

THE
WOODSTOCK LETTERS

VOL. XXXIII. No. I.

OUR SCHOLASTICATE—AN ACCOUNT
OF ITS GROWTH AND HISTORY TO THE
OPENING OF WOODSTOCK, 1805-1869.

WITH SKETCHES OF THOSE CONNECTED WITH IT.

By Father John J. Ryan, S. J.

PART II.

FROM THE REMOVAL OF THE THEOLOGIANs TO THE
"SEMINARY" IN WASHINGTON, TO THE ELEVATION
OF MARYLAND TO THE RANK OF PROVINCE,
1820-1833.

In the *Catalogus Officiorum et Sociorum Missionis Americæ Fœderatæ*, S. J., Febr., 1821, the first house in order and dignity is "Domus Washingtonopolitana," house of theology. P. Antonius Kohlmann, Sup. Mis., Rector, Prof. Theol. Dogmat.; P. Maximilianus Rantzau, Prof. Theol. Moral. et cas. consc. Four scholastics in the first year of theology, two in the second year, three in the third—among these last Mag. V. H. Barber. The college was on the north side of F Street between ninth and tenth, N. W., and has long since given place to modern business houses. It was built about 1818 and was first intended by Father Grassi for a novitiate, but never used for that purpose. Our embryo province seems to have been true to the saying,

Amabat magnas Ignatius urbes,

in planning to have its novitiate and actually establish-

ing its house of theology in the heart of our National Capital. Here we meet the learned, zealous, and energetic Father Anthony Kohlmann again—the last time in our narrative. He seems to have been an out-and-out hustler A. M. D. G. For, in spite of his various duties, he found time to write his book against Unitarianism, which was received with great favor and high praise. It was meant especially to counteract the efforts of the cultivated Jared Sparks, the noted historian, who had come from New England to be pastor of the Unitarian Church on Franklin St., Baltimore, near the Cathedral. On the title page we read: *Unitarianism Philosophically and Theologically Examined—a Complete Refutation, by the Rev. Anthony Kohlmann, Superior of the Catholic Seminary, Washington.* The following from the preface is characteristic: “The author once for all solemnly protests, that it is by no means his intention to have anything to do with the personal character of the professors of Unitarianism: he attacks principles, not persons. If therefore in the sequel of this work the reader should happen to meet with any expression which might appear to him too severe or too harsh, let it fall upon Unitarianism—not upon the Unitarian. It is likewise far from the intention of the author to elicit controversy . . . ; if however any one should deem it proper to attack any part of the present work, he is hereby politely requested to step forward after the fashion of a fair and honest antagonist, and to follow the writer step by step, ‘pede pes, densusque viro vir?’ In a word, let him oppose position to position, reason to reason, authority to authority, and not set about empty and vague declamation, which is only calculated to divert the attention of the reader from the main controversy at issue.” The book, it would seem, might be profitably read by students of theology now.

In March, 1824, took place in Washington a well authenticated miracle, when Mrs. Ann Mattingly, sister of Mayor Carbery of Washington and of Father Carbery, S. J., of St. Inigo's, was instantaneously cured of a long-standing illness which had brought her to the point of death. The lady afterward said she owed the miracle as much to Father Kohlmann's faith as to Rev. Prince Hohenlohe to whom he had referred her.

In the catalogue of the next year, 1822, Fathers Kohlmann and Rantzau are still at the Seminary, with the same functions; and there are three theologians of the fourth year and three of the second, and four teachers. The next year Father Kohlmann is there again as Rector

and professor of dogmatic theology—but no professor of moral theology. Father Rantzau, who was professor of moral theology last year, is this year fulfilling that duty at St. Inigo's, with two scholastics in theology, Aloysius Mudd and Michael Dougherty, the latter being remembered as an old Father at Conewago at the time of the Civil War. There are ten scholastics in theology, nearly all engaged besides in the college; and this is the last year that there were any scholastics studying at the old Seminary. In the beginning of the scholastic year 1827-'28 the house was closed, "propter defectum sustentationis," as the permission was not yet received by Ours to receive a yearly fee from day scholars.

The Roman College having been restored to the Society, Father Kohlmann was called in 1824 to be one of the professors; and he held the chair of theology for five years. At this time he had the distinction of being professor to the late Pope Leo XIII., when a young man. He was also connected with various congregations of cardinals concerned in the government of the Church; and it has been said the pontiff was on the point of making him cardinal. At length in April 1836 he died a holy death, at the age of 65, worn out by his zealous labors; and he left behind a reputation of sanctity and a memory held in benediction.

THE BARBER FAMILY.

Among the theologians at the Seminary under Father Kohlmann we found Mr. Virgil Barber, whose name recalls an interesting chapter in the history of the Church in this country. He was an Episcopal minister near Utica, N. Y., when in 1817 he formed the acquaintance of Father Benedict Fenwick, and was received into the Church by him. He had a wife, four daughters and one son, who all like him became Catholics. By a very special privilege, he was received into the Society and was sent to Rome for his novitiate; and his wife entered the Georgetown convent as a Visitation nun. Some of the daughters became Ursulines and one was a Visitation nun, who was still alive in 1878 among the daughters of St. Francis of Sales in St. Louis.

Samuel Barber, the son, became a student at Georgetown, and afterward entered the Society. He made his studies in Rome, and was Rector and Master of Novices at Frederick 1846-'51; he died during the Civil War while Superior at St. Thomas' in Charles County, Md. He was a scholarly man and an excellent religious. The

only complaint I ever heard of him was that he sometimes required too absurd things of the novices. His successor as Master of Novices, Father Paresce, seemed to believe that all due trial and training of novices could be had without going beyond the limits of common sense and sane reason. I have heard that "Nouet's Meditations," that beautiful book which we have had in English over forty years, were selected and translated by Father Samuel Barber. I remember hearing from Father Curley that his mother became teacher of Natural Science in the Georgetown Convent school, and was surprisingly skilful in performing experiments in physics and chemistry. Father Virgil's father, Daniel Barber, a Connecticut Congregationalist, shouldered his musket after the battle of Bunker Hill and served in the Revolutionary army. Afterward he became an Episcopal minister and was stationed at Claremont, New Hampshire, when he followed his son's example and became a Catholic. He used to have the privilege of going from one house of Ours to another in Maryland and Pennsylvania on account of his son Virgil and of the circumstances of the family. When he came South he used to visit and remain a few days with several Catholic families. Father William Francis Clarke wrote that he remembered seeing him several times at his father's house in Washington. He also loved to visit the Catholic families of St. Mary's Co., Maryland, and was ill pleased when he did not find the sign of the cross, the sign of our salvation, in his apartment. "Where is your sign?" he would abruptly ask. It was on one of these visits to St. Inigo's that he died; and he was buried in the cemetery attached to our church, where his monument may still be seen. His death occurred in 1834 at the age of 87. Father Virgil was ordained priest in 1823 or '24; he accompanied Bishop Fenwick to his diocese in 1825, and was for some time pastor of a small Catholic church built by himself at Claremont, N. H. In 1843 I find him Superior of Whitemarsh, Md., with a mission at Annapolis, the state capital, a few miles away, before it had a resident priest. The two years following he was professor of Hebrew or Scripture at Georgetown, and then *curans valet.*, until he died there in 1847.

THE PHILOSOPHERS AT GEORGETOWN.

Having followed the theologians to the Seminary in Washington in the scholastic year 1820, '21, we must return to the philosophers at Georgetown. That year

there were three scholastics in philosophy, among them James Van de Velde, also professor of penmanship. Father Charles Neale succeeded Father Kohlmann as Superior of the Mission in November, 1821, and remained in that position until his death in April, 1823, at the age of 72. Father Francis Dzierozynski was the next Superior of the Mission and remained such until the second advent of Father Kenny in 1830. Father Enoch Fenwick was Rector of Georgetown from 1820 until 1825. In the catalogue of 1822, Father Dzierozynski is professor of philosophy to Ours; three scholastics in philosophy; Mr. James Van de Velde professor of classics and mathematics in the college.

In the catalogue of 1823, Father Benedict Fenwick is Minister and Procurator at Georgetown; Father Thomas Levins professor of natural philosophy and mathematics; two scholastics studying natural philosophy only; James Van de Velde professor of poetry and third grammar. In 1824, one scholastic studying philosophy and one, rhetoric. In 1825 two scholastics studying philosophy, Greek and French; Mr. James Van de Velde professor of rhetoric and French. In 1826 Father Dzierozynski professor of moral philosophy; three scholastics studying moral theology, one of them also prefect. In 1828, Father Dzierozynski professor of theology; three theologians, who are also prefects. In 1828 Father Dzierozynski was Superior of the Mission and Master of Novices. Father William Feiner, a Pole, Rector and professor of moral theology; two theologians, one of them James Van de Velde. In 1829 Father William Feiner is Rector and professor of dogmatic and moral theology. Fathers Thomas Mulledy, Aloysius Young and William McSherry, who have returned from Rome, are professors at the college; Father James Van de Velde has a number of duties; three scholastics studying dogmatic and moral theology, also prefects. In 1830 Father T. Mulledy is Vice-Rector at Georgetown; Father Wm. McSherry Minister; Father James Ryder professor of dogmatic and moral theology; Father Aloysius Young professor of philosophy and mathematics; two theologians and three philosophers, one of them a novice. Father James Van de Velde teaches French and attends the missions at Queen's Chapel, Rock Creek, and Rockville. Father James Lucas, a novice, was teacher of French and instructor in Christian Doctrine; he is the same who, when once summoned before court to testify in some case, was asked

if he was a full Jesuit, and replied that he was not because he had not yet taken dinner.

In the catalogue for 1831 we find for Georgetown: Rev. Father Peter Kenny, Superior of the Mission and Visitor, since Nov. 14, 1830, and Father Wm. McSherry his Socius; Father Thomas Mulledy, Rector; Father James Ryder, Minister and admonitor Rector; Father Dzierozynski Professor of theology; Father James Van de Velde teaches French and penmanship and makes missionary journeys to Queen's Chapel and Montgomery Co. There are five theologians, one of them teaching mathematics besides, and two acting as prefects. Father F. Grivel is Master of novices, with eight scholastic novices, among them Charles Lancaster, George King, Samuel Barber and Felix Barbelin. In the manuscript *Catal. Soc. et Offic. S. J. in Amer. Fœderata Septentr. ineunte an. 1832*, (which is not complete,) Father Kenny is Superior of the Mission and Visitor, with Father Wm. McSherry as Socius.

FOUNDATION OF FLORISSANT.

But while we have been living in imagination among the philosophers and theologians at Georgetown and the Seminary in Washington, a branch of our scholasticate suddenly extended itself a thousand miles away to Missouri. Our catalogue for 1823 recorded Father Charles Van Quickenborne as Superior and Master of novices at Whitemarsh and Father Peter J. Timmermans as his *Socius*, with eight scholastic novices. The next year we find in the catalogue the new Residence of St. Ferdinand at Florissant, Missouri, with Father Van Quickenborne as Superior, Father Timmermans his assistant, and six of the eight Whitemarsh novices of the previous year transplanted West as theologians of the first year. In fact the Superior at Georgetown having been applied to by Bishop Du Bourg, who had been the courteous and energetic President of Georgetown College in the years 1796-'99, had sent a party of twelve of Ours to Missouri, all Belgians except one lay-brother. They left Whitemarsh April 11th, 1823, and after a romantic journey of seven weeks, arrived at St. Louis. Next year at Florissant there are six scholastics in theology; Father Van Quickenborne is the only priest in the house, Father Timmermans having died. In the next catalogue, that for 1826, we find the Residence and Mission of Florissant; Father Van Quickenborne is Superior, Father Theod. Detheux, Oper. and Prof. of theology; six scholas-

tics in theology. The next year at Florissant the same Superior, Father Detheux Minister and Prof. of theology, two Fathers studying theology and employed also in the ministry, and four scholastic theologians, three of them teaching. Next year at Florissant eight Fathers; no students of theology or philosophy. In the catalogues of the following years 1829, '30, '31, there are no scholastics studying in Missouri; two new houses, however, have been opened, a residence at St. Charles and the inchoate College in St. Louis; and all three houses are parts of the Maryland Mission. Father Dzierozynski, the Superior at Georgetown, paid a visit to Missouri in 1827. At length during the second visit of Father Kenny to the United States, the Missouri colony, about 1832, was constituted into a distinct Mission, with its own Superior, subject immediately to Very Rev. Father General. Later it became a Vice-Province; and now, it is needless to say, it has grown to be a great Province, with a noble record of widespread labor for Christian education and the good of souls.

BISHOP VAN DE VELDE.

Since the scholastic year 1820-'21 we have several times found in the catalogue the name of James O. Van de Velde as being at Georgetown studying first, philosophy, then theology, teaching in the college, etc. He was born in Flanders in 1795, came to the United States in 1817, and was received into the Society in August of that year at Georgetown. He was ordained priest in Baltimore in 1827, and was sent permanently to the Missouri Mission by Father Kenny in 1831. Father W. H. Hill, who was received into the Society by Father Van de Velde says in a sketch of him in the *WOODSTOCK LETTERS* of 1879, that "he had more than ordinary qualities, and it may be said that he left something of his impression on the Province of Missouri, which is traceable, as in a still more distinct manner is that of Father Kenny." He was appointed President of St. Louis University in 1840; and, says Father Hill, "his elevation to this office inaugurated a new era in the history of the college and, we may say indeed, of the entire Missouri Mission." He was Vice-Provincial of Missouri 1843-'48.

In December 1848 documents came from Rome appointing him bishop of Chicago; and believing that they contained a precept of obedience, he accepted, and he was consecrated in February, 1849. He found great difficulties in his new charge, so great that they soon

broke him down in health and spirits. He sent repeated petitions to the Holy Father to be relieved of his burden, and was refused at first; but at length some relief was granted.

The Bishop of Natchez, Miss., died in 1852; and Bishop Van de Velde was transferred to that See the next year, to a milder climate and a diocese more easily governed. He was taken with his last illness in 1855 and, good and faithful servant as he had been, departed in peace on November 13th of that year. He was buried under the Sanctuary of the Cathedral of Natchez; but in 1874 his remains were removed to the cemetery of our Novitiate at Florissant.

FATHER PETER KENNY.

It has been mentioned already that Rev. Father Peter Kenny came to us as Visitor a second time. He arrived in this country in October 1830, and he is named in the catalogue as Superior and Visitor from the 14th of November following. It had been ten years since he crossed the Atlantic before on his return to Ireland for the great work that awaited him there. Our embryo province rejoiced at seeing again in its midst so wise, learned, energetic, kind and holy a superior. The feeling of Ours in his regard during his absence could probably be well expressed by the lines of Horace,

“*Quis desiderio sit pudor aut modus
Tam cari capitis?*”

Father Anthony Kohlmann, writing from New York in May, 1824, to Father Kenny in Dublin, said: “Of all the persons that ever visited America, I know none whose return is so universally wished for as that of your Reverence.” This is the more laudatory as, I believe, Father Visitor did not always agree with Father Kohlmann’s ideas. Father Kenny remained in the United States nearly three years on his second visit. After one year he went to Missouri and spent more than a year in visiting the Mission there, which he made distinct and dependent only on the General. Pleasant traditions still remain in the Missouri Province of his beneficent and kindly work there. It was not only by members of the Society that Father Kenny was known and esteemed. Charles Carroll of Carrollton, the distinguished Signer, and his family were warm friends and admirers of his, and anxiously desired his return to the United States. Father Kenny, Father McSherry and Father Van de

Velde on the 4th of October, 1831, started from Georgetown for St. Louis, whither they journeyed together. The next day they went from Baltimore to visit the venerable patriot at his home at Doughregan Manor, a few miles from our present Woodstock. Father Van de Velde gives the following interesting account of the visit, in his journal: "It was ten o'clock A. M. when we took our seats in the car to go by railroad to Mr. Carroll's: we reached Ellicott's Mills at about half past eleven. The carriage was at our disposal. We reached Mr. Carroll's farm at one o'clock P. M. He received us with the greatest demonstrations of joy. He still remembered Father Kenny very well, and he appeared transported with joy in seeing him again. I can say as much for his daughter, Mrs. Caton, who showed the greatest respect for us. We found there also Mrs. McTavish, daughter of Mrs. Caton and sister of the Marchioness of Wellesley. Mr. Carroll is the only one living of all those who signed the Declaration of Independence in 1776. His health is excellent, though his sight is weak and he is somewhat deaf. He is now in his 95th year. They celebrated his birthday with great magnificence on the 20th of last month. The President of the United States was present, as well as several other persons of distinction. Mrs. Caton told us that on that occasion, according to his custom, he rose early and commenced the day, as he does every year, by going to the chapel and receiving the Holy Sacraments. He heard three Masses, which were celebrated in succession, and remained on his knees during the whole time, his heart overflowing with thanks for all the favors which he had received from Heaven. . . . Mr. Carroll insisted upon our dining with him and his family. Time passed very agreeably and quickly until the time to start for the train, which was to leave at four o'clock. We left at last, accompanied by the good wishes of the whole family; and we arrived in Baltimore about half past six o'clock, after many delays on the way." Those at Woodstock who now travel the same railroad between Ellicott City and Baltimore, will remark how much faster the trains are now, though not as fast as the New York Central or Atlantic City Express. The next day, October 6, 1831, the three Fathers reached Frederick in the stage on their way to the West, and remained there half an hour. Father Kenny in a letter written later to Father McElroy, tells him playfully how he went to his house, in search of him, and shouted for him at the top of his voice, calling his name, but had to depart without finding him; as he

was absent and the other Fathers probably engaged in the College. I remember hearing from Father McElroy as a proof of Father Kenny's industry, that he had a portable writing apparatus which he carried with him when travelling and used when he was obliged to delay on his journeys.

Our Visitor was an eloquent man. In that charming literary book, "The Reliques of Father Prout," in the eulogy of the Society entitled "Literature and the Jesuits," dated 1833, he is mentioned as follows: "We find them (the Jesuits) in Europe and at the Antipodes, in Siam and at St. Omer's, in 1540 and in 1830, everywhere the same. Lainez preached before the Council of Trent in 1560: Rev. Peter Kenny was admired by the North American Congress not many years ago." The allusion here is probably to what is told in Father McElroy's diary, March 24, 1820, that Father Kenny preached over Duc de Berri at a state funeral given him in Washington. The sermon was given probably at the request of the French Ambassador, and no doubt in the presence of many Members of Congress and other public men. The comparison of the preacher in Washington to Father Lainez at Trent, does not seem to us a great exaggeration.

The year 1833 brought several consolations to Father Kenny and at the same time to Georgetown College, which was also the scholasticate, and to the whole Mission of Maryland. By a decree dated March 30, 1833, Pope Gregory XVI. granted to the College the high power of conferring the degrees of Doctor in philosophy and in theology to those who should pass the requisite examination. Father Visitor was also rejoiced at hearing that he was allowed to decline the dignity of Bishop of Cincinnati which had been conferred on him. And then he was permitted to perform his crowning work as Visitor to us. Father Roothaan, our saintly and large-minded General, was deeply interested in the future of the Society in the United States. He saw the necessity for prompt action, but at the same time hesitated on account of the difficulties which seemed to stand in the way of making Maryland a Province. When he learned, however, how sincerely and heartily the members responded to Father Kenny's zealous exertions, he ceased to hesitate and at length came to a happy decision. In February he sent the following decree creating the new Province:—

Decretum Ereclionis Provinciæ Marylandiæ Societatis Jesu in Statibus Unitis Americæ.

Joan. Roothaan Soc. Jesu Præpositus Generalis.

Cum satis jam accreverit Americana Statuum Unitorum Missio, nihilque ipsi desit eorum quæ ad justam Societatis provinciam efformandam requiruntur, quippe quæ idoneam Sociorum copiam et, præter amplum Georgiopolitanum Collegium, propriam quoque tironum domum pluresque residentias numerat; hinc est quod, re diu multumque Domino commendata, sæpeque cum PP. Assistentibus discussa, decernendum visum fuerit, uti præsentis nostro decreto decernimus, supradictam Missionem, prout uni hucusque Superiori subjecta fuit, deinceps in Provinciarum numerum habendam esse cum omnibus facultatibus juribusque quæ cæteris provinciis, et in specie provinciis transmarinis, juxta Societatis Constitutiones et Congregationum Generalium Decreta attributa sunt.

Datum Romæ pro festo die Purificationis Beatissimæ Virginis, 2 Febr., 1833.

Loc. Sig.

JOAN. ROOTHAAN, S. J.

This decree was proclaimed publicly on the 8th of July following, and Father William McSherry was announced the first Provincial. The following simple account is from the diary of Georgetown College of that date:—

“Quod perpetuo felix—faustum—fortunatumque sit. This evening at six o'clock, Father Kenny delivered to the community an exhortation replete with eloquence and holy fervor, which he said would be his last. He then announced to all that this Mission is constituted a Province by decree of Rev. Father General Roothaan, with all the rights of other Provinces of the Society. He urged us to enter with confidence upon our new life, and amid all our difficulties to press onward with good heart. Two hundred years, he said, had already passed since our Fathers first founded the Mission, and now at last was witnessed the crowning of their labors.”

At the end of the exhortation Father Visitor directed one of the Fathers to read the documents from Rome regarding the new Province, and the appointment of the Provincial; and all stood while this was being done. Then he placed the documents with a respectful bow in the hands of Father McSherry, whom during the ceremony he had taken from among the community and stationed on his right; and when he had said the usual prayer and had risen to go, he bowed to Father Provincial to go first. The diary of the College also says: “This morning,

July 11th, 1833, we all embraced for the last time our beloved and honored Father Kenny. He himself was very much moved at his leave-taking. Never has a man lived among us whom all without exception so loved and revered." He reached Ireland about the 1st of October. The community at Georgetown this year numbered forty Jesuits; and the College was winning golden opinions among Protestants as well as Catholics on account of the superior character of its education. And now in taking leave of Father Kenny, our sketch of him should be completed while he is on the ocean, bound for his native land, the Island of Faith, not to return to us more. He was born in Dublin in 1779, and while he was young he gave such promise that he attracted the attention of Father Thomas Betagh, S. J., Vicar-General of Dublin, who saw in him one of his chief hopes for the re-establishment of the Society in Ireland. "I have not long to be with you," the old man would say to those around, "but never fear; I am rearing a cock that will crow when I am gone, louder and sweeter for you than ever I did." Mr. Kenny entered the Society at Hodder, in England, in 1804; pursued his higher studies in Sicily and defended theses in theology publicly with great eclat. During his stay in Sicily he was once destined for a singular mission. The island was occupied by the friendly troops of Great Britain, who defended it for the King of Naples against the French. At the same time Pius VII. was held a captive at Rome by Napoleon. A bold attempt to liberate him was determined on. Our Father suddenly received an order from his superiors to be ready in one hour to sail in an English ship of war, which was to enter Civita Vecchia and receive the Pope, to whom he was to act as interpreter and companion on his way to Palermo. Father Kenny was most willing certainly; but the undertaking was suddenly abandoned, which might have notably changed history if successfully prosecuted. After his return to Ireland in 1812, he was prevailed on with difficulty by Dr. Murray, Archbishop of Dublin, to accept the position of Vice-President of Maynooth College for a year. Very Rev. Dr. Meagher, the biographer of Archbishop Murray, quoted in the English "Letters and Notices" for 1868, says of Father Kenny's work at Maynooth: "He very often exhorted the community on their various duties, and in that strain of fervid elocution and lofty sentiment so fitted to set on fire the imagination of his young auditors, and to elevate their thoughts to a due conception of their glorious destinies. It was for

their use that he composed his series of meditations, one of which was produced each evening for almost the entire period of his stay in the college. These, unhappily, were never printed, nor even a copy of them kept by their pious and gifted author; but for years after his departure from Maynooth they continued to furnish, as they do perhaps still, the principal and favorite source of daily ascetical instruction for the students. Those for whom they were first read hailed them, and most justly, with a perfect enthusiasm of delight. Copies unnumbered were taken by young priests departing for the mission, were retained as an invaluable treasure of clerical instruction, and to this day are perused by many far advanced in life, and as reverently perused as they were listened to in their prayer hall at college."

After his return from the United States Father Kenny remained Vice-Provincial of Ireland until 1836. In August of that year he preached at the dedication of the cathedral of Tuam before many Archbishops and Bishops, a great number of priests and an overflowing congregation containing many Protestants. At a public dinner following the ceremony, the Archbishop of Tuam, Dr. McHale, in a tribute to the preacher said, that "the pathos with which the truths of Religion had been delivered that day, showed they were the out-pouring of a spirit which almost appeared under the influence of divine inspiration." His Grace spoke of the profound humility of the preacher, resembling that of St. John the Baptist, and observed that "in the long and useful career of this humble Father he had ever been most strenuous in recommending that all denominations of Christianity should unite in promoting peace and good will among their fellow-men."

He was sent to Rome as Procurator from Ireland in 1841, while there he was taken grievously ill and after receiving the Sacraments, died calmly and peacefully November 19th of that year. I have heard it said, I believe indeed by Father McElroy, that his death was hastened by injudicious blood-letting at the advice of the Roman physician and against his own judgment. If this be true, it is an additional reason for rejoicing that in the light of more recent medical science, that practice is now much less resorted to in the curing of human ills.

V. Rev. Dr. Meagher, already quoted, says of him also: "Eloquence was an heir-loom in his family, and it came invested with some of its rarest and grandest attributes to him. It needed no time to make itself known. At once it took Dublin by surprise, and upheld its occupa-

tion to the close. . . . The veneration of Father Kenny for Archbishop Murray was unbounded; and all his esteem and confidence and veneration, his Grace reciprocated supremely. His concern at the death of the good religious was extreme, upon hearing which he exclaimed with bitter despondency, 'Alas! he has not left his like behind' In the far-famed Church of the Gesù, with its glorious founder, Ignatius, and crowds of other illustrious saints and scholars of his Society, the remains of this great Irishman—this most amiable man—this sanctified religious repose."

Dr. Oliver in his collection applies to him the words of the fourth chapter of Job: "Ecce docuisti multos et manus lassas roborasti; vacillantes confirmaverunt sermones tui, et genua tremencia confortasti."

PART III.

FROM MARYLAND A PROVINCE TO THE OPENING
OF THE BOSTON SCHOLASTICATE. 1833-1860.

FATHER WILLIAM MCSHERRY.

Our narrative is woven around the Scholasticate; and who more closely identified with it than its Superior? Hence after the sketch of Father Kenny, it seems now in place to give some information about the new superior, our first Provincial, Father William McSherry. His father was Richard McSherry, an Irishman, who after coming to this country, gained wealth by commerce in Jamaica and Baltimore. He purchased a large estate in Jefferson County, West Virginia, near Leetown and not far from Harper's Ferry. Being anxious to find a suitable partner for life, and meeting with a married lady with whose character he was charmed, especially while witnessing the evening prayers of her children as directed by her, he asked if she had a sister, and on receiving an affirmative answer, expressed a wish to form the acquaintance of the lady. He was thus introduced to Miss Anastasia Lilly, much younger than himself, whom after due preliminaries he married on the 31st of July, 1791; and they had a large family of children. She was a pious and saintly wife and mother. William, her third son, was born July 19, 1799, at "Retirement," his father's estate, about a dozen miles west of Harper's Ferry. Father William F. Clarke, who had been received into the Society by

Father McSherry, spoke of him in his sermon during the jubilee in 1883 on the completion of fifty years of Maryland a Province, and said it was related of him that when he was an infant in his mother's arms, a mysterious voice from mid-air bade her take special care of that child, for he would be of service to the Church of God. A niece of Father McSherry's, an estimable lady of Maryland, told me that the family tradition of this has always been familiar to her.

He entered Georgetown College as a student in November 1813, when he was about fourteen years of age; and within two years he became a novice of the Society. He made a full course of philosophy and theology in Rome, and after his return to Georgetown was made *Socius* to Father Kenny before becoming Provincial. He was a man of most gentle and amiable manners; indeed he might be called kindness personified. The following incident is given on the authority of an old member of our Province who knew him. Once he received a letter from Rome which contained a serious trial for a prominent Father. He called the Father to his room and, in his humility and charity knelt down while reading the letter to him. As might be expected, the trial was borne with submission, and the object of it in the sequel won anew the confidence of Superiors. Father McSherry was more than six feet in height, with large frame, bronzed complexion, no superfluous flesh; but was far from enjoying good health. During his term of office several members entered the Society in our Province who afterward became worthy and esteemed Fathers. Some of them were Fathers Charles Stonestreet, John Early, Wm. F. Clarke, Charles King, Peter Blenkinsop, Bernard Maguire, Daniel Lynch, Kenneth Augustine Kennedy, Thomas Meredith Jenkins, Peter O'Flanagan. It was Father McSherry who, when examining the archives in Rome, discovered in manuscript the "Relatio Itineris" of Father Andrew White who accompanied the colonists of the "Dove" and the "Ark" in 1633. It is a minute account of the voyage and of their settlement in Maryland, and is regarded as one of the most important documents of United States colonial history. He brought a copy with him on his return; it was subsequently printed as the first article in the Woodstock Letters and also by the Maryland Historical Society. Late in 1837 he ceased to be Provincial, and at Christmas of that year he became President of Georgetown College. While he held this position there were a number of students at the college who afterward

became distinguished men in various parts of the country. Father McSherry was not destined for a long life; he was called to a better world in his forty-first year. After having been ill a considerable time, at length on the 18th of December, 1839, he calmly expired in the full possession of all his faculties. So perfectly conscious was he that when Father Ryder was administering the last Sacraments to him, the dying man made all the responses and even corrected a mistake unwittingly made by his old friend, who seemed more affected than he. As the cause of his death was not understood by the physicians, it was decided that an autopsy should be made on his body; and it was found that, besides other grave ills, he had an abscess of the stomach, which in the judgment of the physicians must have caused him intense pain. Yet he had given little or no sign of suffering; had lain on his bed during his illness silent, gentle, uncomplaining and most patient. One of Ours who knew him and was at Georgetown when he died, told me that, as he had been universally beloved in life, so the feeling of all at the college after his death was as if they could not do without him—a beautiful tribute to his worth.

FATHER JOSEPH LOPEZ.

The Minister at Georgetown when Father McSherry died was Father Joseph Lopez, a Spaniard, whose history is interesting. When the exiled emperor Iturbide after returning to Mexico, had been shot there in 1824, his widow and children and with them their chaplain, Father Lopez, came to the United States and took up their residence in Georgetown. Madam Iturbide's daughters were sent to the Visitation Academy, where two of them entered later as religious; her son married a lady of the neighborhood, and their boy was afterward a student at the college. Father Lopez was received as a priest of the diocese, and in time became chaplain of the Convent. But he desired to be admitted into the Society, and Superiors readily acceded to his desire on account of his known virtue and learning; he entered the Society in December, 1833, while Father McSherry was Provincial. He was a pious and kind Superior, but strict. One who knew him told me that once when the students were having a play of some kind, the good-natured brother Sylvester Clarke, whose duty it was to do the spiritual reading for the lay brothers, was so interested a spectator that he forgot when the hour for reading came. Father

Lopez remembered it and, with a book under his arm, walked through the audience to Bro. Clarke, and without a word presented a volume of Rodriguez to him; and the silent admonition was instantly effective. Father Lopez was in frail health and much emaciated in body, and he was sent for the benefit of his health to St. Inigo's, where he died, in October, 1841. He seemed to be surely dying at the beginning of the week, and the Fathers in that remote country place were anxious for fear they should not have a coffin for him in time. He learned of their anxiety and told them there was no occasion for it, as he would not die until Saturday—on which day his death really took place while the Angelus bell was ringing. This seeming prophecy was related to me by a Brother who heard it at the time from the Vice-Provincial, Father Dzierozynski.

Fathers McSherry, Ryder and Thomas Mulledy had the government of Georgetown College in their hands from 1829, for about twenty years; and it is due in a great measure to their ability that even fifty years ago it was a famous college and ranked high among educational institutions. It continued to be the scholasticate until 1860. Father T. Mulledy was Provincial after Father McSherry—a genial, rough-and-ready, independent American—faithful in his devotion to duty. He was very corpulent when I saw him in his last years. After his provincialship he was made Rector at Worcester, again at Georgetown, and then of St. John's College in Frederick. Rev. Mr. Finotti a friend of the Society, who knew him well, says in the "Mystery of the Wizard Clip" that he three times declined a mitre, once that of New York, which was conferred on the future Archbishop Hughes in 1837, and that while this appointment was pending, Father Mulledy was disguised as a workman on a farm in Western Virginia, probably near his native place and the paternal acres—genuine Jesuitical dread of episcopal honors.

FATHER DZIEROZYNSKI.

After Father McSherry's death, Father Dzierozynski was Vice-Provincial, at the same time that he was Master of novices. He was born in Poland in 1777 and entered the Society in 1794; he came to the United States in 1821. He was a saintly man, full of kindness and charity; and what seem to be reliable traditions attribute miracles to him. When I went to Frederick, where he had died, at

St. John's College, seven years before, the story was often told how when he was a decrepit old man and came to see the novices, he would ask them earnestly to pray for his perseverance in the Society. He was an excellent philosopher and theologian, and I have repeatedly heard the tradition that John C. Calhoun, when a public man in Washington, had often visited Father Dzierozynski at Georgetown, and under his direction had gone through a course of Catholic philosophy. Calhoun, it is well known, was most noted for his logic among all the great American orators before the Civil War.

After Father Dzierozynski Father Ryder was Provincial. He commanded great respect among the public men of Washington. In April 1844, he had the honor of speaking before both houses of Congress, before the President and his cabinet and other public men, when in the Capitol he delivered a funeral discourse over the remains of Hon. Mr. Bossier, a Catholic Representative from Louisiana. Father Ryder was listened to with rapt attention by his distinguished audience; and I have heard that on this or some other occasion it was remarked that he spoke very plainly and boldly to those statesmen on religion and the concern of their souls. After being Provincial he was Rector at Worcester, at Georgetown and in Philadelphia; and I remember how when news came to Frederick in January, 1860, that he was dying in Philadelphia, Father Paresce, our Superior, led the scholastics and novices to the chapel to pray for him. Father Paresce, when a scholastic, had been brought by him from Naples to Georgetown, and had great respect for him. One of the notable things mentioned of Father Ryder is that after completing his studies in Rome, he was appointed to teach theology in the University of Spoleto, and became familiarly acquainted with the Archbishop of that place, who became afterward Pope Pius IX.

FATHERS VERHAEGEN AND BROCARD.

Father Verhaegen came here as Provincial from Missouri in 1845 and remained three years. Father Brocard came from Europe to succeed him in 1848 and remained Provincial till his death; he had been Rector of the College of Friburg in Switzerland. A box of merchandise of some kind came to him at Georgetown, and while opening it himself, he scratched himself with a nail; and from this wound erysipelas came, from which he died in April, 1852, at the age of fifty-nine.

THE PROFESSORS.

“Qui ad justitiam erudiunt multos, quasi stellæ in perpetuas æternitates;” and the professors of the scholastics during the first score of years that Maryland was a Province, must not be forgotten. Father Stephen Gabaria was professor of philosophy in 1835; and from 1840 until his death in 1847, he was professor of theology. For several years he was sole professor of dogma and moral; and yet no doubt sound theologians were educated in those primitive days when the Lord’s providence supplied what was necessarily wanting in means. The text-books, I believe, were Sardagna in dogma and Voit in moral theology. Father Gabaria, I was told, was a quiet man, seldom seen or heard outside of times of class and recreation, except when cultivating a little patch of vineyard, the care of which he undertook. He was sent by Superiors to the springs in Pennsylvania for his health; which, however, was not restored, and he died at our old mission of Goshenhoppen, in Berks Co., Pa.

FATHER ANTONY REY.

Father Antony Rey was professor of philosophy the years 1840-’44, afterward Socius of the Provincial, Superior of the scholastics and Minister. During the war with Mexico President Polk asked the authorities of the Church for chaplains for the Catholic soldiers, and the Society was requested to supply priests for the laborious and dangerous mission. At the close of the Provincial Council of the bishops of the United States, held in Baltimore in May, 1846, Bishop Hughes of New York and the Bishops of St. Louis and Mobile visited the President in Washington, and the subject of Catholic chaplains for the army of invasion was introduced.

His Excellency at once requested them to give him the names of two clergymen as soon as possible. Those three bishops then went and made known the desire of the Government to the Provincial at Georgetown. As a result, in June, 1846, the students and community of the College beheld two Fathers from their midst depart in apostolical fashion for the army under Gen. Taylor, on the Rio Grande; they were Father Antony Rey, the Vice-President, and Father John McElroy, who in years past had been long procurator of the College. Father McElroy, after the war, returned to tell the tale, and lived many years yet of fruitful labor for the good of the Church. Of Father Rey at first came the glorious account

of how at Monterey, seeming to bear a charmed life, he hastened from one dying man to another, to impart the consolations of religion. Officers and men alike were roused to enthusiasm at this devoted courage in the discharge of his sacred duties. Then came the sad news of his death. The American army took Monterey on the 24th of September; and on the following 18th of January, 1847, Father Rey started to join Father McElroy at Matamoras, as he had announced to him by letter that he would do. He was not seen afterward. The sum of the information obtained by Father McElroy's many letters of inquiry, was (Woodstock Letters 1887) that he was met by a small party of Mexicans, who first shot his servant, an Irishman named McCarthy, his only companion, and that they would have spared Father Rey for his priestly character, but shot him also at the instigation of one of their number, the sacristan of a near-by Church, for fear he would make known the murder of his servant. The people of the neighboring village, Marine, hearing that a priest had been killed, came and brought the body to their town and had it decently buried. Soon after, the town was set on fire by our volunteers and reduced to ashes. This account Father McElroy considered authentic, although no positive evidence, he says, could be had of the murder. General Taylor and the officers of the army generally expressed great sorrow for the melancholy end of the good Father. And Father McElroy in his diary says: "Expiring in the practice of obedience and heroic charity, may we not hope that he is now numbered with our Society triumphant, enjoying the rewards of the religious virtues he practised in life?"

Father McElroy pays a tribute to the officers of the army in these words: "It is due to the officers of the army to say that they treated us on all occasions in the most courteous manner. I have never met with a more gentlemanly body of men in my life than are the officers of our army; the more I cultivated their acquaintance, the more I appreciated their characters; polite, affable and free from ostentation, they are an honor to their profession and deserve well of their country." Father McElroy also gives an interesting pen-sketch of General Taylor, who became the next President of the United States and during his brief stay in the White House, paid a couple of visits to Georgetown College, on one of them bestowing the honors on Commencement Day. Says Father McElroy in his diary: "Father Rey and I

having arranged our lodgings, our next duty was to wait on General Taylor, pay our respects and deliver our letters. . . . The General received us in the most friendly manner, welcomed us to the army, and begged us to give him the opportunity of rendering us all the service in his power. I was surprised at the simplicity of his manners, his frankness in conversation, the plainness of his dress and surroundings. Such a man seems to have been intended for a general; not only has he the confidence of the whole army as their chief, but he acquires it more effectually by his example. No sentinel guards his quarters, no flag or ensign points it out; his modesty, only equalled by his bravery, entitles him to perfect security, while his affability renders him accessible to all."

Father Rey, whose untimely death deprived the scholasticate of his services, was born in Lyons, France, in 1807, entered the Society in Switzerland in 1827, and came to the Maryland Province in 1840.

In the catalogues of 1847 and 1848, Father Samuel Mulledy was professor of dogmatic theology; he is the same who was afterward pastor of our present parish of St. Ignatius of Loyola in New York, and through whose influence it was given to the Society. He is buried at Fordham.

FOREIGN SCHOLASTICS AT GEORGETOWN.

In the catalogues of 1848 and 1849, Father Angelo Paresce is Minister at Georgetown. The same years the distinguished Father John B. Pianciani, driven from Italy by the revolution, was professor of ethics and natural right, and then of dogmatic theology. Those two years there was a long array of philosophers and theologians, many of them with foreign names, probably driven from Europe by the revolution. Father Salvator Tongiorgi, afterward the distinguished philosophical author, was two years *auditor theologiæ* at Georgetown. With him was Father Torquatus Armellini, afterward prominent in Rome, and Secretary of the Society; also Father Joseph Brunengo, who later became a distinguished writer in Italy, and Father Antony Maraschi, soon to inaugurate the great work of the Society in San Francisco and to become the apostle of that city. Father Angelo Secchi at this time spent a year at Georgetown, preparing his final examination in philosophy and theology, and engaged in natural science; it was there he acquired his decided taste and vocation, so to say, for astronomy, in which he afterward attained world-wide

renown. One of the theologians at this time also was Father Francis Lachat, who left the Society to become a Carthusian in France. He was a gentle, good man, very nervous and much troubled by noise. I heard that he had great difficulties about his Carthusian vocation; but afterward I saw a letter from him in which he expressed himself as very happy in being a Carthusian, and attributed it to the prayers of his American friends that he had surmounted all the difficulties which he had met. I believe he died an edifying and a happy son of St. Bruno.

Among those who made their higher studies, partly or entirely, at Georgetown before 1860, were the Provincials, Fathers Charles Stonestreet, Burchard Villiger, Angelo Paresce, Robert Brady and Robert Fulton; also Fathers Bernard Maguire and John Early, who were distinguished Rectors of the College. The other worthy Fathers besides these for whom Georgetown served as a scholasticate, would be too numerous to mention,—Fathers who bore themselves well in various stations, higher or lower, but all equally high in the sight of God.

BROTHER MCFADDEN.

Not least important among the officials of the scholasticate is the tailor; and there was one of this craft at Georgetown in those far-off and primitive times whose history is somewhat romantic—Brother Edmund McFadden. He was an Irishman who entered the Society in 1815 at the age of thirty-one. I have heard from an old Father who does not speak lightly, that he had been associated in business with Millard Fillmore, who long afterward from Vice-President became President of the United States on the death of President Taylor, in July 1850. The same Father told me that Mr. Fillmore, when a public man in Washington, possibly when President, visited his old friend, the humble tailor at Georgetown. In the life of this President, who did honor to the highest office in the land by his great sincerity and ability, it is stated that at the age of fourteen he became an apprentice as a cloth-dresser. Mr. McFadden entered the Society a year after this time; so it would seem that he was the fellow workman of the boy who was to be President, or possibly his employer. Brother McFadden was many years tailor at Georgetown, and a famous character. I believe he was called Judex. U. S. Senator

Francis Kernan, sitting on the old porch about 1876, and recalling incidents of his college days forty years before, seemed to have a vivid remembrance of him.

I first saw Brother McFadden when I went to the novitiate at Frederick, six years before his death, when he was already seventy-three. He was then superannuated, not able to come to the refectory, remaining mostly in his room, and we did not see much of him; but what we saw, was edifying, and he was a peaceable member of the community. Occasionally, on a feast day and in fine weather, with the aid of the infirmarian he would don his best suit and go for a walk in the passage or in the garden. Then there was something distinguished about his appearance, and one could believe that he had been once the business associate of a future Chief Executive. He died at Frederick in January, 1863, at the age of seventy-nine.

FATHER PHILIP SACCHI.

Father Philip Sacchi was a man most remarkable and admirable in his life. He was born in Moscow in April, 1791, of a French father and an Italian mother, whose name he assumed, entered the Society in August, 1807, and was one of the members of the Society expelled from the dominions of the Czar in 1820, for the reason that they had made numerous conversions to Catholicity among the schismatics. He came to Maryland with Father Dzierozynski in 1821. In the manuscript catalogue of 1822 he is in his fourth year of theology at Georgetown; and the next year he is prefect. He was afterward prefect of schools, spiritual father and consultor of the Province; and for many years labored zealously in the country missions in Maryland and Pennsylvania. The last five years of his life he spent at the college at Worcester as spiritual father and professor of modern languages; and he exercised the functions of the Ministry for the spiritual good of a large population of Canadians in Massachusetts, Rhode Island and Connecticut. He was racked by pain day and night during his last illness; and yet he was never heard to utter a word of complaint. He died April 16, 1850, conscious to the last; Bishop Fitzpatrick on hearing in Boston by telegraph of the nearness of his death, went on to Worcester in time to give him the last blessing, join in the prayers for the dying and receive his last sigh.

FATHER CHARLES STONESTREET.

Father Charles Stonestreet became Provincial August 15th, 1852. He was a native of Charles Co., Maryland, where his father was a distinguished lawyer. He had been sent to pursue his studies at Georgetown College, and after his graduation there had entered the novitiate at Whitemarsh in 1833. He had been Rector of St. John's College, Frederick, and of his Alma Mater. He was a man of elevation of character and purpose, and seemed actuated by sincere love for the Society in all that he did as Provincial. He was at times impulsive perhaps, and could be imposed upon; he was unconventional because free from show or pretence, for he was a religious of sterling virtue. He had very near relatives non-Catholics; but he himself was signally firm and staunch in the Faith and in his attachment to the Society. My impression is—and it is confirmed by an old Father—that he had doubted about the validity of his ordination, and being called upon to attend a very sick woman, had prayed that after receiving Communion with a host consecrated by him, she might be restored to health in proof of his priesthood—and she was immediately cured. His faith indeed was of the kind to deserve such a miracle. He was a patriotic American, and proud of his native State. His grandfather had been a revolutionary soldier in the War of American Independence; and he was ready to declare this in vindicating the Church or the Society from a lack of patriotism. He was but thirty-nine years of age when made Provincial, and remained in office nearly six years. He told me afterward that when Father General wrote to him, naming his successor, in April, 1858, he did not require of him to resign his authority immediately, but left it to his own option when to do so, probably allowing him even to make the disposition of the members of the Province for the coming scholastic year; but with characteristic modesty he told his successor at once of his appointment and renounced his power into his hands. I remember how, in his letter to the Province announcing his successor, he added that while Provincial he had never once been disobeyed. He was most genial and lively in manner, and by his paternal kindness and good spirits spread happiness by his visits to the different houses and strengthened vocations. I remember how gladly we novices at Frederick looked forward to his visits, when he would come among us with so much

kindly interest and entertain us for hours with humorous stories that moved us to abundance of wholesome laughter. The only regret he had in leaving the office of Provincial, was that he no longer stood in the same paternal relation to the members of the Province. He was afterward made Rector of the college in Washington; and subsequently he was professor of Rhetoric and Prefect of Schools at Georgetown College for several years. In 1862 the provincial congregation sent him as Procurator to Rome. After his return he was pastor successively of the churches in Washington, Georgetown and Frederick. In his early years he showed considerable ability as a preacher and lecturer; but later he did not seem to see the need of preparing his sermons—indeed he may have thought it vanity. I understood that a disorderly organization largely made up of Catholics, which existed in Philadelphia in the old times of volunteer fire companies, was broken up by a sermon on hell given by him during a mission in which he took part when he was Provincial. He was often naturally comical and amusing in word and action. Once when pastor of Holy Trinity Church in Georgetown, he had a May procession of the children, with singing and carrying of flowers to be laid on the altar of the Blessed Virgin. At the end he addressed a sermon to the congregation in which he explained the ceremony—the need we have not only of internal worship but also of its external manifestation, as by processions and singing and flowers. “We are body and soul,” he said, “a strange union of both; we cannot separate them; don’t try to do so, because it might hurt you!” And an old Father from the College, who knew him and keenly appreciated the ludicrous, was shaking with laughter behind the door of the sacristy.

Father Stonestreet told me once with a thoughtful expression, a dozen years after he was Provincial, that he saw no advantage in having had that honor except that it entitled him to an extra Mass after his death. I was received by him into the Society, and lived with him some of his last years at Worcester, where he was Spiritual Father; and I can say that he was an example of religious simplicity and humility and conscientious observance. He died at Holy Cross College in July, 1885, at the age of seventy-two.

FATHER BURCHARD VILLIGER.

Father Burchard Villiger succeeded Father Stonestreet as Provincial April 25, 1858. He was a native of

Switzerland and had been in the Province since 1848, having made two years of theology at Georgetown. He had large conceptions of the interests of the Society, and was bold and magnanimous in his undertakings. He began St. Aloysius' Church in Washington while Rector and completed it as Provincial. During his term in this office also he pushed through and completed Boston College and the adjoining Church of the Immaculate Conception, which were the greatest achievement of the Society in the line of building up to this time in the United States, and gave the example and stimulus for other structures since erected by Ours in the East and West. As will be seen, numbers of Fathers and Scholastics were gathered there from all of North America, and after being impressed by the new church and college, sent news of them to the places from which they came. Subsequently when Father Villiger was Superior of the California Mission and Rector of Santa Clara College, during the Civil War and the couple of years following, he rebuilt and enlarged that college: and he was so munificent in his provision for Science, which was so much in demand in that country of gold mines, that Ritchie, the noted instrument-maker of Boston, told one of our scholastics at that time, that the collection of philosophical instruments of Santa Clara College was the best in the United States.

We at Frederick felt the fresh impulse given to studies by the new Provincial; new and excellent teachers were sent for the novices and junior scholastics, and an excellent course of studies was marked out. But a change seemed to be demanded in the scholasticate of philosophy and theology at Georgetown. Complaints were often made of the inconveniences resulting from its being blended with the College. The scholastics studying, it was said, were distracted in their studies, as well as in their religious life, by being in the midst of the secular students. During the course of philosophy or theology they were often engaged besides as prefects of discipline or teachers of some class. And not unfrequently when a professor of the College was taken sick, a philosopher or theologian was sent without compunction to supply his place; and the course of studies was thus interrupted. Superiors indeed could not hitherto avoid this mode of procedure, and scholastics submitted to it with due resignation; but the wisest began to think the Province had reached such maturity that a new arrangement should be made by which the scholastics in the course of

philosophy and theology should be occupied with these studies alone. That could be obtained at Georgetown with a new building, removed from the College, and with proper injunctions from higher superiors. However, as the studies of philosophy and theology had been so much trenched on there, the persuasion existed that the new scholasticate should be elsewhere than at that beautiful place.

But to return to Father Villiger's term as Provincial. In 1859 Father Felix Sopranis was sent from Rome as Visitor, not only for Maryland but for the whole of North America. Through representations made by him to Father General, the residence of the Provincial was transferred in 1860 from Georgetown to Loyola College, Baltimore. As regards the separate scholasticate, it was believed it should be not merely for Maryland, but for the whole of the United States and Canada. Thus all of Ours from that large area who would be brought together, would come to know each other better and would feel charity newly cemented among all. Thus also a better corps of professors could be obtained, and a better equipment in general. Accordingly Father Villiger, accomplished one of his most important works, the opening in 1860 of the General Scholasticate in Boston College, which was just completed and not yet ready for the reception of secular students. Having resolved to open the scholasticate in Boston for the Province of Maryland, with Father Bapst as Rector, he sent an invitation to the Superiors in the United States and Canada to send their scholastics; and the response was a gathering of scholastics in September, quite numerous for that time.

OUR MISSION IN ALASKA.

AS IT IS TO-DAY.

A Letter from Father Cataldo.

SPOKANE, WASHINGTON, Nov. 17, 1903.

REV. AND DEAR FATHER,

P. X.

It gives me pleasure to comply with your request to send you an account of our Alaska Mission, where I have been the last two years and where I spent fourteen months in 1896 and '97. I must premise that I have little free time for writing and that I am not skilled in writing English. However, your readers are welcome to the little I am able to do for you. Let me begin with a fact which will explain much of our work in this Mission.

Archbishop Seghers, you will recollect, first visited Alaska and then returned to get missionaries for the great field he saw before him and which had been entrusted to him by the Holy See. Could he have got the missionaries he asked for, the Church to-day would have splendid missions all over Alaska. Unfortunately the several Religious Orders he asked, including the Society, all answered, "Hominem non habeo," so the sects took possession of the most important places. They have at present forty or more missions as they are called, or government non-sectarian schools as they call them in public. In fact these are all bigoted establishments with boarding schools supported for the most part by government money. Our Society has eight missions in Upper Alaska,—Eagle, Nulato, Koserefsky, Kuskakwim, Akulurak, St. Michael's, Nome and Council. Eagle, Nome, and Council are mostly for whites; St. Michael's for both Eskimos and whites. I will give you an account of each mission.

I. At Eagle the Father, I understand—for I have never been there myself—has an immense territory to visit in order to attend to the spiritual wants of many whites who are scattered all over the country, as well as to do all he can for some Indian villages.

II. Nulato, the highest place on the Yukon I ever reached—about 680 miles east of St. Michael's—is a very

important mission, being the centre of many Ten'h Indian villages (Tihne), and is the door to the great Koyoukuk mines. Besides, it is the nearest place to the mouth of the Tanana River, on the shores of which several gold and copper mines have been discovered. On account of these mines there was last year a great influx of miners, and a railroad is about to be constructed to it from Cook's inlet. The village has a U. S. Post Office; one of our Fathers being postmaster. The Nulato Indians at St. Peter Claver's Mission, for this mission is under the protection of the Apostle of the negroes, number about 1500 and are all Catholics, or well disposed towards the Church, with the exception of a few Russian schismatics and Protestants. At Nulato itself there are about 150 Indians and thirty or forty whites, who unfortunately do not give edification to the Indians. However, even among these whites, there are conversions. The year before last we baptized six of them and they continue the practice of their religion, even there are those who are faithful to the Communion of Reparation on the First Friday of the month. Whilst I was among them some died a holy death. We have at Nulato two Fathers, two Brothers, and three Sisters of St. Anne, who teach a day school for the boys and girls of the village. One of the many difficulties here is the Ten'h language, the most difficult of all the twelve languages we have been obliged to study in the Rocky Mountains and Alaska.

III. Koserefsky on the Yukon, 245 miles below Nulato, is a little village containing about two hundred Ten'h Indians, and some few Eskimos, this being the dividing line between Ten'h and Eskimos. Here we have a mission called "The Holy Cross Mission." It has a boarding and day-school, the boarders coming from different villages below (Eskimos), and from above (Ten'h). There are about one hundred pupils, some thirty-five being day-scholars. Of the boarders, the boys live in our house, the girls in the Sisters' house. These Sisters belong to the congregation of St. Anne and are seven in number. The boarders, both boys and girls, compare well with our Indian boys in the boarding schools of the Rocky Mountains, in learning and piety. The teachers, the Brothers as well as the Sisters, praise highly their pupils and some are enthusiastic about them. These pupils they claim are "the best in the world" and this not only in school, but also as workers in the house, on the little farm, in the saw mill, in building log-houses, in taking care of cattle, horses, etc. They become good singers in school and in

the church and some of the girls learn to play the organ very well. This Mission has wonderfully improved spiritually and materially since I was there six years ago on a visitation. Besides the flower garden and the vegetable garden, which have attracted the admiration of a number of visitors going up and down the river in the steamboats, they now raise oats and barley, and hay enough to support a dozen head of cattle and some horses. This mission takes care of 1200 Indians and Eskimos and employs three Fathers and five Brothers. As at Nulato there is a Post Office one of Ours being the Postmaster. If we could get twelve strong Brothers who understand farming, the great problem of supporting the children, who number from one to two hundred, would be solved in less than three years. The same is true for the Mission of St. Peter Claver at Nulato, its climate and soil is as good for farming as those of Koserefsky.

IV. St. Ignatius Mission is on the Kuskakwim River, 120 miles south of Koserefsky. One Father and one Brother reside there most of the time, but occasionally during the year they go to Holy Cross Mission for provisions, etc. The people there are all Eskimos. They are simple, devout, docile, and have not yet been spoiled by the whites. They number about 750 and many of them are Catholics, and the others are well disposed towards the Church. Some send their children to the Holy Cross school.

V. Akulurak, or St. Mary's Mission, was founded several years ago as St. Joseph's Mission in Tununa, near Nelson Island, on the Behring sea, but after a time it had to be transferred to Kanilik River and then to Akulurak River, both being branches of the Yukon Delta. Here a boarding and day school was opened by four Sisters of St. Anne and was beginning to give a good harvest of souls; for want of subjects it had to be closed for three years or more. Two years ago it was re-opened under the name of St. Mary's, St. Joseph's having been taken by the white mission in Nome. St. Mary's is one of our most difficult missions naturally speaking, but the very best of all Eskimo missions, if we consider the number and the dispositions of the converts. Here there are more than two thousand souls and more than half of them are Catholics. Two Fathers and one Brother are stationed here and they hope to get back the Sisters to re-open the boarding school. The Fathers have a day school for four or five days each week with a good attend-

ance. The Eskimos here are simple, industrious, and pious.

VI. St. Michael's though small in population, yet being the centre of commerce for all the country about the Yukon and Kuskukwim Rivers, is therefore an important place for our Indian missions. Here there are about two hundred Eskimos—Catholics, Russians, and infidels—about three or four hundred whites, besides a hundred United States soldiers. One Father and one Brother occupy the residence, but they are visited once in a while by a Father from another station who comes on business connected with their missions, and this both in the summer and winter. The Father who lives here has plenty of spiritual work and gets good results, not only from the Eskimos but also from the whites, some of whom have been converted. Besides the ordinary church duties and catechism, he has a class in French during the winter. I counted nineteen baptisms in the baptismal register, administered in less than six months.

VII. Nome, about fifteen miles north of Cape Nome, is a little town of whites, made up of frame buildings in this respect like many of our Eastern towns. Its population is about three thousand in winter and six or seven thousand in summer. It was begun in 1899 when gold was found on the sea coast, and the next year nearly all the tents were replaced by frame buildings. As among these miners there were many Catholics from Montana, Idaho, and Washington, they asked for a Father several times and with insistence. For some reason or other no resident priest could be obtained till the summer of 1901, when a Father of the Society from California arrived and at once began to build a church and residence. Another Father was sent in September, and before Christmas they had finished the church and residence. The church has a seating capacity of 350, has a high spire with a large cross, which has attached to it nine electric lights. It is visible in the darkest nights twenty miles away and has been the means of saving many a miner's life during our long winter nights. It is called by the Eskimos the "White-man-star, that saves the lives of the lost people." During the winter of 1902 the Fathers organized the choir, the Ladies' Altar Society, and the Devotions for the First Fridays and the Communion of Reparation. At Easter they had one hundred communions. In July 1902 four Sisters of Providence and Charity came from Montreal and began taking care of the sick, till they had in August their own Hospital.

Here they have been doing good work for the souls as well as the bodies of the poor miners, many of whom meet with accidents in the mines. In July of that year Father Devine of the Canadian Mission, who had come as a missionary to Alaska, was appointed to take care of the people in the many little towns about Nome, as Teller, Gold-run, Candle, Solomon, Council, etc. In the beginning of November the last steamer left Nome for Seattle, and the people settled down into winter quarters. We then re-organized the choir, the Altar Society, and also established a young men's club, composed of good Catholics and called the Nome Young Men's Institute. We also began a course of lectures on Sunday evening which were concluded by Benediction of the Blessed Sacrament. God blessed our work and we reaped much fruit. At Christmas the midnight Mass was so well attended that the church was packed and many could not get in at all. Some forty received Communion at this Mass and all remained for the second Mass of thanksgiving. During Lent several marriages were made valid *coram Ecclesia*, and at Easter we had more than a hundred and fifty Communions. We heard many confessions, fifty of them being of those who had not approached the Sacraments for from five to forty-five years. One of them went about praising and thanking God for the happiness he felt in being reconciled to God, and induced his friends to follow his example, promising them the same peace he had experienced. Besides, some of the miners, who had not been Catholics, were converted, baptized and received their first Communion, two of whom were children of Protestant preachers. The following fact will show how firm was their conviction and how sincere their conversion. A person of some standing in society having heard of the conversion of these children of the Protestant minister, sought one of them out, and said that bad news was being circulated in town about him, that it must be slander and that he had come to him to learn the truth. The convert replied,

"I know what you mean. They say that I have been converted to the Catholic Church; well, there is no slander, it is the truth and I am proud of it and I will tell you more. Yesterday I received my First Communion and I feel such peace and happiness as I never felt before and could never have imagined possible."

"Such being the case," replied the gentleman, "we sever all relations and I shall have nothing more to do with you." And so it really happened.

A terrible accident which took place in Nome about Christmas was the occasion of spreading among all classes, even among the Eskimos, the good tidings of the Gospel. Two Eskimo families were living in the outskirts of the town in a cabin belonging to a miner who had left the country. About one o'clock in the afternoon one of the squaws went to town to sell some Eskimo articles and buy some provisions. When she came back about half-past three it was already very dark and on approaching the house she saw it was on fire. She endeavored to open it but it was locked. She screamed for help and notice was given to the soldiers who came and succeeded in breaking open the door and drawing out six badly burnt Eskimos whom they brought to the hospital. They sent for me and when I arrived I found there four sisters, two nurses, two doctors and the watchman with some others doing what they could for the poor unconscious creatures. I went quietly among them and baptized them all conditionally. Next morning after Mass I found one of them dead, the others conscious, but suffering intensely. I spoke a few words of consolation and gave them an instruction about the Christian religion and baptism and baptized them on the supposition that the night before they had not had proper dispositions. Two more died during the day. A fourth one lived a week and could be well prepared for the sacraments. He died happily while I was reciting the prayers for the dying. The other two recovered after some weeks.

These poor people were visited by many whites and by some Eskimos living near the town. The very sight of them was horrible and the stench so intolerable that no one could put up with it except the Sisters, who showed such self-denial and exquisite charity that they were the admiration of all. In instructing these sick patients we took occasion to instruct their relatives and friends who visited them, and thus we had a little school of twenty Eskimos. One difficulty we had was the language. Of course very little could be done in English and they did not understand my Eskimo Language, which I had learned five years before and had almost forgotten. They could not even understand what I read from my old books, because this Nome dialect—though the same language—is as different from the Akularak dialect, the one which I had learned, as French from Latin. Hence I had to learn with the help of an interpreter the Nome dialect and to translate the prayers and the catechism.

In this way we were able after some weeks to have a regular school in both English and Eskimo, having the first reader, the prayers and the catechism in both languages. We were going on pretty well, new pupils came to the school and a good many came to the church on Sundays, when the preachers grew alarmed. They started meetings, called in white preachers from their so-called missions—Eskimo preachers and squaw-men preachers—held camp meetings, etc. and forbade the Eskimos to enter our church or come to our school. Those who knew us remained firm in their belief and asked to be baptized; but we could get no more of these poor Eskimos to come as they were afraid of the preachers. Before I left I had the consolation of giving first Holy Communion to three Eskimo adults, the first Eskimos to receive Holy Communion in Nome. They received our Lord with great devotion. I gave my little knowledge of their language to Father Lafortune, who was to remain in Alaska, and who is very zealous. He continues the school, and we hope little by little, our Lord will open the way for us to establish an Eskimo Mission somewhere near Nome.

VIII. A word about the missions around Nome and I will finish. Father Devine has been doing good work all over the Seward Peninsula. He first visited Teller, a little village about seventy-five miles north of Nome, on the coast, or rather on the beach and having near it Behring City and Goldrun. Here there are altogether about 1500 people, all miners. He then visited Candle, which is farther north and has a population of nine hundred. Farther north, or rather northeast, there are other Eskimo camps which have not yet been visited. They need more than a visit; there is demand for a resident priest and a real Eskimo Mission. An Eskimo chief came down from these camps to Nome to ask for a priest; Father Van der Pol, who has taken my place, offered to go, but Father Superior could not allow him to go at present for want of subjects. He expects to do something for them next summer; it is to be hoped that he will get there before the preachers. Father Devine has also gone down the coast and has visited Solomon, fifty miles distant, and Council seventy miles distant from Nome. Solomon is on the sea beach and Council thirty miles in the interior. He began building a church last winter in Council and it must be finished by this time. In Solomon, Council and the neighboring towns there are some two thousand miners. A mining company has

begun to construct a railroad from Soloman to Council, which is to be finished next summer. It is their intention to extend it to Nome.

The white population of Alaska is constantly increasing, and new mines are continually being discovered. When forty years ago I came to this country, Montana, Idaho, and Washington had not as large a population as Alaska has to-day. The mines and railroads have made of them three populous and rich States. Alaska, if the proposed railroads are built, will develop as quickly as Montana did and is still doing. Out of Alaska, not merely three but five States can be made, with five millions of people and that in less than fifty years. For the progress of the Church there we need priests to take care of the people, build churches and schools. *Rogate ergo Dominum messis ut mittat operarios in messem suam.*

R^{ae} V^{ae} servus in Christo,

JOSEPH M. CATALDO, S. J.

MISSION WORK AROUND ST. INIGO'S, MD.

A Letter from Father John Scully, S. J.

ST. INIGO'S MANOR, ST. MARY'S CO., MD.

February 10, 1904.

REV. AND DEAR FATHER,
P. C.

I landed at Grayson's Wharf at about 4 A. M. on the morning after last Thanksgiving day. I there learned that I was to go on my first mission to say Mass at "the Factory" or Clifton Mills eight miles away, over a road entirely unknown to me. The greater part of Friday was passed in conning the St. Mary's Co. map and in marking with a pencil the road I was to keep. That map I kept in my hand from 1.30 P. M. on Saturday, when I started off, and at every fork and crossing I stopped the horse and studied it well before proceeding farther. Thus I had gone about eight miles when, to my great chagrin there straight ahead of me about a mile away was a church with an open belfry and a cross—St. Inigo's? Yes it must be; so that after more than an hour's drive up hill and down dale, I have been

driving in a circle and am back at my starting point again! What to do now? Return to the house, give Father Fullerton a good laugh at my expense, and be set right? No, that would add two more useless miles of travel to the work of my much abused mare.— I must turn off somewhere, anywhere, which I did at the first opportunity, only to find myself in a farm yard, where in response to my question,

“Is this the road to St. Mary's?”

“No, fader, dere it is right ahead, on de road yo' left. Dat is St. Mary's Church.”

What a relief that answer gave me! and how I wished I had a scapulars or a beads to give that good woman. So I turned about in that very narrow place, nearly upsetting the buggy in doing so, and kept on by “the Seminary,” around the beautiful “Horse Shoe Bend” along the road to Park Hall. My mare has a bad trick of making a rush when she comes to a turning by which she does not wish to go. This misled me at first as I fancied it to be an eagerness to avoid the wrong road, instead of what I soon found it was, a desire to avoid the long one. But the mistakes thus made were soon discovered and rectified, not very easily for me, however, as I had forgotten how to turn a buggy and felt very insecure in doing so unless it were in a space about as large as a forty acre lot. Thus I proceeded, and arrived at my destination about an hour later than was usual.

Mine was the first visit to that mission since the family which had charge of the church had been transferred to our Inigo's Manor farm, so that I was obliged to hunt up a negro boy to take charge of my horse and to help him to make fires in the church and sacristy as well as to gather armfuls of old wood to keep the fires going. Then I heard about fifteen confessions, gave catechism to about fifteen black and white children, married a white couple, eat my supper at a neighboring farm-house, said my office and prayers and at 9 o'clock went to bed, where I lay chilled all night on account of insufficient bed-covering. At about 6 A. M. hearing people at the church door, I arose, dressed, heard confessions until 8.30 when I said Mass and preached, heard confessions again until 10.30, interrupting the hearing four or five times to give Holy Communion so as to enable the communicants to break their fast before the late Mass at 10.30, after which I preached, gave Benediction, shook hands with many of the congregation who called in to express their regret that they had lost Father Heany, sold scapulars, beads etc.—thus occupy-

ing nearly an hour's time after Benediction was over—eat my breakfast and was getting ready to go home about 1.30 when I was summoned to go eight miles away to see an old lady—a convert—who had been taken ill while visiting a bigoted Protestant couple both of them the children of perverts; after the journey there and back, it was too late for me to go home over a road of which I was as uncertain as I was of that by which I came, so I spent the rest of the day with one of our staunchest Catholics, Mr. Billy Cecil, and said Mass in his sitting-room next morning, the first time, I had ever celebrated in a private house.

The emotions this excited in me recalled to my mind a visit made by me when, on my way home from Stonyhurst, in 1878 to a very old thatched church in Clare, King's Co., Ireland, near our former college of Tullabeg. There, as I knelt on the mud floor of that wretched hovel and thought of our Lord's love and humility in making such a place His special home, of the great suffering for the faith, the immensity of the sorrows that old church had witnessed, and the tears of the Confessors and Martyrs with which that hallowed mud floor had been so often bedewed, I had felt more abundant sensible devotion than I had ever experienced in more magnificent temples in my whole life before. The same feelings filled my heart now as I thought of the altar stone laid on an old piano, the two tablecloths under the altar linen, and the beautiful and touching scene of the Last Supper renewed in that humble little room. It was the feast of St. Andrew the apostle. During the Mass, I translated from the Missal the Epistle and Gospel of the day, and gave Holy Communion to all the members of the family. Can a family ever forget that? How much nearer and dearer Our Lord must seem to them than when they hear Mass in a church? Was not this, the ordinary practice of the Early Church before the age of the Basilicas, the cause of that fervor of faith, that liveliness of devotion and of charity, and that intensity of self-sacrifice which abounded then in so heroic a degree? Did not this practice foster the same virtues in the same way in Irish hearts during the penal times and is it not doing the same to-day in many parts of the Green Isle? And should we ever lose our churches in any part of the world—as Haeckel says we shall—may not the enforced restoration of this old practice of the Church's early days, be God's way of reviving the old strong faith and heroic love of God and man which was the mark by which men knew the early Christians?

It was not difficult to induce me to remain over a part of Monday to see a hog-killing, a great event in farm life, and entirely new to me and one by no means so repelling as the butchering of other animals.

At 2 P. M. I started for home and in a very short time learned that, embarrassing as the coming was, it was nothing compared to the return. For, in coming all the forks of what were clearly main roads were so much at my side that they were hidden from me by the buggy cover or were at such acute angles that they could not mislead me, but now, they all met me face to face. In coming, I had striven to fix some few landmarks in my mind, but now, it seemed as if I had never seen a foot of that road before. Of course, I went wrong, and after a mile or so discovered it. But first, I must go on until I could ask somebody where I was, and second I must continue until I found a good big place in which to turn. The negro I first met after five miles or so, must have had some suspicion of me for he removed his ox team clear off the road before I could ask him "Am I on the way to St. Inigo's?" "Why, no, Fader," his answer was, "Yo' is on de road down to de neck." He told me what to do, turned the horse and buggy for me and I retraced my steps. Had I asked the way to the Manor, it might have been all right, but as it was I went wrong again. One of his directions was "Keep on dat road till yo' come to a cherry tree, den turn abrup'ly abrup'ly to de lef." Well, I fancied I had some idea of what a cherry tree was like, but I very soon learned that I had never noticed anything on them but the cherries. At any rate, I never saw that tree to know it, and so I went wrong again and wandered about, seeing no one of whom I could enquire until I found myself about 5 P. M. at the farm of one of our tenants, a Mr. Edwards, the very last farm but one down on the neck near Smith's Creek. How I got there I don't know to this day, nor can any one tell me, but in about three quarters of an hour I was at home. Poor Mazy must have travelled thirty-five or forty miles instead of, at most, eighteen that afternoon. I didn't hear her make any remark during that drive but her actions said very plainly many times, "What kind of a driver has the reins to-day?" I enjoyed it all very much, thank God!—the newness of the life, the country scenery, the river, the pounding of the horse's hoofs, the music of the buggy moving on the road, the tenor notes of the packed mud, the basses of the little viaducts and the bridges, the sopranos of the pebbles, the trebles of the fine sand.

I knew, moreover, that even did I lose my way so hopelessly that it would be impossible to make home before darkness set in, any Catholic or even any Protestant family would have been delighted to house me for the night.

The description of that first trip of mine will serve for the first four or five. I was lost every time without exception. So you see that my bump of locality was somewhat undeveloped. My adventures in that line have become pretty well known all through this end of the county. An old negress, who found me one day some miles out of my line, gave me more road-sense than all my other advisers when she said, as she rode along with me in my buggy, "Roads all putty much alike in de winter, fader, but yo' jes' look out fo' de buggy tracks, fader, and keep whar dey is." Very good advice to me by which I have been saved much wandering, but not so good for the man who followed my buggy tracks during my first five trips.

At the Factory the great majority of the Catholics are white—the negroes are not more perhaps than twenty or twenty-five. There Mass is said on Sunday only four times a year, that is, only when there are five Sundays in the month, and on every First Friday. I have given there as many as sixty Communions. St. Nicholas' has the largest congregation; Mr. Frank Ford tells me that about fifty years ago when he was a boy the whites in that locality were all Catholics and were much more numerous than now. At present, there are large districts in which there are very few white Catholics. Their place has been taken by poor whites who came here mostly from Virginia, the poorest of the poor, who have worked themselves up from laborers to the condition of tenant farmers. Thousands of acres which were farm land here fifty years ago are now pine forests. The negroes are more than two thirds of the congregation of St. Nicholas' Church. It was built nearly 100 years ago if not more, and is called after a Mr. Nicholas Sewall, whose daughter put a stone in the church in 1812 to mark the resting place of our Father De Rose.

On my first trip I drove past the church without knowing it and went as far as Bohanen's corner where I enquired as to where it was. They told me I had passed it and described its location to me. I drove back on my tracks but couldn't find it and was on the point of turning again, thinking I had taken the wrong road, when I saw a negro running through a burial ground towards

me. In answer to my question he told me "dis is de St. Nicholas Church." I had seen it but thought it was a negro meeting house of some kind. That it was my church never entered my mind. I have seen a good many very wretched looking Catholic Churches, not only in this country in remote places, while giving missions in the Ogdensburg, Scranton, and New England dioceses, but never before had I seen so miserable looking a structure used as a place of worship by Catholics—a decaying frame building, half whitewashed and without a cross.

After hearing quite a number of negroes who came to confession there that afternoon, I went at 6.30 to "de Fader's room" over to the Sacristy where I was informed that the family assigned to "eat de Fader" that month had forgotten or had not been notified to do so. The devoted wife of the storekeeper not far away was getting ready some supper for me, when her husband, a fallen-away Catholic, forbade her to waste his money on the priest. I bought some eggs and milk from the sexton's wife and thus managed to do pretty well.

During the night it rained so hard and made the roads so impassable, that not more than one half of those who had come to confession the night before could come to Mass and Communion. Not more than one third of the usual congregation could come to the Masses that day, but from 6.30 A. M. I was obliged to be in the confessional and at the altar at 8.30 and at 10.30. I preached twice and gave Benediction. Thanksgiving after Mass is impossible. Baptisms or marriages or receiving money for pew rents, Beads, etc., takes up all one's time for an hour, at least, after the late Mass, then a cup of tea and some eggs. I went that Sunday afternoon to the house of Mr. Dominic Hayden, a tenant farmer, where I said Mass on Monday so as to say Mass at St. Nicholas' on the Feast of the Immaculate Conception. The attendance at Mass on that day was much better in proportion than it is in the big cities. Here the strict Catholics will not only not work themselves on these days but will not employ others to do so.

My next trip was to St. George's, Valley Lee, 25 miles away. The whites are in the majority here. They are markedly the best people, socially, in the neighborhood. The sight of the sexton ringing the bell told me I was at my journey's end for that day. After the usual confessions and supper of tea and eggs, I spent about three hours at my office, prayers, and reading, and went to bed, when I again passed a wretched night on account of in-

sufficient covering. The next morning after two Masses, two sermons, Benediction, the baptism of two darky babies, breakfast, and two sick calls, I had a pleasant drive of twenty-five miles home from a place not more than five miles away as you look across the water from the manor house.

My Christmas experience was certainly a very extraordinary one for me. It had rained all day on the 23d and it was in a pelting storm that I drove off at 1.30 P. M. on the 24th for St. Nicholas' twenty-three miles away. There, I heard many confessions that evening and arose about five the next morning, when I was again kept busy in the box until 6.30, at which hour I said Mass and preached to a fairly well-filled church considering the vile weather (it was still raining), and the frightful condition of the roads, which were hub-deep in mud for the buggies and more than ankle-deep for the pedestrians. At 7.45 I drove off in the still pouring rain to the Factory where I had announced Mass for 8.30. I kept the way without error, although much worried lest I should be lost and so deprive the good people of Mass, and arrived, after an hour's drive at my little church, where there was that day the largest congregation of all. As there was no time to hear confessions, I began Mass at once, preached and gave Benediction, and started about 9.50 for St. George's—a fifty minutes' drive ordinarily but one that took nearly an hour and a quarter that day. After Mass, sermon and Benediction followed by the usual occupations of a country priest, I took a cup of tea and a boiled egg about 2 P. M., and drove away to take my Christmas dinner with a Mr. Arthur Combs, whose house is across St. Mary's River from the Manor, but nearly thirty miles away by land. There I passed an hour and a half quite pleasantly ; but as I had promised the people to say Mass next day at St. George's, I could not spend the night there but left at 5 P. M. to go to my church through the rain and mud and in the darkness. When I arrived there about 6 P. M. I took no supper, but went to my room where I finished my office, said my beads, etc., and passed two hours or so very pleasantly reading.

That Christmas day I had been on my feet from five in the morning, had said three Masses, preached three sermons, given Benediction three times, had travelled about twenty-three miles in the worst kind of rainy weather, over the vilest mud roads imaginable, had been fasting until two o'clock, had eaten only one meal, had talked with and shaken hands with about 150 people—but

never in all my life before had I ever enjoyed so much peace of mind and heart or experienced so much happiness as was mine that day, when, for the first time in my life, as it seemed to me, I was really engaged in work not altogether unworthy of our Blessed Lord, nor unlike the kind He Himself deigned to do for our salvation.

The next day was, spent in getting ready the Christmas trees, for which kind friends had sent us 600 boxes of fine candies, 500 pictures, and about 400 excellent and many of them useful toys. After Mass at St. George's on Sunday, at which the attendance was good in spite of the severe weather (it had grown very cold), with more children than any one imagined there could possibly be in the parish, the beautiful Christmas tree which the ladies of the parish had dressed the day before, was stripped and the presents of toys, pictures and candies given to the white girls and boys, then to the blacks—about eighty in all.

As I was packing my bag preparatory to my drive home that day, Jim Mason, the colored sexton, said,—

“Well, Fader, yo' is mos' suttinly powerful like Fader Finnegan,”

“Why, Jim,” said I starting up in protest, “Father Finnegan wouldn't care to hear you say that. Don't you know that many think he is a very fine-looking man, at least, before he grew that beard he wears?”

“He mos' suttinly is, Fader, even wid de wiskers.”

“But in what, then, do I resemble him?”

“How's dat, Fader, please?”

“In what am I like him?” I said.

“Well, Fader, I can't exactly prescribe dat, but I tink its mos' in de eyes, Fader.”

“Why, Jim, that's worse and worse; I heard a man say once that Fader Finnegan had a bad eye. Do you mean that I have bad eyes?”

“Oh, Fader, no, mos' suttinly not, Fader Finnegan dont got no bad eye. Dat man was one he seen thru'. He's, got dose eyes wot sees clean thru' you, so's you, Fader.”

The other two Christmas trees were stripped at the Factory on January 1st after Mass and at St. Nicholas at 2.30 P. M. There were candies and toys and pictures, not only for the large number of children who presented themselves at both places, but also for almost all the women who came with them. I remained over at St. Nicholas' as Mass was to be said there on Sunday, and spent my time, after Mass at Mr. Hayden's on Saturday

morning, in bringing Holy Communion to a very old negro, named George Washington, who lives at Millstone Landing, and paying a visit to the Cedar Point Lighthouse, where I spent a few hours with the lukewarm Catholic Light-keeper and his Methodist wife and children.

It became very cold that Saturday night, so much so that on Sunday during the 8.30 Mass I thought my hands and feet were frozen. It was with the greatest difficulty that I held the Host and Chalice at the Elevation and gave Holy Communion. The roads were sheets of ice on my return home, on account of which I put up that night with ex-Sheriff Ford, a leading Republican, and left for home after Mass next morning. As my mare had not been rough-shod it was a journey full of real danger. My only safety lay in keeping my mare at a trot, running her over dangerous places, and at full speed down the hills.

I have been very much pleased with the Catholics here. Almost all of them make great sacrifices to attend Mass. We always have night prayers in common when we remain over night. When Mass is said in their houses, they notify the neighbors, white and black, so that sometimes eighteen or twenty are present and my morning is occupied sometimes for an hour in hearing the confessions of people who live too far away to be obliged to attend church. I have been absent four and five days at a time, saying Mass in different houses, hunting up these people for confession and Communion, baptizing babies six, eight, ten months old, and bringing Holy Communion to the sick.

All, white and black, seem much devoted to the Church and to Ours. The church attendance is good, considering the weather, the roads and the distances. There are very few apostates among the whites and these are not of late years. There is not much bitterness among the Protestants, except among the descendants of apostate fathers and mothers. Mixed marriages are not a great evil here, because, as the best people socially are mostly Catholics, the trend is to the Catholic Church. It is sometimes otherwise when the Catholic party dies. Thus, all the Lynches in St. Mary's Co. are, I am told, Protestants; yet their great grandfather "Tom" Lynch was drowned in returning from Mass at St. Inigo's. His Protestant widow brought her children up in her way. Bad Catholics, are, of course, to be found, some even who revile religion, but none who of late years have joined

other churches. Some of the negroes, however, have become Methodists, others Episcopalians, but not many.

The curse of this county both to whites and negroes is whisky and gambling. The Jew storekeepers here exercise a very degrading influence. They sell the vilest rum to any and everybody at all hours on all days, and all night gambling is encouraged by them. Some of the other storekeepers are not much better, but they make at least some concession to public opinion and have some care for appearances. An intelligent negro to whom I gave a lift the other day told me that bad as things are now in that line, there has been a great change for the better during the last few years, especially among the Catholic negroes.

These it seems impossible to bring to punishment. The juries generally refuse to convict, and when they occasionally do so, the culprits are released on some technicality, by the republican Judges. Local Option was defeated here a few years ago, because the negroes thought it was an attack directed against their personal liberty. Such was the principal intention, I am told. I asked a negro, some time ago, what ticket he voted? "Why wot ticket can a colored man vote down here, Fader, 'cep' de 'publican? Why dese white men roun' here 'd put us all back to slavery to-morrer if dey could." Undoubtedly, the race feeling is very strong here but it is nothing like so bad as that. I enquired among the whites where I should draw the line in dealing with the blacks,—some of whom are very well to do; owners of two hundred acres one of them, others of one hundred, sixty, fifty, and so on, and quite cultivated—could I, without giving offense, say Mass in their houses. There would, I found, be no objection, but I must be careful never to sit at table with a negro, "If you did that, Fader," it was said to me, "we should have them calling on us and resenting it if we did not receive them."

This race-feeling is strong, too, among the negroes. They will not testify in court against one another. The younger generation resent it when the whites call their fathers and mothers "Uncle" or "Aunt." They will not engage to work permanently, even for a month, for the whites. They must be hired by the day and paid each night. So far as I can see now this is not due to laziness, as the whites say it is, but because a regular engagement looks too much like slavery. Hence, the little hovels formerly built on each farm and given rent free to negroes as a means of promptly securing their services when needed, are nearly all abandoned and in ruins.

They prefer to work their own two or three acres for their food and to spend odd times at working to get the ready money needed for clothing, medicines, rum, etc. It seems to be the general opinion, that the oystering is in this way ruining the farmers in this county by thus rendering the negroes, the only laboring class, independent of farm labor. Efforts have been made to import other labor, e. g. Poles who in England have done so wonderfully well, but they would not remain. And no wonder with wages as they are here at "fifty cents a day and yo' eats me, or \$1.00 a day and I eats myself."

The condition of the roads is another great drawback to this county. They could not be worse. There is no stone, it is true, in this end of the county, but there is plenty of gravel, so that there is no excuse for the horrible mud roads. If they were even drained they would be passable, but there is not even an attempt to do that. After a rain the water is sometimes almost knee-deep in the middle, while after a frost it is as much as your life is worth to drive a horse over the sheet ice. After a heavy rain I have had to drive two horses to pull me through the hub-deep mud and sometimes it is, so they say, impossible to get on at all.

It will thus be seen that our life here has some hardships. Poor Father Rapp—God rest his good generous soul! said it was a harder life than that in Jamaica—and his was, they say, the hardest mission there; but we have had as trying times occasionally on the Mission Band; and even were they a hundred fold more numerous, surely they are in the line of life we have chosen if the "Reign of Christ" in the Exercises has any real meaning for us. As a matter of fact, they are not beyond the powers of an ordinarily strong man. The long drives are not unpleasant when you have become accustomed to them. At first I was nauseated by them for the first half hour. It is a great comfort during these solitary journeys of from two and a half to three hours to have the Blessed Sacrament with you. It gives one—at least it does me—an opportunity to make some kind of reparation for the many visits to the chapel I could have made but did not. Our horses are good—mine particularly so—if it were not wouldn't it have kicked me to pieces long ago? I made a change of horses when the sleighing came and the new one ran away with me four times. I checked it three times but the fourth time it ran away while going down hill, upset me, and broke the sleigh and dragged

me with the rein wrapped around my arm as far as from the Manor House to the river; I am sore yet.

During the week on the days when I am not on my missions there is much real pleasure in this beautiful place. Usually, I go out with my gun for two or three hours each forenoon, and although I am far from being "a mighty hunter, before the Lord," I am thus beguiled into following the field larks from cornfield to pea-patch and through the fields of winter wheat, backyards and onwards, or along the beach and its windings, wading through the water to my thighs, or through the swamps after the wild ducks and the wilder and shyer geese. Once I hit a wild duck but as I had neither boat nor dog, I lost him, and once I, to my sorrow, killed a poor little beautiful woodpecker. I am not desirous of being a successful sportsman—this is not sour grapes—but one must make some attempt to counteract the sense of the absurdity of daily carrying an 11 lb gun for nine or ten miles.

My afternoons and evenings I spend in reading—study would be too serious a name for what I am able to do in that line. With my ulster and artics and gloves on I sit for hours, reading, at the end of the boating pier, and picture to myself the oystermen in their boats wondering at that "crank." Father McSwiney's "Translations of the Psalms" is a real treasure-trove. It is a mystery how so fine a work found its way down here. The lack of a good library is my greatest privation as this is the first time I have found myself in any house of Ours where there were not many and rare books. But I am very happy in this charming place where so many of our most devoted men have spent their lives—men all of whose memories are revered throughout the county, men who have sowed the seeds of Catholicity so imperishably here where they were so persecuted for more than a hundred years. God bless them! It is our honor to be chosen to try to continue such great work as they have done.

Yours faithfully in Christ,

JOHN SCULLY, S. J.

THE CORONATION OF OUR LADY OF LIGHT AT LEON, MEXICO.

By Rev. C. M. de Heredia S. J.

In the city of Leon, in Mexico, there is a venerable and miraculous picture of the Mother of God, which is known under the title of "La Madre Santissima de la Luz." As it owes its origin to one of our Fathers and its whole history is connected with the Society, I have thought a description of it and its solemn coronation in 1902, would interest your readers.

This picture was painted in the year 1722 at Parma in Sicily. The circumstances attending its origin all point to the miraculous. In that year Father John Anthony Genovesi, S. J., gave a series of missions throughout Sicily, but the fruits of his labors did not in any way correspond to the zealous desires of the holy missionary. With implicit trust in her maternal goodness, he prayed long and earnestly to the Mother of God in behalf of such sinners as resisted his efforts. One day, whilst pondering over their sad lot, the thought flashed across his mind that a touching picture of the Blessed Virgin would appeal more to the hearts of hardened sinners than his most eloquent sermons, and he accordingly put himself in prayer to beg of the Virgin, that she would lovingly condescend to make known to him some beautiful design for a painting of herself illustrative of her great compassion for sinners. Day by day in the spirit of faith he prayed for this favor. Yet the days grew into weeks and his request was still ungranted.

At last he bethought himself of making the matter known to a certain pious woman who lived near the city of Parma. This pious client of Mary had had frequent apparitions of her heavenly Queen, and the Father, whose penitent she was, well knew that in all things her soul was under the guidance of the Holy Ghost. Accordingly Father Genovesi called upon her, explained to her the object of his visit, and begged her to pray to the Mother of God to make it manifest to him in what way she desired to have the picture painted. The pious woman willingly assented to the proposition, and long and earnestly did she pray to Our Lady for this favor.

One day whilst wrapt in her devotions in the church, and when she was earnestly calling upon the Mother of God, she suddenly beheld a vision of great splendor which lit up the sacred edifice. In the centre of the celestial group was the Blessed Virgin with the Infant Jesus in her arms; behind and all around her, were a number of cherubs. Two of these held in their tiny hands an imperial crown of surpassing beauty directly over the head of the Queen of Heaven. The virginal figure of our Lady was clad in snowy white robes and over her shoulders hung a graceful mantle of azure blue. The pious client of Mary was filled with consolation on seeing this wonderful vision, and in all humility cried out,—

“Ah, Blessed Lady, why hast thou deigned to honor thy servant?”

“My child,” answered the Mother of God, “dost thou not remember having asked me to indicate by some sign the manner in which I wished my image painted? Behold! this is the way.”

Whilst saying these words she took the hand of a sinner who was standing carelessly on the verge of hell, and at the same instant an Angel presented a small basket filled with the hearts of sinners to the Infant Jesus whom she supported on her left arm.

“Now,” continued the Virgin, “go and tell Father Genovesi all that thou hast seen, and that it is my wish to be invoked under the title of “Blessed Mother of Light.”

When Father Genovesi heard the pious woman's account of the apparition he was filled with joy and at once betook himself to a celebrated painter. But though the Father described to him accurately the design of the picture, the artist could not transfer to canvas the marvellous apparition and made but a sorry copy. On seeing what he had painted the pious woman said that it in no way answered to the beauty, grace, and splendor of the ideal. “Well,” said Father Genovesi, “pray again to the Blessed Mother, perhaps she will listen to you another time.” She obeyed and did as the Father wished. Then the Virgin appeared to her once more and said,—

“I do not like the picture that has been painted, as it does not represent the model indicated. Go to Parma and visit the artist; there thou wilt see me again and thou must tell him all thou wilt observe. I shall guide the painter's brush and the picture shall be a faithful copy of what I design.”

Accordingly the pious woman called upon the painter. There, faithful to her promise, the Mother of God ap-

peared to her, and whilst looking on the heavenly vision she dictated to the artist what she saw. The painter then produced the picture which we now venerate. When the picture was completed the Blessed Virgin approved of it and gave it her benediction.

As soon as Father Genovesi beheld the painting his soul was flooded with a great joy, and filled with new faith and courage he again went forth on his missions, carrying with him this picture of the "Blessed Mother of Light." The hope he had entertained that the sight of this picture, so touchingly illustrative of Mary's compassion for sinners, would draw them to him, did not deceive him, for indeed he reaped a rich harvest of souls, and made more conversions than he had ever dared hope for even in his most sanguine moments.

On the death of Father Genovesi, this wonderful picture passed into the hands of his kinsman, Father Joseph Mary Genovesi, S. J., who some time afterwards was sent to the ancient Province of the Society of Jesus in Mexico. Carrying the picture with him he went forth in the bloom of his years, as Abraham of old, from his native land, and up to an advanced age he labored zealously on the missions of Mexico. Great was the harvest of souls he reaped, and he attributed it all to the intervention of Our Lady of Light, whose picture he everywhere held up to the veneration of Christians. In his old age, when he could no longer go on the missions, the venerable Jesuit conceived the idea of presenting this wonderful picture to some church of the Society of Jesus in Mexico, where it might be honored in a way suited to the dignity of her whom it represented. In order to determine to which church he should present it, he, in company with some other Fathers, decided to draw lots, and the first lot drawn fell to the church of Leon; but Leon being a comparatively obscure town they determined to draw lots a second time, and again the lot fell to the church of Leon. They were not yet satisfied that all was right and once more drew lots, and lo! a third time the lot fell to the church of Leon. Seeing this, the Fathers recognized in it a sign of the Blessed Virgin's will that her picture should be honored in the church of Leon. The venerable picture was forthwith sent to Leon and placed in the church of the Society there on the 2d of June 1733. From that time on the faithful of Leon have not ceased to honor the holy picture; and the Mother

of God has there conferred many favors on her devoted worshippers.

After the suppression of the Society of Jesus the picture remained in the former Jesuit church until the year 1863, when the city of Leon was raised to a Bishopric and the Rt. Rev. Bishop Diez de Sollano had the picture transferred to the principal church of Leon. When the present Cathedral was erected the picture of "Our Lady of Light" was placed over the main altar, and she was taken as Patroness of the diocese.

Long ago the clergy and laity of Leon wished to see the marvellous picture crowned with a golden crown and asked this favor from Rome. At length our late venerable Pontiff Leo XIII. acceded to their pious demand, and on the 23d of March 1901 sent an apostolic brief to that effect.

To the end that the Feast of the Coronation might be one of extraordinary magnificence the Catholics of Leon set to work with great enthusiasm. The Rt. Rev. Bishop Ruiz determined to embellish the Cathedral anew, and have a new altar erected. The work began and before a twelve month was completed. The new altar is of marble and bronze; the sanctuary railing is also of bronze. The decorations of the interior of the church are in the modern style; and a new organ has been placed in the choir. Finally the crown intended to be placed over the miraculous picture of "Our Lady of Light" is of great beauty and value. It weighs seven pounds and is of solid gold of twenty-four carats. The expense incurred in its workmanship alone amounted to 10,000 dollars. It has 50 diamonds, 100 rubies, 60 sapphires, 40 amethysts, 200 other precious stones of large size and 800 of lesser dimensions. It may be rightly styled "a gem fashioned from many gems."

All being now in readiness it was decided that the coronation ceremony should take place on 8th of Oct. 1902. In order the better to prepare the faithful of his diocese for the approaching Feast of the Coronation of the venerable picture, the Rt. Rev. Bishop Ruiz, desired the Fathers of the Society of Jesus to give a general mission in the churches of the city of Leon. During the novena preceding the coronation public prayers were daily recited before the shrine, and during these days pilgrims flocked thither in crowds from all parts of the Mexican Republic to pay their respects to the Blessed Mother of God in her new sanctuary.

At length the eventful day of Coronation arrived and

from dawn the city appeared decked in its brightest splendor, and the joyful peal of church bells announced to the citizens that the day of all their hopes had come. At 8.30 A. M. the Cathedral was crowded; in the body and in the galleries of the church appeared the faithful of Leon dressed in their best attire. Within the Sanctuary to the right, in pontifical cope, mitre and crozier, were seated sixteen Bishops of the various dioceses of the Republic; to the right, and fronting the Bishops, were the Canons and clergy dressed in rich surplices.

Then, at a given signal, began the procession with the golden crown. It was placed upon a throne richly adorned with silk and gold, and borne on the shoulders of four Canons. When the procession, having made the round of the Cathedral, again came back to the altar, the Rt. Rev. Bishop Ruiz, with the Very Rev. Dean Velazquez and another priest carrying the crown, ascended the hanging bridge that was constructed over the altar for the ceremony. The solemn moment had come. A deep silence reigned throughout the vast church, and all—Bishops, priests and people—knelt in silent prayer and expectation, with eyes intently fixed on the picture. Many a heartfelt prayer ascended then to Mary, and many a silent tear stole down the faces of her pious worshippers. Suddenly, amid the joyful pealing of bells, the temporary bridge was withdrawn, and the picture of our Lady appeared surmounted with the golden crown. Then the emotion hitherto held in check in the hearts of the people could no longer be restrained and cries of "Viva la Madre Santissima de la Luz" resounded through the aisles of the vast Cathedral.

When the chiming of bells and the emotion of the people had subsided, the Notary—a priest of the ecclesiastical court of Leon—read the Apostolic Brief of Coronation, and wrote the record of this act which was then subscribed by the five Archbishops, the eleven Bishops, and the twenty-four Canons present at the ceremony. Then began the solemn High Mass, Bishop Ruiz being celebrant and clad in vestments made especially for the occasion. Rt. Rev. Silva, Archbishop of Michoacan, delivered a panegyric on the glories of Mary, and at the end of the Mass the Rt. Rev. Celebrant intoned the "Te Deum" which was taken up by a magnificent choir of fully 100 voices. At the conclusion of the great Thanksgiving Hymn the Rt. Rev. Bishop consecrated the faithful of his diocese to Our Lady of Light.

And thus with all the pomp and solemnity of the Church's ritual the faithful of Leon manifested their affection to the Mother of God, and the desire to have her henceforth invoked, in this her new sanctuary in their midst, under the title of "La Madre Santissima de la Luz."

C. M. DE HEREDIA, S. J.

MEETING OF THE OHIO COLLEGE ASSOCIATION.

COLUMBUS, O., DECEMBER 28 & 29, 1903.

In Ohio the State Board of Medical Registration and Examination has, in conformity with the laws passed April 14, 1900 and April 9th, 1902, appointed and certified four examiners, one in each of the four cities, Cincinnati, Columbus, Cleveland, and Toledo, and empowered them with the right and duty to issue certificates to prospective matriculants in Ohio medical colleges. These entrance certificates are issued upon 1) acceptable credentials, 2) the successful passing of the examination given by the examiners. The credentials which may be accepted are as follows: a) A diploma from a reputable college granting the degree of A. B., B. S. or equivalent degree; b) A diploma from a high school of the first grade, normal school or seminary, legally constituted, issued after four years of study; c) A teacher's permanent or life certificate; d) A medical student's certificate issued upon examination by any State Board of Medical Examiners; e) A student's certificate of examination for admission to the freshman class of a reputable literary or scientific college.⁽¹⁾

⁽¹⁾ Carefully reading these diversified requirements we can not help being surprised at the great difference of preparation which will entitle the applicant to the same study of medicine. The A. B. or B. S. degree or a diploma from a high school or a normal school or a certificate for admission to the freshman class are so far apart that we might well compare these requirements with sums of \$20,000, 12,000, 10,000. Adding to the above requirements the other eventuality i. e. of taking an entrance examination before any one of the four examiners, which examination covers two years of Latin, English literature, composition and rhetoric,—U. S. history and civics, algebra through equations and plane geometry, botany or zoology, physiography or chemistry and physics we might well express the latter value by a sum of about \$8,000. Now if these four sums were given to four different young men with the order that after four years every one must have realized the same amount of net gain it would strike us as very odd. The young candidates who apply to enter a medical school are thus most variedly qualified and still, after four years' study of medicine, they will lend their services to stricken mankind, being burdened with the same responsibility for human life and welfare.

The circular of the Ohio State Board of Medical Registration and Examination explains further what is meant by a reputable literary or scientific college, i. e., a college having an equal standing with the literary or scientific colleges of the Ohio State University. The Ohio colleges considered as of this grade are those institutions which are members of the Ohio College Association and are as follows:—

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|--------------------|--------------------------|
| Adelbert College | Mount Union College |
| Antioch College | Oberlin College |
| Butchtel College | Ohio State University |
| College for Women | Ohio University |
| Denison University | Ohio Wesleyan University |
| Hiram College | Otterbein University |
| Kenyon College | University of Cincinnati |
| Lake Erie College | University of Wooster |
| Marietta College | Western College |
| Miami University | Wittenberg College |

A glance at these names shows the Protestant coloring. Now it might be entirely indifferent to us whether such an association exists or not and at what these colleges are aiming. But their close connection with the Ohio State University, and their privilege of being considered reputable colleges to such a degree as to send the matriculates for their freshman class or their graduates to the medical colleges, indicates at once their importance. Conversing some time last summer with a good Catholic doctor I was asked whether our college belonged to this Association. I had to confess my complete ignorance regarding this Association, but promised to inquire. In spite of many inquiries here and in Columbus I got absolutely no information.⁽²⁾ Finally I sent a query to Western Reserve University, Cleveland, and was furnished with the Proceedings of the 33d annual meeting of 1902 held at Put-in-Bay. The Association had existed for thirty-three years and no one seemed to know anything about it. I learned the name of the Secretary and the President of the Ohio College Association and addressed a postal card to the secretary, Emma M. Perkins (College of Women, Cleveland) asking for information. I had almost forgotten about my inquiry when, after five weeks, I received a letter from the secretary which gave me the impression that I was hardly welcome to this Association.

⁽²⁾ Since then I learned that in 1877 the Association had a meeting in Cincinnati and that St. Francis Xavier's College of that city took a prominent part in the proceedings. An account of this meeting, written by Father H. J. Votel, was published in the WOODSTOCK LETTERS for April 1878, vol. vii. p. 48.

However I was told that a meeting would be held in Columbus, Ohio, on Dec. 28 and 29, and that she had asked the president to send me a program of the meeting.

After consulting with my Superiors and friends I decided to attend the meeting, which opened at the Great Southern Hotel, on Monday evening 7.30, Dec. 28. I met the secretary before the opening of the session and reminding her of her kind letter, I inquired whether my presence was welcome. Her behavior was reserved. I next looked for an interview with the President. After a few words he told me, not exactly impolitely, "Take your seat, sir." Still his tone was in no way encouraging. Soon some fifty educators had assembled, among them half a dozen ladies. All were requested to register, and I registered too, not omitting the S. J.

The first paper, by President Emory W. Hunt, Denison University, dealt with the subject "Ohio Colleges and State Normal Schools," showing that the state normal school was not successfully made a department in a private college with a state subsidy. The discussion was open, but instead of free discussion there followed a most erudite dissertation on the same subject by Dr. Frank P. Bachman of Denison University, setting forth an astonishing array of facts by which he proved that wherever the state had tried to entrust the training of the teachers to private schools it had been forced to abandon the project. After this paper, again discussion was by some motion excluded in order to finish the rest of the program.

President Alfred T. Perry, Marietta College, next read a paper on Education and Christian Religion, which was a most creditable, forceful, serious and delicately polite plea for the teaching of Christian religion in the colleges. He took for his basis that education without religion was impossible, that the young man ought to be taught in an intellectual way the doctrine of the Christian religion; that, after the home, the state and the schools had abandoned the teaching of the Christian religion, there seemed to be only the college left where young minds would obtain a thorough mastery of the tenets of the Christian religion. From the colleges the leaders were to go forth and they had to be well founded in the Christian religion. His paper evidently made a deep impression on the audience. I was highly pleased and on the following day meeting Mr. Perry I

said some complimentary words to him which he did not seem to dislike.

During the course of the evening the president had already remarked that the visitors would hardly be interested in the business meeting. He repeated the same remark after Mr. Perry's address and not being a member of the Association and considering myself just tolerated, I took the hint and retired, arriving in time at the Josephinum where the Rev. Dr. Soentgerath welcomed me most cordially.

Next morning I was astonished to read in the paper that, besides Defiance College, St. John's College of Toledo had made application for membership in the O. C. A. I was surprised because I had done nothing but register my name. In fact, I had entertained only some remote intention of joining the Association. At any rate I wanted to get better acquainted with the aim and the work of the society. I arrived at the Great Southern when it was about time for the opening of the meeting. Hardly had I shown myself, when a gentleman from Otterbein expressed his regret that I had left last night before the business meeting had opened. The treasurer, too, addressed me in kind apologetic tone. I replied that the remarks of the president had made it pretty plain that only members of the Association were welcome at the business meeting and that this was of course but proper. Then I asked to be introduced to Dr. W. O. Thompson, president of the Ohio State University. I had had a pleasant correspondence with this gentleman some months before on the taxation amendment which came up for the popular vote in the last election. He had treated me so courteously and cordially that I asked him early in November whether he would accept from me a copy of Father Schwickerath's "Jesuit Education." He answered very politely expressing his delight to receive the book. When he met me he was very pleasant and friendly and he too expressed his regret that those remarks had been made the evening before; he would put a motion before the house to the effect that all should be permitted to remain for the entire session. He thanked me for the book, which he had read entirely and then introduced me to some of the most prominent men, among them Dr. Benton of Miami University, and C. F. Thwing of Western Reserve.

Soon the second session opened. Mr. Thompson made a motion, as he had promised, and said that there was no reason for excluding any one, as the Association had no

secret affairs to transact. Then he opened the Round Table discussion on electives in the colleges. The gentleman, who is very affable in his way, gave a most enjoyable talk about or rather against elective studies. He drew largely from his own experience at the Ohio State University, and deplored very much the desultory habits that had been nurtured under the elective system. In the East, he said, an effort had been made to fill the professional schools and the result accomplished was a decrease in the literary college. The great desire to study physics, for instance, he considered unsound, as this science supposes a thorough training in mathematics. Physics is taken up by many students because they have a liking for it; and they shirk Greek because they have imbibed a prejudice against it and they think that the study of Greek is thorny. "We speak about our students as being young men, but they are only boys; they take all the liberty of men without any of their responsibility. In my opinion," he said, "a student who coming to college is able to choose his course of studies ought to be given a degree in advance on account of the unusual wisdom which he displays." The discussion was continued in about the same strain by Mr. Perry, who emphasized that many things have come under the title of electives which can not be dignified with the name of studies.

The next subject that was taken up was "A Commission for Elaborating an Educational Policy for Ohio." In the absence of President J. W. Bashford, of Ohio Wesleyan University the subject was presented by President G. P. Benton, Miami University. The topic was somewhat akin to the paper of the foregoing evening, "Ohio Colleges and State Normal Schools." The speaker related how in the meeting of the Ohio College Presidents a resolution had been proposed favoring the appointment of a commission by the governor or legislature, to investigate into the matter of state subsidies granted to educational institutions, as also for the purpose of determining upon minimum requirements for a baccalaureate degree. The Ohio College Presidents had taken no action on the resolution but had referred it to the Ohio College Association. Mr. Benton recommended the adoption of the resolution to the convention, as it is most important for all citizens to know how their taxes are used. Hardly had Mr. Benton finished his remarks, when the President in the chair in the name of his institution, the Ohio University (Oxford), protested against such action. Mr.

Thwing of Western Reserve University, in a determined but cool speech, urged the chair to state what possible reasons could be advanced against such a resolution. It seemed to be evident that the Association was in favor of the plan. Thereupon the chairman made a strong, vigorous speech in which he denounced the underlying motive of the resolution, i. e., opposition to the state institutions, protesting that although he saw defeat ahead of him he would have the courage to act upon his conviction and to declare that the state-supported institutions would just as much resent such investigation as the private institutions would resent an investigation on the part of the state into private donations. There was no doubt that the dispute was assuming an unpleasant tone, but fully controlling the inward emotion Dr. Benton pointed out, that the latter insinuation regarding the private donations needed no explanation and that the proposed commission was thought of only in the best of intentions. Among other able advocates of the measure on a large and broad scale was Dr. W. O. Thompson. He said in substance that such a question and resolution as this would never have risen if the Ohio State University had not been established, but as the University was "chief among the sinners and was willing to take the humblest place among the Saints," he could only invite such searching and scrutinizing investigation as the Association might feel ready to ask for.

This toned down the heat of the debate considerably and a resolution was passed that the chair appoint a committee to report after a year of investigation about a) electives in colleges, b) minimum requirements for a baccalaureate degree, c) about a commission for elaborating an educational policy for Ohio.

By the latter was chiefly meant, as appeared in the course of the discussion, besides the state subsidy question whether the Ohio colleges in the intention of the state were to continue their work which they had so nobly done in the past, or whether the state intended to crush them or so to parallel their work as to doom them to extinction.

The chairman having been succeeded by a new president, Dr. G. P. Benton, and the usual committees having been appointed, the Association adjourned. Privately I was interrogated about the application for membership and I said: "You gentlemen understood it that way last night." Under these circumstances it seemed prudent to apply for membership, especially as the application

will be on file for an entire year before the executive committee will act upon it. Enquiring regarding the obligations connected with membership, I was handed a leaflet containing the admission requirements for colleges with the provision that every College President pledge his word that these requirements be complied with. The requirements are those generally adopted (as entrance requirements) for admission to college. After the meeting had adjourned I had a few pleasant chats with some prominent educators, I expressed my delight to see that the members were sufficiently liberal and broad-minded not to be prejudiced against an S. J. To three of the most influential men I offered to send a copy of Father Schwickerath's "Jesuit Education" which offer was gratefully accepted. These three men were C. F. Thwing of Western Reserve University, Alfred T. Perry, Marietta College, G. P. Benton, Miami University, the newly elected president of the Ohio College Association, who said in parting he would do all in his power to have St. John's College admitted to the Association.

From the foregoing it may readily be seen that the representative men who attended are leaders in education in Ohio. The views set forth were throughout healthy and somewhat antagonistic to modern liberal tenets of the eastern educators. The importance of the collegiate course was duly emphasized and at the same time the right of existence and of autonomy of the colleges—Christian colleges as they were called repeatedly—firmly asserted. The question regarding state subsidies granted to two private institutions has been discussed of late in the Toledo papers and also in the "Catholic Universe" of Cleveland.

FRANCIS HEIERMANN, S. J.

St. John Berchman's College,
Toledo, Ohio, April, 1904.



**A MESSAGE TO THOSE OUTSIDE
THE FOLD.**

A Letter from Father Thomas I. Gasson, S. J.

BOSTON COLLEGE, Boston, December 1903.

REV. DEAR FATHER,
P. C.

You ask me for an account of my address to the Unitarians of Wollaston and I find myself at a loss what to answer. The matter, after all, was so simple that I do not understand why it should be noticed at all. However, as you are the best judge as to what may be of interest to others, it would be very ungracious on my part not to comply with your kind request. Let me then state that a petition was made to our Rev. Father Rector (towards the middle of October) to the effect that one of the Fathers might be sent to address the members of the Unitarian Club of Wollaston upon the "Essential Points of Catholic Belief." As the invitation seemed to open the way for a diffusion of much-needed enlightenment, Father Rector replied that the invitation would be accepted, provided (1) that the meeting did not take place in a church, and (2) that the services were not of a religious nature. It was then explained that the object of this club was not of a religious, but rather of a social, character, inasmuch as its meetings always began with a banquet, and were held in the Unitarian Hall. The members, being engaged in literary, professional, or mercantile pursuits, did not wish the mind to be deprived of its nourishment at these friendly gatherings and so the custom had arisen of inviting some one to address the assembly after the banquet upon topics, literary, social, economic or religious. The presiding officer, of the present term, Mr. Walter M. Hatch, of the Boston firm of W. M. Hatch & Co., importers of Japanese goods, had conceived the plan of inviting successively for this year representatives from the various denominations to state their views before the Club, in order that the members might build thereon accurate ideas concerning the various phases of religious belief. It was thought fairest to begin with the Catholic Church, because she is the

Mother-Church of Christianity, and because she represents the most compact religious system in the world.

The conditions being thus made clear, and a Hall not being a church, and a banquet not primarily a religious function, Father Rector accepted the invitation and deputed your humble servant as the Jonas, who was to carry the message to the Unitarians of Wollaston. Mr. Hatch called on me after he had received word of the acceptance, and informed me that what was wanted was a quiet, practical, intelligible talk, from thirty to forty-five minutes duration, about the belief of Catholics. "Something," he said, "which we can all grasp—something told in plain United States language, not wrapped up in transcendental phraseology, which only experts can understand" I promised to fill the bill as best I could and to shear my sentences, as far as possible, of technical expression.

On the evening in question I presented myself, according to instructions, at Mr. Hatch's store on Summer St., where I was met by Mr. Hatch's father, by Mr. Hatch's son, by two members of the Young Men's Catholic Association, presumedly as protectors, and by three reporters. Scarcely were the first words of the introduction over, when the reporters clamored for my manuscript. I answered that I was too busy a man to write out my speeches and that my practice was to think out a plan and then to speak along the lines thought out beforehand. They assured me that while "copy" would have been most acceptable, still there was no need for disappointment, as the Boston Herald had commissioned the gentleman who had reported the McKinley trial and who was known over the country for his expertness and his rapidity, to take down carefully the entire speech.

Surrounded by this body-guard I proceeded to the South Terminal Station; an express train speedily conveyed us to Wollaston, where we were received by the President of the Club and by various other officials who accompanied the party up the hill to the Unitarian Hall.

Here it may not be without interest to you to say a few words about the place itself, which, though of modern development, can yet boast of a venerable antiquity. Wollaston is very nearly seven miles from Boston on the Plymouth Division of what was formerly the Old Colony Rail Road, but which now belongs to the New York, New Haven and Hartford R. R. It is a beautiful village of residences situated upon the heights beyond the meadow through which the silver-gray Ne-

ponest River winds lazily into the busy harbor beyond. The Blue Hills of Quincy and of Milton lie to the westward of the village, covering, it is said, twenty square miles, and culminating in magnificent dome-shaped heights, six hundred and thirty-five feet above the sea. Famous geologists tell us that this range is older than the Alps or the Pyrenees. The first settlement of whites in this district was made in 1625 by Captain Wollaston at a place now called Merry-Mount. The Captain's party was so much given to hilarious outbreaks, to the intense disgust of their strict neighbors at Plymouth, that Captain Miles Standish was despatched thither to break up the Wollaston community. The leaders were sent as prisoners to England, but those remaining did not, it would appear, take life over-seriously and a second and more successful attack was made upon the place in 1630.

But not only as a rendezvous of merry and rollicking adventurers was Wollaston a thorn in the side of the Massachusetts colony; it also provoked opposition as the resting-place of heresy. Hither came from England in 1634 the famous Anne Hutchinson who distracted the citizens of Boston by her fervid sermons upon the manifestation of the Holy Ghost. At Mount Wollaston her brother-in-law and ardent disciple, John Wheelwright, a classmate and friend of Oliver Cromwell at Cambridge University, preached a remarkable sermon, for which the orthodox Boston magistrates decreed him guilty of "contempt and of sedition." He was exiled from the colony and went north into the wilderness, where he founded Exeter. Anne Hutchinson was also banished by the General Court of the Colony. She turned for refuge to Rhode Island but tarried on her journey for a brief space at Wollaston Heights, where her husband had a house built upon land granted to him in 1636-7 by the town of Boston. A bronze tablet inserted in a rock marks the spot where she is supposed to have rested on her journey into exile. I mention this fact, because reference was made to it in the presentation speech as a proof that Wollaston had, from the earliest days, taken a keen interest in matters of religion.

To return, however to the subject. When the Hall was reached we were invited to leave our hats and overcoats in the church, it being customary to use the edifice as a cloak-room on occasions when the Hall was occupied. Quite a novel combination of the useful and of the pious! Before the banquet there was an informal reception at which three local reporters appeared, all, of course,

hungering after "copy," and showing their disappointment when they were told that there was "no copy to be had."

At 6.45 we were marshalled into order for dinner, and we went to the banquet room, Mr. Hatch leading the way. The tables were arranged in the form of the letter E, the President being in the centre, and the speaker at his right. It was a strange gathering. Nearly all the members were men in the prime of life, the majority being prominent business men of Boston, with a fair sprinkling of lawyers, doctors, professors and of clergymen. Grace was said by the Pastor of the Unitarian Church of Quincy, whose grandfather, he afterwards told me, had been a devout Roman Catholic. This fact had always led him, to look kindly upon all Catholics, and he felt at times, that it would be safer for him before death to ask the benefit of a plenary indulgence. The banquet was substantial but simple. "Plain living but high thinking" is the motto of Massachusetts and to this the Wollaston Club was evidently loyal. During the dinner the President went to each gentleman present, shook hands with him and made several cheery remarks. At eight o'clock the banquet was declared over and the members signified their readiness for the speech. Thereupon the President arose and presented me in a speech, which had been carefully prepared and was delivered with much feeling. He spoke of his deep appreciation of the grand work the Catholic Church was accomplishing in America, of his intense respect for the profound belief of Catholics, the only people in the world, he averred, who break their slumbers or leave a warm bed in order to comply with the duties of religion, and of his long-cherished desire to know what were the principles, what were the tenets which exercised so strong a hold over the largest number of Christian peoples.

When I arose they greeted me with a hearty, vigorous welcome. I proceeded, after a few words of gratitude to the President, to the substance of my speech, which was arranged in such wise as to suit my audience. Whether my method was the best or not, I must leave to others to judge. They had requested me to fill out the entire time and hence I kept my word.⁽¹⁾

The hearty and prolonged cheering at the end of the lecture left no doubt as to the good-will with which my remarks had been received. The meeting came to a

⁽¹⁾ Father Gasson's address will be found in the "Homeletic Monthly" for March, 1903 p. 534.

close with a reception and the lecturer's hand was grasped by scores of men who had never, to their knowledge, seen a Jesuit before and who certainly had never spoken to one. The remarks made were, to say the least, extremely amusing. They had evidently believed that the living Jesuit is an exception to the ordinary laws of human existence and I think that some were rather disappointed to discover that, after all, we resemble in essential matters the other members of the human family. I parted from my audience with cordial good-wishes and thanks and with the express desire that I would at some future day take up in detail those points of Catholic dogma which are least of all understood by outsiders. In reviewing this strange meeting, I cannot help feeling that occasions of this nature afford splendid opportunities to state the cause of the Church in clear and pointed language and to expose the senseless prejudice which, in some places, rages so fiercely against our holy faith and that they offer a broad field for excellent and effective work in the cause of our Blessed Lord, namely, to gather souls out of the world into the family of God.

This, Rev. and dear Father, is the sum and substance of my talk with the Unitarians of Wollaston. May I entreat the prayers of your Reverence that our dear Lord may give his fructifying blessing to the words and works of

Your devoted servant in Christ,

THOMAS I. GASSON, S. J.



JOHN A. CREIGHTON, FOUNDER.

WHAT THE CREIGHTON FAMILY HAVE DONE FOR CREIGHTON UNIVERSITY.

Omaha, April 20, 1904.

REV. AND DEAR FATHER,
P. C.

Since John A. Creighton has been declared a founder, "ad mentem Societatis," it is only proper that I should comply with your request, and give some account of what he and his family have done for Creighton University.

Edward Creighton, after whom the institution was named, had the intent of establishing a free college; but he died intestate, November 5, 1874, before making any definite provisions for carrying out his ideas. His wife, Mary Lucretia, inheriting both his fortune and his noble purpose, determined to carry out her husband's wish, but she did not live to see its realization. By her will she left a generous bequest, covering the essential features of this design. The See of Omaha was vacant, both when she made her will, September 23, 1875, as well as for a considerable time after her death, which took place January 23, 1876. Moreover, there was in Omaha, at that time, no religious order of men, with whom she could negotiate for the acceptance of the obligation to conduct a college, even if one were started. She was forced, therefore, to establish a trust. Her executors were directed to buy land, erect suitable buildings, and when a Bishop was appointed for Omaha, to convey to him the land, buildings, and an endowment fund, amounting to nearly \$150,000. Rt. Rev. James O'Connor, brother of the former Bishop of Pittsburg, whose remains repose in your graveyard at Woodstock, was given charge of the Diocese, August 20, 1876, and the properties were handed over to him, July 1, 1878.

Finding it impossible to conduct the college himself, the new Bishop asked permission, from the proper legal tribunal, to transfer the trust. His presentation of the case was so masterly that it is worth while to quote a part of his petition.

“The jurisdiction wherein the City of Omaha is situated is of vast extent, including within it not only the State of Nebraska, but also the territories of Montana and Wyoming. It contains a large number of chapels, churches and parishes, the most of which are not able to defray their own expenses and the supervision and particular care of which depend very largely upon your petitioner. In the exercise of his office he is obliged to travel throughout the whole extent of his jurisdiction from time to time and visit parts thereof frequently. The institutions of education and charity in this jurisdiction are in their infancy and are becoming numerous, and require much attention. The legitimate duties of the Episcopal office are exceedingly onerous and absorb the utmost energies and attention of the incumbent whoever he may be ; and this is more especially true of such a jurisdiction as that over which your petitioner presides. For these reasons, it is not possible for him to give to an institution of learning such as was contemplated by the said testatrix, the care and attention which it needs. Nor is it at all probable that any successor of your petitioner in the said office will be able to give to the institution the necessary care and attention to secure its successful administration. It also happens that changes in the office of bishop are not infrequent and such changes are necessarily accompanied with differences of opinion as to the policy of such an institution. Wherefore, the custom is nearly universal of entrusting the government and administration of such institutions to corporations which have perpetual succession, and therefore, a settled, consistent, and continuous policy, unaffected by the incidental changes in the offices thereof. It is also likely to happen that between the vacancy of office and the refilling thereof, a considerable period of time will elapse and during such vacancy there can necessarily be no person to hold and discharge the trust, save by appointment of this court. During such periods of vacancy, which may extend to a period of two or three years, many difficulties and complications are likely to arise in the care of the property and the administration of the trust and the collection and disbursement of the trust funds, which difficulties and complications it is easy to foresee, may endanger the institution and must certainly impair its usefulness and efficiency.

He said that when he accepted it, he was well aware of the difficulties, to avoid which he made an agreement (presented as Exhibit B) with Rev. Thos. O’Neil and others ; but being advised by Counsel that he could not make such an agreement without approval of the Court, he now tenders his resignation in order to accomplish more effectually the object of that document.

He then went on to say, that there is a certain corporation called Creighton University, organized according to the laws

of Nebraska, that the trustees of this University are the same persons with whom he made the agreement already referred to ; that they are men of long experience and great learning, peculiarly fitted to discharge this trust, which they are willing to accept ; that they and their successors are certain to be members of the Church under whose supervision Mrs. Creighton wished the College to be placed ; and that her purpose will be fully gained by substituting them for himself as trustees.

The Court accepted his resignation, approving of his reasons and statement of facts, and transferred the trust to Thomas O'Neil and others of the Society of Jesus, under the name of Creighton University. In doing this, the Court added that

1. It approved the Bishop's administration in all respects, and as soon as he executed the necessary deeds, he shall be wholly released, as fully and completely as if he had never accepted the charge, and that his successors in the office of Bishop of Omaha shall forever be excluded from the trust, as if it had never in any way been reposed in the incumbent of that office.

2. Creighton University may erect upon the College lands, buildings for technical and professional schools, but no part of the buildings now erected shall be used for such schools, nor shall any part of the trust funds be applied to them ; but the buildings and funds mentioned shall be sacredly applied to the maintenance of an academic department, in which shall alone be taught the subjects and branches of learning constituting liberal education and this department shall be distinguished from all others and known by the name of Creighton College. It shall also be permissible for the University to erect on the college ground a Collegiate Church and maintain service therein.

3. It shall be permissible for the University to invest the trust funds at its own sole discretion, but only in mortgages on real estate situated in this State and twice the ascertained value of the debt, United States, State of Nebraska, County or City bonds.

4. It shall be the duty of the executive officers, on the first day of July in each year, to file in the Chancery of the Bishop of Omaha, and also in the office of the President of the University, a report of all the transactions of the University in respect to these trust funds during the preceding year, which report shall be open to the inspection of each of the parties thereto and their successors and of the heirs and legal representatives of the said testatrix. But it shall not be necessary to state in the report the detail of the expenditures of moneys properly applicable to maintenance, but such expenses shall be at the sole discretion of the University.

By Deed of Trust, executed on December 4th, 1879, the Right Rev. James O'Connor, D.D., conveyed all the property and securities of Creighton College to The Creighton Univer-

sity. By this conveyance the entire trust passed from the Right Rev. Bishop and his successors to The Creighton University and its successors, the trust to be held and administered upon the same terms and conditions and for the same purposes, for which it was originally bequeathed by Mrs. Mary Lucretia Creighton. The position, therefore, of the Creighton University relative to the Creighton College, its property and securities, as derived from the bequest of Mrs. Creighton, is that of perpetual Trustee of Creighton College.

Besides the decree of this Court, a contract was drawn up between Bishop O'Connor and the Missouri Province, represented by the Provincial. Under the title "Exhibit B," this contract was made part of the Judicial decree sanctioning the transfer of the Trusts. Its main features are as follows:—

First, the aforesaid James O'Connor, for himself and his successors, grants to Rev. Thomas O'Neil and similarly to his successors, without price, the free use and ownership for the space of ninety-nine years of the property known as "Creighton College" with the buildings now erected or in future to be erected on the same ground, in the city of Omaha of the state of Nebraska.

Secondly, the Rev. Thomas O'Neil, for himself and his successors, undertakes the obligation of holding and administering said college and of maintaining classes according to the conditions of the legacy and the intention of the testatrix named above.

Thirdly, if, however, at any time the revenues from the bequest are not sufficient for the support of the college faculty, the deficit may be made up by tuition fees imposed pro rata upon the students, as may seem good to the Rector and his consultors.

Fourthly, it was further stipulated between the same contracting parties, that after the lapse of ninety-nine years, the parties of the second part will have the absolute right of renewing the contract for another ninety-nine years under the same conditions, *and so on forever*.

I thought it well to give the above facts at some length, because even some of Ours have been under a misapprehension with regard to our position here. They seemed to think that the Society of Jesus was merely a tenant at will, holding a trust at the pleasure of some one else, and that our tenure is one not contemplated by the institute. As a matter of fact, our trusteeship affects only the original endowment, and has nothing whatever to do with the much larger holdings we have under the name of Creighton University, and for which no accounting can be demanded. Even the Creighton College

trust has been handed over to us as completely as the law would permit, and it is entirely in our power to continue holding it as long as we desire to do so; neither can any one intervene to dispossess us.

About \$150,000 of the original Creighton bequest was left as an endowment fund, after the necessary amount had been spent in purchasing the site and paying for the erection of the main building. Father Thomas O'Neil, the Provincial, and his associates in office at the time negotiations were carried on for the transfer of the College to the Society of Jesus, knew very well that this sum was entirely inadequate for the support of the Institution, especially if it developed into a real College, as they hoped it would. They therefore stipulated that when the conditions demanded such a course, tuition fees could be charged. In 1879, the prevailing rate of interest in Nebraska was very high. In consequence, the executors of the Creighton estate had been able to make some very good long-term investments. These were mostly in county bonds drawing from seven to ten per cent interest. At that time, even the daily balances in the bank, provided they averaged more than \$2,000 per day, drew four per cent interest. For several years the interest accruing from the investment fund ran as high as \$13,000. This was sufficient for maintaining the Institution at that time, for it was little more than a primary school.

As the Institution developed, the revenues for several years continued to suffice and even allowed a little surplus to accumulate for the days of famine, which everyone felt were sure to come.

Of course the revenues derived from the original bequest were not the only means available for College maintenance. In 1889 a business block worth about \$60,000 was bequeathed by Mrs. John A. Creighton, who during her life had been a steady benefactor.

After a few years, when the revenues decreased and the work broadened out, all the resources were insufficient, until John A. Creighton came to the rescue with such donations as were absolutely necessary to keep the College going.

The experience has been such as to emphasize the fact that under the most favorable conditions and notwithstanding the most prudent management in the investment of moneys, deteriorations are bound to occur in endowment or trust funds; and hence that the foundation must be sufficiently ample to allow for such inevitable mishaps.

The "True Voice" gives the following account of Mr. Creighton's recent donation to the University.

We are pleased to announce another large donation from Count John A. Creighton to the University which bears his name. The growth of this institution has been remarkable within the last few years. So rapid have been the movements

denoting its prosperity that the name of Creighton has been kept prominently before the people of this entire Western country. Last week this distinguished Omaha philanthropist deeded over to Creighton University the Creighton Block and the Arlington Block. The former occupies a prominent and most eligible position at the northwest corner of Fifteenth and Douglas streets; the latter almost as good a position on Dodge, between Fifteenth and Sixteenth. Both are just next to the old postoffice. The Creighton Block was erected by his brother, Edward Creighton, many years ago, and though not a new or modern building, it is very substantial and a good revenue producer. The Arlington Block was built some years later by Mrs. John A. Creighton and is also a substantial building and a very desirable business property. The two blocks together are worth about \$200,000, and that amount will thereby be added to the endowment fund of Creighton University by this recent donation. We take it for granted that all of our readers are aware that the Creighton University conducts a free Catholic college. No tuition is charged in the classical department, which comprises a seven years' course, and the institution is open to all respectable comers, no matter what their creed, race, or social standing. Mr. and Mrs. Edward Creighton were of one mind in founding this institution, and their purpose was to afford a thorough Catholic education, free of all expense, to those who desired to avail themselves of such an opportunity. In the beginning of the 80's, Omaha was still a very small town, hardly large enough to furnish suitable pupils for a classical college, but the institution began in an humble way with elementary classes. It has gradually advanced until now, when no student is admitted until he has finished the eight grades of the common schools and is prepared for the high school course. Three hundred are enrolled in the two departments of the endowed portion of the college, situated at Twenty-fifth and California streets. The academic department teaches the ordinary branches taken up by the high schools of the state, and the collegiate department leads up to the degree of bachelor of arts. There is, besides, the medical department, built by Count Creighton about ten years ago and situated down town, at Fourteenth and Davenport streets. Here a modest tuition fee is charged, and there are 150 medical students attending.

In a recent interview with a reporter of the World-Herald, Mr. Creighton said of the University: "I take a great interest in that institution. I think a whole lot of Creighton College; and it is not strange that I should want to see a thing in which I am bound up prosper. I like to make money, but as I do not expect to take a great deal of it with me when I leave, I feel that I could not give it to a better cause. I think that it is the greatest institution of its kind in the West. A boy may get his education there without its costing

him a cent except for books, and if he cannot afford to buy these they will be furnished. There are few people, I suppose, who know this."

In order to obtain more information regarding this princely gift, our reporter interviewed the president of the college. He said, "Mr. Creighton has had this donation in mind for some time. When the college first began, the endowment left by Edward Creighton and wife was sufficient for its support, because the rate of interest and the returns from investments were nearly twice as much as they are at present. Moreover the work undertaken by this institution was not as broad and extensive as it is now. When the hard times came, a few years ago, the college suffered from the reverses which overwhelmed many keen and able business men in those days: the value of property declined, foreclosures were frequent, ruinous depreciation in all directions ensued, the people lost heart and confidence, and no inconsiderable impairment of financial resources resulted. Mr. Creighton was well aware how sorely these circumstances affected the college and for a number of years has helped to meet the annual deficits and supply the necessary sums for current expenses. Few besides the college authorities know and appreciate how much he has done in the hour of need. Without his help the college could not have continued to exist. In course of time the work had broadened out; the number of students increased; additions were made to the buildings and departments by the same generous friend. Meanwhile the cost of maintenance also continued to increase. At no time has Mr. Creighton removed his kindly hand or failed to foster the institution which had been founded by his family. Things might have continued in this way indefinitely whilst he was present to give the needful assistance, but he felt that it would be wise to provide for the time when he would no longer be able to assist the institution by his contributions and wise counsel. He was unwilling to leave the college to the uncertainties of the future. Had he provided for it by will, any considerable delay in carrying out his designs might have put the college in an embarrassing position and even threatened its existence. For this reason he determined to make this gift during his life time. This donation indicates his sentiments towards the college. He is satisfied with the work that it is doing and convinced that it is accomplishing the purpose intended by his brother and carrying out fully the designs of the founder. Mr. Creighton believes in being his own executor. He enjoys giving as much as many others enjoy receiving, and he takes great satisfaction in seeing the work he undertakes going on before his eyes. It would be an error to suppose Mr. Creighton has reached his conclusions hastily, that he has yielded to importunities or has been coaxed into taking such a step. He is not the kind of man to be thus

influenced ; he is too practical for that. He judges by results. He is but carrying out a steady purpose held in view for many years. I have enjoyed a close friendship with him, dating back long before the death of his esteemed wife. I feel confident that he would give me as patient a hearing as he would anyone else ; but I never made the mistake of supposing that he could be persuaded to do anything which he had not deliberately thought out and concluded to be for the best ; or that he would bestow his benefactions because any particular individual happened to be at the head of the institution. His aim was always directed to the permanent good of the college, no matter who might be its executive head. He wanted to see it endure and he was bent on doing what he could to give it strength and perpetuity. Anything suggested to him would have value only in so far as he saw that it was helpful for the end he had in view—to make Creighton College a moral and intellectual force in the community. The members of the Creighton family may be justly proud of this latest act of beneficence, as of countless other good deeds which have added lustre to the Creighton name. If all that has been done in Omaha by those who belong to that stock were blotted out, an immense gap would be left in the history of Catholic charity in our midst. The students take quite as much pride and interest in this gift as the faculty does, and they feel that it is one more bond uniting them to 'the grand old man' of Omaha. They all understand that when he makes a gift, large or small, his heart goes with it and that they receive not only the material things which he has to bestow, but his affection as well."

On the day after this gift was announced the undergraduates of the classical department held a mass meeting at the college. Many eloquent and interesting addresses were delivered, and the meeting closed with the passage of resolutions of thanks to the donor and of congratulations to the university.

This new evidence of Mr. Creighton's good will to his favorite institution has excited a great deal of comment and interest in Omaha and its vicinity. Most of his large benefactions during recent years have been confined to the city and state, because he felt that he would act most wisely by providing for institutions which needed assistance in this vicinity, and that he would do a greater good than by scattering in many directions what he was disposed to give. He built the Poor Clare Convent twice. He made large additions to the Creighton University ; he founded the John A. Creighton Medical College ; he added two or three times as much as the \$50,000 bequest made by his wife to the Creighton Memorial Hospital, and this recent gift adds \$200,000 to what he has previously given. All his gifts together have approached very closely to three-quarters of a million dollars. Any one of these four institutions named would be a

sufficient burden for one man, but Mr. Creighton has not measured his gifts by his fortune, so much as by his benevolent spirit. He is a hale and hearty man of about seventy-three years of age, of kindly and patriarchal appearance, with a strong step and a bright eye, a winning smile and a big heart, all of which make him a prominent figure in Omaha and the West. May he live long to enjoy the prosperity with which God has blessed him and to see the good effects of the wealth that he has so freely given to religion, charity and education! Would that every city had a Creighton!

This latest donation was made to Creighton University absolutely and without any conditions whatever. Several years before, Mr. Creighton had deeded to Creighton University, in the same unconditional manner, the Medical department, fully equipped and worth about \$100,000. That building is not on the college grounds, but down town. About three years ago he contributed nearly \$100,000 for additions to the buildings on the college grounds. For five or six years past, he has also given about \$8,000 annually to help meet the current expenses. For five or six years after the Medical department was started, he made up the deficits till it became self-supporting. That meant an entire outlay of perhaps \$15,000. Many years ago he gave the University \$15,000, to buy a desirable piece of property immediately in front of the college. \$10,000 was his donation to the Collegiate church; \$6,000 for the building and equipment of the first Chemical Laboratory; \$2,000 for the nucleus of the college Library; \$10,000 for the Physical Cabinet; about \$4,000 towards the Astronomical Observatory, and \$13,000 for an addition to the main building.

Through his kindly interest the Sisters of St. Francis have reserved in perpetuity, for the exclusive use of the students of Creighton Medical College, the clinical facilities of St. Joseph's, or Creighton Memorial Hospital. Also, they built a \$10,000 operating department and amphitheatre, adjoining their Hospital, for the same exclusive use of Creighton Medical students.

It would be impossible to enumerate all the donations in smaller amounts and for various purposes made by him during the last twenty-five years. He has constantly been giving to the scientific department, for athletic, oratorical and dramatic purposes, scenery for the hall, seats for hall and chapel, stations, windows and carpet for the church, valuable Christmas presents, travelling expenses for special occasions, comforts for sick and well members of the community, prizes for students, domestic

supplies, furniture, watches; innumerable gifts amounting to thousands of dollars. Whenever and wherever there was need of a helping hand he has been a veritable bountiful providence in our regard. His direct money donations easily reach beyond half a million of dollars, without counting what was done by his wife, his brother and his brother's wife, as well as other generous relatives of his, and without taking into account the facilities offered by the Creighton Memorial Hospital and operating department.

It is much to the credit of the Society, that though he has come into intimate contact with its members for twenty-five years, and could not fail to observe the foibles from which even religious are not exempt, he has never lost his respect and high esteem for the Society; rather his confidence has gone on increasing the longer and better he knew the brethren. He never interferes in any way with our management of the College; he has never made even an embarrassing suggestion; he is as broad-minded as he is liberal, as tactful as he is charitable. While he is a man of the world, he is also of strong and deep faith; and that makes him appreciate highly the spiritual advantages recently conferred on him by our Reverend Father General and the Society, in declaring him entitled to the honors of a Founder.

Your Servant in Christ,
M. P. DOWLING, S. J.

The following is Father Generals' letter giving Mr. Creighton and family the prayers and suffrages of a Founder.

REVERENDE IN CHRISTO PATER

P. C.

Quum Illmus. Dominus Joannes A. Creighton, Sacri Romani Imperii Comes, Divique Gregorii Magni Eques amplissimus, pro eximio suo divinæ gloriæ promovendæ ac juventutis probe erudiendæ studio, Collegium nostrum Omahense in America Fœderata, magnis exstructis ædibus magnisque collatis donationibus, adeo auxerit ac locupletaverit, ut ejusdem Collegii Fundator munificus fuerit renunciatus, curet R^a. V^a., ut ex Constitutionum præscripto Sacerdotes omnes Sacra tria faciant, qui vero Sacerdotes non sunt, totidem coronas recitent: quæ quidem non modo pro Fundatore supersite offerantur, sed simul etiam pro defuncta ejus con-

juge, D^a. Sara Amalia, proque defunctis D^o. Eduardo, Fundatoris fratre, cum uxore sua, D^a. Maria Lucrecia, D^{ae}. Saræ Amaliæ sorore, qui omnes insignes Collegii Omahensis Benefactores exstiterunt.

Commendo me SS. SS.

Romæ, die 25 Martii 1904.

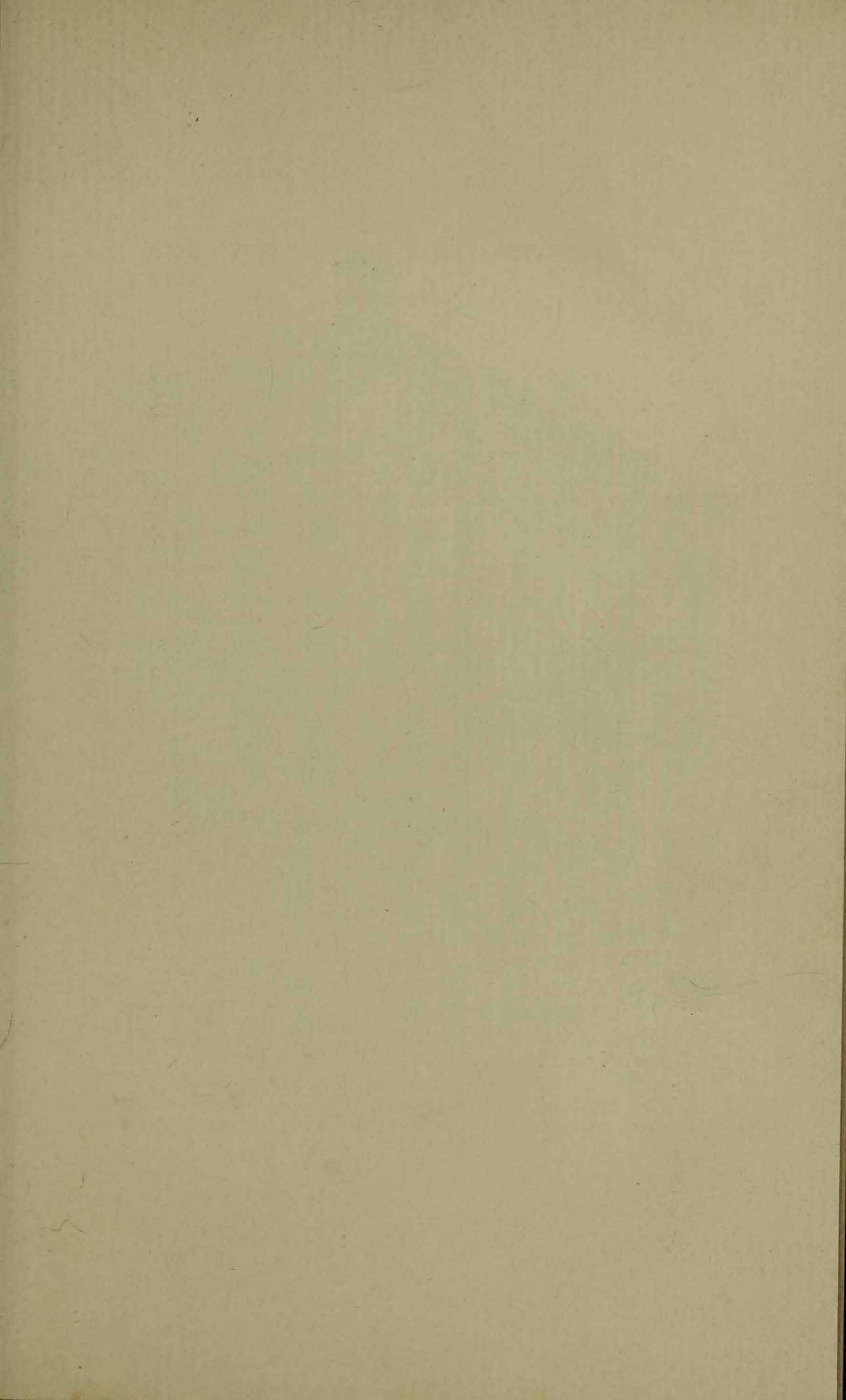
R^{ae}. V^{ae}.

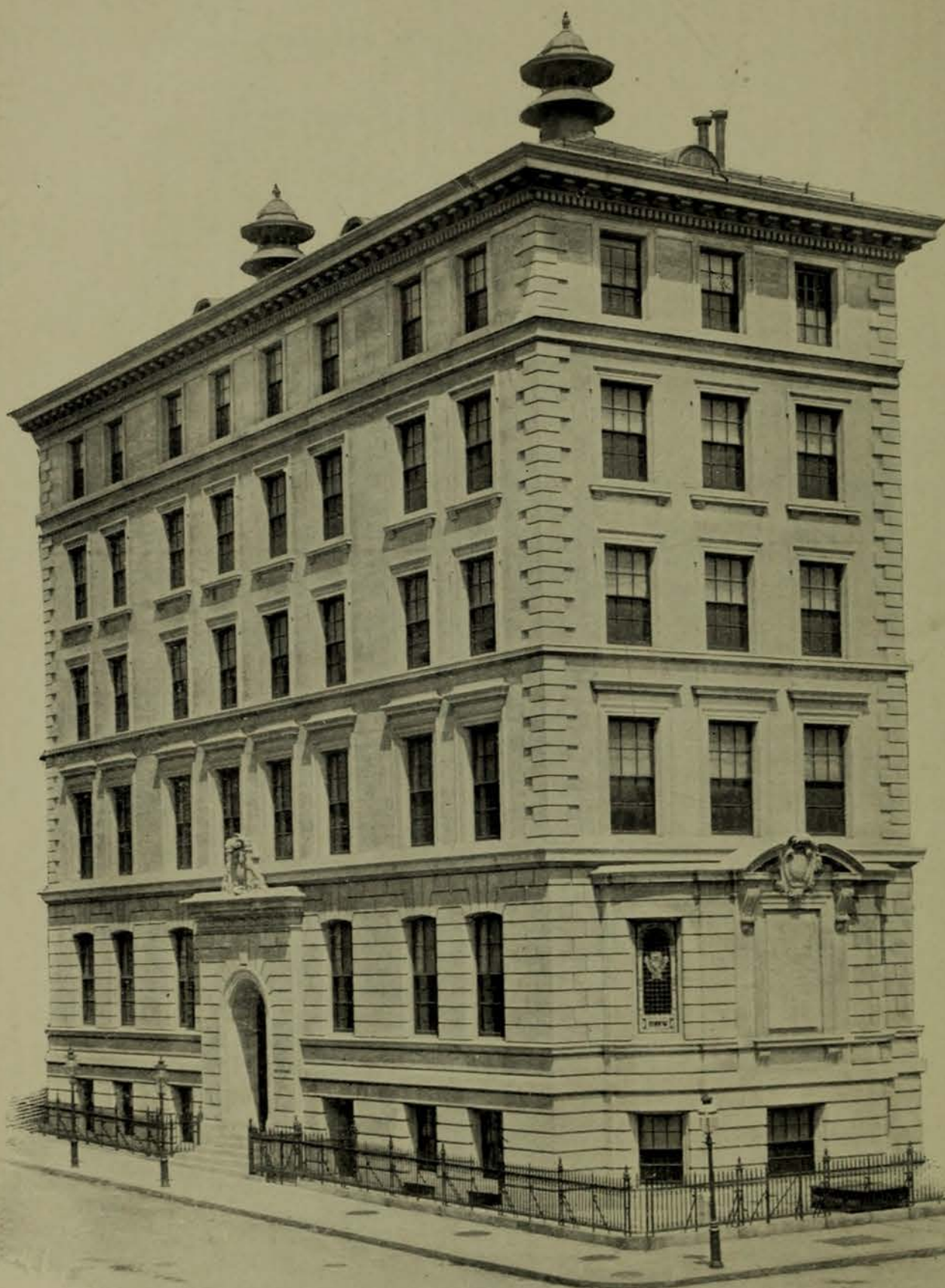
Servus in Cto.

LUDOVICUS MARTIN, S. J.

If any of our readers wish to learn more about Creighton, it may be well for them to know that a book of 280 pages, entitled "Reminiscences of Creighton University," was issued last year. It contains numerous interesting pictures, instructive diagrams, and much of the early Catholic history of Nebraska. It is for sale by the University, for \$1.40, including postage. A volume of Biographical Sketches of the Creightons, who have been benefactors of the University, was likewise printed. This publication was not sold, but was elegantly gotten up, for distribution as a souvenir. Some copies still remain. As long as they last, they will be given gratis to Ours who purchase the former work. Address "Creighton University, Omaha, Nebraska, U. S. A." *Ed. W. L.*







LOYOLA SCHOOL
NEW YORK CITY

THE LOYOLA SCHOOL, NEW YORK.

NEW YORK, 65 East 83d St. May 10, 1904.

REV. AND DEAR FATHER,
P. C.

The following account of the Loyola School prepared by Father McKinnon's wish may prove of interest to the readers of the WOODSTOCK LETTERS. Being somewhat of a new departure, the school and its workings have not been altogether understood perhaps. This notice, consequently, may do more than interest your readers.

For many years the complaint had been heard in New York that no provision was being made for the education of the sons of wealthy Catholics. Putting aside any discussion as to the wisdom or the purity of motive of these wealthy Catholics, the fact remained undisputed that few, if any, of the very wealthy men of the city were sending their sons to Catholic schools or colleges. The plea usually urged by them in self defence was the Catholic schools were not exclusive enough, or were not on the same high plane of scholarship as the numerous non-Catholic preparatory schools in the city, or that they did not prepare for the non-Catholic universities, and the first wish of these Catholics who have acquired a competency is to enter their sons at Harvard or Yale or Princeton, preferably Harvard. The drubbing President Eliot and the Harvard curriculum received some years ago in Father Brosnahan's articles does not seem to have done much to open the eyes of Catholic parents to the true character of Harvard.

The danger to religion, to the Church and to individual souls, that was bound up with this condition of affairs, need not be insisted on here. The late Archbishop Corrigan often spoke of it, and more than once intimated with sufficient clearness that it was for the Society to provide a remedy. Some very prominent laymen shared the Archbishop's opinion, and more than once pressure was brought to bear directly and indirectly on superiors to force them in a measure to take action.

The credit of finally taking a decided step to meet this pressure belongs to Rev. Father Purbrick when Provincial here. After due inquiries and consultation, it seemed to him and his Consultors, that there was room in New York for a high class Catholic preparatory school, and that there was every reason to expect it would be generously patronized by our so called best Catholic families, if once started on satisfactory lines. It was determined therefore to open such a school.

The site selected for the new school was the corner of 83rd Street and Park Avenue, on lots adjoining the Rectory of our Church of St. Ignatius Loyola. The man entrusted with the burdensome and responsible task of building the school and finding pupils for it, was the Rev. N. N. McKinnon, S. J. The foundations were laid in February 1899, and it was hoped that the building would be ready for occupancy in October of the same year. The memorable strike of 1899, however, prevented this, and though October 1, 1900 was finally advertised as the opening day, when October 1st came the school was not yet ready for occupancy. Father William J. Ennis, S. J., in the meanwhile, had been appointed as Vice Principal to Father McKinnon, and both were of the opinion that at any cost classes should begin on the day appointed. The parlors of the Rectory were requisitioned, therefore, and into these improvised class rooms the first pupils of the Loyola School were drafted after passing through Father Ennis' hands, who in some way might be likened to the General whose headquarters were in the saddle. His office consisted of a folding bed, like Goldsmith's

“Chest, contrived a double debt to pay ;

A bed by night, a chest of drawers (i. e. a desk) by day.”

On the whole it was not a bad or an ill omened beginning for what was to be called later, good naturedly of course, “The College of Nobles.”

Eight pupils were registered the first day, of whom four were sons of the Hon. Morgan J. O'Brien, Judge of the Supreme Court here, two others were sons of John D. Crimmins, a prominent Catholic and capitalist of this city. Both of these gentlemen had from the first shown their interest in the school and were among those who had most strongly urged that it should be started. Before December 17th six other pupils had entered and on that day, the school building being at length ready for occupancy, the Loyola School was formally opened.

THE SCHOOL BUILDING.

No better description of the building could be given than that which appeared in the *New York Herald* of October 23, 1901, in the "Real Estate Supplement." The notice was entirely unsolicited, and is therefore a proof that the building won recognition entirely on its own merits. The *Herald* account reads as follows:—

"With the desire for higher education comes a corresponding demand for improvements in matters pertaining to the healthfulness of school buildings, a fact to which architects and builders are especially alive. This tendency is notably increasing with regard to private schools. The change in the character of buildings now constructed for the purpose of private institutions of learning is illustrated by the new building erected for the Loyola School of the Jesuit Fathers, at the northwest corner of Eighty-third street and Park avenue.

The Loyola School represents a modern building type in which the arrangements for children's school life are attained in a most satisfactory degree. There one finds an abundance of space, air and sunshine. The scholars are afforded pure air to breathe, direct light to study, the most approved sitting facilities and ample opportunities for exercise under the open sky.

The building is six stories high and covers a plot of ground extending 150 feet on Eighty-third street and 50 feet on Park avenue, where the main entrance is. It is considered to be one of the best examples of the early Renaissance type of architecture in the United States. The building cost about \$125,000, and the property, taken with the lot on which it is located, represents an expenditure of more than \$200,000.

The exterior of the building is constructed entirely of Ohio sandstone, with cornices, and a flambeau with coat of arms just over the entrance. Without having any elaborate exterior finish in the way of decoration, the appearance of the building is very attractive, possessing a refined solidity which causes favorable comment. It is of the most advanced type of fireproof construction.

Many innovations in the location and arrangements of class rooms have been made. Each room is restricted to ten pupils, who sit at the desks of the most modern style. In fact, the interior appointments are thoroughly excellent in every regard. Toilet rooms of the most advanced types are located on every floor.

Electricity is used throughout the building, and operates the automatic passenger elevator in the most satisfactory manner. The indirect method of heating and ventilating is installed throughout.

One of the most striking features of construction is the

gymnasium, located on the ground floor. It is one of the comparatively few specially constructed athletic rooms in New York City. It is spacious, has large windows admitting fresh air and is well equipped with the prescribed apparatus. Adjoining the gymnasium is the indoor exercise room, with dimensions nearly as large as those of a city lot, where the students can play when the weather is bad. Modern lockers and toilets are located on this floor also.

Slipping out from a hallway connecting the exercise room with the courtyard, one comes into the open air, where a baseball cage, a handball court, etc., are located.

On the floor above are the reception room, the official rooms of the principal and vice-principal and classrooms, which are models of their kind.

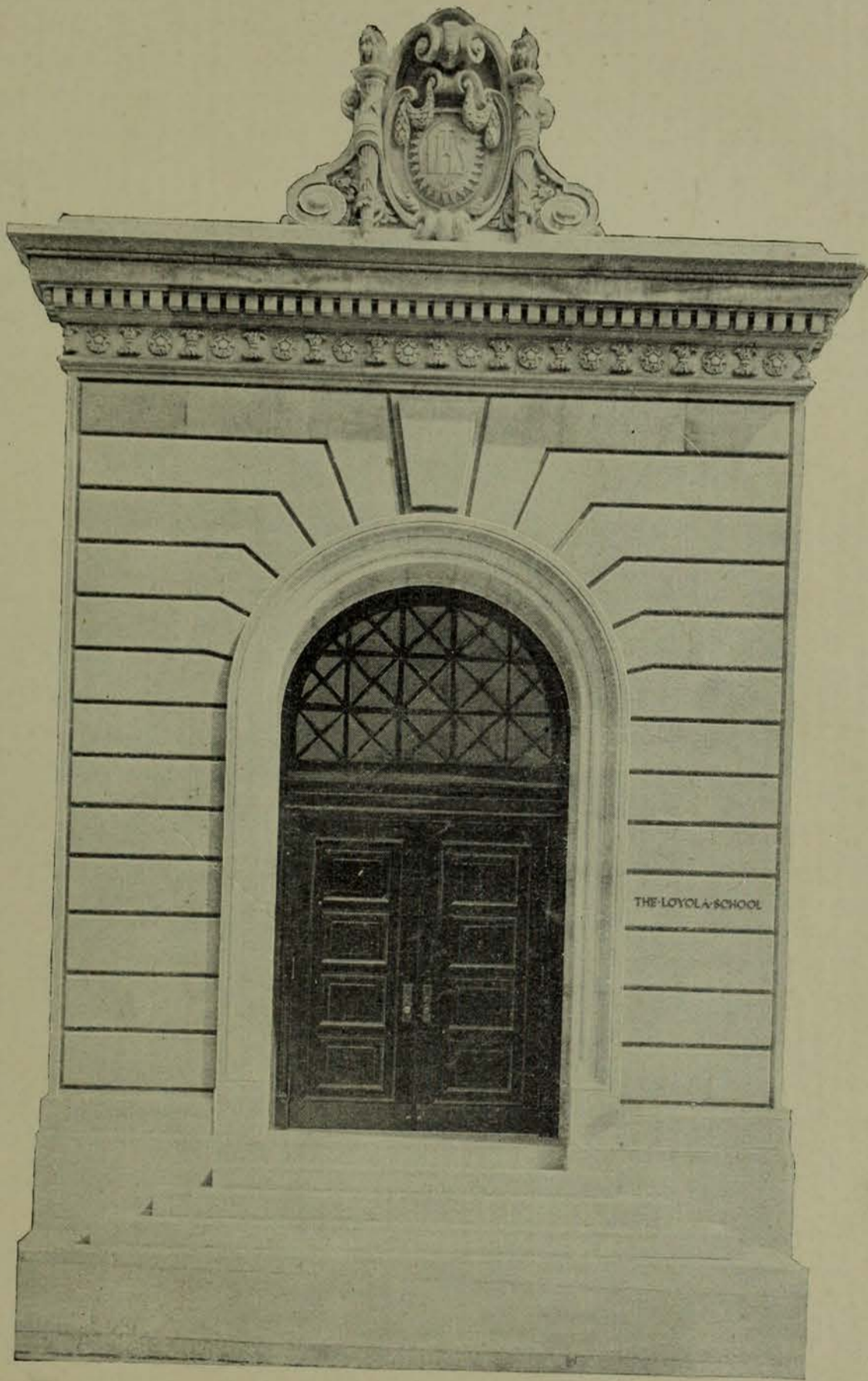
The upper floors correspond pretty nearly with the general floor plan of the second story, as above described, three rooms on the top floor, however, being set aside for guests. The library is on the fourth floor, fitted up with open book-cases.

While there is no luxury of interior fittings, there is everywhere displayed the evident care for modern school comforts.

There are lockers in abundance for the use of individuals. The hallways are wide and well lighted.

Altogether the building represents the highest degree of architectural excellence as applied to schools. It vindicates the stand which many prominent architects are taking that private schools should be specially constructed, and not be made over from private buildings. This is only another instance of specialization in architecture."

This description necessarily omits many things, chief among which are the Chapel, the Parlor, and the Assembly Hall, not to speak of the Vice Principal's Office, which is now a well furnished room. All four of these rooms are on the floor above the basement, in which are the gymnasium and the playroom. They have all been decorated by Brother Schroen, S. J., and to those who have seen the Brother's work in Georgetown and elsewhere, nothing further need be said of the decorations. In the chapel particularly the Brother's task presented almost insurmountable difficulties, considering the size and shape of the room and other accidentals. Few indeed, however, of those who visit it ever detect or suspect the fact that the artist had any problems to solve, so harmonious and satisfying is the result. The altar in the chapel is of pure white marble. The front of this altar is a reproduction in relief of Da Vinci's Last Supper, a very striking piece of work. Above the altar is a remarkable



THE MAIN ENTRANCE ON EIGHTY-THIRD STREET

statue of Our Lady of Lourdes by Sibbel, a New York sculptor. The artist's model in clay was sent to Italy and the statue carved there. The almost translucent quality of the marble, the easy, graceful folds of the drapery, and the expression on Our Lady's face, all combine to give a certain impression of reverence and awe, as if one were really standing in our Blessed Mother's presence. The Way of the Cross, too, is unique in its style. It consists of a series of small medallions, brought from Paris, in which the figures are grouped in such fashion and painted by Brother Schroen so skilfully that one would almost imagine they were ivory. The windows are of Tiffany glass. Altar, statue, Way of the Cross, organ, all are gifts from friends of the school.

THE FIRST SCHOOL YEAR (1900-1901).

As we have already said, fourteen pupils had been enrolled on December 12, 1900. Before the close of the school year eighteen in all were in attendance. To induct these eighteen boys into the ways of our schools was not easy. To begin with, every second boy almost had come from a different school. They were besides of all grades and degrees of preparation. As it was thought advisable not to send any of our scholastics here the first couple of years, Father Ennis gathered around him a little group of graduates of our colleges, men of known ability, and with their help did all he could to transfuse into the Loyola school the spirit of Jesuit schools everywhere. Even with the eighteen boys, he found it possible to start a Debating Society and a Dramatic Association, which latter gave a very successful representation of Act IV. of the Merchant of Venice at the Commencement in June 1901. Needless to say, Athletics were not neglected.

Outside the school much interest was manifested in the undertaking. Certain features of its management drew special attention. Adopting the practice of similar schools it had been announced that no more than ten boys would be assigned to any instructor. Two things, it was thought, would be secured by this move. Each boy in so small a class would receive what could be practically called individual attention, in the first place. In the second, a provision of this kind justified the Principal in putting the tuition fees at a high figure, \$300 a year; thus, without offence given, securing that exclusiveness which had been so insisted on as a *sine qua non* by those who first advocated the school.

The talk and interest aroused by this new departure, together with the efforts of Father McKinnon, resulted in two society events; a dance given by Mrs. Richard Croker in February, which netted in the neighborhood of \$6,000 for the school, and a Knickerbocker Tea, presided over by Miss Annie Leary, at Delmonico's which Cardinal Martinelli, then Apostolic Delegate, and the late Archbishop Corrigan favored by their presence. At this Tea it was announced that Miss Leary had founded "The Arthur Leary Chair of English Literature" in memory of her brother.

1901-1902

At the opening of classes in 1901, twenty-eight boys presented themselves. In all through the year thirty-three names were enrolled. Apart from the inauguration of an Annual Athletic Meet and the usual Elocution Contest, the year passed by quietly.

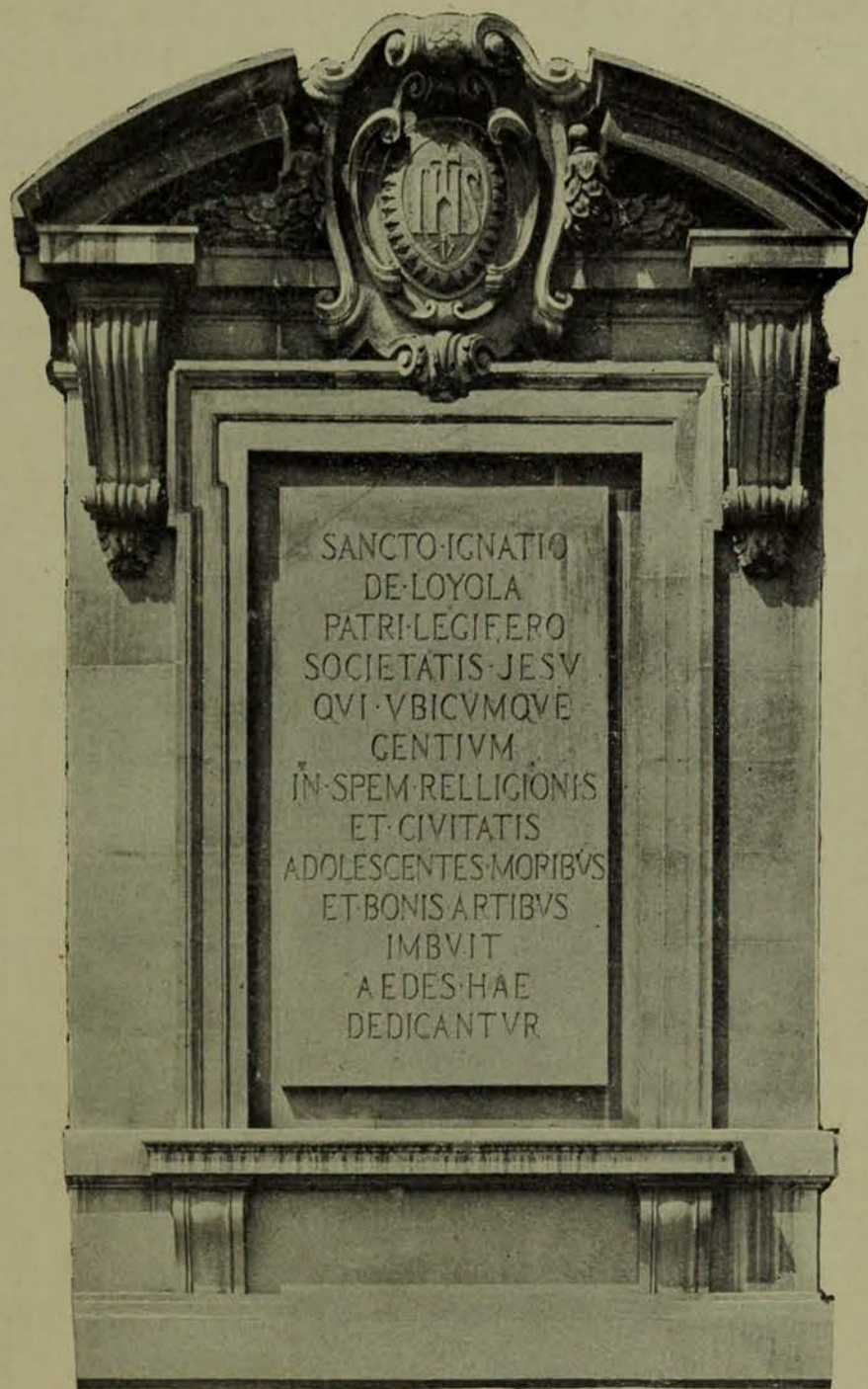
1902-1903

By the beginning of the Scholastic Year, 1902-1903, the school had grown to proportions which justified Father Provincial in sending to it some of Ours as teachers to supplement what had been so well begun by Father Ennis and the seculars, who up to this, in great measure had had the shaping of the school in their hands. Father Martin J. Scott, S. J., and Father Edward W. Raymond, S. J., were the men chosen, and a new stage in the school's progress began with the coming of these Fathers. On the opening day as if to emphasize the fact, although there were some defections, old boys and new boys appeared to the number of forty. This was considered very good by Father McKinnon and Father Ennis, whose sober estimate had been that in ten years' time possibly, the school might have fifty boys in attendance. At the close of schools in June there were forty-seven names on the roll.

The Diary for this year notes no event of great interest, barring a musicale given by Miss Leary in March for the benefit of the school, and the consecration of the chapel by the late Archbishop Corrigan in April.

1903-1904

The work of the preceding three years, from 1900-1903, had been in many ways pioneer work. A heterogeneous collection of boys had to be sorted out and classified, and a certain shape and definition given to the school's work. This had been practically accomplished by Father Ennis



SANCTO IGNATIO
DE LOYOLA
PATRI LEGIFERO
SOCIETATIS JESU
QVI VBIQVE
GENTIVM
IN SPEM RELIGIONIS
ET CIVITATIS
ADOLESCENTES MORIBVS
ET BONIS ARTIBVS
IMBVIIT
A EDES HAE
DEDICANTVR

THE MURAL TABLET BETWEEN THE CHAPEL WINDOWS

at the end of the third year of the school's existence. There remained but to give the last finishing touches, when, as happens among us, he and Fathers Scott and Raymond were called away to "pastures new" and others were sent to "enter into their labors." Father Ennis was succeeded by Father James P. Fagan, S. J., to whom were assigned as assistants four scholastics: Mr. Henry A. Coffey, S. J., Mr. Francis X. Delany, S. J., Mr. J. Harding Fisher, S. J. and Mr. Joseph J. Williams, S. J., Father Scott remaining as Minister of the House, and Father Raymond going to Baltimore in the same capacity.

Through Father Ennis' exertions, the Loyola School had at the beginning of this, its fourth year, a full High School Department of four classes, the highest of which was necessarily a College Entrance class. None of the boys showed any leaning toward our own Colleges. One intended to go to Harvard, another to Yale, etc. etc. For the first time, therefore, the Authorities of the School had to face the problem the School had been started to solve.

In the beginning it had been announced that the Loyola School had come to offer itself as a competitor on even terms with the flourishing non-Catholic High Class Preparatory Schools of the City. Father Purbrick's idea was to attract the Catholic boys who were attending these Schools and to give them some Catholic training, even if they did finally enter the non-Catholic Universities, as there was every reason to believe they would. Even in this way something would be gained. For as things were, what with non-Catholic Preparatory Schools and non-Catholic Universities there was danger of this class of boys being lost to the Church altogether.

Father Purbrick's scheme aimed, however, at more than this. He hoped that close contact with Ours and the influence of Catholic environments might in the end wean these boys and their parents from the notion that Harvard and Yale and Princeton were the only desirable Colleges. His hopes seem in a fair way to be realized. This year two of our boys will probably go to Georgetown; one of whom for some time had his mind on the University of Virginia; the other on Yale. A third boy will be transferred to Fordham instead of Columbia. At the beginning of the year, also, one of the younger boys, as his family was going abroad, was sent to Georgetown.

Last October, however, our prospects in this respect were not so bright, and so the first business of the mem-

bers of the new faculty was to gird their loins to the principal task before them—the preparation of the members of the graduating class for their College Entrance Examinations: for the success or failure of these first graduates will have a great influence on the future of the School. Mr. Fisher took them in Latin, Greek and English, Mr. Williams had them in Mathematics, Mr. Ryan, a secular, had charge of the sciences, and with these three men, not to speak of the modern language teachers, each an excellent man in his own line, and the Vice-Principal, who on the departure of one of the lay teachers in November had to take up himself the work of preparing the class in English and United States History, the work of preparation for College Examinations began in sober earnest.

In view of this special work of preparation, several important additions had to be made to the equipment the school already possessed. Two rooms on the fourth floor of the Rectory were condemned and turned into a laboratory with tables for physical and chemical experiments, and a very respectable outfit for both lines of work was bought and placed in it. The class libraries in the other classes begun by Father Ennis were augmented; models and instruments for demonstrations in elementary science were bought in addition to a number of new maps and charts. As a consequence, it may be said without fear of contradiction, that in every respect the Loyola School has not only the finest building of its class, but also the completest equipment of any school of its class in the city.

The Loyola School, therefore, at the opening of the scholastic year 1903-1904, was ready, we may say, at last to do its destined work. With fifty-six names registered, a very satisfactory equipment, and in its full tale of classes, the scholastic work could hardly fail to run on smoothly, provided the cooperation of the boys could be secured. It was time, therefore, to turn attention to the higher purpose of our school work, the formation of souls, and so, many things that could not have been thought of before now claimed attention.

Looking back on what has been accomplished in both lines, the scholastic and the spiritual, this fourth year of the Loyola School has been without doubt a record year in the history of the school. Under the able direction of their instructors, the First Seniors in particular have done a surprising amount of work and have done it well. At first they failed to fully catch the idea of what was

required of them, but as little by little they found that they were getting over the ground and getting over it rapidly, with a growing sense of power came greater interest in their work, and before Christmas, after less than three months' work, they had read over once all the Latin and Greek assigned in the uniform Entrance Requirements and had completed their Geometry.

To do this they were not content with the regular class hours, but remained regularly after class and even came on holidays to do extra work with Mr. Fisher and Mr. Williams. A stronger proof of the earnestness of these boys is shown in this, that three of the best of the athletes declined to take part in the sports this year through fear that these might interfere with their studies. Indeed it may be said right here, that as compared with the boys of the same grades in our other schools, the Loyola boys are as studious to say the least; and in the observance of discipline, from the biggest to the smallest, they are as docile and as submissive as the most exacting could wish.

It must be confessed, however, that the spirit of study is manifested more particularly by the First Seniors. Some of those lower down in the school are more inclined to waste their opportunities and to run after distractions. One of the great difficulties in a school of this kind lies here. Amusements and social diversions play a very large part in the lives of our boys, and over-indulgent parents in many cases are ready to do what the "*fascinatio nugacitatis*" has left undone. As a consequence the minds of some of the boys are not altogether or consistently on their studies, and we sometimes have to accept as excuse for absence something like this: "Mother thought I did not look well and wished me to rest for a week;" though this is an extreme case.

It is a new type of boy we have to deal with, in fact; the product of a special environment. Thrown in with other boys, certain characteristics of the type might escape notice; but when a number of these boys are gathered together, as here, both the good points and those that are less good are more likely to come out clearly.

One's first conclusion on coming to close quarters with the type might be, that the game of forming him would be hardly worth the candle. Such a conclusion would be wrong however, and the wisdom of our forefathers, in devising ways and means for stirring up emulation among our students of every class, is vindicated by the success

that has followed the adoption of certain of these devices in the school. For example, the custom of giving Honor Cards every month at the reading of the marks was inaugurated this year; First Honors and Second Honors cards. To get the First Honors card, a boy had to receive an A, or 90 per cent., in every branch. For a Second, it was necessary not to fall below B, (75 per cent.) in any branch. At first these cards hardly stirred the boys to any very ambitious effort, but, little by little, their interest in the Cards grew, until now the reading of the marks is looked forward to and is followed with keen attention.

Only twice this year has a First Honors card been awarded, and it frequently has happened that of the whole school not a half dozen received even Second Honors. This, far from discouraging the boys, has made them all the more desirous of gaining Honors. Somewhat on the same lines is the practice, also begun this year, of giving every Friday a written paper in each class on some branch of the class work. All who get A (90 per cent.) in these papers receive First Honor cards. Again, it is frequently the case that no one reaches the 90 mark, and yet the interest in these papers week after week is kept up, and the improvement in the work of some of the boys since the beginning of the year is most marked, though there is, it must be confessed, abundant room for improvement. Other devices are used, but these will give an idea of how our boys are handled.

One point in their favor is their undisguised and warm attachment for the school. This has been a characteristic of them from the beginning under Father Ennis, and indeed has gone so far that it was found necessary to make a rule about the middle of this year that no boy is to remain in the school after 4 o'clock. It is a point of honor also with most of the boys not to allow such trifles as blizzards and the like to keep them from school. This would seem to be in contradiction with what has been already said about their over-indulgent parents, but it is not. On the worst days this winter, attendance was usually better than on fair days. One youngster has not been absent a day, I believe, the whole winter and has been late but once, and he comes over from Newark. He is generally also the first to ring for admittance in the morning. Two others, brothers, come from the lower end of Brooklyn, and the same may be said of them.

So much having been said for the scholastic part of

their training, it remains for us to add something on the spiritual side of our work. In this respect, the Loyola boys have been an interesting study to us this whole year. An impression exists that the Catholicity of these boys is in some measure warped or dwarfed, and in point of fact a casual acquaintance with them might leave one with this impression strongly rooted in his mind. The experience of the year has shown, however, that there are depths of Catholic faith and Catholic instincts in their souls which will repay sounding. To prove this, it will be necessary only to recall some of the more interesting developments of piety among them, this year.

On the First Friday in November, Mr. Delany, S. J., organized the Apostleship of Prayer. On the same day the custom of visiting the Blessed Sacrament exposed in the big church was changed by Father McKinnon, and instead the boys had Benediction with the recital of the Act of Reparation for themselves in their own beautiful little chapel, the decorations of which had been finished but a day or so before by Brother Schroen, S. J. The League was fairly successful from the start. The monthly Benediction seemed to make a great impression also. These first steps encouraged us to take another. Diplomas of Aggregation to the Prima Primaria at Rome were obtained, and on December 4th, the First Friday of December, two sodalities were organized; one for the Seniors, with our Lady Immaculate and St. Ignatius as Patrons, the other for the Juniors, with our Lady again and St. Stanislaus as Patrons. Mr. Fisher, S. J., was in charge of the first, and Mr. Coffey, S. J. of the second.

It was with some little misgiving that the meetings to organize these sodalities were called. To the surprise of all, however, practically every boy in the two Departments came to the meetings. Officers were chosen, in each case boys who were confessedly deserving of the honor, and the sodalities started to do their work. The unexpected interest in these sodalities shown by all from the first meeting on seemed rather suspicious, and stringent rules were made regulating attendance at meetings, conduct, etc., but up to the present there has been no occasion to enforce any of them. All attend, and the meetings are conducted with a simple, unstudied piety which at times makes us wonder. At the beginning of Lent, for example, the Prefect, an ex-Georgetown Prep., who would not impress the casual observer as a deeply pious boy, waited on Mr. Fisher and gravely proposed that at the meetings during Lent, the sodality should make the

Way of the Cross. "I," said he, "could go around the Stations like the priest and read the prayers, and the two Assistants could be acolytes." This was agreed to, whereupon the boy, who wished to dress the part, asked for cassocks for himself and his Assistants, and even for a Roman collar for himself. One might imagine that there was some drollery lurking in this latter proposition, but the fact is that the youngster was dead in earnest as the event showed. Toward the end of Lent, one of the house Fathers, having occasion to go to the chapel on a sodality day, found the boys occupied with the Way of the Cross, and went at once to the Vice-Principal. "Do you know," said he, "what the boys are doing? They are all there in chapel alone, making the Way of the Cross."

On February 7th, the Holy Father's wish for special devotions in preparation for the Jubilee of the Definition of our Lady's Immaculate Conception was published in all the churches. Father McKinnon saw no reason why the Loyola school should not fall in line with the wishes of the Holy Father, especially as Father Provincial had promulgated a circular letter of Very Rev. Father General urging all Ours to signalize themselves in this matter. The next day, therefore, Monday February 8th, Mass was said for the boys and Benediction given by the Vice-Principal, who also said a few words explaining the meaning and purpose of the devotion. A notice of this appeared in the Catholic News of this city and the result was that a number of other schools also took up the devotion. On the 8th of each month since, under the auspices of the sodalities, the same devotions have been held. When the Month of May came, there arose a difficulty. The 8th fell on a Sunday. What was to be done? It was thought a pity to let the day go by unnoticed, especially as it fell in our Lady's Month. So word was sent around that the jubilee devotions would be held as usual on Sunday, provided a sufficient number of the boys pledged themselves to be present to do honor to our Lady. The chief obstacle to be considered was that many of the boys spend their Saturdays and Sundays out of the city and others had already migrated with their families to the country, and Sunday trains are not as accommodating as week-day trains. However the majority of the boys signified their intention of being present and in point of fact all the Seniors, or large boys, a bare half dozen excepted, were present and a fair

representation of the smaller boys also, several staying in the city over Sunday in order to assist.

The great spiritual event of the year, however, was the Retreat, the first the Loyola boys had ever made. Father Pardow opened it on 23d of February. The majority of the boys had no notion of what they had to expect, for this was to be their first retreat. Father Pardow, however, captured them from the start. His strong presentment of the great truths, his forceful comparisons and illustrations, his simple earnestness, held the attention of big boys and little boys alike, and so marked was the effect on all, big and little, that it was determined to ask the big boys to observe silence at least during the recess periods. The idea was taken up at once and very faithfully carried out by the Seniors, who numbered about thirty. The little fellows, not to be behind, almost all of them, signified their intention of keeping silence also. Not more than a half dozen failed to come into line, and these were allowed to speak only in certain parts of the house. The smallest boy in the school, who was not supposed to keep silence, was found on the afternoon of the second day outside the privileged spots, and one of the scholastics said to him: "You know, Vincent, talking is not allowed here?" To which the youngster reproachfully: "I am not talking, sir; I am keeping silence, too." To say that the Retreat was a success would not be enough; it made an impression on all the boys of the most lasting kind and began an epoch in the school year, which has been marked by a livelier spirit of piety and earnestness, and a degree of simplicity and cordiality towards Ours, which did not exist in the earlier part of the year.

The effect of the Retreat was strengthened in a measure by the untimely death of Thomas Crimmins O'Brien, the oldest son of Judge O'Brien. This young man had just left us for Annapolis, Md., where he was to take the examinations for entrance to the Naval Academy. All his arrangements had been made to leave for Annapolis the week the Retreat actually began (it had been announced for the preceding week, but on account of Father Pardow's engagements had been postponed); but he cancelled his arrangements, when it was settled that the Retreat was to begin that week, and remained for it. His conduct during the three days of recollection was very edifying, so much so, that it was a matter of common talk among Ours and the boys. Two weeks after his departure, he was stricken down sud-

denly with appendicitis. A first operation was followed by a second, and in about ten days after his first attack he was dead. Just as he was being put on the table for his first operation, he made the nurse go to his coat and bring him his beads. These he wrapped around his hand, and after directing the nurse to see, that no matter what took place, his beads should not be taken from him, he calmly told the surgeons to go ahead. His whole manner and every word he spoke during his illness breathed faith and resignation to God's will. The Redemptorist who prepared him for death was astonished at the depth of his piety and his serenity of soul, and speaking later to the Judge, his father, asked where the boy had been educated. "Your son," said he, "shows the influence of a thoroughly Catholic home and a truly Catholic school."

The Loyola boys had a special regard for young O'Brien. He had been the first boy received in the school in October 1900, and so had been a sort of leader among them. Their regard they manifested in a truly Catholic way. In the school chapel there is a large brass stand arranged with spikes to receive votive candles. A custom of the school from the beginning has been for the boys, when they particularly wished anything, to light a candle in honor of Our Lady of Lourdes, and stick it on this stand. All through Tom O'Brien's illness, bulletins came every day from Annapolis and these were communicated to the boys, and it was easy to tell the nature of the news the bulletin brought, good or the reverse, by the number of candles on the stand. The day the news of his death came, every spike held a lighted candle, the whole school assembled in the chapel after class to pray for him, and the Seniors, all of them, resolved to go to Communion in a body the next day, which was Holy Thursday, and offer their Communions for the repose of his soul. Holy Thursday was a cold, rainy, nasty day, but the boys kept their resolution, and about 7.30 A. M. over thirty were waiting in the school chapel for the Vice-Principal who was to give them Communion.

I have spoken of the brass candlestick and the practice of burning candles in honor of our Lady. There is a certain humorous side to this devotion also as will appear from the following little bit of school history. Just before the Retreat, it was decreed that there should be an informal written examination in all the classes. Some of the Juniors were thrown off their balance by the an-

nouncement; two in particular, who had been the head and front of every bit of mischief committed during the year were very much disturbed. The only resource left these youngsters, they finally agreed, to secure any degree of success in the Examination, was to light candles and thus propitiate our Lady. There was no levity about this decision, nor about the method of carrying it out, however extraordinary their conduct may appear. The brass stand in the chapel has three stories as it were: the top story carrying but one spike, with room therefore for but one candle. The top spike was the desirable one to secure. So Karl, one of the youngsters, started from home very early the morning of the examination, hoping to be first at the school and to get that top spike for himself. Ernest, however, had been ahead of him, and Ernest's candle was burning quietly on the coveted eminence when Karl reached the chapel. A moment of disappointment, a moment of deep pondering, and Karl quietly took Ernest's candle from its position and planted his own there. He told Ernest of the substitution as soon as he met him, but as he was the bigger of the two, Ernest could do nothing. Settle the rights and wrongs of the matter as you please, Karl came out first in the papers on that morning, and poor Ernest was last. Since then the top of the great candlestick is at a premium. This Ernest by the way was met one day by one of the scholastics, who noticed that the boy had his beads in his hand. Without giving much thought to the question, he asked, "How often do you say your beads, Ernest?" And the youngster, without any sign of self-consciousness, answered in a matter of fact way, "When I get up and before I go to bed, sir; that makes twice."

In March, some one made the suggestion that the boys might be invited to make the Novena of Grace. A note was accordingly sent around the classes to the effect that the Novena would begin on the 4th, and that those who wished to make it should drop into the chapel after class on that and the subsequent days up to the 12th. In the Catechism classes on the 4th some explanation was given of the origin and nature of the Novena, but no great stress was laid on either. Mr. Fisher, as Moderator of the Senior Sodality, undertook to read the prayers. When he entered the chapel at 3 o'clock, every boy in the school was present. As holidays came in during the Novena, slips with the prayers recommended were distributed so that the boys on these days might say the

prayers at home. One night after 9 o'clock, a scholastic was called to the parlor. His visitor was one of the boys who had mislaid his slip and had come for another. Another boy stayed up one night till midnight, looking everywhere for his slip, without success. The next morning he had a case of conscience to propound to his teacher, which was finally solved by his resolving to begin the Novena over again. These things are told just as they occurred. One would have to meet these boys to realize their absolute simplicity, and the entire absence of affectation or pose in them as far as these matters are concerned. The policy of the Vice-Principal and his assistants from the start, as soon as they realized the material they had to work on, was to act with a like simplicity in all spiritual matters, to express no surprise at, and to check no legitimate manifestations of piety, on the contrary, to do all they could to foster the growth of faith and the virtue of religion in these boys. The results have been very consoling.

One of the difficulties that has been overcome this year is that presented by the confession question. The custom existing in the school required every boy to go to confession for the First Friday and to receive Holy Communion on that day in his own parish church. This custom had its great advantages and some disadvantages. Various plans were suggested to get over the disadvantages. None were satisfactory. Finally, it was determined to take the bull by the horns and to have confessors on hand every Friday and to leave the boys to themselves, to go or not as it pleased themselves. From the very first day, the plan was a success, and now practically the whole school, goes to confession every week.

It might perhaps be objected here that the spiritual work of the school is being overdone. No one who could see the boys, however, would say so. As I have already said, these boys of ours are a study. They take to piety and pious practices, such as are brought to their attention, with true Catholic simplicity. At the same time a single false step in this matter would prove disastrous. Any exaggeration, any use of cant, any forcing of devotion would result probably in undoing all that has been done. The secret of success lies in creating an atmosphere, and then leaving the boys to themselves. The "anima naturaliter Christiana or Catholica," the virtues infused into the souls of those boys by baptism only ask for a chance to grow and expand, and, so far at least, it

would seem that the Loyola School has put no obstacle in the way of this growth or this expansion.

Little else remains to be said. We have our bright boys, and others who are less bright. We have even an infant prodigy, who has just rounded out his tenth year. It was in English class. The instructor, an S. J., was improving the opportunity which a discussion of the poem "Monk Felix" gave him to induce sober thought, and was dilating on the great truth, that to the Lord a hundred years are as one day, etc., when a grave little voice broke in on his words with the following: "Do you know, sir, there are two thoughts that always give me the nightmare in the daytime, space and eternity."

I had almost forgotten the latest development of a true Catholic spirit among the boys. An aspiring Conference of the Saint Vincent de Paul Society, having for its special object to help our Fathers who are working among the Italians of the City, was organized on April 28th. Only members of the Senior Sodality are eligible for membership and yet all but four of the Seniors are charter members, while two of these four are applicants for membership. It may be well to repeat here that the four higher classes are called Senior Classes, the four lower, Junior Classes.

The custom of the School as regards May Devotions is also edifying. The boys assemble each day in the chapel for the recitation of the Litany of Loretto, etc., and as each boy engages to send flowers on a day appointed, the altar is always literally covered with fresh bouquets. During the month the sodalists wear conspicuously small medals of the Immaculate Conception, some going so far as to substitute them for stick pins in their ties. Finally each boy receives Communion in honor of our Lady on a day assigned, so that one or two communicate each morning. It is the intention of the sodalists to continue this practice even after the close of May, so that an unbroken chain of Communions in our Lady's honor will continue from one end of the year to the other.

There remain several items which might be touched on; for example: The Annual Play and Elocution Contest, held at the Carnegie Lyceum, January 28, 1904. This Annual entertainment was put thus early, so that it might not draw the older boys away from the work of preparation for the College Examinations, which would be the case, were it to come, as in the past, after Easter or later. The play itself is thus noticed in the New

York Herald of the next day: "Internal affairs of one of those Anthony Hope kind of German Kingdoms, called Schwarzbaum-Almunster, last night engaged the histrionic abilities of students of the Loyola School. 'By the Sweet Power of Music' was the name of the play, from the pen of Nelson Hume, one of the teachers, who achieved the difficult task of presenting an interesting and actable play in which boys of all ages took part and in which none of the fairer sex was cast." The article goes on to criticize the different parts and especially commends the acting of Hubert McDonnell who though still a boy is described as looking and acting like an Iron Chancellor.

From all that has been said, the readers of the WOODSTOCK LETTERS cannot but see that it will not be due to lack of zeal or effort on the part of Ours, if Father Purbrick's undertaking in the end fails of success. Zeal and effort in a high degree are indeed needed for work among boys of this class, and to the teachers especially the required effort is both trying and exhausting. Our teachers, however, have not shirked their duty, and in the marked progress of the boys in simplicity and piety as well as in studies, they have gained, and they recognize the fact, an ample reward for all their labors. People outside the School have not failed to notice and comment on this progress. Very lately a prominent Catholic layman, a graduate of the College of Saint Francis Xavier in this city, Judge Amend, speaking to Father Provincial, said: "Your Loyola School is the best thing that has been done in fifty years for the Catholic Church in this city."

Servus in Christo,

JAMES P FAGAN, S. J.

BOOKS OF INTEREST TO OURS.

FATHER SASIA'S edition of Devivier's "Christian Apologetics," reviewed in our last number is meeting with deserved praise. A copy was presented to His Holiness and under the date of January 13, the Secretary of State, Cardinal Merry del Val, in a letter to Father Sasia conveys the congratulations of Pius X. to the author. "His holiness," he says, "expressed the hope that the work you have published may produce most abundant fruit, particularly among the people of the American Commonwealth, and thus lead an ever increasing number of souls to the true Faith." His Holiness as a pledge of his special benevolence, imparts to Father Sasia his apostolic blessing.

FATHER BOARMAN, the well-known Missioner of the Missouri Province, has published a lecture he gave before the Faculty and Students of the State University of Nebraska, at the request of the Chancellor. The subject of the lecture was "Indictment of Socialism." It has been published as a tract and is for sale by the W. J. Feely Company, Chicago. The Author shows in a striking way that Socialism is destructive of human society, is no friend of the workingman, is the foe of all Christians, and ignores the chief end of life. The distribution of this tract cannot fail to do good, while the style in which it is written, and the manner in which it is gotten out invite one to read it.

The Catholic Truth Society of Chicago which our readers will recollect is under the direction of Father Sherman, has issued a third volume consisting of nine tracts. Among them are "Père Marquette," by Senator Vilas, "Voices of Babel," and "A Tangled Tale," both by Father Gerard. This excellent volume consists of about 280 pages and is sold for thirty cents. It may be had of the Catholic Truth Society 562 Harrison Street, Chicago.

ACKNOWLEDGMENTS.—"Bulletin du Seminarie Oriental," No. III, Beyrouth; "Di Chi E il Vaticano," Father Brandi, Rome; "Galeria De San Francisco Borja," Padre Rodeles, Madrid; "The Christian Puran," of Father Thomas Stephens, Father J. Moore, Mangalore; "Pour la Paix," l'Oeuvre de Retraites à Lierre; Philippine Weather Bureau for August, monthly; Bulletins of the Observatories of Granada and Belen; Province Catalogues of Portugal, Rome, Toulouse, Toledo, Venice, Bengal Mission.

"Letters and Notices;" "Lettres de Gemert;" "Chine, Ceylon, Madagascar;" "Zambesi Mission Record;" "La Missione di Mangalore," Marzo; "Georgetown College Journal;" "Holy Cross Purple;" "Xavier;" "Stonyhurst Magazine;" "The Gonzaga Journal," Spokane; "Mangalore Magazine;" "Mungret Annual."

OBITUARY.

FATHER JOSEPH DESRIBES.

Joseph Desribes belonged to a family distinguished by the virtues and piety of its members. Four uncles, Louis, Charles, Victor and Henry Duranquet entered the Society. The first three named died in the Missions of Hindostan (1843-54-62) Father Henry came to America in 1837 and died at Woodstock in 1891, after many years of apostolic work on the islands near New York. His nephew, the subject of this notice, was born at Tissoire, Auvergne, France, July 30, 1830. His parents were staunch Catholics and also devoted royalists, and at the time of the birth of Joseph they had concealed in their house three of our Fathers who were sought after by the revolutionists. On account of the infidelity of a servant they were accused of harboring three members of the royal family and the homestead was in danger at one time of being blown up by the mob. The young Joseph was brought up amid such surroundings and evinced even in his school days great courage and attachment to his faith. When only seven years old he one day along with a companion having got possession of a saw, attacked a tree of liberty which had been put up by the revolutionists and succeeded in cutting it through and levelling it to the ground. The two boys were brought before the police and Joseph himself defended his cause with success, amid the applause of the spectators. A few years later having been sent to the college of Issoire as a day scholar, on his return home one evening he was much excited and said to his father: "If you leave me longer in this school I will lose my faith; our teacher told us in class that Jesus Christ was not God but only a great man." This decided his father to send him to our Fathers at Brugellette where he remained till he finished his education.

He entered the Society at Avignon at the age of nineteen, and after his novitiate and juniorate was professor in several colleges of the province of Lyons. Coming to America in 1857, he was during eleven years Prefect and Professor at Spring Hill College, well-known for the hundred and one industries, which he invented to amuse the students to secure attention and discipline. There also he was ordained priest during the war. In 1866 he was sent to France to complete his theological studies and make his tertianship. In 1868 he was again at Spring Hill, did good

service in preventing a panic among the boys during the terrible fire, which in the night of Febr. 5th 1869 destroyed the College. He then went with the faculty and students to Grand Coteau to finish the scholastic year. There he took his last vows on Aug. 15th 1869. Spring Hill re-opened on Dec. the 8th following and Father Desribes had three more years of professorship, to which was added the care of the small parish and a few neighboring stations.

About this time he became involved in a disagreeable lawsuit with Dr. Wilmer, the Episcopal Bishop of Alabama. The case was this: A Frenchman, George by name, who had been a Confederate soldier, had some years before been compelled by poverty to entrust his two orphan girls, baptized Catholics, to the Protestant Orphan Home. He afterwards regretted his step, and before his death, in the presence of witnesses, requested Father Desribes, who was absent, to claim the orphans and send them to their aunts in France, who were willing to receive and educate them. The Probate Court sustained the father's will, but the Bishop refused to give the children up, and his claim was countenanced by another Court. An appeal was taken to the Supreme Court of Alabama. Father Desribes was represented by Major Saint-Paul, himself an ex-Confederate, whose able pleading in favor of a just cause before an unbiassed tribunal won the case.

The three following years were passed in the offices of Assistant Pastor in the residences of Mobile and Augusta. Though his elocution always preserved a certain foreign accent, he was everywhere liked as a preacher on account of the popularity of his language and the originality of his ideas.

When in 1880 the Louisiana Mission was separated from the Lyons Province, Father Desribes asked and obtained permission to pass to one of the Northern Provinces. He worked first for a year as Operarius in Cincinnati, and afterwards as Operarius in the hospitals and prisons on Blackwell's Island, New York, for eight years, when, in 1889, he was appointed Superior of St. Inigo's. Here he remained for four years, and then for one year was Superior of the residence at Bohemia. Finally, in 1894 he was sent to our residence at St. Lawrence's (now St. Ignatius) New York, where he spent the last eight years of his life, attending the hospitals and asylums on Ward's Island, and later as Operarius in the parish. In the summer of 1902 his health began to fail and in October he was removed to Fordham for rest and quiet, there he peacefully died on Jan. 19th 1903, in his seventy-third year.—R. I. P.

FATHER ALOYSIUS CURIOS.

Father Curioz was born in Savoy, April 27th 1816. He made his studies in our colleges, and entered the Society in Piedmont Oct. 7th, 1838. After his juniorate, he was for several years prefect and professor at Chambery, where he had for his colleague Father J. B. Miège (afterwards Bishop of Leavenworth), his life-long friend and confidant. With him he subsequently went to Rome for his Philosophical and Theological studies. His proficiency in these sciences is attested by the solidity and clearness which he displayed in his teaching and preaching in after-life. When the political troubles broke out, which disturbed the early years of Pius IX., and brought about the exile of the Jesuits, Father Curioz and others were hurriedly ordained on Sept. 8th 1847 and left the Holy City a few days later. It appears that it required no small presence of mind to escape from the fury of the populace, but the imposing figure and imperturbable coolness of Father Curioz and his friend succeeded in passing through unharmed.

Reaching Marseilles he found the Very Rev. Father Roothaan there in strictest concealment. His Paternity proposed to him to join a band of exiles just ready to embark for Louisiana. They were Frenchmen, Italians, Austrians, Germans, twenty-four in number, Fathers, Scholastics and Lay brothers, some of whom later on returned to Europe, but the greater number did for many years good service in Louisiana and elsewhere. The proposition of Father General was readily accepted and Father Curioz was appointed Superior of the band, which sailed from Marseilles Oct. 17th 1847. When on the point of embarking, he received under all secrecy the sad news that Rev. Father Maisounabe, the first Superior of the Mission, had died of yellow fever in the beginning of September.

The party landed at New Orleans on Christmas eve, where they found Father John Cambiaso, the Socius of Rev. Father Provincial, who had come over via New York on the news of Father Maisounabe's death. Whilst the College was building and preparations were making to open it in the following year, Father Curioz, who was to be its first vice-president, devoted himself to the sacred ministry, frequently preaching in the various churches. The College opened Febr. 1st, 1849. In the following years the city was afflicted by both cholera and yellow fever. While devoting himself with the other Fathers to the ministry of the plague stricken, he caught the plague himself, but soon recovered through the intelligent nursing of Father Cambiaso. This rendered him immune for the epidemics of the following years, during which he was ever ready to go wherever his services were needed.

In 1854, he went to Frederick, Md., for his tertianship.

The notes of his great retreat, preserved among his papers, show with what earnestness he set to work in the *schola affectus*, and also how much theological learning can assist asceticism and vice versa. He was recalled before the close of the year to act as Superior when Rev. Father Cambiaso left for Mexico, as Visitor of that Province. On Aug. 15th he took the solemn vows, and in the same month was appointed the fourth Superior of the Mission, a position he retained till 1862.

One of the first acts of his administration was to suspend the sale of the property at Grand Coteau; the next year 1850, he re-opened the College, which had been closed in '53 in the hope of better success in the capital of the State. The new establishment of Baton Rouge proved a failure for several reasons.

In Febr. 1862 Father Curioz was succeeded by Rev. Father Jourdan, he himself becoming Rector at Spring Hill. In this position he remained during the trying period of the war. To the cares of keeping up a large community with the slender resources of the place and no communication with the outside world for three years, was added the distress of the surrounding country, and of numerous families forced or voluntary exiles from Louisiana and elsewhere. With all this, if material comforts were wanting, a consolation was found in the invariable devotedness of the Community and the good spirit that reigned among the boys.

On Christmas 1868, Father John Montillot was proclaimed Rector, and Father Curioz became Procurator and professor of Philosophy, which he continued to teach in Latin, not without success. His characteristic coolness in difficult moments did good service in the fire of Febr. 5th 1869, when he saved the account-books, by the help of which several thousand dollars of credits could be collected. After the disaster the greater number of students went to Grand Coteau, there to finish the scholastic year, Father Curioz accompanying them and acting as their Rector. After the re-opening of Spring Hill, Father Curioz continued at Grand Coteau as Prefect of Studies, Professor of Philosophy and Operarius. In 1875 he went North and worked as Operarius in Chicago especially among the French-speaking population. But the next year, he returned to his old Spring Hill, where he taught again Philosophy (always in Latin) and Mathematics for ten years and four years more at Grand Coteau, always exercising the sacred ministry, when possible.

The last years of his life were spent at New Orleans, where he also celebrated his Sacerdotal Jubilee in 1871, surrounded by a great number of priests, many of whom had been his penitents for years. Most of his time was spent in the confessional. He was also the Spiritual Father of the community and the esteemed Director of many Religious Houses. During his two or three last years, whilst his bodily health remained good for his advanced age, his mental powers de-

clined from day to day. It was a distressing sight to behold a man, whose mind had been so clear, whose counsels had been sought by so many, going about like a shadow, seeking an occasion to speak, yet unable to connect two ideas. Still even in this wretched condition his spirit of piety did not forsake him. He had been obliged to give up saying Mass for the last year or so; but as long as it could be done in safety he went to Holy Communion every day in public with great expressions of tenderness and great edification of the faithful. He was constantly repeating to himself and others the words: "Ne projicias me a facie tua, etc." "Sancta Mater, istud agas, etc."

To give him greater freedom for going about, he was a few months before his end sent to Grand Coteau, where he enjoyed the tender charity of his brethren, and peacefully surrendered his soul to God on Dec. 17th 1903. Of the glorious band, which came from Europe with him, Father Philip de Carrière, now 79 years old, is the only survivor.—
R. I. P.

FATHER THOMAS B. WARD,

Thomas B. Ward, was born in Jersey City, N. J. December 8th, 1864. He was the eldest of seven children, four sons and three daughters. His parents were blessed as God blesses His own with unbounded faith and trust in God, and deep devotion to his church, but of worldly goods and wealth they had little. As the family grew and the means to feed the growing family remained the same, it was but natural for the eldest born, a strong robust, happy-hearted lad, to insist on doing what little he could to swell the scanty resources. Thus after finishing the Grammar course in St. Peter's Parochial School, Thomas Ward went to work.

The hope in his heart of one day being a priest buoyed him up during these days of toil, and though six years went swiftly by, and he was now a young man of twenty, and the day for making his first step in the direction of the cherished goal as far off as ever, he never lost hope or heart. One would imagine, that a young man with such aspirations would grow morose and despondent at times and chafe at the difficulties that stood between him and his ambition. Tom Ward was not that kind. His disposition was too sunny to be overhung with clouds. His temperament was sanguine and always would be, as his sandy hair and open, smiling face told you. He knew and felt in his heart, that if God wanted him for himself, He would find a way to get him, even though he was only a good cooper now and knew nothing of Latin and Greek. During all this time he was as jovial a companion as one could wish to have, welcome wherever he went and loved by all who knew him.

However, though he knew that the Spirit breathes where it listeth, his strong common-sense made him appreciate the homely saying: "God helps them that help themselves."

Thus in 1884, he began to attend night-school in St. Peter's College, Jersey City. Long absence from books, coupled with the hard work his trade as cooper entailed upon him, rendered him mentally and physically unfit to make much headway with the Latin declensions and conjugations.

Though he studied hard and applied himself diligently, the results of his night-school work were so meagre that he thought of giving up. Not he. He simply determined to change his order of day. In September, 1885, he was enrolled among the students of St. Peter's College, Jersey City, and giving his days to study, he spent his holidays and afternoons and evenings at his trade. It would do you good to see him poring over his books, as if he had nothing to bother him, and then, after school, hammering away at barrels, as if his whole ambition was to be a first-class cooper and make more money than his fellows. And how his fellow-coopers looked to him and admired him, and many a one of them lived better lives, because Tom was after them! For, you see, he was to be a priest, and began early to do a priest's work among the poor fellows who but for him would have seldom gone near the Church.

This new arrangement of time worked well, so well in fact that our arch-enemy, the devil, took alarm, and in the guise of a lucrative position in the Jersey City Post-Office, tempted him to give up schooling and hard work after hours for the ease and comfort this position would afford him. But Tom was proof against the temptation. The offer was tempting but it was on another road from that he was travelling. and he rejected it.

His devotion to his books began to tell, and after two years spent at St. Peter's, he thought it time to take the step long contemplated. In the summer of 1887, he applied to the Provincial of the Maryland-New York province for admission into the Society. But here another trial awaited him. He was not far enough advanced in his classes to meet the requirements for admission into this province, and two or three years more spent at college, though it would bring him up to the standard, would make him too old, and so the Provincial refused his application.

This was a bitter disappointment to Thomas Ward, but he bore it well.

What to do next, Thomas Ward did not know. However, just then he was offered a position as teacher of English in St. Mary's College, Montreal. This, although it did not lead directly to the goal, was a step in the right direction, so Thomas accepted the position. Before entering upon his duties, he paid a visit to Frederick, Maryland, to see an old companion, a Jesuit, who was in the Juniorate there. On his way back to Jersey City he stopped in at Woodstock, provi-

dentially it seems, for there he met a Father, who, on hearing his story, told him to apply to the Rocky Mountain Mission.

The Father himself was seriously thinking of joining the same mission, and spoke so enthusiastically of the good a zealous priest could do there, that Thomas Ward's mind was made up, and he went back to Jersey in high spirits.

His year at Montreal passed quickly. As soon as classes ended, he made application to the Superior of the Rocky Mountain Mission and was received without hesitation. On the 27th of September, 1888, he entered the Novitiate at Prairie du Chien, Wisconsin, as there was no novitiate in the Mountains at that time, and there spent the greater part of his noviceship.

His noviceship passed like a dream of bliss, and towards its close, he was called to the Mountains, and took his vows in the Novitiate just opened at Desmet, Idaho. He remained at Desmet as a junior and teacher until summoned to St. Ignatius Mission, Montana. Here he made his philosophy and theology, and was ordained May 19th, 1899.

Father Ward had now attained his heart's fondest desire, the Priesthood, and few in the Society have had to face such difficulties in its attainment as he. His sacrifices were not without their reward even here. For during the few years he spent in the ministry, he gave himself up unsparingly to the care of souls, and had the consolation of doing much good. The happy combination of virtue and natural gifts which made him the favorite he was in Jersey City, won him a way into the hearts of all classes. His jovial, open-hearted manner, his unselfishness and charity, his ready sympathy made him many friends, and kept them till his death.

No one is a hero to his valet, but the more Father Ward's fellow-religious knew him of him, the better they liked him, while with persons of the world, who never see the specks everyday intercourse finds even in the most perfect, Father Ward was a model religious and a model priest. Wherever obedience sent him, he went cheerfully and willingly. It was all one to him, whether he was drudging on a hard Indian mission, or captivating the rough hearts of the mixed population of the far Northwest, or driving from station to station through the one hundred and twenty-five miles of Bitter Root Valley. His unremitting labor began to tell on his health, and though naturally of a robust constitution, exposure to wind and weather in all seasons of the year undermined his strength, and it was pitiable to see the wreck of that magnificent specimen of manhood.

In the hope of recruiting his strength and withal to give him a much needed rest, Superiors sent him to his Tertianship in September, 1903, and in their charity they sent him to Frederick, Maryland, thus giving him a chance in passing to see his mother, brothers, and sisters.

Father Ward sank rapidly after reaching Frederick, but before he grew too weak to travel, Superiors sent him to St.

Francis Hospital, Jersey City. Father Ward's sufferings were intense during these last days, but no word of complaint was heard from him. He was not afraid to die, but rather, as he said himself, he was ashamed to die. His tender devotion to our Lord and His Blessed Mother was evidenced by the frequent aspirations he made to them. He prayed much also to our holy Father St. Ignatius. Thus with perfect resignation, fortified and strengthened by all the holy helps with which Holy Mother Church surrounds the death-bed of her children, he died November 1903. He lies buried in the little cemetery of St. John's College, Fordham, New York City and there his body will sleep until the Master bids him forth to abide with him, body and soul, forever. *Amodo jam dicit Spiritus ut requiescant a laboribus suis; opera enim illorum sequuntur illos.*—R. I. P.

BROTHER MARTIN WHELAN.

Brother Martin Whelan was born in Boston, Mass., November 1st, 1837, and died on Sunday, November 22nd, at Georgetown College, aged sixty-six years. He attended the Eliot Grammar School, in the North End, as there was then no Catholic school for boys in the City: and afterwards he took advantage of the evening courses of instruction furnished by the Lowell Institute Lectures, devoting himself especially to drawing and water-color painting. It was his delight in those budding artistic days to depict the great tragedians whom he had seen, Forrest, Booth and McCullough, in such favorite characters as Hamlet, Richard III., and Spartacus. The knowledge and skill which he acquired in regard to scenery, decoration and painting, were utilized in after years, when he became an efficient schoolmaster and sacristan.

His pious parents were members of St. Mary's Parish, and Martin attended the Sunday School of that Church, which was then in charge of the Secular Clergy. When St. Mary's was entrusted to the Society by Bishop Fitzpatrick, Martin was brought under the influence of Fr. McElroy, Fr. Kroes, and above all others, of Father Bernardine F. Wiget, who was laboring with herculean zeal and energy for the rising generation, inspiring the young men of the city with thoughts of higher things, gathering them into the Sodality, which speedily swelled to near two thousand members, and fighting successfully the battle for Catholic schools.

His family owned a pew in the Church, in accordance with the system then prevailing. When the development of Catholicity began in Boston, the Faithful were few, and not many of them were blessed with worldly goods: in order to

procure building funds for the Churches, the pews were sold to subscribers, who held them as any other property, disposing of them by sale or bequest, independently of the Pastor. When our present Church of St. Mary's was projected to replace the older edifice, it was resolved to do away with this objectionable system: but it was a difficult problem to determine how the vested rights of the old proprietors could be extinguished. In some cases, where the owners were poor or tenacious, the right was purchased; many of the owners were generous, and made a gift of their pew to the church fund. This was done in the name of his family by Brother Whelan, when, on a visit to Boston, and then a member of the Society, he made over the deed of the pew to Father Duncan.

He was among the first of the many young men of St. Mary's to enter the Society. The vocation to the Religious life was so unusual at that place and period, that it was thought by his family when he asked their consent, to be a passing whim and not a serious proposal, and that after a short trial he would return home to join in the business of his elder brother. He was received as a postulant, at the age of nineteen, and was sent for a short period of probation to St. Joseph's Church, Baltimore, of which Fr. Wm. Francis Clarke was the Superior.

He was received into the Novitiate at Frederick, August 23rd 1858, and the whole of his life in the Society, except the first year as a Novice, and the last year when he was an invalid, was spent in the duties of teaching the boys in the Schools of Trinity Church, Georgetown, and St. John's at Frederick. For forty-four consecutive years, his name is inscribed in the Catalogue as Ludimagister, to which the office of Sacristan was generally added. His long continuance in this position shows that he was successful in the arduous task of teaching; besides, we have the oral and written testimony of many of his pupils bearing evidence to the profit which they derived from his training.

He was always a promoter of *Theatricals*, and the dramatic representations of his school were fondly remembered by those whom he brought upon the boards. He was wonderful in discerning and developing histrionic talent; he staged the play, painted and managed the scenery, prepared and disposed the costumes. He wrote several operettas, which were produced by the Trinity Sunday School classes, as well as a number of dramatic plays. He was the guiding spirit in these matters at Trinity School: and also at Georgetown and Gonzaga Colleges, where old-fashioned Dramatics were then in vogue, he was most helpful to the Scholastics who had charge of the Association. He was an authority on wigs, buskins and togas; an artist in burnt cork and paint: how he delighted to transform an innocent fresh-lipped cherub of a boy into a truculent stage villain with fierce mustachios; to pad a lanky youth into Falstaffian girth and proportions;

to develop slender shanks into dropsical piano legs ; to regulate the stride and pace of "Warriors" and, "Senators." His services in this respect were valuable, and they were given unstintedly, and with genuine enthusiasm. The interest that he took in promoting these popular representations, the quick perception and encouragement of histrionic ability, and the stage triumphs that followed on his training, gave him great influence with his scholars, and secured their respect and gratitude in after years.

Many letters from former scholars were evoked, when they heard of his death : they bear testimony to the personal esteem which they entertained towards their old teacher, and express their appreciation for the benefits of Catholic instruction which they received under his direction. One of them writes : "My training at Trinity Parochial School has been an incentive to myself and to others to perform faithfully and conscientiously the lifework assigned us, and thus prove a credit to our teachers and our early teaching, our Church and our school, to so live that no one can point the finger of scorn at the System, or cavil at Parochial School education."

Such a life hidden away for so many years in a humble classroom is inconspicuous in itself, but most meritorious, fruitful and far-reaching in results and lasting in its power for good. Who can estimate its effects? A large number of the men in middle life, at Frederick and Georgetown, now fathers of families, and staunch Catholics, owe much to him, and they hold his name in benediction. Some of them were rough diamonds when placed in his hands, and he polished them : some were contumacious and refractory but he had efficacious methods for dealing with them, which could be illustrated by many anecdotes ; for when occasion demanded it, he could a "Plagosus Orbilius." Many unpromising subjects, through his training and influence, are now upright men, good citizens and pillars of the Church.

When the Novitiate was transferred from Frederick, St. John's Literary Institute, in which he had been teaching for the decade just preceding, was surrendered to the Archbishop of Baltimore, and Brother Whelan's occupation was gone. He came back to Trinity, but not to teach. His health was shattered ; and shortly after his return, a fall from an electric car resulted in injuries from the shock of which he never recovered. He became an inmate of the infirmary of Georgetown College, where he lived in an unobtrusive and edifying manner, until his death which occurred on November 22, 1903. The funeral services were held at Trinity Church, and they were largely attended by the parishioners and his former scholars.

Brother Whelan was a good Religious, pious and humble. His occupations necessarily brought him into constant and familiar intercourse with seculars, and the respect in which he was held by them might have puffed up or turned the head

of another man in his position: but he was prudent and exemplary in conduct, well grounded in humility, and content in his grade of Brother Coadjutor. When he applied for admission into the Society, there was question of receiving him as an "indifferent:" he had a fair elementary education, some knowledge and skill in music and painting, was only nineteen years of age, intelligent in mind, genteel in manners and address, respectable in personal appearance and, as his subsequent career proved, he would have worn the sacerdotal character in a worthy manner, and have been a strenuous and successful laborer in all Priestly work. Afterwards, when Superiors discovered his merits and capacity, it was currently reported that the offer had been made to apply him to classical studies privately, in order that he might prepare for Scholastic duties and the Priesthood—but that through humility he declined the proposal. He was always busy, helpful in many ways, a veritable factotum in the two residences of Georgetown and Frederick, in which his entire life was spent, regular in observance despite many distracting occupations, respectful to the Fathers, prudent, well-balanced, a man prayer and supernatural principles,—to sum up his character, it was that of an exemplary Brother Coadjutor of the Society of Jesus.—R, I. P,

E. I. DEVITT, S. J.

LIST OF OUR DEAD IN NORTH AMERICA

From December to June 1904.

| | Age | Time | Place |
|-----------------------------|-----|---------|-------------------------|
| Br. Aloysius Roth..... | 87 | Jan. 15 | Georgetown, D. C. |
| Mr. Patrick Maloney..... | 28 | Feb. 4 | Santa Clara, Cal. |
| Br. John Burke..... | 42 | Feb. 16 | Florissant, Mo. |
| Fr. Joseph Zealand..... | 72 | Feb. 18 | St. Louis, Mo. |
| Br. Michael P. Devreux..... | 41 | Feb. 25 | St. Andrew-on-Hudson. |
| Br. Elias Bonchard..... | 49 | Feb. 25 | Montreal, Canada. |
| Fr. Francis McAtee..... | 79 | Mar. 4 | Georgetown, D. C. |
| Br. Emile Risler..... | 83 | Mar. 17 | New York. |
| Fr. John McQuaid..... | 78 | Apr. 8 | Boston College, Boston. |
| Fr. Richard Baxter..... | 83 | May 8 | Montreal, Canada. |
| Fr. Aloysius Rocoffort..... | 85 | May 31 | Philadelphia, Pa. |

Requiescant in Pace.

VARIA.

ALASKA. *Loss of a Mission by fire.*—Father Lucchesi writes from Koserefsky, Jan. 1st 1904: "Divine Providence sent us a heavy cross this fall; our beautiful Mission of Okraramut on the Kuskakwim River has been burnt to ashes. About midnight, Nov. 30th, Father Robaut awoke almost suffocated by smoke. Thinking it to issue from the stove he got up and opened the damper in the stove-pipe. But he quickly perceived that the floor was burning under his feet. He ran out in his night-shirt to call for help, but before anything could be done the whole house, which was a mass of dry spruce, was in flames. Nothing was saved, not even the Blessed Sacrament. Father Robaut had to borrow clothes from the Indians in order to come back here. In the fire two of our best travelling chapels were destroyed, several books—and you know how precious they are in this country—and provisions for the year, together with the whole collection of Father Robaut's papers and writings. We estimate the loss at about \$6000. What is worse is that the event deprives Father Robaut of the means of making his regular trips this winter. And there are three or four large villages which he was to evangelize for the first time, villages of natives who ask for the priest to help them pass from the Russian Schismatic religion into the pale of the true Church. The check thus put on this undertaking by Divine permission is the most painful feature of the accident. *Sit nomen Domini benedictum*, and let us pray the more, that spiritual good may not be prevented by this misfortune."

ST. ANDREW-ON-HUDSON. *A new Rector.*—On Easter Tuesday, April 5th, Father George A. Pettit, formerly Rector of Fordham, was installed Rector and Master of Novices of St. Andrew-on-Hudson. Father O'Rourke, the former Rector, has been assigned to the missionary band.—The grounds are being rapidly improved by the united labors of the Tertians, Juniors, and Novices, and work has been begun on the new carriage house that is to replace the one destroyed by fire during the winter.

BALTIMORE. *Loyola College and the Great Fire.*—On Sunday February 7th of this year occurred the great fire of Baltimore; and the anxiety which was felt during the afternoon and the night by the people in the residential portion of the city was shared by our community. From the time the fire began, at about eleven o'clock in the morning, till three

o'clock in the afternoon no grave fears were entertained that it would pass beyond control of the fire department. From this time, however, till 9 o'clock we were full of apprehension seeing that the fire extended directly towards us under the impulse of a strong south wind. It was only at nine o'clock that we could lay aside our fears, as the wind had then veered round well to the east. Yet as there was still danger of a change in the wind during the night, a watch was maintained all night to guard against falling embers. With the morning all danger from the fire in our direction was over. Rev. Father Rector ordered a Triduum of Benedictions in thanksgiving for our preservation from the fire; and we all joined in it with heartfelt appreciation of God's signal care and protection over us during this time of trial and calamity.

The Novena of Grace.—For some years past the Novena of Grace in honor of St. Ignatius and St. Francis Xavier has been conducted with much solemnity in our church, and to judge from the fervor manifested in it by the people it would seem that no other devotion during the year had taken such firm hold of the minds and hearts of the faithful. So large are the numbers who flock to the church from all parts of the city during this Novena, that both the upper and the lower church have to be thrown open and the devotions of the Novena conducted in both places at the same time. Even then there is scarcely room enough to accommodate the throngs. A prominent feature of the Novena is the intention box. The people are urged to write out their intentions, thus determining their most urgent need and directing their prayers to a very definite end. Each year striking favors have been granted in answer to the petitions of the faithful.

St. John Berchmans.—A marble Bust of this Saint by Mr. Didusch, the well-known sculptor who made the statue of St. John Berchmans now at the Novitiate, has been put up in one of the college corridors. The bust rests on a black-veined marble base and bears the inscription in raised letters "For a remembrance of James Ignatius Gunning, who died November 25, 1903." James Gunning was a student of Loyola College; a young lad of exemplary life whose memory is still cherished among his fellow students. The sculptor has succeeded in giving to the Saint an expression of happiness and peace, and while it breathes holiness, it has nothing of that severity which might make one feel that St. John was too far advanced in sanctity for imitation. The Sculptor must have had before him while carving the statue what a contemporary wrote of the Saint, that "he always wore a pleasant and cheerful countenance and was dear to all on account of his sweetness." Loyola has been always devoted to Berchmans, and the first of his lives published in this country was written there.

BELGIUM. *Death of Father Hahn.*—This Father, who was well known personally to some of our Province, and to many more from his writings, died at Namur on the 7th of last December at the age of sixty-two. He had made a special study of biology, had studied at London under Huxley, had been professor of zoology at the University of Dublin, and was a constant contributor to scientific reviews. He is most widely known, however, from his Memoir of St. Teresa. This Memoir, entitled "*Les Phénomènes Hystériques et les Révélations de Sainte Térèse,*"—was written to defend the character and revelations of Saint Teresa against the attack of the incredulous. The Bishop of Salamanca offered a prize for a Memoir on this subject and the prize was awarded to Father Hahn by a jury comprising, amongst others, two members of the Academy of Spain, two canons of Salamanca, the vice-rector and professors of law of the University, the provincial of the Dominicans, and the prior of the Franciscans. Notwithstanding this high approval, the Memoir excited a stormy opposition in a part of the religious world, and was finally put upon the Index. The Congregation did not condemn any part of the memoir, but probably only judged it to be inopportune. Father Hahn, who had written in the best of good faith, at once submitted most humbly to the edification of his friends. Though others wished to defend and excuse him, the Father would say nothing and rarely spoke of it afterwards to his most intimate friends, as Father Thirion testifies in the January number of the "*Revue des Questions Scientifiques,*" from which we have condensed the above.

BOSTON. *Church of the Immaculate Conception.*—*The Young Men's Retreat* during Passion week surpassed in numbers and in the interest it excited even among Protestants all previous years. It was given by the Rector, Father William F. Gannon, and the number in attendance each night was calculated at 2700, two or three hundred having to leave each exercise after vainly striving to gain entrance. The large church which seats 1600 on the floor and in the gallery was too small. On Palm Sunday 2400 received Communion and the papal blessing. Many of the secular clergy of the archdiocese visited the church during the week to view personally the impressive scene. Protestant ministers also attending the exercises among them being Mr. Perin, a leading Universalist Minister, who was present Friday night and spoke afterwards as follows to a reporter: "It was to me a profoundly impressive sight. Protestant as I am, indeed ultra-Protestant as I am, I want to bear witness in behalf of such quickening influence as that of this Catholic retreat which has been conducted by Father Gannon. No one could have participated in one of these great services as I did on Friday evening without feeling a personal impulse

to the better life, and, as it seems to me, without coming away thankful for the widespread spiritual quickening that must have resulted from these deeply religious services, and strong, rational appeals to the conscience of so many men."

One great object which it is sought to attain by this annual retreat is to *bring the men to Holy Communion every month*. Already there are about eight hundred men receiving Communion on the First Sunday of each month and by this year's retreat the promise of two hundred and fifty more have been obtained. This retreat attracted the attention of the press and the "Boston Post" had a large picture of the interior of the church and of Father Gannon and a lengthy account of the Retreat with a list of the prominent men who attended it. It pronounced it to be the most remarkable demonstration of religious fervor ever witnessed in the city or state.

CANADA. *Vindication of Père Adam*.—This Father, who for the past two years has been Pastor of our church of the Immaculate Conception, Montreal, was attacked by a journal called "Les Debats" and his character as a priest and religious grossly maligned. After consultation with his superiors he determined, through his counsel, to demand retraction, which, on being refused, he brought action against the editor, a certain Mr. Charlier, for damages. His journal had made itself obnoxious to Catholics and Canadians by its attacks on all their religious, literary and national glories. The case was tried before a jury last March, who brought in a verdict of guilty against Charlier. Mr. Charlier's advocate was an old pupil of our college at Montreal, and in his address to the jury spoke of the lessons of charity he had received while a student with our Fathers, intimating that such was not the teaching of those there now. Père Adam took occasion to prove to him that charity was not merely taught but, better still, practised by the Jesuits of to-day. "The verdict" he said, "given by this honorable court has satisfied us. We wish no evil to Mr. Charlier, and here is our proof: Mr. Charlier (addressing the accuser) I wish to say to you that if you have done me any wrong, I pardon you from the bottom of my heart. If you have wronged us we are going to return good for evil." Then addressing the judge, "Whereupon we pray your Honor, in the name of our merciful King, to show mercy to the one who has been declared guilty and pardon him." The Defender's advocate in the name of the prisoner thanked Père Adam for his clemency and begged the Judge to show not less mercy than the plaintiff had shown. The Judge, however, replied that he had a duty to fulfil, that if he listened only to his heart he would, indeed, grant the complete pardon the plaintiff had asked for. Unfortunately he was not sure that a similar attack would not be repeated and it

was necessary to make an example. "I could condemn you," he said to the prisoner, "to \$400 fine and a year's imprisonment, but on account of the appeal of the plaintiff I will condemn you to three months' in prison and on the expiration of your term ask you to give a personal guarantee to keep the peace and behave well in future."

Ordinations.—Father Joseph P. Lydon, and Father Maurice J. Joy, both of the California Mission, who have been studying at the Canadian Scholasticate, have been ordained priests—the former on January 17th, the latter on April 4th.

CUBA. Golden Jubilee of Belen College.—Our Spanish Fathers took charge of the college of Belen in 1854, so that the present year is the fiftieth year it has been under their care. The Jubilee was celebrated on April 16th, 17th, and 18th. A Te Deum was sung on Saturday afternoon, the 16th. On Sunday the 17th there was High Mass and solemn communion of the Students. This was followed by a banquet at the college at which more than 250 of the leading citizens of Havana were present, many of whom had been pupils of the college. In the evening an operetta, composed expressly for the occasion was given by the students as well as a biological lecture with projections. The following day there was a solemn requiem Mass at the cemetery and in the afternoon more scientific projections illustrating zoology and natural history. In the evening the college was illuminated and there was a display of fireworks. The whole celebration was successful and was participated in by the leading men of Havana, the President of the Republic himself being present at some of the exercises. A history of the college is in preparation and will soon be issued.

ECUADOR. Blessed Mary Ann of Jesus.—Last November a solemn triduum in honor of the fiftieth anniversary of the beatification of Blessed Mary Ann of Jesus, the Lily of Quito, was held in our church at Quito where her remains are preserved. The Archbishop of Quito issued a pastoral to be read in all the churches of the archdiocese calling attention to the triduum and requesting that a picture of the Blessed be exposed in all the parish churches. Our church at Quito was magnificently decorated and the whole city celebrated with enthusiasm the triduum in honor of its native saint, who, it will be remembered, gave her life as a victim to ward off the ravages of a plague. Sermons were preached by Dominican Fathers as well as by Ours. By a decree of Leo XIII. dated April 22, 1903, the cause has been resumed and there is every reason to believe that the Blessed will soon be canonized.

ENGLAND. *Death of the Father Provincial.*—Father Reginald Colley, who had been Provincial of England from January 1st 1901, died suddenly at Stonyhurst on February 12th. He had gone to Stonyhurst to receive as Provincial the final vows of certain Fathers of the Society, intending to return to London in a few days. Here he was confined to his room by an unusually severe and obstinate attack of asthma, the violence of the attack being traceable to cold caught in travelling without the protection of an overcoat—hurriedly left behind. At a quarter to eleven the night of Thursday the 11th he had been left asleep and breathing much as usual, but at half-past seven the next morning the lay-brother who went to call him, found that he had died in the interval, apparently without any struggle. He had been Rector of Stonyhurst for six years and then Prefect of Studies for eight years, so that the furtherance of education had been the main object of his life. The "Stonyhurst Magazine" enumerates as the definite educational results for the Province of the last ten years of his life, "The whole-hearted encouragement of the Society's house of studies at Oxford, the securing of St. Mary's Hall as a recognized training school for Jesuit Masters, the enrollment of all the schools of the Society in England as registered schools, and the certification of by far the majority of the Society's available men as Secondary Masters, according to the new regulations." The Province will, it is thought, miss his enlightened guidance most of all in the educational difficulties which lie before it.—R. I. P.

Ours and the New Education Act.—We learn from the "Letters and Notices" that the new Education Act will affect our colleges and that Ours have had to be on the alert that they might not suffer. After consultation with the Secretary of the Board and a visit of inspection to several of our colleges by members of the board all that was needed was secured. According to the provisions of the Act it was enacted that A Register of Teachers was to be established. It was of the utmost importance that our scholastics who teach be on this register and the following has been agreed upon: In future for registration our Scholastics will all require degrees, which (except the few who go to Oxford) it is at present arranged for them to take in the reconstituted University of London. They will all have to pass an examination in the Theory and Practice of Teaching, and they will have to teach for a year as the practical part of their training, and another year as probationers before they can register. But those who began their studies at St. Mary's Hall by October, 1902, will not need degrees; and those who complete their three years of teaching before March, 1906, will be exempt from the examination in educational subjects. We get a good start with nearly a hundred masters on the Register; and we must rely on our own exertions to come

up to the required standard in future as to General Education and knowledge of the methods of teaching.

Visit of the Inspectors.—The above results were not obtained, however, without an official visit to our different colleges by the Inspectors. The town schools were inspected in connection with the receipt of public money. Stonyhurst applied for inspection for the good of the whole Province that St. Mary's Hall, the House of Philosophy for Ours, might be approved as a Training College. An account of the inspectors Report on our colleges will be found in the January number of "Letters and Notices." The Inspectors were much interested in the system of dividing the functions usually exercised in an English School by a Head Master, between the President and the Prefect of Studies. They report that our system works well and that thereby "Efficiency in teaching is secured, and economy in administration." Of the Classical Course, they report that the organization of the work is very careful and complete. The Inspectors enlarge on the advantage of the conversational method of teaching French and Latin, and, as our training gives special facilities for Ours to learn to speak Latin, they would like to see the oral teaching of that language adopted. They say the experiment would be an exceedingly interesting one, and would be of great use to other schools which are organizing on the same lines, and oftner under less favorable circumstances. As to Mathematics, the Liverpool Report says "Throughout the Classical school the teaching of Mathematics is vigorous, highly organized, and supervised with unusual efficiency." The instruction in science is not on the same level as other subjects in the curriculum. The Discipline and organization of the schools are well spoken of as well as the physical training, and, in a word, there is matter to encourage us, as well as to spur us on. The article in "The Letters and Notices" is most interesting and extremely valuable for those of Ours engaged in teaching, as giving what trained experts think of our methods, which present many novelties, doubtless, to them.

Oxford.—Mr. Cyril Martindale, the scholastic of Pope's Hall who last year carried off the Hertford Scholarship, has won the Chancellor's Prize for Latin verse, and also the Gaisford Prize for Greek verse. The Gaisford's Greek Prizes, which are worth each about £23 annually, were founded by a former Dean of Christ Church, several of whose descendants are Catholics.

FORDHAM. *A New Rector.*—Father John J. Collins was installed Rector of St. John's College, Fordham, on Easter Monday, April.

Father Massi's Golden Jubilee was celebrated March 25th quietly. The Father was born in the Vatican, March July 8th, 1836 and knew both Gregory XVI. and Pius IX. He

entered the Society March 24, 1854, and after teaching some years made his course of Philosophy at the Roman College. While still a scholastic he was sent to the Mission of Columbia, where, in the scholasticate at Quito, he began his theology and was ordained. After some years as a teacher of Philosophy and Mathematics at the college of Riobamba, he went to St. Beuno's and afterwards to Salamanca, Spain to complete his theology. He then returned to Riobamba, where he remained till 1883 when he asked to come to the United States. He was received in our Province and spent some years in charge of the hospital, at Boston, was Spiritual Father at Georgetown, and then Operarius on the Islands about New York till 1903 when he was sent to Fordham as Spiritual Father, a position he now fills.

FRANCE. *Lettres de Gemert*.—The Philosophers of the Provinces of Toulouse and Champagne who were formerly at Vals are now at Gemert, Holland. Here from their own press they have issued the "Premier Fascicule" of the "Lettres de Gemert," (nouvelle série). This first fascicule contains letters from the missions of Madura and Madagascar, an account of the transfer of the novitiate of the Toulouse Province from Rodez, France to 's-Heeren Eldern, Belgium, and lastly—

The Burning of the College of Tivoli.—This college near Bourdeaux was well known as the one of the finest buildings of the Society in France. It was almost completely destroyed by a fire which began at noon February 1st in a wing of the college. It could have easily been gotten under control if any fire apparatus was at hand, but every effort to get help from the city failed until it was too late. The loss is over half a million dollars, partly covered by insurance. Classes were resumed a few days after in other buildings.

The Province of Champagne has procured a site and is erecting a house at Higham, near Rochester, England. "Chine, Ceylan, Madagascar" continues to be published at Amiens under the charge of Father Desmarquest and contains news and letters from these missions.

More Honors for Father Colin.—Father Colin Director of the Observatory of Ambohidempona, Madagascar, has recently been awarded a prize of 2500 francs by the Academy of Paris. This prize was to be for the best work on Astronomy or Geography. The book presented by Rev. Father Colin, S. J., to the members of the board is entitled "Positions Géographiques de Madagascar." This volume contains the whole of the Astronomical observations made in the observatory under the direction of the learned Jesuit from 1889 to 1902.

It is the fourth time that the Academy of Paris shows in this manner its appreciation of the work of Father Colin.

GEORGETOWN UNIVERSITY. *The Sodality.*—The plans for the Jubilee celebration have not yet been entirely completed, but it has been decided to hold special devotions on the eighth day of each month; the badges usually worn by the students during the month of May, will be worn during all the months of the present year and some permanent memorial of the semi-centennial will be set up in Dahlgren Chapel. There will be a solemn pontifical Mass on the patronal feast, December 8th, celebrated by the Apostolic Delegate, to which all the former prefects and members of the Sodality will be invited. It is hoped that it will be possible to get out a history of the Sodality in Georgetown during the past century.

The following letter has been addressed to all former Prefects of the Sodality, and one of like import will be addressed to all other former officers and members :—

Georgetown University,
March 1, 1904.

Georgetown College celebrates a double Jubilee this year, the hundredth anniversary of the restoration of the Society of Jesus which began its new life in Georgetown College in 1804, and the golden jubilee of the Immaculate Conception of the Blessed Virgin Mary, proclaimed on the 8th of December, 1854. It was under this title that the Sodality was founded here towards the beginning of the last century. It is only proper that the oldest Sodality of Mary Immaculate in the United States should take a foremost place in the celebration of this Jubilee, ordered by our Holy Father Pius X. Therefore do we appeal to you, as one of our honored Prefects in the past, than which there is no more honorable office among our students, that you will aid us by every means in your power, by advice, by encouragement and by contribution to make this celebration worthy of the college and the occasion. It is our desire that all the expenses of the great celebration on the 8th of December next should be borne by members of the Sodality, past and present. Your presence at the reunion of the Sodality, in your place of honor in the sanctuary, among the former Prefects, on the 8th of December, will add much to the glory of the jubilee celebration.

During this month May devotions are held every evening. The Statue of Our Lady, in Dahlgren Chapel, is surrounded by many lamps, as votive offerings, chiefly the contributions of the Senior class.

Medical School.—The Kober Operating Amphitheatre—so named in honor of the donor, Dr. George M. Kober, Dean of the Medical faculty, has been completed. The new operating-room on the third floor, with the sterilizing-room and wash-room for the convenience of the surgeons and their assistants, is complete in every particular. The amphitheatre arrange-

ment of seats for students makes it possible for the operating-room to accommodate comfortably fifty or more persons at one time. The floors and walls of these rooms are tiled, and the decorations are white. The glass operating table is of the latest design, and is equipped with all the modern improvements. A well-lighted, well-equipped laboratory is another improvement on this floor.

The Alumni Society.—The first annual dinner of the Georgetown Society of Northwestern Pennsylvania was held in Scranton, Pa., last December. Bishop Hoban was present and warmly approved the organization of the Society.

The Law School.—On Friday evening, April 22, 1904, the first Intercollegiate Debate of the year, was held in Gaston Hall, at the college. Georgetown scored a victory over her opponents, the team from Boston University. The subject of the debate was, "Resolved: That the Northern Securities Company is a combination in restraint of trade within the meaning of section 1, page 3200, United States Compiled Statutes." This was Boston University's first meeting with Georgetown, and their representatives, the pick of their Society, were confident of winning.

After a brief address the Hon. Alfred Lucking announced Georgetown the winner. The judges were: Hon. Alfred Lucking, Representative from Michigan; Hon. W. R. Smith, Representative from Texas; Hon. William S. Greene, Representative from Massachusetts.

GERMANY. *Repeal of the Anti-Jesuit Laws.*—The great event of the last months has been the repeal of paragraph 2 of the Jesuit Laws. Our readers have been sufficiently informed about this as well as the subsequent outburst of fanaticism on the part of a section of the Protestants of Germany who were stirred up by the unscrupulous agitations of the Evangelical Alliance. In some quarters the wrath was due not so much to hatred of the Jesuits as to the conviction that the action of the *Bundesrat* is a new and important victory of the centre party.

In regard to the practical results of the repeal for the German Jesuits the less said the better. It is considered advisable by Ours in Germany not to discuss the matter in public at all, as long as the present excitement continues. The statement of some papers that the last vestige of the *Kulturkampf* has now disappeared is of course erroneous, as the Society has not been readmitted as a body. On the other hand, it is not correct to say that very little or almost nothing has been obtained. The conditions of Germany are much different from those of other countries. The Society had no colleges in Germany before the expulsion, nor would it be able to open any for a long time to come, even if the paragraph 1 were repealed. College teachers in Germany must all possess the university degrees, and the men of the Prov-

ince who have these degrees are needed for the College of Feldkirch, Austria. It should not be forgotten that German colleges, although under strict government control, are for the greater part denominational, and in many colleges the faculty is entirely Catholic, and a most thorough religious instruction forms an essential part of the curriculum. The vast majority of the members of the German province have studied in the gymnasia, which have absolutely no connection with any religious order. Although the instruction in these schools is not altogether what could be desired, yet there is a vast difference between these schools and the government schools in France or the undenominational high schools and colleges in the United States. The work which the German Fathers wish to do in the fatherland is a different one and the repeal of paragraph 2 will greatly facilitate their labors. At any rate this clause was the most annoying in the whole law and it is undoubtedly of some importance to have made a breach in the structure which even Catholics thought would remain intact for a long time to come. Nor can it be doubted that the repeal of this clause may have a good effect on other governments chiefly in Catholic countries, where anti-Jesuit legislation has been enacted or seemed to be impending. The fact that in Germany the Protestant government declares it an act of justice to the Catholics to readmit the Jesuits, might be a lesson and a warning to other nations who are inclined to make similar unjust experiments. But, as has been said before, it is thought by Ours in Germany more prudent to say as little as possible about these and other advantages that may result from the recent legislation in the Fatherland.

HOLLAND. *Our Fathers at the Congress of Philologists.*—Some of our Fathers have made a remarkable impression by the papers they have read at this congress. At the first congress held in 1898 Father Van Oppenraaij, S. J., Doctor in Letters, read a paper which was highly appreciated, on the part classical studies have in education. At the third congress Father Charles Wilde, also a Doctor in Letters, read a report on the excavation of the Roman Forum and the Via Sacra. In fact Father Van Oppenraaij was so much esteemed that he was elected by the committee Vice-President of the Fourth Congress. As the President was prevented from being present, Father Van Oppenraaij was obliged to preside at the sessions. This was an extremely delicate charge for a Jesuit, for of the three hundred members very few are Catholics, and besides the Father was called upon unexpectedly and without time for preparation. However the different journals report that from the first to the last meeting the members were unanimous in declaring that Father Van Oppenraaij filled the charge of President admirably, so that at the closing session when the Protestant Professor Van der Wijck, in the name of the Congress, thanked him,

the applause was hearty and all rose from their seats to express their assent. It was a real ovation to a Jesuit. This unanimous sentiment was again manifested at the banquet when Professor Van Hamel spoke. The Professor among other things in a laudatory discourse said: "To speak frankly I must say I have feared the carrying out of the law on higher education now being discussed in our parliament." This law authorizes the different religious bodies to establish universities, or to have chairs in the state universities. "But," continued the Professor, "if this law gives us Catholic professors of the learning, eloquence, and penetration, which we have all admired in Dr. Van Oppenraaij, I willingly acknowledge that my fears have been in vain, and that I doubt not that all the faculties of the University will esteem it an honor to welcome among them such distinguished professors." These words of Professor Van Hamel were heartily applauded by all present at the banquet.

IRELAND. *University Education.* -- University College Dublin, successor of the Catholic University originally founded under the presidency of Cardinal Newman, has been, as many of Ours know well, since 1883 under the care of the Society. It has received in the way of public aid less than half the amount granted to each of the Queen's Colleges. Having made themselves responsible for carrying on the College our Irish Fathers had in the first six years to meet a deficit of £6,000 and to aid in this those of Ours who have at various periods held Fellowships have devoted their stipends to the maintenance of the college. Father Delaney, S. J., President of University College, in a letter to the Lord Lieutenant entitled, "A Plea for Fair Play," published last February, brings this forward and shows incidentally the results attained by the Queen's Colleges and University College during the last ten years. All alike adapt their course of study to the programme of the Royal University. During this time University College has gained 704 Distinctions as against, 632 by Belfast, 249 by Galway, and 65 by Cork. In first classical honors for the B. A. degree, University College has gained 15, while Belfast has gained 5, Galway and Cork one each, thus more than doubling their united score. Of the £40 B. A. Prizes, University College has carried off 30, the three Queen's Colleges together, 29. Of £300 Studentships, 14 have been won by University College, 13 by the Queen's Colleges. The only two Studentships ever awarded by the Royal University, the only two medals ever awarded for Latin Verse, and four of the six Gold Medals awarded for English Prose Composition have gone to University College Men.—*Condensed from "The Month."*

JAMAICA.—Father Harpes writes: "Our schools are superior by far to any of the public schools and our teachers are paid by the Government. John Bull is more liberal and more just in this respect than Uncle Sam. I am to baptize to-morrow four little boys from one of our schools. We make about five hundred converts a year. We baptize many Protestant babies brought to us by their parents, and as most of them die before the age of reason, we manage to send a good number of black angels to heaven. A few weeks ago I baptized two Chinese. We started recently a convert class, and have fifty men and women attending the instructions which are given twice a week. The League of the Sacred Heart is flourishing all over the island. The harvest is indeed great and we need more laborers."

THE LITANY OF LORETO AND THE SOCIETY.—

Father Santi in his remarkable book on the Litany of Loreto, says that it first appeared in an Italian work on the Holy House. This book was printed in Macerata in 1576.

Father Santi tried to find the earliest printed copy of the Litany and came to the conclusion that the above mentioned work was the first. However, in the year 1558 a prayer book was published in Dillingen containing the Litany. It is in all probability the work of Blessed Peter Canisius.

His "Manuale Catholicorum" (Ingoldstat, 1587) also prints the Litany.

In Treves as early as 1563 the Litany of Loreto was sung in the Jesuit college, as appears from the following notice sent to the Father General: "Nonnunquam vesperae solennes ac summum sacrum musico cantu et organis decantantur; interim litaniae quas Lauretanas vocant, scholasticis nostris, e quibus multi barbati sunt, in hoc operam suam haud illibenter conferentibus, quae res vel eo majori omnibus admirationi est quod in nullo hic collegiali templo, ne in ipso quidem metropolitano, ullus musico concentui locus fuerit."

(J. Hansen, *Rhemische Akten zur Geschichkte des Jesuitenordens*. Bonn 1896.)

In like manner one of Ours in 1576 was instrumental in introducing the custom of singing these Litanies every week in the Parish Church of Ingoldstat. (From the Munich Archives Jesuitica.)

In this connection, upon the authority of Father Holweck in "the Pastoral Blatt," July 1903, the catechism of Blessed Peter Canisius was one of the first books to spread the present conclusion of the Hail Mary—"Holy Mary, Mother of God, &c." which was introduced only in the sixteenth century.

MISSOURI PROVINCE. *St. Louis University. Scholasticate.*—The programme of the winter disputations was as follows. On Feb. 29: *De Ecclesia Dei*, Mr. C. Crivelli defender, Messrs. G. Garraghan and A. Lebeau objectors; *De Intellectu Voluntate Dei*, Mr. A. Frumveller defender, Messrs.

E. Peypoch and J. Estrada objectors; S. Scripture, lecture on "*Volumina and Codices*," by Mr. S. Nicholas; Canon Law, lecture on "*Vows, Simple and Solemn*," by Mr. A. Wise. On March 1; *Ex Psychologia*, Mr. A. Rohde defender, Messrs. T. McCourt and W. Leahy objectors; *Ex Cosmologia*, Mr. W. Kane defender, Messrs. E. Burrows and E. Shea objectors; *Ex Logica*, Mr. F. Sullivan defender, Messrs. W. Fitzgerald and S. Horine objectors; Chemistry lecture on *Chlorine*, by Mr. C. Reilly, assisted by Mr. J. O'Connor. The spring disputations took place on April 25 and 26, the following participating: *De Ecclesiæ Proprietatibus et De Primatu B. Petri*, Mr. J. Fayolle defender, Messrs. J. McNichols and W. Dooley objectors; *De Deo Uno et Trino*, Mr. R. Johnston defender, Messrs. W. Engelen and J. Piet objectors; S. Scripture, lecture on "*The Occasion and Purpose of the Epistle to the Romans*," by Mr. P. Mullens; Eccl. History, lecture on "*Catholicism in Mediæval America*," by Mr. J. Husslein: "*De Origine Auctoritatis Civilis*," Mr. M. Cain defender, Messrs. R. Kelly and W. Cornell objectors, *Ex Psychologia*, Mr. J. O'Neill defender, Messrs. C. Telese and P. Lomasney objectors; *Ex Ontologia*, Mr. P. Mahan defender, Messrs. J. Buckley and P. Blakely objectors; Physics, lecture on "*The Development of the Dynamo*" by Mr. J. Bankstahl, assisted by Mr. J. Esmaker.

CINCINNATI. *A Remarkable Mission*.—What many experienced priests and laymen judge the greatest mission ever held in Cincinnati was closed on Passion Sunday evening in St. Xavier Church. Fathers Marshall Boarman and Thomas McKeogh conducted the missions for the young ladies, the married ladies, and the young men, Father Ross-winkle and Father John Cunningham, the mission to the married men and the children. Day and night for a whole month the church was thronged from the altar steps to the door, and often hundreds were turned away for fear of overtaxing its capacity. Fifteen thousand confessions were heard, and more than twelve thousand Communions were given. One hundred and thirty-five grown persons applied for private instructions in preparation for the sacraments.

Eighty grown men and women, many far advanced in age, were prepared for first Communion. Thirty non-Catholics, twenty of whom were baptized Protestants, and ten of whom were never baptized in any religion, became Catholics.

Twenty-one grown persons applied in preparation for confirmation. The private class of instruction was held in the students' reading-room and continued an hour and a quarter every evening for the entire four weeks. Ten thousand Immaculate Conception pictures, with the new prayer composed by Pius X. printed, thereon, were given out as souvenirs of the mission. Ten thousand miraculous medals of our Lady were distributed, the recipients being obliged to make at least one of the following promises: Never to miss

Mass on Sundays and holy days ; to receive holy Communion monthly ; never to drink in a saloon or wine room.

One thousand copies of Father Boarman's widely discussed brochure, "Indictment of Socialism," were circulated.

The last week of the great mission was devoted exclusively to young men, and they in larger numbers responded with greater enthusiasm, than did those of any other division. Many who desired were unable to attend for want of larger accommodations.

The last Sunday of the mission closed with solemn ceremonies. Father Boarman preached an eloquent sermon on perseverance. At the conclusion of the sermon Most Rev. Coadjutor Archbishop Mueller, addressed the young men words of congratulation and encouragement. After having recited, in common with all, the act of contrition, the Most Rev. Archbishop ascended the altar steps and chanted alternately with the choir, the prayers preceding the Pope's blessing, and finally holding the crozier in his left hand with his right uplifted, he conferred the Papal Benediction.

The Archbishop then pontificated at the solemn benediction of the most Blessed Sacrament and the mission closed with the chanting of the Te Deum.

Creighton University. Oratorical Contest.—Creighton won another signal victory in the annual contest of the Nebraska Collegiate Oratorical Association. It has competed in these contests only the last six years, and gained first place four consecutive times.

The organization known as the Nebraska Collegiate Oratorical Association consists of seven of the principal colleges of the state of Nebraska, namely, Creighton University, Cotner University, Bellevue College, Grand Island College, Wesleyan University, Doane College, and Hastings College. Its object is to hold annual contests in oratory. In these annual contests each of the above named colleges is represented by the successful contestant at its own annual local contest. The honor of entertaining the annual state contests is distributed in rotation among the colleges that are members of the association.

The contest for this year was held at Bellevue on Friday, the twenty-ninth of January. Accordingly the successful contestants and delegations from the different colleges assembled at Bellevue on the day agreed upon. The representative of Creighton University was William Schall, a member of the senior class. An enthusiastic crowd of about two hundred students and friends of the university engaged a special train and accompanied Creighton's representative to cheer him on to victory. At about half past six o'clock P. M. they left the Burlington depot. After a delightful trip they arrived at Bellevue station, and wended their way in picturesque procession to the hall where the contest was to take place. The delegations from the other colleges had

arrived some time before. Hence the exercises of the evening began immediately after the Creighton contingent had taken their places. Creighton's orator, Mr. William Schall, gave a eulogy on Ulysses Simpson Grant. From the very beginning he enlisted the sympathy of the audience by his manly appearance and self-possession, and throughout the whole speech he kept the attention of his hearers riveted upon him. He spoke eloquently of his hero; recounted the various achievements and exploits of the silent soldier; defended him against the accusations of his enemies; and convinced all that the people of the United States did well in conferring upon him the highest mark of confidence and trust in their power to bestow. Before each contest six persons are chosen by the association to act as judges—three to grade thought and composition, and three to grade delivery. The judges on composition and thought were Roscoe Pound of Lincoln, F. M. Currie of Sargent and Prof. W. H. Isley of Wichita, Kas. Those on delivery were A. C. Pancoast of South Omaha, Victor E. Bender of Council Bluffs and Superintendent J. A. McLean of South Omaha. Both in thought and composition and in delivery Creighton was awarded first place by the judges.

Thus William Schall won the prize of twenty-five dollars and the honor of representing the state of Nebraska as her orator at the inter-state contest, which will be held some time in April next at Notre Dame, Indiana.

In the Inter-state Oratorical Contest, held at Notre Dame, Ind., on Wednesday evening, May 4th, Creighton University, Omaha, Nebraska won third place. This inter-state association comprises eleven states—Wisconsin, Missouri, Nebraska, Indiana, Michigan, Kansas, Illinois, Ohio, Minnesota, Iowa and Colorado. The inter-state contest takes place annually in one of these states. The eleven orators who compete in it have been selected from ninety colleges, with an aggregate attendance of 25,000 students. This year the representatives of these states strove for honors at Notre Dame University. Wisconsin secured first place, Missouri second, and third place was merited by Creighton University, for Nebraska. This is the highest honor ever awarded to Nebraska during the twenty years of her membership in the inter-state oratorical association.

Mr. Schall, who won this distinction for Creighton University last January, was the representative orator for Nebraska in the inter-state contest at Notre Dame, May 4th. All three of the judges on delivery gave him first place; but as he received lower notes from the judges on composition and thought, he fell to third place in the totals. As far as we know not a single one of the six judges was a Catholic. Had his manuscript not been sent on and marked before the contest, he would undoubtedly have secured first place, because it would have fared better, if judged as an oration,

rather than an essay. But as the honor he won far surpasses any ever attained by Nebraska, Creighton University feels not a little jubilant that it was merited by one of our colleges.

Victory in Debate.—In public speaking, still another laurel has been won by Creighton University. Close upon the honor gained at the Inter-state oratorical contest, comes the glory of a victory in debate with South Dakota University. The debate took place on Wednesday evening, May 18th, in Creighton Auditorium. The question was a legal one. This alone would be sufficient reason for Creighton University, which has not yet a law department, to fear defeat. But this was not all. The subject of debate was selected by South Dakota University, which would have no other. The six questions that Creighton had proposed were rejected. No wonder then, when on Wednesday evening three of South Dakota's law students came to defend the topic they had chosen, that Creighton was a trifle apprehensive. The representatives of South Dakota, A. B. Geppert, J. S. Bradford and E. W. Klein, took the affirmative of the question, "Resolved, That the use of Writs of Injunction in the settlement of disputes between Capital and Labor is fraught with danger to the American people and their institutions." F. P. Jenal, J. M. Brady and F. S. Montgomery of Creighton maintained the negative. The moderator of the debate was Hon. Irving Baxter, United States district attorney. The judges of the Contest were Hon. Horace E. Deemer, chief justice of the supreme court of Iowa; Hon. P. B. Wolfe, judge of the seventh judicial district of Iowa and Hon. P. J. Munger, judge of Sioux City, Iowa.

The debate showed careful preparation and exhaustive research. But for graceful delivery, polished and concise language, and above all, for orderly and logical development, the victory was clearly on the side of Creighton. This order and logic were apparent throughout, but especially in the rebuttal. Creighton's two philosophers, the third was from Poetry Class, proved by their superiority that our training in Philosophy and Logic was of great advantage to them. So great indeed, that although their opponents were of the legal profession, the judges decided in favor of Creighton.

W. R. FRAIN.

Jesuit Astronomy.—Father William F. Rigge has contributed two articles on the above subject to "Popular Astronomy". The first article treats of the work done in Astronomy in the old Society, the second of the astronomical work of the New Society. The Observatories, Astronomical Inventions, observations on the sun, planets and stars, the measurement of terrestrial arcs and the construction of maps are some of the subjects treated.

The two articles have been printed in pamphlet form and are a valuable history of what the Society has done for this

noble science. We hope to give a more extended account of this valuable work in our next number.

Father Hornsby, after twelve years spent in China, has returned to St. Louis on account of his health. He is enthusiastic about the missionary work in China, and he expects to return there as soon as his health is sufficiently recovered.

The Louisiana Purchase Exposition.—In three different departments of the Exposition there are exhibits concerning the work of the Society. First in the Educational Department, there is an exhibit of the St. Louis University and the six colleges of the Province. The centre piece of this exhibit is a large map showing the location of the fifty-two Jesuit institutions of higher education in North America. Literary work in Latin, Greek and English is shown from Florissant and exhibits of the Medical Departments of St. Louis and Creighton Universities. St. Louis University has also an historical exhibit comprising many valuable documents and autographs and Father De Smet's original Map of the Rocky Mountains. There is also here a large map showing all the missions founded by Jesuits within the present territory of the United States from 1566 up to the present time.

The second Exhibit is that of Father Jones of Montreal, in the Administration Building. The MS. and original edition of the "Jesuit Relations" are shown, a Description of New Netherlands written by Father Isaac Jogues, and Father Marquette's autograph journal of his voyage to the Mississippi with the original map of his exploration of the great river.

The third exhibit is in the Philippine Department and is of scientific as well as of popular interest. It is under the charge of Father Algué who came on from Manila expressly to superintend its installation. He has constructed a relief map of the Archipelago, 110 x 72 feet. This map comprises 3,000 separate islands. Eight other relief maps, 10 x 7 feet, present interesting physical, civil, religious, and ethnological data of the Islands. As Director of the Philippine Weather Bureau, Father Algué also exhibits some of the instruments used there, several being the Father's own invention. Besides the Baro-cyclonometer for determining the existence and direction of formidable tyoons, there is the Universal-Microseismograph to record an earthquake occurring in any part of the world, and two Ceraunographs of different construction. These latter instruments are for the detection of distant thunder-storms, and they work on the principle of wireless telegraphy. One of these instruments is the device of Father Fényi, an Hungarian Jesuit, the second of Father Odenbach of the Buffalo Mission.

NEW YORK. *St. Francis Xavier's Alumni Sodality*.—The Fortieth Anniversary of this Sodality was commemorated by a double celebration. The first was a religious celebration on Sunday morning December 6th with a Mass at which the sodalists received Holy Communion. This was followed by breakfast at which speeches were made by the first president, Dr. Herbermann, who recounted the foundation of the Sodality. He was followed by the succeeding presidents who recounted the growth of the sodality down to our own days from thirteen members in 1863 to an enrollment to-day of seven hundred members. Besides the monthly meetings and quarterly communions, the Sodality has organized an employment bureau, a visiting committee, a Boys' Club, and a committee to co-operate with the St. Vincent De Paul's Society. A social celebration was held on December 8th at the Catholic Club where speeches were made by several of those from other sodalities, the main speech being made by Mr. Smith of the Philadelphia Alumni Sodality. Father Peter Finlay of Dublin, present in this country as a member of the Mosley Commission, also spoke on what he had seen of Catholicity in this country and the need of Catholic light to settle the great social questions, the race problem, capital and labor, etc. For answering all these vital questions there was need of Christian and Catholic light which the Alumni Sodality was powerful to generate from the sound principles in which its members had been trained. The celebration was in every way worthy of the Sodality.

The Xavier Alumni Retreat to Young Men was given during Passion week by Father P. H. Casey. It was well attended and more than 500 received Communion at the Mass on Palm Sunday. Breakfast was served in the College Hall and speeches were made at its close by Father Hearn, Father Casey, Judge Joseph F. Daly and by some of the sodalists. Reference was made to the employment Bureau of the Sodality, and Commissioner Phelan reported that from the first of the year to date they had received forty-four applications and had placed thirty-seven. The collection for the cause showed an increase over that of last year. The boys' club was also spoken of as doing a world of good and they wished more members from the rank of the Sodality. The Communion Mass this year showed an increase over that of last year and there is every reason to believe that it will continue increasing.—The Boys' sodality under the charge of Father White has had a new life infused into it and is flourishing as in the olden days of Father Thiry. It has given two plays with marked success and the monthly communions have increased in numbers from the beginning of the year as has also the attendance at the regular meetings.

The Xavier Free Publication Society for the Blind, which was founded by Father Stadelman in 1900, was incorporated in March of the present year. Its aim is to place gratuitously within the reach of the Blind throughout the United States Catholic literature in raised point print, of which they have hitherto been wholly deprived. It depends for the maintenance and permanence of its work upon donations and annual subscriptions. From its foundation to March 1, 1904, at a cost of upwards of \$5,500 the Society has acquired its own printing plant and printed about 1400 volumes. These publications have been placed in many of the public libraries of the country. Besides a number of books have been stereographed and are ready for printing, among them being Father Maas's "Life of Christ." During the winter a Bazaar was given in aid of the Society and an elegant "Souvenir" was issued containing an appeal from Father Stadelman for maintaining the Society and extending its influence and usefulness for the moral and intellectual elevation of the blind.

PHILADELPHIA. The Alumni Sodality Retreat was given by Father Pardow. There were in attendance each night from twelve to thirteen hundred men, and their earnestness, the devotion with which they rang out the decades of the Rosary and the enthusiasm with which they sang the hymns at the Benediction of the Blessed Sacrament and the "Te Deum" at the close were inspiring.

On Palm Sunday about one thousand men received Holy Communion. The Mass was followed by the reception of new members and Benediction of the Most Blessed Sacrament. The Communion breakfast took place in the hall adjoining the chapel. At the breakfast addresses were made by the President, Father O'Connor and Father Gillespie. Father O'Connor referred to the rapid growth from eleven members to one hundred and fifty within a few months.

Father O'Connor's Dante.—The students of St. Joseph's College gave on May 2d and 4th a play written and staged by Father J. F. X. O'Connor. Inspiration to create the play was provided Father O'Connor by the liberties taken in the historical, poetical and biographical material, which served Sardou and Moreau in their construction of the dramatized version of the great Catholic poet's life, as recently portrayed by Sir Henry Irving. While scholars generally resented the injustice to the character of Dante in the Sardou-Moreau play, Catholics have, perhaps, felt the most keenly the extraordinary aspersion of the French playwrights upon the unimpeachable character of their hero, poet and statesman. Father O'Connor's Dante, while not sensational, is designed by its author to bring out the real character of Dante as a citizen of Florence—in his love for Beatrice in the visions of the Inferno and during his exile at Ravenna. Father O'Connor's text portrays a noble, high-minded poet, as re-

vealed in his own words in the 'Divina Commedia' and Dante's other writings, and is the reverse of the idea of the Sardou-Moreau presentation. It gives an idea of Dante in Florence, his banishment, the visions of the Inferno, his exile at Ravenna, and of the love for him of the people of both Florence and Ravenna, and of the eulogy pronounced by Guido da Polenta. Whatever are the other merits of the "Dante" of Father O'Connor, it will be accepted as a pleasing contrast by all scholars, lovers of Dante, and by those who have read, even superficially, the "Divina Commedia." The good sense of an American audience drove the Sardou-Moreau play off the stage in a remarkably short time, even though supported by the reputation of Sir Henry Irving.

Cardinal Gibbons, the Apostolic Delegate, Archbishop Ryan, and Prof. Charles Eliot Norton, President of the Boston Dante Society, consented to act as patrons. The play was eminently successful and the author has received encouraging letters from scholars who were present and from others who could not be present but read the work and appreciated his motive in defending the character of Dante and his noble poem.

ROCKY MOUNTAIN MISSION.—*Father Crimont*, Rector of Gonzaga College, Spokane has been appointed recently Prefect Apostolic of Alaska. He set sail for Juneau towards the end of May. He will first visit Southern Alaska and then the rising towns of Fairbanks and Chena in the Tunana districts.

"In more than one place," he writes, "the work of the Church should be established or developed. But where am I to get the laborers?" He asks for "young and generous men who may be prompted by the Holy Spirit to give themselves to a hard missionary life as the pioneers of the Church in a new field. If such can be found with the right spirit, a true Jesuit spirit, and possess solid virtue, they will be a great help to our work in Alaska. They should not, however, be led by their imagination, or by the desire of adventures, or by the prospects of a freer life."

Gonzaga College.—A new addition to the college has been begun. It is to be over 650 feet long 120 feet broad and three stories in height. It is to contain a Hall, class rooms, dormitories, etc., and when completed the college will be able to accommodate a thousand students.

THE SOCIETY IN 1903.—At the end of this number will be found the "Conspectus Societatis Jesu Universae Ineunte Anno 1904." From this it will be seen that on January 1, 1904 there was an increase in the Society of 135 over the same time last year. Considering the persecution in France, this increase is consoling, as it is the largest augmentum since 1899 when it was 183. The number entering was about 560, thirty more than the preceding year, the number of deaths

229, according to the catalogues, and the number of defections about 190, mostly novices. The decrease is especially among the Scholastics and Brothers while there is an augmentum of 163 among the Fathers. There is an increase in all the Assistancies except that of France and there the decrementum is only three. Of the Provinces, Castile has the largest augmentum, 26; England comes next with 25; then Turin with 21; and Maryland-New York with 18. The greatest decrementum is in the province of France, there being eleven less than last year.

SPAIN. *Visit of the King to the Santa Cueva at Manresa.*
 —His Majesty Alphonsus XIII. on April 15th visited the Santa Cueva at Manresa. It is the first time that His Majesty has visited any of our houses, at least in an official manner, since his coronation, and what is more remarkable is that this visit was put on the official programme at the express desire of the King himself. "If we go to Manresa," he said to one of the Catalan deputies, "I wish to see the Santa Cueva." He arrived at Manresa at a quarter past five in the afternoon of the 15th of April, and having visited the City Hall, the Cathedral and the school of Arts, reached our church at a quarter to six. Here he was received by Father Rector and the community and invited to visit the Santa Cueva. While his suite remained in the ante-Cueva, His Majesty entered the Cueva and kneeling at the epistle side of the altar spent some time in prayer. When he arose Father Rector presented him the relic of St. Ignatius' thumb, which he venerated with devotion. As a memorial of his visit his Majesty was then asked to write his name in the album of distinguished visitors. This he did on a special page which had been prepared by Brother Coronas. "Alfonso R. H. (Rex Hispanarum) Manresa, 15 de Abril de 1904." The "R" and "H" were artistically interwoven so as to form, in Roman letters, the number XIII. Father Rector then presented him with a silver case containing a small stone from the cave suitably ornamented and inscribed. On leaving the Santa Cueva His Majesty asked if the Blessed Sacrament was at the high altar, and being told that it was he knelt some time in adoration. On leaving the church the March of St. Ignatius was played. His Majesty looking up to the choir showed his delight saying pleasantly to Father Rector, "The march of St. Ignatius." During the whole of his visit the King showed his esteem of the Fathers and expressed his gratitude even with enthusiasm. The people of Manresa too showed that they appreciated his visit to the Santa Cueva, as no where else was there such enthusiasm shown as on his entering and leaving the church.

WASHINGTON. *A Retreat in French* was given at St. Matthew's Church from March 23d to Holy Thursday by Father Pichon of the province of France, though at present on the Canadian Mission. Father Lee the Pastor of the

Church, invited Father Pichon, hoping to interest the number of those attached to the Foreign Embassies at the Capitol who speak French. The average attendance was two hundred. Owing to the inconvenient time, ten in the morning and four in the afternoon, there were not as many men present as there would otherwise have been. A number approached the sacraments who had not been for fifteen years. One of Ours who attended the Exercises writes: "What impressed me most, apart from the eloquence and zeal of the Reverend Director, was the tone or personnel of the audience. Chiefly recruited as it was from those connected with the different legations and embassies, here and there I noticed with pleasure members of distinguished families, well-known in the diplomatic service of countries that are at home proscribing and persecuting the very religion which their representatives by their fidelity and piety were upholding abroad." The retreat closed on Holy Thursday and, it is to be remarked, that the canopy during the procession of the Blessed Sacrament was borne by Admiral Ramsey, Admiral Franklin, General Vincent, and Mr. Waggaman the treasurer of the Catholic University.

WORCESTER. *Holy Cross College*.—As the end of the year approaches we are closing up accounts. Prize debates, elocution contests, essay contests are almost at hand and they are the forerunners of the final Examinations. This year the final "orals" in Latin and Greek and Modern Languages may be escaped by students whose average for monthly class marks and the mid-year examinations is eighty per cent. or higher. Since this ruling was announced early in the year, there has been a marked improvement in the monthly class records. Our closing of accounts shows that our catalogue number for this year will be in the total, about the same as last year, 388, notwithstanding the fact that we have one class less, having dropped Rudiments. Our numbers for the four college classes will be: Senior 46, Junior 37, Sophomore 50, Freshman 72, Total 205—against last year's total 200, for same classes. These four classes are in terms of the *Ratio*, Phil. 2 an., Phil. 1 an., Rhetorica, and Humanitates. The four classes of the Preparatory Department, according to the next catalogue, will number 121, as against 115 of the previous year. Special students this year number 62; the previous year they were 48. The class of Rudiments, which was dropped this year, numbered last year 22. In boarders, we have had a greater increase than these figures would indicate. We reached 307 this year, whereas the highest previous number of boarders was 287.

The May Talks by the Seniors which were started last year are continued this year. All are anxious to get a place among the speakers and the effect on the student body is very edifying. The *Six Sundays* in honor of St. Aloysius

were begun on Sunday, May 1st, in order to finish on the first Sunday in June, the day of the Baccalaureate Sermon. As most of the students below the graduating class will be forced to go home soon after that date, it was thought well to advance the time for this devotion. *Prize Night* is also advanced to June 8th, as prize contests are now determined by the marks of the year and the mid-year examination. By this arrangement we can have all the students here for the distribution of prizes. The Seniors' prizes will be distributed, as usual, on Commencement Day, June 23d. The time fixed for the Seniors' Retreat is June 5th, 6th, and 7th, just before their final oral examinations in Philosophy.

The intercollegiate debate between our B. J. F. debaters, two Seniors and one Junior, and a debating team from Boston University Law School, resulted in a victory for Holy Cross. The three judges were non-Catholics, one of them the Principal of Worcester Academy, a Baptist institution. Of the three opponents of our young undergraduate debaters, two of the Boston University men are registered in the catalogue of that institution as members of the bar.

Improvements.—Our new athletic field is soon to be completed, work having been resumed by a large corps of laborers on May 4th. The proposal for a new dormitory building to be known as "Alumni Hall" has met with a very enthusiastic response from old students of the college and the plans are now under consideration. The building in contemplation will provide about one hundred private rooms and four large lecture rooms besides rooms for a cabinet and museum. It is to be separated from the present buildings and located probably on the terrace below and to the northeast of the old building. It is estimated that it will cost \$100,000, half of which will be paid by the Alumni of the college within ten years.

The college has joined with six other Massachusetts colleges in making an exhibit at the World's Fair in St. Louis. The group exhibit is under the name of "The Massachusetts Colleges." The other colleges in the group are Amherst, Boston University, Williams, Mt. Holyoke, Smith and Wellesley. Our exhibit was arranged in such way that it will call attention to the work done not only at Holy Cross but in all the other Jesuit Colleges in the United States and Canada.

Two of our graduates distinguished themselves recently and reflected new lustre on the name of the College by winning the first and second places in a competitive examination for positions in a Brooklyn hospital. In the contest there were twenty-five competitors some of them from such universities as Harvard, Johns Hopkins, Princeton and Cornell.

A Statue in honor of Mary Immaculate.—On Thursday, May 26th, the students held a Mass Meeting at which they resolved to signalize the Jubilee of the Immaculate Concep-

tion by the erection, in the college grounds, of a metallic statue of the Blessed Virgin over six feet high on a pedestal of almost 4 ft. bearing a suitable inscription commemorating the event. As an earnest of their resolve, on the last day of May, they erected a temporary mound and pedestal, supporting a smaller statue removed from the chapel, and while the whole student body surrounded this temporary shrine in front of the west porch of the college building, the president of the senior class delivered a suitable address consecrating the site to the proposed statue and pledging the student body to the erection of a permanent statue and pedestal before December 8th.

HOME NEWS. *The Winter Disputations* took place on February 19 and 20. *Ex Tractatu De Deo Uno*, Mr. C. Lyons, defender; Messrs Drum and Barrett, objectors. *De Ecclesia Agnoscenda*, Mr. Krim, defender; Messrs Macdonnell and Creeden, objectors. *Ex Scriptura Sacra*, "The Language of the Vulgate," lecturer, Mr. Fields. *Ex Psychologia*, Mr. F. Kelly, defender; Messrs Phillips and Anglim, objectors. *Ex Cosmologia*, Mr. O'Mailia, defender; Messrs Murphy and Tully, objectors. *Ex Logica*, Mr. Tivnan, defender; Messrs Ford and O'Connor, objectors. *Chemistry*, "Principal Features of Acetylene as an Illuminant and a Chemical;" Lecturer, Mr. Drugan; Assistant Mr. M. Smith.

The Spring Disputations took place on April 25, 26, and 27. *Ex Tractatu De Deo Uno*. Mr. Farrell, defender; Messrs Minotti and Taaffe, objectors. *De Potestate Ecclesiæ*, Mr. Fleuren, defender; Messrs Walsh and Maguire, objectors. *Ex Scriptura Sacra*, "The Unity of the Sanctuary according to Hebrew Law and Practice," Mr. Tondorf. *Ex Jure Canonico*, "The Binding Force of Universal Laws Promulgated in Rome," Mr. McCabe. *Ecclesiastical History*, "The Concordat of 1801," Mr. J. A. Mulry. *Ex Ethica*, Mr. Tallon, defender; Messrs Flood and Mills, objectors. *Ex Theologia Naturali*, Mr. Corrigan, defender; Messrs Fremgen and Mullaly, objectors. *Ex Cosmologia*, Mr. Chetwood, defender; Messrs Kouba and Drugan, objectors. *Ex Ontologia*, Mr. Wessling, defender; Messrs Viteck and Simpson, objectors. *Geology*, "Coal;" Lecturer, Mr. Diodusch. *Physics*, "Invisible Radiations;" Lecturer, Mr. Rouke; experiments, Mr. C. King and Mr. Kimball.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ
INEUNTE ANNO 1904.

| ASSISTENTIÆ | PROVINCIAE | SAC. | SCH. | COAD. | UNIV. | AUG. |
|-------------|-----------------------------|----------------------------|------|-------|-------|------|
| ITALIÆ | Romana | 201 | 91 | 106 | 398 | —8 |
| | Neapolitana | 133 | 109 | 86 | 328 | 2 |
| | Sicula | 101 | 65 | 68 | 234 | 1 |
| | Taurinensis | 218 | 217 | 131 | 566 | 21 |
| | Veneta | 212 | 85 | 97 | 394 | 4 |
| | <i>Socî Assist. Italiæ</i> | 865 | 567 | 488 | 1920 | 20 |
| GERMANIÆ | Austriaco-Hungarica | 353 | 143 | 236 | 732 | —1 |
| | Belgica | 491 | 438 | 215 | 1144 | 6 |
| | Galiciana | 214 | 106 | 134 | 454 | 10 |
| | Germaniæ | 605 | 399 | 434 | 1438 | 8 |
| | Neerlandica | 255 | 151 | 128 | 534 | 2 |
| | <i>Soc. Assis. Germaniæ</i> | 1918 | 1237 | 1147 | 4302 | 25 |
| GALLIÆ | Campaniæ | 337 | 179 | 132 | 648 | 9 |
| | Franciæ | 504 | 196 | 207 | 907 | —11 |
| | Lugdunensis | 428 | 178 | 213 | 819 | —1 |
| | Tolosana | 369 | 206 | 134 | 709 | 0 |
| | | <i>Socî Assist. Galliæ</i> | 1638 | 759 | 686 | 3083 |
| HISPANIÆ | Aragoniæ | 456 | 241 | 363 | 1060 | —5 |
| | Castellana | 415 | 382 | 343 | 1140 | 26 |
| | Lusitana | 132 | 99 | 96 | 327 | 3 |
| | Mexicana | 88 | 100 | 65 | 253 | 6 |
| | Toletana | 220 | 178 | 176 | 574 | —2 |
| | <i>Socî Assist. Hisp.</i> | 1311 | 1000 | 1013 | 3354 | 28 |
| ANGLIÆ | Angliæ | 359 | 214 | 121 | 694 | 25 |
| | Hiberniæ | 170 | 126 | 60 | 356 | 2 |
| | Maryland. Neo-Ebor... | 264 | 247 | 145 | 656 | 18 |
| | Missourianæ | 220 | 196 | 110 | 526 | 8 |
| | Missio Canadensis | 136 | 65 | 76 | 277 | 3 |
| | Missio Neo-Aurelian... | 111 | 76 | 49 | 236 | 9 |
| | | <i>Socî Assist. Angliæ</i> | 1260 | 924 | 561 | 2745 |
| | Ineunte anno 1904 | 6992 | 4487 | 3925 | 15404 | 135 |
| | Ineunte anno 1903 | 6829 | 4504 | 3936 | 15269 | 86 |
| | Augmentum | 163 | —17 | —11 | 135 | |