food. I tried a soda cracker on the second day and found it too much for me. What happened during these three days I neither knew nor cared to know except that that tub of a boat rolled and heaved and—so did I. About midnight I would wrap my rubber coat around my
shoulders steal up to the upper deck, wind my arm about a post, and let the wind and rain dash over me as it would. I felt as though I didn’t care whether the boat went to the bottom or not. What a thing that sea sickness is!

At last we sighted the coast of Yucatan and Sunday afternoon found us steering along in a calm sea inside of a group of beautiful islands. I dragged myself upon deck, inhaled the delicious fragrance of tropical vegetation and feasted my eyes on the beautiful sight.

But that night the sea roughened again; so much so that two of my fellow passengers were rolled from their bunks head foremost and found themselves entangled amid the piles of parcels, satchels and other articles on the floor of the cabin. As there was a complete vacuum in my interior I escaped with a bad headache and a few strained muscles, the result of my efforts to keep myself from being rolled head foremost to the floor.

About 4 A.M. we anchored in quiet water, outside the reefs at English Coy twelve miles from Belize. Looking out the window of my cabin into the darkness I saw a faint glimmer on the horizon—the Belize harbor light, and heaved a deep sigh of relief. My interior qualms had subsided. I took a shave, a light breakfast—my first meal since leaving the Mississippi—and hastened on deck. As day broke we steamed slowly through the tortuous channel between three charming islands which skirt the coast all along the colony. These islands are all of coral formation and are covered with a vivid green mantle of mangrove and graceful cocoanut palms. The sun was just rising above the sea in a gorgeous mass of clouds. Would that I had the poet’s fever to describe the scene; but alas! It took at least an hour and a half before we finally arrived in port, and during this time the clouds had gathered into several dense cumulous masses and treated us to a few short but very heavy showers of rain.

On inquiring of my simple Belize fellow passenger concerning the rainy and the dry seasons in the colony, I received the rather unexpected answer. “Young man I’ve been engaged in the mahogany business up in the bush near Orange Walk for well nigh eleven years, and sir, came to the conclusion that in Belize there aint no rainy season nor no dry season; there’s only a rainy season and a very rainy season.” I began to think I have struck the rainy season for on the day of my arrival, by actual count we had five downpours while coming
into the port, and sixteen more before I had fallen asleep that night. And these rains here are none of your St. Louis drizzles, but real pitchfork pours; while in between the acts the sun seems hot enough to broil beefsteak in ten minutes time. The second day it rained twelve times. I got tired counting after that. They tell me I have just happened to strike the tail end of the rainy season.

But to return,—As soon as we anchored we were surrounded by a fleet of small sailboats manned by crews of variegated colors—all colors, in fact, except white. I examined them from the deck to see if I could find any long tailed black coats among the throng; but not finding any such sign of the brethren, I hired a passage in the nearest boat and we were off for the shore a mile away.

Arriving at the wharf the other passengers in the boat soon scattered in various directions, and I found myself alone. So I grabbed my grip and made for the nearest street of the town. I had gone but a few steps when I descried a big umbrella and a long tailed black coat beneath, just turning the corner, and in a minute later made out the broad beaming face of Father Leib beneath the umbrella. In about three minutes we arrived at our residence and the college; and so here I am.

But what about Belize itself, the people, the college, the boys, my impressions, etc.?

First of all, everything in Belize on all sides is in every way new and different from what we are accustomed to in our northern climes.

The town, viewed from the harbor with the early morning sun shining against it, is really charming. It seems to rise from the sea as by enchantment, with its rows of clean white houses gleaming among the coconut palms and mango trees in which they lie half buried. They stretch a mile and a half or two miles along the shore, terminated by the Governor's palace at one end and the barracks at the other, with the Belize river half way between. The spires of the several churches stand boldly up against the green foliage of the virgin forest beyond while the tasty red brick convent of the Sisters of Mercy standing out on a projecting point of land rises high above its neighbors out of a mass of cocoa palms; viewed from the harbor it is the most conspicuous building in sight. There are probably not more than a dozen brick houses in the whole city excluding the convent, our own church and three Protestant churches. The dwellings and stores are all frame structures, many
of them built on stilts to avoid the dampness, as the whole town and surrounding country is very low and swampy. Belize in fact was built originally in a swamp occupying both sides of the mouth of the Belize river, the advantage of the position being the deep harbor outside the bar which facilitates the shipping of logwood and mahogany, the chief products of the colony. The ground is all made ground composed in great part of old ballast, mahogany chips, cocoanut husks, tin cans, broken bottles, old stoves, and such like valuable material. Our streets—there are no sidewalks—are not, of course, asphalt boulevards; but made of clean white sea sand; this makes fine walks in fair weather though during the rainy season and at high tides, some parts are several inches below sea level. We have no screeching trolly cars or dazzling electric lights, but it may surprise you to learn that bicycles are quite common. The graceful cocoanut, the flamboyant tamarind, lime, almond, banana, orange and bread fruit trees are seen on all sides. The cocoanut and mango are found in nearly every backyard.

The thermometer during the first week never showed lower than 84° F. in our study hall, though I looked at it before going to the dormitory every night at 8.30 p.m. They tell me this is the coolest season of the year. I hope I'll enjoy the summer when it comes. At present I am covered with prickly heat, but I suppose it will have worn itself out before the warm season. Day before yesterday, however, a cold wave struck the colony, and the boys were shivering and wrapping themselves in blankets and hiding their ears in the turned up collars of their heaviest coats. It made me laugh. The thermometer actually dropped to 69° F. The extreme low temperature of Belize during the last eleven years has been 65°. So the last few days must seem to the natives extremely cold.

The inhabitants of Belize form a really remarkable conglomeration. Since my arrival I have met probably a dozen or fifteen really white men, including our own Fathers and his Excellency the Governor, Sir Alfred Moloney. Moreover, you can form no idea whatever of the race or color of a man from his written name, otherwise wonderful surprises will await you when you meet the individuals bearing such names as O'Neil, Kelly, Bennett, Marchand, Dunn, Le Croix, etc. Instead of an honest Hibernian face and a charming brogue you will find in all probability a dusky son of Afric's sultry clime and listen to a strange West Indian creole dialect.
The population of Belize is given at 7000; whites 282; that is, European whites, for the Spanish American element is not reckoned in this estimate. The rest of the population comprise blacks, Caribs, Yucatecans, Moika and Monga Indians, Chinese, East Indian coolies; but above all and especially Creoles, which word here has an entirely different meaning from what it has in the States. A Belize Creole is a mixture of any degree of black and white born in the colony. The city, not the colony, is essentially a Creole city. It is a rather ticklish business to enquire of the ancestry or even concerning the immediate presents of Belize people. The blood relationships existing are generally quite astonishing to new comers from colder climes.

As regards the college itself and the boys, I will say that I was most agreeably surprised to find how much had been done in the short space of a few months by the energetic labor of Fr. Wallace in building up the college as it is. Everything about the college and surroundings is neat and clean. The building is a new, plain, two story frame building with numerous doors and windows on all sides. Below are two large class rooms, music room, boys' refectory store rooms and a prefect of studies office. Above is another class room, a play room, study hall and two small private rooms. One of these is occupied by Father Wallace, the other is mine, or rather my trunk is there, but I live with the boarders in the dormitory, play ground and class room. The rest of the community live in the principal residence. Throughout the house and college nearly all the rooms are separated merely by high wooden partitions rising about seven or eight feet from the floor. This is to allow of perfect ventilation and the admittance of all sea breeze possible.

We have at present 16 boarders and about 60 day scholars attending the classes, distributed into two preparatory classes, and a third academic. Remember, the college has not yet completed one year of its existence. Just imagine me as I am at this moment, seated, 7.30 A.M. in our neat airy little study hall, doors and windows wide open, the slanting beams of the morning sun, reflected from the verandah outside, bathing the whole room in a mellow amber light, illuminating with a peculiar charm the variegated faces of my youthful charges. The thermometer at my side marks just 86°, while a balmy sea breeze plays delightfully through the rooms. The huge fronds of a cocoanut palm just outside the window rattle cheerfully against the eaves. But just
look at the faces before me—five pure whites, two chalk eyed grinning negroes (creoles) an untamable wee bit of a Maya Indian endeavoring variously to sit still on a civilized chair, two more half Spaniards and Indians from the North, a couple of Guatemaltecan Spaniards almost as black as negroes but of refined Caucasian features, and the rest curious mixtures of white, black, Indian and I no not what—such are my little boarders.

Regular classes begin at 9.30 A. M. running with short recesses till 3 P. M. Wednesday and Saturday are recreation days. The order for all the boarders is as follows: rise at 5.45, morning prayers 6.15, Mass 6.30 studies 7 to 8; after which breakfast and recreation till class begins. Light lunch at noon, dinner 3.30, after which recreation, walk, swim etc., till night studies 6 to 8, 8.30 to bed. As you can well imagine my boys are somewhat different in character from the American small boy. I am beginning to know them now as I am with them all day and all night, Sundays, Emberdays and every other kind of days.

Before I close you will want to know how I like the place. On this point I must say in all earnestness that I have never felt better, happier and more contented in my life. But this contentment, I assure you, does not come from the perfect satisfaction of all natural inclinations and the enjoyment of the little conveniences and artificial necessities of civilized life in the States. But aside from the spiritual aspect of the case, a fellow could really get heaps of fun out of innumerable things here if he only had some one to laugh with him. I am sure I could name a dozen of the scholastic brethren who would enjoy Belize immensely. But for their own sake and the sake of others, let no chronic grumblers turn their eyes towards Belize. There's no room for such men here—not saying that there are such people in this least Society. It strikes me that men with a large stock of patience, and who moreover have an eye for the ridiculous and a reasonable store of good humor would do very well.

Yours sincerely in Xto.

W. A. STANTON, S. J.
GRAND COTEAU COLLEGE IN WAR TIMES
1860–1866.

PERSONAL RECOLLECTIONS OF FATHER C. M. WIDMAN, S. J.

As the only survivor of the war times from 1860 to 1866 at Grand Coteau, I have deemed it well to sketch its history as I remember it; since it has never been, and probably never would be written otherwise. Even the "Annual Letters," the only document I know of, have been destroyed by the fire of February 18th 1900. I crave beforehand the indulgence of the reader, if at times I may give with some freedom my own appreciation of persons and things; since I write from memory and only those facts are generally remembered which made a deeper impression on the mind.

My first year in America (November 1859, to October 1860) was extremely painful. It was passed at Spring Hill where Father Jourdant was Rector, Father F. Benausse Minister, Father Francis Lespes Vice-President, I was at once put in charge of a class of some forty or fifty lads, mostly Louisiana Creoles and Mexicans; nearly all of whom spoke English better—at least more fluently—than I did. Towards the end of the year I lost my voice and began to spit up blood. Mr. Maitrugues then took charge of the teaching, whilst I acted as professor of silence in the class. Students that year were rather unruly. The war was already in the air; newspapers and conversations were full of recriminations against the North, and the affair of John Brown and his condemnation were well suited to act upon the imagination and passions of young men.

Up to this Spring Hill had its vacations during the months of October and November. Consequently the yearly exhibition took place in the first days of October in a two story frame building which stood about the present yard of the big boys. The upper story was their dormitory, the lower and open place for recreation in rainy weather. One of the graduates was Mr. John D. McAuley afterwards professor in Fordham, Baton Rouge, and Galveston, who perished in the disaster of the latter city, September 8th 1900, as was recounted by Father Hogan in the LETTERS for December, 1900, page 443.
After the exhibition, one Father, another scholastic and myself started off with the Louisiana boys. The night was passed on the steamboat plying between Mobile and New Orleans. These steamboats were very neat and comfortable for the time. But there was no sleep that night because, of course, the boys did not sleep and the prefects had all the trouble in the world to prevent them falling overboard or breaking their legs or heads.

We reached New Orleans some time in the forenoon. Parents of the New Orleans boys and agents of the others were waiting for them at the landing. We Jesuits went to Baronne Street where the Church was as yet unfinished, the house a miserable two story building, the classes held in poor, dark rooms, and the grounds belonging to the college scarcely one third of the present property.

A few days later we started off for Grand Coteau. Father Dechambenoit and myself were in charge of some fifteen or sixteen boys going to college: mostly from New Orleans and a few from the coast. There were two Poursines, two Molaisons, and others. As we went along our band increased by six or seven.

The railroad from Algiers to Berwick Bay, was the only one available at the time. It was a primitive affair: the passenger cars were scarcely, if at all better than the cattle cars of to-day. It took us more than six hours to reach the Bay, where we passed from the train to the Bayou Teche steamboat, about 3 p.m. Our empty stomachs enjoyed the excellent dinner, as the cooks of the time knew how to prepare it. After another night without sleep we arrived at New Iberia about 4 A.M. There we found Brother Sauzeat with two wagons, and started off at once. At St. Martinsville, which we reached about eight o'clock, a splendid breakfast stood ready for us, in the courtyard of the venerable Father Jan and under his special directions. Dinner awaited us at Lafayette in a boarding house kept by two or three free colored women. We arrived at Grand Coteau about sunset.

Father Usannaz was the Rector, Father E. Bonnaure Minister, Father John Montillot Vice-President. The next day the college opened with over one hundred boys in two divisions; Father Achard and McKiniry for the big boys, Father Vialleton and myself—the only scholastic that year—for the little boys. Strange I was appointed "praefectus odei"—because, forsooth, every Ger-
man must be a musician. The college had advertised through the papers for a music teacher. An Irishman presented himself to our agent in New Orleans—Mr. P. Poursine—and was by him sent to Grand Coteau. He arrived there in the evening on horseback without any other baggage than a guitar which he was accustomed to play at country dances and fairs. The organ was out of the question, singing also. But the wonderment was when at the very first lesson it was found that he did not know even the notes of the gamut. Of course he was shipped with kindest wishes the next day. And Mr. George Albert, who was a simple servant of all trades in the house, volunteered to direct some sort of a brass band in which his brother, Brother Antony Albert, took an instrument. Vespers were sung without accompaniment; they were such a cacophony that from that time they were suppressed at Grand Coteau and have never been re-established.

In January 1861, Grand Coteau received the official visit of Very Rev. Felix Sopranis, afterwards the Assistant for Italy. His first experience of the Sunny South must not have made a very favorable impression on him. Brother Sauzeat had gone to meet him and his companions, Father Charles Cicaterri and Father A. Curioz, at New Iberia. But his mules strayed and the poor Fathers arriving there in the middle of the night, had to wait under a torrent of rain until at last the mules were brought in by negro cavaliers sent after them in every direction. All the roads being flooded, the party reached Grand Coteau all covered with mud and more dead than alive.

After the election of Lincoln in November 1860 and especially after the secession of Louisiana (Jan. 26 1861), the whole country was in an uproar, which could not but communicate itself to the boys. Patriotic papers, speeches, songs,—serious and ludicrous—were the order of the day. Woe to the professor or prefect who should have dared to recommend moderation; he would be looked upon as a Yankee and be stoned by his people. Big and little boys were organized into companies and provided with wooden guns. Officers like Charles Hardy and Dr. Guidry came from time to time to drill them.

If the term "rebellion" sometimes bestowed on the secession movement, may be objected to, the secession of our students must certainly be styled a rebellion. It happened in this way. Some of the larger boys dreamed of the freedom of camp life, and military glory, and
united to join the army even against the will of their parents. They only sought for an occasion or a pretext to escape from the burden of college life. The opportunity came soon. A fault committed in the refectory was rather severely dealt with by the Vice-President Father Montillot. The next day—Septuagesima Sunday, I believe—the leaders set to work preparing for a general stampede among the big boys. As the Vice-President rang his bell before dinner, all but one (a leader who played the hypocrite) broke their plates and walked out. A few came back before night and were received with a heavy penance; all the others were rigorously expelled. The little boys, then just a hundred, kept quiet. Next day all was set to rest, a certain number of the larger boys passing over to the big yard.

The procession of Corpus Christi was honored by the presence in a body of the militia of the parish on foot and horseback, with cannon and fireworks. The perfection of the drilling and manoeuvring would have amused a French or German conscript. The Minister, Father Eugene Bonnaure, died on June 14th. He had been preparing the children at Plaquemine Brulée (now Church Point), for their first communion, when he fell exhausted by fatigue and heat. Brought home unconscious, he died a few days later. He was succeeded by Father Felix Benausse who became Rector in February 1862.

In October Father Free and myself travelled to Natchitoches, where we were ordained priests, October 15th. Rain, rain, rain all along; poor stage, poor team, poor driving. It took us six days to go and six days to return. Passing Alexandria we assisted at a criminal trial and had a specimen of Louisiana justice of the time. A rich man had shot his neighbor. All the testimony had proved that he had lain in wait for his victim for several hours, had shot him from behind, etc., Yet thanks to lawyers appealing to the worst and lowest passions of the carefully packed jury, he was declared not guilty under the plea of self defence. A friend of the murderer told us later that the verdict had cost him $5000.

The college opened on October 22nd with 97 students, some from Mississippi, some from Mexico. The tuition was $500, which later on was raised to $900, and $1200, as confederate money rose successively to 120, 300, 1900, 5000, 19000, to the dollar in gold.

New Orleans fell into the hands of the Federals on April 25th 1862, who subsequently occupied Baton Rouge
and various points on the river. From this moment regular correspondence with Superiors was broken off. Correspondence with Europe was so much out of question that I heard of my mother's death two years and a half after it happened. The catalogues of the Lyons Province were drowned in the Gulf of Mexico.

In April we received Father F. Lespes and Mr. Lonergan coming from Spring Hill via Jackson, Mississippi, and Baton Rouge. With them came Father de Chaignon, who had assisted at the battle of Shiloh and earned from the soldiers the reputation of the "coolest man in the army." Father Lespes was now named Minister and to his lot fell the unpleasant task of suppressing bread, wine, and cheese, the necessaries of life as he called them, on the very feast of St. Ignatius. Fun was not wanting in spite of the times. Every day brought news of Confederate victories, which sometimes were true but mostly exaggerated. It was a joy to hear the "Yanks" crushed, annihilated, skedaddling, etc. On the next day the Confederate Commanders changed their base, etc. After the second battle of Manassas, the mayor and postmaster, old Mr. Dunbar, sent word that he wished all the bells to be rung for the taking of Washington City; which was done with glee of course.

Discipline and study that year were good enough, though there were occasional troubles as some boys ran away to the army, whilst others over eighteen years old and as such subject to conscription, were kept at the college by the will of their parents. We ourselves were in constant anxiety about the conscription laws which were very stringent. There was no difficulty about the Fathers in the ministry, but the scholastics and lay brothers were clearly comprised in the law. In the beginning of the war, the leading gentlemen of Grand Coteau obtained our freedom, by swearing that all and every one actually in the house was indispensably necessary for the maintenance of the college, which the Confederate authorities were proud to keep open as the only one west of the Mississippi. The Louisiana state academy, then at Alexandria, and under the direction of General Sherman, had been broken up in a violent manner at the very outset of the war.

The exhibition took place on the 18th of August. Father Free directed the representation of the Hidden Gem; Father Rector a French play. The program and prospectus were printed on long narrow sheets because paper was becoming scarce in the country. To spare
paper, professors had to write their lessons, and the students their compositions, on slates. Later on, the Opelousas Courier was printed on wall paper; a single page about fifteen to sixteen inches. A most primitive almanac for 1863 was printed there likewise; for which I calculated the moon's phases. I also had to make the Ordo for the next three years, which I wrote on the back of drawing paper and put up every month in the chapel and recreation room.

During the vacation the boys from New Orleans and Mexico remained at College. Some Louisiana boys were enrolled in the army but detailed for mail and courier service. Our great and small vacations were mostly passed in the woods gathering scuppernongs and wild grapes. Of these wine was made, which by the addition of some of Brother Albert's rum gave us a palatable dessert drink.

The country around was already in a desolate condition; all the young men being away. The women and children and old men were, with the negroes, the only inhabitants left. Happily the negroes in general behaved well and did their work as usual. Some of them gave remarkable proof of fidelity and devotedness to their masters. Thus a colored man of Dr. Millard's started out for Texas with his master's finest horses and some two years after brought them back in splendid condition; after which he went away to enjoy the emancipation and became—if I remember well—a preacher of the gospel.

As there was very little security in Confederate paper we took care to invest it as quickly as it came in. Thus we bought a steam machine with its apparatus for grinding corn, and which afterwards proved a real Godsend both for the poor people and the two armies; especially when the Confederates had pressed into service all the available horses and mules. Other sums of money were invested in buying cotton. The Confederates were ordered to destroy it whenever found, not to let it fall into the enemies' hands. But the military authorities were quite willing to have it exported into Mexico in return for clothing, flour, etc. Three or four times Br. Sauzeat set out for Texas with wagon loads of cotton by way of Niblet's bluff and after two or three weeks returned with equal loads of flour, coffee and other provisions.

One night a squad of Confederates came to the stables about 10 P. M. and took two of our horses. But they stopped at a house in the village to get a drink of whis-
key. Meanwhile one of our horses got loose and took another strange horse with him. Both were found next morning at the gate and, of course let in quite readily.

Just at this time the salt mines of New Iberia were discovered; this was another benefit of Providence, for there was not a pound of salt in Louisiana. As our team was spared, Br. Sauzeat went three or four times a year to New Iberia to bring back salt for the whole neighboring country. In exchange for the salt he carried cows, heifers, or hogs which happily never gave out at the College.

The following facts among many may give an idea of the administration of justice in those days. A soldier had absented himself from the camp to visit his family; at his return he was condemned by a simple captain to be shot as a deserter on the same day. A priest was sent for, but the messenger lingered several hours on the way, and when the priest arrived he was just in time to bury the poor man. Another—a native of Grand Coteau—had come home from Alexandria, I believe. On his return to his company, he was court-martialed and condemned to death. As his father was a rich man at the time, an influential lawyer promised to save him at the sacrifice of $5000 gold. This he succeeded in accomplishing by proving on the testimony of the family physician and his former professors that the man was "incompos," which certainly he was not; since even the doctor's evidence stated that he had never heard him say the truth in all his life.

At a later period Father De Chaignon was for a time at St. Martinsville replacing the parish priest. Some disorders having occurred among the colored people, a captain took upon himself to condemn three of them to death without "benefit of clergy;" which he took to mean, without allowing them the advantage of going to confession, though they clamored for a priest. The three men were hanged on the bridge in the middle of the town. Father De Chaignon wrote to Governor Allen complaining of the horrible sentence. I have seen the answer of the Governor in which he deplored the event, and promised to do the best to prevent similar deeds for the future, but confessed at the same time that he was powerless, when it was question of interfering with the military authorities.

During vacation, which lasted till late in November, Father Benausse went to New Orleans and received without difficulty permission from the terrible General
Butler to export from the city all that was needed for the college, not considered contraband of war, such as books, stationery, etc. He returned to Grand Coteau on November 4th, just after we had, under the minis-
tership of Father Abbadie, established a provisional status.

Father Anthonioz was even more successful. During his tertianship, at Frederick, Md., he had made his ex-
periment as a chaplain with the United States army. Coming South afterwards, he presented his papers to General Butler, and obtained permission to pass the lines.

"But General, you know I am a priest and obliged to say Mass. Wouldn't you give me permission to take some wine with me?"

"How much would you need?"

"Well, I suppose two barrels would do."

The general, after some reflection said to his secretary,—

"Write on his permit, two barrels sacramental wine!" (sic)

The two barrels, excellent "Muscat de Be'ziers," were obtained for nothing from one of his friends, carried to the lines by the wagons of the Federal government, and thence to Grand Coteau by those of the Confederates whose commanders all knew Father Anthonioz. One fine morning we beheld the portly figure of Father An-
thonioz appearing on the horizon, followed by a wagon drawn by four mules, and carrying two huge barrels of wine one of which belonged to us. If hitherto we could consecrate only a spoonful of wine at each Mass, to have the provision last as long as possible, we now were less uneasy, but had the best sort of wine that I ever used for Mass; though, of course, we had to be sparing as no one could surmise how long it was to last.

Father Abbadie being ordered to Baton Rouge was obliged to pass through Vicksburg where the Confed-
erates were building their fortifications. Arrested by the soldiers as a spy, he was soon recognized as the priest who "never wore a hat." By threatening him, however, as though they were in earnest, they forced him to put on a soldier's cap and thus presented him to the com-
manding general by whom and his officers he was re-
ceived in triumph. He long kept that cap as a memorial.

Meanwhile the Federals occupied successively the lower parishes of Louisiana; constantly, at every step as it were, harassed by the small bands of Confederates whose real strength they always overrated. They came nearer and nearer, until after a battle near Franklin,
General N. P. Banks in person, established his camp near Chrétien’s Point four miles from the college. The very next day, April 20, 1863, we beheld with great surprise, the arrival at the college of a cavalry detachment commanded by a captain who summoned the President and presented to him in the name of the General commanding, a safe conduct for the college and convent, their inmates and property; declaring them to be under the special protection of the United States government. Father Benausse on the next day went to Opelousas to thank the General for his kindness. And the protection did protect, not only ourselves, but the whole town. Under the safeguard of the enemy, chicken coops and pig sties were safer than at the hands of our friends. When some officers had an eye to the fine horses of Doctor Millard, he needed only to remind them that he belonged to the personal “under the special protection of the United States.”

Two stragglers of the army—more for the fun of scaring the nuns, than out of real malice, I should suppose—went to ring the bell at the convent gate about nine p. m. They wanted something to eat. One of the nuns bravely read to them the document of General Banks, another holding the candle. Meanwhile word was sent to their neighbor, Mr. Wilberding, who came with two rusty pistols in his belt, and arrested the stragglers without resistance, when they saw that the fun turned out more serious than they had imagined. Next day they were brought to headquarters, and nothing further was heard of them.

During the short Federal occupation the Provost Marshal, Captain Chickering of Boston, took possession of the “Courier” office at Opelousas, and published one number of that paper, long preserved in our archives, but burned with other relics on Feb. 18, 1900. It was printed on wall paper and contained, besides military ordinances and various news from Federal territory, some funny things, amongst others, under the caption “Products of the country” a woodcut representing chickens and runaway negroes.

It was not intended that the Federal army should stay long in the country at this time. The purpose of the commander was only to scare away the Confederates from Vicksburg and Port Hudson, and to keep open the means of supply from the west; as the east side of the Mississippi was totally exhausted by the protracted stay of the two large armies of Grant and Johnson. The
real objective point of Banks' movement was Port Hudson, which fell into his hands on July 9, five days after the fall of Vicksburg.

Whilst Grand Coteau was these few days within the Federal lines we took occasion to communicate with New Orleans. Fathers Free and Lespes went North for their last examination and their third year. Father Robert Kelly, afterwards the founder of the sodality of the Holy Thirst, returned to Ireland. As he was an enthusiastic Southerner he could not keep from talking politics to United States soldiers at New Iberia, in consequence of which he was arrested with Brother Sauzeat, and both were sent to New Orleans under guard, where they found means to inform Rev. Father Jourdant of their situation, and were delivered after three days' imprisonment by the intervention of Archbishop Odin.

Something similar befell poor Father Larnaudie at Baton Rouge, where he resided as parish priest. Taking a walk outside the city, as he was very short-sighted, he leisurely inspected the fortifications. Arrested as a spy, he was likewise shipped to New Orleans, and delivered only at the intervention of the Superiors.

Whilst Banks and his army were besieging Port Hudson, the Confederates made a successful coup de main on Donaldsonville, which the Federals had fortified. They took 1700 prisoners and valuable, much needed stores of every kind, amongst other things a great number of blue uniforms which they found of great use in deceiving the enemy in subsequent encounters.

It was General Sibley, Colonel Ochiltree, Majors Winchester and St. Paul, who were deputed by General Richard Taylor to carry to the Governor of Louisiana at Alexandria, the conquered flags of the United States. Passing Grand Coteau, Colonel Ochiltree with his proverbial talkativeness and art of "embroidery," displayed the flags before the citizens and boys, and gave the most glowing descriptions of the exploits and hopes of the Confederacy.

During all that epoch we always had soldiers at the college. Captain Poche, adjutant to General Taylor and the author of his reports and orders of the day, was oftener at Grand Coteau than in camp. Mr. Edward White, now judge of the United States Supreme Court, the same. A captain from Tennessee had both arms blown off, and during a long illness became a Catholic and was baptized. A Texan captain was cared for during a long spell of typhoid fever and baptized and
starting for home left us a splendid horse that was long known under the name of "Texas." Two gentlemen from New Orleans, Messrs. Richard and Lafon, were detailed to procure quinine for the soldiers. Mr. Richard frequently travelled to the Mississippi, where at a place known only to himself, he passed the river in a skiff to meet his wife, who brought him the drug in the pockets of her robes.

The fall of Vicksburg was in reality the downfall of the Confederacy, as it divided its territory into two parts by securing the whole course of the river for the Federals, and cut off all communication with New Orleans. The emancipation act passed on Sept. 22, 1862, came into force on Jan. 1, 1863. The slaves in these parts of the country, however, kept quiet enough for the time being. There was even a greater number of them that approached the sacraments and had their marriages set aright, because they were left more free for the practice of their religion than heretofore. But when the Federal armies overran the country, many men and women followed them to New Orleans where at least one fifth of them perished from vice, disease, and starvation: and the greater number apostatized, because they were told that the Protestants had liberated them whilst the Catholics had kept them in bonds. The Methodist and Baptists preachers who now came forward like swarms of locusts, forgot that they wisely kept away, as long as the whip of the overseer was ready to come down on the head of every man, even the priest, if he attempted to go against the caprice of the master.

This wholesale running away of ex-slaves affected less the neighborhood of Grand Coteau. Not a few of the best and ablest men, when enticed in every possible way by the Federal officers and soldiers, would first consult the priest and at his word remained quiet, because it was easy to foresee that freedom would come for all; and that those who remained would have a better chance of acquiring property, etc. And so it turned out; those who are respected land owners now and have raised families are those who followed our advice at the time.

Autumn brought us the famous Red River Expedition of General Banks with 40,000 men, intended to isolate Texas from the rest of the Confederacy and stop the communications with Mexico. The fleet under Farragut ascended the Mississippi and Red River, the army from Brashear divided into two corps,—one marching along Bayou Teche; the other under General Franklin
by Lafayette, locating its headquarters where Banks had been in April, both to meet at Opelousas. They marched with great caution as the Confederates in small squads were everywhere and nowhere; and often deceived them by their blue uniforms. Woe to the Yankee soldier that straggled away from his corps! This column arrived much sooner than the division of Bayou Teche whose march could be traced every night from our windows by the fire of gin-houses, residences and sugar-houses.

On November 1, 1863 as our people were at Mass, bugles and drums were heard; and the people ran home as quickly as they could. The battalion however coming from Teche merely marched through the town. Generals Lawlor, and Richard Dale Owen (of the Geological Survey) visited the college and were most amiable. I was quite proud to be able to show the latter his own work on Geology lying on my table, as I was just occupied in arranging specimens of that science.

Father Benausse sent old Brother Ducret to headquarters with a letter to the commanding General. He was admitted with some difficulty, but as soon as General Franklin saw the safe-conduct previously given by General Banks, he endorsed it and even offered to send a guard to the College and convent. Father Benausse sent him a letter of thanks, but declined the offer as we had so far been always respected by both parties.

An isolated detachment of Federal cavalry came along the road from Arnaudville, when they were shot at. At every corner of the streets the Confederates, though not ten men in all, shot, ran off, placed themselves behind the next bush, fired again, and ran again. As the Federals fired after them over the corner of our grounds, some oak trees in the alley long preserved the traces of the balls.

As they advanced toward the convent, old Mrs. Grimmer called one of them in a mysterious manner and whispered to him in German "Don't go there—the rebels are there—" whereupon they took the other road. Of course the Confederates, were there but her cows were there also and she feared for them. Those days were real comedies of errors. We had more than once Confederates in the morning and evening, and the Federals all day. Once some wiseacre of a Federal Captain heard the clock strike and at the same time the shouts of the boys in the yard. Of course they were Confederate soldiers, to whom signals were given by that bell. To show his importance, he had the fences opened by his
sappers and bravely rode up at the head of his twelve or fifteen men. Father Benausse met him and explained with great composure how things stood; telling him at last good humoredly, that if ever he wished to visit the college again, he was welcome, but he would request him to come in at the ordinary gate. Imagine the fun of the boys; we had all the trouble in the world to prevent them from shouting after the man that "had made such a fool of himself."

On the 3rd of November there was what the Federals called the battle of the Bourbeux. (Harper's at the time gave a picture of it.) I never realized the importance of that fight until I saw in the War Documents the report of the Federal commanders. They admit a loss of 716 men on their side—dead 25, wounded 129, prisoners 562. We were forbidden to go up on the balcony and use spy glasses for obvious reasons. But from our windows we could follow the whole affair. We knew the Confederates were hidden, with two or three cannons, to the number of scarcely four hundred men, in the woods behind what is now Sunset. We saw the Federals marching out of their headquarters about 8 A. M., four, or five thousand strong. They proceeded in great order, slowly, so that it required nearly two hours to march the distance of two or three miles. As they came within shot range, the cannons fired and were followed by a well fed musket fire. The Federals did not "retreat" as the report stated, but "skedaddled." It took them very little time to go back to their camp. So very great was the confusion of their retreat, that Mr. Blanchy, our music master, who had been arrested by them that morning, and his buggy and horse taken from him, had the presence of mind to hunt for his horse in the midst of the enemy, and quietly drive back to the college. During this expedition, Banks and his generals arrested some of the influential men of the country—Ex-Governor Mouton amongst others—and sent them as prisoners to New Orleans, where they were kept in confinement till the end of the war.

The next day reinforcements under General Cameron having arrived, the army marched out again ready to attack the Confederates, who naturally were nowhere to be found. They held Opelousas only for a few days, and after this advanced towards Alexandria, where they expected the fleet of Admiral Farragut. Meanwhile the Confederate authorities had removed to Shreveport. Governor Allen was inaugurated on January 25 1864. The
Confederate army in Louisiana under General R. D. Taylor numbered 10,000; in Arkansas, under General Price 8000,—all on paper, of course. Fort de Russy, near Marksville, fell on March 14th, 1864. We heard the cannon firing for several days. The battles of Pleasant Hill and Mansfield were fought on April 8th and 9th, where the brave General Alfred Mouton, one of our first students and son of Governor Mouton, was killed. His body was brought to Lafayette, and there buried with great solemnity; one of our professors, and a deputation of the students assisting, and Father Abbadie preaching one of his happiest sermons over the grave of his former boy. At this stage of the war, it would have been easy to bar the way both to the fleet and army of the Federals; but the Confederates were too weak to pursue their advantage. Besides, the leaders, General Kirby Smith and General Taylor, were at war among themselves.

With us things were growing worse and worse. After the passage of Banks, the country fell back under Confederate rule which was no rule at all. The soldiers were without clothing, without shoes, without ammunition. Many of them deserted and hid themselves in the swamps and bayous, where they lived on gaming, fishing and—stealing. The Federals left them undisturbed, as they did their work, and the Confederates were powerless to have the law respected. The families, scarcely able to live by themselves, were obliged to support the men in the field. Necessity became the mother of industry. Ladies who never had handled a needle, were obliged to go to the plough, drawn by oxen or cows harnessed with ropes made of cotton, or set up primitive looms to weave a primitive cottonade. Our neighbor, Mrs. Grimmer, had invented a chemical dye sui generis, with a preparation of molasses, with which she could dye calico black. We received homespun cloth in exchange for salt meat, corn,—even for Masses and baptisms. Dyed by Mrs. Grimmer’s process, it made trousers, stockings, overcoats. Our cassocks lasted all the four years, but became real greenbacks. So when Rev. Father Superior came at the end of the war, he could defy Father Benausse to tell him what color his cassock was.

Mr. Wilberding, our neighbor, whose property we had purchased in 1863, for $9000 in gold, payable after the war, found an expedient to provide us with shoes. And most primitive shoes they were; no negro would put them on now. He had set up a sort of tannery near Bayou Bourbeux, using common salt instead of salt-
petre, and taking off the hair as he could; then cutting the leather into strips and sewing them together without a last and by means of cotton thread. The nuns made slippers of cottonade which had the advantage of making no noise. Buggies and carriages, even saddles were out of the question. We were obliged to go to our missions on horseback, Creole fashion, without saddles and stirrups. More than once, I rode two or three horses on the same day.

These were hard times. Happily our boys who in this last year (1864-65), numbered only fifty-six, mostly small boys, were well behaved. And if the food and clothing were scarce, good fresh meat and corn bread never failed. Nor did good fresh water give out; whilst the little glass of Brother Albert's precious product after dinner, was received with gratitude. Though all suffered more or less, no one was really sick except good Brother Boniface, an old sailor, who died from want of suitable food rather than from sickness, though the priest who said Mass at the convent brought him every day for a time a piece of bread from there.

Some months before the end of the war, we indirectly received orders to send the scholastics Begley and Downey to the city. This was no easy matter. It was thought best to keep the order from their knowledge. Br. Sauzeat tried again his former expeditions, but came back without result. Father Benausse to show his spirit of obedience went to Alexandria all the way on horseback—no pleasant ride indeed—to interview the Governor and General Buckner, who readily gave their assent, but at the same time dissuaded him from attempting the voyage as all the lakes and bayous were occupied by jay-hawkers against whom they had no defence. So the two scholastics had to remain; and were quite surprised at the end of the war, when they heard what had been done.

Whilst the people and common soldiers were suffering from want in every shape and form, the magistrates and officers with praiseworthy exceptions, aware of the approaching downfall, did their best to lay their hands on public property, under the pretext of not letting it fall into the hands of the enemy; in fact to enrich themselves, which not a few succeeded in accomplishing.

In April, we learned almost simultaneously the surrender of General R. E. Lee on April 10th, the fall of Mobile on the 11th, the assassination of President
Lincoln on the same day. One does not know which was the greater misfortune for the South.

General Kirby Smith, Commander of the Trans-Mississippi, conceived a plan of making a stand in Texas, which certainly presented some chance of success, were it only to obtain by force more equitable conditions of capitulation than his eastern colleagues, the favorable conditions granted by Sherman to Johnston, having been rejected by the unrelenting party in Congress. To his great dismay on his arrival in Houston he found but a handful of men remaining. With them he fought the last battle of the Confederacy May 15th; after which he surrendered on the 26th.

But alas! the end of the unfortunate war was not to be the end of misery. Throughout the South public and private property was ruined. The names "Carpet-baggers" and "Scalawags" meant what they expressed. Mismanagement was the rule in public, discouragement in private affairs. Louisiana, and especially the Opelousas and Attacapas country, felt this more than others, precisely in proportion to their former prosperity. The wealthiest people of former times were now the poorest; not knowing what to do with themselves.

The college came out of the war with a heavy debt which the subsequent years could only increase, as the expenses were very great, the number of scholars growing smaller every year. To console ourselves for it, we had $28,000 in Confederate bonds received just two or three months before, printed very nicely on finely colored paper, promising gold payment on demand, after the peace with the United States.

We all had suffered much,—less indeed than most of the poor people, soldiers, women, and children—but withal, had great reason to praise God for the singular protection we experienced.

"Hæc olim meminisse juvabit."

C. M. WIDMAN, S. J.

Spring Hill College, February, 1901.
FATHER PAUL MARY PONZIGLIONE, S. J.

BY FATHER WALTER H. HILL, S. J.

A SKETCH.

Father Ponziglione died at St. Ignatius College, Chicago, March 28th, 1900, having completed the 83rd year of his age on the 11th of the preceding month, February. The place of his birth was the city of Chiasco, Piedmont, which was a fashionable resort for the upper classes of Turin. On the occasion of the Golden Jubilee of his elevation to the priesthood, which was celebrated March 25th, 1898, in the Holy Family Church, Chicago, he was induced by his friends to trace for them his noble lineage. His father was Count Felice Ferrero Ponziglione di Borgo d'Ales; his mother was Marchioness Ferrari di Castelnuovo. Father Paul was christened Paul Mary Ferrero Ponziglione di Borgo d'Ales. He was also a Guerra, his father's mother having been the Countess Guerra, the last representative in a direct line of that ancient noble family. There are other Ferreros alive; but of the Guerras and Ponzigliones, Father Paul was the only male descendant, and the direct titles of both those noble families became extinct at his death. The family of the Ponzigliones is represented at the present day in Italy by the Marchioness Adelaide d'Ornea, who resides at the palace d'Ornea in Turin; she is Father Paul's eldest sister. Another sister is the Baroness Philomena Oreglia di Santo Stephano. This lady's brother-in-law is Cardinal Oreglia di Santo Stephano, now Cardinal Dean, that is Senior Cardinal, who would be head of the college of Cardinals, in the event of the Pope's death.

Father Paul was educated in a manner befitting his noble rank; he was first sent to the Royal College of Novara, and subsequently to the college of nobles at Turin, both of which institutions were conducted by the Jesuit Fathers. He received the degree of A. B. at the University of Turin, and then began the study of jurisprudence; but before completing the course he decided to join the Society of Jesus. It may well be presumed
that his family made strong opposition to his taking this step, as thereby his fortune and his title to nobility were to be renounced, and for the additional reason that the very name of his noble family would cease with death. But aims higher than earthly ones had completely won his heart, and no arguments, no tender persuasion, and no loss of bright and alluring prospects of worldly greatness and happiness forcibly urged against his pious resolution by natural affection, could divert him from his settled purpose of abandoning the world, and becoming a religious in the Society of Jesus. Hence he was not impelled by the sorrows and disappointments of life to pursue this course; rather it was the generous first choice of a mind directed to what he deemed highest and best for him before God.

He was admitted as a novice, February 27, 1839, at Chieri, near Turin, and after a fervent and edifying novitiate, was employed in collegiate duties. He was stationed at the Jesuit College of Genoa when the revolutionary troubles began, early in 1848; Father General Roothaan ordered him to San Andrea, Rome, where he was ordained priest on March 25, 1848, by His Eminence, Constantine Patrizi, then the Pope's Cardinal Vicar.

In the Spring of 1848, Father John Anthony Elet was summoned to Rome by Father General, who appointed him Vice Provincial of our Society in Missouri on June 3rd of that year, as successor to Father Oliver Van de Velde. Father Ponziglione, after suffering much ill treatment and many indignities from the revolutionary leaders of Northern Italy, \(^{(1)}\) determined to become permanently attached to the Vice Province of Missouri, and made application to Father Elet, then in England, for his consent to this arrangement. With Father General's approval Father Ponziglione was, accordingly, attached to the Vice Province of Missouri. He hurried to France, on his way to the United States, finding political conditions there, however, little better than they were in Northern Italy; he left Havre on a sailing vessel for New York, his voyage lasting forty days. He reached New York, and after remaining there two days, went to Cincinnati where he was detained a month, and was then ordered to the St. Louis University. At the St. Louis University he completed his study of theology, which had been interrupted by the social disturbances of Italy, and in 1849 he was stationed at the St. Stanislaus Novi-

\(^{(1)}\) See the Father's own account of these trials in "Reminiscences of Half a Century." LETTERS, xxix. 267.—Ed. W. L.
tiate, Florissant, Missouri, as subminister. In 1850 he was sent to St. Joseph's College, Bardstown, Kentucky, where his time was mainly devoted to the learning of English, giving occasional help in the college, especially as study keeper. His good nature, great simplicity of manners, and cheerful disposition made him an agreeable companion in the community. In his zeal to learn English he asked permission to read at meals in the refectory, in order to be corrected of faulty pronunciation. As the orthography and the pronunciation of the English language do not always accord, he now and then made somewhat ludicrous mistakes, but no one enjoyed the merriment over his blunders more heartily than he himself did.

It was in 1851 that Father Ponziglione began the principal work of his long life; that year he was sent to the Osage Mission in Southeastern Kansas, where he was engaged in missionary employments for forty years. The Osage Indians, originally occupied the lands adjacent to the Osage River, a name derived from them, they had villages on the banks of the river when Lewis and Clark passed its mouth in 1804. But the Sioux Tribe of Indians the relentless destroyer of tribes, among them the Missouris, made war on the Osages, forcing them to migrate to Southeastern Kansas, where they occupied the territory watered by the Neosho River, a branch of the Arkansas River. The Osages were in this latter district when they were visited by Father Van Quickborne, first in 1827, afterwards also in 1829 and in 1830, with the view of establishing a missionary residence and starting schools among them. It was not till the spring of 1847, however, that our Fathers actually began to reside among the Osage Indians. They then started a school for Indian boys, conducted by Brother Thomas O'Donnell, and one for the girls, of which the Sisters of Loreto from Kentucky took charge. This mission was founded by Father Schoenmakers and Father John Bax, with three lay brothers, and they first arrived at the place on April 29th, 1847.

Father Ponziglione, accompanied by Bishop Miege, who had been consecrated Bishop of Leavenworth on March 25th of that year, 1851, joined Father Schoenmakers and Father Bax, as an assistant missionary. While the Fathers gave their principal attention to the Osages, they also visited remnants of tribes, which had been partly destroyed by wars and that direful scourge of the savage Indians, the small pox. These various tribes
were scattered over a vast territory extending to districts far towards the north and west, and the borders of Arkansas and Texas. Besides, they made excursions to white settlements, especially in Missouri and Arkansas. Father Ponziglione, who possessed a vigorous constitution and health of body that yielded to no hardships or vicissitudes of weather, joined in these works of missionary zeal, and after the death of Father Bax on August 6th, 1852, the burden on him became still more heavy. It would fill a volume to narrate the details of his journeys through forests, across wide, trackless and uninhabited prairies, his only food the hard fare found in the wild regions beyond the borders of civilization, sometimes in danger of starvation, sleeping on the bare ground in all conditions of the atmosphere, without a companion to solace him, with nothing to give natural comfort to mind or body. What a variety of sufferings did he not undergo during those many years of such a life! No natural motive could sustain a human being under such trials and sufferings lasting for so long a period of time. But a holy zeal for the greater glory of God seems sometimes to transform a heroic soul, as it were, into another nature of a superior order, in wide contrast with that of the man whose only ruling aim in life is honor, or lucre, or pleasure.

Father Ponziglione had been reared by noble parents, in wealth and grandeur, enjoying all the comforts and even the luxuries of exalted gentility; yet, few even of his brethren in the Province knew anything concerning the social rank of this devoted and self-sacrificing Indian missionary, until he was led by persuasion, a short time before his death, to reveal his aristocratic origin. Previously he never spoke of his family, assumed no lordly manners, was humble and unaffected as a child, making himself as one of the lowly people among whom, almost exclusively, his many years in America were spent. Few that choose the religious state of life make so great and disinterested a sacrifice of self and of temporal things, as did Father Ponziglione, when he consecrated his young heart to our Lord, by joining the Society of Jesus, attesting his sincerity by a life both long and faithful to first promises. With such facts before us, we must conclude that Father Ponziglione was, in many respects, an extraordinary religious man, judged by what he renounced for God's glory and what he endured for the salvation of souls.

The particulars as to what Father Ponziglione did and
suffered, during the many years of his missionary career at the Osage Mission, cannot be herein recounted; but he himself has told the principal events of his life among the Indians in his numerous communications published in the Woodstock Letters, and to them the reader is referred for fuller details. While great praise is due to him on account of the special things renounced by him on becoming a religious, it is also just and reasonable to reflect in this connection, that since "little things are great to little man," persons of plebeian blood, as were the Apostles and a large proportion of the great saints, may make a sacrifice seemingly little, which sacrifice God accepts, however, as great, provided their offering includes the heart.

In the year 1869 the Osage Indians ceded their reservation, containing about nine millions of acres, to the United States government, and the tribe was then transferred to the Indian Territory. This placed the Fathers of the Osage Mission under changed circumstances, and thenceforth their attention was directed mainly to the white population that speedily occupied the lands vacated by the Indians. Suitable buildings were erected for a college, called St. Francis Institute, and also for a female academy on grounds assigned to the Sisters of Loreto. St. Francis Institute and the Loreto Academy were incorporated within the following year, 1870. Both these institutions were soon well filled with pupils, nearly all of them the children of farmers in Kansas, Missouri, Arkansas and Texas. A spacious and handsome church was built, which was attended by a congregation of settlers from Ireland and the Catholic counties of Kentucky.

It was at this time that Father Philip Colleton was joined to the community at Osage Mission. He devoted his time with much zeal to the settlements of the whites, which rapidly sprang up in and around the Osage reservation; and he told me that he had built for them, in different localities, twelve churches with attached residences for attending priests, and paid for them, after which they were transferred to the Bishop. He collected the money, with which he accomplished this work, from

(2) Father Ponziglione contributed to nearly every volume of the Letters from their beginning, in 1872, up to the Silver Jubilee in 1897. He even contributed several articles to some of the volumes, as his letters number thirty-two for the first twenty-five volumes. This may be seen from the General Index and List of Authors published in 1898. He wrote also of the "Arapahoe Indians," "Recollections of Father Van Quickenborne," edited this Missionary's "Plan of Reduction for the Indians," and finally wrote his "Reminiscences of half a Century."—Ed. W. L.
the laborers on the railroad then being constructed through Missouri and Kansas.

Father Ponziglione continued his visits to the various tribes of Indians still lingering in a wide extent of prairie and forest lands, including the Indian Territory, and what is now the Territory of Oklahoma. It is not practicable here even to enumerate the journeys which his zeal and charity prompted him to make, and which he continued till his final departure from the Osage Mission. His life there was a striking example of complete self-sacrifice for the welfare of an uncivilized race which, as a people, but tardily and reluctantly accepted our Lord's teachings, as has ever happened to all the race of Sem, to which many ethnologists believe the aborigines of America to belong. The first superior of the Loreto Sisters at Osage Mission, Mother Concordia, after many years of experience in conducting the school for Indian girls at that place, said that pupils who had remained five and even seven years in the school, on leaving, returned to their wild state in the prairies, assuming the dress and manners of their savage kindred.

Father Ponziglione, however, had great influence over these uncivilized Indians; they loved him, and he found them to be docile. He testified, a few years previous to his death, that he had never received from any Indians whom he visited the slightest disrespectful or unkind treatment; and, in that connection, he also gave high praise to the officers of the United States army who often visited the Mission, showing towards the Fathers and teachers in the schools, in all their friendly visits, much gentlemanly kindness. Father Ponziglione's heart, as regarded affection to places, was undivided; it was in the Osage Mission. He seemed never to have cast any "lingering, longing looks" back towards fair Italy, or the great things he there left behind him. He chose for the scene of his life on earth a foreign land, among untutored and roaming savages of the plains and forests, and in what are naturally the least inviting works in God's church.

By a decision of very Reverend Father General, the Osage Mission was abandoned by the Province of Missouri, in 1892; the title to ownership of St. Francis Institute and the church was conveyed to the Bishop of Leavenworth. Father Ponziglione had been called to St. Ignatius College, Chicago, the preceding year, 1891. His departure from the Osage Mission, which had been his home for forty years and where he had performed
the principal task of his life, must have been painful to his natural feelings; but his long tried and solid religious virtues rendered him equal to the occasion, even had the trials of such a change been much more severe. In Chicago he was employed in pastoral duties, attending to the Italians, regularly visiting the Bridewell, directing the sodality in the asylum of the deaf-mutes, and various other works of zeal and charity, especially among the poor, in conjunction with the Visitation Aid Society, of which he was chaplain. His gentle and kind manners caused all classes greatly to love him.

But at the beginning of the year 1900, the decadence of age manifested marked and increasing signs that the end for him was rapidly approaching. In the month of February he notified Rev. Father Provincial that he was no longer able to perform his usual works of charity. On March the 22nd he announced to Father Dumbach, the superior, that he was very sick, and, indeed it had been difficult for him to say Mass that morning; on the following morning he was not able to say Mass without an assistant, and it was his last Mass. After it was finished, he was conducted to the superior to whom he said, "all is now over with me. I am no longer able to do anything." As his mind soon began to fail, the last sacraments were administered to him; yet he attempted to recite his office, but was compelled through feebleness to exchange the breviary for the beads. On March the 28th, while the parting prayers were said for him, he kissed the crucifix, and tried to say the acts of faith, hope and charity, sweetly expiring in the effort. His body was placed where his deaf and dumb flock could see it, and in their own manner, bewail the loss of their beloved father. In the church a large concourse of the faithful were at the office of the dead, and they had many Masses said for the repose of his soul.

Father Ponziglione’s entire life was an exercise of true and solid virtue in a high degree of perfection. His end showed that man’s ruling thoughts in life, are strong in death. His great controlling aim in life was to realize in himself and others, the theological virtues faith, hope and charity in their full comprehensiveness, helped by grace, through our Lord’s passion and death on the cross; and the last deed of his life was that of eliciting the acts of those virtues.—R. I. P.
The Pulpit in St. Gudule. Transferred from the Jesuit Church in Louvain.

In a land famous for its pulpits of carved wood the pulpit of St. Gudule at Brussels is pre-eminent. It is artistic in the highest degree. It was executed in 1699 by Henry Francis Verbruggen, a celebrated sculptor of Antwerp. From that time until the suppression of the Society of Jesus it stood in a Jesuit Church at Louvain. After the suppression of the order it passed into other hands, and in 1776 it was transferred from Louvain to the cathedral at Brussels. The lower part represents the expulsion from Paradise; the upper part contains figures of the Virgin and Child, with a cross piercing the serpent's head. It is, beyond a doubt, the most remarkable piece of art in that wonderful cathedral, and, of course, it has special interest for a Jesuit.
IRELAND—ST. FRANCIS XAVIER'S CHURCH, DUBLIN.

A Letter from Father Walshe to the Editor. (1)

S. FRANCIS XAVIER'S, DUBLIN,
Feb. 13, 1901.

REV. AND DEAR FATHER,
P. X.

In a letter lately received you have the following: "Father Mullan wrote to me last June from your Dublin Residence 'I shall never forgive you if you don't write to some one here in this house, say Father Walshe, and get for the LETTERS an account of the wonderful work they are doing here, and of the house itself and church. It would be a most edifying account. I thought this was merely a parish church; it is an immense place; I doubt if Chicago surpasses it.'"

It is indeed a genuine pleasure for me to comply with so cordial a wish, and my only regret is that, in consequence of rather exacting duties, I was unable sooner to give the desired account of the workings of our church here. In the first place I must state that the church is not a parochial one, it is a purely conventual church, and the works proper to such a one are those carried out in it. The church itself is very handsome, capable, when occasion requires it, of accommodating nearly three thousand people. That is the number attending it on its two greatest celebrations; viz., on the last day of the year, and on Good Friday. On the last day of each year a solemn act of thanksgiving is made for all the favors received during the year. The celebration takes place at 3 o'clock in the afternoon, a sermon suitable to the occasion is preached, the "Te Deum" is sung with the Blessed Sacrament exposed, and the service ends with Benediction. The church is so crowded that there is barely standing room. The other great celebration is the devotion of the "Three Hours Agony" on Good Friday. This begins at 12 o'clock and continues until three. Two preachers speak alternately on each

(1) Father Walshe belongs to the Missouri Province, and was formerly Rector at Detroit.—He has been for many years at St. Francis Xavier's, Dublin. —Ed. W. L.
of the "seven words" for about twenty minutes. Before each of the "words" a full choir sings the word that is to be the subject of the next discourse. The music is very solemn being taken from one of the great masters. It is striking how respectful and quiet the enormous crowd keeps during the whole time. It is one of the most solemn and inspiring of devotions and commemorates in a worthy manner the great event of Good Friday. The whole church is darkened, the gloom is singularly impressive, adding as it does to the solemnity of the whole sacred function.

A marked feature about churches in Dublin, and especially about our church, is the number of people that come to daily Mass. In all the churches there is Mass daily every hour from early morning until eleven o'clock when the last Mass is said. (1)

A well known English Father once when over here, remarked that a Jesuit's education remains incomplete until he sees the eleven o'clock Mass on week days in our Dublin churches. The crowds attending are exceedingly large; it is like the largest attended Sunday Mass in any church in America. A rather remarkable thing happened a few years ago in connection with this eleven o'clock Mass. When Cardinal McCabe was Archbishop, he thought the Mass rather a late one, and that it was too much to ask young priests, who generally have to say the Mass, to fast so long. Accordingly he ordered that the last Mass in all the churches on week days should be at ten o'clock. A result connected with it, altogether unforeseen, followed—the confessions began to decrease to an alarming extent. The consequence was, the old hour was revived, and the confessions at once returned to their original number. On Sundays we have Mass every half hour from early morning until twelve when the last Mass is said, at which there is a

(1) In one church, however, viz. the Franciscan—or as it is generally called, Adam and Eve's Church—the last Mass every day is at twelve. As I mentioned the name by which the Franciscan Church is best known, viz. Adam and Eve's Church, it may be of interest to remark that the name is a link with the days of persecution, and a reminder of them. In penal times, to our fathers in the Faith, churches were forbidden, and various were the devices to which they had recourse in order to outwit the authorities. A well known public house (saloon) was called by the name "Adam and Eve." In the rear of the house Mass was said; people entered, apparently to refresh themselves, in reality to assist at the Holy Sacrifice. One day during Mass the floor collapsed, when several people were killed. It was during the Viceroyalty of the well known Lord Chesterfield, and he was so much struck by the accident that he gave permission for the opening of a new church. The church was built on the site of the old public house; the old name clung to it, hence the Franciscan Church is still known by the name of the church of Adam and Eve.
sermon, followed by Benediction. The half hour Masses are said at a side altar, the hour Masses at the high altar, thus without delay or interference all can go to holy Communion.

The sodalities, as might be expected, are a very marked feature in the church. We have separate sodalities for each separate class, and this is essentially necessary if fruit is to be gained amongst our people. Thus we have a working men’s sodality, a commercial sodality,—that is, one for the assistants in business houses,—one for students of medicine and other professions,—this last takes in our former pupils in the different colleges,—one for working girls, one for children of Mary, and last, but not least, we have a very flourishing sodality for the Metropolitan police. The whole police force of the city and suburbs amount to eleven hundred men, of these nine hundred are Catholics, and of the nine hundred, five hundred are in the sodality. They are fine, stalwart fellows, good hearted, devoted to their religion, and a very inspiring sight it is to see them marching up to holy Communion, assisting in these numbers at their annual retreats and fulfilling the various duties the sodality imposes upon them. Each sodality has its separate retreat, and the number attending is most edifying.

When Father Roothaan was on a visit here during his exile in the stormy days of the Revolution, he said he could characterize the work done in the church only by saying that “a perpetual mission was going on there.” It is said of him, also that every morning he would spend a length of time in the church watching with intense delight the crowds attending daily Mass, and going to holy Communion. The work has increased enormously since that time; there are twenty confessionals in the church constantly occupied, and from all parts people come to confession, during the early Masses, and after the eleven o’clock Mass especially they come in numbers. The number of communicants is very large, and this is the more surprising from the fact of our being surrounded by churches, and of our having no parish. From the records I have seen of the confessions in our different churches throughout the world, Chicago is the only one that comes up to us; but then it must be remembered that the church in Chicago has a parish of twenty or twenty-five thousand people attached, whilst as I said, we have to depend altogether on outsiders.

A Father who was over here from England some short time ago remarked that he was much struck with the
cordiality existing in Dublin between our Fathers and the secular clergy, and the fact is very true. Friction between us is something unknown. The secular clergy of the city are a most edifying body; faithfully and earnestly they work, helping the poor especially in every way, temporally as well as spiritually. We do all we can to help them in their difficulties, great numbers of them come to us to confession, and make their retreats annually at the House for the Exercises, Miltown Park. We go to every part of the city to hear the confessions of the sick and attend the dying, but so far from this being distasteful to the priests, over and over again they themselves are the first to suggest our coming.

It has been said more than once that our church here is, as it should be, the centre of devotion in Ireland to the Sacred Heart; that from it the saving devotion has been spread throughout the whole country. On the occasion of the first consecration of Ireland to the Sacred Heart, in the year 1873, one of our national poets, Denis Florence McCarthy, bore testimony in his exquisite commemoration ode to the work done by the Society in the propagation of devotion to it, and we try to be still faithful to our sacred traditions regarding it. Every “First Friday” presents a gratifying spectacle to lovers of the Sacred Heart; the crowds going to Holy Communion are simply enormous, in fact the only idea that could be given of them is to say that what an Easter Sunday morning is elsewhere for communions, that we have here every First Friday. The “Nine First Fridays” are a great incentive to the devotion, countless numbers that began them, continue their whole lives the holy practice. “The Promoters” of the Apostleship of Prayer are mainly responsible for all the honor that is here given to the Sacred Heart. Most edifying and inspiring it is to see how devotedly many of these work. The most zealous and fruitful in their labors are working men and working girls. They are at their work all day, in the evenings they go around amongst the poor, visit them in their homes, and go to the docks where sailors are to be found. They thus reach classes hardest to be got at, they enroll them in the Apostleship, get them go to confession and Communion, look after them to see that they go, and the numbers that after years and years of absence from the sacraments have been led back to the practice of them is known to God alone. At the monthly meetings of the Promoters some of these girls will hand in lists of eight and nine hundred members enrolled. We
find the devotion of the Nine First Fridays to be a great incentive to entering on a better life; once people are told of the wonderful promise, joyfully they hearken to the glad tidings contained in it, and they are so influenced by what they hear, that they rarely refuse to enter on so easy means of salvation. On every First Friday the Blessed Sacrament is exposed during the day, and of course we end with the usual devotions in honor of the Sacred Heart.

When Father Fulton was once here as Visitor he remarked, "you have only to announce a devotion and at once you have a crowded church." It is very true, night time or day time, it is all the same to the people so far as attendance at church is concerned; they always come in numbers. Another thing, the attendance of people in church is not confined to times of devotions, you never enter without finding numbers visiting the Blessed Sacrament or praying before the different shrines. The shrine of "Our Lady of the Wayside" is especially frequented and well may it be since favors the greatest, both temporal and spiritual, are there constantly obtained. The votive offerings in thanksgiving for blessings received, hanging around the shrine show how ready the Blessed Mother is to listen to the prayers of her children. Some of these offerings are very rich, there is one especially striking—a full rigged ship all in silver. It was presented by a sea Captain, who, during a terrible storm in which there was the greatest danger, promised it in case our Blessed Lady should land him safely in port. She saved himself and his ship, and the silver ship was his act of thanksgiving to our Lady della Strata. Bracelets, watches, gold chains, pendants of diamonds, silver and gold hearts etc., make up the collection, and visitors are at once struck by the value and number of the votos.

During Lent and Advent we are kept especially busy. Three days every week; viz. on Mondays, Wednesdays, and Fridays, we have sermons after the eleven o'clock Mass followed by Benediction. Every evening, at half past seven, we have Rosary, sermon and Benediction except on Friday evenings, when we have the Way of the Cross.

Owing to the crowds attending the church the keeping of so many in order would be rather difficult, had we not a sodality of men for the purpose. This sodality is not the least striking feature about the church. Its members have a very attractive uniform, principally red.
in color, and they are devoted to their work. They not only get seats for people, and see that they go to communion in proper order, they also every evening recite the office of the Blessed Virgin, or the office of the dead for deceased members; they also keep watch the whole night before the Blessed Sacrament when exposed especially during "The Forty Hours" devotion.

I think I have now given you the full account as you desired, of the working of our church and my hope is it may prove of some interest to your readers; hearing of the work done by our Fathers in any part of the world must be always dear to every member of the Society.

Yours sincerely in Christ,
J. G. Walshe, S. J.

OUR NEW RESIDENCE AT YBOR, FLORIDA.

A Letter from Father De Beurme, S. J.

YBOR, March 11, 1901.

Rev. and Dear Father,
P. X.

I have not forgotten your request of sometime ago to write you something about Ybor, where we have been permanently located since March of last year. I would have done so much sooner were it not for the illness of my assistant, Father Barry, who had a severe attack of the "Grippe," which left the heavy work of two to myself besides the charge of infirmarian. But now that the Father is somewhat better I am able to send you some brief items for the interest of your readers.

Our Very Rev. Father Superior realizing the immense good that would result from the presence of two resident priests at Ybor—a cigar factory town of some 15,000 inhabitants belonging to the municipality of Tampa—determined at his last visitation to make trial of founding there a parish. For this work he chose Father F. Barry and myself. As Spanish was absolutely necessary it required two who were acquainted with and spoke the language. The first Sunday of Lent last year, we inaugurated the event of our permanent location in Ybor by a solemn High Mass. The church, a neat little frame
construction, was packed for the occasion. The services were solemn in every way and the singing was very fine and the people seemed to be much impressed by the ceremonies. Evidently they were conscious of the realization of their wishes henceforth to have two priests in their midst to care for them and look after their welfare.

For us many difficulties stared us in the face, and not the least of them was our ignorance of the Italian language; for the Italians form more than one fourth of the Ybor population and by far—this is not saying much—the best among the thousands of non-practical Catholics, and to work profitably among them some knowledge of their language was necessary. Besides the Italians the population of Ybor is made up of two great classes of laboring people, Spaniards and Cubans; the remainder are Americans, Jews, Arabs, Greeks and other nationalities. There are about four or five thousand Italians, as many Spaniards and perhaps more Cubans, as can be gathered from last year’s census.

It is among the laboring people, mostly rude and ignorant, that our lot is cast. On our arrival here we were told by our Very Rev. Father Superior to put ourselves in earnest about learning Italian and to make every endeavor for the success of the work in this great field of labor.”

It forcibly reminded us of the Blessed Lord’s command to the Apostles “Dum steteritis ante eos, nolite cogitare quomodo aut quid loquamini—Dabitur enim vobis in illa hora quid loquamini, non enim vos estis qui loquimini sed Spiritus Patris Vestri qui loquitur in vobis.” But this difficulty has vanished to a great extent, for we are now able to preach and instruct the people in that tongue—“Spiritus Patris Vestri qui loquitur in vobis.”

We have been here now just a year, and, thank God! we may say to his greater honor, a great deal has been accomplished. At our arrival in this awful place—as people called it, sunk as it is in immorality—the eyes of most were like so many daggers that threatened us; but now it is the respectful salute, “Los Padres”—“El Curá.” The removal of prejudice and the sweetening of temper is a great deal, but very much more remains to be done spiritually, leaving the financial aside for the present.

From the record book, kept by the Sisters of St. Joseph who have been teaching here for sometime, we gather that the regular attendance at Mass on Sundays
before our arrival here ran from twenty to forty or fifty. The place was visited then only by priests from our church at Tampa, some two miles distant. Since March last year that number has swollen to 700 and more. So that it has necessitated three Masses on account of the smallness of the church. The first Mass is said for the benefit of the Italians—they are mostly Sicilians—and the sermon is in Italian. The second Mass is for the English-speaking Catholics with an English sermon. The third Mass is for the Spaniards with a Spanish sermon. When I say Spaniards I mean the Spanish-speaking people both Cubans and Spaniards. The Sunday school takes place after the second Mass for the Spanish and English-speaking children and is conducted by the sisters and one of us. The Italians' Sunday school takes place in the afternoon at three o'clock and I teach it alone.

Our great preoccupation was how to reach the swarms of Italian children, mostly left to themselves whilst their parents are at work in the factories. It was a difficult task to get them together for the formation of a Sunday school and then when we had a few together our difficulty was, that the "Dabitur vobis in illa hora quid loquamini" was not there; besides, the Sicilian dialect they speak is an unintelligible jargon.

A trifling affair put us on the track of drawing these children to the church. Some merchant from Tampa, wishing to advertise his firm, sent us a great bundle of elegant fans. We thought that the best way of getting rid of these, was to give them to these few Italian children after Sunday school. This was a wonderful bait. The next Sunday after our first disposal of the fans the number of children was double. They were attentive at Sunday school, listened to the "Spiritus Patris Vestri qui loquitur in vobis," but after the Sunday school there was the clamor, "Padre da mi un abamico." This naturally suggested the distribution of little prizes every Sunday, but our finances were in a bad shape. We trusted however to the "Spiritus qui loquitur in vobis" for the "dabitur vobis;" and thus we formed a fine Italian Sunday school of 115 children which gives us a great deal of consolation.

At our first distribution of prizes it was announced that regular attendance was a necessary condition. At the second distribution, a serious item was added, the attendance at Mass every Sunday to get a prize. This worked as a charm, for it brought the mothers with
their children and thus these little ones prevented so many mortal sins.

The first distribution consisted in little prayer books with the pictures of the priest saying Mass—and this was the permanent attraction of the Sunday school. The Italian children are fond of “Santas” and for them this little book was full of Santas. This gave us an opportunity to form a little society of the Holy Rosary with the election of a little girl president and vice-president, and now they say the Rosary very nicely in common before the Sunday school begins, and the special object is that all their parents may go to Mass every Sunday—and not “lavare la casa” or “Lavorare in la Fabrica la Domenica.” At the last distribution of prizes all received a fine rosary badge, and this made them feel proud. It compensates for all the trouble and fatigue to hear these little ones recite the Rosary. Thus we have been able to draw a great many mothers and fathers and grown people who seldom or never went to Mass.

The confessions and Communions since we came here have increased more than “seven fold” or as the Sister says who makes the altar breads, a hundred fold. It is evidently to be ascribed to the multiplication of the bands of the Apostleship of Prayer, which have been doubled. Could we only get the Italian leaflets we could easily form some twenty or thirty bands among the Italians.

When we came here, for some two or three months we did not have a single funeral from the church. They buried their dead from their houses without even the assistance of the priest, nor would they even warn the priest in case of death, and all that, as we learned since, from an exaggerated dread, of reports mostly from Cuban sources, that the priestly charges were exorbitant.

To obviate this difficulty we formed “a Happy Death Association” the members of which would contribute a nickel or a dime a month, and thus we furnished all free burial. Since then we have not lost one funeral—one I mean which was not performed with the prayers of the church—and there have been very few who have died without the sacraments.

As to marriages almost all the parties now approach the sacraments before the celebration. The number of the children attending the convent school at the beginning of this scholastic year was more than double of what it had been years before as the Sisters agreeably at-
tested. This result, no doubt, came from the constantly reminding the parents of the absolute necessity of giving their children a Christian and a Catholic education. Next year the colored population will have their fine school—an elegant brick building trimmed with stone—to accommodate several hundred children. The building and furnishing is a donation of Miss Drexel, through the untiring energy of Bishop Moore of St. Augustine. This school is the finest in Ybor or in Tampa. It is provided with a beautiful hall for entertainments.

Would to God we had such a hall for our parish work and a more suitable dwelling. Let us hope that St. Joseph may send us some generous person to provide these and double thus the amount of good work that could be done. We trust that this Jubilee year may increase the number of faithful church goers to thousands and that God may give us strength to labor faithfully in this immense field for good.

Yours ever devotedly,

Th. De Beurme, S. J.

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CUBA—EDUCATION AND THE CHURCH.

A Letter from Mr. John Buckley, S. J.

COLEGIO DE MONTSERRAT,
CIENFUEGOS, CUBA,
March 10, 1901.

REV. AND DEAR FATHER,

P. X.

The competition between the many colleges in this city, so keenly contested last year with doubtful issue, still continues as active as ever with decidedly evident results in our favor. During the summer holidays of last year, the two ex-Jesuits here, flushed by their imaginary success in the fray, revelled in fancied security, whilst Ours were busily revolving vast schemes of conquest. The results of the July examinations were the first check to the apparently brilliant professorial career of these degenerate sons of Loyola. Actually 32 per cent of their students failed, whereas we had only seven and one half per cent on the same list. Again, they had
only one “sobresaliente,” or excellent, whilst our boys won fourteen such distinctions. In their college there was only one “notable,” or very good, whilst the pupils in our college were awarded nineteen such notes. Of course, all this was published in the Cienfuegos newspapers by a friend of Ours, and spread abroad in every possible way. The parents of the boys who failed complained in no mild terms of the said professors and before schools opened in September the two ex-Jesuitis themselves quarreled about the examinations, each one laying the blame on the other as the cause of so many failures. As a result of all this, one of them left the college, and immediately began to turn the shafts of his sarcasm against his former fellow-professor. But this was not all. The Director of the college still maintained some hopes of defeating us. But he reckoned without his host. The decisive blow was soon to fall rather unexpectedly. It came about in this way. Father Minister accompanied the scholastics to Havana in July, and during his stay there purchased a large Cuban bus or “guagua” and two stout American mules. Early in September it was published here in the papers that the number of our professors was increased, that commercial courses would be taught, and lastly that the boys would be brought to the college and taken home gratis in a magnificent “guagua.” The effect was electrical. The day-scholars, who at the close of last year scarcely numbered sixty, gradually increased until they reached about 120. Thus God, in his own quiet ways, confounds the efforts of his enemies and brings about the triumph of his friends by means which to our eyes appear so many mere accidents. At present we have only twenty-two boarders, but when the blessings of peace reign in Cuba, and when the tobacco and sugar industries rebuild the impoverished island, the college is sure to prosper as of old, when before the last insurrectionary movement it numbered ninety or one hundred boarders.

Cuba is passing through a great crisis now; the constitutional convention finished its plans for the foundation of the new government on February 20th and submitted its laws and regulations to be inspected by Congress. There may be bright days in store for Cuba in the near future, and it really needs them. It is lamentable to see thousands of acres of the richest land in the world lying idle and depopulated—land which would yield amazing crops of tobacco or sugar if it got half a chance.
The educational plan has been modified so often of late years, that a minute account of its changes would afford matter for a goodly sized volume. As long as the present plan remains in force, no one can leave the preparatory classes till he has completed fourteen years. The Baccalaureate course is supposed to last only four years, but it contains so many and such difficult subjects that it is well nigh impossible to get through it in that time. Latin has been entirely suppressed from the educational programme for this year. These innovations were introduced by the Secretary of public instruction, Señor Varona, who, though he is looked upon as almost entirely ignorant of some of the subjects whose programme he arranged, did not consult a single individual in the formation of his plan of studies. Universal opposition on the part of professors, students, newspaper correspondents, etc., greeted the publication of this new curriculum. As an immediate result, the Havana University, which usually numbers some 200 students, opened this year with fourteen; and the Havana Institute, which generally counts 150, began with nine individuals, i.e. about half a student to each professor. Almost all the students went to the States. However, in spite of all these manifestations of disgust at Sr. Varona's educational plan, the language of Cicero, Virgil, and Horace has not been added to the "plan de estudios." We are almost in the dark this year as regards the lines to follow in preparing the boys for the examinations. There are no text books of any kind, and the matter is so vague and extensive that it is almost impossible to master it thoroughly. One of the points which the delegates of the Convention discussed and sent to Washington was "La libertad de enseñanza"—freedom in teaching—a privilege akin to that enjoyed by our colleges in the States. If Congress sanctions this law, the educational system in this unfortunate island will no longer present the difficulties which have been connected with it in the past.

Speaking of the Constitutional Convention, the following anecdote may serve to throw some light on the character of those who formed it. Seeing that the name of God appeared in the preamble, Sr. Salvador Cisneros arose and moved that the name should be erased, for he did not, as he said, believe in God or in any religion. Our readers may remember this individual once bore the title of the "marquis of Santa Lucia," that he was the last president of the Cuban republic, that he went to the States with the express purpose of petitioning Pres-
ident McKinley to have Bishop Sbarretti removed from the see of Havana, and that he has been consulting the sovereign Pontiff on the same subject. The first to stand up in opposition to this atrocious amendment was Sr. Llorente, judge of the supreme court. He sarcastically ridiculed the movement of Cisneros and boldly maintained that atheists had no right to vote upon the question. The representative of a believing people, he declared he was ready to defend the rights of God against all assaults of whatever nature made upon them. Referring to Cisneros as the president of a satanic committee that wished to drive out of Cuba the lawful Bishop of Havana, he said that he himself was now in the winter of life, about to make the last final journey which all men must make, that he believed the Cubans are Catholics, though he is in favor of entire freedom of religious worship. His words created a sensation. The next delegate to stand up against Cisneros was Manuel Sanguilly, —formerly professor of rhetoric in the same University, but now director of the Institute of Havana, the same Sanguilly who crossed swords with one of Ours last year during the examination of rhetoric in Belen college. He emphatically declared that the people without faith was an unfortunate people, he earnestly appealed to the delegates to retain the name of God in the preamble to their constitution. By a vote of twenty-two to seven the same was retained to the great joy all the Cuban Catholics.

The opposition to Bishop Sbarretti is not so active now as it was formerly. Some few months ago those degenerate Cuban priests, some of whom have stained the brightest jewel in the sacerdotal crown—celibacy, made a determined effort to deprive Bishop Sbarretti of his See and put in his place one of their own class. “The hero of the hundred bush fights,” General Maximo Gomez who commanded the insurgent forces in the last two revolutions, sided with them and told his lordship that if he did not leave Havana within twenty-four hours he should be compelled to do so by physical force. The Cuban papers at the same time spoke dreadfully of the Bishop, and published a list of some 20 priests, chiefly Cubans, who had petitioned the Pope for the substitution of a Cuban Bishop. A counter meeting was soon held, and all the loyal Catholics of Havana showed that they stood firmly by their lawful Bishop. A cablegram was instantly dispatched to his Holiness acquainting him of the fact that the Catholics remained unshaken, and that
those in opposition were not representative Catholics. Since that time the Bishop has been empowered to hurl the censures of the Church against any of the clergy who attend such public meetings or encourage such proceedings. As a result the heads of this movement, two priests, whose name we know but which we think better to omit, have lately gone over to the Bishop's side. Let us hope that others will soon follow their example. Some prominent laymen have also taken their stand beneath the banner of Bishop Sbarretti. Chief among them is the Cuban Demosthenes, Juan Gualberto Gomez. This distinguished individual though a sable faced African (or "nigger" as the Georgia "crackers" say) is the most brilliant orator in Cuba, and wherever he speaks brings down the house with the thunders of his eloquence. He made a brilliant course of studies in Spain, where his oratorical powers attracted much attention. He must not be confounded with Maximo Gomez the adventurer from Santo Domingo, who was commander and chief of the Cuban army, and who warmly supported the infamous marriage decree of General Brooke. Both of them figure largely in the history of Cuba, but while the career of the soldier is practically over, that of the dusky orator is only on the spring tide of its fame. The latter was no sooner elected a delegate of the constitutional convention than he became the central figure in it, and as he is a man of wonderful influence there is scarcely a politician in Cuba whose good will towards the church is more desired.

Early in January some oblate sisters of Providence came to Havana to teach the negro children. Bishop Sbarretti graced the occasion of the opening of schools by his presence and delivered a powerful sermon, in which he took occasion to say in answer to the charges that he was here to help the administration in securing the annexation of the island, "that he came to Cuba under orders from the Holy Father and not otherwise, and thus his mission was purely that of a bishop, and not that of a foreign political agent." But the speech of the day was that of Juan Gualberto Gomez. In the course of his speech this prodigy of eloquence paid a glowing tribute to the church in these words: "The negro has received neither help nor counsel in his journey through the desert, but there is one exception; for truth compels me to say that in the desert of slavery, the colored race found one grand oasis, and that was within the precincts of the Church, where in the days of the greatest appro-
brium and the darkest oppression, the negro could consider himself the equal of the white. In all my vicissitudes of thought, there has been one thing in which I never vacillated, and that is my profound respect for the Catholic Church in Cuba, whether Spanish or not, for its having been eminently unbiased in a land of prejudices and inequalities. In Cuba now, as in the past, whites and blacks have the same church, the same altar, and the same priest. In the days of my infancy, when my old African grandmother carried me in her arms to the temple, we there congregated, masters and slaves, and the prejudices which dominated the life of that society dared not enter within the shadow of the church. In reply to those politicians who ask me why I am here, let me say it is the love I have for the independence of my country, and as often as the Rev. Bishop does anything that is for my country's good so often shall I applaud the enterprise and be willing to aid him to the utmost of my power."

Our readers are probably aware of the fact that the civil marriage decree of General Brooke—the first Governor General of Cuba—was annulled at the beginning of the present scholastic year. From the very outset, the infamous decree met with strong opposition on the part of Catholics, who showed that the bonds of matrimony should be performed by the Minister of God and not by the civil authorities. In Pinar del Rio of revolutionary renown an outburst of righteous indignation greeted the infamous decree, still Gen. Brooke was inflexible. Happily he did not long enjoy his triumph. His successor, Leonard Wood, the present Gov. General of the island, listened to the angry clamors of the people. As early as last June, there was a rumor set afloat stating that Gen. Wood had issued a new marriage decree. This was not true, however, as Gen. Wood while promising to annul the Brooke decree postponed the fulfilment of his promises. In the meantime, Bishop Sbarretti was not idle. He won over Gen. Wood to his side; and the latter, who really seems to be a right-minded, conscientious man, at last did away with the civil marriage ceremony. The new decree was issued early in December. It is too long to be given in a brief letter like this; it gives various powers to ecclesiastics which they did not previously enjoy. Still some take advantage of the civil matrimonial decree, as was seen in the recent marriage of the superintendent of the Cuban schools, Mr. Alexis Foye, who married, before the civil authorities, a Catholic
school mistress from Cardenas. Mr. Foye had been very popular in Cuba for many reasons. In the first place he handed over his salary as superintendent to Cuban charities, a number of Catholics' institutions being the recipients of his favors. He has in the second place, publicly declared to the Cubans that the time has come for Cuba to take her place among the nations of the earth; that the occasion for hatred and rancor has for ever passed, and that the thoughts of the children of Cuba should now be turned toward the glory of their beautiful island. However, the fact that he contracted civil marriage gave a death blow to his popularity in the island.

The question which absorbs most interest in Cuba at present is undoubtedly that of the convention; but there is another also of intense interest at least for Catholics, the question of the church property. Bishop Sbarretti is indefatigable in his efforts to have the property restored to its lawful owners, and it would seem that General Wood is inclined to make some concessions. His Lordship recently brought about the appointment of a commission consisting of three judges of the supreme court to decide this controversial dispute about the church property. The commissioners have unanimously given it as their opinion, that the government of Spain illegally seized church property and devoted it to public uses; that by virtue of subsequent agreements the title to this property was acknowledged to be vested in the Church, and while the government was to continue to use certain pieces of property the Church was to be paid an annual rental for the same; that justice demands that this property now in the possession of the Cuban government be restored to the Church, and that the Church be compensated for its use since January 1, 1899, the date of the American occupation. With regard to the property alienated prior to that date, the commission holds that the Church has no recourse except against the Spanish government. The application of these principles will restore to the Church several million dollars worth of property, including such buildings as the custom house and University of Havana. The contest over church property began as far back as 1839 when the Spanish law of 1837 referring to the confiscation of church property was applied to Cuba. In 1841 millions of dollars worth of such property was seized in the island. Two of the most notable seizures effected in Havana are the Dominican convent, now the Royal Univer-
CUBA—EDUCATION AND THE CHURCH.

The latter building is of vast dimensions, and it is said that since the American occupation some $70,000 have been spent in repairing it. Its history may be briefly summed up thus.—The first community of religious established in Havana was founded there in 1576. Some 36 years later at the general council of Franciscans in Rome, Cuba was erected into a province of the Order. Previous to the suppression of the Religious Orders in 1841, there were seven convents and one hospice of the Franciscans in the island. The edifice now used as the Custom House was completed in 1738, and occupied by the English, when they captured Havana in 1762. But the oft repeated assertion that the building was for this reason considered permanently desecrated is really without foundation, as the Franciscans continued to live in the convent and conduct service in the adjoining church until the date of their suppression by the Spanish government. Concerning the University it may be added that the Dominicans were the second body of religious men to be established in Havana, and the present building was founded by them in 1578. In this convent and under the jurisdiction of the Dominicans, Pope Benedict XII. established "The Royal and Pontifical University of the great Doctor St. Jerome." It underwent many bitter factional quarrels, the friars were repeatedly divested of all jurisdiction and finally dispossessed of the entire convent.

By a law passed in 1845, all three acts of seizure were annulled, and the property restored to its original owners; but various obstacles prevented the law from being put fully into effect. From this resulted the concordat of 1851 between the Holy See and the government of Spain, in which the latter deplored the lamentable vicissitudes through which ecclesiastical property had at times passed; admitted the rights of the church to acquire property, and promised that all it might acquire thereafter should be solemnly inviolable. In this concordat, it appears that the Holy See agreed to accept three per cent Government bonds instead of property which could not then be restored. As this arrangement proved altogether impracticable, a royal order was passed in 1853 confirming the concordat, and ordering an inventory to be made of the despoiled properties, and their income and products to be turned over as a rental to the church. As the buildings were evacuated by the Spanish government, the Americans took possession of
them, and have still continued to use them, without paying for them or making any compensation whatever. The above items, as regards the church property, have been mainly culled from newspapers. The struggle is not yet over, but it is to be hoped that the rights of the Church will be warmly contested. In the beginning of March, the parish priest of Cienfuegos lost the day in his struggle to have the cemetery restored to the church. At the beginning of February, his lordship, Bishop Sbarretti paid a visit to Cienfuegos, but remained only a few days as he was suddenly called back to Havana. On the whole he was coldly received. The Spaniards it cannot be denied turned out in large members to escort him from the depot to the church, but there was scarcely a Cuban to be seen in the crowd. In the very church, the freemasons of this city, of whom there are too many, presented his lordship with a letter which read in the following strain: "Señor Sbarretti you acted very imprudently in coming to this city; your presence is not needed here, and the sooner you leave the better, for we have already laid plans to take your life." The bishop calmly read the note, smiled and assured us that they are threatening to kill him every day in Havana, but have not yet succeeded in doing away with him.

Cuba is daily growing more masonic. Protestantism is also taking root, but the climate seems rather uncongenial to its growth. Although every town and city can now boast of its Protestant churches, (there are about half a dozen in Cienfuegos) still there is not much to be feared from the Protestants; for the Cubans who leave the Catholic church rarely follow the tenets of this newly introduced creed. Though dark as is the history of the Church in Cuba, some beams of its former illumination occasionally play upon it. Some 3000 people were present at the midnight Mass celebrated here in our church at the close of the old and the dawn of the new century. Hundreds had to return home as the church was so crowded that they could not possibly effect an entrance. Some 400 received holy Communion. This is something extraordinary for Cuba, and it is only where religious are to be found that the people can be induced to approach the sacraments.

The "Hijas de Maria" or children of Mary now number about 130, and still continue increasing. The Apostleship of Prayer is also growing in numbers. The newly established association entitled "Las Hijas de la Caridad" is almost daily receiving new volunteers.
This association, which consists of negro women, was established mainly to do battle against some Protestants whose meetings were largely patronized by the colored class. These three associations are conducted by Father Leoz. He is indefatigable in his efforts to preserve his little flock from the wolves that prowl around it, and God only knows the good he is doing in the city.

Since I began to write this the Cuban question was treated of. A wave of indignation has swept through the island, and meetings have been held in every town to protest against the demands of Congress. If anything important occurs, I'll send it for publication in the next number. Recommending myself to your Reverence's holy sacrifices and prayers, I remain.

Your humble servant in Xto.

J. Buckley, S. J.

MEXICO.

Discovery of the Remains of Three Martyrs of the Society.

Fathers Gonzalez de Tapia, Jerome de Moranta and Louis de Alavés.

In "The Mexican Messenger" for January 1901 there is an interesting article under the above title from the pen of "Iaessver," probably the Rev L. V. Acevedo S. J. The writer relates how on the Feast of All Saints 1900, having been called by the duties of the sacred ministry to visit a certain dwelling in the City of Mexico, he was brought a box by one of the ladies of the house which she handled with great reverence. "Within this box Father," she said, "seem to be some precious objects. What they are we do not well know, nor their value. Very many years ago, now nearly a century and a half, this box came into possession of our ancestors. They knew the history of its contents, but we cannot tell anything of them with certainty. Various changes in the order and position of our furniture and of other domestic objects caused this box to be placed for some time in an out of the way corner near a piano, and whenever one of these ladies, you see present, began to play on the
instrument she heard within or around the box strange and continued sounds; repetition of these sounds, each day more audible and mysterious, frightened us, and we were sometimes alarmed beyond measure to hear from within, what seemed like unearthly groans. At last we decided on opening the box to find out what it contained. We unfastened it and, bless me! there were bones very carefully folded in wrappers of different color. It seemed to us it would be profanity to touch them. Who knows, we said, to whom these bones belonged? They are, perhaps, the remains of some of our ancestors. So we left it to time to reveal the mystery connected with this box, and carried it to our oratory, where it has been till today."

Then turning to me she added: "As you, Father, are an enquirer about past facts, and a collector of historic details, we ask you to examine the contents of the box and tell us if these bones have a history."

While speaking, the lady produced a key and opened the box; she then asked me to remove the different wrappers and examine what they contained. The topmost was a piece of yellow taffety, 150 centimeters long and the same in width; the first fold turned over, two words, "P. Moranta," were found inscribed on the cloth; within the fold were a forearm and right hand, their dry yellow skin still clinging to them. Another turn unfolded and I was able to read with grateful surprise on a small piece of paper faded and blackened, nine centimeters by three, the same words, P. Moranta, written in antique characters.

"What is it?" asked the ladies, hearing my joyful exclamation, "is the mystery so quickly solved?"

"That hand," I replied, without being able to contain the outburst of joy that I felt, "is that of Father Moranta of the Society of Jesus, one of the apostles of the Tephuanes, who died at their hands a martyr of Jesus Christ."

A murmur of general satisfaction and religious enthusiasm showed me the ladies were beginning to realize the value of the contents of the long-forgotten box.

As I unrolled the third fold there appeared a beautiful cushion of yellow silk, 72 centimeters long 24 wide. On its silk cover I read, amid an ornamentation of graceful flowers and foliage, the title of a Theological treatise that Padre Ioaquin Velez Escalante defended in the "Seminario Conciliar" in order to obtain the degree of doctor in Theology. To the right of this cushion,
which filled the bottom of the box, I found part of a skull and beneath, another scrap of paper of the same quality and appearance as the first, 14 centimeters long by 10 wide, on it was written in the same hand and characters, "Head of P. Gonzalo de Tapia, first martyr and founder of the missions of Sinaloa, recovered by Padre Martin Pelaez, Visitor of these Missions." On the left of the cushion was another wrapper, of salmon color, 49 centimeters in length and width, on which were traced the words, "P. Louis de Alavés;" unfolding it I found two bones covered with their skin, and between them a scrap of ancient paper on which was written "P. Louis de Alavés." Within this last named wrapper was another piece of blue taffety, which contained a small piece of paper like those already mentioned, and some cotton probably used in former days for some sacred purpose. One of the bones, probably a shin bone, had a scrap of paper attached, on which were written the words "P. Gonzalo de Tapia Founder and first Martyr of the Missions of Sinaloa;" the other appears to be the hand and forearm of Father Alavéz.

As yet we are ignorant of the happy circumstances through which these sacred remains were saved from the fury of the barbarians. Although we knew where they were buried, and more than once deplored the abominable profanations of the Indian Nacabeba and of his accomplices in drinking, during their scandalous orgies, from the skull of the holy Father de Tapia, yet we did not know that these relics had been recovered after the execution of Nacabeba, had been brought to Mexico and preserved in such a secure place.

How did the relics come into the possession of this noble family? This is easy to understand if one remembers that, in pursuance of the tyrannical order of Charles III., all the religious of the Society of Jesus then in Mexico, were, in 1767, unjustly expelled from the vast territories of New Spain and from its flourishing missions. When this sad day came, the relics preserved with tender veneration in one of the colleges of the Society had to be entrusted to others; for the sons of Ignatius, obedient unto sacrifice, saw themselves obliged to abandon them. Colleges, houses, lands, books, even manuscripts having been snatched from them and confiscated. At such a moment, when time was wanting for even personal wants, they joyfully gave it to place these dear relics in a safe retreat.
We subjoin short sketches of the three Fathers, that our readers may know something of their life and martyrdom.

Father Gonzalez de Tapia.

Father Gonzalez de Tapia was a native of Leon in Castile. While very young he entered the Society, where he distinguished himself by an extreme love of poverty, an ardent charity, and contempt of himself. He showed remarkable aptitudes as a teacher of sciences, became a noteworthy preacher, and a rare linguist: being familiar with six languages, and speaking them perfectly. (Alegré, Historia de la Compañía en Nueva España.)

This Martyred Jesuit left such records of his apostolic labors, that twenty years after his death, Bishop Covarrubias, having asked the people in the villages of Michoacan how they had preserved themselves from the vice of intemperance, they answered, "Father Tapia preached so much against it, that from his time we made up our minds never to give way to drink."

Towards the end of June 1591, at the petition of the governor of New Biscay the provincial of the Society of Jesus sent Fathers de Tapia and Perez to Culiacan to labor for the conversion of Sinaloa. By preaching, by winning the admiration of the Indians, and by offering everywhere great examples of virtue, they made themselves known in the villages along the route to Sinaloa, whither their fame preceded them. Arrived there, Father Tapia during the first year baptized more than 2000. Teaching catechism was his constant occupation, and if we add to this the celebration of Mass, the recitation of the Divine Office, the care of the sick, the superintendence of seed-planting, the extirpation of abuses, scandals, and contention, one may conceive how laborious and meritorious was the life he lead. Within one year he had christianized some twenty pueblos (villages), and in a short period gathered seventy tribes into churches where each morning and evening fervent homage was rendered to God and the Divine praises sung.

But the demon could not suffer the multiplication of such glorious conquests, and he used as his instrument a sorcerer of Tavoropa named Nacabeba, who induced the Indians to murder Father de Tapia, telling them the Father had despoiled them of liberty in making them Christians. The holy missioner, when informed of this hostility, replied in tender accents, "I have not done
them any harm; on the contrary I love them as my children.” But this endearing confidence did not move these barbarians. A short time after, while he was reciting the rosary, they fell on him, and striking his venerable head with a wooden sword, inflicted a mortal wound. The valiant martyr already dying, and moistening the ground with his blood, struggled towards the church, and there, throwing himself on his knees, and embracing the cross, he was struck down by repeated blows of ax and sword, till he gave up his life. His executioners cut off his head and left arm; these with his soutane, a blanket which was his only bed, the chalice, and sacred ornaments, they carried off. The captain and inhabitants of the neighboring village of St. Philip when made aware of the outrage, hastened to Tavoropa, and found at the entrance of the church the body of the martyr, decapitated, wanting the left arm, and despoiled of all clothing but the stockings. With touching solemnity they carried the body to St. Philip, where it was buried by Father de Velasco, amid the sighs and tears of the faithful.

The venerable martyr had been ten years in Mexico, and was but thirty-three years old and thus in the flower of his manhood. The idolaters having taken away the head and left arm tried to cook the latter, but despite their efforts it remained raw, and they could not bring themselves to eat it, so they drew off the skin and cutting away the tips of the fingers filled it with straw. They painted the skull red, and it served for some time as a drinking-cup at their drunken orgies. The ferocious Nacabeba having been killed by the Spaniards, the venerable skull was recovered, and in 1610 was conveyed with honor to Mexico by Father Paláez on his return from the Visitation of the Missions.

Father Jerome de Moranta.

Father Jerome de Moranta, whose relics were uppermost in the box, was a native of Majorca of very distinguished family, nephew of the well-known Father Nadal and a spiritual disciple of the Ven. Father Alphonsus Rodriguez. He was remarkable for his modesty and exterior composure, moderation of speech, religious affability, profound humility, and for a great love of poverty and mortification. Having been appointed to the mission of the Tephuanes, he spent all his activity and talents in teaching them the road to heaven, and his heroic
virtues, above all his spirit of self-sacrifice, were a constant and efficacious sermon. His bed was a cowskin, stretched at the foot of the altar; his food, a little roasted maize without salt. He was massacred in his forty-second year and the twentieth of his religious life.

FATHER LOUIS DE ALAVÉS.

Father Louis de Alavés was born at Oaxaca, Mexico. He was beloved for his virtues, sincerity, rare modesty, unworldliness, and not less for his affability and prudence in every-day life. There is a good foundation for the belief that he never lost his baptismal innocence. The continual use of ejaculatory prayers kept him mindful of God's presence, and his continued sighs were as sparks of the Divine love which appeared to consume him, and showed how close was his union with God. He was inflamed with an ardent zeal for the salvation of the Indians and they loved him as a most tender father. In his twenty-seventh year, fifteen days before martyrdom opened to him the gates of heaven, as he was standing in prayer before the image of "Nuestra Señora del Zape" the B. Virgin appeared to him.

The death of these two last-named religious took place in the following manner:—

Up to the year 1615, the Missions of Zape, of St. Catharine, and of St. James of Papatzguiaro had prospered much and had enjoyed complete tranquillity; but toward the end of that year, through the malign suggestions of certain sorcerers, sworn enemies of Catholicity, there arose a certain inquietude. This increased and at length it was secretly planned, that on the twenty-first of November, 1616, a simultaneous onslaught should be made and not a Spaniard left alive in these missions. That day came and at Zape, while they were in the church preparing for the coming feast of the Presentation, nineteen Spaniards and sixty negro slaves were most cruelly slaughtered by the rebel Indians. Their blackest rage was vent on the devoted Fathers, de Alavéz and Juan del Valle. The following day Fathers Fonte and de Moranta, while on their way to Zape were martyred. When the governor of Guadiana at the head of seventy Spanish soldiers and 120 friendly Indians arrived at Zape on the twenty-third of February 1617—three months after the massacre—they found the remains of thirty Spaniards and of sixty negroes. They found the bodies of Fathers Alavéz, Moranta, and of their
two companions entire and fresh with the blood still in the wounds. The governor had them brought to the Rector of the college of Guadiana, where they were received in triumph, and afterwards translated to the church of the society where they were buried beneath the altar of St Ignatius, their coffins being marked with their names and the dates of their glorious martyrdom.

In 1737 the Fathers of the Society, united in provincial council, besought their Father General to ask for the canonization of Father Tapia and of ten martyrs of the Society, among whom were Fathers Alavéz and Moranta and Fathers Martinez and Segura who had been martyred in Florida. But the suppression of the Society caused many documents to be lost and up to this no steps have been taken to procure for these valiant martyrs the honors of the altar.
EPISTOLA P. C. F. VANQUIKENBORNE, S. J.

We are indebted for the following letter to Rev. Father Anton Huonder, editor of the "Katholische Missio- nen," who kindly copied it for the WOODSTOCK LETTERS. He writes: "While looking through an old German periodical I chanced upon a Latin letter of Father Van- quickenborne. After consulting Sommervogel and the Indices of the WOODSTOCK LETTERS, I concluded that it was not generally known. The letter is quite interesting and a valuable contribution to the history of the Province of Maryland. Here is the reference to the periodical from which I have copied the letter: 'Literaturzeitung für Katholische Religionslehrer. Herausgegeben von Kaspar Anton Fr. von Mastiaux. 9. Jahrgang. 3. Bd. (Landshut 1818) pp. 137–142.' I have not been able to find out to whom the letter was addressed. It must have been written to Ours in Holland, perhaps Kuylenburg." We print the original Latin together with an English translation. In the Latin text we reproduce the original exactly as we find it in Father Huonder's copy, including the spelling of names.—Ed. W. L.

GEORGETOWN, 16 Januarii, 1818.

Status Uniti Americae.

REVERENDIS IN CHRISTO PATER,

PAX CHRISTI:—

Nihil mihi gratius fuisset huc advenienti, quam ut mox ad Reverentiam Vestræ litteras dare potuissem, id eam amicosque nostros exoptare me non latebat. Verum Baltimori dum esset, cum occasio nulla se offerret et in Georgetown (sic) aliquot diebus, ad quiescendum traductis, cum exercitia obierim spiritualia, res, me quidem invitó, diutius differri debuit. Hanc igitur dilationem ne R. V. ægre ferat, iterum atque iterum rogo atque suppli- co: eam compensatum iri spero per prospera, quæ Reverentiae Vestræ nuntiare mihi licet.

In Helder bono hospitio usus sum in taberna, cui insigne Zeeburg, (Zeeburg ?) apud Catholicos optimeque et urbanissime exceptus a Rdo Dno Pastore ejusdem loci, in cujus ecclesia bis sacrum feci. 25° Oct., 1817, die beatæ Virgini sacro sub ejus protectione solvimus. 15° Dec. octa- (82)
Rev. Father in Christ,

Pax Christi:—

Nothing would have pleased me more on my arrival, than to have been able to address a letter to your Reverence, and thus afford what I knew would be a gratification to you and to our friends. But during my stay in Baltimore no opportunity offered, and after resting a few days at Georgetown, during which I followed the Spiritual Exercises, the duty of writing, much against my will, was again unavoidably delayed. I earnestly beg Your Reverence not to take it ill that you have had to wait so long, and I trust that the good news I am fortunate enough to send will make amends for my tardiness.

In Helder (1) I lodged in a Catholic inn at the sign of the "Sea-Castle," and I was received most courteously by the Rev. Pastor of the place, in whose church I twice offered Mass. On the 25th of October, 1817, a feast of the Blessed Virgin, we set sail under her protection. We first sighted America on Dec. 15, the octave of her Conception. On the

(1) Helder is a Maritime town of the Netherlands in North Holland, on the Mars-Diep, at the outlet of the Helder and Amsterdam Canal.
va Conceptionis primum terram Americæ conspeximus, atque 18a festo exspectationis partus ejusdem Virginis ac Matris Dei Baltimorum feliciter appulimus et 20a die iterum sanctissimae Patronæ nostræ sacra in Georgetovn advenientes quam optime excepti sumus. Ego vero plurimas Deo gratias agendas habeo pro felicissimo, quod mihi contigit, itinere: navim conscendens mox quidem tributum mari solvere debui, sed ea indispositio in optimam valetudinem conversa est, qua etiamnum fruor. Nullatenus malum nactus sum consortium, nihilque in gratum aut videre aut audire, præter blasphemias nauticas easque paucas, debui. Quinimo capitaneum, qui nobiscum ut itinerans in navi erat, tam bene mihi affectum habui, ut in omnibus præsto esset. Baltimori me duxit ad amicum suum Batavum ac amicissimum sacerdotibus. Vix ad hunc intraveram, dum Pastor ejus partis urbis advenit, qui audiens me Jesuitam, rheda me duxit ad Archiepiscopatum, ubi sunt e nostris. Ita Deus, quo magis derelictus videbar, eo majorem curam mei habuisse visus est. Locus ergo, ubi dego, vocatur Georgetovn. Hic societas collegium habet pro nostris, ubi sunt 14 Scholastici in primo anno philosophiæ, et conviculum pro studiosa juventute, ubi sunt circiter 100 conviciuales. Georgetovn est parva civitas, distans tantum semileuca Washington, urbe capitali statuum unitorum: locus melior pro sanitate eligi non potuit. Novitiatus hoc tempore est in eadem domo, in Washington transferendus brevi, ubi conveniens domus jam ædificata est. Hic ex novem sociis Rdi Dni Nerinckx inveni septem, inter quos est Dominus van Develde, adolescens maximæ spei. Omnes mirandum in modum in sua vo-
8th, the feast of the Expectation of the Delivery of the same Virgin Mother of God, we safely arrived at Baltimore, and on the 20th, also sacred to our most holy Patroness, we were warmly welcomed at Georgetown.

Great indeed is my debt of gratitude to God for the successful voyage with which he favored me. Shortly after I embarked, it is true, the sea exacted its tribute, but this indisposition was succeeded by excellent health which still remains. My fellow-passengers were unexceptionable, nor was I constrained to see or hear anything unwelcome save the blasphemies of the sailors and those but seldom. What is more, I so won upon the Captain, who mingled with us on shipboard as one of ourselves, that he was always at our service. In Baltimore he brought me to a Dutch acquaintance of his and a warm friend of the clergy. Scarcely had I entered his house, when the pastor of the neighborhood came in. No sooner did he learn that I was a Jesuit than he took me by carriage to the Archbishop's house, where I found some of Ours. 

The name of my present abode then is Georgetown. The Society has here a college for Ours, with fourteen scholastics in the first year of philosophy, and a boarding-school for studious youths, with about one hundred boarders. Georgetown is a small city, distant only half a league from Washington, the capital of the United States. A more beautiful site could not have been chosen. The novitiate is at present in the same house, but it is to be removed shortly to Washington, where a suitable building has been erected.

I found here seven of the nine companions of Rev. Father Nerinckx. One of their number, Mr. Van de Velde, is a young man of great promise. Rejoicing in their voca-

(2) Father Enoch Fenwick, who was Vicar-General and in charge of the pro-cathedral, was probably one of Ours to receive him.

(3) Of the nine companions of Father Nerinckx eight entered the Society at Georgetown. They were:

1. Father Michael Cousinne, who died during his noviceship at Bohemia.
2. Father Peter De Vos, who left during his novitiate.
3. Father Van de Velde, afterwards Bishop of Natchez.
4. Father P. J. Timmermans, who went with Father Van de Velde to Florissant and died there in 1824.
5. Father Henry Verheyen, who died at Port Tobacco in 1823.
6. Brother Strahan, who also went to Florissant, but left the Society there.

(4) This scholastic in his after life became well known and fully justified Father Van Quickenborne's appreciation. He became Rector of St Louis, Vice-Provincial of Missouri, and finally was made, much against his will, Bishop of Chicago. Six years afterwards, at his own request, he was transferred to the diocese of Natchez where he died in 1855. See Father Walter H. Hill's Biographical Sketch, LETTERS, vol. vii. pp. 65 and 129.
catione laetantes, magno cum fervore et fratrum aedificatione Novitiatus exercitia obeuunt. Numerus Novitiorum simul cum fratribus adjutoribus ascendit usque ad 25: duo tantum sacerdotes sunt. Inter hos carissimos mihi vivere licet: et cum inter ipsos versor, facile mihi videor videre Aloysios, Stanislaos, Bergmannos in domibus Romanis. Sum etenim in medio fratrum, quorum rara modestia mirum in modum ad pietatem allicit, quorum in pietate fervor est tautus, tanta in regulis servandis accuratio, tanta ad invicem praeveniens caritas, ut maximum Dei beneficium reputare quisque debeat, si possit in tali consortio vivere. Facile igitur intelligit R. V. quanto gaudio fuerim perfusus, haec cernens. Nec minori animi laetitia fui affectus, perspiciens paternam Superiorum sollicitudinem, ut disciplina religiosa accurate ex instituto observata suis, qui extra domum in missionibus versetur, de mediis spiritualibus Societati propriis provideatur. Quod profecto non minimum est Societatis nostrae beneficium.

Certiorem Rm Vm omnino debeo facere ejus rei, quæ optimum quemque laetitia recreat, scilicet: in aca-tholicis ad se convitendum, in infidelibus ad fidem recipiendum dispositio reperitur optima; ac proinde fructus sunt colligendi quam uberrimi. Messis enim multa nimis et valde matura. Felix igitur locus, qui nanciscitur bonum operarium, cernere ubi est quam plurimas conversiones. In Washington abhinc decem annis pro unica Ecclesia erat cubiculum magnum, erant 12 communicantes. Nunc ædificata est satis pulchra numeranturque communicantes circiter 300.


Est aliqua regio, ubi in traçtu magno vivunt plus quam 150 millia hominum. Sunt fere Germani, et omnes Prot-
tion, they all pursue the exercises of the novitiate most fervently to the edification of their brethren. The number of novices, reckoning also the coadjutor brothers, has risen to twenty-five; only two are priests. It is my privilege to live with these dear brothers of mine, and as I move among them I fancy that I am in the company of Aloysius, Stanislaus, and Berchmans in our houses at Rome. For I am in the midst of religious brethren, whose rare modesty is a strong incentive to piety. And so great is the fervor of their devotion, so unfailing their exactness in the observance of rules, so prompt the charity with which they forestall one another, that one should deem the blessing of such companionship a marked favor from God. Your Reverence readily understands with what joy my soul is filled at sight of this religious spirit. And my satisfaction was none the less thorough to note the fatherly anxiety of Superiors in securing a faithful compliance with religious discipline according to the Institute, and in furnishing the spiritual helps peculiar to the Society in behalf of their subjects who are engaged in missionary labor away from home. This assuredly is not the least of the blessings found in the Society.

A circumstance with which I should acquaint Your Reverence, and which should rejoice every zealous heart, is the favorable attitude of non-Catholics towards conversion and the excellent disposition of infidels for receiving the faith. Consequently we may look to gathering fruit in plenty. For the harvest is abundant and ripe to fullness. And so the favored spot which is blessed with a devoted laborer, is the scene of many conversions. Twelve years ago in Washington, instead of the present church was a large room merely, and there were but twelve of the Catholic communion. Now quite a handsome church has been built and the communicants number about three hundred. There were hardly any Catholics in Georgetown twenty years ago. Now there is a church, erected by Ours, which is nearly as large as the one at Kuilenburg, and too small for the number of the faithful. There is absolutely no opposition from the Government. One may preach unmolested as often as he pleases. Neither is there any conflict with the secular priests. In them and in the Bishops we find only friends.

There is a part of the country where more than one hundred and fifty thousand men are dwelling, scattered over a large expanse. They are Germans for the most part and all

(5) When Father Van Quickenborne arrived at Georgetown Father Kohlmann was Superior of the Mission and Rector of the College. Among the Fathers there were Fathers Epinette and McElroy; among the scholastics, Thomas Mulledy, W. McSherry, S. Dubuisson, George Fenwick, J. Ryder; among the novices were Virgil Barber, W. Grace, and J. Van de Velde. The novitiate, as is evident from this letter, was at this time at Georgetown. Soon after his arrival Father Van Quickenborne was appointed Master of Novices. This office he filled for six years when he was sent to Florissant, Missouri, as Rector. For his work among the Osage Indians see Father Ponziglione's account in the LETTERS, vol. xxiv. page 37.—Editor W. Letters.
estantes. Eorum aliqui ministri argumentis Catholicorum turbati, cum nullum in vicinia haberent, litteris patres nostros consularunt, dubia sua exponentes, ac explanationem ad proposita petentes. Data fuit explicatio cum eo successu, ut tres heresim suam abjurantes sese converterint, populo bene ad sese convertendum disposito, quinimo aliiis ministris non valde a Catholicismo abhorrentibus in errore manentibus, eo quod nullus sit sacerdos, qui ad ipsos mittatur. Rogate igitur Dominum messis, ut mittat operarios in messem suam.

Verum non haec sola regio est, ubi, si darentur Sacerdotes, fructus colligerentur in maxima abundantia. Offereunt se fortissimae illae regiones in quibus vivunt Indiani, seu Sylvestres, ut vocamus, olim sanguine plurimorum patrum nostrorum impignatae, nunc vero ad messem valde maturae. Miles aliquis, qui hic degit, narravit, in ultimo bello se ab Indianis seu Sylvestribus captum atque morte damnatum jamjam jugulandum. Ante ipsum genibus flexabat Indianus, levat securi, ut ipsum feriret; cum ipse moriturus tremens se signat signo Crucis. Quo viso Indianus securi deponens petit, quare hoc faciat? Respondit tremula voce, se esse Christianum Catholicum, et Catholicos solere hoc signo se signare. Jubet Indianus ipsum surgere ac secum ire. In via petit miles, quare ipsum non occiderit? "Habuimus nos,—inquit Indianus,—patres nigros (sic vocant Jesuitas, quia semper nigra toga vestiti) illique nobis dixerunt, illos, qui signum crucis faciunt, esse ejusdem religionis fratres." Ducitur ergo homo ad Ducem populi, jubeturque suam religionem Indianos edocere. Sed homo ignarus multa docere non potuit, cum multa non sciret. Edocuit tamen modum recitandi rosarium, ad quod recitaturi Indiani singula vespera convenere. Quanta igitur spes, si populus iste Sacerdotem haberet, non necessario ullam ius instructum Scholarum sublimitatis sed magno patiendi desiderio, fore, ut brevi et facili negotio converteretur. Fasit Deus, ut veniant similes multi? Ego autem spero et confido, ut illi, qui matrem invenirent, brevi etiam et filium inveniant. Ut enim Jesus ordinarie non invenitur absque matre; sic mater ordinaria non invenitur absque Jesu. Dicitur de pastoriibus et Magis: "Invenerunt puerum cum Maria matre ejus." Adeo bonam dispositionem, tantumque desiderium veram fidem recipiendi hic coram cernere licuit. Ab-
Protestants. Some of their ministers, perplexed by Catholic arguments, as there was none in the neighborhood to whom they could address themselves, sought counsel of our Fathers by letter, setting forth their doubts and begging an answer to their difficulties. So satisfactory was the explanation they received, that three of them were converted and abjured their heresy. Moreover, the people are ripe for conversion, and what is more there are even other ministers not ill-disposed to Catholicism, who remain in error simply because there is no priest to send among them. “Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest.”

But this is not the only region where abundant fruit could be gathered, were there but priests. There lie open those vast tracts where dwell the Indians or “savages,” as we call them—fields once made fertile by the blood of many of our Fathers, but now ripe unto the harvest. A certain soldier living here told us that in the last war he was captured by these Indians or natives of the forest, condemned to death, and on the point of being despatched. He was in a kneeling posture and before him stood an Indian with uplifted tomahawk, ready to strike, when, at the thought of death so near, with a trembling hand he made the sign of the cross. On seeing this the savage laid aside his weapon and asked the soldier the meaning of his action. In frightened tones he said that he was a Christian and a Catholic, and that it was the custom of Catholics to make this sign. The Indian bade his captive rise and follow him. As they went along the soldier asked his captor why he had not slain him. “We too had black-gowns,” said the Indian—for this is the name they give to Jesuits because they are clad always in a black robe—“and they told us that those who make the sign of the cross were brothers of the same religion.” The soldier therefore was taken to the chief of the tribe and told to instruct the Indians in his religion. But there were many things in which this untaught teacher could not instruct them, as his ignorance was considerable. He explained however the manner of reciting the rosary, and the Indians gathered to repeat it every evening. How well founded a hope then might we not cherish of the easy and rapid conversion of this tribe, if they had among them a priest not skilled necessarily in the subtleties of the schools, but penetrated with an eager longing to suffer. God grant that many such will come! I hope and trust that these poor people who have found the mother, may soon find the son as well. For as Jesus is usually not found without his mother, so his mother is usually not found without Jesus. It is said of the shepherds and the wise men: “They found the child with Mary, his mother.” Such is the good will and such is the wish to receive the true faith that can be seen here before our eyes.

Post mensam exhibita ipsis fuere varia loca collegii (quod est profecto pulchrum aedificium) inter alia apparatus chymicus, factaque quaedam experimenta, ad quae obstupescerant. Sed ad laternam magicam, que ipsis exhibebatur, in tanta erant admiratione, ut omnibus res sum moverent. Dein sunt ad sacellum, ubi admiratione reverentiam conjungentes varia conspexerunt. Sed cum cantantibus organis sacra musica audiretur, attoniti mox tergum altari verterunt ac facie versa ad odeum, sedentes, auribus certe non junctis, capite elevato oreque aperto aures erererunt. Denique data sunt ipsis rosaria, acceptaque cum veneratione colloque circumposita. Quibus ad collum pendentibus sic progressi sunt. Quam profecto desiderabant habere sacerdotes! Non minus sunt ardentes Indiani aliarum provinciarum. Die dominica proxime transacta hic excepimus venerabilem senem (duique cum ipso collocutus sum; loquebatur gallice) qui cum patribus nostris in missionibus apud Iroquensibus, Huronibus, etc., apud quos Patres nostri Lallement, Jonghes (sic) etc., necati sunt, missionibus istis cum patribus nostris intereuntibus; ipse pueros eorum baptizabat, diebus dominicis congregatos in sua domo instruebat. "Gratum erat audire," inquiebat, "quanto
A LETTER OF FATHER VAN QUICKENBORNE. 91

A few weeks ago there came to Washington on an embassy some chiefs from among the Indians. For that is the rather honorable name they give here to the savages. With their speakers and an interpreter the party amounted to six or seven. One Sunday they came to our college and were kindly received by the superior who asked them to dinner on the following Wednesday. The invitation was accepted. On the day appointed, therefore, when at dinner time the community had assembled in the refectory in the usual manner, they found their guests already there ready to take their seats at table. While they were still standing, grace was said with earnestness and devotion, and thereupon they set to joyfully. Before the end of the meal the superior proposed a toast for the visitors. In reply one of their speakers spoke as follows:

"Fathers, I give you thanks for your very kind reception and hospitality. May God bless your work of teaching the youth under your care! From God has come the health and good fortune we now enjoy. We must not forget either to thank you for the good things with which you have now cheered us. And as we have been gathered here together upon earth, so I hope the future will find us gathered together in heaven."

After dinner they were taken through the college, a very beautiful building, by the way, and among other places they visited the chemical laboratory where some experiments were performed causing them great wonder. The magic lantern, however, which was shown them, excited in them so much amazement that not one could restrain his laughter. They were then brought to the chapel where their wonder was mingled with awe as they looked on the various objects of interest. But when they heard the sacred strains of the organ, struck with astonishment, they straightway turned their backs on the altar and sat facing the organ loft, listening with lifted heads and wide open mouths. At the end they were given rosaries, which they respectfully received and placed around their necks, and thus adorned they departed. You cannot imagine how earnestly they long to have priests with them.

The Indians of other provinces are no less desirous. Last Sunday we were visited here by a venerable old man with whom I had a long talk in French. He had lived with our Fathers on the missions among the savages and was now transacting some private business with the Government. For fifty years he lived with the Illinois, the Iroquois, the Hurons, and others, among whom our Fathers Lallemand, Jogues and others were slain. When the missions had ceased upon the death of our Fathers, he himself used to baptize the children of the Indians and collect them into his house on Sundays for instruction. "It was a pleasure," he said, "to hear with what affection they used to speak of their Fa-
cum amore de suis patribus loquerentur." Verum negotiis suis temporalibus id exigentibus isthinc migravit, ac ipsi omni auxilio sunt destituti. Nuper per eorum agros iter instituit et ipsos inviser, qui, cum duxissent ipsum ad insolam aliquam, ibi in rupe ipsi monstraverunt sanguinem, qui nusquam deleri potuit, Patris N. cujus nomen oblitus sum, ultimis societatis pristinae temporibus ab Indianis occisi; adjunxerunt, interfectores omnes tristem miserabilemque obiisse mortem. Multum desiderabatur habere patres. Gubernator anglicanus (aliqui enim, non omnes, habitant in locis Anglis subditis) ad ipsos miserat ministros protestantes, a quibus petiverunt, an uxores haberent? Quibus affirmantibus, patres nostri inquit, quos ante habuimus, non habebant, et responde- runt Gubernatori, se velle habere sacerdotes religiosos Jesuitas. O quandonam desideratum diu tempus adveniet, quo tot animae pretioso sanguine emptae liberabuntur! Bonum erit multum ipsorum Angelos custodes orare, ut intercedere apud Deum non desinant, ut brevi veniant multi sacerdotes, qui miserrima servitute vindicatos ccelo inserant. Quam libentissime illuc a Superioribus mittentur! Non minus favet opportunitas in urbibus instituendi collegia, ubi numerosa confluentes juventus edoceretur simul cum scientia in religione Catholica, ex iis ad sacerdotium postea evehendi, columnae fundatarum jam ecclesiaram, aut regionum infidelium apostoli futuri. Si contingere, ut juvenes nobis (vobis?) essent, ut humaniora absolverint, callentes linguam latinam. Si, ut sint fratres coadjutores temporales, præter indifferentiam judicium requiritur et capacitas, ut addiscant linguam anglicam, et non sint annosi utque valeant sanitate.

Squis Religionis hic promovendae dona quaedam vellet mittere, magnopere ad majorem Dei gloriam pertineret, si impenderentur in emendis albis, ornamentis sacerdotalibus, aut campanis. Memoriam vestri in orationibus licet miserrimijs faciens ac sacrificiis nobis supplico RR. PP. ut ejus, quem presentem tanta benevolentia et amicitia prosecuti estis, absentis recordari dignemini in sanctis vestris ad Deum precibus ac sacrificiis. Sic enim mihi persuasum habeo, vestris orationibus multis me eripienda periculis ac magnopere juvandum, ut perveniam illuc, ubi sine ullo Deum offendi metu Creatorem
However, his business concerns forced him to leave them and they were deprived of all help. Not long since he journeyed through their country and visited them. They brought him to an island and showed him there on a rock some blood which could not be washed away. It was the blood of a Father whose name I have forgotten, but who was killed by the Indians in the last days of the old Society. The murderers, they told him, had all met with a wretched and unhappy death. They were very anxious to have the Fathers with them. The English Governor (for some, though not all, live in parts subject to the English) sent them Protestant ministers. These were asked whether they had wives, and when they replied that they had, the Indians said: "Our black gowns who were with us before had no wives." They sent word, therefore, to the Governor that they would like to have the holy Jesuit priests.

Oh, when will that long desired time come when those many souls, ransomed by the precious blood, shall receive their liberty? It would be a work of zeal earnestly to beg their angel guardians not to cease praying to God that many priests may soon come to set them free from their unhappy slavery and lead them to heaven.

A no less favorable opportunity lies before us in the cities of building colleges where crowds of youth may throng to receive instruction in knowledge and at the same time in the Catholic faith. From these youths, some hereafter may be raised to the priesthood to be pillars of the churches already founded and the future apostles to the lands of unbelievers. If you happen to have any youths with vocations, they could be of the greatest service here and will be gladly welcomed. They should have all the qualities demanded by the Institute for admission into the Society. Those who wish to become priests should have finished their classics and be proficient in Latin. If they would be temporal coadjutors, besides indifference, a certain amount of prudence is required and talent sufficient to learn English. Let them not be old or weak in health.

If anyone should wish to make donations to help on our religion here, it would be above all for the greater glory of God that the money should be spent in the purchase of albs, of everything needed by priests, or of bells.

As I never forget you in my prayers, poor though they be, or in my Masses, I beg that you also, Reverend Fathers, will be good enough to remember in your holy prayers and sacrifices to God, one now far from you, upon whom, when he was with you, you lavished a wealth of kindness and affection. For thus with the help of your many prayers, I am confident that I shall be kept from danger and so powerfully strengthened that I shall come to that place where there will no longer be any fear of offending God, and where we shall
REMINISCENCES.

Of Some Distinguished Men of Science Connected in the Past with Georgetown College. (1)

By Father John J. Ryan, S. J.

FATHER ANGELO SECCHI, S. J.

In 1848 a number of Jesuit priests driven from Rome by the revolution, came to Georgetown College and were received hospitably there, some of them being lodged in the old "Mountain," the attic with many rooms of the building in which is the now handsome dining-hall. Among them was a young priest named Angelo Secchi. He became professor of physics at the college, but also cultivated astronomy under Father Curley, acquired there his first decided taste for it, and may be said to have first received there his vocation to it as a specialty. After a year he was recalled to Rome, eventually became director of the Jesuit observatory there; and when he died, twenty years ago, he had become one of the most famous astronomers and men of science in the world—the foremost authority on the Physics of the Sun. Here is one among many newspaper notices of him; it appeared about thirty years ago in the "Philadelphian Bulletin," from its Roman correspondent:—

"He is a small man; has a good shaped head, good skin, a huge mouth, bold, firm jaw, and the most brilliant eyes that were ever set in a human face. This great as-

(1) From notes of a lecture given in the autumn of 1898 before a society of gentlemen of St. Aloysius' parish, Washington.
tronomer has the reputation of being one of the most learned men living; he is the head of the Jesuit Roman College, and at the same time commands the esteem and regard of the whole scientific world, Catholic, heretic and heathen."

The following is from "The National Union" of Mar. 2, 1878, a daily newspaper of Washington at that time:—

"A cable telegram from Rome, dated the 26th ultimo, announced the death of Father Angelo Secchi, the famous astronomer, mathematician and physicist. Knowing that this well known priest was at one time at Georgetown College, a representative of 'The National Union' called upon Father Curley, to obtain for the readers of this paper some reminiscences of the stay of Father Secchi, whose fame is now world-wide. The reporter found the venerable Father, and was at once welcomed. 'Father Secchi,' said Father Curley, 'came to the college on the 22nd of November, 1848, in company with several other priests, now famous, who were driven from Rome by the revolution which prevailed in Italy at that time.' . . . 'I remember Father Secchi,' Father Curley resumed, 'as a man who looked very much like Daniel Webster. He was dark like an Italian, with a piercing but kindly eye, and projecting eyebrows. He was very energetic and fond of work. I remember one day Father Secchi came to me and asked me if I had not something for him to do. I had just made some observations, and gave them to him to calculate. In a very short space of time he had the calculations made and was ready for more. He was only thirty-one when he came here, but looked much older. When he arrived at the college, the president placed him at the head of the class of physics. This science was then the specialty of Father Secchi. . . . While at the college, Father Secchi wrote his treatise called 'Researches in Electrical Rheometry,' which was published in 1852, in the 'Smithsonian Contributions to Knowledge.' This work is a very abstruse one. The delicate apparatus needed in the experiments, as shown in the treatise, Father Secchi made himself, as to buy them would have required a large amount of money. . . . On the death of Father De Vico, the astronomer at Rome, Father Secchi was called to fill his place, and from that time devoted his time to astronomy. He often wrote to me saying that he wished he had become more familiar with our college instruments, as he entered upon his new duties with no knowledge of the practical workings of a telescope. You know,' said Father Curley, 'that spider
lines are used to divide the object glass of an instrument. I remember well the day when a number of college students and myself went out in the fields to gather the cocoons of the spider for the use of Father Secchi at Rome.

"Father Curley then showed the reporter a copy of the last work which came from Father Secchi’s hands. ‘I wrote to him,’ said the venerable priest, ‘thanking him for the gift, and he answered me saying he was feeling unwell, and would soon have to give up his duties. But,’ said Father Curley, ‘I never thought that so soon I should hear of my old associate’s death.’"

Father Secchi, after his return from Georgetown to Europe, pursued for about thirty years his scientific researches in Rome, under the eye of the Holy Father, who was his friend and patron. He had a well equipped observatory over the Jesuit church, and in it a splendid telescope. And here, with the aid of this instrument, he acquired for the world a mass of knowledge about the heavens, and especially about the sun, regarding whose physical constitution he was reputed the greatest living authority. The same year in which he died I was once travelling by railroad and heard that in the same car with me was a famous English astronomer, Mr. Lockyer, who was travelling in the United States. My companion, Father D., an Italian, who had known Father Secchi, went to the seat of the foreign man of science, introduced himself and entered into conversation with him. Mr. Lockyer was quite affable and talkative, was delighted to know that he was addressed by one who had known Father Secchi and was a Jesuit like him, alluded to his last meeting with him, and spoke of him as his special and warmly esteemed friend.—I remember seeing over twenty years ago, in the old building of the U. S. Weather Bureau, in Washington, a large and complicated machine, apparently of marvellous mechanism. It was intended to record automatically the various changes in the atmosphere indicated by the barometer, thermometer, etc. When first exhibited in Europe, it was hailed with wonder and admiration. But it is easier to improve on what is ingenious than to invent it; and this apparatus, Father Secchi’s famous Meteorograph, had been superseded by simpler and more serviceable improvements on it, which were less meritorious than the original.\(^2\)

\(^2\) This meteorograph is now at St. Ignatius College, Cleveland, Ohio. It was sent there by the U. S. Government and has been mounted and put in running order by Father Odenbach, the college meteorologist. It still renders good service. See W. Letters, Vol. xxix. page 26.
Next I wish to speak of Father James Curley, whose pupil in astronomy Father Secchi had been at Georgetown. He was an astronomer and man of science, and a remarkable man. Early in life he manifested a talent for mathematics, came to this country from Ireland when a young man, and entered the Society of Jesus. When Father William F. Clarke was a boy at the old Gonzaga College on F Street, then known as "The Seminary," Father Curley was there, handling electrical apparatus, and probably electrifying the boys when they desired: Father Clarke died at Gonzaga in 1890, at the age of seventy-five. Father Curley was afterward sent to Georgetown College, where he died in 1889, after having lived there more than fifty years. He was a long time professor of mathematics and natural science at Georgetown, and the founding of the astronomical observatory there about 1845, was due to his inspiration. He planned it, laid out the ground, superintended the erection of the building and directed the purchase of instruments,—though he was to a great extent self made. At that time there were few observatories in the United States. Soon by his observation he determined the meridian of Washington: he found a result slightly different from that of the astronomers of the Government, which they refused to accept, until years afterwards when the Atlantic Cable was laid successfully, his calculation was found correct.

At one time he was associated in experiments on the electric current with Professor Chas. G. Page of Washington, an eminent electrician, for whom the original invention of the Ruhmkorf Coil has been claimed, and who devised a successful electric locomotive long before the cheap production of the current made our trolley car feasible. Father Curley enjoyed the esteem also of Professor Henry, the distinguished director of the Smithsonian Institution, who was always ready to recognize genuine scientific merit in any one. His visits to Professor Henry's house during his dying hours, to make friendly inquiry, were much appreciated by the professor and family. I remember walking with Father Curley from the college to Oak Hill Cemetery, Georgetown, the day of Professor Henry's burial, about twenty years ago, and viewing with him the large funeral cortege that accompanied the remains of the eminent Natural Philosopher to their last resting place.
Father Curley was also a skilled botanist and when he became old, passed his time partly in his green-house, attending to his flowers. Once when the Fathers were seated in evening recreation, on the old porch at Georgetown, he brought before us a night-blooming flower from his collection, and looking at his watch, showed us how it opened into bloom at the very minute announced for sunset. In his Christian faith and piety he viewed all the phenomena of nature as manifestations of the wisdom and power of God. In his old age when he was to a great extent relieved from duty, he often kindly accompanied visitors through the college, and in the cabinet of physical instruments entertained them with his favorite experiment of the acoustic figures. Sprinkling the sand lightly on one of his metallic plates of various shapes, then touching the edge with his violin bow and always causing a different musical note, he made the sand dance into a variety of geometrical figures as perfect as the ruler and compass could make. When I first saw him evoke them, I was much impressed and felt convinced that very few people in the country could equal him in this skill. When wonder was expressed, he said he had been practising them for forty years.

He had a remarkable memory for genealogies. Often when receiving visitors to the college, after a few words of questioning he surprised them by telling them that he had known their fathers and mothers, possibly their grandfathers and grandmothers, uncles, aunts, etc.—Those who had been his pupils during the many years of his professorship of mathematics and natural science at Georgetown, were scattered over the country, many of them successful professional or business men, not a few having attained honor and distinction. Judge George Brent, who about twenty-five years ago was one of the judges of the Maryland Court of Appeals, had been his pupil; and a classmate, Father Charles Stonestreet, once Provincial of the Maryland Province, used to tell how, when Father Curley was explaining at the blackboard the theory of the inclined plane, he would interrupt his explanation, look toward the future judge and say: "Now, George, are you in full possession of the inclined plane?"—Father Curley had great simplicity of character, a very kindly disposition, great piety, and such delicacy of conscience that he would not say aught unkind about any one. Hence it is no wonder that he won so many genuine friends. At a meeting in Washington, over twenty years ago, of the Alumni Association of
Georgetown College, Judge Walter Cox, who afterwards presided on the bench at the trial of Guiteau, was present as a member. He had been a pupil of Father Curley's, and in a speech spoke of his old professor and expressed the wish that his memory might be ever as blooming and fragrant as the flowers he loved to tend, and as bright and pure as the stars he loved to gaze upon.

FATHER BENEDICT SESTINI, S. J.

The next of the worthy men whom I wish to speak to you about, Father Benedict Sestini, an eminent mathematician, astronomer and man of science, was specially connected with Gonzaga College, as he was the architect of the church. In the beautiful painting by Brumidi, back of the main altar, his face may be easily recognized as that of a priest on the right, kneeling at the first Communion of St. Aloysius. He returned afterward to Georgetown where he was professor, as he was later for many years at Woodstock College. Having known him well, I can say that he was an eminent man of science, while he was equally modest and humble. He wrote a whole course of mathematics, consisting of books on Algebra, Geometry, Trigonometry, Analytical Geometry and Calculus, all of which are of sterling mathematical worth. His Calculus, a concise treatise, was printed while he was professor at Woodstock, about twenty-five years ago; and soon afterward he was gratified to hear it had been introduced at Yale College. He wrote books also on various branches of natural science for the use of his pupils, Jesuit scholastics. He was a skilled draughtsman and painter. As a result of a series of observations made at the Georgetown College observatory in 1850, he made a number of valuable sun-spot drawings which with explanations were given to the public in 1853, among the publications of the U. S. Naval Observatory, through the kindness of its director at that time, the distinguished M. F. Maury. A lasting monument of his artistic taste is found in the astronomical ceiling of Woodstock College library, painted by him about twenty-five years ago. He represented on it with his brush the heavenly bodies, giving at the same time their relative sizes and distances; a full understanding of the painting would mean a fair knowledge of astronomy. He had a clear and wide insight into the physical science of the universe, was inspired with enthusiasm in its pursuit, and had no fear of the effect on religion of any new discoveries or theories.
in science which were really proved. He was a holy man, a man of prayer; was most industrious and never wished to be idle. He it was who about thirty years ago founded in this country the "Messenger of the Sacred Heart of Jesus." It was a success in his hands from the start; and this success seems something of a miracle, considering that he was an Italian with an imperfect knowledge of English, that he was already so busily occupied, and that this new field seemed so different from that of science in which he had been engaged.

I shall end by quoting from the preface to his book on Cosmography or Descriptive Astronomy, to show the spirit which inspired him in the pursuit of science. He says: "The size of the book warns the reader that he can expect but a miniature description of the world. But even a miniature copy of a master-piece, if faithful, suffices to make one appreciate the skill of the original artist. Hence we have endeavored to give a faithful sketch of the subject, but we dare not assert that success in every instance has attended our efforts. Yet so magnificent and beautiful is the original that even though imperfectly reproduced, it cannot fail to excite feelings of admiration, love and gratitude towards its author and the desire of one day seeing Him face to face." He died at the age of seventy-four, January 1890, at the Novitiate in Frederick, Md.

FATHER JOHN BAPTIST PIANCIANI, S. J.

The same year, 1848, in which Father Secchi came to Georgetown, another distinguished Jesuit, his senior, came there from Rome, Father John Baptist Pianciani. He remained there one or two years, taught theology and returned to Rome when the revolution had ceased. He was a very learned man,—a theologian, also a distinguished man of science. He taught physics and mathematics for years in the Roman College with distinction. He was a geologist at a time when geology was growing and undeveloped. Father Pianciani has the honor, with Cardinal Wiseman, of having seen fifty years ago as a Catholic theologian, how to reconcile the facts of geology with the account of creation given in the beginning of the Bible. Father Pianciani took up his pen to do so at a time when most thinking people viewed with doubt and suspicion the new revelations of science regarding the natural fashioning of the earth's crust and through a seemingly fabulous duration of time.
And thus he rendered great service both to the Catholic Church and to Science. If harmony between both were not shown but rather a warfare were believed to exist, then Catholics would be led either to oppose the legitimate conclusions of science and thus bring odium on our Faith, or on the other hand to weaken in their Faith on account of the falsity of the Bible. Father Villiger, now the octogenarian Rector of Woodstock College, was in the class of theology taught in Georgetown College before 1850 by Father Pianciani, in which the latter explained the account of creation in Genesis in accordance with geology. The broadness of his mind and his keen perceptions of both science and theology are shown by the fact that he not only held these views himself but impressed them on the Jesuit students of theology with whose training he was entrusted. Numerous works from his pen are mentioned in Summervogel’s Bibliography S. J. One of them is, *In Historiam Creationis Mosaicani Commentatio*, 8vo, 217 pp., Naples, 1851; another edition, Louvain, 1853; this book was written at Georgetown College. He was one of the writers for the “Civiltà Cattolica,” in its early years. From it he collected and published two volumes of *Saggi Filosofici* (Philosophical Essays)—He was a man of great simplicity and honesty, of great piety and holiness of life; and he will be excused for having been sometimes abstracted and peculiar. Once when, in reading the Passion at Mass on Palm Sunday, he came to the name of Pilate, he said aloud to the Brother serving the Mass, “What a big rascal!” Again when saying at Mass the prayer for the Pope and thinking of what Christ’s Vicar suffered from the enemies of the Church, he would exclaim aloud, “Poor Pope, poor Pope!” He died in Rome, March 1862. Father Secchi a few months afterward gave a discourse in Rome on his life and works.

**FATHER JOHN ANTONY GRASSI, S. J.**

The last of the men of science whom I wish to commemorate, though first in order of time, is Father John Antony Grassi, of whom I received some interesting information from the venerable Father John McElroy, S. J. At the beginning of this century, before the general restoration of the Society, Superiors determined to send a Jesuit from Russia into China who would strive to gain permission to instruct the Chinese in the Faith by the same mode used by Father Matthew Ricci two hundred
years before. Father Ricci won the favor of the Emperor and leading Chinamen to a great extent by his skill in mathematics and astronomy; and Father Grassi, likewise skilled in mathematics and natural science, was honored by being chosen to walk in his footsteps and enact the same role. His first intention was to travel overland from Russia to China, and he was provided with a number of scientific instruments to carry with him; but obstacles arose, and the overland journey was given up. He was then ordered to proceed to London and there await an opportunity of going to China by sea; but after waiting in vain a considerable time in England, he was sent by the General in 1810 to Georgetown, the cradle of the Society in the United States.

He was Superior of the Maryland Mission of the Society and Rector of Georgetown College 1812-17, and at the beginning of 1813, he is marked down in addition as professor of mathematics, mensuration, etc. He had brought his scientific instruments with him, and I heard twenty years ago that some of them still remained in the cabinet at Georgetown. He was a superior man in mind, learning, character, administrative ability, as well as in his cultivated and refined manners; and he gave a very strong impulse to things at the college. He systematized the course of studies according to the Ratio Studiorum, whose practical working he had observed in the Jesuit colleges in Europe, especially at Stonyhurst. And during his administration the number of students increased from fifty to a hundred, and the college advanced in every respect.

During his term of office, on the evening of August 24, 1814, those at the college saw suddenly a flame to the east, which gradually grew in terrifying brightness, so that they could read by its light—the conflagration of the capitol, president's house and other public property, caused by the hostile British. However, early in 1815, the consoling news was received that the treaty of peace with England had been made, and then that President Madison, the same day the Senate ratified the treaty, had signed the Act of Congress, giving to Georgetown College the power to confer all the degrees conferred by other colleges and universities in the United States.

Father Grassi was called to attend at the death beds of Archbishops Carroll and Neale; and it was to him Archbishop Carroll made the noted declaration shortly before breathing his last, that one of his greatest consolations at that moment was that he had always been devout to
the Blessed Virgin, had spread devotion to her among his people and placed his diocese under her protection. Father Grassi was the Superior who perceived the talent of the lay-brother John McElroy, raised him to the position of a scholastic, applied him to the study of theology and had him ordained priest in 1815. His wisdom was shown by the subsequent career of Father McElroy, an apostolic man and truly one of the builders of the Catholic Church in the United States.

Father Grassi went back to Rome on important business in 1817 and was not permitted to return to the United States. Afterwards he was Rector of the College of the Nobles in Turin and confessor to the queen, Rector of the Propaganda College in Rome and when he died in 1849, Italian Assistant to the General of the Society. He was born at Rome in 1775, and entered the Society in Russia in 1799. Father McElroy told me that he sent him from Europe the oil painting of the Prodigal Son, considered a valuable work of art, which now hangs in St. John's Church, Frederick, Md., in a dark recess near the entrance.

THE SOCIETY IN MEXICO, 1814–1900.

NOTES ON THE RE-ESTABLISHMENT AND ACTUAL STATE OF THE MEXICAN PROVINCE.

From the Cartas Edifiantes de España, tom. 1, no 2.

When the sovereign pontiff Pius VII., on the 7th of August, 1814, issued the Bull "Sollicitudo Omnium Ecclesiasticum," by which he revoked the decree of Clement XIV., Ferdinand VII. King of Spain hastened to make his colonies share in the advantages about to accrue to the subjects of his broad realm, from the re-establishment of the Society of Jesus.

Mexico, on account of the difficulties which transatlantic communication then presented, was late in receiving the documents from Rome and Madrid, since the second of the royal decrees, expressly sent for the re-establishment of the Society in the "Indies" was not received by the viceroy of "New Spain," Don Felix Maria Calleja, until the 7th of February 1816.

Immediately after the announcement of the news in
the Mexican capital, the three Fathers of the Society who were there—Fathers José Castañiza, Antonio Barrosa, and Father Cantón, and who had returned from Italy in 1809—presented themselves to the Archbishop Elect of Mexico, in order that he might employ them in the service of the church, once they had identified themselves as members of the Society of Jesus.

The royal decree was published by edict on the 24th of February, and after the promulgation of the legal official documents, the re-establishment took place, the 19th of May 1816, in the chapel of our former college of St. Ildephonsus, in the presence of the Archbishop, the ecclesiastical chapter, the viceroy and civil officers, Father José Castañiza assuming the office of Provincial.

The noviciate was opened the 2nd of June in the same year, in one of the three apartments of the great college of St. Ildephonsus, but not without great difficulty. Very soon several young men presented themselves to receive the habit of the Society, and Fathers Castañiza and Cantón went with them, on the 16th of the same month, to the Sanctuary of Our Lady of Guadalupe, to consecrate to that most loving mother of the Mexicans the first fruits and the hopes of the re-established Province.

One by one the Fathers, who were then in Europe, began to return from exile; some at the express command of Ferdinand of Spain. Although death had made ravages among them, yet there remained men of great virtue and wisdom and these later filled important positions in the province.

The first catalogue of the Mexican province was published in February 1820, in it are found the names of 15 priests, 3 scholastics, and 14 lay brothers forming a total of 32.

These took charge of the College of the Holy Ghost, of the seminaries of St. Jerome and that of St Ignatius in puebla de los Angeles; of a college in Durango, and in the city of Mexico of the Collegium Maximum of SS. Peter and Paul, the seminary of St Ildephonsus, and of the college of St. Gregory.

As it is only the object of these notes to sketch briefly the history of the province, we shall merely state now, that the province was again dispersed, by the decree of the Spanish Cortes, in 1821.

After the declaration of the independence of "New Spain," there were various attempts to re-establish it. General Santa Anna in 1843 gave Ours permission to
live in community in the provinces of our old-time missions, but the Fathers would not accept this, trusting, with a firm hope, that Providence would send better days. And although it is true that the same general, when named dictator, issued a decree which re-established the province, yet it continued to follow the fluctuating political conditions of the country then seized by revolutionary fever.

During the empire, Ours occupied themselves in the ministries of preaching and of teaching, but after the downfall of the imperial power they had, in 1873, to tread the path of exile and nearly all betook themselves to the United States, where, besides other occupations, they opened in Sequin the college of our Lady of Guadalupe. The college of Puebla, which was founded by a secular priest, in 1870, and taken in charge shortly after by Ours was permitted to pursue its ordinary work, its staff having been dispersed for a few days only.

During all this time the province went on increasing in numbers, and their providential increase was, it would seem, intimately connected with a pious tradition reverently preserved to this day by Ours in Mexico. We take it from the history of the province written in Latin by Father Soler.

It is as follows: Among the Mexican Fathers who were living in Italy in 1814, when Pius VII. re-established the Society, and of whom 15 assisted at the proclamation of the pontifical bull, was Father Manuel Herrera who, born in Mexico in 1732, entered the Society in 1747. While Herrera was very young his father died suddenly, and a short time after his death appeared to his son telling him that he should die in like manner. After this revelation young Herrera presented himself at the Jesuit noviciate to follow the advice of his father, who had recommended this as a sure means of obtaining salvation.

In 1767 Father Herrera was with many companions, exiled, and at his departure a holy religious gave him a little statue of the Infant Jesus, saying, that the image should be brought back to Mexico, and added, that the Society should be restored and would augment considerably in Mexico.

Father Herrera kept the statue and after the restoration brought it to the noviciate of San Andrea. It was kept there until the end of 1854, when Father Lerdo carried it to the college of St Gregory of Mexico, Ours having abandoned that college in 1856, the image was
carried to the residence of the Father Provincial, and at his death to the residence of the Visitor, Father Artola.

In 1873, Father Morandi finding himself and his brethren obliged to leave Mexico, confided the little statue to the care of a pious person. At length four or five years ago Father Andrés Rivas took possession of it and placed it in the residence of the present provincial, St. Brigida, in the city of Mexico.

This is the story known by Ours here as the "Tradition of the pilgrim Infant." The statue is about two decimeters and a half in height.

Now comes the question. Has the promise connected with the statue been accomplished? We believe so, and to convince our readers we have only to consider certain dates and their corresponding statistics.

From the re-establishment till 1854, if we except the short time which followed the decree of Ferdinand VII, the Society in Mexico had no life of its own; as all its members lived dispersed, fulfilling the duties of secular priests. In 1854 Father Lerdo came, and with him the pilgrim statue of the Infant Jesus. At this very time the President Santa Anna reinstated the Society, only four Fathers assisting at the ceremony.

It was not long, however, before new subjects entered the noviciate, enabling the Society to accept their former college of St. Gregory. Soon came a new dispersion, which was of short duration. In 1863 we received the direction of the college of St. Ildefonsus. After the fall of Maximilian we were again expelled and we crossed the frontier into Texas, where we opened a college at Sequin, here we fulfilled our regular duties till the land of Mexico was again open to us.

In 1877, the province counted 39 members distributed as follows: nine in the new college of Our Lady of Guadalupe at Sequin, nine in different missions or parishes of Texas, four in the residence at Mexico. In Puebla, besides the college and residence, we conducted a school of Arts and Technical Science. We had besides two residences, one at Zamora, in the state of Michoacan, the other at Orizaba in the state of Vera Cruz, and finally some of our subjects were employed in other provinces of the Society.

In 1879, there were forty members, and during that year we opened the college of St. John Nepomucene, Saltillo. Its first Rector was Father Velasco, who died Archbishop of Santa Fe de Bogotá.
In 1880 we were 48, Rev. Father Alzola having been made Superior on April 17 of the preceding year, an office which he held till last March 1901. One of the first acts of his administration was to open the noviciate of St. Simon.

In 1882 we counted 54, in 1883 our number rose to 73, in 1885 we were 76, in 1886 we increased to 92; that year we undertook the direction of the collegiate seminary of San Luis Potosi which we retained till 1894. In 1899 our Mexican Province was able to count 208 members, a number which increased to 227 in 1900.

The province has thus, in spite of the members being once expelled and nearly all the time struggling against secret and open persecution on the part of its enemies increased from four subjects in 1854, when the statue was brought back to Mexico, to 227 members. On the 10th of last March 1901, Father Joseph Alzola, who had governed the province of Mexico for nearly twenty-two years was replaced by Father Thomas Epiña recently Rector of Loyola, Spain. Though bearing the name of a Province, Mexico has as yet only the rights of a Mission, and the Superior is named Superior Provinciae Mexicanae, but from the present rapid increase in its numbers and the freedom allowed Ours it is believed the time is not far distant when it will take its place again in the Society with all the privileges and rights of a province.
Rev. and Dear Father,

P. X.

About the new Loyola School much vacant chaff well-meant for grain has been scattered, so I am glad to strive for the sake of The Letters' readers to play the part of winnower.

In February 1899, ground was broken for the new school: the foundations and corner-stone were laid in the same month. Delayed shipments of iron and steel from the rolling-mills together with many unforeseen delays—pleasantly classed as futurabilia, Conditionata or absoluta according to one's choice—kept the building from being ready for occupancy till the week before the Christmas recess of 1900. On Monday, February 11, of this year, His Grace, the Most Reverend Archbishop of New York, solemnly blessed the new building in presence of a distinguished gathering and the Loyola School, which had received a letter of approbation from His Grace, now began its apostleship with Christ's benediction upon it.

As one walks up the east side of Park Avenue the school appears to best advantage; for the frontage on Eighty-third Street and the extension on Park Avenue, making a continuous line with the clergy-house and the church, stand out in splendid relief across the wide avenue. The building is on the northwest corner, and this is the most desirable because it assures a southerly and easterly exposure. This position makes the rooms light-some and bright. The material is sandstone and the style of architecture is the early Italian renaissance. The interior of the building is iron, marble, hard plastering, and oak finish: thus making it securely fireproof without sacrificing in its simplicity and solidity the delicacy and attractiveness of the style. Five stories with a basement is the height of the school, with main entrance on Eighty-third St. to the right of which in the basement is the gateway for the pupils.

On the basement floor are the modernly equipped gymnasium, tiled play-room for rainy days, — for when the weather is clear the yard paved with granolithic flags is...
large enough for tennis, hocky, and basket ball. This is the yard where a garden once smiled. On this basement floor there are lockers along the tiled corridor, and a toilet well appointed with its exposed plumbing, tiled floor and porcelained-brick walls.

From the main entrance a broad flight of marble stairs leads to the first floor. Against one of the sandstone blocks to the right of the entrance in bronze letters reads the title of the school—"The Loyola School;" and on the keystone of the arch and above the entrance we hope to place soon in bronze the Loyola Coat of Arms—which comprises the dual shield of the house of Oñaz and Loyola; the former with its seven red bars in a field of gold and the latter with the pot-hanger and two gray wolves which is the rebus "Loba y olla." This Coat of Arms is stamped on the school's letter paper and correspondence cards, and next year it will be fashioned into a school button with the colors red and gold. Anent the Coat of Arms it is with sincere gratitude that I thank the Editor of the Woodstock Letters for his kind advice and research which brought to light so much that was hidden regarding the Coat of Arms and thus made its adoption possible.

On the first floor are the assembly room, office, reception room and chapel. The chapel will serve as a domestic and sodality chapel. As it is the corner room the light is excellent and therefore most cheerful. The altar is in a recess which forms the low projection on Park Avenue. Between the two windows on the inside wall is the following mural Latin inscription from the pen of Father Cardella:—

SANCTO • IGNATIO
DE • LOYOLA
PATRI • LEGIFERO
SOCIETATIS • IESV
QVI • VBIQVMIQVE
GENTIVM
IN • SPEM • RELIGIONIS
ET • CIVITATIS
ADOLESCENTES • MORIBVS
ET • BONIS • ARTIBVS
IMBVIT
ÆDES • HÆ
DEDICANTVR

It has attracted the curiosity of all sorts and conditions of men, women and children. The maids from the nor-
mal school look up to it with a knowing glance and pass away happy of heart because a friendly dative and accusative have smiled on them. The latest interpretation was given by an old woman to her friend in an account that made me think of Dooley the philosopher of Archy Road.

"An' shure what's the sign the Fathers have up there?"

"Arrah—don't be affer askin' such questions! Shure it's a school they'ir affer openin' and that's a sign in Greek sayin' they tache Latin there."

The three floors above the parlor floor contain three class rooms each. Two real slate slabs twelve feet long are in each of the class rooms, and the desks and chairs are of the latest patent and adjustable. The rooms above the chapel are the recreation room, library, and Visitors' rooms separated from the class room corridors by colonial-glass doors thus lighting the halls and preserving the cloister. The sixth floor is wholly devoted to dwelling rooms well lighted airy with a broad view to the east and south.

This is the school whose existence was made known formally to the public by Father McKinnon in his circular of May 17, 1900. In this note to the public Father McKinnon calls the school—"a new high-grade Catholic day school, whose object is to fit boys for College." The tuition fee is $300 per annum. The epithet "high-grade" differentiates the school from other Catholic day schools not in its studies, but in the application of the personal supervision in the classes resulting from the limited number in each class; and also in presenting a school to those Catholics whom social position has placed above their fellows and who can demand the luxury of a higher priced school. We must meet men and women as we find them. Family traditions have elevated many socially—money has done more. And deprecate as we may the money influence, yet the fact ever remains upon an unchallenged ethical principle, that there is no wrong for the wealthy to purchase a commodity at a high price in that place whose exclusiveness insures better service and freedom from what they consider the vulgar throng. This may appear snobbishness; yet the principle is in action every day in the business of our great city.

Again, the appreciation of an article varies directly as its price, and so the same tuition which is purchasable for sixty dollars a year is not appreciated as highly as when five or six times that amount is paid. These are but ex parte statements which had no influence, however,
on Father McKinnon in establishing the school. It was a bold and courageous venture, and as one very grave Father called it in his enthusiasm, "the hit of the century." To Father McKinnon is due the honor of originating the idea of a high grade Catholic school, and when years of success shall have crowned this and other like schools, his name will be mentioned as one who was undaunted in an undertaking which was to win many souls to God that otherwise would have been lost. Our late Provincial, the respected and beloved Father Purbrick, seconded his efforts, aided him with his counsel and showed how deeply sympathetic he was in this new movement. Father McKinnon knew the Catholic element in the city. He had touched the pulse of the Catholic body. He discovered the need of the injection of thoroughly Catholic education to stimulate a dormant mass, and he prescribed this school as a remedy. The Berkley, Cutler Browning, Columbia Grammar, Sachs' and other schools are leaders socially of the private schools. They are non-sectarian—but feeders for Yale, Harvard, Princeton, and Columbia. Many Catholic parents sent boys to these schools where no word of religion was heard and the faith of their boys was safeguarded in some cases by a weekly visit to some kind-hearted priest or nun, and in many cases the Sunday instruction from the pulpit with a fervid exordium and peroration on the envelope collection and unpaid pew-rents had to suffice for his religious instruction. Surely this preparation does not lead to strengthen the system against the non-Catholic atmosphere of what are called the higher and more social colleges whither these boys inevitably were sent.

The influence of such training would be and is felt in Catholic circles, where ignorance of Catholic teachings is often by misnomer called broad-mindedness and toleration. Where a proud and empty boast is heard, that "in the circle of my acquaintances not one Catholic is numbered:" and "the only way to social distinction is by entering through Protestant doors:" and "graduates from Catholic colleges are not as chic and as up-to-date as the Princeton and Harvard graduates." Some Catholic mothers and fathers, too, have been so cajoled by their society aspiring daughters as to withdraw them from the influence of the religious and ladylike sweetness and light of the ladies of the Sacred Heart and other religious teachers to attend Miss Featherwrights' select school where a vacancy exists in a class-room wherein doth sit
the majestic Miss Manderbilt, who deigns to smile upon Miss Euphrosyne McGinte during school hours but passes her by unnoticed during her promenade on Fifth Avenue. And these schools cater to the weakness of such Catholics and hush the voice of conscience by having a class of morning or evening dogma presided over by some Catholic lady. I haven't heard if circles have been started yet.

These are the principles which Father McKinnon wished to combat—and to fight them better he built the Loyola School. We are reminded of the French courtier who was told by his king to defend certain of his possessions. He wrote to his king: "Sire! your possessions will be defended, because I have erected colleges and have placed Jesuits in charge."

This is the method adopted in the present instance. Souls which otherwise could not be instructed or saved have now a school socially equal to any school in the city and equipped better than any, with the exception of one. Catholic parents have no excuse for sending their boys to a non-Catholic school, and their former question to pleadings to send their boys to a Catholic school—"Where is there a socially high grade Catholic school?" is answered by—"Here's a prospectus," or better, "come and see for yourself."

The apostolate of this school will be far reaching in its effects, cheering good Catholics, encouraging weak ones, and removing prejudices from the minds of many non-Catholics. The fact that all the boys with the exception of three came from non-Catholic schools proves more eloquently than arguments the need of a school like the Loyola school.

Hence when it is said in the prospectus that the aim of the school is to prepare boys for any college, an interlinear interpretation would say—the aim of the school is to gather boys into a Catholic school atmosphere that, when the time comes for entrance into the college, a Catholic college will be selected; if a non-Catholic be chosen then the Catholic training of seven years will be as an antidote against any influence of indifferentism or Protestantism. Another reason for the epithet "high grade" is found in that paragraph of the prospectus wherein it is stated that "to develop in the pupils powers of observation visits will be made, under the guidance of one of the teachers to places of historic, artistic, or scientific interest." This is one of the best means of awakening intellectual energy; and the writing of com-
positions on the places visited fixes the subject in the mind and teaches the unfolding mind to gaze upon the primrose as more than a primrose. In a report of an English school official, I read lately that to the lack of work of this kind he attributed the intellectual lethargy of English boys and girls.

Personal supervision is another point on which insistence is made in the prospectus. That is a good translation of our time-honored "prefecting"; for the perfection of prefecting is to supervise personally—to make better by personal contact, and win by sympathy—not in holding aloof from those under our charge, not in estranging the boys by bitterness, nor in chilling the warm youthful confidences by repelling coldness.

This personal supervision is one of the strong arguments made to parents by the head-masters of the different private schools, and this becomes possible by keeping the number in each class small. "The number of boys in each class is kept small in order to secure the proper amount of individual attention"—so runs the prospectus of the Columbia Grammar school. And the catalogue of the Berkley school says "only twelve boys are received in any class, twenty-four in a grade." The Browning and Cutler schools make a point of this advantage: and so the Loyola school calls attention in its prospectus to the personal supervision in class work, recreation, and reading, demonstrating the possibility of this by limiting the classes to ten pupils. Those of us who have had practical experience with large classes and live not on the theoretical deleramenta of tangled dreams will sigh for such classes and recall the wearied feeling oppressing us as we left a class of thirty-five or forty with an armful of undecipherable Greek themes, to the short respite of a blank hour and then to yard or refectory. May the old order change giving peace to new!

The grade of the Loyola school will ever be that of a school of the college preparatory nature. Two main divisions divide the school into Junior and Senior sections; the former will have three classes corresponding to the three highest of a grammar school, and the latter will have the four classes of a high school, corresponding in grade to the four academic classes in our own colleges. And the schedule to be followed? I presume that is answered in the prospectus under the title methods. The teaching of the school will be guided by the principles of the well-known "Ratio Studiorum," or Jesuit system.
of studies, under which so many of the best trained minds of the past three hundred years have been formed. This system aims at the development of all the powers of the soul and not a superficial acquisition of disconnected facts. True, the different colleges for which the boys wish to prepare will demand as a necessity an adaptation of the Ratio to the end desired—and the wonderful elasticity of the Ratio in its adaptability is fully appreciated even by the most cursory observer. The "quaie" is what the Ratio demands and multum, not the 'multa' and the inquisitive 'quantum.'

The position of the school is very advantageous, as it is near the Central Park and is very accessible from the western as well as the eastern side of the Park. It is two blocks to the east of Fifth Avenue or that part of Fifth Avenue which is called "millionaires' row." When this school is established another on the west side of the Park should be started with every hope of success; for enough Catholics are attending non-sectarian, private schools on the west side, that could support easily a Catholic high grade school. Those schools would become the feeders of Georgetown, Fordham and Holy Cross; for it is to be hoped that the years spent in the preparatory schools shall so attach the students to Catholic methods, that the thought of entering a Protestant college will be throttled at its birth.

The number of students is small—but far beyond our expectations, when we consider the fact of the delayed opening which prevented a wider advertising of the school. A school of this kind is of gradual growth and its success cannot be estimated by one or two years' existence. It is a new departure that startled non-Catholics and staggered some Catholics, who think that the faith within them gives them the right to look heavenward from hiding places or with the exquisitely kind permission of the Protestant world. The faith and resolute purpose of Father McKinnon will teach higher aspirations to those even who are not laics, and may this apostolate succeed in bringing souls to God—in making Catholic Society more conscious and confident of its innate power, and our dear faith better respected, known, and appreciated.

Yours in Xto.

Wm. J. Ennis, S. J.
GEORGETOWN COLLEGE OBSERVATORY.

CHARTS AND CATALOGUES FOR NOVA PERSEI.

The Observatory has won the attention and gratitude of the whole astronomical world by the publication of two Circulars, which have certainly proved to be most timely. They are entitled, "First and Second Chart and Catalogue for observing Nova Persei," and are dated March 2 and 19 respectively. Considering that the new star in the constellation of Perseus was announced on February 22, these publications were praised by everybody as exceptionally prompt. The fact is that the first chart, which was prepared for the naked eye and field-glass, was received in all observatories weeks before it was needed to find the "Nova," and that the second chart, which gives the orientation and the comparison stars in large telescopes, is now in the hands of all astronomers, while the new star is still visible to the naked eye. Such promptness was only possible through the facilities and experience acquired by our astronomers in making the "Atlas Stellarum Variabilium," of which we have given notice in former numbers (vol. xxviii. 155 and xxix. 532). Nothing will show better how this promptness has been appreciated, as well as the value of these charts, than the acknowledgments received from astronomers and observers to whom they were sent. We subjoin for our readers some extracts from these acknowledgments which have kindly been put at our disposal by the Director of the Observatory, Father Hagen, S. J.

Professor Comstock, Director of the Washburn Observatory Madison, Wis., writes:—
"Congratulations upon your promptness in doing a good thing."

Professor Stone, Director of the Observatory of the University of Virginia, writes: "Dear Father Hagen : Please accept thanks for the copy of Chart and Catalogue, etc. May I ask for more copies for a couple of young friends who are observing the Nova quite systematically?"

In a second letter Prof. Stone writes:—
"I handed copies of your first Chart of stars about Nova Persei to two young friends who are systematically
observing that star photometrically. If you can spare me a couple more copies of your second chart for their use the favor will be greatly appreciated.

Sincerely yours,
Ormond Stone.

Professor Plassmann of Münster asked permission to multiply our Charts for the use of the Amateur Society for Astrophysics in Germany; and Professor Payne of Carleton College sent us copies of his "Popular Astronomy," in which he reproduced both Charts photographically and reprinted the entire Catalogues.

"Nature" also gives a short account of the two Charts.

The April Number of the "Astrophysical Journal," the standard journal in this branch of astronomy, reprinted our second Circular in full, with the chart and catalogue.

Mr. J. A. Parkhurst of the Yerkes Observatory says: "I am very grateful to you for the charts for Nova Persei. I have been using the first ever since its receipt, and will soon find use for the second. You certainly are doing a very useful work in preparing and distributing the charts and catalogues."

As a curiosity we give an attempt at a congratulation in the German language made by Director Abetti of the Arcetri Observatory, near Florence: "Schön, mit dem Nova Persei (und?) mit Ihrem ausgezeichneten Atlas St. Var. Ich sehne mich nach ein allegemeines catalog . . . Mit bestem gruss. A. ABETTI."

In compensation for this specimen we will now give a more classical one from a man whose hair has grown gray in the defence of the Catholic Church during the "Kulturkampf," Dr. Lieber, one of the principal leaders of the Centre party. He writes:—

Camberg, den 20. März, 1901. Hochwürdiger und hochverehrter, besonders lieber P. Hagen! Innigsten Dank für die hochinteressante Karte, das weitaus Beste, so mir über die Nova bis heute zu Gesicht gekommen, dazu die dringend ergebenste Bitte, mich auch bei "The second Chart and Catalogue" nicht zu vergessen! Ich besitze u. a. den 6-Zöller, den Merz für die Chicago World's Fair baute. Aber was heissen die Bay., Fl., BD., PD. und HP. überschriebenen Ziffer-Reihen? Entschuldigen Sie meine Unwissenheit u. helfen Sie mir mit wenig Zeilen, Sie ganz verstehen! In tiefster Hochachtung Ihr Dr. Ernst Lieber, M. d. Rt.
Second Letter of Dr. Lieber:—


Ihres Verehrers,

Dr. Ernst Lieber, M. d. Rt.

Next come two acknowledgments from England. Colonel Markwick writes from H. M. Gun Wharf, Devonport: “My Dear Sir, I beg to acknowledge with thanks the chart of vicinity of Nova Persei and the accompanying catalogue of reference stars which you so very kindly sent me, and look forward to the chart of the telescopic stars surrounding the Nova . . . . May I take this opportunity of mentioning to you that we are taking your splendid 'Atlas Stellarum Variabilium' into use of the section (of the Astronomical Society), as the principal authority, both for maps and lists of brightness of comparison stars. I seem to fancy that your magnitudes, to only one decimal, and made or determined visually, will be more suitable, at least to us amateurs, than magnitudes determined by a photometer down to two decimals, etc. Again thanking you, yours faithfully, E. E. Markwick, Col.”

The Royal Astronomer of Edinburg writes as follows:—

“Dear Father Hagen, many thanks for your interesting letter, with its recollections of Paris. Thanks too for the little book by your German colleague, which my wife in particular read with much care. (1)

I am also deeply indebted, in common with other observers, for your admirable charts of the stars near Nova Persei. Already the first sheet has been very useful and probably the second one will be even of greater service whenever its turn comes. A short time ago I secured the first three sections of your magnificent "Atlas Variabilium" for our library; it is truely a noble work! Just now we are intensely interested in Nova Persei, etc.

(1) I had sent him: P. Roh, S. J. "Was ist Christus?"
If you have a chance of procuring copies (by a native artist) of the Chinese portraits of Verbiest and his colleagues for our library, I hope you will not forget us. . . . With very kind regards, Sincerely yours, Ralph Copeland.

Since the foregoing letters contain highly complimentary allusions to Father Hagen's Atlas, this report may fittingly close with the following review of this work just published in the Monthly Notices of the R. A. S., vol. 61, 1901, p. 260:

"Every worker in the Variable Stars will hail with satisfaction an authoritative work giving a map of the vicinity of each well known Variable and a list of magnitudes of the comparison stars. Such a work is now in course of publication, in the shape of Atlas Stellarum Variabilium, by Father Hagen, S. J. of the Georgetown College Observatory, U. S. A." Then follows a description of the Atlas, and finally the review closes with these words: "The beauty and delicacy of the maps already published and the great convenience of having them on loose sheets will render the work indispensable to all workers in this line, and its completion will be looked forward to with very great interest."
BOOKS OF INTEREST TO OURS.


This is the work which Father Algue and Father Clos spent many months in preparing at Georgetown. It gives the most accurate scientific information about the Philippines known, and is a monument to the work of Our Fathers in these islands. The Prospectus tells us, that the former American Commission in the Philippine Islands adopted this work, which was already on the way to completion in the Observatory at Manilia, as a supplement to its official report to the United States Government. In the English text of the report there is an abbreviated translation of some of the treatises of this work, which on that account would be valuable also as a book of reference and of information about the Philippines. The first volume comprises nine treatises. The second volume is divided into three treatises viz: Climatology, Seismology and Terrestrial Magnetism of the Philippines.

All the illustrations are full page, and only 1500 copies have been issued.

*Atlas of the Philippine Islands.*—The Atlas of the Philippine Archipelago contains, with three large catalogues of chorographic, hydrographic, and orographic names, a series of thirty valuable maps, (13½ by 15 inches, on paper) prepared by the Filipino draftsmen of the Manila Observatory, under the immediate supervision of the directors of that institution. According to the Philippine Commission: "These maps are believed to embody all existing geographic information concerning the various islands, and form a very important contribution to knowledge of that archipelago. They make a comprehensive atlas of the group." The maps have been engraved by Mr. Albert Hoen, under the Coast and Geodetic Survey.

As this work and the Atlas have been prepared with much care and expense, the Manila Observatory is empowered to sell both works for the benefit of the institution. The price of both works, is $20, and they may be had in this country from Father John J. Wynne, 27-29 West Sixteenth Street, New York.
The Cave by the Beech Fork.—A Story of Kentucky—1815.
By Henry S. Spalding, S. J., New York, Benziger Bros.,
1901, pp. 232.

The boy will be the final court of appeal upon Father Spalding's story, the boy with his unquestioning faith, with his love of incident, his ignorance of dissection and analysis, and not the cold, reasoning critic with scalpel and scales. As far, however, as we can recall the impressions of our story-reading boyhood, we think we would have handed Father Spalding's book to our best friend with a warm recommendation to read it. We would not have noticed that the hero was somewhat wanting in flesh and blood, but we would have noticed and followed with keen interest his preparations for the shooting match. We would have waited with breathless anxiety his winning of the prize, but we would never think to say to ourselves then that no boy of fifteen could shoot like that unless perhaps in 1815 and in Kentucky where skilful marksmanship is not yet a lost art. So far would we be from deeming such perfect marksmanship impossible that for the next week or two we would strive after the like perfection ourselves, making life miserable with a Flobert for stray cats and wandering swallows. Now we seem to feel a want of ease and naturalness in Father Spalding's characters, and at times the forced passion of an amateur actor, but in our boyhood days what did we know about such things? Then we would have had eyes only for the plotting villains, the thrilling race with the news of the great battle of New Orleans, the fishing expedition, the hold up of the stage and its wonderful climax, the surprising discovery of the leading villain's identity and his tragic death and burial in the ruins of the cave. These are scenes that would have led our imaginations willing captives. Then, too, we always began our chapters with the first inverted commas, skipping all descriptions, and thus we would have failed to note the beautiful bits of natural scenery introduced here and there by Father Spalding,—scenery that betrays a loving familiarity with the varied charms of bird and stream and tree and a lifelike fidelity in their delineation down to the most minute details.

There is a larger question suggested by Father Spalding's book. For its character will no doubt be a surprise to many. It takes rank with a growing class of books published of late especially by Benziger which suggest something like the apotheosis of the dime novel. Such books might be considered by some as another exemplification of the spirit of the times, a servile subserviency to the public, a catering to their whims and fancies, a writing down to the reader's level instead of a lifting up to a higher level. That is not, however, the way this tendency strikes us. This recent class of books represents a reaction from the dull lifeless tales of irreproachable piety but of a wax-work or exotic character, formerly
published by Catholic booksellers, and in that reaction many find the complete justification of these new stories. But a reaction is not a revolution, and in the effort to be interesting we must not be sensational. In this question, let it be understood, we would not seem too severe. The dime novel is to be envied for its cheapness and attractiveness and need not necessarily be fatal in its effects except to the weak-minded. In many cases, we believe, such stories serve to develop a love of reading in boys, and that is a consummation to be striven for as well as devoutly to be wished. The good qualities of interest and cheapness and the power of fostering a habit of reading, should mark the reaction in the new Catholic fiction, and for a time we shall have to be patient if our authors leave some of the clay of the dime novel mingled with the refined gold. Father Finn, it seems to us, has about reached the happy medium, and Father Spalding has the same goal in sight, and in the scarcity of good Catholic fiction for boys we hope Father Spalding will give us many another story, improving in every way on the varied excellence of "The Cave by the Beech Fork."


The first two volumes of Father Baumgartner's *History of Universal Literature*, have met with the almost enthusiastic approbation of German, English, French and Italian reviewers. An Italian writer speaks of the "gigantic work" (opera gigantesca) of the ingenious Jesuit. It is especially gratifying to hear how highly the volumes are prized by Protestants. Not to mention any of the flattering criticisms expressed in magazines, we reproduce two utterances that concern the first two volumes. Last year a Protestant Minister in this country told one of Ours that "he never read anything so beautiful as Baumgartner's literary appreciation of the Holy Scriptures" in vol. I. (*The Literatures of Western Asia and the countries of the Nile*) see *Woodstock Letters* vol. xx. After the second volume had appeared (*The Literatures of India and Eastern Asia*) a Protestant Professor of Oriental Languages at a German University wrote that "no Oriental scholar could dispense with this work."

Volumes III. and IV. treat of Latin and Greek Literature; vol. III. containing *Greek and Latin Literature of classical Antiquity*. The volume has been received as favorably as the preceding volumes. This means much. For, as a Protestant reviewer has it, "so much has been written and so many excellent works have appeared on this subject, that we were anxious to know how Baumgartner would treat this part of his work so successfully begun." The reviewer goes on to enumerate the various striking qualities which distinguish this volume as well as the former ones: the profound
learning, and skill of the author who embodied in his work the latest results of modern scholarship without any cum-
brous scientific apparatus; a style pleasing throughout, at
times brilliant and fascinating; a calm and judicious ap-
preciation of the various authors and their works. Above
all the literary grasp of the author, who treats the literature
of the ancients not in the often narrow fashion of professional
philologians, but as one who has a view of the wide range
of ancient and modern literature, and from this commanding
position assigns each work its respective place and shows its
relation to other literary productions. The chapters on Ho-
mer, Greek tragedy, Virgil and Horace are exceptionally inter-
esting. The "Berlin Philological Weekly" recommends the
book especially to all teachers and students of classical philo-
logy.

Volume IV. contains Latin and Greek Literature of the
Christian Nations, and exhibits the author's "stupendous dil-
gence and unparalleled reading and acquaintance with liter-
ature," as the "Strassburg Post" observes. Not many books
treat this subject in its entirety and it may safely be said, that
no book has been written in so masterly a manner as Father
Baumgartner's. We mention the headings of a few chap-
ters: Beginnings of early Christian Literature; the Greek
Fathers; the Latin Fathers; Liturgical Poetry and Hymns;
Prudentius; Latin, the living language of the Church; of
law and science; Latin culture in the British Isles; the lit-
ary Round-Table of Charlemagne; Literature in the monas-
tic schools; the Chroniclers; Religious drama; the Renais-
sance; Humanism in Italy and Germany; Humanism and the
Reformation; the Latin school drama of the Jesuits; Sarb-
iewski and Balde; Latin poetry in the 19th century; Leo
XIII.

The Protestant critics remark that Father Baumgartner
"professes his Catholic viewpoint emphatically, but at the
same time with tact and noblesse, so as to offend no one."
Their high praise shows that Father Baumgartner's work
is altogether of a superior kind, and it might furnish mat-
ter for serious reflection to such as talk so loudly about Cath-
olic inferiority.

The University of Innsbruck can boast the distinction of
counting among its Professors three of the foremost German
historians: Dr. Ludwig Pastor, Father Emil Michael and
Father Hartmann Grisar.

Father Michael has undertaken a great "History of the
German People" from the 13th century to the period where
Janssen takes up the story. The first vol. was noticed in the
Woodstock Letters. We will now call attention to the sec-
ond. The general subject of this volume of pp. xxxi. and
450 is: The Religious and moral condition, the education
and instruction of the German people in the 13th century.
The subject is treated under the following heads: 1. The secular clergy: It is not, on the whole, a cheerful picture. 2. The Religious Orders, especially the Franciscans and Dominicans, which, founded early in the century and approved by the great Pope Innocent III., spread rapidly over Germany. 3. Preaching. A splendid sketch is here given of the Franciscan friar Berthold von Regensburg, the greatest preacher Germany has ever produced. 4. Faith and charity. Under this heading we find beautiful sketches of the great Saints Elizabeth and Hedwig. 5. Heresies and the inquisition. The author traces the career of the terrible inquisitor Konrad von Marburg, the severe spiritual director of St. Elizabeth. 6. Education and instruction.

The book is marvellously fascinating, for the author is an historian after the manner of Janssen. He paints for us the German people of those far away times, as they lived and moved; their joys and their griefs, their virtues and their vices.

FATHER GRISAR is the historian of "Rome and the Popes in the Middle Ages." The first volume of this learned work is now out: Rom beim Ausgang der antiken Welt. Large 8° pp. viii. and 855. Freiburg, Herder. It treats of the period from the fourth to the end of the sixth century. We witness the last struggle of pagan and classical Rome with the new forces of Christianity; the havoc made by the invasions of the terrible northern barbarians; the destruction of one civilization and the slow growth of another; the rise of the beneficent and all-pervading power of the Roman Pontiffs; the Pontificate of the great Leo and the foundation of the glorious order of St. Benedict. It is a wonderful book, and destined, when completed, to be the classical work on Rome in the Middle Ages, for the next fifty years. Herder has surpassed himself in the make-up of this splendid volume. There are scattered throughout the volume 228 historical pictures and plans, among them a plan of the Forma Urbis Romae aevi christiani Sec. IV.—VII. in colors.


The last General Congregation ordained that those questions which contain the underlying principles of moral science should be treated according to the Scholastic method. This decree was the cause of Father Vermeersch’s writing the present volume. The following points are explained: the definition, parts and properties of the virtue of justice (pp. 3-37), legal and distributive justice (pp. 38-77), the right of suffrage, taxes, etc. (pp. 78-143), injustice and res-
titution (pp. 144–186), Socialism and private ownership (pp. 187–324), the privileges of possession, prescription (pp. 325–358), contracts, their defects, beginning of obligation, irritating laws (pp. 358–414), just permutation and price (pp. 414–440), loans and usury (pp. 441–493), labor contracts and wages, the mutual obligation of master and workman (494–609), equity and gratitude (pp. 610–635). This mere enumeration of the contents will recommend the volume before us. It certainly goes a great way to fill a present need. All the burning questions of the day connected in any way with justice are treated fully and objectively; the leading theories of Protestants and infidels are given without bias. The status questionis is always clearly defined, the thesis is then enunciated and proved and difficulties solved. Supplementary corollaries, scholia, etc. are added so that each point receives ample treatment and the full body of Catholic doctrine is presented to the reader. The various authorities are cited at the beginning of the different chapters. Hence, besides the matter we have in this volume the literature, Catholic and anti-Catholic, on the subject.

Father Vermeersch’s style is limpid, his treatment masterly and we owe him a deep debt of gratitude for his very able book.


This book, forming vol. xi. of Herder’s “Library of Catholic Pedagogy,” contains selections from the pedagogical works of the Fathers Perpiñá (Perpinian), Bonifacius (Bonifacio), and Possevin, written mostly before the publication of the final “Ratio Studiorum.” Very valuable biographical sketches of these able schoolmen are added by the translators; of special interest for teachers is that of Father Bonifacius. Although highly gifted this excellent religious declined to make the long course, “preferring,” as Father Ribadeneira says, “the work of educating boys to more brilliant but less useful occupations.” He refused also the profession which Father General offered him, “not wishing to be shown any preference before others.” He spent about 50 years in teaching grammar and the classics.

The third part gives selections from Possevin’s famous Bibliotheca Selecta; particularly De cultura Ingeniorum. On p. 381: “Possevin never would have the VIth book of Virgil’s Æneid read with young people,” seems to be a printing mistake. Undoubtedly book IV. is meant, as there is no reason to leave out book VI., which is one of the most beautiful and most sublime of all epic poetry.

This is the translation which we announced at the end of our notice of Father Coubé's book, in the LETTERS vol. xxix. No. 3. p. 506. The approbation of Ecclesiastical Superiors and the editor's name on the title-page are a guarantee that the work has been well done. We cordially recommend it to Ours engaged in the sacred ministry. The book is brought out in Benziger's best style.


This is the third edition of the learned and exhaustive work first published ten years ago. Though some of the "fables" of the first edition have been discarded, others condensed, yet the new edition counts seventy pages more than the first. For new fables are ever springing up overnight like poisonous weeds. "Fables," of course, is a euphemism for lies and slanders. One of the new fables, wonderful to relate, was discovered by a "learned" man in the great publication of our Spanish Fathers, "Cartas." It is neither more nor less than an act of perjury committed by St. Ignatius! See "Cartas" i. 142. Father Duhr, we need not say, easily disposes of it. Soon after the appearance of Father Duhr's first edition an "Anti-Duhr" was published under the auspices of the "Evangelische Bund" (Evangelical Alliance), the most bitter and most unscrupulous Anti-Catholic association in the world. The "Anti-Duhr" was forced, under pain of being laughed at, to drop a certain number of fables, but others it endeavored to bolster up with fresh arguments. With these Father Duhr deals in the present edition. "The hoary-headed impostor," as Father Gerard in the April "Month" picturesquely styles the "Jesuit-Oath," receives brief mention from Father Duhr, but the "Hungarian imprecation," which is akin to the former, is treated exhaustively. The "Anti-Duhr" admits that the first is "a clumsy fabrication" and says of the latter that "it is sad that such stale Jesuit Fables are again and again rehashed by some people even down to our own day." The great fables are treated under twenty-eight heads from p. 1792. To these are added fifty minor fables. Among the latter we find the infamous doings of the Jesuits in Madagascar, the Dreyfus affair, fictitious miracles of St. Ignatius and St. Francis Xavier, the Rules of Mahommedan origin, etc. Father Duhr has rendered a great service to the Society and to the Church by writing this book, which ought to have a
place in our college libraries, in order to enable Ours to quote chapter and verse in refutation of calumnies as soon as they appear in sensational papers or anti-Catholic publications.

Father L. Carré, S. J. has published the geographical Atlas of the Society, "Atlas Geographicus Societatis Jesu, in quo delineantur quinque ejus modernæ Assistentiæ, Provinciæ tres et viginti singularumque in toto orbe Missiones, necnon et veteres ejusdem Societatis Provinciæ quadraginta tres cum earum domiciliis quantum fieri licuit. (45 maps)."
This atlas may be ordered through the Procurator of the Province of France, 35, Rue de Sévres, Paris.

2. From Father James M. Hayes, S. J., "Sound Readings for Busy People."
3. From Father James Conway, S. J., "An Hour Before the Blessed Sacrament."
5. Cartas Edificantes de la Asistencia de España, numero 2, Letters and Notices, Lettres de Jersey, de Fourvière, de Vals, Missions Belges; Zambesi Mission Record; Lettere Edificante della Provincia Veneta; Angelus; Messenger S. Heart; English Messenger; Le Messager; Menjeniero; Mittheilungun; Lettere Edificante della Provincia Napoletana.
7. Province Catalogues from all the provinces except Portugal and Galicia; catalogues of the Bengal Mission, of the Mission of Nankin, Mission of Mangalore.
8. From Belen Observatory, Havana. "Observaciones magneticas y meteorologicas, año de 1900."
OBITUARY.

FATHER THEODORE SEBASTIANI.

On July 18, 1900, at nine in the morning, Father Theodore Sebastiani of the Missouri Province expired in St. Ignatius College, San Francisco. Father Sebastiani was of a most amiable and affectionate disposition. He loved old friends, old faces, old scenes, old memories; he also loved our Lord in the true spirit of the Suscipe. May we not with all reverence for God's unsearchable providence suppose that our Lord called the pious young Father away from everything he loved so tenderly that he might pass his last days in the making of the last and keenest sacrifice? His going to California was, indeed, his second leaving of all things to follow Christ.

Theodore Sebastiani was born in Cincinnati on October 16, 1859. He was baptized on the same day; thus early did Christ claim him for His own. He made his first Communion at the age of thirteen. His studies were pursued at St. Xavier College, in the city of his birth. Theodore was a conscientious student, and from his entrance into college till his departure for the noviceship, he never failed in his duties as a scholar. He was a quiet, modest boy, a devout acolyte and very respectful to authority.

On July 30, 1877, he entered the Society. His progress as a novice was marked. Defects he had—who of us has not? But these defects were the exaggerations of his virtues. As the months passed by the young novice conquered, slowly but surely, his natural reserve and fastidiousness. His sensitiveness ever remained; but his timidity, his shrinking away from strangers, was, in course of time completely conquered. Only those who knew him and understood him in those early years can appreciate what a tremendous victory this was in the battle of grace with nature.

Father Sebastiani was one of those happy souls who never lost their novice fervor. No junior was more exact in his studies, nor more devout and recollected. Year by year he grew more genial, made himself more all to all. In studies he always held a high place, not so much by reason of his talents as of his habits of order and method. Throughout his life, as a teacher and a priest, Father Sebastiani remained the same. His allotted task he did promptly, carefully, conscientiously. To "scamp" work of any kind, no matter how disagreeable, was to him impossible. He could say with truth, "Domine quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum."
Though always extremely delicate—so delicate, indeed, that beyond his two years of juniorate he received none of the regular studies of the Society—Father Sebastiani throughout his short life, did the work of a thoroughly healthy man. He taught in all our classes successfully from preparatory up to rhetoric. His last years of teaching were devoted to the juniors of the first year. What they studied under him, they knew well. He travelled slowly, but each step was sure. Method and order lent a special value to his teaching. Two years and a half were devoted to the juniors; then obedience summoned him to his last field of work. In 1897 he was called to Cincinnati to assume the duties of vice-president of St. Xavier College. The work was distasteful to the good Father. He dreaded the responsibility, dreaded too, in his modesty, his lack of fitness for the work. Nevertheless, he gave himself with heart’s devotion to the task, and despite failing health, fulfilled the duties of his office to the end of the school year 1897-'98. But the task had been too heavy for him. He took to his bed early in the vacation, and this was the beginning of the end. Superiors sent him to California, where for nearly one year he prepared his beautiful soul for its meeting with God. On July 18, 1900, the end came.

Rev. Father Frieden, Superior of the California Mission in a letter to one of Ours, thus describes his closing hours:

"Last Saturday at noon he took to his bed. Up to that he had been up all day, though keeping to his room since the beginning of July. There seemed to be no appreciable change even so late as last night. But this morning about seven o'clock he entered upon his agony. As soon as I had finished Mass, 7.05, I hurried to his room and remained till he breathed his last. He was a most edifying patient, beloved by Ours, well prepared, contented and happy in the thought of approaching death. God grant that my death be like unto his!"

Father Sebastiani’s life was a life of growth. His novice fervor never left him, and with the years his kindness, his geniality, mellowed and developed. He was an exact religious, his regard for the least of our rules stopping just short on the safe side of scrupulosity.

Though subject constitutionally to fits of gloom and despondency he so far conquered himself as to face the world with a manner that was at once cheerful and touched with that undefinable quality which we call charm. Though not witty in the creative sense, he had a keen appreciation of others’ wit; and his pleasant smile and hearty laugh and quick appreciation made him a delightful companion in recreation. Above all, Father Sebastiani was a model priest and religious. In him were exemplified the rules of modesty; at the holy sacrifice of the altar, his every movement preached faith, devotion and love.—R. I. P.
FATHER MICHAEL OWENS.

On Tuesday morning Dec. 11, 1900, at 3 o'clock, Father Michael Owens peacefully and calmly breathed his last. No death could have been more peaceful,—without agony, without pain, a literal sleeping in the Lord. But two hours before his last sigh he sat up in bed to take the medicine prescribed him, and when Father Michael J. O'Connor, then Rector of St. Xavier's College, who had watched at his side the night long, offered to assist him, the dying priest spoke: "Never mind, Father; I am quite able to sit up. I feel very well and have slept nicely. Isn't it time for Father O'Neil to come? You have stayed long enough." These were the last words of Father Owens, and were characteristic of his life. He was thinking of the comfort of others; he was bearing his illness without complaint.

When Father Francis O'Neil relieved Father O'Connor, the patient was sleeping quietly, although his breathing was somewhat heavy. Father O'Neil was saying his office, when suddenly he heard a sound from the patient which, as after events seem to show, was the death rattle. Looking into the patient's face he saw that a change had come; he had gone from the natural sleep to the sleep which Christ gives to his beloved. Not quite realizing the change, Father O'Neil hastened to call the Rector and the Minister, Father Worpen-berg. On entering the room, they found that all was over. Although the community had known that Father Owens was not for long, the end came much sooner than they had expected. Fortunately, through the forethought of superiors, he had been given the last Sacraments by Father Driessen just six hours before his death.

The first act of Father O'Connor was to awaken a priest who had no special time set for his Mass, and ask him to offer up the holy sacrifice at once for the repose of the departed soul. And so it came to pass, by a happy providence, that before the body of the departed was yet cold, a fellow Jesuit who had been his schoolmate, and who had entered the Order on the same day with him, offered up to God that sacrifice which is the most powerful and acceptable offering whether for the living or the dead.

Father Owens' life was singularly uneventful. He was born in St. Louis on the 30th of July, 1858. He made his studies as far as rhetoric at the St. Louis University. He was a quiet, gentle boy, cheerful, obliging, yet so modest withal that he passed through college without attracting any special attention.

On July 10, 1877, he entered the Society of Jesus, making his novitiate at Florissant, Mo. Here it was that he "found himself" and was found by others. The quiet college boy,
who had gone through his youthful years unnoticed, developed—or seemed to develop—at one bound a wit, a cheerfulness, a charm, a tactfulness, which quickly gained the attention and admiration of all. The novice-master, Father Isidore J. Boudreaux, chose him as manuductor, an office which he filled to the perfect satisfaction of all. Great things were predicted of the young novice. Father Owens has done good work, but failing health prevented him from realizing those fond dreams of twenty and odd years ago. Consumption claimed him for its own, even in those early days. Yet, carrying his life in his hands, Father Owens for twenty-three years contrived in a manner little short of miraculous to do the work of a healthy man.

He was a model teacher, having the faculty of keeping his boys alert and vigilant from September until June. Clearness, tact, humor, method, sympathy—these were the secrets of his success.

The tact of Father Owens was shown to best advantage in his career as Vice-President of St. Xavier College, to which college by the way, he gave the best years of his life. He had the boys under perfect control. Although he was a weak little man, wasted by consumption, not able to go up two flights of stairs, without pausing long to get his breath, Father Owens could do more with his eyes than most men could do with rods of birch, and muscles of steel. If a boy were out of order, Father Owens fixed him with his eye. The rest was easy.

His life was a holy life. Year after year, he fought against disease with a bravery which never quailed, a cheerfulness which never faltered, a resignation which never failed. Up to the last, he was uncomplaining. One might as well expect to hear Father Owens speaking against the faith as about his ailments. His amiability shone in the common recreations. The good Father was a living object-lesson in showing to us all how teasing could be carried on without the least breach of fraternal charity. His sense of humor was of the kindliest and in teasing others he invariably brought out their most lovable qualities.

Another trait observable in his life was his great devotion to the Blessed Sacrament. In earlier years and before his weakness made him chary of extra effort, he could be found at all free moments kneeling in prayer before the Blessed Sacrament. All who have seen him say Mass will understand that the devotion of his youth persevered unto the end. On the feast of the Immaculate Conception, though very weak, he managed to say Mass. It was for the last time.

On Sunday, he was too weak to leave his room, on Monday, no better; and then came the gentle and sweet end of a gentle and sweet life.—R. I. P.
Father Aloysius Varsi was born March 9, 1830, in Cagliari, in the parish of St. Eulalia. His family was noted for their staunch catholicity. His father was a Corsican and a French citizen. He had several brothers and sisters. From 1838 to 1845 he was sent as a day scholar to our college of St. Teresa in Cagliari. On May 2, 1845 he entered the novitiate of St. Michael under Father Moroglio, and took his vows after the usual two years of probation. In 1847 he went to Turin to study. As the expulsion of the Jesuits took place in the year following, he had to return to his own home in Cagliari. In 1849 Father Pellico, his Provincial, ordered him to Toulouse, in France, where he spent some months in the study of rhetoric and the classics; after that he was sent to Vals to study philosophy. He made a special course in physics and higher mathematics for two years in the University of Paris. He afterwards taught these branches to the young men of the Order in Bruggelette and Laval. He studied theology three years at Louvain. In 1861 he was sent to the United States, and finished his course of theology at the scholasticate of the Maryland Province at Boston where he afterwards in 1863, taught physics and chemistry. In the following year he went to Georgetown, and taught physics and mathematics. As a teacher of physics and chemistry Father Varsi was very successful and he is still remembered by those of Ours who followed his courses at Boston and Georgetown for his lucid explanations and skill in experimenting. Next he was sent to California and reached Santa Clara in 1865, where he was employed for three years in teaching chemistry. In 1868 he was made vice-rector of Santa Clara College, and was noted for his firmness and ability in governing. Whilst in that office he erected a large hall suitable for exhibitions, and much admired for its taste and elegance. He also purchased a farm in the neighboring hills, which is now called "Villa Maria." It forms a convenient resort for the teachers in time of vacation, and is unsurpassed in the beauty of its scenery. He remained in Santa Clara as Rector until the year 1877 when he was appointed Superior of the California Mission. His term began Oct. 2, 1877 and continued until Jan. 1, 1883. On entering upon his new office of Superior he changed his residence to St. Ignatius College in San Francisco, where he formed and matured the plans of the present College and Church, which were commenced July 11, 1878, and completed in the beginning of the year 1880. The buildings are connected and form a stately and imposing appearance—a lasting monument to the skill and enterprise of Father Varsi. During his administration a notable work of charity was begun, called the Francesca Society, which has proved to be a
great benefit to the poor. Also a Sunday school for girls, which continued with great success for several years, until it was deemed more prudent to close it. In 1883 Father Varsi, after his term of administration as Superior of the Mission was succeeded in that office by Father Congiato. From this time up to the end of his life he was employed as prefect of St. Ignatius Church, which office he filled with the greatest care and exactness. In addition to the ordinary duties of that office, he had the church renovated and frescoed, so that its appearance is now wonderfully enhanced and praised by all as one of the most elegant churches of the country. Another work which he performed, was the renovation and alteration of the domestic chapel, which has become a real gem. We are indebted to Father Varsi for several other things, such as the magnificent organ presented to him on the occasion of his golden jubilee, the stained windows, the bronze statue of St. Ignatius placed over the façade of the church, the statue of our Lady of Lourdes in the vestibule—all which were donated to him by his friends.

As to character, firmness seemed to be personified in Father Varsi. When he had once resolved on an undertaking, no obstacle could discourage him, no opposition could prevent him from carrying it out. As for gentleness and evenness of temper, it seemed to be inbred in his nature. His friendships were select, but very strong and durable. His judgment was solid and seldom at fault, on account of which he was often sought as a safe adviser. In the pulpit he was not an orator, but he spoke logically and with good sense. His forte was not so much in words as in works, such as we have enumerated. His influence was widely felt, especially among persons of the higher class, who were his frequent visitors. The regard in which he was held by the public was evinced by the numerous attendance at his funeral. In learning few excelled him, although he made no pretensions in that way. He was esteemed more than an ordinary theologian, being chosen by Bishop Manogue to accompany him as his theologian to the third Plenary Council of Baltimore. In piety he was not demonstrative, yet he was regular in his devotions, and exact in the observance of the Rules. His health had been failing for about a year before his death, which took place Nov. 27, 1900; and when his divine Master summoned him, he bowed his head in exemplary resignation to the will of God. Father Varsi was no common man. He was a man, not only among men, but like another Saul, he was head and shoulders above the crowd. Some men, as the Scripture says, come into the world, and go out of it, without leaving any remembrance after them, that they ever lived. Father Varsi's works will cause his name to live for a long time in this world, and we hope for ever in the world to come.—R. I. P.
LIST OF OUR DEAD IN NORTH AMERICA
From January 5 to May 15 1901.

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Requiescant in Pace.

VARIA.

Australia, St. Xavier's College, Kew.—The splendid success that has attended our Catholic schools and colleges in the recent Matriculation examination calls for our heartiest congratulation. Not only has the percentage of passes been higher than ever, but the distinctions gained by Catholic students has placed our educational establishments in the first rank. But, above and before all, the achievement of William Aloysius Keane, of Xavier College, Kew, in securing the classical exhibition of the year—the blue ribbon of the exam, — has made this year's examination one of peculiar interest to Catholic students. It is the first time that this coveted honour has been carried off by a Catholic college. When it is mentioned that the most promising students in the various colleges are carefully reserved and nursed for this important educational contest, it will be readily admitted that the prize may be fitly termed the blue ribbon of the examination. But this year the win is truly phenomenal, and reflects the highest credit both on the student who has gained it and the college that sent him up. Master Keane, who is only 16 years of age, is a son of Mr. D. Keane, of Elsternwick, and has been a pupil of the college for the last six years. We heartily congratulate the student on his well-earned victory, and the Jesuit Fathers on the high
honour that has been conferred on Xavier College in having so well succeed-
ed in winning, against all comers, this much-coveted educational trophy.—
*The Tribune of Melbourne.*

A new Superior of the Mission. Father John Ryan, Rector of the College
of St. Francis Xavier, Kew, Melbourne, has been appointed Superior of the
Mission of Australia.

**Austria, Innsbruck.**—Twelve years ago *The Letters* published an ac-
count of the University of Innsbruck, in which Ours teach theology, and of
the “Convictus” or seminary, in which the theological students, both secu-
lar and regular, are trained under our care. The demand for places in the
Convictus has been so great in recent years that large additions have been
made by the purchase of adjoining buildings. At present there are 204
boarders, 67 of whom entered this year. Among the newcomers are eight
Americans and one Irishman. Some idea of the grand work accomplished
by our Fathers since they opened the Convictus in 1858 may be gathered
from the catalogue of the “Priester-Verein” for the year 1900. This As-
sociation was founded by Father Nicholas Nilles, when Regent of the Con-
jectus, for the purpose of keeping the alumni united in affection and inter-
est during their lives. Its special aim was to promote the Devotion to the
Sacred Heart and the Apostleship of Prayer both among the seminarians and
afterwards among the people intrusted to them. To attain this end, all
who have spent at least a year in the Convictus are allowed to join under
promise to spread the devotion, to offer up some Masses and prayers for the
Association and its deceased members, and to write each year a letter to Inns-
bruck, containing such items of interest in their lives as priests, as may
serve to help one another in their work. Each member receives every
year several numbers of the printed “Correspondence,” made up of selected
letters, with news of the University and Convictus. The Association has
been a most powerful instrument in keeping alive love for the Sacred Heart
and interest in Innsbruck. At the annual Catholic Congress in Germany,
there is always a special meeting of old Innsbruck men. Last September
sixty-five attended, and welcomed Fathers Nilles and Müller, with enthusi-
astic expressions of devotion.

The catalogue of the Association gives us the names of 1553 priests, at
work all over the world. Every continent and every country in Europe is
represented; 140 are on the mission in the United States; about 100 are
members of the Society. The Austrian and German provinces owe many of
their distinguished members to vocations received in Innsbruck. The names
of Fathers Griasar, Biederlack, Hontheim, Limbourgh, Michael and Noldin
are well-known. Among the members of other religious orders who belong
to the Association are Dominicans, Benedictines, Franciscans, Capuchins,
Carmelites, Redemptorists, Trappists, Carthusians, Praemonstratensians,
Lazarists and others. Ten of the former students have been made bishops;
the most noted was the late Cardinal Schoenborn, Archbishop of Prague. Archbishop Zardetti, Bishops Brennan, formerly of Dallas; Messmer of Green Bay and Quigley of Buffalo are known to Americans. Archbishop Bégin of Quebec, the Archbishop of Bucharest and two Russian Bishops were also students, though not convictors. Of the regular clergy, ten have been raised to the dignity of abbot. Many both secular and regular are professors in various seminaries.

During the winter term 1900-1901 Father Hurter was lecturing de gratia et de sacramentis in the short course for externs. Father Noldin is professor of moral, Father Hofmann of canon law, Fathers Straub and Müller of long course, Fathers Rinz and Lercher of philosophy, Father Nisius of exegesis and Arabic, Father Flunk of exegesis, Introduction and Hebrew, Father Michael of Church History, Father Gatterer of Sacred Eloquence and Liturgy. Father Nilles, emeritus professor of Canon Law, lectures one hour weekly on the Decrees of the Baltimore Council, chiefly for the American students.

The Tertiarieship at Linz.—This house was formerly the petit séminaire of the diocese. We Tertians are living in one corridor of the college building. A gallery joins this with "the tower," a very beautiful and solid edifice, meant, I believe, for a fortress when first built. Beyond the tower is the lovely little church. These three buildings occupy the lower end of a sufficiently high crest. On our left is the city of Linz, with the Danube flowing between it and Urfaehr. There are two good bridges. The river may be some 300 feet wide here and is very swift. There are many positions on the hills about from which charming views can be had up and down the Danube. They say the Danube is blue, but only in light reflected in a certain way. This reflection of the light has its effect superbly, they say, at the Philosophate, Pressburg. The college is of brick, stone and cement. The roof is gravelled. One can walk up there and get a view of our Austrian Alps. Peaks of these are a mile high, and ever since early October there has been snow in streaks up the sides. The morning and the evening sun renders these mountains more beautiful than one sees on Xmas cards. The mountains are about sixty miles away and form a long range. There is a board floor in the rooms of the house: great wide boards and not finished like our floors. The windows are double. The stove is an earthenware structure six or seven feet high and two feet square. You make your fire, get the stove as hot as possible, then shut both doors; the stove remains hot in this way many hours. You can keep up your fire if you prefer. The rooms are mostly warmer than ours in America. But there is no heat in the church. Winter came late. Before Jan. 1 we had hardly any snow and no cold weather worth mentioning. Then came three hard weeks. The thermometer went as low as—13 Fahrenheit and 0 was not extraordinary. Then came our friend Mr. Sirocco from the Sahara; the snow was gone in a day and we were tempted to lay aside overcoats and imagine our fingers would no
more this year be sharply bitten by the cold at Mass. The dear good fellow
was our guest some time, but winter has regained the ascendancy and we
are hoping for another visit of Mr. S. They say the cold has been unusually
severe this January and February. There are some interesting customs here.
The Brothers wear the cloak when going to Communion in the church. The
graces are said loud and full: Rev. Father Rector took us to task some time
ago for not keeping Father Minister's pitch of voice. To Kyrie eleison the
answer is Christe Eleison, Kyrie Eleison, both by the community. There
are two readers at dinner, which takes nearly three-fourths of an hour. The
first reader gives us Scripture and German: the second, Latin. The reading
has been most interesting. The "Catholic Missions" is read regularly as it
appears. We are now having the autobiography of a father who was impris-
oned under Pombal. During the retreat we had the English Martyrs under
Elizabeth. The object is evidently to interest all as well as benefit. The
tertians are twelve in number: one Belgian, one Frenchman, one Bosnian,
one Italian Austrian—and so on. Rev. Father Rector says there are seven
nationalities in this Province. This accounts for so many novitiates. The
Provincial here sends a letter, as did Father Purbrick, to the Province on re-
tiring from office. Father Hiller, of the German Province, Missionary in
Zambesi, was here last month with a young negro. The lad was bought
free by the seminarians at Innsbruck and is a prodigy at learning languages.
Ours hope to make a Jesuit of him. He was at table with us, and I had the
pleasure of waiting on him! He told some one he had thought Americans
were red!—I am very much edified by the Brothers in this house. They are
devoted and pious and respectful and great workers. There is here a most
helpful family spirit, which one can easily fancy is an heirloom from the
Old Society. You know this Province was founded from Poland and so con-
tinues, as Father General remarked to Father Rector, many customs of the
Old Society by unbroken traditions.—Father A. J. E. Mullan, S. J.

Baltimore, The Jubilee Procession at Loyola.—As you may know, one of
the flourishing organizations of the parish is the Men's League of the Sacred
Heart. Every third Sunday of the month they meet in the lower church
where a special Mass is celebrated for them and it is the usual thing for from
four to five hundred of them to approach holy Communion. As the services
are made attractive with good singing by our sanctuary boys' choir and a
short discourse, the Mass is well attended not only by the men of our own
parish but also by those from all parts of the city of Baltimore. In talking
with some of the men I more than once heard many lament the fact how ut-
terly impossible it would be for them to make the Jubilee, as Sunday was
the only free day they had and to fulfil the conditions it would require four
months of Sundays. Here was the chance it struck me to avail ourselves of
making the pilgrimage in a body. But could such a plan be carried out?
True, the Catholics of Baltimore were making the Jubilee, but privately
only and it was very much doubted if this plan would prove a success. Even some of Ours were rather dubious. Possibly a hundred might be gathered on the first day but the third Sunday would end with only “a corporal’s guard.”

However, I resolved to give the plan a trial and accordingly it was announced in the church on Friday night, March 22, that beginning on the following Sunday, the fourth Sunday of Lent, the Men’s League would make the Jubilee in a body; an invitation to attend was extended to all the men of the parish as well as to all the men of Baltimore; by way of foot-note it was added “no women need apply”; they were invited to remain at home and pray for the success of the undertaking. The same announcement was made at all Masses on Sunday and a strong appeal was made to the men at the League Mass to come and swell the ranks.

Four o’clock was the appointed hour of assembly. We waited in patience to see what the results might be. A quarter to four came and yet very few men in sight. Where were they? ashamed to come? bashful, or afraid of the comments of their non-Catholic brethren? But the next fifteen minutes told a different story. Men sprang up by magic from here, there and everywhere, and when the clock struck four the church was filled with men—and women also—the devout sex had come to church to follow out the wish of their pastor,—to pray; for as one piously declared prayers said in church were more efficacious. Possibly there still lingered a faint hope of joining the ranks at the last moment, but if any such hopes existed they were doomed to be disappointed, for Father Chester came to the rescue and stationing himself at the door wisely foresaw that the Jubilee Procession of the Men’s League did not belie its name.

Our plan of procedure was a simple one. Each Sunday the men assembled in our church at four o’clock, the Director addressed them in a few brief words, the Jubilee Prayer Book, a small pamphlet containing the four Litanies and appropriate prayers published by Gallery and Co. of Baltimore, was distributed gratis to all, the conditions for gaining the indulgences were explained and then the prayers were recited by the Director. The predicted one hundred had suddenly grown to eight hundred, which by the third Sunday were swelled by new comers to over nine hundred men. The gathering was indeed a cosmopolitan one. Leading professional and business men of the city intermingled with the humbler sons of toil, while even a sprinkling of our sable colored brethren was noted, no doubt to lend a “local coloring” to the occasion. The procession took Baltimore by surprise. The daily papers of next day made mention of it and the good fruits were soon manifest, for now there is scarcely a parish in the city which has not made the Jubilee in a body. You have only to go around town on Sunday afternoon to find yourself at every turn running across one procession or another. One fact has been brought forth by this very forcibly to Catholic and non-Catholic
alike and that is, that Catholic Maryland is such not only in name but also in deed and that her sons still remain true to the faith of their forefathers.

**California.**—Santa Clara College Golden Jubilee.—On March 19, 1851, Father Nobili, who had been sent along with Father Accolti in 1849 to found the Mission of California, began the construction of Santa Clara College. It was determined to celebrate the fiftieth anniversary of this event by a celebration in June for the Alumni and friends of the College, and on March 19 and 20 for the citizens of Santa Clara. This latter celebration took place last St. Joseph's day and the day following. There was on the first day a solemn high Mass with a sermon by the Bishop of Los Angeles, and on the second day business was suspended, the schools were closed, there was a civic parade, interspersed with field sports and games and a musical literary programme. An illustrated "Souvenir" was issued by the "Santa Clara News," with views of the college, and former professors and benefactors. It should be remarked that all this was done by the town of Santa Clara, and was its contribution to the Jubilee. The College celebration will take place only in June.

The Debating Society of Santa Clara has been honored by having the method of the organization imitated by two of our oldest universities. "The Yale Alumni Weekly" of Feb. 6, 1901, has the following: "At a regular meeting of the Yale Union, Friday evening, Feb. 1, it was voted to organize the Union into a Senate modelled after the Senate of the United States ... Harvard has recently adopted this plan, and it has been in use thirty years at the Jesuit College in Santa Clara, California."

The Debating Society of Santa Clara is termed the "Literary Congress." It is composed of two coordinate branches, the Philalethic Senate and the House of Philhistorians. In its form and method of procedure the Congress of the United States has been taken as a model, the President of the College filling, ex officio, the place of the Executive. By such an organization the members may not only enjoy all the advantages afforded by debating societies, but at the same time acquire a practical knowledge of parliamentary law and the manner in which legislative bodies are conducted.

Weekly meetings for debate are held throughout the year, elections of officers semi-annually. Each of these literary societies has a choice and well stocked library and reading room, open every day to its respective members.

The debating societies of Santa Clara have been one of the finest features of the institution and have produced a number of excellent debaters and presiding officers, among them the late Senator S. M. White, who made his mark in the U. S. Senate as a presiding officer and ready debater.

**Ceylon.**—The Papal Seminary at Kandy, for all India, under the direction of our Belgian Fathers, through want of means is not making the progress which is desirable. It has seventy pupils, while there should be 150 at
least. Neither the Bishops nor the students give any material support to the seminary. These latter bring only their outfit and some come to us clad only in a piece of calico around their loins. The Propaganda has to defray all the expenses and it can give only $700 a month, and this to support 13 Fathers and Brothers and 79 seminarians and six Benedictine half-boarders, the number last year, though this year we can take only 70. At the close of the year 1900, the Seminary sent forth the first fruit of its teaching—nine priests to various Indian dioceses.—From Father Dasnoy, S. J.

China.—We are indebted to "Chine et Ceylan"—the "Lettres de Missionnaires de la Province de Champagne"—for the following items extracted from letters of our Fathers in China, who suffered during the persecution. When the smaller stations of the missionaries were destroyed by the Boxers the Fathers who served them fled for protection to the principal residences and formed armies from the native Christians. Thus Father Wetterwald at Wei-tsuen in the South formed an army of defense which defeated the Boxers in several engagements and protected the village from destruction till the capture of Pekin and the presence of the allied army brought them relief. Father Seneschal, the Superior, and Father Emile Becker defended the well known residence at Tchang-kia-thoang with such success and skill that the French Government at Paris honored Father Becker by making him a Chevalier of the Legion of Honor. This residence is the great central residence of the Mission of Tcheu-li, the home of the Bishop and the Superior of the Mission, and is situated near the city of Hieu-hieu southeast of Pekin. It was besieged from the middle of June to the end of October when it was relieved by the arrival of the French troops. Our Fathers conducted the defense, forming an army of native Christian Chinese, who fought valiantly and repelled several attacks of the Boxers, who far outnumbered them and were assisted by the imperial troops. Many of the surrounding missions were destroyed and our Fathers—several after much suffering and danger to life—escaped and took refuge at this central residence. Many of the native Christians were put to torture and made to choose between apostacy or death. Father Seneschal estimates that in this Mission alone over 4,000 were put to death in hatred of the faith. Many of these met death heroically and their answers were worthy of the early martyrs.

Actual state of the Mission.—The arrival of the allied troops has brought some relief and frightened the Mandarins into repressing the Boxers, at least for a time, and preserving order. Yet the actual state of the Christians is distressing. Father Finck, who was driven from his station, and escaped to Hien-hien, writes:

Nearly all our Christian stations in the southern part of the Mission have been destroyed. The greater part of our poor Christians are wandering around, hunted as wild beasts, without shelter, food, or clothes, and it is impossible for us to do anything for them, since it is only with the greatest diffi-
culity that we can get what is strictly necessary for ourselves. Notwithstanding the presence of the allied troops, our situation does not improve rapidly and the end of our troubles is not in sight. The Chinese authorities do scarcely anything to repress the audacity of the Boxers and persist in casting the blame of all our woes upon the Christians and the missionaries. It is ever the fable of the lamb and the wolf... Some thousands of Christians have won a glorious martyr's crown; many others have died and are dying every day on account of the sufferings and privations and disease brought about by the war.

Father Becquevort, who was procurator at Tien-tsin for many years but who had been obliged to return to France on account of his health, was sent by the Provincial of Champagne last August to visit the Mission and bring help to the missionaries. He accompanied the army of relief to Hien-hien, and after consulting our Fathers returned to France last December. He brings the following account of the state of Ours in China at the close of the year:

At Tcheu-li, southeast, where is situated the Mission of the Province of Champagne, five hundred stations, served by some fifty missionaries had been established. At each station there was a chapel, a house for the missionaries, a school, and often a dispensary. There remain only twelve stations, including the central residence; all the others have been destroyed. The houses of the Chinese Christians which were grouped around the missions have met the same fate; their farms have been plundered and sold and the Christians dispersed. The material loss will probably be made good in part by the money paid in indemnity, but what is far more serious is the blow which has been given to European influence, and to this danger the Christians are still exposed. As long as the allied troops remain in China there is, indeed, little to fear, but after their departure we must expect cruelty. Perhaps, if the different powers would divide among themselves the guardianship of China, if they would each in its own sphere, do what Russia seems disposed to do in Manchuria, they would with a little effort avert the danger and even give an impetus to European influence. It seems doubtful, though, if the powers can do this, without giving rise to suspicions about the future division of the Empire, which would call into play greed and rivalry. Fortunately the protectorate of France is as complete as ever. It is really effective and the missionaries are unanimous in giving to it the credit it deserves. Ministries change, consuls succeed one another, but the French policy is ever the same, and its representatives extend the same good will to our missionaries, and work with them for the same end.

Father Emile Becker a Chevalier of the Legion of Honor.—By decree of the President of the French Republic, dated Dec. 14, 1900, on the recommendation of the Minister of Foreign Affairs, Father Becker has been made a Chevalier of the Legion of Honor for his courage in defending the Christians, and especially for organizing the defense of Hien-hien.
The latest news we have is in a letter from Father Neveux, dated Tchao-Kia-Tchoang, January 6, 1901. Famine has been added to the other miseries. After two years of drought our Christians have lost the little they had. Many now have no homes, and those who have land are compelled to sell it at the lowest price to procure food. Some even to save themselves from starving have travelled far to sell their daughters and even their young wives in order to get something to eat. We have here some 15,000 Christians reduced to these straits and we have no means of helping them. We cannot get money from Tien-Tsine, as the roads are infested with robbers. Indemnity for pillage by the Boxers has been paid by the Mandarins in the North where the allied troops are stationed, but they have not come to us yet. Pray that they may come soon and bring succor to our famishing Christians.

Colleges, Conference of Catholic.—Father Heinzle’s impressions of the Chicago Conference. (From a private letter to a Woodstock Professor) April 13, 1901. Last week I had the honor of being present as delegate from our Mission at the Conference of Catholic Colleges sitting in Chicago. I was much pleased both with the assembly and the discussions. More than a dozen Jesuits were present, mostly old friends of mine. I was much struck by the fact that from beginning to end on various occasions the absolute necessity of Catholic schools from the parish school up to the university was strongly emphasized by the delegates, including Mgr. Conaty and the Rev. Mr. Burns, C. S. C., who read the first paper. He complained of the apathy of so many Catholics in the matter of Catholic schools. Father Dowling of Omaha agreed with him, adding the pertinent remark that the miserable school controversy which some years ago was carried on before the whole country, did immense harm to the Catholic school! In the last session all the officers of the conference were unanimously re-elected. The next meeting will be held again in Chicago, but in the month of July, 1902. Dr. Condé Pallen was invited to address the delegates—they numbered about fifty—which he did in a short but strong and impressive speech on college education. Would that we had more Catholic laymen of his stamp! He intends moving to New York with his large family of nine children, where he hopes to find better opportunities for lecturing. Mr. Creighton was also present and was cordially greeted by the delegates.

Colombitre, Ven. Father De La. — This cause has advanced a step farther towards Beatification. On March 26, 1901, the “Congregatio Nova Preparatoria super Virtutibus” was held at Rome. The result is kept secret. If favorable the next step will be the Congregatio Generalis next November 26th, when the decree on the heroicity of virtues may be published. Then there will only remain the examination of the four miracles required, and already some of these are being examined in Rome and the others will soon be ready.
Cuba.—Our College of Belen, Havana, has increased in numbers notwithstanding the opposition made to us last year in the examination. We have more than two hundred students and of these one hundred are new comers. The new course of studies of the government has done away entirely with Latin and has substituted in its place drawing, botany, hygiene, etc. So we have scarcely any opportunity to apply the system of the Ratio, and the system demanded for the examinations is well suited to extinguish the colleges which do not belong to the government. We have, however, some hopes under the new constitution of freedom of teaching.

The catechism classes established at the college on Sundays have been of great benefit, since the government has excluded from the public schools the teaching of the Christian doctrine. Many of the principal ladies of the city patronize and protect them and furnish prizes to attract the children. The teachers are the young men of the congregation of the Blessed Virgin, amongst whom there are lawyers, physicians, merchants,—all former students of Ours. More than three hundred attend these classes and assist at Mass. There are also classes in different parts of the city for young men who are taught under the direction of our Fathers. The Protestants have also started like classes, but with little success.

Our Meteorological Observatory has gained much credit by the contrast between Father Gangoiti's hurricane forecasts and those of the Weather Bureau during the last two years. This contrast has been so marked, indeed, that the U. S. Forecast Official has been removed. It was especially so in the case of the Galveston hurricane of September 8, 1900. On September 5, the Weather Bureau placed the storm to the northeast of Havana and moving northward; i. e., towards the Atlantic. On the same day Father Gangoiti kept in port vessels to the westward, in particular one bound for New Orleans. On the 7th the Bureau announced that the storm was on the eastern coast of the United States and that another had arisen south of Mobile, while Father Gangoiti placed the storm in the Gulf of Mexico and foretold its movement towards Texas.

All, whether friends or enemies, apply to our Observatory for advice. The steamship companies, including some of New York, bear the expense of our cablegrams during the hurricane season and the Governor General has given us the free use of the telegraph wires during the same time. We have rendered considerable service to the American government by giving it information concerning the climate of Cuba and by supplying the engineer department with data on magnetism and the distribution of rain-fall, a work that has kept us pretty busy. The voluntary services rendered by our Observatory are the cause that Cubans, with so much free-masonry and godlessness among them, have not persecuted the Society more and that they send their sons to our college.—S. Sarasota, S. J.

To the above we may add, that even had the United States Weather Bureau sent its best men to the West Indies, it was hardly to be expected that
these men in unfamiliar surroundings and with new types of climate could do as well as Father Gangoiti, who has had much experience with tropical climatic conditions and who was long associated with Father Benedict Viñes, the great authority on West Indian storms. But it does not seem right that it should have taken the credit that it has taken for its forecasts of the Galveston storm. And, moreover, what its members have published in papers and magazines seems to be calculated to make the public think that nothing has yet been done in West Indian meteorology; for, although they never say this explicitly they have had nothing to say about the great work done at our private observatory, without support, except what it received from the subscriptions of sailors and shippers.

**Dubuisson, Father Stephen.**—In the life of Father Paul Ginhac which has just been published, a beautiful tribute to the saintliness of Father Dubuisson is given which it will be well to record in these pages. A sketch of the life of Father Dubuisson will be found in the *Letters* for 1890 and 1891 (Vol. XIX. page 167 and Vol. XX. 228). It will be remembered that he was Rector of Georgetown, and was in 1835 and again in 1841 sent as Procurator to represent the Province of Maryland at Rome, being the first Procurator to be sent by the Province. While pastor of Alexandria his lungs became affected and he was sent to Italy for his health and afterwards to France. His health not allowing him to return to this country, though his name remained in the Maryland catalogue till his death, he was attached to the Province of Toulouse, and died at the novitiate at Pau (not at Paris as stated in the *Letters*, Vol. XX. p. 230) in 1864. It was while Father Dubuisson was at Toulouse that Father Ginhac was appointed Rector and Master of Novices and thus came to know him and it is in the journal of the new Rector that we find the following words: “You are going to add a new grace, my God, to all those you have bestowed upon me—this is to give me as father for my soul, Father Dubuisson. What straightforwardness! what humility! what lights! what meekness does he possess! It is indeed you, O God! who have given him the goodness and kindness he shows me.” Those who knew Father Ginhac will not need to be told how much these words coming from him meant. His own holiness was such that it left a deep impression upon all who met him during the many years he was Master of Novices at Toulouse and Tertian Instructor at Paray-le-Monial and Castres, and the cause of his beatification has been even proposed. His esteem for Father Dubuisson followed him to Pau, where his health caused him to be sent, and many letters have been found from the saintly Father Instructor to him whom he ever called his “bon Père,” and whom he thanked God as a special grace for giving to him as father for his soul.
England, A new Provincial. Father Reginald Colley was appointed Provincial on January 1. Father Gerard, the former Provincial has resumed the direction of the "Month."

Father Thomas Finlay before the Oxford Union.—On February 14, an important debate took place at the Oxford Union, the well known debating society of the University. The question was that this House would view with satisfaction the establishment in Ireland of a state-aided Roman Catholic University." There was a large audience. Father Thomas Finlay, S. J., Professor of Political Economy, University College, was present and spoke by courtesy of the House. He spoke strongly for the affirmative and was frequently applauded. On the division 73 voted for the motion and 26 against it, so that it was carried by 47.

Father Bernard Vaughan, the well known preacher, after twenty years service at the Holy Name, Manchester, has been transferred to Mount St., London. He escaped a ceremonious leave-taking from his Manchester congregation by making the date of his departure for London a well-guarded secret. He preached on Sunday night from the text, "Rise up and go forth; thy resting place is not here," and he left Manchester before midnight. The sermon was not in the nature of a farewell, and the congregation did not learn till Monday the special significance of the text and of some of the preacher's allusions. Father Bernard Vaughan's period of service in Manchester is just equal with that of his brother, Cardinal Vaughan, who was Bishop of Salford for twenty years.

Stonyhurst.—The degree of "Doctor of Literature," recently conferred by the University of London upon Father Michael Maher, seems to demand a passing notice, on account not only of the peculiarity of its conditions but also of the rarity of its attainment, for under the existing regulations no more than seven persons have previously been admitted to it and but one during the past seven years. Under the earlier regulation, which ceased nearly twenty years ago, three more obtained it. The candidate, who must have already taken the degree of M. A., in some branch other than Mathematics or Physical Science, having selected some special subject, classical, literary, or philosophical, "upon a knowledge of which his qualification for the Doctorate is rested," has to demonstrate his possession of the requisite knowledge by presenting a Dissertation or Thesis, printed, type-written, or published, dealing with some special portion of the subject so stated, embodying the result of independent research, or a critical review of the literature of the selected subject, generally tending to the advancement of learning. He is free to present in addition "any printed contribution or contributions to the advancement of learning, published independently or conjointly, which he may desire to submit in support of his candidature." It is upon the judgement formed by the examiners concerning the documents thus presented, that the result mainly turns. Should they be satisfied that the writer possesses knowledge to the degree required, they may dispense with any
further examination: otherwise they may summon him before them to be tested either orally or by means of printed papers. In any case they embody their judgment in a report to the Senate, with whom it rests to grant or refuse the degree. In the present instance, Father Maher based his application upon his recently published "Psychology," a new work rather than a new edition. The very favourable opinion evidently formed concerning its merits by the examiners, which will, of course, find expression in the minutes of the Senate, confirms in a highly satisfactory manner the judgment already expressed by us in our review of the volume. It is right also to acknowledge the most satisfactory evidence thus afforded of the philosophic impartiality displayed by the examiners upon whose verdict the issue depended. It is assuredly most creditable to them that they should affix the note of "Special Excellence" to a book containing so much energetic criticism of the works on philosophy which have hitherto found most favour with the University—including indeed the writings of both the examiners themselves.—Stonyhurst Magazine.

France, Our Martyrs of Aubenas.—Fathers James Sales and William Saultemouche of the Society were massacred by the Huguenots, in hatred of the Faith, February 7, 1593. After much research in the archives of the Congregation of Rites, Father Tournier, S. J., has recently found in a Roman library perfectly preserved the process of information of these two confessors of the Faith, made by the Bishop of Viviers, shortly after their massacre. This document is of great value for the canonization. When the fact of martyrdom is regularly and canonically established, beatification can be proclaimed without the proof of miracles. Steps have already been taken to push on the cause and last February two processes were held at Aubenas,—one on the continued renown of the martyrdom, the other on the non cultus. —Lettres de Fourvière.

An Historical Library of the Society has been founded at our college at Boulogne by Father Alfred Hamy, S. J. A modest perpetual rent has been raised so the work is assured. This library will be kept by itself and in case of the Society being expelled from France, will be transferred to a safe place. Father Hamy asks that the librarian of each of our houses should send him a list of any duplicates he can spare concerning the History of the Society or newspapers relating facts concerning any of our colleges.

Music.—Father Guillermin of the Province of Lyons has recently published a number of remarkable pieces of music. The first of these to appear was "Chants au Sacré-Cœur" on the occasion of the international pilgrimage to Paray-le-Monial last year. Since then the author has composed a "Cantate de l’Exposition" which was classed among the best pieces produced in the concours for the prize. Another piece, written for soli, chorus and orchestra on the occasion of the Marial Congress at Lyons, received the second prize.
Finally, as an offering to the new century, Very Rev. Father General has presented to his Holiness a new musical poem by Father Guillermin, entitled "Twenty Centuries according to the Master-pieces." This piece is accompanied by stereopticon projections, and with all the resources of choir, orchestra and pictures, produces an original and artistic effect. Father Guillermin has shown in all his pieces a talent remarkable for its originality.

A University Distinction.—Mr. Jules Lebreton, a scholastic of the Province of France, now in his theology, has recently published two grammatical works which have won him much praise and obtained for him a doctorate. They are,—

1. *Etudes sur la langue et la grammaire de Cicéron,*
2. *Caesariana syntaxis quatenus a Ciceronia differt.*

Both are published by Hachette, Paris. Père Lebreton presented these works as his thesis and sustained them with brilliancy before the Sorbonne, where he received the degree "Docteur es Lettres, avec mention honorable," a university distinction which is flattering and rarely given, and which will cause the works to be well known in the university world.

The Threatened Persecution of the religious and especially of the Society has evinced much sympathy among our friends. Magnificent defences of the Society were pronounced in the French chamber by Count De Mun and others and even by Ribot, a Protestant. Very Rev. Father General has addressed a beautiful and consoling letter to our French Fathers, which has been read in all the houses of the Assistancy. The Holy Father has also sent them a special blessing in their trials.

Amiens, The Apostolic School shows by its annual report that it is flourishing. The maximum number it can receive, seventy, is nearly complete. The application of the students to their work is shown by the fact that at the last distribution of prizes at the College of Providence, Amiens, where they follow the classes, they received 140 prizes and 300 distinctions. Since its foundation it has sent out 288 Religious, Priests and Missionaries to all parts of the world. The school has received this past year its baptism of blood, for Father Paul Denn, one of our Fathers recently put to death in China for the Faith, was one of the first apostolics to be received by Father Barbelin.

The Campylograph.—Father Mark Dechevrens, director of the meteorological observatory at our scholasticate of the Province of France at Jersey, has invented a remarkable apparatus for designing geometrical curves, stereoscopic figures and artistic designs. This he calls the Campylograph (καμπυλογράφος, curved). It has been described in "La Nature" and "The Scientific American Supplement" for December 13, 1900, and more at length with illustrations and a mathematical analysis, in the "Revue des Questions Scientifiques" for January. This apparatus gives results like those obtained by Lissajous' tuning forks and still better by Father Hoferer's "Quadruple Harmonic motion Pendulum," described in the Letters, Vol. XXVII, 408; but has the advantage over these that it gives perfectly closed curves. It also may be
used for many other figures besides Lissajous'. It is capable of tracing the resultant not only of two motions but of three, four, or even five. Besides, apart from its interest as a physical apparatus, the Campylograph is capable of furnishing remarkable designs for artistic decoration. A large and a smaller form is made; the larger for the artistic decoration, the smaller for the laboratory.

Germany.—The Bill of the Centre-party for the recall of the Jesuits into the German Empire.—The Centre-party has once more brought in its Bill for the repeal of the law against the Jesuits. The Reichstag has passed this bill four times already: in April 1894, February 1895, April 1897, and February 1899, each time with increasing majorities. The Bundesrath, however, which is the other factor of imperial legislation and represents the confederated governments of the empire, has steadily refused, up to the present, to agree to the measure. The original law excluded from the empire the Jesuits "and cognate orders." It was left to the discretion of the Bundesrath to declare which were these cognate orders. It named the Redemptorists, Fathers of the Holy Ghost, Lazarists and Ladies of the Sacred Heart. In July 1894, after the Reichstag had passed the Centre-Bill for the first time, the Bundesrath made the interesting discovery that the Redemptorists and the Fathers of the Holy Ghost, were, after all, no relations of the Jesuits and they have, in consequence, been re-admitted into the empire; whereas the Lazarists! and the Ladies of the Sacred Heart, owing to their family connection with the wicked Jesuits, remain shut out with the latter.

Feldkirch, House of Retreats.—During the year there were 1463 exercitants: one archbishop, 500 priests, 294 students, 92 teachers and 476 others of different classes. The number of priests is very encouraging, especially when one considers how many went on pilgrimage to Rome for the jubilee and that the neighboring clergy of Brixen were summoned to a synod, just at the time that the retreat was to be held.

Blumenbeck.—From March 27 to October 14, 1900, twelve retreats were given to students of the universities or gymnasia. The number of exercitants was 514. The four largest sections numbered from 92 to 98 students.

Jenningen.—The "Allgemeine Zeitung" of Munich announced on Jan. 12, 1901, that the process for the beatification of Father Philip Jenningen would soon begin at the Seminary in Rottenburg (Wurtemberg). Father Jenningen labored in the diocese of Augsburg and especially at Dillingen. In a pastoral letter, the Bishop of Eichstätt last year spoke of him as a native of that city. His body is buried at Ellwangen.—Mittheilungen, No. 12.

Holland, Our Colleges.—The Dutch Jesuits have at present to supply four colleges, the average number of boys in each varying from 150 to 200. One of these flourishing establishments is the seminary of the archbishopric of Utrecht, at Culemborg, where the training and first education of the future
secular priests is entrusted to the care of the Fathers of the Society. Further there is a boarding school at Katwijk, where the boys are prepared for the different universities. The examination—you may call it matriculation though it has not got that name with us—that they have to undergo to be admitted to one of the universities is a very stiff one and is undergone before a government board. The same way we find in our college at Amsterdam, a well frequented day school, situated in one of the finest quarters of the old city.

The last of all is old Sittard or new Nimwegen. There is in this new college, besides the Latin course of the two others, an intermediate school annexed. By starting this new course last year, the Dutch Fathers have supplied a want that has long been felt throughout the country. The boys who attend this course are to submit to a severe examination at the end of the fifth year. Though no Latin is taught in this course, the great difficulty lies in the excessive number of branches they have to get up. These consist of modern languages and natural sciences. But the worst of it all is that nobody is allowed to teach these branches without having taken a degree. This is the reason why after having completed the third year of philosophy, regularly three or four of our scholastics are sent to the university of Leyden, where they attend the lectures given on these different subjects in order to get the degree of doctor in mathematics, science, etc.; the taking of this degree however, requires five or six years of hard labor. Besides the doctorate there are also other degrees that can be got by private tutorship. But the latter too have to submit to a government board examination. All this work falls hard on our comparatively small number; for a large number of churches and parishes not only in this country but also in our extensive missions in the East Indies require a constant supply.

And now to conclude, what about our old college at Sittard? As you know the German Fathers are living in it at present and are doing very well indeed. They only opened the school in September last year and now they have begun the course after the Easter holidays with 85 German boys. The whole building—the inside as well as the outside—has been nicely painted and improvements in some localities have already been made. Though a plain building, it is homelike and makes a boy at once feel at home. May it prosper in the future as it has always done in the past?

Ireland.—The Irish scholasticate which has served in its time as novitiate and as juniorate is most ideally situated. It lies on the outskirts of Dublin, a short hour's walk from the middle of the city. The Dublin mountains, spurs of the Wicklow range, lie plainly in view from the western windows and an hour's walk over splendid roads brings one well into them. About half an hour in another direction lies the sea curving in to meet the city between two high peaks. It is of a very retiring disposition at low tide going out nearly a mile, but when it is in, the bay is very beautiful, as beau-
tiful I think as the far famed Bay of Naples. Up and down the coast and back through the mountains there are innumerable beautiful walks. We are all pedestrians, and at least twice a week we have a chance of from two to five or six hours’ stroll. We resemble the primitive Society of Jesus in one thing at least, our cosmopolitan character. Besides the writer, the sole representative this year of the Western Hemisphere, there are one Frenchman, four Belgians, three Australians, nine Englishmen and thirteen Irishmen here gathered into one student body. There was every chance of augmentation by the entire scholastic body of the Portuguese Province a short time back, though it would have been but a halting place in their flight to Tullabeg, the Irish novitiate, where I believe they had negotiated for quarters. Whether the chance is yet present, I leave others to judge who have better knowledge of the governmental machinations in that distracted country.

The question which touches us as educators most closely, is up in this land in the attempt to secure from the government an Irish Catholic University. After celebrating its first half century it seems to be drawing nearer to success. I need not say that Trinity is speaking pro domo sua, for such a university if obtained, will at least sadly mar the prestige of that ancient and hitherto unrivalled educator of Protestant Ireland; while there are a few who are so bold as to contend that the mighty Trinity should be extinguished, and sink its personality in the larger institution.

Trinity’s opponent at present is merely an examining board, styled however the Royal Irish University, on which many of our Fathers have a place. It receives some government help in the way of fellowships, netting in some cases that I know $1000 a year to the holder. Our Fathers and scholastics are in many cases the fortunate possessors, having won them in competitive examinations. I was surprised in the one distribution of fellowships and diplomas that I had the good fortune to attend, to see that at least half the competitors for both were women. I imagined the women of conservative Ireland were not so pronounced in their pursuit of higher education as their sisters of the United States.

The lenten Sundays were chosen in Dublin for Jubilee visits in procession. As we passed in to Father Peter Finlay’s lectures on “The Church,” in St. Francis Xavier’s, Upper Gardiner St., we encountered processions everywhere. Both sexes marched in them; but never in the same procession. It is always difficult to estimate the number of men in any body. I shall not attempt to do it here. Besides as I met on each Sunday only one or two of the many processions that wound their way through the different streets, the number would give no true idea of the total found in procession. We stood one Sunday, I remember, watching such a procession of men and boys turn a corner some two blocks away, and come marching down upon us. When its head reached us the tail was still out of sight around the far off corner. It was impartially constituted, that procession. There were men well dressed and shabby men, men with top hats and the latest spring coats, and men with
no coats at all, but they went on shoulder to shoulder, seeing nothing incongruous in their act or in their contrasting make up, remembering with old Homer, that "before God we are all strangers and beggars." Surely Ireland merits its title of the land of faith.—Father J. M. Prendergast.

Jamaica.—On Good Friday last, Fr. Emerick raised, amidst great ceremonies at Alva, a cross forty-three feet high. It stands on the top of a small hill—a real calvary—near his church and will be one of the landmarks of the parish of St. Ann. As you may know, he has introduced the Sisters to the work of the country missions of Jamaica. At Alva and at Murray Mountain he has given over the schools to them with the result of a phenomenal increase in the number of the pupils and consequently in the influence also of the church in the district. Murray Mountain from a Baptist stronghold had become a thoroughly Catholic centre, with hardly a heretic remaining, and Alva, which some years ago was looked on as a dying mission, is flourishing as never before. The parsons, of course, are up in arms, but still the cause goes bravely on.

A Catholic Boys' Club has been started in Kingston and is doing well so far. It has a membership of about a hundred. A fairly well equipped gymnasium is at the disposal of the lads, and there are classes of gymnastics, music, type-writing and shorthand. The priest in charge is assisted by several of the most zealous laymen of the congregation, and better workers could not be found anywhere.

Father Prendergast has taken charge of Above Rocks, Cassava River and Friendship Missions, Father Collins being required for town work in Kingston. St. George's College sent up eight students for the last Cambridge Local examinations, six of whom passed the ordeal creditably. Although the number of pupils is small—only about fifty—they are without exception first class boys, industrious and in many cases very talented. Father McGrath is just now getting up a college library for them and the work is worth encouraging.

Father Harlin is steaming away in the face of many difficulties in the Port Antonio district. His present most important task is to prepare for the erecting of a church at Port Antonio. Mass has been said there up to this in a private house, but the place is a growing one; in fact owing to the fruit trade there is a constant influx there of Americans, and although "we say it ourselves that shouldn't" there is in consequence a push and a go-aheadness not too apparent elsewhere on the Island of Jamaica.

Father Rodock is laboring to build up a new mission at Port Maria, and with a prospect of success. Father Broderick, "the hermit of Reading" has the western end of Jamaica for his parish, and if apostolic journeys and occasional apostolic fastings count for anything, his poor struggling missions will yet have a rich harvest. Last year the Bishop administered confirmation to nearly a thousand candidates and if this be compared with our pro-
portion of the population, the showing will be far from bad. Converts are still coming in and they represent all classes. We ask prayers that the Sacred Heart may still continue to bless our efforts. There is no doubt a certain amount of sacrifice is required, but, after all, what is it compared to what our Fathers endure for the same cause in Alaska, China and other missions, and when all is said and done, what Jesuit would be mean enough to count the price when results for God and his holy Church are so assured.—From Father Mulry, S. J.

Marquette, Portrait of Father.—Until recently it was believed that no portrait of Marquette had been preserved. The faces of Le Jeune, Jogues, and Gabriel Lalemant are known from contemporary engravings, while Brébeuf and several other martyrs stand out plainly in the plate delineating the tortures which is given by Creuxius in his 'Historia Canadensis' (Crampoisy, 1664). Marquette, however, was not made the subject of an engraving or woodcut, and accordingly he does not appear in the gallery of oil portraits executed in recent years by Mr. D. G. M’Nab from seventeenth-century data. Jacques Viger, the first Mayor of Montreal, made extensive investigations about Marquette, but apparently found no clue to a portrait, and in 1846 Father Felix Martin learned that the Marquette family at Laon could give no information whatever regarding one. It remained for Mr. M’Nab to stumble across something which may prove to be an authentic likeness.

“Four winters ago, while walking along Little St. James Street, in Montreal, I overtook,” he says, “two French boys drawing a hand-cart loaded with rubbish and scraps of broken boards, on top of which was thrown an old panel, the shape of which attracted my attention. Picking it up, I inquired as to where they had found it. ‘O! all of this wood is from an old house.’” They would tell him nothing further, but sold the panel for a little silver. Mr. M’Nab neglected his purchase till the autumn of 1899, when he began removing the dirt with which the picture was encrusted. He found at the bottom of much varnish an excellent portrait, though somewhat cracked. “The face,” he says, “is a wonderful example of modelling and coloring, and could be mistaken for a work of Rembrandt, were it not for the signature, ‘R. Roos, 1669,’ above which are two lines which I take to be as explanatory of the model; though cracks and dirt have defaced most of the words, save ‘Marquette de la Confrérie de Jésus,’ which is quite legible. On the back of the panel...there has been carved ‘Père Marquette,’ strong and deep, but this carving evidently is not by a contemporary.” Father Arthur Jones, the archivist of St. Mary’s College, Montreal, is disposed to accept the portrait, and he has been in correspondence with Father Hamy of Boulogne-sur-Mer, the best living authority on whatever relates to Marquette. Father Hamy, having seen a photo-print and considered the evidence, writes: “I congratulate you on having found the likeness. You will now be glad to hear that there is every likelihood of its proving authentic.” On the
strength of these opinions, Mr. Thwaites has given a half-tone engraving of
the panel in vol. lxxi. of "The Jesuit Relations." He concludes: "Every
admirer of one of the most lovable characters in the history of American ex-
plorations will hope that it will eventually be found that the noble physiog-
nomy here depicted was that of the saintly Marquette."

**Mexico, A new Provincial.**—Father Thomas Ipina, for the last six years
Rector and Master of Novices at Loyola, Spain, was proclaimed Superior of
the Province of Mexico on March 10. Father Ipina made his theology at
Woodstock (1874-'78) and is well known to many in our province. Father
Alzola, his predecessor died on the 29th of last December at the age of 72.
He was Superior of the Province for the past twenty-two years and has seen
its numbers increase in that time almost tenfold, from 26 to 231.

**Missouri Province, St. Louis University. Scholastica.**—On Feb. 25,
1901, theological disputations were held as follows: *De Verbo Incarnato*, Mr.
E. Bergin, defender; Messrs. T. Smith and W. Whelan, objectors; *De Homo-
nis Origine, Natura et Elevatione*, Mr. J. B. Goesse, defender, Father J.
O'Connor and Mr. J. Conroy, objectors. A lecture on "The Suppression of
the Military and Religious Order of the Knights Templars" was given by
Mr. T. Wallace, and one on "Inspiration and the Documentary Sources of
the Historical Books" of the Bible by Mr. P. Mahony. On the next day,
Feb. 26, the philosophers carried out the following program: *Ex Ethico*, Mr.
P. Weckx, defender, Messrs. J. Morrissey and W. Frain, objectors. *Ex Cos-
mologia*, Mr. T. Young, defender, Messrs. D. Cronin and J. Grollig, objectors.
*Ex Logica*, Mr. D. Foulkes, defender, Messrs. J. I. Doyle and H. Tenk, ob-
jectors. "Flames," an experimental lecture by Mr. H. Noonan, assisted by
Mr. F. Gosiger.

**The Jubilee of the Holy Year in St. Louis.**—The Holy Father's extension
of the Jubilee of the Holy Year, published by our Most Rev. Archbishop on
Jan. 23, has proved a signal for a remarkable public profession of faith on the
part of the Catholics of St. Louis; and to the people of our parish, St. Fran-
cis Xavier's, is due the credit of having set the example. Immediately on
the publication of the Archbishop's circular letter, the various Sodalities B.
V. M. of this church expressed their wish to make the prescribed visits in
procession to the four churches designated. Their respective Reverend Di-
rectors, seeing the possibilities for good in the project, gave it their cordial
approval, and arrangements for carrying it into effect were at once set on foot.
The first in the field were the members of the Married Men's Sodality B. V.
M. On Sunday, Feb. 17, wearing their medals they filed out, two by two,
under the leadership of their director, Father D. McErlane, from their as-
sembly room to our Church of St. Francis Xavier, one of the four to be vis-
it, where they performed the required devotions. They then proceeded on
foot to the other three churches, viz. St. John's, the Cathedral and Sts. Peter
and Paul's. This last named church is distant about five miles from St. Francis Xavier's, and yet, though a number of the men have passed the Scriptural allotted three score and ten years, at least one has seen four score, all walked the entire distance. This fact, together with the sincerely religious demeanor of the participants as, beads in hand, they devoutly recited the entire Rosary of our Lady while they passed along the city's thoroughfares, gave to the procession the distinctive character of a sacred pilgrimage. Three weeks later, March 10, the first pilgrimage of a much larger concourse, led by the pastor, Father H. Brongeest, made up of our two Sodalities of Young Ladies, members of the League of the Sacred Heart, and parishioners not directly connected with any of these associations, and numbering over twelve hundred souls, took place. While the same devotional bearing, recollection and exercises of piety characterized this procession as had distinguished that of the Married Men's Sodality, its purely religious cast was made still more evident by the presence of the procession of the cross at its head and of the banner of the League.

Such open and undisguised manifestation of faith could not but call forth not only expressions of admiration and commendation from the Catholics of other parishes, but also a determination to follow the example and emulate the fervor of our parishioners. The true Catholic spirit, that of ardor in the prosecution of means to Christian perfection, which, no doubt, burned in the hearts of the faithful, seemed to need but a quickening force; for at once it burst into a wide-spreading flame. From parish to parish the holy enthusiasm has sped, and where pastors have, it is said, been shy or remiss about joining in the sacred enterprise, their people have themselves compelled participation. Hence it is now our blessed privilege to witness in the afternoons, on Sundays especially, large concourses of Sodalities and other parish associations either crowding our church, or drawn up in long lines patiently awaiting on the side-walks of the adjoining streets an opportunity to enter it as soon as vacated by the previous worshippers. On last Sunday, March 24, from 1.30 until 5.30 P. M., thousands of devout pilgrims of all ages and of all classes, representing about twelve parishes, thus filed into and filed out of the church. Nor were they deterred from completing their pilgrimage by the fact that, shortly after they had started from their respective parish churches, rain began to fall and continued without intermission for three hours, developing at times into heavy, drenching showers. This evidence of sturdy piety and steadfast devotion, despite conditions and circumstances so unfavorable and intimidating, was well calculated to carry the Catholic beholder back in spirit to the ages of faith, and to draw from his heart fervent outpourings of praise and thanks to the divine Author of our Faith, who had inspired the breasts of his faithful children of the laity with such generosity and undaunted purpose in these young days of the twentieth century. It may well be supposed that a stupefaction, not unlike to that which seized upon Rip Van Winkle on his reawakening to the world of reality around him (except
that in the present case the times seem to have gone back centuries), was the first state into which many of our non-Catholic population were thrown, at the wondrous, unwonted sight of thousands of their fellow-citizens engaged in prayerful pilgrimages, familiar to the "dark" ages of their forefathers. To this feeling, however, a deep, respectful impression has succeeded, a sense, if not a conviction, of the reality of the religious sentiment animating these earnest pilgrims, and of the living power of the Church to which they belong. We cannot but feel that the sainted King, after whom this city has been named, views from his heavenly throne with special exultation these renewed exhibitions of unflinching faith and piety by so many of his clients, and that his loving, tender soul is consoled by these scenes of fervent, public devotion and reparation to Jesus Christ, our Redeemer, displayed in this his city of unfettered America, but rendered well nigh impossible by the rule of satanic impiety and irreligion in his own fair land of France.

St. Xavier College Cincinnati.—Father Albert A. Dierkes was installed as Rector on Feb. 2, 1901. His predecessor Father Michael J. O'Connor, will for the rest of the school year, help in mission work.

Chicago.—St. Ignatius College Alumni Association has issued a Directory, giving the name, residence, occupation and business address of some 340 members of the association. It is elegantly bound in flexible morocco, with an engraving of the college and is of such a size as to be readily carried in the pocket. Father Cassilly is Moderator and deserves credit for the pains he has taken to compile the information for this directory.

Creighton University.—Last summer we were enabled to buy a lot whereon to build a parochial school. It is nearly opposite the front of our church, and it could not be more favorably situated nor more suitable in every way. By Christmas we had erected on it a neat brick building, containing basement, two stories, and a large hall for gymnastics immediately under the roof.

In the college, we have a larger number of students than last year, and all our professors agree that we could not wish for many youths more docile or more obedient; and most of them are diligent as well. I call them "youths" designedly, because the small boy is an exception among them. In fact one of them is an M. D., another an LL. B., and one a Protestant Evangelist. As a consequence of their age, we have had this year a stronger football team than usual; and confidence in their baseball abilities is evidenced by the fact that games have been secured with the University teams of Minnesota and Nebraska. What is better still, we have an enthusiastic debating society. Its members have this year, for the first time, challenged other colleges to debating contests, and accepted challenges in return. They have already had a creditable bout with the students of our medical college in the auditorium of that institution, and more than creditable one with the "Delian boys' Debating Club" of the Nebraska State University, which took place in our college hall. The Delians went back delighted with the
cordial reception our boys gave them, and most favorably impressed with the intellectual results of a Catholic College education.

The question has frequently presented itself to my mind, what becomes of most of the graduates of our Jesuit Colleges in this country? What proportion of them enter the learned professions? Is there a considerable difference in this matter between our Eastern and our Western Colleges? No doubt others of our Fathers also have wished for information on this subject, and future historians of the Society will be glad to find it. By way of contributing my mite to such knowledge, I will here give some statistics regarding the graduates of Creighton University. If the results of our labors are not brilliant in this particular, it must be remembered that our young institution began to confer its A. B. only nine years, and its M. D. only six years ago. Besides, there is probably more difficulty to retain students at college for many years in the Western than in the Eastern States of this land.

The Creighton University has so far conferred the degree of M. D. on eighty-five students. Nearly all these are now exercising the duties of their profession, in various cities and towns, in a manner to do honor to their Alma Mater, and give her a first-class standing among the Medical Colleges of the West.

We have conferred the degree of A. B. on sixty-one students. The subsequent career of these naturally has been varied, and here exact statistics will be of special value. Of them 4 entered our Society, and 2 the ranks of the secular clergy,—not counting, of course, the several others who left from Rhetoric or Poetry for our novitiate or the seminary, 12 have entered on the practice or the study of law, 9 on that of Medicine, 2 on that of Pharmacy, 1 is an electrician, 1 a student of mining engineering, 2 are engaged in editorial work on newspapers, 1 in post-graduate studies of literature, 2 became principals of high schools, 1 has died, 1 is a real estate agent, 8 are engaged in commerce, and 15 are still clerking, though of these several will probably later on enter on more important careers.

When our graduates have had chances to compete with students of other colleges or Universities, their success has generally been gratifying and not seldom remarkable. For instance, last year one won a scholarship at Harvard; another, at Yale, gained a prize of $50 for the highest standing in his course of Law, and, besides, $30 for victory in a prize debate; a third, in Chicago, obtained the highest prize for having done the most satisfactory work during all the three years of the Law course.

In a late oratorical contest between seven Colleges of Nebraska, our champion was awarded the second place for literary excellence. This result is the more satisfactory as his speech was all his own, while it was openly acknowledged that several of the other compositions were in no slight part the work of the professors. This statement is substantiated by an incident, very ludicrous in our sight, which occurred on that occasion. For at a meeting of the representatives of the seven colleges concerned, a student moved the en-
actment of a by-law limiting the aid that the professors should be allowed to
give the contesting orators. The more ingenuous stated that some of the
professors were tired of yearly correcting the compositions and that in such
correction the speeches were often so much changed as to be almost new com-
positions. Our students and those of another college voted for the motion,
but it was negatived by a vast majority; and thus it was openly acknowl-
edged that our contest has so far been with the professors themselves, while
we scrupled to touch our students' compositions.—Father C. Coppens, S. J.

Newcomb, Professor Simon and Father Hell.—"The Atlantic Monthly,"
November 1900, has a charming article from the pen of Professor Newcomb,
in which he tells the American public how in 1883 he succeeded in restoring
the good name of Father Hell, which had been blasted by the ill-will or
"color-blindness" of other astronomers. Professor Newcomb did not keep
his discovery in petto till the end of the century, but made it known to the
scientific world in 1883 in "Monthly Notices," and again in 1890 in "Astron-
omical Papers." The "Stimmen aus Maria-Laach," likewise, gave an ac-
count in vol. 34 and again in vol. 39 of the professor's interesting and conscien-
tious work. (Cfr. Woodstock Letters, Vol. XXI, 70) The Scientific Sup-
plement of the Berlin "Germania" of April 18, 1901, gives a translation by
one of our German Fathers, of Newcomb's "Atlantic Monthly" article.

New Orleans Mission, Augusta, Ga.—The new Church. In compliance
with your request, I send you a brief account of our church and the college
which we have opened this year. As our congregation here only numbers
about 950 souls all counted, the old unpretentious building would have been
sufficient for a long time to come. A certain number of our people, however,
desirous of something better in every way, encouraged us to undertake the
work of erecting a new church. This became a necessity, when we resolved
to establish a college in the near future, as the old church had been built
especially with that object in view. Ten thousand dollars had been set aside
for the purpose, the saving of some years. A subscription was opened which
met with unexpected success, and ground was broken in Sep. 1897. Father
W. J. Butler, who had first established the parish, with its church and a
school of 260 girls and young boys under the Sisters of Mercy, was sent by
Father Superior to collect for the work and to partly superintend it. Brother
Otten, a Hollander, who had built a similar church in Galveston, which is
now, alas! only a heap of ruins, acted as working architect and superinten-
dent; and by his skill and experience, must have cheapened the work by
about $10,000. The church is now complete including three handsome mar-
ble altars, figured stained glass windows, of which sixteen are from Mayer of
Munich; stations of the cross in relief from Daprato of Chicago and quarter
oak pews from Ohio. The Communion rail of marble, has just been ordered,
but a suitable organ and bells are still wanting, as we have well-nigh ex-
hausted our financial resources, and are in debt, though not deeply. The church up to date has cost $70,000, on which we owe about $18,000. The style of the church is Romanesque, with transept, aisles and clerestory, and is considered one of the best of its style in this country. The outside dimensions are, length 158 feet, width of transept 81, of nave 60; height to ridgepole 90 feet; to top of circular ceiling 70 feet. The basement is of granite and brick, the superstructure brick, and the window frames of made stone. Mullan & Son of Baltimore built the altars.

The new College.—We opened our new college Sep. 1, 1900, with 70 boys, the number is now 83. Our old church, which was solidly built, was intended for a future college, and was constructed with windows above and below. So we had only to build a floor and partitions. We have seven good class-rooms, and the vice-president's office, separated by a long hall in the upper story, and can have as many others as we may need in the lower story when it becomes necessary. So far, we have encountered no serious difficulty; our boys are on the whole studious, and the parents are fully satisfied. We have begun with three preparatory classes and three grammar classes and we will add one class every year until the course be complete. We have refused boys of higher grades, as we prefer training our boys from an early stage. We do not expect to go far beyond 100 boys, and foresee that it will prove difficult here to get them to complete the course. We can only do our best.

—Father J. O'Shanahan.

New York, St. Ignatius Church.—On Easter Sunday the new high altar was used. The altar with the exquisite baptistery are monuments to donors who wish their identity to be a secret forever. The altar is a gold and marble creation of the early Italian Renaissance style. The base is Carrara marble and the altar table and shelving are of Pavonazzo marble. The front of the altar's base is divided into panels separated by consoles, which uphold the table, which is monolithic. Repoussé work of thrice gold dipped brass is fitted against the consoles and around the edges of the panels. The middle panel holds the coat of arms of the Society of Jesus.

On the four corners of the tabernacle, the highly wrought golden door of which is studded with jewels, stand twisted Pavonazzo columns, around which climb in delicate tracery the grapevine with its leaves and grape clusters. On these four columns four cross surmounted spindles uphold a brazen baldachin, the interior of which is blue enamelled and covered with stars. From this blue dome streams a softened electric light upon a large figure of the Christ hanging upon an ebony cross.

The chancel rails are of Carrara marble and the entrance into the sanctuary is through an elaborately carved brass gate.

The altar in the north transept to the Saints of the Society is finished and awaiting consecration. Against the reredos which is of marble are two pairs of angels in marble upholding a treasure casket on which is inscribed:
THIS ALTAR IS CONSECRATED TO ALL THE CANONIZED SONS OF ST. IGNATIUS.

The urns on the two corners of the altar screen together with the casket are very reminiscent of a tomb by Michel Angelo. Above the altar is the transept window—the first stained window as yet placed in the church. It could be called "The Society of Jesus in Glory;" for grouped around the enthroned Saviour in the upper light of the window are fourteen canonized and beatified children of St. Ignatius, while in the lower light, as in a foreground are eleven confessors and palm-bearing martyrs. The window is by the English firm of Hardman & Co., and its coloring and grouping are quite equal to the Munich windows; and the soft melting purple in the background of the upper light cannot be surpassed. The donor of altar and window is a lady who has not seen—and probably will never see—her exquisite gift except in the reflected light of a photograph; for after bestowing this gift she entered the Monastery of the Precious Blood.

The Sacred Heart Altar when finished will probably outrival anything in the church, save the new high altar and the baptistery, which can hardly be outdone. The main plan and execution are the same as those of the Lady altar, some time ago described in the Woodstock Letters. The statues of Carrara marble which fill the niches will be:—the Saviour in the middle revealing His Sacred Heart to Blessed Margaret Mary, who occupies the niche on the left hand of our Lord and Father De La Columbière on the right offering his services for the Apostolate the Sacred Heart. "Ecce Ego Mitte me," is the legend underneath, which expresses His offering of Himself. Blessed Margaret Mary expresses her confidence by the words "Cor Jesu Regnabit:" which is the re-echo of the assurance of our Lord that the devotion will triumph in spite of the weakness of the instrument and the greatness of the obstacles. Both of these statues are in a kneeling posture. Over the niche wherein stands the statue of our Lord will be carved the words: "Ecce Cor Meum."

The dome over the altar is richly ornamented with imitation mosaic, chiefly in gold, representing the blazon of the Apostleship of Prayer, upheld by two angels and surrounded by wreaths of grapevine and wheat trained in artistic traceries. The interior of the apse in which the altar stands will be decorated in similar style. The panels on either side of the apse will be of highly polished Sienna marble inlaid with reddish Egyptian marble.

While the other altars in the church are donations of individuals, the Sacred Heart altar is the joint gift of the League of the Sacred Heart. It was only on the first Friday of October, 1900, that the Director of the League, Father James Conway, broached the subject to associates of the League, and in less than six months more than $10,000 were contributed—
thanks to the untiring energies of Father Conway and the generous reponsiveness of the associates. It will be finished and paid for it is hoped before the first of June.

The Young Men's Loyola Union is just about to give a series of entertainments in the parish hall. This organization—now in its ninth year—has nearly one hundred members and gives ample promise of continued vitality. The union is, however, numerically outdone by the Young Men's Sodality. The latter body was reorganized last fall, and has grown so rapidly as to now boast of two hundred and sixty active members. The sodality's well attended monthly Communions are a source of edification to the congregation at large.

The Boys' Sodality busies itself having a good time, but without loss of either dignity or devotion. The members having duly qualified by proving themselves to be four feet ten inches in height, are all in evidence at the weekly evening meetings and monthly Communions. The organization has just acquired club rooms. These apartments, located in the parochial school basement, are open about once a fortnight. As the club will accommodate only 175, membership in the sodality is also limited to that figure. At present a "full house" exists: accordingly, applicants are obliged to go on a waiting list.

The new Novitiate, St. Andrew-on-Hudson.—The following is a summary of the work done up to May 1. On the first day of April 1900, Father Walsh, then Minister of the Novitiate and Brother Probst, a coadjutor novice, left Frederick for the new place on the Hudson to make preparations for beginning the new building and to attend to the preliminary work of clearing up the grounds, arranging a system of drainage, etc. During the first week they slept at the farm house, and for a month lived in the old Stuyvesant mansion, which has since been demolished to make room for the new building; they finally took up permanent quarters in the gate lodge, a diminutive stone cottage at the southern entrance to the property.

On the Feast of St. Michael, May 8, the first sod was upturned by Father Walsh and the work of excavating for the foundation was begun with a short blessing. It was to be no easy task. The building site stretched from hill to hill across a ravine, the hills being rock and the ravine very deep in places. By the beginning of August the work had sufficiently progressed to allow the masons to begin on various parts of the foundation. Much trouble and delay however were even then experienced because of quicksand and water, and for several weeks pumping had to be kept up day and night. These difficulties were finally surmounted and a good rock bed was found for every part of the foundation.

In the meantime work was going on about the grounds. A thick undergrowth of twenty years was first cut away and burned, and all dead and unsightly trees were removed. A great amount of broken stone was being
taken from the site of the building and this was utilized in making roads, forming terraces, grading, filling, etc. With the aid of a surveyor, who marked the grades and staked out curves, a careful plan of this work had previously been prepared, and it was followed faithfully.

The drainage system was put to a good test this Spring and proved itself a success. A long meadow directly back of the new building had always been marshy. It receives most of the drainage of the farm and the wooded hills above and had no adequate outlet, being shut off from the river by a continuous row of hills. A tunnel 274 feet long under a hill of rock now carries this water to the main drain which winds gracefully from the mouth of the tunnel along the base of several little hills to the river.

Five hundred fruit trees of the choicest varieties and six hundred grape vines were set out on the farm.

A small gothic stone chapel has been erected about 200 feet back of the gate lodge, by a generous benefactor. It was used for Mass for the first time on Christmas morning. It is intended as a shrine and seats only fifty. Its title is Chapel of Our Lady of the Wayside. With the consent of the donor it now becomes a memorial of the Kenedy family of New York, who give, in return for the privilege, a substantial donation, and a trust fund, the interest of which will keep the chapel and the vault, which they will build in connection with it, in good repair.

The blessing and laying of the corner stone of the novitiate was held privately, but with the usual ceremonies, on December 27, 1900; it was followed by Benediction of the Blessed Sacrament in the little chapel. As the small dining room of the lodge would not hold more than twelve, only that number were invited. Those present were Rev. Father Provincial (then Vice Provincial) who officiated; Fathers Hearn, Pettit, McKinnon, Russo, Wynne, Campbell, O'Kane, Walsh, Mr. William Schickel, the architect, Mr. James D. Murphy, the builder and Mr. Henry Koelble, the superintendent.

The building which gives promise of being a very satisfactory one is now (May 1) up to the second story. The lower part is of granite and the upper of Harvard brick with Indiana limestone and terra cotta trimmings. There is no waste of ornamentation on the exterior and the interior is plain even to severity. Everything about it, however, will be substantial and dignified. The material is the best of its kind and the workmanship strictly first class. There is an excellent system of ventilation throughout the building and the plumbing arrangements are the most approved. It is a matter for regret that the three main stairways which in the original plans were to be fireproof are because of the expense to be built of wood. The difference in cost is a little over three thousand dollars for each stairway. It is expected that the building will be roofed over in the Fall, and that it will be ready for occupancy by Sep. 1902.
Panama.—Among the new bishops preconised April 15, in secret consistory was the bishop of Panama, Colombia, Right Rev. Xavier Junguito of the Society of Jesus. Father Junguito was for many years at Panama, and when in 1890, our Fathers left Panama, he was sent to Colombia, where he became Superior of our residence at New Carthage. Hearing last Summer that he might be appointed to the vacant see of Panama, he started for Rome to avoid, if possible, the dignity.

Philippines, Our Fathers in Mindanao.—A remarkable work on "The Inhabitants of the Philippines" has been recently published by Sampson Low, of London. It is written by Frederick H. Sawyer, a Protestant who lived many years in the islands. He gives what seems an impartial and unprejudiced estimate of the work of the religious orders. He speaks as follows of the work of the Society:

Altogether (he says) the Jesuits administered the spiritual, and some of the temporal affairs of 200,000 Christians in Mindanao.

They educated the young, taught them handicrafts, attended to the sick, consoled the afflicted, reconciled those at variance, explored the country, encouraged agriculture, built churches, laid out roads, and assisted the Administration. Finally, when bands of slave-hunting, murdering Moros swept down like bands of wolves on their flocks, they placed themselves at the head of their ill-armed parishioners and led them into battle against a ferocious enemy who gives no quarter, with the calmness of men who long before had devoted their lives to the Master's cause, to whom nothing in this world is of any consequence save the advancement of the faith and the performance of duty.

They received very meagre monetary assistance from the Spanish Government, and had to depend greatly upon the pious offerings of the devout in Barcelona and in Madrid. It is to be feared that these subscriptions will now fall off, as Spain has lost the islands; if so, it is all the more incumbent upon the Roman Catholics of America to find means for continuing the good work.

I feel sure that this will be so—Christian charity will not fail, and the missions will be maintained.

For their devotion and zeal I beg to offer the Jesuit missionaries my profound respect and my best wishes for their welfare under the Stars and Stripes. To my mind they realise very closely the ideal of what a Christian missionary should be. Although a Protestant born and bred, I see in that no reason to close my eyes to their obvious merit, nor to seek to belittle the great good they have done in Mindanao.

Far from doing so, I wish to state my conviction that the easiest, the best, and the most humane way of pacifying that island is by utilizing the powerful influence of the Jesuit missionaries with their flocks, and this before it
is too late, before the populations have had time to completely forget their Christian teaching, and to entirely relapse into barbarism.

Both the "London Tablet" and the "Letters and Notices" praise highly Mr. Sawyer's book.

Manila had also its hurricane last September 8, as well as Galveston. Father Coronas, S. J., has published from the observatory of Manila a scientific account of this typhoon, with tables and plates. It is called "El Bagno del 8 de Septiembre, 1900." The observatory announced its approach three days in advance so that much damage to shipping and loss of life were prevented. This forecast was the more remarkable from the fact that it was made without the help of any secondary stations in the island of Luzon. The observatory commenced in January, issuing monthly bulletins of "Climatological Data for Manila" in both English and Spanish. These data are reduced from hourly observations and include barometer, temperature, humidity, wind, sunshine and rainfall records, with general remarks. The importance of the observatory may be seen from the fact that it receives telegraphic reports from the following stations: 7 in Japan and Luukin Islands, 5 in Formosa, 3 on Chinese coast, 4 in Indochina; only 2 in the Philippines; viz, Iloilo and Cebu. Reports from all these observatories are transmitted twice a day free of charge, by the Eastern Extension Telegraph Company.

Father Plowden's Famous Memoir.—Loyola College, Baltimore, has come into possession of a most interesting and valuable historical document. On February 5, 1901, a gentleman by the name of Henry Weidenbach presented to the Rector of the college an old manuscript volume which he had found in an antiquarian book-store in Washington, D. C. Father Brett kindly allowed it to be taken to Woodstock for examination. It proved to be Father Charles Plowden's "Account of the Preservation and actual State of the Society of Jesus in the Russian Dominions, 1785." The author's name is never mentioned anywhere in the account. The volume is well bound in yellowish brown old parchment; it is in a good state of preservation, though showing evidence of much handling and thumbing. The size is six and a half by eight inches. At the the top of the parchment cover outside, is the following inscription: "For Mr. John Carroll, Maryland, 1785." The name "Carroll" is nearly worn away and very hard to decipher. On the fly-leaf is this inscription: "Account of the Preservation and actual State of the Society of Jesus in the Russian Dominions, 1785." At the bottom of the page: "For the Rev. Mr. John Carroll, Maryland." The words in italics are erased, but not so completely as to be undecipherable. On the inside of the fly-leaf is the significant quotation in Latin and English, from Wisdom iii. 2. 3. 6: Visi sunt oculis insipientium mori, et aestimata est afflictio exitus illorum, et quod a nobis est iter, exterminium; ILLI AUTEM SUNT IN PACE. . . Et in tempore erit resperctus illorum. The
memoir is written on very good, strong paper, the ink not in the least faded, the handwriting perfectly clear and legible with very few lapsus calami. It contains 180 pages. The date at the end: "Oct. 23, 1785." Father Plowden kept up a close correspondence with his brethren in various parts of Europe, in Maryland, and especially in White Russia, and was well informed of the doings of the friends as well as of the enemies of the hunted Society of Jesus. The note of hope, but especially of indignation, the indignation of a manly character who strongly feels the injustice done to his beloved Society, vibrates throughout his pages. Hundreds and hundreds of letters and memoirs that are coming to light in these days of historical researches give evidence of the passionate attachment with which our Fathers at the time of the suppression loved the Society. When the crushing blow, struck by the Sovereign Pontiff himself, whom they had served so faithfully, at last fell upon them, their grief and desolation were great and overwhelming beyond words. Can we realize what it meant for them, when rumors reached them at first in England and especially in America that the Society lived in Russia? What anxious and suppliant letters of enquiry must have been written? Father Plowden, the most distinguished of the English Jesuits, was the man to set the doubts at rest for the English and American ex-Jesuits. He wrote the memoir while he was chaplain and tutor in the castle of Mr. Weld at Lulworth. A copy of it was made for the American Fathers and sent by him to Father Carroll, the Superior of the American ex-Jesuits. There is every reason to believe that our re-discovered manuscript is the original copy sent over to Father Carroll by Father Plowden. (We have been told that there is another copy in the Provincial Archives in Baltimore.) It is natural to ask, by what singular accident our precious document, which was clearly the exclusive property of the Society, fell into strange hands and at last found its way into an old book-store? Was it lost? Was it purloined? Was it given away or lent to some outsider? To what house of the Maryland Province did it belong? There is a short sketch of Father Plowden in Brother Foley's "Records," also in the "Dictionary of National Biography" vol. 45, where a list of his writings is given. Among these writings is mentioned the "Account of the Preservation of the Society in Russia." It was first published in "Dolman's Magazine," 1846-47; also in the "Letters and Notices" vol. 6, p. 131-143, p. 196-211, p. 279-292, vol. 7, p. 40-49, p. 87-98, p. 158-168, p. 217-228. The Editor of "Letters and Notices:" has this foot-note: "Our readers (some of whom may have seen the original document written by Father Charles Plowden) should be informed that this little narrative has been curtailed."

Portugal, The Persecution of Ours.—Father Justino belonging to our residence of Angra in the Azores, but who has been engaged since last Autumn in giving missions to the Portuguese in New England, writes from New Bedford under the date of May 22, as follows:—
Our little Portugal has of late been much disturbed by attacks upon the religious orders. The Government has favored the riots excited against us on all sides, and thus our enemies are triumphant. In all our cities the cry has been heard of "Long live liberty; death to the Jesuits!" A decree of the Government of March 10, has renewed the persecution of Pombal in the 18th century and that of Aguiar in 1834. Our residence at Setubal where there are four Fathers, one Scholastic, and four Brothers, was attacked by the mob, and the windows broken; several people were killed and wounded before the disturbance was suppressed by the soldiers. I do not know what has become of Ours who occupied this residence. Our residences at Lisbon, Oporto, and Braga have been closed by order of the Government and the Fathers dispersed, only one or two with some Brothers being left in each house. Our colleges have not yet been disturbed. Other religious orders have suffered, so that in all some twenty-two religious houses have been closed. In our residence at Angra, in the Azores, matters are still worse. The persecution began most unexpectedly; the Governor himself and the Rector of the Lyceum stirred up the people and the students to attack us. From the 10th to the 17th of April the city was in an uproar, especially near our residence, the mob crying "Death to the Jesuits!" The Bishop appealed to the Governor to repress the rioters. The Governor urged his lordship to send the Jesuits away, and when the Bishop and the cathedral chapter refused, he sent the local magistrate to persuade Ours to leave quietly of their own accord. The Father Superior replied that since he had been invited to Angra by the Bishop, he would yield only to force. Our enemies wished our Fathers to leave of their own accord, that they might say that the Bishop had sent them away. On April 17 the magistrate came again, called the Superior to the door and told him that the Fathers must leave that very day or there would be a loss of life, bloodshed, etc. The Father Superior replied that he would not leave the house unless to go to prison. Thereupon the magistrate called in the police to arrest the Fathers, not even giving them time to get their hats and cloaks. A guard composed of all the police of the city and two hundred marines conducted them to the fortress. Here they remained till night when they were put on a steamer and sent to Lisbon, where they were liberated. That evening the liberals celebrated their victory by processions with bands of music and fire works. Two coadjutor brothers were left in charge of the residence, but on April 19 they were driven out and the key of the house given to the Governor. Father Justino is the legal owner of the property, and he has recently received word that if he returns to the Island he will be put to death. He will remain in this country till better times; this will be assuredly a gain for the Portuguese living in our New England manufacturing towns where the Father is now laboring.

Rocky Mountain Mission.—The Scholasticate at Spokane celebrated the Feast of St. Thomas this year as last by an "Annua Academia in honorem
D. Thomæ Aquinatis." Latina Acroasis, Anglieum Carmen, Ode Alcaica, Anglica Commentatio et Scholasticum Exordium, interspersed with music, were given.

Seattle College has adopted the Loyola Shield for its Coat of Arms and College Button. The design adopted resembles that of St. Xavier College, Cincinnati, the pot and wolves with the bars in the centre and around it Seattle College, the college colors are blue and white.

Rome.—You say you like to hear about the Holy Father and of the interest he takes in the Society. Well here are some facts at random as they occur to me. Some time back the Holy Father was talking with Father Rector when suddenly he broke off the conversation and commenced thus: "Tell me, Father Rector, do you still keep up in the colleges of the Society, the custom of Commencement day?"—"Yes, Holy Father, we still have this custom, but commencement day is now at the end of the year instead of at the beginning, save in our University here at Rome." "Well," said the Pope, this is our point (you know the Holy Father always speaks in the plural), "Does the Professor of Rhetoric still give an oration in Latin on Commencement day as the Ratio requires?" "Things in Italy have changed, Holy Father," said the Rector," and we can no longer follow as we would like, our method of teaching: we continually hope, though, that events will change, and that we may have perfect liberty again"—"Ah," replied the Pope "We still remember with the greatest pleasure the orations given by Father Bonacini, our professor of Rhetoric in the Roman College. How we longed for commencement day, that we might hear Father Bonacini's oration in Latin. We still preserve a picture of Venerable John Berchmans given to us in our youth by Father Bonacini."—And opening his breviary the Pope showed the picture treasured by him for more than seventy-five years.

Father Tongiorgi, as perhaps you know, was a great poet. He always revised the Pope's verses. On his death, the Holy Father sent to Father Provincial for some one else to replace Father Tongiorgi. Father Provincial recommended Father Valle, who thereupon became a very personal and warm friend of his Holiness, and the many anecdotes related by Father Valle would form interesting reading.

You know how much the Holy Father thought of Cardinal Mazzella, and how much he valued his knowledge. He also esteemed Father Liberatore, and more than once made use of his pen; for instance the encyclical on labor is the work of Father Liberatore.

The Pope's life has always been bound up with the Society. It is no wonder that he makes our pleasures and sorrows his own. He said his first Mass in the room in which St. Stanislaus died.

When the Pope was in the seminary near Perugia he had as a classmate a youth who afterwards was Father Monaci S. J. Both were thirteen years old, and studying prosody. One day towards the end of the year, the class
had a public certamen for a little prize. The two last to remain standing were young Monaci and Joachim Pecci. For well nigh an hour the two remained, struggling for the mastery. Finally little Pecci tripped on a line of Virgil and young Monaci remained victor while youthful Pecci wept over his defeat. Father Monaci preserved the prize, a small book, and when an old man of seventy years, he carried it one day to the Pope. His Holiness remembered everything, even the verse on which he stumbled.

What a memory! Indeed the Holy Father is a wonder to all. He works day in and out, and his mental faculties are as clear as when he was in the prime of manhood. Neither does such a great mind neglect minutiae. For example at the building of the College of Anagni entrusted to our Fathers, the smallest item in connection with it was perfectly known to him, and weeks after it had escaped the minds of every one, the Holy Father would show that he still remembered it. Woe betide the Monsignore or any one else in the Vatican, who neglects his duties.

Some time ago the Pope’s physician did not come for his regular Sunday morning visit to the Holy Father. “Where is Dr. Lapponi, this morning?” said the Pope. The Major-domo answered that he had been sent to the Gregorian University to attend Father Massurutti who was dangerously ill. “Father Massuruti,” answered the Pope, “why we remember Father Massuruti when he was a little boy, and his father led him and his brother to school in the Roman College. We were at that time studying philosophy in the Roman College. Good Father Massuruti. What a holy man he is! Tell him that we send him the Apostolic Benediction.”

The Holy Father is indeed the kindest of men, and is really what we understand by the word “Father.” However, he is not a father in the sense that he grants everything asked of him. Not long ago the secretary of the Dataria, a Monsignore, got some of his friends to complain to the Pope that he, the Monsignore, although he had more work was yet paid less than the Monsignore who is secretary of Briefs. “Well” said the Holy Father, smiling, “that is easily fixed. We’ll reduce the pay of the secretary of Briefs.”

Father Flöck, of the German College, was assaulted some months ago on his way from the Villa to Rome by three individuals who, it would appear, were intent upon robbery. Robbing a Jesuit! Father Flöck made valiant resistance and finally drove the robbers off, but not without having received two serious wounds in the abdomen which kept him confined to bed several weeks. On Apr. 13, the trial of the three individuals took place at Palestri- na at which two of them were sentenced to several months imprisonment.

Father Angelo de Santi, S. J., has received from the holy Father the Gold Cross of Honor Pro Ecclesia et Pontifice of the first class. Father de Santi is one of the distinguished editors of the “Civiltà Cattolica.” He writes on Liturgy, and German literature, but is best known by his researches on Greg-
orian Music. He is Director of the excellent "Schola Cantorurn" at the Vatican Seminary. Father de Santi studied in Innsbruck.—Germania.

Cardinal Steinhuber.—Golden Jubilee of his priesthood. Cardinal Steinhuber was born in the dioce.se of Passau, Bavaria, studied in the German College in Rome and was ordained April 19, 1851. After his ordination he was for some years instructor in the family of Prince Max of Bavaria and afterward exercised the sacred ministry till the year 1857, when he entered the Society. After ten years professorship in philosophy and theology at Innsbruck he was appointed Rector of the German College in Rome, which post he held till 1880. In the course of years he became member of several important Roman Congregations and on January 16, 1893, he was created Cardinal in petto. He is the author of the history in two volumes of the German Hungarian College. He celebrated his golden jubilee very privately.

Saints, Blessed and Venerable S. J.—A "Catalogus Sanctorum, Beatorum, Venerabilium, et Servorum Dei" has been written by Father Beccari, Assistant Postulator of our Causes, and published recently at Rome. It opens with a valuable account of what is required for Beatification, and then follows the "Catalogus." The Society has at present 13 canonized Saints, 89 Blessed, 52 Venerable, and 108 "Servi Dei quorum causse inchoatse sunt." Among the Blessed there are 31 priests, 29 Scholastics, 19 Coadjutor Brothers, and 10 Scholastic Novices. The list of the "Servi Dei" has a particular interest, for Father Beccari gives the state of each cause, and in a separate list the state of those causes which have been suspended or put off. From this we learn that the cause of Ven. Father Anchieta is the most advanced. The Decree of Virtue in a heroic degree has been passed by the "Congregatio Generalis" and signed by his Holiness, and the process for the approbation of miracles is now taking place. The causes of Ven. Fathers De Ponte and La Nuza are in the same class, but not so well advanced. For the cause of the Ven. Cardinal Bellarmin, the second "Congregatio Generalis" was held in 1743, under Benedict XIV., and the majority of the Cardinals voted affirmatively; i. e., "Constare de Ven. Servi Dei virtutibus in gradu heroico." The Sovereign Pontiff, however, deferred promulgating the decree and the cause has never been taken up again. After the restoration of the Society, under Leo XII. efforts were made to resume the cause, but his Holiness, who was very friendly to Bellarmin, died suddenly, and under succeeding pontiffs difficulties have always arisen to keep the cause back. For the cause of the Ven. Father De La Colombière see page 141 of this number. For the cause of Father Olivaint and companions, killed under the Commune, the Congregation for the introduction of the cause has been held but the holy Father has not signed the decree, but has reserved to himself the promulgation. This promulgation would entitle these "servi" to be called "Venerable."

For the other causes we must refer our readers to Father Beccari’s "Cata-
logus” which has been compiled with such great care and order, and so elegantly printed as to be worthy of the heroes it enumerates.

**Spain.**—During the recent riots against the Religious and especially against the Society, several of our Residences and colleges were attacked. The Residence of Madrid where the writers live was attacked one day and threatened the following day, but on hearing of it the young men of the Sodality of St. Aloysius assembled to protect the Fathers and the rioters were afraid to come. The sodalists were with difficulty prevented by the Father Moderator from sending a challenge to the mob to come and fight. At Granada our church and Residence in the city were attacked while one of our Fathers was preaching. All the windows of the church were smashed and the crowd crying out “Death to the Jesuits” started for the novitiate on the outskirts of the city, but darkness coming on they were turned back. The Residences of the Augustinians, Capuchins, Minims and Redemptorists were also attacked and the religious had to desert their houses and remain concealed for several days. Four days after another attempt was made to attack the novitiate. The mob started at four in the afternoon. They were met this time by the soldiers, but were only dispersed when a number were killed and wounded. During Carnival time guards were sent to all the religious houses for protection. There have been disturbances at Valladolid, Saragosa, Seville and at Santander. At this latter city when our house was attacked one hundred of the leading men of the city assembled along with many of the laboring class before our church, and to the threats of the mob and imprecations of the rioters, they shouted words in praise of the Jesuits, finally to the local magistrate, who was present but would take no measures to repress the mob, our defenders called out, “Drive off the mob or we will do it ourselves.” This moved the magistrate to call upon the soldiers who soon scattered the rioters. The people in general are well disposed towards us, but they are weak and ignorant and urged on by freemasons and foreigners.

**Worcester, The Brown-Holy Cross Debate.**—Holy Cross has been successful once more in an intercollegiate debate. In the last number of the Letters an account was given of the victory of the Junior class over the corresponding class of Harvard University. This time the victory has been won by the Philomathic Society, an organization devoted to debating and made up of students from the Freshman and Sophomore classes. These classes, it should be known, correspond respectively to “Suprema Grammatica” and “Humanitates” of the Ratio, or in the new schedule, as it seems, to “Humanitates” and “Rhetorica.” The Philomathic Society is under the direction of Mr. Pyne, and at the first meeting of the present year he held out the promise to the members that, if they showed such ability as to warrant it, he would permit them to arrange a debate with some other college. The prospect of such a debate gave a great stimulus to the Philomathic and the membership increased beyond sixty.
Early in November a letter was sent to Brown University of Providence Rhode Island to make arrangements for a debate between the Philomathic and a Freshman-Sophomore team from that University. After some correspondence a debate was agreed upon. The Brown men proposed three subjects for debate, giving the Holy Cross men the choice of one of these subjects and the choice of the side. They had offered to let us choose the three subjects, but our boys preferred the choice of the side. The question chosen for discussion was, "Resolved, that if the powers could agree upon a division, the partition of China would be conducive to the interests of the world at large." Holy Cross took the negative side of the question, and then named twelve prominent men of the vicinity from whom Brown selected three to act as judges. They were G. Stanley Hall, President of Clark University, Hon. John R. Thayer, Member of Congress, and Professor Charles F. Adams of the Massachusetts State Normal School. Mr. D. W. Abercrombie, Principal of Worcester Academy, consented to act as presiding officer. When all was arranged, the Philomathic invited the Brown team to take supper with our representatives at the Bay State House of Worcester on the evening of the debate.

The debate was held on Thursday evening, April, 18, in Fenwick Hall. To prepare Fenwick Hall for the occasion it was necessary to rearrange the benches, and to put in about two hundred seats in the back. Even then some had to sit in the corridors. Brown was confident of winning, and it was reported before the debate that this was the best team they had ever put on the stage. The rules of debate were those adopted by the Universities. There were three speakers on each side. Percy W. Gardner of Wakefield, R. I., Percival R. Bakeman of Chelsea, Mass., and Eugene L. McIntyre of Sheboygan, Wis., were the debaters for Brown. Those of Holy Cross were William M. Welch of Springfield, Mass, Joseph Scully of Albany, N. Y., and Michael C. Flaherty of North Adams, Mass. In both cases two of the team were from Sophomore and the third from Freshman. Each speaker was allowed twelve minutes for debate and five minutes for the rebuttal.

The Brown line of argumentation was as follows: China's government is effete. Therefore some form of foreign interference is necessary; either single protectorate, joint protectorate or partition. Single protectorate will not be tolerated; joint protectorate is impracticable. Therefore partition should be had. Our line of argumentation was: the partition of China is unprofitable, and unnecessary, and unjust. Our debaters had foreseen nearly every one of their arguments that counted for anything, and they were utterly unprepared for our arguments, and when they did try to touch them, they handled them in a most superficial manner. Yet the debate on both sides was very good, the debaters seeming to cover the whole ground of argument on their respective sides. Each man on the Brown team made a résumé of the arguments of his predecessor and a statement of what the succeeding speaker would prove. The Holy Cross men did the same, but not
so fully. The arguments of our speakers were logical, clear and forcible, and the rebuttal of each speaker very effective. For Brown, McIntyre was the best for the first address; Bakeman for rebuttal, Scully seems to have pleased the judges more than either of the other two on our team, though Flaherty’s first address captivated Mr. Thayer, and his rebuttal carried the audience with him, eliciting applause at nearly every word. In elocution and general delivery Holy Cross was superior. The Brown men merely read their debates well, making an occasional gesture. Our boys, of course, knew their debates by heart and delivered them well. Father Murphy had charge of the elocution. The decision of the judges was not unanimous, two being in favor of Holy Cross, and one in favor of Brown.

The Worcester Spy (Apr. 19) said of the debate: “By clear superiority in ability to grasp the opportunities for strengthening argument, the Holy Cross Sophomore and Freshmen debaters defeated representatives of the same classes from Brown University last evening. A verdict in favor of Holy Cross seemed the only logical one. In oratorical ability, so far as presentation of the views of the speakers was concerned, there could be no choice, but Holy Cross speakers were keenly alive to the importance of following the line of argument presented by their opponents and noting inconsistencies. Michael C. Flaherty, the final speaker for Holy Cross in rebuttal, is the man to whom the most credit should be given for Holy Cross’s victory. Mr. Flaherty’s ability to present clearly the line of argument supported by his colleagues, was convincing because of its force. Although the speakers were liberally applauded, one spontaneous show of appreciation followed the speech of Mr. Flaherty. The decision of the judges was announced by Hon. John R. Thayer. The Holy Cross yell was given heartily and Brown raised a cheer for Holy Cross.” The College Glee Club and Orchestra entertained the audience with songs and music while the judges were arriving at their decision.

“This victory of the Freshmen and Sophomores in connection with the victory of the Juniors over the Harvard Juniors is gratifying. It is a noticeable fact that the same question which was discussed in the Harvard-Holy Cross debate had been previously discussed in the Harvard-Yale Varsity debate, and while the Harvard Varsity team won the Harvard Juniors lost. The Sophomore-Freshmen team of Brown met the same fate as the Harvard Juniors, while a few days later the Brown Varsity team won from Dartmouth on the very same question and the same side.”

With our new schedule of studies in full operation next year from the lowest to the highest class, we expect with God’s blessing to achieve great results. In both debates there was the best of feeling between debaters and all concerned. The art of debating is becoming an important course in all colleges and receiving much attention. The training that our men receive in the scholasticate makes them exceptionally good teachers in this important branch.
Zambesi (Mission of the English Province.)—The Zambesi Mission has of late had its own extra share of troubles. Sickness has crippled the energies of more than one of our missioners, and on some of our stations the continued failure of crops has aggravated the distress among the natives which has now been felt for a long time. Still, in spite of all drawbacks, good solid work is being done, as a glance at the statistics for 1900, given at the end of the Notes from the Stations, will show. It will, no doubt, be observed that the number of converts from heathenism is not phenomenal, but, as we have more than once reminded our readers, it is useless to look for extraordinary returns in this sub-continent. We could, indeed, baptise natives by the hundred, but were we to do so we should be inflicting lasting injury on the cause of Catholicism in this land. The natives of South Africa have so much to unlearn, so much that is rooted in their very nature to throw off, that without careful instruction and reasonable evidence that they are thoroughly in earnest in wishing to become Christians, it is impossible to admit them to baptism.

We subjoin the following statistics, which we trust will be found to be of interest:

No. of Fathers and Brothers, S. J. engaged in the Zambesi Mission in 1900 .......................... 55
No. of Sisters O. S. D. and N. D. engaged in the Zambesi Mission in 1900 ........................................ 35
No. of Native Schools (including 4 orphanages) in the Zambesi Mission in 1900 .................................. 10
No. of Children in such schools in 1900 ........................................... 670
No. of Baptisms during 1900 ...................................................... 328
No. of First Communions during 1900 ......................................... 224
No. of Confirmations during 1900 ............................................... 93

—Zambesi Mission Record.

Zambesi, Lower (Mission of Portuguese Province.)—Twelve Fathers, two Scholastics and six Brothers are employed in this Mission. Father Torend, who is stationed at the Mission of Chipunga, writes with much hope of this mission. Though polygamy and the bad example of foreigners form a great obstacle, the people begin to appreciate the Christian religion, there is a great number of souls naturally well disposed, and the morals are better than in the other regions of Africa. Father Torend has composed and printed a Sena-Portuguese catechism. It is the first work printed on the banks of the Zambesi, and the Father is its printer as well as its author. He considers this a very important work and has distributed copies throughout the whole of Zambesi. The Sena is a fine language and bids fair to become the idiom of the whole country.


The Theologians’ Academy held but one public meeting at which Mr. F. P. Donnelly read an essay on “Imaginative Preaching.” Father Provincial was present.

Philosophical Academy.—The following essays have been read before this Academy:—

Plato’s Doctrine of Immortality..............Mr. J. F. Fitzpatrick
Plato’s Republic: An Ethical Study............Mr. J. F. Mellyn
The Trust Problem................................Mr. J. W. Covenev
This Side of the Moon..............................Mr. J. B. Healy
The Law of Storms....................................Mr. M. J. Ahern
Erosion in the Vicinity of Woodstock............Mr. J. F. Mellyn
The Steam Engine—Its Principles and Development. Mr. J. F. Fitzpatrick

Father John Brosnan gave two illustrated lectures before the Academy, to which the community were invited, on “Modern Book Illustration.”
THE SOCIETY IN 1900.

The year 1900 will count among those few in which the augmentum shows a remarkable falling off. It was but 72, the smallest increase since the year 1870 when—owing to the Franco-German war and persecution—there was a deficit of 19, or according to some of the catalogues 23. In 1860 there was also a small augmentum of 68, owing to the Garibaldian wars in Italy, and a decrease of 150 in 1848 and 1849, on account of the revolution throughout Europe. If we except these years—1848, '49, '60 and '70—no year, as far as we know, has shown so small an increase as 1900. This small augmentum is due to the small number of those entering the Society. The falling off in the increase of 1899 was due to the large number of deaths and defections. In 1900 there were two deaths less than in 1899 and three more defections, but the number entering the Society during the year 1900 was 57 less than during 1899. The number of deaths, however, last year as in the preceding year was unusually large, as may be seen from the following table:

<table>
<thead>
<tr>
<th>Year</th>
<th>No. Entering</th>
<th>Dead</th>
<th>Augmentum</th>
<th>Leaving</th>
<th>Leaving as Novices</th>
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</thead>
<tbody>
<tr>
<td>1895</td>
<td>695</td>
<td>236</td>
<td>201</td>
<td>258</td>
<td></td>
</tr>
<tr>
<td>1896</td>
<td>683</td>
<td>230</td>
<td>216</td>
<td>237</td>
<td>137</td>
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<tr>
<td>1897</td>
<td>745</td>
<td>227</td>
<td>284</td>
<td>234</td>
<td>119</td>
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<tr>
<td>1898</td>
<td>638</td>
<td>235</td>
<td>183</td>
<td>220</td>
<td>129</td>
</tr>
<tr>
<td>1899</td>
<td>639</td>
<td>268</td>
<td>130</td>
<td>241</td>
<td>130</td>
</tr>
<tr>
<td>1900</td>
<td>582</td>
<td>266</td>
<td>72</td>
<td>244</td>
<td>129</td>
</tr>
</tbody>
</table>

From the "Conspectus S. J. Universæ 1900" on page 174, it will be seen that the decrease in the augmentum is chiefly among the Scholastics. While the Fathers have increased by 122 and the Brothers by 9; there has been a loss of 59 in the number of Scholastics as compared with the preceding year.

As compared with the augmentum of 1899 there has been a falling off in the augmentum in all the Assistancies, except in the English Assistancy where there has been an increase of 20 over that year's augmentum. The French Assistancy, however, is the only one to show a decrease in the number of its members and this is as small a decrease as possible, being only one. Italy has an increase of one, Germany of 19, France of minus one, Spain of 39, and England of 21. For the Provinces, Toledo heads the list with an augmentum of 16, then Portugal with 15, Maryland–New York with 13, Germany with 10, Missouri with 9, and Lyons closes the list with a decrease of 12.
<table>
<thead>
<tr>
<th>ASSISTENTIAE</th>
<th>PROVINCIÆ</th>
<th>SAC.</th>
<th>SCH.</th>
<th>COAD.</th>
<th>UNIV.</th>
<th>AUG.</th>
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<tr>
<td></td>
<td>Romana ...</td>
<td>205</td>
<td>97</td>
<td>108</td>
<td>410</td>
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<tr>
<td></td>
<td>Neapolitana</td>
<td>133</td>
<td>104</td>
<td>93</td>
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<td>70</td>
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<td></td>
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<td>136</td>
<td>552</td>
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<td></td>
<td>Veneta</td>
<td>198</td>
<td>85</td>
<td>94</td>
<td>377</td>
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<td>Socii Assist. Italica</td>
<td>824</td>
<td>589</td>
<td>501</td>
<td>1914</td>
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<td>ITALÆ</td>
<td>Austriaco-Hungarica</td>
<td>354</td>
<td>141</td>
<td>247</td>
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<td>Tolosana</td>
<td>377</td>
<td>192</td>
<td>144</td>
<td>713</td>
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<td>709</td>
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Total 582 266 72 244 129
THE FIRST CENTURY OF THE SOCIETY IN CHINA.

A LIST OF THE JESUITS IN THE CELESTIAL EMPIRE FROM 1581 TO 1681
WITH SOME ACCOUNT OF THEIR LIVES AND WORKS.

St. Ignatius College, San Francisco, Cal.,

October 18, 1900.

Rev. dear Father,
P. X.

The present distressing condition of the Missions in China, and the fear
of worse things to come, will give some interest to the enclosed document.
From its style, and especially from the way of mentioning and fixing the
epochs, it appears to be the work of some native of China who belonged to
our Society and lived at the end of the seventeenth century. (1)

Commending myself to your HH. SS. and prayers, I remain,
Your humble servant in Christ,
H. Imoda, S. J.

CATALOGUS PATRUM SOCIETATIS JESU, QUI POST OBITUM
S. FRANCISCI XAVERII, PRIMO SÆCULO, SIVE AB ANNO 1581,
USQUE AD 1681, IN IMPERIO SINARUM JESU CHRISTI FIDEM
PROPAGARUNT. UBI SINGULORUM NOMINA, PATRIA, IN-
GRESSUS, PRÆDICATIO, MORS, SEPULTURA, LIBRI SINICE
EDITI RECENSENTUR.

S. Francisca Xaverius, Navarrus, Orientis Apostolus,
imperantis Kia-cim (e famila Tai-mim) anno 31, Cycli au-
tem LXXI. anno 49 Giu-cu dicit (qui fuit 1552), pervenit
ad San-cheu, insulam objeclam provinciæ Sinicæ Quam-
tum, ubi mox obdormivit in Domino 2 Decemb. æt. 52.
Ejus corpus etiam nunc incorruptum Goae servatur in Ec-
clesia. Hic et in vita et post mortem plurimis clarus mi-
raculis huque non intermissis. Extant ejusdem epis-
tolæ, quas inter una Cocino scripta ad S. P. Ignatium 4
Kal. Feb. an. 1552, quæ sic habet: Scripsimus lingua Ja-
ponica librum explicantem originem et cuncta vitae Christi
mysteria. Eundem deinde librum Sinicæ characteribus
descrìpsimus, quod exemplar cogitamus ferre nobiscum
euntes ad Sinas.

I. P. Michaæl Rogerius. Italus, Imperatoris Van-lie, anno
9 (1581) Cycli 72, anno 18 Sin-su dicit, missus ab Orientis
Visitatore P. Alexandro Valignano, Italo, venit primus
propagatum S. Fidem in provinciæ Quam-tum urbem præ-

(1) See note at end of Catalogue.
toriam Chao-kin, ubi Ecclesiæ prima jecit fundamenta anno 1583. Postea missus in Europam obiit in patria anno 1607 àet. 68. Ab eodem edita est anno 1584: Divinæ legis vera relatio, ubi de Incarnatione et Passione Domini tractat uti et in primo catechismo Kiao-yao dicitò, qui communi consensu circa id tempus est editus, in quo et Ecclesiæ præcepta continentur.

II. P. FRANCISCUS PASIUS, Italus, Imp. Van-lie, anno 10 (1582) venit propagatum fideém in provinciam Quam-tum, deinde renunciatus Visitator in Sina et Japonia, ex qua redux, Macai, anno 1612, diem obiit supremum, aet. 65 et ibidem sepultus est.


IV. P. EDUARDUS SANDEZ, Lusitanus, Van-lie Imperatoris anno 13 (1585) coepit prædicare Fidem in provincia Quam-tum. Obiit et sepultus est Macai.

V. P. ANTONIUS ALMEIDA, Lusitanus, oedem anno propagavit fideém in provincia Kiam-si et Che-kiam. Redux in provinciam Quam-tum, obiit in urbe Xiao-cheu, 1591.


X. P. Joannes de Rocha, Lusitanus, Van-lie Imp. an. 26 (1598) venit in civitatem Kia-tim provinciæ Wam-Kin, ubi sedem et Ecclesiam inchoavit; dein perrexit in provinciæ Che-Kiam metropolim Ham-cheu, ubi Tien-chi Imp. anno 3 (1623) obiit. Luctum induit cum tota familia Doctor Sen Paulus veluti pro parente suo, a quo scilicet fuerat per S. lavacrum Deo et coelo regeneratus. Sepultus est extra muros metropolis in loco Fam-cin diicto. Ab eo editus : Catechismus Lusitanus (vulgo cartilha) ubi fuse S. Passio Domini et Ecclesiæ præcepta continentur. Idem de praxi recitandi Rosarium, ubi explicat 5 mysteria dolorosa appositis imaginibus Christi patientis et crucifixi.

XI. C. Didacus Pantoja, Hispanus, Van-lie Imp. an. 27 (1599) Sinam ac deinde cum P. Matthæo Riccio aulam ingressus, ibidem praedicavit fidem, donec in prima generali persecutione anno 1615 exorta, cum alis sociis Macaum relegatus, ibidem obiit (1618) et sepultus est. Ab eo edita : De origine hominis, ubi de peccato originali, Diluvio, etc. 12 Articuli Symboli Apostolorum, 2 vol., ubi fuse de Passione Domini. De Deo ejusque attributis. De Angelis

Hactenus qui saeculo praeterito ingressi Sinam fuere numero undecim e Societate Jesu, dilatata fide christianae, erectisque sedibus et inchoatis Ecclesiis per quatuor provincias, Quam-tum, Kiam-si, Che-Kiam, Nan-Kim.


XIII. P. PETRUS RIBEIRO, Lusitanus, Van-lie Imp. anno 32 (1604) prædicavit fidellem, primo in provincia Che-kiam, dein in civitate Xam-hay provinciæ Nan-kim, unde diu post reversus in Che-kiam, ibidem obiit anno 1640 æt. circiter 80, et sepultus est extra metropolim in loco Fam-cin.


XVII. P. Felicianus de Sylva, Lusitanus, eodem anno venit in metropolim Nan-kim, ubi sedem et Ecclesiam, inchoavit, et hoc ipso anno 1605 e vivis ereptus est et extra portam australen ad pedem collis Yo-hoa-tai dedit sepultus.

XVIII. P. Hieronymus Rodriguez, Lusitanus, Visitator, eodem anno venit in prov. Quam-tum, inde Macaum redux et ibidem obiit et sepultus est.


XXV. P. ALVARUS SEMEDUS, Lusitanus, eodem anno 1613 prædicavit fidem in Ham-cheu Metropoli provinciæ Che-kiam, ubi multum usus est opera Doctoris Yam Michaelis. Tandum missus Romam. Unde redux obit an. 1658, æt.
vii

73 in Metropoli provinciae Quam-tum. Sepultus est Macai. Duo vocabularia amplissima reliquit pro prælo.

XXVI. P. JOANNES UREMAN, Dalmata, Van-lie Imp. an. 48 (1620) venit in Nan-kim Metropolim, ubi non diu post obit et sepultus est extra muros ad pedem collis Yo-haotai dixit.


XXXIII. P. Andreas Rudomina, Lusitanus, anno Tien-ki Imp. 6 (1626) veni in Provinciæ Fo-kien Metropolim.
Obiit ibidem 1632, cum opinione sanctitatis. Sepultus est extra Metropolim Fo-cheu. Edita a litteratis ejus respon-sa, ad varia ipsorum quæsita.


æt. 71; Sepultusque est extra Metropolim ad austrum fluvii.

XL. P. Tranquillus Grassetti, Italus, propagavit fidem in provinciis Kiam-si Metropoli Nam-cham. Postea circa annum 1645 a Tartaris urbe et vicina loca ferro et flamma vastantibus interfectus est ac sepultus extra muros Metropolis.

XLI. P. Augustinus Tudeschini, Italus, Zum-chim Imp. anno 4 (1631) praedicavit fidem in provinciis Fo-Kien, illic obiit, et sepultus est extra Metropolim Fo-cheu.


XLIII. P. Franciscus Pereira, Lusitanus, Zum-chim Imp. anno 9 (1636) venit in provinciam Ho-nam unde revocatus obiit in India.


XLVII. P. Ludovicus Buglius, Siculus, eodem anno 1637 venit in provinciam Nan-Kim, primus intulit fidem 1640 in


XLIX. P. Michael Valta, Germanus, Zum-chim Imp.
anno 11 (1638) venit in provinciæ Xan-si oppidum Pu-cheu, ubi aede cum Ecclesia extruxit, anno ejusdem 16 (1643) rebellibus oppidum ferro et flamma vastantibus, multis vulneribus sauciatus, post triduum obiit. Sepultus est extra oppidi muros.

L. P. Nicolaus Fiva, Germanus, eodem anno 1638, venit in Ham-cheu Metropolim prov. Che-Kiam, ubi obiit et sepultus est in loco Fam-cin dicto.

LII. P. Franciscus Ferrari, Pedemontanus, Zum-chim Imp. anno 13 (1640) prædicavit fidem in prov. Xan-si et Xam-tum, ubi fundavit Ecclesiam, deinde Cam-hi Imperatoris anno 4 profectus est in Quam-tum, unde sexennio post revocatus diplomate Regio, ad Ecclesiæ Xan-si, cum jam pervenisset in provinciæ Nam-Kim urbem pro-regiam Ngan-Kim, obiit. Post mortem translato in Septentrionalem Si-narum partem illius feretro, a P. Joanne Dominico Gabiani, sepultus est prope Sing-an Metropolim prov. Xan-si.

LIII. P. Gabriel de Magallhanes, Lusitanus, eodem anno 1640 cum socio individuo P. Ludovico Buglio Sinas ingressus, venit in provinciam Su-chuen aliaque loca, ubi uterque gravissimis periculis a rebellibus et latronibus defunctus, et sæpius a morte imminente ereptus, tandem Xum-chi Imp. anno 5 (1648) in aulam venit, ibique regios favores sæpius expertus, et semel Macaum ab Imperatore delegatus, demum Cam-hi Imp. anno 16 (1677) aet. 69 in aula obiit. Imperator illum dignatus est funebri elogio; obtulit insuper 200 aureos et 10 volumina serica ad exequias. Adhuc viventis effigiem depingi jusserat. Die autem exsequiarum legavit tres Aulae Proceres, qui prosequerentur funus ad sepulturam, quae est extra portam Feu-chim diclat. Editum ab eo: De resurrectione carnis ex D. Thoma, 2 vol.


LV. P. Nicolaus Smogolenski, Polonus, eodem anno 1643 prædicavit in provincia Nan-Kim. Postea Imperatoris Xun-chi anno 10 (1653) ingressus Aulum, copiam sibi fieri


LVII. P. Michael Boym, Polonus, Xun-chi Imperatoris anno 7 (1650) venit praedicitum fidem in provinciam Quam-si unde mox in Europam legatus est cum litteris Imperatrix Helenæ ad Alexandrum VII. Pont. Max: deinde ex Europa redux anno 1659, obiit et sepultus est in provincia Quam-si confinis.


LXII. P. Joannes Baptista Brando, Neapolitanus, eodem anno venit in urbem Kium-cheu, provinciae Quam-tum, unde post diu navatam operam rediit Macaum, ibique obiit senio confectus 1682.


LXV. P. Joannes Forget, Gallus, eodem anno 1659, venit prædicatum fidem in urbem Kium-cheu provinciae Quam-tum. Eiusdem Imperatoris anno 18 (1661) obiit et sepultus est extra urbem.


LXVII. P. Nicolaus Motel, Gallus, eodem anno venit una cum duobus fratribus in Kiam-si, ubi tertio post mense obiit. Sepultus est extra portam orientalem Metropolis Nan-cham: deinde Cam-hi Imperatoris anno 17 (1678) translated infe rerum conditumque extra Metropolum Vu-cham provinciae Hu-quam.

LXVIII. P. Claudius Motel, Gallus, eodem anno 1657 venit in provinciae Xun-si urbem Ham-chum. Item in provinciæ Su-chuen duabus urbibus Pao-nim et Chum-Kim fundavit, opera Doctoris Basilii, duas Ecclesias Anno 1662. Cam-hi vero Imperatoris anno 10 (1671) ex-prov. Quam-tum ab exilio cum reliquis redux in Ecclesias, cum pervenisset in provinciam Kiam-si, obiit in urbe Can-cheu. Corpus delatum est ad sepulturam, quæ est extra portam
orientalem Metropolis Nan-cham. Dein Cam-hi Imperatoris anno 17 (1678) translatum feretrum conditumque est extra Metropolim Vu-chau, provinciæ Hu-quam.


LXX. P. Ludovicus Gobbe, Gallus, eodem anno 1657, venit in provinciam Fo-Kien; deinde in provinciam Kiam-si ejusdem Imperatoris anno 17 (1661): ibidem obit et sepultus est extra portam orientalem Metropolis Nan-cham.

LXXI. P. Felicianus de Sylva, Lusitanus, eodem anno 1657 venit in provinciam Kiam-si, deinde in Nan-Kim, ubi mox obit. Sepultus est extra Metropolim.

LXXII. P. Bernardus Distel, Germanus, a Xun-chi Imperatore 1659 vocatus in Aulam ad praestandam operam circa Ephemerides. Quia vero clima noxium expertus est vitalibus, ab Imperatore ei concedendum curandæ vitalibus gratia migrare in provinciam Xan-tum, ubi non multo post obit anno 1660, et sepultus et extra Metropolim Ci-nan.

LXXIII. P. Andreas Ferran, Lusitanus, eodem anno venit in urbem Hoain-gan, inde in provinciam Fo-kien migravit, ubi uno post anno obit et sepultus est extra Metropolim Fo-cheu.

LXXIV. P. Albertus de Dorville, Belga, eodem anno 1657 venit prædictum fidem in provinciam Xan-si: deinde missum us terrestri Romam, obit Agræ in Regno Mogol.

LXXV. P. Joannes Dominicus Gabiani, Pedemontanus, eodem anno venit prædictum fidem in provinciæ Nan-kim urbes Yam-cheu et Chin-Kiam, ubi ædes novas stabilivit anno 1662. Deinde ab exilio Cantonensi redux regio favore permisssus est morari in provinciæ Xin-si urbe Singan, in qua 22 Ecclesias variis in oppidis administrat.


LXXX. P. Stanislaus, Torrente, Italus, eodem anno 1659, prædicavit fidem in urbe Kiam-cheu aliisque locis provinciæ Quam-tum. Deinde profectus in Aulam, unde redit Kiam-cheu donec Cam-hi Imperatoris anno 20 (1681) ibidem obiit et extra muros sepultus est.

LXXXI. P. Joannes Grueber, Germanus, eodem anno 1659, Macaum venit, unde ex mandato regio in Aulam vocatus est occasione juvandæ rei mathematicæ: deinde missus via terrestri Romam, obiit in Germania 1684.


LXXXIII. P. Christianus Herdtricht, Germanus, Xum-chi Imp. anno 17 (1660) venit in provinciam Xan-si. Inde missus in provinciæ Ho-nan Metropolim Cai-san, alias Pient lean, ubi opera Doctoris Basili novas ædes et Ecclesiam ædificavit. Cam-hi vero Imperatoris anno 10 (1671) mathematicæ prætextu in Aulam accitus est; anno deinde 1676, regis consenso profectus in provinciæ Xan-si oppidum Kian-cheu, ibi obiit 1684. Imperator posthumo titulo manu regia conscripto ejus tumulum illustravit, misso illuc, qui deferret, P. Philippo Grimaldi. Magnum vocabularium Sin-co-Latinum ab eo conscriptum sub prælo est.

LXXXIV. P. Germanus Macret, Gallus, Cam-hi Imp. anno 3 (1664) ex urbe Macao venit in provinciam Fo-Kien, anno ejusdam 15 (1676) obiit et sepultus est extra muros Metropolis Fo-cheu.

LXXXV. P. Didacus de Rocha, Lusitanus, eodem anno 1659 venit in Quam-cheu Metropolim unde Macaum rediit.
LXXXVI. P. Josephus Magalhanes, Lusitanus, eodem anno 1659, venit in Quam-cheu, unde rediit Macaum.

LXXXVII. P. Franciscus de Vega, Lusitanus, eodem anno 1659, venit in insulam Hay-nan provinciae Quan-tum.

LXXXVIII. P. Didacus de Sotomajor, Lusitanus, eodem anno 1659, venit in Metropolim Quam-cheu, provinciae Quan-tum, unde missus in Indiam Procurator, ibidem obiit.

LXXXIX. P. Alexius Coelho, Lusitanus, eodem anno 1659, venit in Quam-cheu; inde rediit Macaum, Sinenses Neo PHYtos instructurus.

XC. P. Carolus de Rocha, Lusitanus, ex naufragio ad oram Cantoniiensem ereptus, Cam-hi Imperatoris anno 7 (1668) in Quam-cheu mox obiit et sepultus est extra muros.

XCI. F. Franciscus Xaverius Filippucci, Italus, eodem anno in Quam-tum provinciam venit, ubi in vinea Domini indefessus laborat, novasque Missiones non paucas instituit. Multa scripsit Sinicis eruditionibus plena.

XCII. P. Emanuel de Sigueira, Sinensis, adolescens profectus est in Europam et Curiam Romanam; studuit litteris Europaeis, Philosophiae et Theologiae. Anno Cam-hi 10 (1671) venit in Aulam, ubi anno 1673 obiit, sepultus est extra portam Feu-chien.

XCIII. P. Emmanuel Pereira, Lusitanus, eodem anno venit in provinciae Nan-Kim civitatem Xam-hay. Cam-hi Imperatoris anno 20 (1681) ibidem obiit et sepultus est extra portam Australem.

XCIV. P. Thomas Pereira, Lusitanus, Cam-hi Imperatoris anno 12 (1673) rei mathematicae occasione adductus est in Aulam a Mandarino. Eundem, anno 1685, in Tartariam secum duxit Imperator.

XCV. P. Simon Rodriguez, Lusitanus, Imperatoris Cam-hi anno 13 (1674) venit in provinciae Nan-Kim civitatem Xam-hay, unde migravit in Metropolim Fo-Kien, tum in Cham-Xo provinciae Nan-Kim.

XCVI. P. Antonius Pusateri, Siculus, anno Cam-hi Imperatoris 17 (1678) venit praedicatum in provinciam Quam tum, deinde in prov. Nan-Kim, civitatem Xam-hay.

XCVII. P. Philip. Maria Grimaldi, Pedemontanus, Cam-hi Imp. anno 10 (1671) venit in Metropolim Quam-cheu; regio mandato vocatur est in Aulam, ut studium et operam conferret rei Astronomiae. Jussit ejus effigiem depingi Imperator, a quo etiam ductus est in Tartariam anno 1683 et 1685; legatus item cum duobus Mandarinis Macaum ut novos Socios Pekinum duceret.
XCVIII. P. Franciscus Gayosso, Hispanus, eodem anno 1679 venit in provinciam Fo-Kien, unde profectus est in prov. Xen-si.

XCIX. P. Ignatius de Montes, Helvetius, eodem anno 1679 prædicavit fidem in prov. Fo-Kien, ubi triennio post obiit, sepultusque est extra muros Metropolis Fo-cheu.

C. P. Alexander Ciceri, Mediolanensis, Cam-hi Imperatoris anno 19 (1680) venit in provinciæ Quam-tum Metropolim prædicatum fidem, unde Romam missus reeditum parat in Sinam.

Cl. P. Josephus Monteiro, Lusitanus, Cam-hi Imperatoris anno 19 (1680) adveniens, prædicavit fidem in provinciæ Hu-quam Metropoli Vu-cham.

CII. P. Emmanuel Laurifice, Siculus, eodem anno venit in urbem Sum-Kiam provinciæ Nan-Kim.

CIII. P. Ludovicus Azzi, Lucensis, eodem anno venit prædicatum fidem in provinciæ Quam-tum Metropolim.

ClV. P. Carolus Turcotti, Mediolanensis, Cam-hi Imperatoris anno 20 (1681) venit in Provinciam Quam-tum prædicatus fidem.

XCV. P. Joannes de Yrigoyen, Hispanus, anno Imperatoris Cam-hi 18 (1679) veniens prædicavit fidem in provinciæ Nan-Kim urbibus Tu-cheu et Cham-Xo. Inde migravit in provinciæ Fo-Kien Metropolim Fo-cheu.

SOLI DEO HONOR ET GLORIA.
The foregoing Catalogue appears to be the work of the celebrated Father Verbiest. "In a work published at Dillingen in the year 1687 under the title: Astronomia Europæa is found a description of the physical and astronomical instruments made by the Jesuits in China: mechanics, optics, statics, hydraulics, pneumatics, etc. are represented. Appendixed to the work is an interesting Catalogue of the Jesuits who labored in China from 1581 to 1681." Cfr. Jesuitenfabeln von Bernhard Duhr, S. J., 3d Ed., Freiburg, Herder, 1899.


The Catalogue, moreover, is mentioned among the works of Father Verbiest: Criterium veræ religionis, adjuncto Catalogo PP. Societatis Jesu qui fiderem propagarunt in Imperio Sinarum. Cfr. p. xvi. s. v. Verbiest.—Ed. W. L.
Ministeria Spiritualia Province Maryland, Neoe-Eboracensis, a diem 1º Jul. 1º900