On December 31, 1878, seven Jesuit Fathers and two lay brothers landed in Mangalore, and took over charge of the Mission and Vicariate Apostolic from the Discalced Carmelites. The Very Reverend Nicholas Mary Pagani, of the Province of Naples, came as the new pro-Vicar Apostolic and Superior of the Mission, and with him were associated Fathers Otho Ehrle and Urban Stein, of the Bombay Mission of the German Province; Fathers Angelus Maffei, Angelus Mutti and Quintin Sani, of the Province of Venice, and Father Augustus Müller, of the Maryland-New York Province. The two lay brothers, Francis Zamboni and Matthew Meneghetti, were of the Province of Venice. Of these nine pioneers, four have passed to a better life, three have been recalled from the Mission, and two—Father Müller and Brother Zamboni—remained to witness the celebration of the silver jubilee of the Mission. The celebration began by the ringing of all the church bells in town after the evening Angelus on December 31st last, and on New Year's day there was a Solemn High Mass coram Episcopo in the Cathedral, followed by a Te Deum. In the afternoon at 4 o'clock a procession formed at the Cathedral and marched to the other parish church of Milagres, about a mile distant, the way being decorated with evergreens and bunting, and a triumphal arch at the approach to the church compound. Under a pandel in front of the church the Bishop of the diocese, Monsignor Abundius Cavadini, S. J., the
Vicar General and Superior of the Mission, the Very Rev. E. Frachetti, and the Fathers and Brothers of the Society in Mangalore were assembled. When the procession arrived from the Cathedral an address was read by Mr. I. P. Fernandez, one of the leading native gentlemen of the town, recounting all the good that had been done in the Diocese during the last twenty-five years. After speeches by the Bishop and the Vicar General, all entered the church, where the Te Deum was again sung and Solemn Benediction given by His Lordship. Such was the modest celebration that crowned the work of the Society in its smallest and most recently founded Mission in India. In the hope that a short survey of the rise and spread of Christianity in this little Mission may interest the readers of the Letters, the following has been put together from authentic sources.

The Mission and Diocese of Mangalore includes the whole of the Collectorate of South Canara and a portion of the Collectorate of North Malabar. South Canara lies between 12° 4' 15" and 13° 58' 30" north latitude, and 74° 43' 26" and 75° 44' 31" east longitude. It is interesting to remark that the latitude of Mangalore is one of the most important points in India, for it is at the extreme end of the arc of parallel which crosses the peninsula in latitude 13° from Madras to Mangalore, passing through Bangalore midway. According to Markham's Trigonometrical Survey of India, this arc is of special interest, because it is situated much nearer to the equator than any similar arc that has yet been measured on any part of the globe. The length of the arc is 360 miles: old maps used to make the distance 400 miles, an important difference of forty miles. The area of South Canara is 3,902 miles, the length 150 miles, and the breadth about twenty-five miles in its narrowest and fifty miles in its widest part. The Collectorate lies between the Western Ghauts of Mysore and Coorg and the Arabian Sea, about halfway between Bombay and Cape Comorin. North Malabar is a continuation of this strip of land between the Ghauts and the sea, extending south to the Ponany River, the northern limit of the Archdiocese of Verapoly. The three parishes of Cannanore, Telli- cherry and Calicut are in this part of the diocese.

There is a tradition that the first Christian settlement within the confines of the diocese as it stands today was at Kallianpur, forty-two miles north of Mangalore, which was the seat of a Christian Bishop in the sixth century. There was, however, another city of the same name in the
Bombay Presidency which was well known in those remote times, and was most likely the place the tradition refers to. The Portuguese turned the Cape of Good Hope in 1498, and made their way to the coast of Western India. In 1505 three Franciscans arrived in company with the first viceroy, Francis de Almeida (1505–09), and it is said that they built a chapel in the fort of Sant' Angelo, at Cannanore, with materials brought from Europe. Before Albuquerque’s conquest of Goa in 1510 the Portuguese had some settlements in Canara, and it is said that the great admiral himself resided for a time in Mangalore. It was not, however, till 1526, during the rule of Lopo Vaz de Sampaio (1526–29), that a regular mission was established in Mangalore. Three churches were built, and dedicated to Our Lady of the Rosary, Our Lady of Mercy and St. Francis. At least three more churches are said to have been built in the Portuguese stronghold of Cannanore, namely, La Misericordia, St. Francis and Our Lady of Victories. When Pietro Della Valle, "Il Peregrino," as he was called, visited Mangalore, in 1623, he found the churches named above still in existence. The only place within the confines of the diocese visited by St. Francis Xavier was Cannanore, as is related in the Life and Letters by Father Coleridge, Vol. I., page 262. In 1574 a number of Christians from Goa settled at Barcelore, near Coondapoor, fifty-three miles north of Mangalore. When Leao Pereira was Archbishop of Goa (1558–76), Father Roderigo Vicente, S. J., Provincial of Goa, sent Fathers of the Society to Mangalore, Honawar (North Canara) and Barcelore. Father Manuel de Temudo, S. J., was destined for the last-named place, and we are told that hospitals were established at the three stations. In 1579 three other Fathers visited Mangalore as chaplains of the fleet of fifty-four vessels, with ten thousand men, that left Goa on December 8th, under the command of Viceroy Dom Antao de Noronha, to exact payment of tribute from Abbhai Devi, Queen of Ullal, near Mangalore. Father Francis de Souza, S. J., narrates that Father J. F. Estefonio, one of these chaplains, marched at the head of the army, holding a crucifix aloft, as the soldiers advanced to storm the queen’s stronghold, January 6, 1568.

Later on, Canara received a more peaceful visitor in the person of the illustrious Archbishop Alexis de Minezes (1594–1609), who made a pastoral visitation of the district on his way back to Goa from the famous Council of Diamper, near Cochin, which began its sessions on June
In 1609, shortly before his return to Portugal, the boundaries of the dioceses of Goa, Cranganore, Cochin and Meliapor (near Madras) were defined. By virtue of several Papal Bulls, and in particular by one of Pope Paul IV. in 1577, Goa had been made the Metropolitan Church of the East, with jurisdiction also over the whole of Malabar. On December 3, 1609, Pope Paul V. suppressed the Archbishopric of Angamale, and erected in its stead that of Cranganore, with jurisdiction as far north as Cannanore, exclusively. By this arrangement the Archdiocese of Goa extended only as far south as the little island of Permapatam, off Cannanore. The execution of this delimitation of dioceses was entrusted to Archbishop Minezes, and it remained in force till about 1839, when Pope Gregory XVI. made a new distribution.

When Portugal’s power began to decline at the beginning of the seventeenth century, and the English and the Dutch rose up to dispute the supremacy on land and sea, the missions in India under the protection of the Portuguese flag began to suffer, as superiors of the different religious orders recalled their subjects from various posts where they were no longer effectively protected by the civil power. Some priests were sent from time to time by the Archbishops of Goa to succor the Christians, but as they were not always men of zeal and of edifying lives their ministrations were of little avail. The mission of Canara shared in the spiritual destitution, none of its churches having permanent priests. About this time a great many Christians migrated to the inland kingdom of Bednore from Bardez and Salsette. This latter province of Goa had been committed to the Society to be evangelized in 1560. After the martyrdom of BB. Rudolph Acquaviva and Companions, on Monday, July 15 (25), 1583, the work of conversion received such an impetus that by the end of the century nearly all the inhabitants had become Christians. Afterwards, owing to the exactions of the Portuguese Government and the raids into Goanese territory by the Mahrattas, especially under the terrible Sivaji (born 1627, died 1680), who began his career of plunder in 1646, a great exodus from Goa took place. The Rajahs of Bednore welcomed the Christians because they made good subjects and soldiers and were good cultivators of the land. Canara being then under Bednore, a great many of the exiles settled in it, and to provide for their spiritual needs John IV. of Portugal (1640–’56) re-
quested the Holy See to nominate Andrew Gomez, a native priest, Vicar Apostolic of Canara. This was in compliance with the will of the famous Sivappa Naik, Rajah of Bednore (1645-'60),* who objected to the appointment of a European bishop in his dominions. The bishop-elect died before the Bulls arrived, and no further step was taken in the matter. From 1652 to 1675 the Archbishopric of Goa was vacant, which was an additional reason for appointing a vicar apostolic.

Father Vincent Mary of St. Catherine, Procurator-General of the Discalced Carmelites, passed through Canara in 1658, on his way home from Cochin, whither he had been sent by Pope Alexander VII., in 1656, to inquire into the state of the Christians of St. Thomas on the Malabar coast. In his interesting Viaggio all’ Indie Orientali, printed in Rome in 1672, he tells us that he found a Franciscan at Cannanore who had as his guest Father Leonard Sinamo, S. J., a missionary from Mysore. Father Sinamo was a Neapolitan, and he lived as a Sanyasi, dressing in the peculiar garb of those “holy men,” not eating meat, and going barefoot, in order to convert the Hindus. Here is the passage from the Viaggio, and some will be interested in it for the mention of the bezoar-stones they hear of so often in the Rules: “In this place I met a religious of the Society of Jesus—Father Leonard Sinamo, a Neapolitan—the only missionary of Mysore, which is a kingdom hidden among the mountains and distant from here a few days’ journey. This Father is truly an apostolic man, much given to penance and austerity. After the fashion of the heathen, he wears a single garment girt at his waist and reaching down to his knees; he goes barefoot and wrapt in a greyish cloth or sheet. He does this the more easily to convert the infidels. He never takes either meat or wine, and observes the abstinence of the Gentiles so as not to scandalize them. His bed is a goat-skin laid on the bare ground. Notwithstanding these privations, he is always serene and cheerful. I heard his confession, which he had not made for two years, through want of a priest, and had to admire his angelic life and realize how much God’s grace can accomplish in favor of those, who trusting in Him, give themselves entirely to the salvation of souls. Before leaving, the good Father gave me two beautiful bezoar-stones, which I willingly accepted not so much for their

*Sivappa was a great war-lord, and kept an army of forty or fifty thousand men.
value, as because they came from a man whom I had learned to esteem very highly.”

Father Vincent found another Jesuit at Calicut, where there was a church built by the Zamorin in 1525 that disputes with Cochin the distinction of being the first European church built in India.† In Banghel (Mangalore) he found several Portuguese merchants, and at Barcelore there were many Christians, who were visited occasionally by Father Spinola, S. J., a member of the noble Genoese family. At Honawar there were two priests who had come from Banda, near Vingolra, to establish a mission in that well-protected Portuguese settlement. These priests had jurisdiction from Matthew de Castro,

* In the author’s quaint Italian, it reads as follows: “Qui trovammo un Religioso della Compagnia di Giesù unico Missionario del Messul [Mysore], Regno nascosto fra le montagne, poche giornate lontano, chiamato il Padre Leonardo Sinamo Napolitano, humo veramente Apostolico, penitente, e riguroso, il quale vestiva, al modo Gentilico un sol panno, che della cinta lo copriva fino al ginocchio, scalzo, involto in un lenzuolo di color cenerice, con che diceva di facilitarsi la conversione degli Infidelli, non mangiava mai carne, nè beveva vino, obbligandosi all’ astinenza de’ Gentili, per non scandalizzarli. Dormiva in terra sopra d’una pelle di capra, sempre sereno, sempre allegro. Udii la sua Confessione di due anni, che tanto tempo era, non haveva havuta commodità de Sacerdote, e ammirai in lui la vita d’un Angelo, conoscendo quanto puole la gratia del Signore, in chi si fida alla sua protezione per beneficio dell’ anime. Prima di partire, mi regalo di due Bezuari bellissimi, quali ricevi più per la stima della persona, che per la pretiosità delle pietre.”

† Those who are interested in “first things”? may be glad to note the following from India: Two printing presses arrived in Goa in 1550, and were set up in our colleges of St. Paul and Rachol. They were probably the first set to work in India, still the first book printed in the country did not appear till 1557. This was Humtratado da Doutrina Christiana, a catechism composed by St. Francis Xavier. In 1577 the Spanish lay-brother Juan Gonsalvez was the first to engrave, at Cochin, Malayalam-Tamil type. In the year immediately following, Father John de Faria, S. J., engraved and cast Tamil type at Punical, with which he printed the Flos Martyrum. The first Englishman to visit India was Father Thomas Stevens (Padre Estevao), S. J. He arrived at Goa in 1579 and died at Rachol in 1619, being the only English Jesuit who came to India in the old Society. His Koukany grammar was the first grammar of an Indian vernacular published by a European, and his famous Purana, published in 1616, is the greatest work ever written by an Englishman in a foreign language. It is in the Marathi-Koukany dialect, and consists of 11,018 strophes, the theme being the Life of Our Lord. An effort is being made now to have it reprinted in the Codalbail Press (S. J.), Mangalore. The first Sanskrit grammar published in Europe was from materials collected by the Jesuit missionary Father Hauxleden and the first comparative philologist—long before Grimm and Bopp—was Father Cœurdoux, S. J. of the old Madura Mission. The old church at Cochin was originally the chapel of a Franciscan convent dedicated to St. Anthony. It is now a Protestant church, and as it stands is probably the oldest in India. There is a claim made for the Luz church, or church of Our Lady of the Snow, Mylapore (Madras), which is said to have been built in 1510. The date, however, on its foundation-stone is 1516. Calicant lays claim to be the first port in India entered by a European, the Portuguese adventurer Covilham having landed there in 1486, or twelve years before Vasco da Gama. Cochin had the first fort built in India by Europeans. It was called Manuel Kolati, and was built by Albuquerque in 1503. Mount Dêlly, 885 feet, was probably the first Indian land sighted by Europeans.
Vicar Apostolic of the Great Mogul, Idalsha, Golconda, Concan, etc. Father Vincent and Dr. Joseph Sebastiani, Vicar General of Verapoly, reported to the Holy See on the miserable state of the six thousand Christians then in Canara, which was in part due to the prolonged vacancy of the See of Goa. The Pope thereupon appointed Father Thomas de Castro, a Theatine, then actually in Rome, as Vicar Apostolic of Canara and Malabar. Father Thomas was nephew of Father Matthew and a native of Salsette. He was to have come out to India in 1674, but delays, not uncommon in those days, prevented his reaching Mangalore till 1677.

In 1674 the archiepiscopal see of Goa was filled after a vacancy of twenty-two years by the appointment of Anthony de Brandao, a Bernadine Cistercian, as archbishop. He was enthroned in Goa on September 24, 1675, and two years later, when Bishop de Castro arrived from Rome, he refused to acknowledge the jurisdiction of the Vicar Apostolic over Canara, and claimed the district as his by virtue of the Padroado. Then began the war between the Padroado and the Propaganda which has caused so much danger to the Church in India for the last two centuries. The Archbishop died in June or July, 1678, and was succeeded by Archbishop Manuel de Souza de Minezes (1679-1684), who maintained his claim to jurisdiction over Canara, and sent there, in 1681, Father Joseph Vas as his Vicar Forane, along with three Goanese priests named Nicholas Gamboa, Hyacinth D'Mello, and Anthony D'Mello. The new Vicar Forane was a native of Sancoale, Salsette, where he was born April 21, 1651. When he came to Mangalore he repaired the Rosario church, which was only a thatched structure like a shed. It was regarded as the church belonging to the Portuguese Factory, and Father Vas was looked upon as the chaplain. When Bishop de Castro saw that he was a very holy and apostolic man he gave him jurisdiction, and thus avoided a conflict, for it seems Father Vas had been charged not to recognise the Vicar Apostolic's authority. Father Vas labored for four years in the Vicariate, for a time at Ullal, and then at Coondapoor and Gangoli, where he built churches. Returning to Goa in 1685 he entered the Oratory of St. Philip Neri, which had been recently established there by Archbishop Minezes for native priests. His next mission was to Ceylon, and on his way thither he labored for nine months in Canara. In Ceylon he did the great work of his life and earned for himself the title of "Apostle of Ceylon,"
by converting, it is said, as many as thirty thousand souls. He underwent many persecutions and died a holy death on January 16, 1711. The process of his beatification was set on foot soon after by the Archbishops of Goa and Manila, and the Bishops of Malacca and Cochin. His saintly memory is still held in benediction in South Canara, and there is a holy well near Ullal connected with his name which is resorted to by Christians, and even pagans, to the present day. Up to this there has been only one native of India, St. Gonsalo Garcia, O. S. F., canonised, and it is hoped that Father Joseph Vas will be the second. St. Gonsalo was a native of Bassein, and was put to death for the Faith along with our Saints Paul, John and James, and many others, at Nagasaki, on February 5, 1597, under the Emperor Taicosama.

Bishop de Castro resided at Calicut, but he came afterwards to Mangalore, where he built the original church of Our Lady of Miracles (Milagres church), and was buried there after his death on July 16, 1684. Father Nicholas Gamboa succeeded Father Vas as Goanese Vicar Forane, thus continuing the jurisdiction of the Padroado, which, after the death in 1700 of Bishop de Castro's Vicar General, was extended to all the churches of Canara. From 1685 till 1712 the Oratorians from Goa labored in the mission. One of them, Father D'Mello, a native of Margao, Goa, founded the church of the Minin Jesu (Infant Jesus) at Bantwal, fourteen miles from Mangalore. He had the reputation of being a very holy man, and many wonderful things are recorded of him. He died in Ceylon in 1706.

In the seventeenth century while Canara was under the Keldi, Ikkeri or Bednore Rajahs, the Christians on the whole fared tolerably well. The two most illustrious rulers of the dynasty were Venktappa Naik (1604-'26) and Sivappa Naik (1645-'60), during whose reigns many treaties were concluded with the Portuguese by which the latter were granted trading facilities, and native priests from Goa were allowed to make converts and build churches. Both rulers were well disposed towards the Christians. Venktappa had a regiment and a bodyguard of them, and Sivappa's victorious army was mainly composed of them. It is said that the horror of beef-eating is what deterred Sivappa from becoming a Christian himself. The land upon which Bishop de Castro built his church in Mangalore was the gift of Queen Chennamai, of the same dynasty. Della Valle and the English traveller Fryer, who visited Canara in 1623 and 1670,
respectively, bear testimony to the prosperous condition of the country and the security of life and property that reigned everywhere. In fact, Father Vincent Mary, the Carmelite Procurator-General, pictures the state of things under Sivappa as a revival of the Golden Age. Upon Sivappa's death, however, the Bednore dynasty began to decline, and at the dawn of the eighteenth century the Portuguese made a vigorous attempt to regain their prestige in Canara. In a treaty concluded between the Viceroy Dom Cajetan de Mello de Castro (1702-07) and Basappa Naik of Bednore, January 19, 1705, it was stipulated that the Portuguese Government had sole jurisdiction over all its subjects, Christian and heathen, in the Rajah's dominions. On January 15, 1714, the Viceroy, Dom Vasco Fernandes Caesar de Minezes (1712-17), to keep the Bednore Government up to its engagements, to enact the payment of the stipulated tribute, and to open the ports of Canara to commerce, sent a fleet of thirteen vessels down the coast and destroyed Honawar, Barcelore, Kallianpur, Katapadi, Mulky, and Mangalore, and on its way back Coompta, Mirjan and Gokarn, with its great pagoda. About eighty villages were also destroyed, four fortresses were razed to the ground, and a large number of vessels were burned. The Rajah sued for peace, and a new treaty was concluded on February 19 that proved to be the Magna Charta of the liberties of the Christians while the Bednore dynasty lasted.

According to the terms of this treaty the Portuguese Factory at Mangalore and the Vicar of each parish in the town were constituted into a court which was to try all cases in which Christians were implicated, either solely or with heathens. The same judicial power was extended to all Vicars in the ports or dominion of Canara beyond the jurisdiction of the Factor. In case of a failure of justice in these Courts of First Instance, an appeal lay direct to the Government of the Estado da Índia at Goa, and in no case were the Rajah's governors or Tannadus to interfere with the decisions of the Factors or Vicars. The Rajah was to deliver over for punishment to the Government of Goa all Christian women leading a bad life, and was not to permit any matrimonial ties between Christians and infidels. Christians violating this ordinance were to be apprehended by the Vicars and sent to Goa, without any let or hindrance from the Rajah's officers. The Portuguese were to be free to build churches in all parts of the Rajah's territory where Christians were found, and to carry on religious worship
in the same. Priests residing in the Rajah's dominions or passing through them to foreign parts were not to be in any way molested by his officials, nor were custom duties to be levied upon their luggage, except in matters of merchandise. The like privilege was to be extended to all Portuguese and native Christians travelling through the kingdom. The Rajah or his vassals were prohibited from buying the sons of Christians or holding them as captives, neither were they to separate the wives and children of soldiers serving in the fortresses from their husbands and fathers. The Rajah further bound himself to render active aid in matters concerning priests and Portuguese or native Christians.

Another who felt the weight of the Viceroy's "mailed fist" in the expedition which exacted this treaty was the Rajah of Sunda, a small ruler in North Canara, whose capital was forty-four miles northeast of Honawar. One reason among others for the invasion of his dominions was because he had granted the Discalced Carmelites permission to found a mission at Sunkery, near Karwar, in 1709. These religious had already, early in the seventeenth century, established missions at Tatta, then a famous emporium near the mouth of the Indus, Goa, Surat, Diu, and other places in the Mogul empire, and among the Catholic Syrians of Malabar. As many of them were of Italian, German, French, or Spanish nationality, and all had direct authority from the Propaganda, their rivals and enemies represented that they were in opposition to the Portuguese Padroado, and as such should not be tolerated in Portuguese territory. An oath of obedience and loyalty to the crown of Portugal was, therefore, demanded of them. This they declined to take as inconsistent with their vocation, and things came to such a pass that the Carmelites who were in Goa and Diu fled under cover of night to escape seizure and deportation to Portugal. They went to the Vicar Apostolic of the Great Mogul, who sent some of them to Sunkery. The English Factory there at the time employed, it is said, about ten thousand hands, but the number of Christians was small, though comparatively greater than in other places. The English connected with the Factory were kindly disposed towards the Carmelites, to whom they granted every facility for communicating by means of their ships with the Propaganda at Rome or the Vicar Apostolic at Bombay or Surat, and, moreover, gave them a plot of ground free of taxes, upon which they built a church dedicated to the Immaculate
Conception. Thus was started a mission that did a great deal of good for over a century, and which was remarkable for the great number of eminent men connected with it. One of these, Father John Dominic of St. Clare (Chiavassa), a native of Turin, Italy, took charge of the mission in 1740, and in 1757 was consecrated Bishop of Assuris, i.e., and Vicar Apostolic of the Great Mogul, in Verapoly. In 1759 when the Marquis of Pombal expelled all the Jesuits from the Portuguese dominions, our two flourishing missions of Sinvissar and Ankola (North Canara) were left without priests. Bishop John Dominic sent two Carmelites to the abandoned missions. And this brought him into collision with the Archbishop of Goa, who maintained that by so doing he had violated his jurisdiction. Remonstrances with the Archbishop proving of no avail, the Bishop contended that he had acted within the rights originally conferred on the Vicars Apostolic of the Mogul.

In February, 1758, Bishop John Dominic set out from Sunkery on an apostolic tour through Canara to administer the sacrament of Confirmation to the Christians there who had been for years practically abandoned by the Goanese authorities. Having obtained the sanction of the Archbishop of Goa, Anthony Taveira da Neiva Brum da Silveira (1570-175), he traversed the country on foot, until the approach of the monsoon about the end of May warned him to return to Sunkery. At the beginning of the following year he completed his visitation, having administered Confirmation to as many as 15,000 Christians. The total number of Christians in Canara at that time was between fifty and eighty thousand. Again, on April 11, 1771, the Bishop set out with Father Mendez, parish priest of Anjediva, to visit Canara for the third and last time, for he died of jaundice at Sirva on January 25, 1772. By order of his successor, Bishop Charles of St. Conrad, his remains were exhumed in 1776 and brought from Sirva to Mangalore, and thence to Anjediva and Sunkery, where they were interred with great solemnity. It is said that the remains emitted a fragrant odor when exhumed. Certain it is the Bishop was a very holy man.

In 1763 Bednore and Canara fell under the sway of the Mahomedan Hyder Ali, and for the first five years everything went well. An instance of his good will is the favor he showed Father Joachim Miranda at Monte Mariano (Feringapat), nine miles from Mangalore, where that holy priest was given ground to build a church and
seminary under the special protection of the royal flag. The Fort of Mangalore, however, was captured from Hyder by the English Admiral Watson in 1768, and the Christians were strongly suspected of having aided and abetted the invaders. This soon brought Hyder on the scene, and he recaptured the fort with ease, "the garrison pusillanimously surrendering the place without opposition, together with their guns, stores, and treasure." The Christians were then taken to task and warned how to behave should the English come again. Hyder seems to have treated them as kindly as before, but his son and successor kept it in for them. On March 9, 1783, Mangalore was taken again by General Edward Matthews, just after his brilliant but ill-advised expedition to Bednore. When the latter place capitulated to Tippu Sultan on May 3, 1783, Matthews, with many of his officers and men, was sent in irons a prisoner to Seringapatam, where he died some months later from poison administered to him in prison. Before dying he inscribed on the bottoms of four pewter plates, or dishes, that he knew he had been poisoned by orders of Tippu; that he must submit to his fate; that he had borrowed 330,000 rupees from Christians of Malabar (Canara) for the support of his army since he left Bombay; closing with a sincere request that those who should read what was written (or engraved rather, for it appears to have been inscribed with a fork or nail), and should be so fortunate as to reach any of the Presidencies, should make it known to the Governor and Council, when they would be amply rewarded. The plates fell into the hands of one of Tippu's officers, who called one James Scurry, who was then a prisoner in Mysore, to interpret the writing. This damning evidence against the Christians had, no doubt, a great deal to do with determining the fate to which they were soon subjected by Tippu, who had succeeded his father in 1792.

On May 16, 1783, Tippu appeared at Cordel, outside Mangalore, at the head of over a hundred thousand men and ninety-six guns, and sat down before the Fort of Mangalore, then held by Colonel Campbell with a force

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*Bowring's *Haidar Ali and Tipu Sultán* (Rulers of India Series), p. 51.

† In Sargent's *Life of Major André*, the English officer who was hanged as a spy at Tappan, New York State, October 2, 1780, inaccurate reference is made to General Matthews in these words: "the Antipodes, where the brave Mathew, a brother soldier in the American war, had already found a death so horrid that André's was an enviable fate." Some accounts say that Matthews was dispatched with the butts of his guards' matchlocks. Those who are interested in this eventful part of our history can easily obtain Bowring's work, just quoted, and *Tipu Sultaun*, a historical novel by Colonel Meadows Taylor.
of 210 European soldiers and 1,500 Sepoys. The British outpost on Edyah Hill, upon which the College of St. Aloysius now stands, was driven in with great loss, and the close siege of the fort began. French cavalry and infantry joined Tippu in the leaguer till July, when peace was concluded between France and England, but Tippu prosecuted it alone till the brave garrison capitulated on January 30, 1784. Honorable terms were granted, and the remnant of the force withdrew to Tellicherry, eighty miles south, which was then the headquarters of the East India Company on this part of the coast. Colonel Campbell returned to Bombay, where he shortly afterwards died of consumption, without having received any reward for conducting one of the most heroic defences in modern history. The E. I. Company afterward erected a handsome monument to him in Bombay.

Tippu dismantled the fort, and selected the rock-fortress of Jamalabad, forty miles due east of Mangalore, as his stronghold in South Canara. He had now a free hand to deal with the Christians and carry out his fell design to make them all Mahomedans. Lists of all the Christians were prepared and distributed to the officers in command of the military throughout the country, with sealed orders to the effect that on the night of Ash Wednesday, February 24, 1784, all the Christians should be seized and assembled in certain appointed villages. Twenty-one priests in charge of the twenty-seven churches either fled or were seized and sent out of the country, and the people, variously estimated at from fifty to eighty thousand, were marched through the passes of the Ghauts to Seringapatam, the Sultan's grand capital on the banks of the Cauvery, 162 miles from Mangalore. This proceeding bears so striking a resemblance to what took place on the night of April 2, 1767, when Charles III. of Spain had the five thousand Jesuits in his kingdom seized and sent into exile, that it is not unlikely that the "Tiger of Mysore" was following a Spanish model.

Though the orders were on the whole faithfully carried out, about five thousand Christians escaped at the time. In the years that followed some thousands were seized on two occasions when search was made for them. The movable property belonging to the Christians was sequestered to the Government, and the lands and plantations were given over to Mahomedans and Hindus. The amount of property confiscated amounted it is said, to the value of 500,000 rupees. Some of the Christians,
however, managed to make over their property in trust to friendly pagan neighbors. This terrible chastisement of a people had been predicted by Father Miranda as a visitation of Almighty God on the sins of the Christians, especially their pride and their insubordination to their priests. When he saw the trouble coming he sent his twelve seminarists to Verapoly, and he himself went first to Tellicherry, and then to Cochin, intending to go to France to seek aid from King Louis XVI. for the Christians; but before embarking he died of smallpox a year prior to the captivity. Father Miranda was a very holy and zealous man, and was held in high repute among both Christians and heathens. He established the Confraternity of the Living Rosary at Monte Mariano, and introduced the custom of celebrating the feasts of St. Francis of Assisi, the Assumption of the Blessed Virgin, and Our Lady of Light every year with so great solemnity that people flocked to them from far and near. Many Konkany hymns still in use are attributed to him, as well as the Riglo Jesu, a Passion hymn of a hundred and fifty-five verses.

This saintly man, when inveighing against the sins of the people, mentioned captivity explicitly as the punishment to come. When it came it was found to be a discriminating scourge, being laid on heaviest where the sin was greatest, while those parishes where the people were exemplary and dutiful were let off in some cases without serious molestation. When the Christians were out of the way the work of destroying churches was begun. Some of them were razed to the ground, some simply unroofed, while the church of Hospett was preserved intact by the friendly intervention of a Hindu Raja. The church plate was in a few instances rescued by Father Maurice Mascarenhas, the Vicar General, who restored it when Canara was annexed by the East India Company after the fall of Seringapatam. It should be remarked that Tippu treated the Christians of other districts in the same way, for it was his policy to bring them all to his capital and make them become Mahomedans.

The Christians who escaped the general proscription in and about Mangalore, after a time began to assemble in a chapel built by a certain Peter Rego at Derebyle, three miles out of town, and Father Joseph Michael Mendez came from Tellicherry, along with Fathers Messia and Cosmas Camillus de Costa, to minister to their spiritual wants. This welcome and timely help was due to the good offices of a Mr. Luke Pacheco. The priests
went about among the Christians doing a great deal of
good, until they were reported and betrayed to the
authorities by a wretched spy named Anthony. Father
Mendez was seized and sent to Jamalabad, where he re-
mained a close prisoner for two years, till the fortress was
captured by the British in 1799.

We have a standing memorial of those unhappy times
here close to the college on Edyah Hill (The Hill of
Worship), where there is a Mahomedan namazzah (place
of prayer), with its two minarets facing towards Mecca.
The stones of Milagres church were built into this struc-
ture, and there twice a year the Mahomedans of the town
assemble to listen to a sermon. Just opposite is a beauti-
ful pillar that supported the lantern of a lighthouse a few
years ago. The pillar was left to serve as a landmark by
day for vessels bound for our port, as the town of Manga-
lore is hidden under cocoanut trees. It was offered to the
college by a friendly Protestant port officer, and when we
made application for its formal transfer by the authorities
in Madras, explaining that we wished to erect upon it a
colossal statue of our Lord, the matter was referred to
the municipal council, and we got back answer that it
might offend the susceptibilities of the Hindus and Ma-
homedans. It looks as if this objection came from some
of our too obsequious Catholic councillors, and so our
design of marking the centenary of the fall of Seringa-
patam, May 4, 1799, and the opening of a new century,
by the erection of such a suitable memorial fell to the
ground. The site is a charming one, as the lighthouse
stands on the brow of the hill overlooking the town.

An account of the sufferings of the Christians at Se-
ingapatam, their return to their desolate homes, and the
rebuilding of their churches, and subsequent events, must
be reserved for another paper.

John Moore, S. J.

St. Aloysius College, Mangalore, India, July, 1904.
Jerome Nadal was born on the 11th of August, 1507, at Palma, the chief town of Majorca. He studied first in his native place and afterwards at Alcala and Paris. In this latter city he came to know St. Ignatius in 1535, and in the "Chronicle of His Vocation," written in his old age, he ascribes his call to the Society to this time, and narrates simply and honestly his dealings with the Saint. We make a few extracts from this document, as we think they will give us the clearest idea possible of the man's character, and will at the same time manifest the Saint's method of dealing with men.

In 1535 Nadal had a very serious illness; on his recovery he met Ignatius one day and told him of the great fear he felt of death.

"Why were you afraid?" asked the Saint.

"What!" answered Nadal. "And don't you fear death? Christ feared it."

"It is twenty years," said Ignatius, "since I had any dread of dying."

It would appear that Miona, who was St. Ignatius' confessor at the time, was Nadal's too, and knowing the men wished to bring them closer together. But Nadal always had a ready answer to give his spiritual guide:

"Why do you wish me to be a follower of Ignatius, seeing you are not one yourself?" He certainly thought that our Holy Father had his line out for him; but he was too wary a fish to nibble at the bait. Laynez tried his hand, and called on Nadal. "I was reading Theophylactus at the time," the Chronicle tells us, "and he began to speak of the mystic sense of the Scripture. However, he made no impression on me, as I did not understand him at all." Then Faber visited him and took up some spiritual subject or other and failed to move him. Finally Ignatius seemed to think he ought to try to win Nadal over. So he narrated his trials and difficulties in Salamanca, "thinking," adds Nadal, "that this was probably the reason I did not trust him." One day the two were standing in the baptistery of an old church when Ignatius read him a long letter which he had written to a nephew in


(282)
Spain. The purpose of the letter was to draw the young man from the world to a life of perfection. "But the devil," continues Nadal, "recognized the force of Ignatius' words and alienated me from the spirit that was seeking me. So when we left the church and were just outside the door I said to Ignatius: 'I wish to follow this book—I happened to have a copy of the New Testament in my hand at the time—I do not know where you are going to end. So, please do not talk to me of such subjects or worry yourself about me any more.'"

In explaining this incident afterwards, Nadal tells us that he did not at that time wish to join those men, as he thought they might fall into the hands of the Inquisitors. Moreover, there was a Franciscan in Paris, a Majorcan and an intimate friend, who put Nadal on his guard against Ignatius. "As the man was a person of some influence, I was afraid," says our naive chronicler, "that he might write home about us in no favorable terms." After all this we are not surprised to read that Nadal saw nothing more of Ignatius and his companions at Paris.

At the outbreak of the war in Provence, Ignatius left Paris for Spain, his companions for Italy, while Nadal went to Avignon. Continuing his chronicle, he tells us that during his stay at Avignon he did not even think of his former companions. Here, too, he fell seriously ill, and he never was less pious. While at this place he took the opportunity of perfecting his knowledge of Hebrew. Fr. James Jimenez in his Commentarium de Vita et Virtutibus Patris Nadal gives us a few facts about him during this time. He came across a number of very learned Rabbis, and with them he studied until he mastered their language. Seeing his aptness and great talents, eight or ten of the most influential ones presented themselves before him and, in the name of all the Jews of Avignon, offered him the position of Chief Rabbi at the salary of two or three thousand scudi a year. This was more than he could stand. "Away with you at once, you cursed things; heretics even in the law of Moses, which you neither understand nor observe! What did you ever see in me that made you imagine that I would leave the Christian faith to become a Jew? Be off; and let me see you no more!"

Francis I had issued an edict ordering all Spaniards to leave the kingdom within fifteen days. This Nadal, for some reason or other, did not do, and the incensed Rabbis informed the provost. Summoned to answer for his con-
duct, Nadal finally promised to obey. Notwithstanding this, he was seized and led through the streets. A great crowd of Jews gathered around him, and at once a wordy altercation began between them and the prisoner. Nadal answered them as before. When the provost saw him all on fire and heard him talking Hebrew as glibly as the Jews themselves, he came to the conclusion that he was one of them and let him off. Before this he had been arrested as a Spanish spy by the soldiery and threatened with death. But as a disturbance arose in the camp, he was left alone in the tent with a rope tied around his neck. He made his escape; but on his way to the city a soldier took him by the beard, calling him "a dog of a Jew" for he had the Pentateuch, in Hebrew, with him. He hid in the city until an opportunity for escape offered. It was during his stay in Avignon that he was ordained priest and promoted to the Doctorate. He then returned to his native country.

From 1538 to July, 1545. For the seven years of his stay in Majorca he was never free for an hour from great anxiety and bitterness of soul. His head and his stomach were always bothering him; he was constantly melancholic. Everybody was astonished and began to look upon him as a misanthrope. He was forever in the doctors' hands, forever taking medicine, and a burden to himself. Others were winning golden opinions by their sermons, and he was a failure. He began to lecture, by order of the Cathedral Chapter, on St. Paul's Epistle to the Romans. At first many went to hear him; but as the number of his auditors dwindled away he had to drop the lectures. The same happened to his explanations of the Canon of the Mass. His mother died, and his immoderate grief gave rise to talk. His brother married without saying, by your leave. His friends did all they could for him to cheer him up, but it was friendship's labor lost. Finally, one day one of his intimates asked him:

"Everything your dignity demands you have in abundance. How is it, then, that you are always downcast and melancholy?"

"Nobody knows this," said Nadal, "better than I do. If you or anyone else can tell me the cause, you will confer the greatest possible favor upon me."

His friends and he himself were at loss as to what to do for him. He always believed that God had called him at Paris, and that he had rejected the call; but God had not given up. One day, while at the funeral of a very old
lady who had lived and died in the odor of sanctity, grace touched his soul so strongly that he was all in tears. He began to read the *Life of Blessed Elizabeth*, and he felt his soul more and more moved to devotion. He took up various practices of piety. The thought of making a general confession suggested itself, and after a very careful preparation he made as good a one as he could. At once sweetness entered into his heart: "I burned the little book," he adds, "from which which I made my confession, and sang the canticle of Moses, 'Cantemus Domino.' From that time on I felt much better, but was not wholly free from vexation of spirit; the relief was only intermittent. I sought rest, but rest fled from me as I had fled from God when he called me. Yet he called me once again, as I soon began to understand. For one day a friend forwarded to me a copy of a letter Xavier had sent from the Indies, in which that great Father recounted the harvest of souls he was gathering, and thanked God that the Society of Jesus had been finally confirmed by the Apostolic See. Reading these words, like a man waking out of a long sleep, Ignatius and my intercourse with him flashed before my memory. I was touched to the heart, and, striking the table, said: 'Now we have something;' and thinking of my last words to Ignatius in Paris and the present approval of the Church, I recognized fully the grace of God, and at once made up my mind to start for Rome. I intended to find some retreat in the Holy City where I would give myself to long study of law, get into closer relation with Ignatius and his Companions, and help them with alms. There was no thought of changing my state of life; no thought of the Society, at least none clearly acknowledged to myself."

All of Nadal's friends approved of his plan save his granduncle, who held out as long as he could. But the younger man's determination prevailed, and on the 2d of July he took ship for Barcelona, and thence continued his journey to Rome, where he arrived the 10th of October, 1545. The Chronicle continues:

"I looked up Jerome Domenech, and he led me straightway to Ignatius, saying I had come to see him. This nettled me a little, and I showed my displeasure. Ignatius seemed to be touched, but merely welcomed me. Domenech started off at once to gather up my traps, which I had left at a hospice; thence he led me to the house of Philip Cassinus, there to shut me up for the Exercises. This good Father had already marked me
out for a Theatine. We were just outside Cassinus' house when two members of the household of Jacques a Puteo, the Auditor of the Rota and a Majorcan, approached us. These men having seen me in the city and informed their master, had been sent to bring me back by all means to his home. His relations had recommended me to him, and he thought he would be wanting in civility if he permitted me to put up anywhere else. The messengers insisted... and as I was easily persuaded, I said to Domenech that I could not slight the invitation of Puteo, and that I should call upon himself and Ignatius, to express my gratitude. *So the fish got away from the hook that time.*

The Auditor had been a classmate of Nadal's father, and was only too glad to repay to the son the debt of friendship he owed the father. Everything was done to make Nadal's stay pleasant. Yet our future Jesuit admits that during the thirty days he remained Puteo's guest he was thoroughly distracted and mentally dissipated. Whereas before he used to say Mass every day, he did not say it once all that month. He spent the time wandering about the city visiting the old monuments. Now and then he went to see Ignatius, but the evil one did all he could to keep him from such intercourse. Laynez and Domenech kept urging him to make the Exercises, but he paid no attention to them. Ignatius had him to dinner sometimes, and treated him with great prudence and kindness. One day he spoke to Ignatius privately, and said: *"These Fathers have been suggesting a great many things to me about the Exercises. But I am not ignorant that their purpose is to make me change my state and join you. Now, I should like you to know from myself just what there is in me that unfits me for your manner of life."* Hereupon Nadal related to him all his trials and troubles, except his sins. Ignatius listened attentively, and at the end said smilingly: *"Everything is all right. The Society will not be without something for you to do if God calls you to it."*

This seemed to satisfy Nadal and he signified his willingness to go into retreat. However, it was hard to find a suitable room, as Ignatius had ordered that one with a pleasant exposure should be given to him. Nadal was impatient of delay, and insisted that the room which, on account of its position, had been rejected, was good enough. His difficulty now was to explain his step to his host. So he informed the Auditor that he wished to
retire for twenty-five or thirty days, to go through the experience of certain meditations which Ignatius and his companions were in the habit of giving. He had come to Rome, he continued, for two reasons, to attend to spiritual matters and to pursue his studies; adding, that at the farthest he would not be absent for more than a month. Contrary to all expectations, Puteo made no objection whatever.

Father Domenech was appointed to give the Exercises. The retreat began then on the 5th of November, 1545, with Nadal full of courage, though unwell and troubled by his old enemy, melancholy. In the beginning he was on the qui vive for something extraordinary to happen to him—a vision or revelation, some sign or other. The first week bore its proper fruit, and Nadal made a general confession to St. Ignatius. When his confession was over, Ignatius said it was God's will that, whereas we had abused our faculties without His grace and had acted against his ordination; so, having received His grace through the sacrament of penance, we should use the same faculties to reform our lives. During the second week he experienced greater fruit, especially in the two meditations on the Kingdom and Two Standards. But when he came to the Election, he was so perturbed and distracted that he could rest neither in soul nor body. His mind was obscured, his will sterile and obstinate. His stomach and head were out of order and he was feverish. He wrote a great deal for and against the choice of a state of life but could not come to a decision. Things became so bad that Domenech seemed to be about to give up, so on the seventeenth day of the retreat he said: "Now that you have spent several days on the Election, and have settled on nothing, we must proceed."

But Nadal answered that he would like to make the last trial that night. He did so, and God's grace overwhelmed him. He then resolved to follow the Evangelical Counsels, and made a vow to enter the Society. This took place on the 23rd of November, and straightway he was relieved mentally and bodily. To this vow he added another, on the same day, to embrace the Counsels if the Society would not accept him. On the 27th of November he was examined by Father Domenech, and on the 29th was received.

St. Ignatius then assigned him his work. After two days he was sent to the kitchen to help the cook, and to lend a hand in the garden. One chapter of Gerson was to be meditated on every day; other chapters were to be read as his needs required. It was on this occasion
that St. Ignatius told him that by opening the book at random he would in future find what most suited his present need, as he himself had often experienced. After twenty-six days spent in the kitchen, the Minister assigned him to the refectory. During all this time the consolation he felt was constant, though he was not well. Daily he was strengthened in his vocation. He tells us that he had to sweep the refectory with a broom made of broken twigs; not an easy task for any person, and this exercised him somewhat. He was made to dig in the garden while Ignatius walked up and down with Doctor Torres.

1546. Domenech told him what Ignatius had said of him some time before: “We shall have trouble with this man because, as you can see from his eye, he is full of thoughts of melancholy. I am afraid if God does not call him he may lose his mind. Now, he wants to serve God and cannot.” Later on, after the first week, Ignatius had brighter things to presage of him: “He ought to thank God for the benefits received and pray for perseverance. He will have tribulations greater, maybe, than he may have had heretofore. But the divine aid will be granted to him; troubles will diminish, consolations increase, and he will have a foretaste of Paradise even in this life.”

Some little facts he tells us now of himself: “I visited the seven churches with Ferrao, and he could not get a word out of me during the whole journey.”

“I called on Fathers Laynez and Salmeron as they were about to set out for Trent, and their charity and free open way of dealing edified me marvelously.”

“It displeased me when I was in the kitchen that dinner and supper were supplied out of our poverty to [Elizabeth] Roser.”

“I was worried in soul because I possessed three benefices and had my father’s property, being the eldest son. But as I arranged the matters according to the advice of Ignatius, this trouble ceased and I felt much freer. Though in poor health, yet I was full of courage because of the consolations granted me. Ignatius began to treat me with great sweetness and familiarity, calling me very frequently to the table with him, often coming to my room and taking me out walking. He understood the delicate condition of my soul, and thought I needed this ease and familiarity of intercourse. He ordered me not to fast, and when I hesitated, saying some in the house might be offended, he answered that if I would tell him
who it was that would be scandalized he would dismiss him straightway from the Society. I never got any penances. And when I made a quasi-complaint of this to Father Ignatius, he said: 'Do not be worried; you shall have them.' Afterward a slight penance was given me, viz., to eat at the little table; and, notwithstanding my complaint, I felt it somewhat. Then he made me Minister after four months. I did my duty as well and as honestly as I knew how, but too energetically and harshly; so I did not please the brethren."

It was not long before Saint Ignatius began to form Nadal for his great future. He admonished him with severity—put the blame on him as Minister whenever defects were committed in the house, treated him harshly (duriter) and apparently without the least respect for him; in fact, he carried out a familiar saying of his: "In giving penances it is necessary to be liberal." This seemed to be the Saint's method with men of great virtue; and Nadal, with Polanco, according to Father Louis Gonzales, was thoroughly schooled in it. Nadal himself says nothing of these penances and reprehensions, but we know the facts from Father Jimenez's Commentary.

In the meanwhile the Saint grounded his disciple in his method of prayer, in the knowledge of the Institute and the manner of governing, and so successful was he that Nadal was known to be a man secundum cor Ignatii. During the year 1546 he wrote some letters for St. Ignatius—one to Canisius and his companions in Cologne, one to Doctor Thomas Gomez, and a third to Ferdinand, the King of the Romans. In this letter he lays down the reasons why Lejay should not be promoted to a bishopric, and they were cogent. Our Holy Father was now satisfied that a man so endowed with sacred and profane learning was thoroughly competent to be put in the most exalted positions and to be trusted with business of highest moment to the Society. His life hereafter was to be spent in many lands, and the mere recounting of his various labors is a résumé of the history of the Society in Europe in its first years. The spirit that guided was St. Ignatius', but the tongue that voiced that spirit was Nadal's. In 1548 he was sent to Sicily, where he remained until 1552. He was placed at the head of the Mamertine College at Messina, where he also began a trilingual college; he promoted a university, and procured for it and a college at Palermo a sufficient foundation; he gave a good deal of his time to the reform of religious houses, the clergy, soldiers, nobles and ple-
blians; he started a monastery of nuns; had laws passed against public malefactors; founded sodalities, and gave them constitutions; helped the Roman College by collecting alms for it; went off to Africa with a Spanish fleet and nearly lost his life by shipwreck, and was finally called back to Rome to make his solemn profession in 1552. Nadal's faculty for organization was put into play during these four years and to this time we owe the beginning of some of the special characteristic works of the Society.

He was preeminently a man of practical ideas and order. On the 1st of July, 1549, he writes to Saint Ignatius, telling him of the great consolation he experienced when thinking of building a house for the novices; he had already provided the means of pushing the work on to completion, and expresses a hope that his Paternity would answer him so that he could begin. On the 6th of the same month Ignatius answers him, approving of his desire, whereupon a novitiate was opened during the Lent of 1550. Not only was this novitiate at Messina the first in the whole Society, but Nadal was the first to propose and to carry out the idea of separate houses for the sole purpose of training novices. This work alone would entitle him to the eternal gratitude of all Ours.

While at the head of the college he saw the need of system, and at once drew up a plan of studies to be followed by our teachers who were under him, and this is the germ of our Ratio Studiorum; for St. Ignatius sent to Messina for a description of the Method followed there and had it put into practice in the Roman College. So that Nadal was not only the originator of novitiates, but also the real Father of the Ratio Studiorum. Certainly to him and Father Ledesma more than to any other Jesuits the Society owes the great Ratio which was published by Father Acquaviva. He kept Father Ignatius thoroughly informed of the work going on in Sicily; great enterprises, like the founding of a university and colleges, the fruit of the labors of Ours, come up for narration. He descends, too, to the minutest details—as, for instance, the order of preaching. Blessed Peter Canisius preached on Sundays and Fathers des Freux or Nadal himself on feast days—and the audiences were good sized ones. Father Palmius preached well in some monasteries, as did Bellini in others. There was every reason to urge them to become better instruments in God's hands, but they needed prayers, and begged St. Ignatius to be mindful of them. Thus on the 18th of December, 1548, On
the 7th of May of the following year he describes the translation of some Relics to our church. The procession was magnificent and the throng crowded the church. Nadal himself preached on the veneration and invocation of the Saints, and took occasion to tell the people that they wanted to ask for no alms because of the relics, or for their ministry, but that the whole and sole object of the Society was to assist souls. A few days later, the 14th of May, a short note was sent to Rome about two prominent men who were making the Exercises, and on the 20th, about public disputation held in the Dominican church and in the Cathedral. Nadal, Canisius and des Freux took part, and gained great fame for their own college. On Pentecost Sunday about 200 or more went to communion in our church; a "great number" on Corpus Christi, and seven or eight persons made the first week of the Exercises "as far as the general confession." Des Freux was then sent off to visit the neighboring diocese of Patti, and, while he was away on this special journey, Nadal had to preach in his stead in Messina.

He had his trials, however. Thus on the 1st of July he begins a letter to Ignatius by acknowledging his defects. Stephen Baroello, one of Ours, must have reprimanded him, and Nadal adds: "I know it is as he says. I am proud and severe and not devout, and, though he does not say so, indiscreet, precipitous, and negligent." Moreover, the affair of the University was proceeding slowly; it was impossible to commence. In the meanwhile des Freux was pushing on the visitation and doing good. There was a priest in the diocese who had abandoned his cure, and "was working up his vineyard." Of course he had stopped saying Mass. This man fell in with Father des Freux and was converted. An earthquake occurred during the month of July in Messina, that was as good as a Mission in its effects. The people saw two of Ours doing some public penance, and were so much moved that on the following day our church was packed at the service. Des Freux took occasion of his visitation to give the Exercises to the Bishop of Patti and several of his priests; he preached throughout the whole diocese, and consoled those detained in prison.

For some days before the feast of the Assumption and during the octave so great was the crowd of persons that went to confession that Ours could not hear them all. The Fathers were consoled; and Father Nadal expresses his gratitude and wonder at the extraordinary devotion of the people. About sixty of the more pious men
formed a Sodality to assist the needy and the prisoners and asked him to draw up a rule of life for them. The women imitated the men and formed a similar congregation.

This letter, written in August, 1549, is a precious document for the history of the Sodalities of the Society. Nadal was an organizer and understood the great good that must arise from such unions of pious men and women. We can hardly doubt that this Sodality—the first that the present scribe knows anything of in the Society—was placed under the patronage of the Blessed Virgin, as it was formed on the Feast of the Assumption. In September he recounts the strange noises heard at night in the house, which stopped after Mass was said to help the soul that might be in need, if indeed it was a soul asking for alms. A good priest made a present of many useful books. There was no question of vacations for the Fathers, so numerous were the penitents that came to our church. Spiritual works never failed them. During this month two entered the Society—one a man of twenty-two, the other a pupil of Canisius. This boy's entrance was the cause of great joy to all, for the public edification and for the hope it occasioned that others would be moved to change their lives. During the month of October the Viceroy, John de Vega, a very great friend of the Society, arrived in Messina, and at once imprisoned a number of Senators and principal men of the city. Laynez, who had gone to Messina, talked about the Society—especially the college and university—with de Vega, who promised that the full influences of his authority would be with the Fathers. Nadal had some difficulty with two of Ours who were tempted against their vocation, and Saint Ignatius recalled to his mind what he had said, apparently in joke, some time before—that he intended to make him Minister, and, that he might be better exercised in the art of governing, he would send him a subject who was vacillating in his vocation.

In the quarterly letter, written on the 5th of May, 1550, mention is made of the house that was bought for the Novitiate—it suited its purpose well enough, and ten had been received; they were the flower of the students of humanities and grammar. The difficulty of the University was still urgent, but the city did not wish Ours to have charge etiam in jure et in medicina. God continued to bless their work. In the college there were eighteen of Ours; in the house of probation two, with ten novices. By September the novices had increased to
twelve, and they were like angels. This modesty, which has ever been the mark of good novices, was especially noted in these. Superiors had to keep their eyes open lest the young men might overstep the bounds of prudence in their mortifications. When penances were imposed, they accepted them willingly and gladly. In the college itself obedience was insisted on with great care. The community lived together in great union and charity. The pupils went to confession once a month, and many wished to enter, but it was thought best not to receive a large number. So many went to communion on Sundays and feast days that the people began to say: "In St. Nicolas (i.e., our church,) every Sunday is paschal-time." A good number of candidates was sent to other religious orders; our sermons were still frequented by a large concourse. Nadal at this time instituted a work whereby all the needy of the city would be relieved.

In March, 1551, Nadal writes that he had begun to hear the confessions of the courtiers and attendants in the Palace, and that this would keep him pretty busy up to Easter. This remark is unusual in Nadal's letters, for he was not in the habit of hearing confessions; nay more, he was of the opinion that Superiors should give their whole care to government, and not divide their attention. It would be sufficient for them to render account of their office to God and the Society, and though it might happen that they would have time to take some special ministry, still they were to be very careful not to be so engrossed in this work as to imperil their chief duty.

The Viceroy, de Vega, had determined during the summer of this year to send his son, Ferdinand, to Africa with a body of soldiery, as it was thought that the Turkish fleet would turn its whole attack against the Christian possessions in that land. At once Nadal offered himself to accompany the expedition to exercise the ministries of the Society. This he did because our Holy Father had directed him to do all in his power to please the Viceroy. The proposal met with a most grateful acceptance. On the way out, however, a disastrous shipwreck occurred in which Isidore Bellini, Nadal's companion, was lost with a thousand souls.

This Jesuit had a scruple because he had urged his superiors to let him accompany Father Nadal. He took counsel with Father Wisshaeven, the Master of Novices, and his answer was: "I do not advise you to go unless you repeat the general confession of your whole life."
This Bellini did. Then Father Wisshaeven said: "Prepare yourself for this journey as you would if you were going to your death or martyrdom." When the shipwreck took place off the coast of Africa, it was Nadal who gave his faithful friend the last absolution.

Straightway on his arrival in Africa, though worn out by the hardships of the journey, he took serious thought with himself as to what was best to be done in that field of labor. He ordered public prayers and preached with great success. Religious who had gone thither without leave were sent back to their monasteries; others, religious as well as secular clerics, who had of their own accord taken up the military profession were brought to see the error of their ways, and led on to a life becoming their sacred calling. He had a hospital built in which he spent all the spare moments of his busy days serving the sick. He gave lectures on moral theology to the priests who accompanied the expedition. His letters to St. Ignatius at this time are very beautiful in their heartfelt expressions of love and loyalty to his Father in God. How he longed to hear from Rome and to receive tidings of the good work of Ours! What joy filled his soul when he saw Ignatius' letters to the brethren in Sicily! Every detail of his life among the soldiers—every doubt—is laid before his superior with the simplicity of a child. The commander of the forces, Sanctius de Leyva, looked upon his presence as absolutely necessary to the success of the expedition, and when it was rumoured that Nadal was going to return to Sicily with the fleet, de Leyva commissioned some of the soldiers to keep him confined in a room, so as to make escape impossible. But Nadal was too sharp for even this ruse, and when no one was paying attention to him he quietly slipped aboard one of the ships and, without bidding farewell to the commander, returned with the fleet to Sicily, "not," says Father Anthony Finck in a letter to Ignatius from Messina, "to escape from labor, but to satisfy his obligation of obedience and to promote the greater glory of God here. We are all delighted now that he is with us, and in such good health; for when he is away we are like a flock without a shepherd; and if we have succeeded in aught, we all confess that it is due to his diligence and fervor." Benedict Palmius writes under date of the 15th of September, 1551: "To begin with our Reverend Father in Christ Nadal, whose spirit sustains and strengthens us in our Lord. When he is absent we appreciate most of all how much he helps us. Who more diligent,
more fervent, than he? When does he ever rest? When does he spare himself? When is he not ever watchful and alive to the interests of God and the salvation of souls? Who is there that does not love him? Who that is not edified by him?" And, indeed, the bare rehearsal of his works in Africa and Messina furnishes us the reason for such enthusiasm.

Towards the end of December, 1551, Nadal refreshes St. Ignatius with good tidings of great blessings in Messina: "From our spiritual ministrations we all derive much consolation, alacrity of soul, and desire to go forward continually in the Lord. It is a common saying here that this land has been renewed since the advent of the Society." Confession and communion were much frequented by lay people and religious. The Exercises of the first week were given in the church to men and women. In the college the system followed at Paris was adopted—there were three grammar classes, one class of humanities, one of rhetoric, one of philosophy, and one of theology. On Saturday morning the week's work was repeated; in the afternoon disputations were held. The scholars confessed once a month, heard Mass every day, and attended the sermons on Sundays and holy days. Catechism was explained to the large boys on Fridays in the church—at this exercise the people were allowed to be present; to the small boys in their respective class rooms. Various regulations had been made to put order into the work. We are not surprised, then, that Blessed Peter Canisius could write as early as 1548 of this college: "Grammar, dialectics, rhetoric, philosophy, mathematics, Greek, Hebrew and theology are so thoroughly treated as to convince me, and others will bear me out, that nowhere in any public academies is greater care exercised in the education of youth." Father Polancus in his Chronicon for the year 1549, n. 350, gives us the number of students: In the lowest class there were 78; in the second, 56; in the third, 42; in the fourth, humanities, 14; in the fifth, rhetoric, 15 or 16; in dialectics, 16; in philosophy, 13; in theology, 3; in Greek, 10; in Hebrew, 3 or 4; in mathematics, 10 or 12.

On the 24th of November, 1548, St. Ignatius wrote to Nadal about his solemn profession of the four vows. The good man, in his humility, thought himself unworthy of this honor, and expressed his desire to be allowed to make the vows of a spiritual coadjutor; begging, however, that if St. Ignatius insisted, at least the favor would be granted him of making his profession in
the hands of the Father he loved so well. After a long delay, then, Nadal was called to Rome, where Ignatius himself received his profession on the 25th of March, 1552. We append a copy of it:

"Ego, Hieronymus Nadal, promitto Omnipotenti Deo, coram ejus Virgine Matre et tota cælesti curia, ac in præsentia Societatis, et tibi, reverende pater, locum Dei tenenti, perpetuam paupertatem, castitatem et obedientiam juxta formam vivendi in bulla Societatis Domini Jesu et in ejus constitutionibus declaratis seu declarandis contentam. Insuper promitto specialem obedientiam summo pontifici circa missiones in bulla contentas. Rursum promitto me obediturum circa eruditionem puerorum in rudimentis fidei juxta eamdem bullam et constitutiones.

"Romæ 1552, in die Annunciationis in manibus Rdi in Christo Patris Magistri Ignatii, in majori altare S. Mariae della Strada."

(To be continued.)
put up, we hope, by the people. In the list which is
given of Ours buried at Newtown Father Peter Atwood
is named; he was Superior of the Maryland Missions at
the time. Whilst Superior at Bohemia some time before,
he was chosen by the then Lord Baltimore, to settle the
boundary by an astronomical survey between Delaware
and Maryland.

The English Province sent generally some of her best
and ablest men to the Maryland Missions. We are in-
debted for the list to the kindness of Fathers Edward I.
Devitt and Thomas Hughes.

In the Cemetery at Newtown.—Deceased members of
the Society of Jesus buried therein:

1685 P. John Pennington, October 18, aged 38.
1712 " Henry Poulton, September 27, aged 23.
1714 " Robert Brooke, July 18, aged 51.
1729 " Francis Lloyd (or Floyd), November 13, aged 37
1734 " Peter Atwood, December 25 aged 52.
1756 " James Carroll, November 12, aged 39.
1759 " Michael Murphy, July 8, aged 54.
1767 " James Ashby, (alias Middlehurst) September
23, aged 53.
1772 " James Beadnall, April 9, aged 53.
1784 " Peter Morris, April 19, aged 49.
1787 " Bennett Neale, March 21, aged 44.
1790 " Ignatius Matthews, May 11, aged 69.
1794 " John Boarman aged 51.
1798 " James Matthews, December 8, aged 36.
1800 " Augustine Jenkins, February 3, aged 53.
1809 " John Bolton, September 9, aged 67.
1823 " John Henry, March 12, aged 58.
1823 " Leonard Edelen, December 21, aged 40.
1850 " Ignatius Combs, June 27 aged 56.

These Coadjutor Brothers of the Society are also buried
at Newtown;—

Richard Jordan, died October 20, 1827, aged 32; Mark
Fagherty, died September 28, 1841, aged 32; Walter
Baron died July 27, 1855, aged 80; Edward Nolan, died
January 15, 1852, aged 63.

Fathers Matthews, Boarman, Brooke, Neale, Jenkins,
Edelen, and Combs were members of well-known Mary-
land Catholic families and natives of the State. Fathers
Carroll and Murphy were Irishmen; Father Henry was
a Belgian, and the others were natives of England.

Revs. John Franklin, died September 18, 1819, and
Cornelius Mahoney, died in 1805, Secular Priests, are
buried at Newtown.
RETREATS FOR WORKINGMEN IN BELGIUM

HOW THEY COUNTERACT SOCIALISM.

A Letter from a Louvain Theologian.

LOUVAIN, October, 1904.

Rev. and dear Father,

P. C.

Among the many works the Belgian Province has undertaken these last ten years to counteract the rise of socialism, none has made more rapid growth than the work of our "Retraites fermées." From the very first it met with a favorable reception, and it seems at present firmly rooted and established. Its wide and ever increasing influence promises a rich harvest of souls.

Belgian socialism, it is well known, has become these last twenty years a menacing revolutionary faction. In those provinces especially where religious feeling and faith had gradually been lost the leaders found thousands of workmen ready to strike, or to threaten property and even life. The real aim of existence, the reason of the inequality of classes, the reason of labor and sufferings had become a mystery for those poor deluded minds, and those who looked on the struggle that was preparing soon came to the conclusion that religion alone could effectually restore peace, where social legislation had failed. Our "retraites fermées" were thought the best means in order to make religious restoration feasible.

The Undertaking. Its History.—For the past twenty-five years retreats have been given in the old abbey of Tronchiennes. Well-to-do laymen from every part of the country followed them, numbering between 500 and 600 yearly. Why not give the working class a share in this most beneficial institution? The Fathers of the colleges of Mons and Charleroi made a start. The first retreat was given at Mons; it numbered—four men. This was in 1890. In the same year three more retreats were organized at Charleroi. In September fifteen workmen went through the Exercises at the villa house of the College of Marchienne; a little later we had sixty-seven at the college itself. During three days the workmen came
from early morning and left at night; in November there was another retreat with nineteen men; six of them slept at the villa.

During the Easter holidays, having appropriated a part of the school buildings, seventy workmen were accommodated for the night, and from this time the work has prospered.

Need was soon felt of acquiring somewhere in the "pays noir" a sufficiently large house to carry on the work on a scale that might respond to the ever increasing demands. The house of Fayt-lez-Manage was bought; and on the 15th of August, 1891, the first men entered this abode of peace. The numbers kept rapidly increasing.

The Flemish part of the country (four provinces out of nine), although less undermined by socialistic propaganda, was soon to follow. A house at Ghent, where there are 60,000 workmen, was opened in 1894. At the beginning none but Ghent workmen were admitted. On bank holidays or Sundays, and the two days preceding or following, the men came at 7 o'clock A. M. and left our residence at 9 P. M. Resources, however, were wanting. But in 1886, having decided to establish the retreats on a larger footing, twenty-five small rooms were arranged, and from this time the retreats were closed ones, as at Fayt. This happy change was due in part to the generous initiative of the exercitants of Tronchiennes. They had decided at a previous meeting "to secure for themselves from Almighty God the benefit of a yearly retreat, by sending workmen to Ghent and Fayt and having them pray during three days for their benefactors and endangered Catholicism." Surely this was an admirable idea. Through all Belgium local committees arose, with a central one, in order to procure for the working class the spiritual help of a three days' retreat, besides an indemnity for the wages thus lost.

Spacious buildings were erected at the noviceship of Arlon in 1896. In 1899 a new home was opened at Lierre. It was dedicated in November, and on the 3d of December forty-six Antwerp workmen arrived. On the 10th we had forty-one from Tilemont, on the 17th forty-one from Douvain, and on the 24th forty-six from Mechlin. The committees of the two provinces of Liège and Limbourg decided on the erection of a home at Xhovémont, near

1 The coal-yielding basin from Charleroi to Quiévrain.
Liége. The solemn blessing of this house took place on the 22nd of May, 1901. The first year 1800 workmen made their retreat. On September 6, 1903, the following announcement appeared in a paper of the Province of Limbourg: "The Limbourg committee of the workmen-retreats has decided to establish a house in this very province." A house and gardens were bought at Alken (Hasselt), new buildings are being erected, and, as the house is dedicated to the Immaculate Conception, we hope to inaugurate it on the 8th of December.²

Aim.—The aim that has prompted all this activity is, to educate among the working classes Christians who should be strong enough to resist allurements and corruption, and zealous to cooperate with the clergy in saving their fellow-laborers. This twofold aim of giving to them stern convictions, solid faith and zealous activity is nothing else but the installation of the apostleship among the workmen by the workman himself. Thus educated they will be the very best cooperators both of clergy and religious.

Organization.—During three days the workman is kept aloof from earthly cares and worldly pleasures. In presence of his Creator he examines himself thoroughly. His private reflections are stimulated by instructions and meditations on the shortness of life, the ugliness of sin, the goodness and beauty of our Lord, whose soldier he is henceforth to be. Other pious exercises—as vocal prayer, the way of the Cross, holy Mass—are added, and confession and holy Communion end the three days of exclusion; all this in a very simple way—practical ends are never lost sight of.

Choice of the Men.—In order to answer the object proposed, the men should as much as possible be of such a position and character that they can be expected to secure influence over their less gifted companions. Knowledge, professional skill, relative independence, power of expression are desired qualities. The chosen men should not only enjoy a good reputation, but also be able to enroll later on new exercitants. They must be mature enough to receive an indelible impression, and still sufficiently vigorous to start anew on a more perfect Christian life. The suitable age seems to lie between eighteen and fifty. The first men out of a manufacturing or industrial centre are chosen by the parish priest, the

²Our readers know that very rich coal mines have recently been discovered in that part of Belgium. Numerous and extensive iron fields are also near.
employer himself, or one of the promoters, but for the following retreat the choice is generally left to the workmen that have been sent already; the local committee controls and approves.

_Resources._—An institution like this is rather expensive. The cost of a three days' retreat, with the railway ticket (when necessary) and the compensation for lost wages, amounts to about fifteen francs a head. Local committees of promoters—men and women—have to look out for the money. As employers and managers are as much interested in the work as anybody else, they are also called upon to offer their mite. Members of old retreat-leagues contribute a few centimes every week. A gift of 500 francs assures _in perpetuum_ the annual retreat of one workman. At many places it has been tried to have the workmen themselves take a share in the expenses of which they are to reap the spiritual fruit, and this method is steadily gaining ground. It is sure to be the most effective of all.

_Means of Perseverance._—Association alone is capable of keeping alive the dispositions fostered during the retreat. Every month the exercitants meet to hear Mass and go to holy Communion. A short instruction is given after the gospel. The Mass is generally preceded by the recitation of the Rosary and followed by the benediction of the Blessed Sacrament. These exercises are called the monthly recollection. In form they may differ; the aim and means are everywhere the same. These associations go under the name of "Confraternity of the Blessed Sacrament," "League of the Friends of the Sacred Heart." At other places where like associations already existed, the exercitants are enrolled in them and vivify them again. Fayt, for instance, has been able to create and keep going in different localities 150 Leagues of the Blessed Sacrament. Every league has a committee of promoters. The state of the work is examined before and after the recollection—the tepid are admonished, the fervent stimulated, new members proposed, etc.

_Results._—To tell of the startling conversions made, to reproduce the hearty approbations of the Belgian bishops, to make known the thanks of clergy, of employers, even summarily, would take an entire number of the Woodstock Letters. We must be satisfied by giving some figures; they will be more instructive and eloquent than any commentary possible:—

_Fayt._—1891 had 215 exercitants; 1897, 839; 1898, 870; 1899, 1,083; 1900, 1,472; 1902, 1,702; 1903, 1,967.

The first ten years 7,808 men made here their retreat.
From 1891 to 1902 328 retreats were given to 9,343 men.

From January, 1902, till July, 1,108 men went through the Exercises.

From 1891 to 1903 406 retreats, with 13,167 men. At present this number has reached 15,000 and more.

Ghent.—1894, retreats, 6, exercitants, 142; 1895, retreats, 8, exercitants, 229; 1896, retreats, 11, exercitants, 300; 1897, retreats, 42, exercitants, 994; 1898, retreats, 48, exercitants, 1,490; 1899, retreats, 45, exercitants, 1,539; 1900, retreats, 41, exercitants, 1,347 (opening of Lierre); 1901, retreats 36, exercitants, 1,270; 1902, retreats, 40, men, 1,281; 1903, retreats 40; exercitants, 1,343.

Up to the present more than 11,000.

Lierre.—1900, retreats, 47, exercitants, 2,010; 1901, retreats, 57, exercitants, 2,544; 1902, retreats, 66, exercitants, 2,845; 1903, retreats, 67, exercitants, 2,753.

In all more than 13,000.

Liège from June, 1901, had more than 5,100 men.

Arlon.—August, 1903, to August, 1904, 750 men.

Tronchiennes.—Six hundred men annually.

Therefore, the Exercises are followed every year by from 9,000 to 10,000 workmen.

Since the beginning of the work, about twelve years ago, more than 60,000 citizens of all classes and professions, far the largest majority being workmen, have had the benefit of a three days’ retreat.

Our Province soon came to the conclusion that we had to annex to the work a section for women. The most generous cooperation from religious orders and ladies responded to our call. Five homes have been erected. Here are the totals:

Watermael (near Brussels).—1897, 85 women; 1898, 27 women; 1899, 371 women; 1900, 424 women; 1901, 937 women; 1902, 1,324 women.

Brussels.—1901, 1,300 women.

Namur.—March, 1900, to March, 1901, 1,006 women; March, 1901, to March, 1902, 1,498 women.

Antwerp.—November 1, 1900, to 1903, 3,000 women. Married women and girls are taken separately.

Hoping that these few details may interest the readers of the Woodstock Letters, I beg a prayer from them for our Belgian Province. We number at present 1,150. Out of these, 250 are in our three missions of Calcutta, Ceylon and Congo; out of the rest, teachers have to be provided for our thirteen colleges, numbering 6,950 boys.
Besides our two noviceships at Arlon and Tronchiennes, we have eleven residences and a Collegium Maximum at Louvain. The religious orders and congregations are very numerous in our small country, which counts only 7,000,000 inhabitants; so that we feel hard pressed under the ever increasing work.

TRINITY CHURCH, GEORGETOWN

AN HISTORICAL DISCOURSE

BY

FATHER EDWARD I. DEVITT, S. J.

[This discourse was delivered on the occasion of the Golden Jubilee of the present Trinity Church, Georgetown, D. C., Sunday evening, June 17, 1900. It was intended that it should be printed, as part of a memorial volume, at the time of the celebration; the Memorial, for unknown reasons, was not published. Although the paper was prepared simply as a contribution to a local church history, and for a special occasion, we feel justified in presenting it in these pages, that the result of so much painstaking research may be preserved, and because it contains facts and anecdotes which are interesting to all members of the Province, together with valuable historical and biographical notices.—EDITOR WOODSTOCK LETTERS.]

We celebrate with joy and gladness, with exultation and the spirit of thanksgiving, the Golden Jubilee of the Trinity Church. This morning, its half century of existence rounded out was commemorated with religious pomp and ceremony; this evening, I am to speak of the history of the church—a subject which should enlist the sympathy and interest of every Catholic inhabitant of Georgetown.

Fifty years in the retrospect! Those years have been marked with momentous changes in the social and political order. It is a duration which overlaps the average span of human existence. How few remain of those who witnessed the consecration of this temple to the
Living God fifty years ago! The clergy who then ministered at these altars, or who took part in the ceremony, all have passed away, and their souls are with the Saints, we trust. Some members of the congregation, now venerable in years, have come down to us from a former generation; but how few are they, who, in our jubilation, can link the present with the past; can renew the fond recollections of that memorial day when the corner-stone was laid, or when the church stood completed—a monument to the zeal and piety of pastors and people.

Fifty years of existence would be only the first dividing line on the lengthening march of centuries which many an English minster, hoary with age, and many a cathedral of continental Europe renowned in song and legend, can boast of; but in a new land—and a city young as ours—fifty years give a claim to pre-eminence; for there is no Catholic church edifice now in use in the District which antedates this in which we are now assembled. And if we reckon the old church, still standing, which this replaced, the congregation of Trinity is the first in origin, founded more than a century ago; and here was the cradle of Catholicity, when Father Francis Neale inscribed upon the baptismal register the names of children brought here from "the new Federal City"—or in such phrase did the citizen of ancient Georgetown then denominate Washington. In fact, all the adjacent territory of Maryland and Virginia belonged ecclesiastically to Trinity parish—for there was no other church; and good Father Neale, in addition to his manifold pastoral duties here, was charged with several offices at the College, and, furthermore, acted as "Patriarch" of Alexandria.

It may be as well for me at the outset to quote the words used by the author of the Chronicles of Georgetown, when, in the sixth chapter of his interesting work, he begins his chronicle concerning Trinity Church as follows: "It is difficult to write a sketch of a church, when no record has been kept of the events surrounding it by which a brief history might be written." The early history of the Faith in this neighborhood must remain buried in obscurity from the absence of annals or documentary records. Who were the pioneers of religion? How was the nucleus of the congregation formed? What were the steps taken to provide a fitting place of worship? On all these points contemporary information is very deficient. The men of that day were content to act; they were workers, rather than writers; and the historian has
to deplore that they departed without leaving any record of their toils and triumphs, their struggles and successes.

It is most probable that Georgetown, even from its first settlement, was visited occasionally by Jesuit priests from the Missions of lower Maryland. There were Catholics in Prince George's and Montgomery counties, some of them—as the Carrolls and Youngs, the Diggles and Fenwicks—prominent and wealthy, and earnest in the faith; and we may be sure that they would not be deprived of the consolations of religion. The priest, on his missionary trips from St. Thomas' or White Marsh, would hold a station, as was customary in those days, in places where no church existed. Notice would be sent to the neighboring families, and in some large room of the mansion confessions would be heard, instructions given to the little assembly, and the Sacred Mysteries celebrated at an improvised altar. Thus the Faith was kept alive, under adverse circumstances, under penal legislation, with an inadequate supply of clergy, amidst the scattered households of the flock. We know that a Jesuit priest was fired upon by Braddock's soldiers, as he was escaping in a boat from Alexandria, and he came nigh paying the forfeit of his life for daring to exercise his priestly functions in Virginia, where, during the whole colonial period, the Faith was under the ban; and even in Maryland, the years immediately preceding the American Revolution present a dark picture of penal enactments—of disfranchisement and social ostracism in regard to Catholics. Let us illustrate this by a domestic example: It is the year 1772, in the town of Georgetown, just on the eve of the Revolution, and the Commissioners had appointed Thomas Branan to the office of flour inspector. They administered to him the several oaths of office, amongst which was the following: "I do declare that I do believe that there is not any transubstantiation in the Sacrament of the Lord's Supper, or in the elements of bread or wine, at or after the consecration thereof, by any person whatever." Whilst the Established Church in Maryland fettered religious liberty, subscription to the Test Oaths was a prerequisite for holding any office of honor or emolument.

The Declaration of Independence forever abolished the system of disqualification because of religious belief, and all the States adopted the principle of toleration, which the founders of Maryland had proclaimed in the fundamental law of their colony. A new era began. Some Catholic families from Charles and St. Mary's counties
had settled in the flourishing borough of Georgetown. Rev. John Carroll had been laboring as a missionary, with headquarters about ten miles from here at his mother's residence near Rock Creek, and in 1791 was consecrated first Bishop of Baltimore, with jurisdiction conterminous with the boundaries of the United States. Georgetown College had been founded. Negotiations were in progress for the cession of the Federal District. The time was opportune to provide for religious ministrations; to gather a congregation; to build a church.

* * * * * *

I propose to talk in a familiar way about the origin of Trinity Church—about persons and incidents connected with its growth and development. The subject does not demand any display of rhetoric or oratory, it scarcely furnishes topics for such treatment; but I trust that it will not be without interest. It is like a family gathering, where incidents are recalled already known to many, and domestic traditions are revived, in order that they may be handed down to future generations.

THE ORIGIN OF THE CHURCH.

The exact date cannot be determined. The old church was erected about the same time as the college, between 1787 and 1794. This would represent the time intervening between the acquisition of the land for a site and the completion of the structure, so that it would be fitted for the purposes of Divine worship. We may be sure that money was scarce among the scattered Catholic population; besides, they had not been accustomed to contribute to the support of religion. Most of them were from the lower counties of Maryland, where the Jesuits employed their private possessions in the service of religion. So it must have taken several years before the church was completed. The land was acquired by Rev. John Carroll from Mr. John Threlkeld, in 1787. This gentleman was largely interested in the development of Georgetown, in which he held much real estate. The consideration mentioned in the deed of transfer, as recorded at Rockville, Montgomery County, Md., is five shillings, so it must have been partially a gift. These were the lots upon which the old church stands; other lots east and west were subsequently purchased from the same owner. It was stated distinctly that the land was for a Catholic chapel—the designation of church would hardly apply to the modest little structure; and, besides, under the operation of the Established Church in Mary-
land, the name was reserved for houses of worship belonging to the Episcopalians. They had churches; the Catholics had chapels; Baptists and Quakers had meeting-houses. The front of the old church is still as it was a century ago. The rest of the edifice was remodeled and enlarged to accommodate the increase in the congregation.

The church was begun before 1792, but not finished, as appears from a letter of Father Francis Neale to Mr. Ignatius Fenwick, a prominent Catholic of the town, dated August 11, 1792. In this letter, couched in the somewhat stilted phraseology then in vogue, he empowers Mr. Fenwick to "receive donations and contributions, either by subscription or any other way you may judge best, towards the finishing of the Roman Catholic chapel in Georgetown."

The subscriptions must have come in slowly, and the work was delayed; it was during this time that the people of what is now Washington used to wend their way through the woods to the chapel of Georgetown College—and the people of Georgetown, until their church was completed, depended upon the college. Father Neale testified several years after this date, 1792, that the church was erected by contributions from the people of Prince George’s, Montgomery, Charles and St. Mary’s counties. He acknowledges, December 15, 1794, the receipt of twelve pounds, ten shillings from Mr. Fenwick—but this was in part payment "for the ground adjoining the Catholic church in the addition to Georgetown." It was at this time that those lots east and west of the old church were acquired.

But the church was in financial straits for a long time. This is made manifest by some incidents that have been handed down. Mr. Alexander Doyle was a builder of that period; he had contributed, no doubt, to the fund for the church; probably he had supplied the materials on credit—the church was in some manner finished, but not yet in use. Mr. Doyle had not been paid, and an arrangement was entered into between him and Father Neale, by which he was to hold the proprietorship of the pews, and to collect the rent, in order to liquidate his claims upon the church. He left the revenue of the pews by will, for the education of his sons at the college. This will was drawn in 1791; but Mr. Doyle did not die until 1794, and in the meantime he disposed of the pews to Georgetown College, thus leaving the property without any encumbrance. The condition of the purchase by the college was that his sons should be educated three
until an aggregate was reached of twelve years board and tuition. The college satisfied this obligation. So, the pews belonged to the college; yet I find that Father Neale, when pastor, used to charge pew rent against the students.

Even after the church was built, Mass was said in it only on Sundays, and this continued for many years. The reason was found partly in the circumstance that Father Neale resided at the college, and partly in the poverty of the church. Father McElroy mentions, in his Diary, that the vestments and other things had to be borrowed from the college. He says: "As much as I can recollect, there was one vestment of all colors in the college, and this was old and much worn. On Sunday morning this was taken to Trinity Church, together with Mass-book, &c., for the celebration of Mass, and then brought back to the college."

The Society of Jesus has had charge of the parish ever since its beginning. And some of the events connected with the restoration of the Society in the United States are intimately associated with the parish. It was in the old school, which stood where the G. T. C. Hospital now is, that in 1806—October 10—when permission was granted to receive Novices, ten young men* entered upon a retreat of thirty days, as a preparation for admission. It was in this church that the first Jesuit of the restored Society made his solemn profession—and this was an historical event, the first of the kind in the United States. Archbishop Carroll, formerly a member of the Society, was present. The sermon was preached by Fr. Malevé, and the circumstance is narrated by Fr. McElroy as follows: "There was a large audience to witness a ceremony that was unprecedented. No preacher had been appointed for the occasion, and the effort to obtain one to give an impromptu address failed, as preaching and preachers were not so common then as now. Finally, Fr. Malevé, who had a very imperfect knowledge of English, offered himself for the emergency, and began to speak in such an unintelligible jargon that Archbishop Carroll turned to those in the sacristy, and inquired in what language he was speaking; he afterwards settled down to read one of Archer's Sermons. The paper of the day, in its report, said that it seemed to be a fair sermon, but that it was badly read."

*Their names were: Benedict J. Fenwick, Enoch Fenwick, James Spinek, Leonard Edelin, Charles Bowling, William Queen, James Ord, and Michael White, Scholastics, and John McElroy and Patrick McLaughlin, lay brothers.
I said that the church had always been in charge of Jesuit Fathers; it is true that for a short time, while the Sulpitians from St. Mary's Seminary in Baltimore had the direction of Georgetown College, some of the learned and pious professors, who subsequently became distinguished in the history of the American Church, assisted Father Neale in the work of the parish. The baptismal register bears the names of Ambrose Marechal, afterwards Archbishop of Baltimore; of William Louis Dubourg, who became Bishop of St. Louis and New Orleans; of Benédicét J. Flaget, the zealous missionary and saintly Bishop of Bardstown. Some of the early entries are by Leonard Neale, who was then president of the college, and afterwards the coadjutor of Archbishop Carroll and his immediate successor in the See of Baltimore. Great names these, to figure on the pages of the little volume which constitutes the first in the annals of the parish. Some remarks upon the volume and its contents will throw light upon the manners of the times, and help us to understand the circumstances under which the parish was conducted. This old register is entitled "A Book of Marriages and Baptisms;" it is hand-bound, small quarto in size, formed by stitching leaves of common writing paper together. It extends from 1795 to 1805. The entries are all in the hand of Father Neale, even when the functions were performed by others. The first entry is a marriage in the college chapel, performed January 1, 1795. The marriages and baptisms are recorded promiscuously. Many are from Montgomery county, which good Father Neale manages to spell in a variety of ways—and all of them wrong—preferring generally the phonetic style "Mumgummery," rising, however, occasionally to the dignified "Mount-Gummery." There are many marriages of negroes; and he always states explicitly in the case of slaves that they were "the property of" so and so, and were married "with written license of the proprietor," "with permission from master and mistress." Sometimes he mentions as witness "in presence of nearly the whole congregation." The book has 114 pages, and is in a good state of preservation, and is probably the oldest register in the District.

Father Francis Neale, founder and first pastor of Trinity Church, deserves more than a passing notice. He belonged to a distinguished Catholic family of Charles county, Md., where he was born in 1756; he was the youngest of several brothers who entered the priesthood, amongst whom was Leonard, who was president of
Georgetown College, Archbishop of Baltimore, and founder of the Visitation Convent here; he died here, and after the funeral services in this church, his remains were deposited in the crypt of the monastery, where are buried, also, the Rev. Robert Plunket, first president of the college, and Rev. Mr. Clorivière, chaplain of the monastery, who had been a distinguished officer in the Vendean army. Another brother of Father Francis Neale was Charles, who introduced the Carmelite Nuns into America, and established them at Mt. Carmel, in Charles county, where they remained until the transfer to Baltimore. The difference between the two brothers may be seen by this: Leonard, even when he became Archbishop of Baltimore, preferred to live in Georgetown; Charles, when he was made Superior of all the Jesuit Missions in America, with headquarters naturally at Georgetown, was so rooted to his native soil that he could not be induced to live here. Father Francis Neale, in accordance with the custom of his youthful days, when Catholic education was forbidden by English law under the heaviest penalties, was sent to St. Omers in Flanders, to the college of the Society, which had been the nursing mother of so many generations of English Catholics. It was a hard trial for Catholic parents in Maryland to be obliged to send their sons beyond the sea in order to secure for them the proper training in religion and letters—the expense was great, the expatriation and long separation from home and family were serious obstacles. A boy leaving this country to enter college could not expect to return until his studies were completed, after an absence prolonged to ten and fifteen years, or more. As instances, John Carroll, Charles Carroll and Robert Brent left America in 1747, and, after six years spent at St. Omers, John Carroll entered the Society and remained in Europe until after the suppression in 1773; Charles Carroll returned to Maryland in 1765, to take a prominent share in the struggle for American liberty; Leonard Neale was absent from 1758 to 1783. Many Maryland youths who entered the Society abroad never returned to their native land. Father Francis Neale followed his elder brother to Europe. It seems that this plan of education was not entirely satisfactory to him. At that time there were no Atlantic liners or "Ocean Greyhounds"—private arrangements had to be made with some shipmaster, whose vessel would load its cargo of tobacco at the plantation wharf and receive an occasional passenger. When the hour had come for the vessel to sail Francis,
it is related, could not be found. After a diligent search and an annoying delay, he was discovered in the place where he was hiding to escape the trip to Europe. Tradition has handed down the description of his last interview with his mother—he never saw her again: he was laid across her knees, whilst the maternal slipper was vigorously plied. Poor boy, this was his farewell to Maryland. He was still a boy at school when St. Omers was closed, and he went to Liége, in Belgium, where, on the completion of his studies, he was ordained a priest. He returned to his native land in 1788, and we find him at Georgetown in 1791. He had the largest share in the building of Trinity Church, and may justly be styled its Founder. He was the first pastor, and remained connected with the congregation for a longer period than any of his successors—for twenty-six years. The only approximation to this length of service is in the case of Father Aloysius Roccofort; and, perhaps, when the account is closed, he may surpass the years of the founder. Father Neale retained charge of the parish even when he was vice-president and, for a time, president of the college, business manager of the Corporation of the Roman Catholic Clergy of Maryland, master of novices in the restored Society of Jesus. He remained pastor of Trinity Church from its origin until 1817; and for a portion of the time Alexandria was thrown in as an annex. He was a man of wonderful energy, as he performed the duties of offices which would now be deemed incongruous, and which would tax the powers of four or five hard-working men. There was no regularly appointed assistant pastor, as priests were not numerous; but he was helped from the college, and the registers of baptisms and marriages show the names of several who were distinguished in various ways. There was Anthony Kohlmann, a learned theologian; Enoch Fenwick, who built the Cathedral of Baltimore; John Grassi, an Italian, who lifted the college into prosperity, and who was subsequently summoned to Rome, as was also Father Kohlmann, to aid the Head of the Church by his erudition and experience; Father Malou, of a family renowned even in our day in Belgium—he had been a general before entering the priesthood, and of his descendents one was the famous prime minister, and another the no less renowned Belgian archbishop.

Father Neale lived at the college for the greater part of the time as pastor, and this was the case, also, with many who succeeded him; and even when, at a later
date, the old school house property—or the O'Donoghue house—was occupied as a parochial residence, the pastors went to the college for their meals; and sometimes, as in the case of Fathers Fenwick, Lucas, DeTheux, Kroes, Aschwanden and others, they held positions as professors there. This style of housekeeping was inconvenient for the people, and unsatisfactory in many respects; it was ended when Father Gache (who is here today) erected the present residence, and since then the pastor of Trinity Church has had a home of his own.

One inconvenience may be mentioned here. Of course, the college charged the pastor for rent of his residence, and for his bed and board at the college; this resulted in embarrassment and strained financial relations between the treasurer of Georgetown and the worthy pastors; either they were unwilling, or unable, to meet their obligations. These went on increasing with the years; interest accumulated; finally, a composition was effected in 1864, by which all outstanding debts—and some of them had existed since 1829—were extinguished. It is amusing to read in a letter of Father Lucas, writing to his predecessor, Father Dubuisson (October 17, 1833), "that he was living in the White House, opposite to Trinity Church, as P. Mulledy wanted to charge too much rent for the Church House;" i.e., the old school house.

Those school house lots were purchased by Father Neale from a negro for $550, in 1805. The first recorded use of the school lots property was not for church purposes, but as a noviceship of the Society. Fr. McElroy, in his Reminiscences, says: "On 16th October, 1806, the above-named (ten novices) assembled in the house opposite Trinity Church, and commenced the thirty days' retreat. . . . . In one of the rooms was a chapel, where all heard Mass daily. Slept in the house during the retreat." The same Fr. McElroy, of whom much may be said, speaks of the first use of this place as a school, where he taught catechism, etc., and had 100 scholars, in 1818.

Father Benedict J. Fenwick was the immediate successor of Father Neale, but he remained for only one year; he was sent to Charleston, S. C., to appease the troubles that had long existed in that congregation, arising from differences of language and nationality. He settled the linguistic difficulty in an amusing way. In his first sermon at Charleston he spoke one sentence in English, the next sentence in French, and so on did he sandwich his bi-lingual discourse that he outwitted those
who were looking for trouble, and neither faction could complain of being slighted. He remained at Charleston until the arrival of Bishop England, and he afterwards became the second Bishop of Boston. He often visited Georgetown, and in 1843 he blessed the bell of the old church. Father O'Flanagan, the pastor, must have been proud of this bell, as he attested the solemn ceremony of its baptism in the register, as follows:

"Solemn baptism by Bishop Fenwick of Boston. May 7, baptised solemnly on the Patronage of St. Joseph, by the Rt. Rev. Bishop Fenwick. A bell of 366 lbs., cast by Henry N. Hooper & Co., in Boston, for the use of Trinity Church, in Geo. Town. The name which was given to that bell, blessed before late Mass, on May 7, 1843, was M A R Y , it being the month of May, and the Feast of her Spouse, St. Joseph.

"Godfather, Peter O'Donoghue.

"Godmother, Mrs. Sarah Boucher."

In 1819, Fr. Theodore DeTheux became pastor, and remained until 1825, assisted by Fr. Stephen Dubuisson and others. He was a native of Belgium, and subsequently he went to the West, where he filled responsible positions in the Missouri Province of the Society. One of his assistants was Father John McElroy, a remarkable man in many ways. I can speak of him with knowledge which comes not from the reports of others, but from his own diaries, which are very complete, and from personal intercourse, for I served his Mass for years, when I was a small boy, and as a member of the Society, in after years, I often listened to his graphic descriptions of events and experiences in the early years of the century. Although born in Ireland, Father McElroy may be considered as a Georgetown man; it was here that he entered into business about the same time as George Peabody, the eminent London banker and philanthropist, who was mindful in the distribution of his benefactions that the first steps in his successful career were made in Georgetown. Father C. H. Stonestreet told me that he met Mr. Peabody in a train between London and Dover, in England, and they began to converse on American affairs. Soon, as was natural, the discourse turned upon Georgetown, which each knew so well; the name of Father McElroy came up, and Father Stonestreet described the great Church of the Immaculate Conception, Boston, which had just been completed, mainly by the exertions of Father McElroy.
"But, how did he obtain the funds for such a work?" Mr. Peabody inquired.

"Oh!" said Father Stonestreet, "it was, as is always the case with Catholic churches, from the mite of the million."

Fr. McElroy came to America in 1803; his destination was Georgetown, then a place of commercial importance, and offering bright prospects for a young and active business man. I have heard him describe the stage trip from Baltimore, which took the whole day, with a stop for dinner at McCoy's. The travel was by the Bladensburg road; and as they were looking forward to the end of the journey and a comfortable hotel in Georgetown, Fr. McElroy asked the driver when they would reach Washington City.

"Why," said he, "you have been riding through it for the last two miles." They were then on Pennsylvania Avenue near Third Street, and both sides of the road were wheat fields, just ready for the harvest.

John McElroy's name is among the list of the first Novices received into the Society in 1806, when the Holy Father allowed the General in White Russia to resuscitate the Society in America. He made the preparatory retreat with the other candidates—they were ten in all—in the old school house, under Father Francis Neale, who was himself a Novice. He entered as a lay brother. He was bookkeeper at the college, for which his business experience rendered him well qualified, and also teacher of arithmetic, and amongst his scholars was the late W. W. Corcoran. Bishop Leonard Neale, then residing at the college, recognized his abilities, furnished him with facilities for study, and raised him to the priesthood in 1817. He saw the burning of the Capitol by the British, and describes the dread of invasion in Georgetown; but Rock Creek was a formidable stream to cross, and the bold Britons stayed their march. The roads were bad for army purposes. Those who know Washington now, with its perfect pavements and roadbeds, cannot appreciate the difficulties which beset the older inhabitants. Father McElroy relates that he was driving the college team, with a heavy load, and had reached Fayette street on his way home when he got stalled at the crossing. The mud was deep. He jumped out to push; the mud was deep and sticky; he pushed; the mud pulled; it pulled off his boot. The mud was so deep that the boot was swallowed up, and he could not fish it out, and he had to make his way to the college with one boot on.
He began to assist the pastor of Trinity soon after his ordination; he became quite a preacher, and his talents in this line were discovered by accident. One Sunday the regular preacher at Trinity was prevented from filling his appointed duty, and Father McElroy was called upon to supply the place. He had never preached before; he had no time to prepare, and he was without learning or scholastic training. But he spoke with such union and force that all were satisfied, and after this first essay he was constantly called to preach; not merely here and elsewhere before ordinary congregations, but he traveled far and wide over the country, being in great demand for spiritual retreats to the clergy. The art of preaching was not then so common as it is to-day, when every priest is expected to give a sermon occasionally, if not regularly. Some of the clergy never gave a sermon. Good old Father Curley was one of the generation—a last survivor—who attempted to preach once, and never tried it again. A sermon as now understood was rare; the priest wrote out a simple instruction, and then read it to the congregation. Father Stonestreet told me that the first sermon he ever heard was from Father McElroy; he had listened to instructions and to written discourses for years, but Father McElroy was the first preacher that he had heard. This manner was borrowed partly from the Episcopal clergy, with whom sermons written and read were in vogue, and partly from the circumstances in which the Catholic clergyman of the olden time was placed. He was obliged to travel over wide districts; the congregations were small; the little flock was gathered in a private room, where Mass was said during the holding of a station; there was no occasion for oratorical effort; and so the priest sat down before a little table and read the manuscript, which frequently did service in many places. I had in my possession a large collection of such discourses, evidently delivered in this way, and dating back to the beginning of the last century, the dates and places being noted in the margin, as, for example, "At Mr. Hill's, Nov. 10, 1723." Father James Ryder was one of the first Jesuit priests to preach, as we understand it now and expect it. Many of his contemporaries, as, for example, Father Thomas Mulledy, pastor here in 1857-18, could never cast off the shackles of old habit, and even to the end, they read. Father Ryder's sermons were a revelation to the gentlemen of the old school; some of
them would never believe that a man equipped with proper theological knowledge, and with a fair command of language, could think out his subject and then go before an audience and speak fluently and forcibly. Father Ryder was famous as a pulpit orator; he was in demand for great occasions, and he travelled far and wide to deliver his courses of controversial lectures. And his sermons were given in full and generous measure. In 1836 he finished such a course on “Religion,” in Trinity Church, and the chronicler remarks that the sermons lasted for two hours. They attracted large congregations here and at St. Patrick’s and St. Matthew’s, where he for years gave a series of controversial sermons, and they were attended by many Protestants; he was very popular as a pulpit orator. I wonder if he would retain his reputation and popularity now-a-days with the two hours’ sermon? But those were the times of heroic listeners; why, the exhibitions of Georgetown College used to be held in the old church, and in 1832 the exercises lasted from 9.15 A.M. to 4 P.M. This was the last college exhibition at Trinity, for next year a commodious hall was provided in the college building.

To return to Father McKelroy. He began his zealous career in the ministry here. Father DeTheux originated the custom of preparing the children for first Communion with a general retreat, and he conducted the ceremony with public celebrations which proved quite attractive, as they had been unknown before. Fr. McKelroy was his efficient aid; and I have seen the programmes of retreats for the children—for young men—for the whole congregation—in which he gave the instructions. The rules laid down would astonish those who make a mission now. He remained here until his transfer to Frederick, where he built the fine Church of St. John, which, if we consider the time of its erection, was a wonderful achievement; and even now the church would be creditable in the large cities with rich Catholic congregations.

Father McKelroy returned to Trinity in 1845; he was pastor for a short time, and Fr. Anthony Rey was stationed here at the same time. General Taylor had applied for Catholic chaplains to accompany the army of invasion across the Rio Grande, and these two pastors of Trinity were selected, the first Catholic chaplains in the United States Army. Fr. Rey was killed, as is supposed, by Mexican guerillas, as he was traveling alone to join his division of the army on the march; Fr. McKelroy served the sick in the camp and hospitals at Monterey and Mata-
moras. After the Mexican war the greater part of his life was spent in Boston. He lived to the venerable age of ninety-five, the highest attained by any Jesuit of the Maryland Province. He was tall and dignified; a man of business habits; a great promoter of learning. He had much to do with the establishment of the first free school in Georgetown; he introduced the Sisters' schools wherever he had charge; he founded St. John's College in Frederick; and the crowning work of his life was the founding of Boston College. Full of years and merits he died at Frederick in 1877.

In 1825 Father De Theux was transferred to St. Louis. Father Stephen Dubuisson had been his assistant, and he succeeded him as pastor. He was a zealous Frenchman, who had much to do with the miraculous cures of Mrs. Mattingly and Sister Apollonia Diggles, of the Visitation Convent, which made such a stir at that time, and of which there are printed accounts. Fr. John Smith, who died afterwards of ship fever in New York, contracted in attendance on poor immigrants, was pastor for some years, assisted by Father Michael Dougherty, and by Father Van Lommel, an active young Belgian, who subsequently went to Missouri.

In 1830 Father James F. M. Lucas became pastor, and remained until 1839. He had been a secular priest, and was the founder of St. Peter's Church on Capitol Hill. His pastorate of nigh ten years shows a record of many important works accomplished for the benefit of the parish. He established, in 1834, "The Cent Society," so called because the members contributed one cent; collectors were appointed by the pastor; the object was to provide for the ornaments of the church and the necessary expenses of the altar. It was very popular, as in 1839 there were 505 active members; and it was needed, too, as the whole collections in the church for 1836 amounted to $100.01, and for 1837 to $92.54 1/4. After fluctuating fortunes, "The Cent Society" was changed into "The Sanctuary Society" in 1865.

Father Lucas acquired the "New Cemetery," now Holy Rood, or, as it was then called, the "Upper Cemetery," to distinguish it from the graveyard near the College Walks, where are buried many of the old families of the town, and also the Rev. Louis De Barth and Rev. Notley Young, well-known clergymen of their day; also Mrs. Decatur. The oldest burial place was contiguous to the church, as was the general custom in early times. Some old tombstones were removed from there to the
college graveyard, bearing dates 1762–1764, which would indicate that Catholics had facilities for attending to religion at a date that goes back further in the last century than is generally supposed, but concerning which the records are silent. The graveyard at the college began to be used in 1817. Father Lucas acquired, partly by purchase and partly by gift, the older portion of Holy Rood (1838–1841); Fr. Aschwanden, in 1853, added a part bought from Mrs. Harriet Marbury, and a part of the same lot was given by Mr. Corcoran. In the same year he purchased another portion from Mr. Hardy, and he built the house of the sexton upon it. In 1861 a meeting was held to determine questions concerning the cemetery, and resolutions were passed, to be submitted to the lot-holders; but action was interrupted by the war. The assistants of Father Lucas were Father Dubuisson, Father Richard B. Hardey for a couple of years, Father Francis Vespre, Father Felix Barbelin, so long the beloved pastor of St. Joseph's, in Philadelphia, whose Life was written by Miss Eleanor Donnelly; Father Patrick Leavy, and Father Philip Sacchi, who was his successor. Fr. Philip A. Sacchi was a learned man, a linguist and Latin poet; his translation of the Star Spangled Banner and of many of Moore's Melodies are elegant specimens of Latin verse. He died at the College of the Holy Cross, Worcester, Mass., in 1850, and his grave is close to that of Bishop Fenwick, another pastor of Trinity.

The Bona Mors Confraternity was introduced by Father Lucas. The Manual of this devotion was issued from Trinity Church, in 1840. Father-General Roothan had expedited the diploma, in 1838, at the request of Rev. James Lucas, pastor of Trinity Church, and his name is printed in the form of the diploma, contained in the Manual. Going back to early days in the matter of Catholic publications, it is interesting to note that The Pious Guide, one of our best prayer books, was "printed at Georgetown (Patowmack)" by James Doyle, in 1792; the first edition is rare; a copy is on exhibition in the Riggs Library of the college.

Father Peter Kroes was assistant, and for a time pastor, between the departure of Father Lucas and the coming of Father Peter O'Flanagan, in 1840.

The name of Father O'Flanagan should be honored in this church and his memory should be in benediction with the Catholics of Georgetown. He remained in charge from 1840 to 1852; he erected this church, and may be aptly called the second founder of Trinity. We
need not speak of him in lengthy terms of praise; for, is not this celebration his sufficient eulogy, and this church his lasting monument?

The old church, the original front of which still remains, owing to the increase of Catholic population, could no longer suffice for the requirements of the parish, even in the time of Father Neale.

To enlarge the church, arches were cut open in the side walls, and sheds were erected; the people had access to the galleries by means of staircases placed outside. They say that it looked fairly well from within; but a small building of brick, with lateral wooden annexes, and straggling exterior stairways, was not a sightly ecclesiastical edifice. This temporary makeshift made way for a permanent improvement, when the front of the old church was widened to its present dimensions, and afterwards an addition made to its length.

As time went on the congregation again outgrew the place of worship, and towards the middle of the century the necessity for a larger church became pressing. The corner-stone was laid July 8, 1849. A pamphlet of fifteen pages was printed by Ezekiel Hughes, Georgetown, in explanation of the ceremony, which was novel to the onlookers. Archbishop Eccleston pontificated and Father Ryder preached the sermon. The inscription on the corner-stone, in choice lapidary Latin, amongst other things, states: "This Georgetown Temple, which in the beginnings of Catholicity Father Neale, S. J., had erected to the honor of the August Trinity, by the increase in the number of the Faithful, by the dignity of larger worship, demanded a more splendid and extended form; the means having been contributed by the people in testimony of their piety, Samuel Eccleston, Archbishop of Baltimore, dedicated the site for the Church to be raised, and blessed the Corner-Stone of the new Work."

As to the contributors, whose liberal piety is here commemorated, I find that Mrs. Teresa Fenwick, as far back as 1839, bequeathed $1,000 for the rebuilding of the church. In the list of subscribers at the time of its erection Mr. Peter O’Donoghue is credited for $1,000, the highest subscription; there were twelve others—amongst them Dr. Kidwell, Mrs. Boucher—who contributed $100, or more. The whole amount of the first subscription was $5,292.50.

With such funds in hand, and more promised, the work went on, and in due time the church was dedicated. I
borrow here from *The Chronicles of Georgetown* (the chronicler, Mr. Jackson, was present):—

“Dr. Ryder preached a very impressive discourse from the II Chronicles. His text was: “The appearance of the Lord in a dream unto Solomon at the completion of the temple;” and then came a faithful description of what a true worshiper of the Saviour ought to be, and which to our mind was never more faithfully portrayed. There was present on the occasion a large company collected from far and near, consisting of all classes and denominations, among them many Protestants desirous of seeing the imposing ceremonies and solemn services.

. . . Haydn’s Mass was sung by the choir. . . . The music was superior to anything of the kind ever heard in our town at church dedications.”

Father O’Flanagan had many assistants during his long term as pastor; I merely mention their names—they are gathered from the registers of the church, and from the catalogues of the Province: Fathers Peter Kroes, Thomas Lilly, James Powers, John F. Aiken, Anthony Rey, James Moore, F. X. Deneckere, Ignatius Combs, Camillus Vicinanza, Livy Viglante, James A. Ward, Daniel Lynch.

In August, 1852, Fr. Aschwanden, with Father Aiken as assistant, took charge of the parish. These are names which forever will be venerated by all who knew them; and many of you, of the older generation, know their virtue, their spirit of self-sacrifice, their unremitting labors in the service of God and for the good of those who were entrusted to their pastoral care. Father Aiken had been laboring in the parish for some time before, and except a short stay in Alexandria, this was the theatre of his zeal during the whole of his priestly career. I quote what some one has written of him: “Father Aiken’s life was one great act of charity. He visited none but the poor and lowly, and his labors among these was blessed with the most abundant fruit. Many a soul wandering in the darkness of error did he bring to the light of truth, . . . and we may well believe that many who owe heaven to his labors surround him in everlasting bliss. His self-sacrifice knew no bounds, and it became known, after he had been removed, that he had often gone hungry after giving his dinner to the poor.”

Father Aiken was a Tennesseean, a convert to the Faith whilst a student at the college, and he had the happiness of bringing his whole family into the Church. Although delicate in health, he was always hard working.
Father Aschwanden was a model pastor—one who had taken the Good Shepherd as his model. Did time permit, I could mention instances of humility and charity, such as we read of and admire in the lives of great Saints. His labors for the poor—how he would carry food to them; split and saw wood for the sick; attend upon them! The full measure of his charity is known to God alone. Father Aiken died in 1861; Father Aschwanden in 1864. Their last services were devoted to Trinity Church.

The church had been completed, and the people had subscribed liberally to its erection; but, as often happens, the expenses had outrun the calculation. Father Aschwanden was confronted with a debt amounting to $21,217.73, and he remarks: "I found nothing but two cents in the treasury of Trinity Church when I came into this house." In his account book, begun September 1, 1852, he gravely makes the first entry: "By cash on hand—00.02." It must have been galling to one of his apostolic spirit to be harassed with questions of ways and means; but he accomplished a great deal in extinguishing these obligations, and lifting the load of debt. He had the simplicity of the dove, but there must have been some share of serpent's cunning, to enable him to attend so well to financial matters. He sold the "Tan Yard" for $2,500. He taught theology to the Scholastics at the college, during a portion of this time—for he was gifted with profound erudition—and for this service he received the munificent salary of $100, which he duly records as credited to the revenues of the church. At the death of Father Brocard, the Provincial, he supplied the place, by appointment, as Vice-Provincial. Fathers Ciampi and Mulledy were pastors during 1857 and 1858; when Fr. Aschwanden returned, he remained until his death. There were embarrassing times during the war, especially at the beginning, and after the battle of Bull Bull. The Government made compensation for the occupation of the premises and for the injury done the property.*

* War Times.—The Sunday after the battle of Antietam an orderly came riding into the college grounds with a packet addressed to "The Priest at Georgetown." This was delivered to Father Early, the president of the college, and it informed him that the Catholic Church (Trinity) would be required for hospital purposes for the sick and wounded soldiers. Father Early called one of the Brothers, and gave him the packet for Father Aschwanden, who announced to the congregation, at Vespers, the intention of the Government to use the church as a hospital. After Vespers and Benediction the men of the congregation came forward and removed the carpet from the floor of the sanctuary, and the same evening (Sunday) cushions and strips of carpet were removed from the pews by the various pew-holders. On the following Tuesday carpenters were sent to the church to build a tem-
Father Aschwanden made changes in the galleries and the organ-loft; he purchased additional land for the cemetery; and he was solicitous to make secure the title to all the church property.

During a portion of his first term he had for assistant, besides Fr. Aiken, Fr. Pallhuber, who afterwards went to the Mission of Australia; Fr. Knackstedt, of saintly memory, generally known as “Father Francis;” in his second term there was Father Bixio, brother of the Sardinian general who captured Rome. He got beyond the Confederate lines, near Alexandria, early in the war, and remained South until its close. He came back with a trunk-full of Confederate scrip—hundreds of thousands of dollars, expecting to found a college with this treasure; his after life was spent in California.

At this period, I find upon the register for the first time a name dear to all of us—Father Aloysius Roccofort. It would be difficult to match such a combination—Fathers Aschwanden and Roccofort! Fr. Roccofort—he came—and went—and came again. His past, in relation to the parish, is secure; he lives honored and loved, not merely by the people of Trinity, but by all the inhabitants of the town. We had expected that he would have added to the joy of this day by his presence, but he writes that he cannot come. He is chaplain at the penitentiary of Philadelphia. Perhaps we may indulge the hope that his last days will be spent amid these scenes of his labors, where he is loved so well. What child did not know him? How he loved to sing the late Mass; to preside in the Sunday school; to direct the colored Sodality; to lead in triumph the May procession. You know his indefatigable devotion to the sacred ministry in the confessional. In season, and out of season, he was ready for sick calls to all—to the incurables, to the lowliest negro. Were he present, I would not dare to offend his modesty by expressions of laudation; but his merits are public property, and in his absence we can praise him.

Pain would I commemorate others of your pastors—
good men and true—but time puts a limit upon what I have to say, and I fear that I have already transgressed the limit. There is Father Charlier, successor to Father Aschwanden, still living in Boston; Father Hippolyte Gache, here to-day, still active in the Master’s service, although to-morrow is his eighty-third year completed, who built the residence worthy of such a parish; Fr. Stonestreet, a genuine, large-hearted son of Maryland, famous for his sermons, bluff in manner, but sympathetic of soul; Fr. De Wolf who remodelled the old church and transformed it into a parochial school; Fr. Stephen Kelly, now at St. Aloysius Church, who improved the interior of the church; Fr. Jamison, assistant for many years; Fathers Robert Brady and John Murphy, great men in stature, but greater still in ability, in mental and moral excellence; Fr. William J. Scanlan, who kept up the series of pastors conspicuous for height, who freed the property from the last iota of financial obligations, and by the introduction of heating and electrical appliances diffused sweetness and light around the precincts of the church and residence, which he shares with all of us to-night.

This is a galaxy of pastors which shines with more than ordinary splendor. The congregation may well be proud of them, as they—each in his turn—gloried in the congregation, and when removed from it by obedience retained pleasant memories of the years spent in Georgetown. Fathers Gache and Scanlan have come to participate in the Jubilee; and we have here, also, Brothers Whelan and Donnelly, so long identified with the school, the results of whose useful labors who can estimate?

The Golden Jubilee marks the completion of fifty years in the march of time; and for the individual or the organization it is an occasion for joy and gladness. Trinity Church has just cause for rejoicing to-day. It is free from debt; it is, after fifty years, a solid and sightly edifice; no church property in the District can compare with it in the beauty and completeness of its grounds; and, if we turn from material things to consider the spiritual blessings which have emanated from this centre of faith and piety, who can calculate the benefits which have flowed from it to the community, and into the lives of individuals? The administration of the sacraments; the regularity of religious services; the baptisms, marriages, and confirmations; the consolations to the sick and dying; the frequent instructions and sermons; the provision made for Catholic education; the work of sodalities and confraternities; fifty years of all these—
more than a hundred years if we go back to the origin. What an influence for good has been at work —what a guarantee that this good will be continued! The pastors have been changed frequently; it is apt to be the case in Jesuit parishes—men may come, and men may go, the spirit lives on forever.

This has been a rambling and unfinished discourse; but it was a large picture that had to be exhibited, with ever-changing figures. No one can be more aware than I of its shortcomings; but I repeat the words of the "Chronicler of Georgetown," that it is hard to write a history when the records for such a history do not exist. I have tried to grasp some salient points—to present in a familiar and interesting way what has been gleaned from the scanty records concerning persons and events. I thank you for your kind attention. May the future of Trinity Church, like the path of the just, as a shining star go forward and increase even to perfect day.

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ON THE WAY TO MANILA

A Letter from Father Thompkins.

ATENEO, MANILA, October 10, 1904.

REVEREND AND DEAR FATHER,

P. C.

In compliance with the request contained in your last kind letter, I send you an account of my trip to Manila. I left West Forty-second Street depot at 6:30 Sunday evening, August 19, and had not reached Buffalo before I received a most hearty and whole-souled blessing on my future labors. As I entered the lavatory of the sleeping-car about 5:30 the following morning I quite surprised the colored porter, who was there busily engaged shining shoes. He congratulated me on my early rising, and began a fierce diatribe against travelers who sleep late and "even want their breakfasts to be carried to them." To break the thread of his monologue—for
ON THE WAY TO MANILA.

I was but a patient listener—I inquired if he had been born in one of the Southern States.

"No, sah," he answered rather contemptuously, "I'se from de West Indies. No American flag in mine, if you please. I wouldn't give de last rag of the British flag for all de American flags in de world."

Not caring to discuss the respective merits of these two great flags with my sable companion, I asked him if there were many Catholics in the West Indies. The question was answered affirmatively, and evoked a eulogy of Catholics and the Catholic Church. He had often visited the Catholic Church in New York; he liked Catholics; they were good people; always did their duty, and so forth. But when he concluded his complimentary remarks by an assertive "yes, sah, dey's jes' like de Salvation Army," my appreciation of his judgment of Catholicism descended like the mercury of a Woodstock barometer before an approaching storm.

"Where do your church reside?" he asked me, after his unqualified pronouncement on the Salvation Army. I told I was from Sixteenth Street, New York City, and that I was very sorry I couldn't invite him to call on me, as I was leaving New York for Manila to labor in the Church there. The declaration surprised him, and, interrupting the polishing, which meanwhile had been going on vigorously, he exclaimed,

"God bless your work, sah! I do hope you shine down there, and I hope we'll meet again."

The advent of the later risers put an end to further conversation, but I was much amused at the darky's metaphorical use of "shine."

I reached our college in Buffalo about 9 o'clock, and offered the Holy Sacrifice of the Mass. I need not dwell on the kindness of our Fathers there, a kindness that was repeated both in St. Louis and San Francisco. At Buffalo I met Father Pardow, who was about to begin the retreat to the Buffalo priests. In the afternoon he accompanied me to the train, and remarked on the way that he would use my departure as ammunition to load his tertian guns. I hope his shots sped true, and that the hearts of the Tertians are severely wounded with the desire of the Foreign Missions.

The trip from Buffalo to St. Louis was without incident. I reached the latter city about 9:30, and in the afternoon, in company with Fr. O'Malley, I visited the great Exposition. In St. Louis, and later in San Francisco, I met several with whom I had studied or lived at
Woodstock, and I could not but regret that the years had brought about the separation of our houses of study. It was my good fortune to be in Woodstock before the separation was made, and my meeting in St. Louis and San Francisco with brother students gave rise to pleasant recollections of old times.

At the Exposition I began my acquaintance with the Filipinos. I saw a company of the Filipino constabulary at drill in the Filipino village, and was struck with the precision with which they went through the manual. All were bright, intelligent-looking young men, who certainly were a credit to their officers, the latter, with one exception, being Americans. After the drill I chatted a while with two of the Macabebe scouts, one of whom had gone to our college in Manila. He promised to call on me on his return to his native city.

The following evening, at 7:30, I left St. Louis for San Francisco. By a mistake of the railroad agent at St. Louis, I boarded the wrong car, but the mistake was lucky, for it enabled me to participate in two important spiritual works. As I stood on the back platform of the rapidly moving train, admiring the Missouri fields flooded with moonlight, I began a conversation with one of the train hands, and soon learned that he was a Catholic who had neglected his religious duties; after a little coaxing he willingly made his confession, and the following morning we parted very good friends. The second, and for me more important, work which I could perform was the celebration of Holy Mass. The train I should have taken reached Kansas City about the same time as the one I was on, but remained only an hour. My train remained two hours, thus giving me time to reach the Convent of the Sisters of St. Joseph, opposite the Cathedral, and return before it started. The two good works effected, the mistake was rectified by our overtaking my proper train 117 miles from Kansas City; it had passed over a more circuitous route.

On the 26th I was unable to say Mass, and towards evening reached the city of El Paso, Texas. Here I had the opportunity of renewing my Woodstock acquaintance with Father Roy, pastor of the church. One of his parishioners whom I had met on the train had telegraphed to him that I was coming, and not finding him at the depot on the arrival of the train, had hastened to his residence. My fame as a missioner had already preceded me. He had read that very day in one of the papers of my journey to the Philippines. During these two days I had
several talks with men on the train, and it was sad to see what little place God had in their hearts. They were good men, but indifferent in church matters, and satisfied to act according to the natural principle "Do unto others as you would have them do unto you."

On August 28 we crossed the Arizona desert; it was excessively hot with the intense, dry heat of an oven. All day long we sped across the hot sands, on which the scantiest vegetation appeared. At 3 o'clock a terrific sand storm came down upon the train, the sand entering the cars even between the windows and the sills. Following the storm of sand came one equally severe of rain; and for the next three hours sand filled the air like drizzling rain in a city. At 7 o'clock we reached a town called Banning, and here learned that a part of the track ahead had been washed away. By 5 the next morning we had made only six miles, and it was probable that we could not proceed before 10 or 11 o'clock, as a severe cloudburst had badly damaged the tracks.

As it was Sunday, and there was no church in Beaumont, the station at which the train was stopping, to say Mass I drove six miles through the country, back to Banning. The roads gave ample evidence of the storm. At Banning I found an Indian school in charge of the Sisters of St. Joseph. Father Hahn was spiritual director and pastor, and his "parish" was about 250 miles in circumference. Here a real live Indian boy about thirteen years of age served my Mass, and I was surprised at the accuracy with which he repeated the responses.

The Mission nestles picturesquely in the midst of an orchard of olives and apricots at the foot of the Arizona mountains. The church, cruciform in shape, is kept with exquisite neatness, and beside it are two large buildings for the use of the pupils. I was sorry that my limited time did not allow me to examine more fully the houses and the well-kept grounds. On the next day Father Hahn was to start on the tour of his parish, gathering in the children for the year's work. His journey would occupy him a week. Since the withdrawal of Government aid from the schools he has found it extremely difficult to keep his school going.

The possibility of the departure of my train at 10 o'clock made me bid a hasty farewell to my kind hosts, and I arrived at Beaumont only to learn that, so great had been the havoc wrought by the storm, the train could not leave before Monday morning. Monday morning, a slow train, an uncertain track, and my boat to Manila
to start on Tuesday at 1 P. M.! The chances were almost too desperate to warrant my waiting for the train, so three of us engaged a carriage and drove eighteen miles beneath a hot sun over a dusty road to a way station, from which I might catch the "Owl" train to Los Angeles. Fortune favored me, though I had only five minutes to spare before the train left for San Francisco. I arrived in the latter city at 9 o'clock on Monday morning, and said Mass a little later in the domestic chapel of St. Ignatius College.

My trip across the continent completed, I could not help feeling a pardonable pride and a deep sense of gratitude—pride at sight of the splendid work our Fathers are accomplishing in this country, and gratitude at being a member of the Society. St. Francis Xavier's, New York; Canisius, Buffalo;—I speak only of the churches and colleges which I visited—St. Louis University, at St. Louis; St. Ignatius, San Francisco—what a magnificent spiritual breastwork across the continent against the irreligion, the materialism, the immorality of the age! Each church is a glory to the Catholicy of the city in which it is erected; its priests a tower of strength in every field of religion, literature and science.

On board the steamship "Manchuria" there was not much to suggest that one was departing on a distant missionary journey. The days of sailing vessels and of a sea trip extending over six or seven months have gone, and to-day a journey of eight thousand miles requires less than a month. Moreover, the almost palatial equipment of a modern ocean steamship like the "Manchuria" makes sailing far less terrifying than in the days of St. Francis Xavier. On the voyage just completed, two or three days alone excepted, if a man could have closed his eyes to the water that surrounded us, he might easily have imagined he was dwelling in one of New York's first-class hotels. Such was the general expression of the passengers. The large number of the latter, bound principally for the Philippines, would of itself have sufficed to banish one's preconceived notion of missionary life, had there not been among us so many who were leaving the States for missionary purposes.

The "Manchuria" was making her maiden trip, with 204 first cabin passengers, the largest number that had ever left San Francisco for the East. Among them were thirty of the Philippine Honorary Commissioners, returning from their official tour of investigation through the United States. The sum of seventy-five thousand dollars
had been appropriated by the Philippine Government to defray the expenses of the visit, the object of which was to study the industries, business and commerce of the United States, with the purpose of inoculating the Filipinos with American ideas. The members of the Commission had been selected from various cities, and were men who held important municipal positions in the islands. I found nearly all with whom I conversed very intelligent, and enthusiastic over their visit to the United States. They had sailed from the Philippines toward the end of last April, and were now returning thoroughly impregnated with American principles.

Their attention had been devoted only to secular interests, for when I questioned one of them on religion, asking him with what sentiments towards Catholicism the members were returning to the Islands, he answered that they had not considered religion, but only American industries. With another, however, who seemed to have imbibed a very extravagant idea of religious liberty, I had a serious talk on the Catholic Church in the States. Both in private conversation and in one of my Sunday instructions I urged them to consider well what they had seen of Catholicity in the United States; its material prosperity, as evidenced in the splendid churches, erected throughout the country by the contributions of the faithful; its flourishing spiritual condition, as shown by the numbers of men and women—and especially men—who frequented the churches and approached the sacraments regularly. Several told me that Protestantism would have little influence in the Islands, none certainly among the intelligent Filipinos; while the real danger that had been feared for a time from the Aglipay schism was really over, as Aglipayism had nearly practically died out. This, too, was the opinion of the United States Commissioner, Honorable A. W. Ferguson, under whose charge the Commission had visited the United States. When I asked him whether the United States' rule in the Philippines would have any hostile influence on the religion of the Islands, he answered emphatically: "Absolutely none." The real difficulty to Catholicity was from Aglipay, whom he knew to be a man whose life was not above reproach. He believed every member of the Philippine Commission was convinced that the best interests and the best policy of the United States would be to keep the Catholic religion intact. For if there is an element that can hold the Filipinos together—as the Catholic religion can—what advantage could there be in introducing discord by spreading another religion?
This statement may, of course, be very true of the actual policy or even wishes of the United States, but the introduction, or, at least, the arrival of missionaries of the different sects may affect Catholicism to some extent. Much, too, might be said about the effect of the public school system on religion in the Islands. We know its tendency and its influence in America. Of course I have not had time to note the result here.

One of the missionaries on shipboard returning to Manila, who has a rather unsavory reputation here for unveracity, told one of the Commissioners that he had already 9,000 converts—perverts, perhaps, is the word I should use—and had performed 300 marriages. The Commissioner did not credit the statement, nor did the editor of one of the Manila papers with whom I talked later. One Protestant lady, a teacher in Vigaú, informed me that, in conversation with this minister, she had condemned the policy of the religious sects in sending missionaries for religious purposes to countries already Christian. She did not disapprove, but rather applauded, the efforts of the Episcopalians (the minister was a Methodist, she a Presbyterian), who aimed, by expending large sums of money, to help the people materially, providing homes, hospitals, schools and similar charitable institutions. She did not, I suppose, perceive that this was but a more subtle way of attaining the same end at which my truthful minister aimed; that it was the bitter medicine—in this case a medicine that kills—administered in sugar-coated doses; and in that conversation I did not try to undeceive her. I found her so fair-minded, and so appreciative of good in the Catholic Church, that I shall not be surprised later on to hear of her becoming one of its children.

The presence of the Filipinos on board placed me among friends at once; not only because I was a Jesuit, but also because several of them had been graduated from our college here in Manila, and they were much pleased that I was to join the faculty of their alma mater. It was certainly gratifying to hear how enthusiastically they spoke of the college, and to note the devotion they manifested for their old professors. Several have sons or nephews among the actual pupils, and all were proud to declare that while fault had been found with others in the Philippines, not one word of dissatisfaction had been heard against the Society.

The same love for our Fathers, and appreciation of
the work accomplished by them, I noticed with pleasure in three other instances on my journey: on the train between Kansas City and El Paso, where I met a young man who had made his studies in Detroit; on a trolley car in San Francisco, on which was a graduate from Santa Clara, and the third on board ship, in the person of the surgeon, who, having begun his studies in Clongowes, Ireland, received his degree from our college in Cleveland. Is not such esteem by men educated in different parts of the world extremely honorable to the Society and gratifying to the individual, and at the same time a strong incentive for us, the present generation, to strive earnestly that we may keep up the glorious reputation won for us by our Fathers in the past?

In St. Louis I had met Father Stanton, who had just returned from the Manila Observatory, and was en route for Spain. He gave me some valuable information about my future life in the Islands, and delighted me beyond measure by the news that he had left a portable altar in San Francisco, which I was to carry back with me to the Philippines. The first day on board ship I said Mass in the large saloon, but was somewhat put out by several of the Chinese ship-boys, who, under pretext of cleaning the hall, found occasion to enter or to work too close to the saloon. In fact, so great was the distraction and, as I felt, want of respect to the august Sacrifice, that I was almost ready to relinquish the happiness of offering Mass, when I became acquainted with the Hon. Victorino Mapa, an Associate Judge in the Supreme Court of Manila and one of the Honorary Commission. Both the Judge and his excellent wife are devout Catholics. They had engaged a suite of rooms, one of which they used as a drawing room, and this they most willingly offered me for the celebration of Mass; thus I was able to say Mass every morning of my voyage. The Judge and his wife were always present, and nearly every morning two or three of the Filipino gentlemen. Only one morning did I hesitate on account of the unsteadiness of the ship, the morning on which we were approaching Yokohama; but having remained for about half an hour near the place where I was to arrange the altar, and finding that the motion there was not too great, I concluded that I could celebrate without any danger. The two days that preceded our arrival at Yokohama and the afternoon of the day on which we left it were the only stormy days we had during the month.
On Sunday, September 4, I said Mass publicly in the saloon. The Commissioners made up the main part of my congregation, for there were but four other adult Catholics on board; a half dozen Protestants helped to swell the congregation somewhat. I read the Gospel, and gave a short instruction on it. Many of the gentlemen had learned some English before leaving the States, and nearly all could at least understand it if it were not pronounced too rapidly. At 10:30 there was Episcopalian service on the upper deck, and at 2:30 service for the Chinese on the steerage deck. At 8 o'clock the saloon was again used for religious service—this time by my veracious friend from Manila. I did not wish to inquire too minutely into the deception that was practiced to enlarge his audience, or to learn who was its author. Although a notice had been posted to the effect that "Religious Services" would be held at 8:30, at 8 o'clock one of the ladies went round among the passengers inviting them to attend a "Talk on the Philippine Islands." Many of the Filipinos were induced by this invitation to be present, but I learned next morning that the services were purely religious. The last I heard on board of my friend the minister was of a conversation which he held with the brother of Mrs. Mapa, a lad of about sixteen, who was returning to the Islands after having spent four years at Santa Clara College, California. In this conversation the minister selected for subject of attack two very important doctrines of our Faith, the forgiveness of sins and the Real Presence. However, he brought the conversation to a close when the boy seemed to have "reason for the faith that was in him," remarking: "Oh, well! You're only a boy yet." It is thus, I fear, by deception and fraud that many of these poor people may fall a prey to the ravenous wolves who seek their souls.

Judging from the number of these "wolves" who were on the ship, one would say that Protestantism is certainly making earnest efforts to increase its numbers in the East. Nine Protestant ministers left San Francisco on the "Manchuria," and they went not alone. One sailed for Yokohama and five for Nagasaki; of these five, one was accompanied by his wife and three children, another by his wife and two children. Two more left the ship at Manila, one having, also, a wife and two children, while each of the two remaining was leading a wife still further East; and one of these had three prospective missionaries to take care of and train for future spiritual conquests.
Add to these missionaries one Protestant Sister, who left the ship at Yokohama, and you have a complete list of their forces. The presence of this Protestant Sister on board points out to us one of our greatest needs in the Islands, the need of Catholic Sisters. Just before leaving New York I read an extract from a letter written from the East, in which this need was emphatically stated. The need is evident. With the public school system spreading throughout the Islands, wherein, even if the Church is not secretly assailed, there is no mention of God; with the children greedy for education, especially American education, we can readily understand how quickly the Faith will be endangered unless we can oppose some strong barrier. Of course, my stay in the Islands has been altogether too short to learn, or even to question, the actual influence of the public school system on the religion of the children; but if the need of parochial schools is so great at home, must it not be at least equally great here in our island colony? I hope that some of the money paid for the Friars' lands will be directed to supply this very great need.

At about 9:30 in the evening of September 5 we anchored in the harbor of Honolulu. Our approach after nightfall prevented us from enjoying the magnificent view that Honolulu harbor offers to the voyager, but the flood of golden light that poured over the mountains next morning somewhat compensated for our loss. It was nearly 9:30 before we could go ashore, as the "Manchuria," on account of its heavy cargo, was obliged to anchor nearly a mile out in the harbor. I met Bishop Libert at the postoffice, and was very kindly received. When I told him, on our way to the rectory, that I had been connected with The Messenger last year, he smiled and said he knew The Messenger well, and, in fact, was just about to send his yearly subscription for it. He said that the "Editorials" and "The Chronicle" are the first things he reads every month. He was very happy over the prospect of a new Cathedral, the money for which—$150,000—had been promised him. He has two large schools—one for boys and one for girls; and if I remember correctly, had a thousand children last year. In the afternoon the Bishop's most active assistant, Father Valentin, brought me to his little church, about two miles distant, near the "Punch Bowl," an extinct volcano. The church, capable of accommodating about 300, is built entirely of lattice-work—hence its coolness even in the heat of the tropics. The rain might, of course be a
great inconvenience, but Father Valentin declared that there are only two or three rainy Sundays in the year, and on these days the congregation can crowd a little nearer to the centre aisle. The congregation there is entirely American, the church having been erected by contributions from the Americans; so the sermons and instructions are in English; and though the Portuguese and natives of the island are permitted to attend, their presence is not encouraged. They have the Cathedral, where all is carried on in their own tongue. In the Cathedral there is no Sunday collection—imagine our American churches allowing such a custom!—but Father Valentin, thoroughly American, has his regular collection every Sunday. I had supposed that the Hawaiian Islands, midway, I might say, between the great continents, with commerce from East and West, the far North and the far South yearly increasing, would soon acquire a vast commercial and international importance, but both Father Valentin and one of the passengers from Honolulu to Manila assured me of the opposite. There has been a steady ebb in the prosperity and in commercial importance of the Islands, nor does there seem at present to be any prospect of an immediate return of business activity.

We left Honolulu about eight o'clock the same evening, September 7, and began our passage to Yokohama. On the following morning a Japanese baby was buried, an event of which I learned only an hour after it had happened, as the Captain of the ship had tried to keep the death and burial a secret, lest the fears or superstitions of the passengers be aroused. The following morning there was a partial eclipse of the sun, the moon beginning its transit about six o'clock and passing out at twenty minutes after eleven. These are the Captain's figures. I had a good view of the shadow, owing to the kindness of one of the passengers, who, by using an inverted opera-glass, had formed the image of the celestial bodies. On that evening, Saturday, about ten o'clock we crossed the 180° meridian, and from 10 P.M. until 12, celebrated Sunday. Midnight ushered in the second day of the week. I have already proposed the case to Father Barrett, whether the Catholics on board were obliged to hear Mass on this day or not. The Captain of the Government Transport which brought Father McGeary to Manila, to work in the Observatory, prevented any such question (he, too, had crossed the line about the time we did) by declaring that the Monday
began at 12 noon. He was a Catholic and a graduate of Fordham, and insisted that the Catholics should not lose their Sunday Mass and sermon.

Owing to the liberality of Father Wynne, I had brought with me among other League articles, two dozen silver League emblems. These I had intended to distribute among the Filipinos, but, as you see, I found a little Philippine colony on board. Those to whom I gave them were well pleased with the emblem and wore it in public, thus attracting the attention of the other passengers. The two stewardesses on board, both Protestants, asked Mrs. Mapa to obtain one for them, and before I left the ship at Manila both these women showed a great interest in the Catholic faith. I had only one emblem left—the one I myself was wearing—when the voyage ended.

On Sunday September 18, the feast of the Seven Dolors of the Blessed Virgin Mary, at about five o’clock in the morning we neared the headlands of Japan, Yokohoma being about sixty miles distant. It was with the most pleasurable anticipations that I looked forward to my stay in the land sanctified by the labors and purpled by the blood of so many of our Fathers, and often during the week that followed as I passed on my way to spots hallowed by the presence of our great Apostle, as I was hurried along in the steamcar over the very ground on which he had trod with weary foot I felt like exclaiming with the Psalmist: “Os meum aperui et attraxi spiritum.” As when the climber on a high mountain drinks in deep draughts of the fresh invigorating air, so in this land of Xavier one would fain breathe deep that spirit by which he transformed the barren wastes of paganism into one of the most beautiful gardens of the Church.

It was half past eleven when I reached the shore at Yokohoma; in none of these eastern ports do the steamers approach the wharf. On the way from steamer to shore, I learned that at ten minutes after twelve there would be a train for Tokio, a ride of forty-five minutes. I determined to visit the latter city and say Mass in the Cathedral there, expediting that the “Manchuria” would leave port the following afternoon. The trip from Yokohama to Tokio was a revelation of the agricultural activity of the Japanese. Extensive, well-kept fields, chiefly of rice, lay on both sides of the road, and every available inch of soil was yielding fruit under the care of the Japanese farmer. There were evidences of Ameri-
can ideas, but perhaps our ways are importations from Japan, in extensive advertising signs along the railroad, erected even amidst the green fields. Nearly all were in Japanese characters, but three or four were in unmistakable English, and easily legible. The first I read was "St. Raphael's Brandy;" then followed "Buchanan's Whiskey," and others of similar import.

At Tokio, I thought I could find my way unaided to the Archbishop's residence, but I soon gave up the task and summoned one of the "rickshaw" men and tried to make him understand where I wished to go. Apparently he did not know where the Archbishop's house was, but a young American, who was passing, gave him the information and saved me from paying an exorbitant fare.

Perhaps the first impression of the traveler who rides in the diminutive Japanese vehicle called "Jinricksha" is that of self abasement. The little carriages, about half the size of our dog-cart, are drawn not by a horse, but by one of our own kind—by a human being—and when I began my first ride, my repugnance to the idea of being whirled along by a human horse, so to speak, made me feel like getting out and going on foot. One of the Fathers of the Foreign Missions told me that many travelers had spoken to him of similar impressions. These philanthropic notions however soon disappear on the general principle "of doing in Rome as the Romans do" and so after a day or two you summon the "rickshaw" man, and take your place without advertting to the fact that your Bucephalus is a human being. The endurance of these men is really remarkable. They will jog along at a good pace for hours without stopping, and the fare for an hour is the paltry sum of twenty sen Japanese (ten cents of American money). I now understand how, if there are many ex-rickshaw men in the Japanese army, they have not yet become weary pursuing the retreating Russian. These "rickshaw" men are always ready to drive a sharp bargain, and though the law fixes the rate at twenty sen an hour, their consciences do not reproach them if they double the fare. Foreigners are of course their legitimate prey, though the extreme politeness with which they invite you to their carriage would lead you to think they deemed it an honor to carry you free of charge. Politeness is however one of the striking characteristics of the Japanese, and all classes of rich and poor practice it continually, both among themselves and towards the stranger.
I reached the Episcopal residence about half past one, and was received with extreme kindness by the venerable Archbishop, Peter Maria Osouf. Although I had taken a late breakfast, having said Mass late on boat, he insisted on my having dinner, himself accompanied me to the refectory and remained with me while I dined. At three o'clock I was present at Beads and Benediction in the Cathedral—a Gothic building capable of accommodating about one thousand. All the central part of the Church was without benches, mats being used. These mats are of universal use among the Japanese—they are the carpet, the table cloth and the bed, and are always scrupulously neat and clean, for cleanliness is also a striking characteristic of the nation: in fact it may almost be said with truth at present that in Japan, cleanliness is before godliness. For with modern prosperity and the present war, with the gradual disappearance of old forms of belief and the multiplicity of Christian sects in the country the subjects of the Mikado have little godliness left. Yet we may hope that the era not only of Christianity but of Catholicity has again dawned upon Japan, and the devotion with which the good people recited their beads and sang the hymns of Benediction on that Sunday afternoon in the Cathedral of Tokio certainly encourages such hopes.

About five minutes before three I was somewhat startled, as I knelt in one of the back benches that were arranged American-fashion in the side aisles, by a peculiar clatter of light wood outside the church. It was caused by the Japanese geta. The footwear of the Japanese is of various kinds, but one of the ordinary forms is a small piece of wood about the thickness of the cover of a cigar box, resting on two smaller pieces placed under the toes and heel. Formed thus of such light material, the geta, especially on or under the feet of children causes a considerable noise. True to their instinct of cleanliness, all footwear is left at the door not only of the church, but of the house and even of the store, to be resumed again at departure. You can imagine the sight presented to one who entered the Cathedral after the children had passed inside. Two hundred and more of these getas lay on the floor of the vestibule or on shelves arranged around its sides to hold them.

I suppose there were two hundred worshippers in the church. Of these there were a dozen girls—presumably American—sitting or kneeling in the benches on the left, a dozen Japanese men praying in the benches on the
right, about a dozen Sisters, two of them natives, while all the central part of the Cathedral was occupied by the devout female sex, ranging in age from five or six, in charge of the Sisters, to forty or fifty. The women came for the most part bareheaded, but as the recitation of the beads began the greater number unfurled white veils and placed them over their heads, nearly all the rest veiled themselves during Benediction. The beads were recited in a clear, loud voice, and when during Benediction the Tantum Ergo and after Benediction the Laudate were sung by all to the same sweet melodies that over thirty years ago I listened to in New York, I was deeply impressed. Not only in her essentials, in her Sacrifice, in her Sacraments is the Church one, but in the very hymns she teaches her little children; beneath every sky and in every clime she makes them all one before the altar of God.

After Benediction I spent two hours in the city, and I visited two pagan temples. The first, situated in the midst of what is now a great recreation park, was a very large Shinto temple. Here the worshipper comes before the shrine, and throws a coin into the deep coffer. Human nature is about the same all over the world, even in pious contributions. I witnessed several here, and the only coin I saw thrown into the box was a copper, the Japanese sen, equal to half a cent of our money. His conscience lightened and his purse not greatly depleted by this generous contribution, the Shintoist, standing in an attitude of prayer, claps his hands several times to attract the god's attention, and then begins his orisons. Having prayed standing for a very short time, he kneels for an equally short time and then departs. In some of the temples a large bell hangs before the shrine, and the client rings this before his prayer.

The second, a Buddhist temple, was smaller than the first one. In these no warning signal is given to the deity. The first object that I noticed, at the very entrance to this temple, was a candelabrum, with one candle burning in it, and some coppers with a box of small candles before it, to be inserted according to the devotion of the clients. I tried to find out from several of the Fathers here if the Japanese were really idolaters, and they told me that the natives have the idea of some Supreme Being, to whom they pray. They certainly do not show him any reverence, if we may judge from their temples, for here alone the characteristic cleanliness of the Japanese disappears. They are untidy, unclean, and playgrounds for the children.
At 7 o'clock I sat down, in the place of honor, at the frugal supper of the Fathers. The yearly retreat of the diocese was to begin that night, and the missionaries, thirty in number, had come in from the outlying districts. Do you wonder that I felt young, even boyish, in the midst of such a band? The holy Archbishop, bent beneath the weight of years, had spent thirty-two years in this almost barren vineyard of the Lord, while others, who were gathered for the week to draw down from heaven the strength necessary for their arduous labors, had spent over twenty years there. And of the whole company I alone was beardless! All were most kind to me and were delighted to show any courtesy to one who could call St. Francis Xavier, his brother. After supper there was a stereopticon lecture for the parish. Father Evrand, who, like the Archbishop, had grown white amidst his labors in Japan, had charge of the little oil lantern, while the catechist, also one of the teachers in the city, explained the pictures with practical applications.

I said Mass in the Cathedral next morning at 6:30, and at 8 left the house, the source of so much edification, strengthened in my own vocation and eager for the work to which Superiors had assigned me. I reached the station only to find the train gone. Railroad traveling is very uncertain in Japan at present, owing to the war. All the trains are at the disposition of the Government for the transportation of soldiers, and in September a fresh time-table was published each morning. The uninformed traveller has often the opportunity of studying Japanese life in a railway station for a couple of hours. I had an hour and a half to wait, but the delay proved advantageous, for as I waited some fellow-passengers from the steamer arrived from Yokohama by an early train and informed me that our boat would not sail before the next day. This gave me time to visit in the vicinity of the depot one of the most famous Bonze temples in Japan. It is 300 years old, and was built by the Shoguns; the grave of the eighth Shogun is near the temple, and is 167 years old, while a little further away the remains of the seventh Shogun have lain for over 200 years.

I returned for the 2:45 P.M. train and saw two companies of soldiers from the front arrive at the station and pass out amidst much cheering; a little later about 100 wounded soldiers were brought in and carried in litters to a neighboring hospital. Japan is certainly thoroughly imbued with the spirit of war. I saw in some villages the people on their way home from work in the fields, preceded by
a band and many of them were carrying Japanese flags. So certain was the country of the fall of Port Arthur that preparations were made even in the villages for its celebration. Even in Honolulu, when, on September 6, I passed through the Japanese portion of the city, such preparations had been merrily begun. The war is before the people's minds night and day. Children sing the national hymn in the schools, and out of school play it in bands. When I left the train at Yokohama on my trip from Tokio, I saw four such "bands." The main part of the band, about twenty-four or thirty in number, were mere boys, ranging, I judged, from about six years to ten or twelve. It seems incredible, but is a fact, that boys scarce out of skirts, as we would say, acquire such proficiency on musical instruments. The instruments in this case—for I saw them play the large brass instruments, too—consisted of about a dozen accordions, as many tin piccolos, and of drums. You would be surprised and wonder how the youngsters could have learned to play; yet they played with the seriousness of veterans. There were two or three older men with them as directors, and in their ranks were carried the Japanese flags. These bands, the Father at Yokohama told me, are heard night and day. One of the tunes they played sounded suspiciously like "Marching through Georgia." I was informed in Japan that before the war was declared the Japanese cabin boys, engaged to take care of the officers' cabins on board the Russian war vessels, were Japanese naval officers—captains—and that every Russian war vessel in its minutest detail was known to the Japanese authorities. Need we wonder at Japan's naval success?

I spent a very pleasant evening with Father Pettier in Yokohama. He was alone, as the other Fathers of the residence had gone to Tokio for their retreat. This Father counts thirty-seven years of Apostolic work in Japan. I bade him good-by the next morning, as the ship was to sail at 10 o'clock. But the transfer of the cargo required a longer time than was calculated, and it was 10 the following morning before we left port. I spent the second night, also, at the residence.

About 3 o'clock in the afternoon of September 22 we reached the port of Kobe, where we left another very large part of our cargo. The Catholic Church—that of Our Lady of Sorrows—is only about five minutes walk from the place where the launch lands the passengers from the steamers, and I said Mass there next morning at 7. After breakfast, the reverend pastor brought me
to a high hill back of the city commanding an excellent view of city and harbor.

Kobe is a comparatively new town, and is important as the seaport of Osaka, the largest manufacturing town, I believe, in Japan. After dinner I took the train to Osaka, the Cathedral city of the diocese of Osaka. Along the way, even more noticeably than on the way to Tokio, the rice fields extend to the picturesque hills on one side of the track, and on the other to the Kobe and Osaka bay. In this vicinity memories of St. Francis Xavier are vivid, for it was but a few miles above Osaka that the great apostle entered Japan to subject it to the Gospel of Christ. At the Bishop's house I was received even enthusiastically. His Lordship, Bishop Chatron, had passed through the States last year, pleading for his little flock. And, indeed, this year he needs even more the charitable contributions of the faithful of other lands. Owing primarily to the persecution of the Church in France, the monthly salary of each priest on the mission had been decreased to ten dollars a month. From this three or four dollars must be deducted to pay the boy or man who takes charge of the house, and the meagre remainder was all the priest had for food and clothes. The priests of the diocese had just finished their retreat, and returned to their fields of labor, all but two who looked so worn and wasted when they came to Osaka, that the kind bishop kept them for a while in hope that they might recover strength and health. Last year, he said, when the Foreign Missions offered him more laborers for the Osaka mission, he had to refuse them, as he did not feel that they could possibly subsist on ten dollars a month. In addition to his other expenses, Bishop Chatron must pay seven or eight dollars to his catechists, of whom he has nearly forty. These catechists are married men with three or four children to support. A passenger, one of the Commissioners, to whom I mentioned the sad state of the mission, took the address of the Bishop, and promised to help him. Bishop Chatron gave me some interesting details of Nagasaki, and his work there after the "Discovery of the Catholics." This wonderful discovery took place in 1865, and was followed by a severe persecution lasting three years. Nearly five thousand were thrown into prison, and of these one thousand died. The priests were unable to appear during the day time, but at night stole from their hiding places and passed from island to island, and from house to house, to baptize and instruct, to comfort and sustain. On one occasion Father Chatron,
now Bishop, administered Extreme Unction to eighteen, living in different localities. It was 4 A. M. when he was anointing the last sufferer, and his eyes were so tired that he could barely read his ritual. Wearied and exhausted he reached his little boat at 5 o'clock, in which he fell, he said, "like a log." Surely he had earned his rest and sleep.

The next morning after breakfast I went to Kyoto—in St. Francis Xavier's time called Myaco, and then the capital of Japan. There is a beautiful church erected in his honor, and last year the pastor had twenty-five conversions. In the present condition of affairs a conversion in Japan means a great deal of hard work for the missionary. The pastor at Kobe told me, and the Bishop of Osaka cited facts confirming the statement, that the Japanese will listen most attentively to a sermon, will come again and again to instructions, will question and discuss, and after all, the result, as Bishop Chatron said, is zero. Devotions do not appeal to them, they want only the essentials, and these they accept only after thorough investigation. This is the way a mission is opened in a new locality: A priest and a catechist go to the city that is to be the centre of the future mission, and engage a room in a hotel. During the next few days they hunt up a suitable house to serve for lodging, for church and instruction hall. A hall is necessary, in addition to the church, owing to the Japanese habit of smoking continually. Having engaged one that is satisfactory, the priest then hangs out his name and profession: Catholic Mission House. He gets acquainted with the people, and invites them to visit him. After a month or so, when his presence and its object are pretty well known in town, he hires a hall and announces a public lecture on religion. For some days the lecture is announced in the newspaper, if the city is thriving enough to support one, or, if not, a bell-ringer goes round announcing it. The evening arrives, and the hall is filled with men and women; the mayor and principal officers of the town are present, too, and frequently the Bonzes or Shinto priests. The lecture begins at 8 o'clock and may continue several hours. The speaker is interrupted, questions are asked, difficulties proposed, and sometimes the meeting is not over until 12 o'clock. The only immediate effect of the lecture is that the more curious may call on the priest later on for further discussion. Bishop Chatron told me he had to forbid these late disputations. In his diocese two or three priests would give the lecture, beginning at
8 o'clock. The men would bring their pipes and tobacco, for at these lectures it would be fatal to forbid smoking—even the women smoke in Japan, but I do not remember whether they indulge at the time of these discussions—and for five hours the discussion and smoking would go on. At 1 o'clock the meeting adjourned. To save the health of his priests, the Bishop issued an order, written in large Japanese characters, that at 10:30 the hall must be vacated. When the appointed hour arrived, the catechist simply pointed to the sign, and all departed. As I remarked, smoking is common to both sexes in Japan; and it is ordinary, and, to one from the West, amusing, to see a lady take out her cigarette and box of matches in the railway car, or more amusing still to see her draw her pipe and tobacco pouch from the capacious sleeve which constitutes her pocket. In Manila I have been still more amused at seeing even the cigar in their mouth.

The city of Kyoto boasts of an Imperial University; the decree establishing it was issued on January 18, 1897; on the 22nd the courses of civil and mechanical engineering were inaugurated, and a little later those of medicine and law. On September 14 the first instructions were given. The Reverend pastor of St. Francis Xavier's, Father Aurientis, teaches French to seventy of the professors, as French is obligatory in all faculties of medicine and law. On three days of the week these gentlemen come to the rectory, and twice a week the Father goes to the University; besides French, he teaches Latin once a week. All the professors were educated abroad. The Rev. J. M. Lemarechal, M. A., of the Society of Foreign Missions, of Paris, has just published in Yokohama and Tokio a large octavo Japanese—French dictionary, containing 1,010 pages.

With reference to foreigners as professors, the following decree was issued on September 9, 1893: “When, in the Imperial Universities and in the schools under the direct control of the Department of Education, it shall be necessary for instruction in some branch of study to engage foreigners to undertake the duties of professor or teacher, the presidents of the universities and the directors of such schools may, with the permission of the Minister of Education, appoint a foreigner to such position.” Athletics are not forgotten in this eastern university; an “Athletic Club” has been established “for the purpose of encouraging recreation and physical exercise among its members,” and is composed of the three sections of lawn tennis, of archery, and of base ball and foot ball,
ON THE WAY TO MANILA.

etc. August 3 the club holds a general annual meet on the university grounds. I would like to say a word on Japanese students, young and old, boys and girls, but I have long since exhausted the limits of a letter.

However, I must go on a little longer to tell you of my visit to the last Japanese port at which we anchored, Nagasaki. Nagasaki! What sacred memories that name stirs up in the Jesuit! There St. Francis Xavier labored and prayed, and counted some of his first converts. There on one of the green hill sides that enclose the harbor John, Paul and James laid down their lives among the glorious twenty-six—the first-fruits of the bloody persecution of Japan. There, too, within a stone’s throw of the site of their Brothers’ martyrdom, the heroic Spinola and his Companions, after the most excruciating torments, gave up their souls to God. There died hundreds of the thousands of Japanese Christians who suffered martyrdom for Christ’s sake; and there, after two hundred and fifty years of apparent death, the Church of Japan sprang forth into the glory of a new life, and today the church of Nagasaki numbers two-thirds of all the Catholics of Japan. But what changes in 250 years! Where Xavier and Spinola looked upon an almost virgin forest, are seen unequivocal signs of modern life, of civilization and of great material prosperity. The harbor is thickly crowded with ships from every land, the flags floating in the breeze upon the hillside indicate consular representatives of powerful nations, while the Cross proclaims that Christianity once more flourishes in Japan. The very steam-car rolls, or soon will roll, over the spot where once the waters received the bodies of martyred Christians; for modern enterprise has claimed this land from the water and bidden the sea retire, and even now the shoulders of Japanese women bear the heavy baskets of pebbly stone to solidify the new-made ground.

The natural beauties of the harbor and the green hills still remain, but we could scarcely enjoy them, as we steamed stealthily at 6 A. M. over the mine-guarded waters. The sun was rising slow behind the hallowed hills, and while hill and island behind were bathed in a rich crimson light, those before us, at the head of the harbor, lay hidden in its shadow. For some minutes before the sun was visible a magnificent halo of light crowned the hill tops, and at 6:20 the sun itself lit up the city beneath. All, however, even at that hour, was activity in the harbor. Hundreds of Japanese sampans—large Japanese row-boats—crowded like the Brooklyn
ferry boats in business hours, were hovering around the mighty liners in the harbor.

Near one of these ocean steamers were grouped four or six immense coal barges, and from the holds up to the ports of the ship hundreds of Japanese workers swarmed like bees. They were coaling the ship. This process is unique in the East. In many of the Eastern ports the larger vessels are not able to come to a wharf, but must anchor out in the harbor; hence the coaling must be done there. At Nagasaki I had a good opportunity to view this novel process. Four, six, or even more heavily laden ships of coal group themselves around the liner. To each coal-ship is attached an army of workers, bands of a hundred men, women, and even children—the women seeming to predominate. Standing close together, so that the head or shoulder of one reaches the waist of the one above, thus forming a compact cordon up the sides of the ship, these human machines pass the coal along in baskets, containing each about twenty pounds. With such dexterity do the baskets pass, that they seem scarcely to touch their hands. All day long the work goes on—and all night, too, under the light of a flickering oil flame—and amidst it all is heard the happy laugh of the ceaseless workers. In our ship, for work began almost as the anchor fell, 1,900 tons of coal were transferred in about twelve hours through port-holes that measured only about \( \frac{4}{2} \times \frac{3}{2} \) feet. The coal-bearers had the right of way all the morning, and it was nearly 10 o'clock before the passengers could go ashore.

It was not without some feeling of impatience that I awaited our landing; for there, in full view from the ship, and but a few minutes walk from the dock, was the little church erected in 1865 in honor of the first twenty-six martyrs of Japan, and in which the Christians were so wonderfully discovered. Here it was my happiness to say Mass before the very altar at which the discovery was made. The harbor is semi-circular—or semi-ovular—in shape, and on a hill on the right as you approach the head of the harbor stands the little church, dedicated to the twenty-six martyrs. The martyrs, however, were executed not on this hill, but on the opposite side of the harbor; but when, in 1865, the church was built, it was impossible for the Fathers to buy land there. Six years ago they succeeded in buying property almost on the spot where the first martyrs died, and now a beautiful church, at present in charge of a Japanese priest, has been erected. I visited this church in the afternoon. It was the 26th
of September, and I was hoping that our ship would be delayed in Nagasaki, so that I could say the Mass of the following day in thanksgiving for the establishment of the Society on the spot where we Jesuits have so much to be thankful for; but notice was given that we were to leave the port at 6 o’clock that evening. After Mass I breakfasted with Father Selmon, the pastor, from whom I learned the details of the wonderful discovery of the Christians.*

In about a month after the discovery twenty thousand Christians were counted in and around the city of Nagasaki; but persecution broke out, and it was only after three years that peace reigned once more. Today, although the diocese of Nagasaki numbers 40,000 Catholics, the number in the city is comparatively small, as the government, after the discovery, transported all the Catholics found in the city to the neighboring islands. Last year there was a net increase of 1,000 in Nagasaki. The body of Bishop Petitjean lies beneath the Communion rail, just before the main altar, below the spot on which he stood when the old women first spoke to him. Out of respect for the dead, which makes the Japanese shrink from walking over the graves of their departed, the body was not buried under the sanctuary. On the wall on the epistle side of sanctuary is a large marble slab, with this inscription in Latin and Japanese:


“Obiit Nagasaki anno Domini 1884, die 7° Octobr. ætatis sua LV.

“Non recedet memoria ejus. (Eccl. 39).”

To the day of his death the Bishop maintained that the catechist, Peter by name, who was in charge of the unknown Church, and who baptized the children, repeated the formula of Baptism perfectly and in all its essentials. Father Selmon told me that none of the other Fathers agreed with him, but through a spirit of charity never sought to disabuse him of the idea. On the first pillar of the church, near the Blessed Virgin’s altar,

* See Woodstock Letters, September, 1904, p. 248.—Editor W. L.
hangs a framed notice, written in English, French, and Japanese:

"Bernard Thaddeus Petitjean, by the grace of God and the Holy See, Bishop of Myriophyta, and Vicar Apostolic of Southern Japan:

"We bring to the remembrance of the faithful that his Holiness Pius IX, by a rescript bearing date of the 8th of January, 1868 deigned to grant, ad perpetuam rei memoriam, a plenary indulgence applicable to the souls of the dead, to any of the faithful, who, being contrite, confessed, receiving Communion and praying for the usual intentions, will visit the Church of St. Peter Baptist and his Companions, in Nagasaki, the place of the discovery of the Japanese Christians, the 17th of March, 1865, and will recite there before the altar of the Holy Virgin the three following invocations: Our Lady of Japan, Mary conceived without sin, pray for us; St. Michael, pray for us; St. Francis Xavier, pray for us."

At Nagasaki the diocesan seminary is situated, and after dinner I went with the Director, Father Bonne, to visit the other places of interest in Nagasaki. Less than a stone's throw from the church, erected six years ago, and a little higher up on the hill, is the place of execution of the twenty-six. The Fathers have not yet bought this spot, but hope soon to acquire it.

A little farther on stands a Buddhist temple. In the early days of the persecution there stood in its place a house and chapel of our Society, and the last Bishop living there was Bishop Sequeyra—one of Ours. The site on the hillside, at the head of the bay, would furnish a magnificent position for a Catholic Cathedral. May we live to see the day of its erection! Near by is a Japanese cemetery, and the neatness and cleanliness with which the tombs and graves are kept is in striking contrast with the disorder and want of care manifested in the temple. The air was heavy with the perfume of incense, which was burning before the graves in honor of dead ancestors. Flowers, also, appeared in profusion. The days of the equinox are a time of special devotion among the Japanese. Passing through sparsely-cultivated vegetable gardens, tended by the poorer dwellers in the cabins along the hill, we came, after five minutes walk, to the hill where Blessed Charles Spinola and thousands of others offered their lives for God. There is no doubt of the site, for until a very short while ago it was the place of public execution, and the rock is so named
today. The rock stands at an elevation of about seventy feet, and formerly overlooked the sea, but, as I remarked, modern industry has forced the sea to recede nearly three hundred feet, and soon there will be a railway station near the base of the rock. Formerly the hill or bluff was about 300 feet long, but all the central portion of these 300 feet has been cut away, and small warehouses and factories have been erected. Only two portions remain—the rock of execution on the right, and a similar elevation on the left. The Fathers hope to secure the latter place for their seminary. We prayed for a moment at this sacred spot, and retraced our steps through a small village, the very road over which we passed, the only street of the village, once being the via dolorosa of the martyrs of Christ. One other temple we visited on our way home. Standing high above the bay, and just at its head, on an elevation of over 300 feet, with a splendid flight of 150 stone steps, it is a reminder of a rule that is past and a mockery to the power that could write: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself or the Christians' God, or the Great God of all, if He violate this commandment shall pay for it with his head."

At 11 o'clock that night we left the land of Japan, and our next stop was to be the scene of my future labors. I reached Manila at 9:30 Saturday morning, October 2, and was most heartily welcomed by our Fathers. It would take too long to tell you my experiences, and the impressions, even of my first week in Manila. Suffice it now to say that, like Charon in the "House Boat on the Styx," I began my labors with a holiday. The Fathers had arranged to go on a pilgrimage to our Lady of Antipolo, the Lourdes of the Islands, and it was my good fortune to offer my first Mass in the Islands at the feet of our Lady, the Queen of the Society, in a shrine that is a monument of the loving devotion and ardent zeal of our Fathers in the Philippines before the suppression of the Society.

Pray for me.
Your humble brother in Christ,

John J. Thompkins, S. J.
PILGRIMAGE IN HONOR OF THE IMMACULATE CONCEPTION

GANDIA, SPAIN, October 30th, 1904.

REV. AND DEAR FATHER,

P. C.

Some weeks ago, when the subject of a pilgrimage was first broached, the absence of a fitting shrine dedicated to our Lady was keenly felt. Various parishes had their representatives at the Council, and each one tried to pull the vote his way. There were special reasons for each case, of course. But the best argument came from an humble layman of Santa Ana’s parish: as we had no Church of our Lady, was it not the next best thing to chose the Church of our Lady’s Mother? The idea struck home, and the council decided accordingly.

The Church of Santa Ana stands quite solitary on the slope of a rocky mount, and at a distance it looks very prim, with the massive peaks of dark gray stone for a back-ground. But on closer acquaintance its primness vanishes. It is an ancient edifice, once owned by St. Francis Borgia, transferred by him to the Society and used by Ours as a villa up to the suppression in 1767. Attached to the villa was a chapel, which used to be a favorite resort of Father Andrew de Oviedo, first rector of the University of Gandia, which likewise was given to Ours by the saintly Duke. It was to the Church of Santa Ana that our Fathers were summoned one morning by the civil authorities, to hear the documents of the Suppression read to them in public. At present the Church is in the hands of the Goverment, and a yearly salary is paid to the present occupants, “the Escolapios,” or “Congregacion de las Escuelas Pias,” founded by St. José de Calasanz. These same Escolapios are also in possession of our old University mentioned above—the first University of the Society, by the way—and the Church connected with the same. Many of Ours lie buried there. Several of us were there this morning, and we saw, among other reminders of better days, the old
mahogany pulpit, with its carved statues of St. Ignatius, St. Aloysius, St. Stanislaus, St. John Berchmans and St. Peter Claver. The first two are readily recognizable; the others may be somewhat doubtful; they are quite time-worn with here and there a hand wanting, and there a nose gone; probably one of them is St. Francis Xavier. These Escolapios have in their library, it is said, many precious documents of the old Society, but it seems thus far to have been morally impossible to gain access to them.

The pilgrimage was to take place on the last Sunday in October, which happened to coincide with the feast of St. Alphonsus Rodriguez. Saturday night things looked very inauspicious; it rained heavily, and there was quite a storm. It interfered with the electric wires, and we had to resort to our candles. It seemed a leap from the 20th century back to the middle ages. But on Sunday morning the sun loomed out of the Mediterranean as glad as ever, and no lazy cloud lingered in the blue sky. After our Community Mass, at which we sang a few hymns in honor of St. Alphonsus, the world outside was already astir with strains of martial music and the joyful ringing of the Church bells. Far away in the distance, from many towns along the sea-coast, processions of pilgrims came winding up the valley, through the fields of alfalfa, past the vineyards and orange groves, with banners and standards fluttering in the light morning breeze and sounds of sacred hymns floating through the air. From 8 to 8:30 o'clock, was the regular "recollectio hebdomadaria;" we had to remain in our "aposentos"; but I think my room was not the only one whose windows and lattices were wide open to admit the fresh air.

On they came, more and more of them, crossing the two large bridges over the little river Serpis, most of them singing the hymn of the day, composed by Mr. Acevedo, one of our third year theologians. Here is the chorus:

Viva, viva, la Virgen Maria
Entonemos con fe y devoción;
Y que el eco en los montes repita
Viva, viva, la Madre de Dios.

From Oliva, about five miles away, came 3000 pilgrims; from Guardamar, Palmera, Beniarjo, Bellreguard, Beniopa, Alquerieta, and many other towns and hamlets, all of which are much smaller than Oliva,
which counts 11,000 inhabitants, the delegations were not so numerous. There are some twenty-five of these little towns scattered about the valley, for I can see from my window, which faces seawards, as many as thirteen church towers, each tower indicating a distinct village; and on the opposite side of Gandia there are many other towns. So it is evident that the number of pilgrims easily reached above 15,000.

Reverend Father Rector had kindly invited three theologians to accompany him on the pilgrimage, and I happened to be one of the lucky ones. We were told to wear our manto and bonete, or biretta, not the clerical and usual sombrero. Our faces were not supposed to be protected from the blazing sun. People here do not seem to mind the sun. The little altar boys walked all the way without any head gear whatever, and when I offered to cover one lad’s head with my manto, which has enough cloth in it to cover several dozen heads, the little fellow moved off with a frightened look, as though I meant to do him harm. Our position in the parade was an enviable one. In the front of us was the town band, immediately behind us were the altar boys and the officiating priest in surplice and cope. We could observe the long line of pilgrims ahead, ascending the winding paths up the mountain side; we could hear the priest reciting the rosary and the people answering.

The Spanish seem to have a special rite in this matter. For all ordinary occasions the priest takes the lead in the Our Fathers and Hail Marys of the first decade, and the people answer; in the second decade the people lead off and the priest answers; and so the change goes on at each decade. After each decade, also, there is a hymn to the Blessed Virgin, in which, generally, all join. They have an unlimited number of hymns, Latin as well as Spanish, and as soon as they hear the first two or three notes of the organ or of the leader, they know what hymn is wanted and off they go, men, women and children. At the end of the fifth decade they sing the three Hail Marys which we recite before beginning the mysteries. But on grand occasions, such as a pilgrimage, more festivity is added by more music. It seems to be nearly all singing; for one who has no ear for the heavenly art, a pilgrimage must, indeed, be an exciting affair. After each two Hail Marys they sing; the first half of the Padre Nuestros is sung; and I am told that sometimes the entire five decades are sung. The band men know all the airs by
heart, and their delight in playing them is shown by their introducing extra twirls and fugues, which sometime prove to be very happy variations, but not always.

The procession moved along slowly, many things do over here. The Church of Santa Ana is only about half a mile distant, but the route mapped out by the officials of the day, representatives of Church and State, meandered about in a wonderful manner; it took us two hours to come the course. Santa Ana was kept in sight all the way, and we could see the groups forming at various points of the slope by those who had happily arrived. All divisions faced the altar, which had been erected outside, and as soon as our party, acolytes and leader of the chant had arrived upon the scene, which was about 12 o'clock, noon, the Misa de Campaña was begun.

It was a low Mass, and there was no singing; at the elevation a bugler blew the "Marcha Real," which took the place of the ordinary ringing of bells. There is a fine custom apropos of this, which I may mention here. It may not be strictly Spanish, because we have it in some places in our country, too; only it is not observed so universally as here. When the bells toll at mid-Mass, a reverential silence is observed everywhere. Every head is bared as well in the street as out in the open field. The children stop their games, the drivers their horses, and the women their tongues.

After Mass the sermon began. There were only three preachers for that immense throng; there might have been ten without any danger of interference. The main pulpit was occupied by a Reverend dignitary from Rafelcofer; another by a Father of the Escuelas-Pias, and the third by one of Ours. Mr. Sans, a third year theologian, was our orator, and a very excellent one indeed. Our party took up a position where a pretty good view of the whole area could be had, and where we could see the preacher, but could not be seen by him. We could see the preacher in the main pulpit, and now and then, during a pause in our own sermon, could hear his voice; he had tremendous lung power, but we could not distinguish what he was saying.

A feature of all these sermons were the "vivas" which broke out at intervals among the multitude. It was inspiring to hear this throng of men, women and children, old and young, vivaing Pius IX and Leo and the present Pontiff, hurrahing for the faith that was in their Spanish blood, and for the glad Dogma which they had come to
IMMACULATE CONCEPTION. 353

celebrate. Mostly poor people, hard working toilers, with little in this world to hope for, they seem to realize to a great extent what things are in store for them beyond; and when the preacher's voice, in accord with the enthusiasm of it all, rang out: Viva España Católica! Viva Gandía Católica! Viva Pío Diez! Viva la Madre de Dios! Viva la Inmaculada Concepción! you should have seen those toil worn faces light up with the gladness of their hearts, and heard the tremendous vivas echoing loud and long among the crags and cliffs of that rocky mountain side.

The sermons over, about an hour was allowed for refreshments, and a short siesta if necessary, after which the homeward journey was on. A few delays in starting that vast crowd of pilgrims were unavoidable; but, considering the circumstances, things were managed admirably. I noticed several policemen standing about the place; they must have been there only for ornament, as there was precious little need of their services. On the way back to the Iglesia Colegial, whence all had started, and where they were to disband, a different route was taken. Another long journey. Think of it! These people, thousands of them, had been on the go since 7 o'clock in the morning, and here at 3 P. M., they were still moving along slowly in the hot sun, telling their beads and singing their hymns, with six or seven miles to cover before reaching their homes.

The procession halted at the Church of Blessed Andrés Hibernón, whose body, by the way, lies here in a state of incorruption since 1602; here the Statue of the Immaculate Conception was received and borne in triumph on the shoulders of four strong men, while the procession moved on through parts of the principal streets of Gandia to the Iglesia Colegial. A stranger would never have imagined that these two Churches were separated by only a few blocks. However, this part of the parade was not a tiring one. There were many lookers-on in the streets, and with the cheerful vivas for the Virgin, and the flowers strewn down upon the pilgrims by the ladies in the verandas, the singing of the multitude and the playing of the bands, it was a scene of glory all the way.

During this time the Iglesia Colegial was filling with the returning pilgrims; there were no benches or chairs in the main body of the Church to take up space; thousands had already found standing room, and thousands had to remain outside. All were awaiting the entrance
of our Lady; a priest was in the pulpit ready to address a few last words to the throng. The proud moment had come. The threshold was crossed and instantly there rang through the sacred edifice such a cry of Viva! viva! as will never be forgotten by the writer. For me it was a wonderfully novel affair; not a Protestant in all that dense crowd, all the air alive with the true faith, and the spirit of faith lifted up to its very climax. While it lasted, the poor seemed to forget their poverty, the halt and the blind and the afflicted ones of all kinds seemed unconscious of their woes, it was "Viva la Immaculada Conception"! cries of gladness and joy welling up from hearts full of heavenly faith and hope.

The Statue was placed in the Sanctuary, a few hearty words from the priest in the pulpit, and the function of the day was over. I said above that many things were slow in this land; when I said that I was referring to the things of the gross material order; for if Spain cannot compete with us in that line, as few nations indeed can, we may well believe that she can hold her own in more essential matters. You stated in your last number that Spain was foremost to-day in honoring the Immaculate Conception of our Lady, and no doubt, the descriptions you may receive from others of the doings in Barcelona, Valencia, Bilbao, Seville and Madrid and others cities will sufficiently prove her right to that glorious claim.

Yours sincerely in Domino,

BERNARD F. ABELING, S. J.
THE DIAMOND JUBILEE OF
ST. LOUIS UNIVERSITY.

Antiquity is a relative term, and its expression in years may be said to grow less and less as you travel west from the pyramids. On the banks of the Mississippi a century constitutes antiquity. The statement may sound strange to the dwellers in old time monarchies. But it may have a grain of truth in it for all that. If time is measured by the succession of events, it will not be difficult to prove antiquity for a century which has seen some of the largest and most prosperous cities of the world grow up from barren prairies with interspaces thickly dotted with towns and hamlets.

Bearing this thought in mind it will be easy to understand the sense of elation and importance with which the friends of St. Louis University celebrated recently its seventy-fifth birthday. Our University is the oldest educational institution in the Louisiana Purchase, the centenial of which found fitting commemoration in the Fair. We are educating the grandsons of our first students. This, we believe, is not a common phenomenon in our schools at the present stage of national development; and in the West rarer than elsewhere. Our early Fathers in this part of the country deserve favorable recognition for the foresight and decision with which, amid the shifting uncertainties of pioneer days, they laid permanent foundations, broadly designed, for future educational work.

Of course the Jubilee celebration brought out the striking contrast between the small beginning and the present advancement in the material growth of the University. It was, we hope, with humble thankfulness to Him "that giveth the increase" that we listened to the eloquent passage in the sermon of the Archbishop of St. Louis on the first day of the Jubilee Exercises. "Were I to seek," he said in words which as far, at least, as they apply to the material facts cannot be charged with overstatement, "for a proof of Catholic devotion to the cause of education, I might go no further than to invite your attention to the magnificent pile of buildings that surround this church; to invite you through
hall and library and corridor; to see these souls, hearts and hands consecrated to the service of humanity and true education; to count the hundreds and thousands of dollars—dollars that men worship to-day—which, set in these walls, bring in no dividends here below, but which furnish a symbol of our sacrifice in the cause of Christian education."

The Jubilee celebration began on Sunday, October 16, with a solemn Pontifical Mass coram Archepiscopo, in the college church. The Most Reverend Sebastian G. Messmer, Archbishop of Milwaukee, an alumnus of our college at Innsbruck, was celebrant, and the Most Reverend J. J. Glennon, Archbishop of St. Louis, preached the sermon. The occasion was unusually impressive. Admission to the functions was by ticket in order to ensure accommodation for those more nearly interested as alumni and friends of the University. When the procession of acolytes and ecclesiastics filed along Grand Avenue from the University to the church, the sidewalks and approaches to the church were crowded with spectators, many of whom could not be admitted at the main entrance, and were obliged to hear Mass in the lower chapel. The scene inside the church at the beginning of the Mass was memorable in many respects.

Our church has the simplicity and severity of line of early Gothic with modifications of a later Gothic development. These modifications lend themselves easily to enhance the spirit of rejoicing on festive occasions. The eye delays with pleasure on the delicate spires and traceries of the white marble altars and on the two rows of slender pillars of polished granite which support the clere-story, where series of arcades divide the roof and create an exquisite perspective. Massive strength is tempered with suggestions of ethereal buoyancy, that are never so pronounced as during the progress of thanksgiving services.

On the present occasion the pews and aisles in nave and transepts were filled with a distinguished looking congregation. Including the scholastics there were over two hundred attendants in cassock and surplice within the sanctuary. Among these were representatives of the Dominicans, Franciscans, Benedictines, Passionists, Redemptorists, Christian Brothers and the secular clergy. The Benedictine representative, it may be added, was the Right Reverend Dom Aidan Gasquet, the English historian. Besides Fathers Dowling, Kellinger, Dumbach, Burrows, and Dierckes, the rectors respectively of
our colleges in Omaha, Detroit, Chicago, Milwaukee and Cincinnati, there were also present Father Henry S. Maring, president of our college in New Orleans, and Father James Tyrrell, president of Springhill. The choir was composed of scholastics who rendered the Gregorian Missa Regia.

The sermon by our Very Reverend Archbishop was worthy of the occasion and of his high reputation as a pulpit orator. He seized the opportunity afforded him by the presence of a large and influential audience to make an effective apology for the Catholic attitude in the matter of education. By way of introduction to his sermon he lent a certain extraneous importance to the Jubilee exercises by making a forcible official pronouncement in connection with proposed legislation in Missouri in favor of free text-books. The question was to be decided by popular vote in the November election and he insisted that high educational ideals in general, and in particular the civic rights of Catholics in this state, demanded the defeat of such a measure. This arraignment of what was known as the "free text-book amendment" created much comment, adverse for the most part, in the public prints; but it is a pleasure to be able to add that his words were not without effect, if we can judge from the subsequent defeat of the amendment at the polls. The sermon closed with a eulogy of the men who built up the University, and an exhortation to all her alumni to justify the efforts and principles of their Alma Mater by lives of stainless ideals and high moral purpose.

After the Mass the congregation, standing, chanted the Te Deum, after which the procession of clergies wended their way back through the crowded middle aisle and along the street-walk to the University entrance. Dinner was then served, at which, the eminent dignitaries and other clergymen present at the Mass were our guests. The scholastic glee-club sang several songs; and two poems, one in Latin and the other in English, were read by Mr. Xavier McMenamy and Mr. Schulte.

On Monday a Solemn High Mass of Requiem was celebrated for all the deceased students, professors and alumni of the University. The officiating ministers were the Rev. Patrick F. O'Reilly, Rev. Thomas J. Walsh and Rev. Joseph Casey,—three University alumni from among the diocesan clergy. The community followed the service in the sanctuary and the college and academic students attended in a body.
Tuesday was the third and last day of the Jubilee Exercises, which reached a triumphant and most satisfying climax in the afternoon celebration in Festival Hall at the Fair, and in the alumni banquet held in the evening. Festival Hall is the ornamented domical structure crowning the cascades, which photographs of the Fair have made well known. It was architecturally the pièce de résistance of the Fair, with a mammoth organ and a seating capacity of four or five thousand. Despite this ample space for the Jubilee functions, tickets of admission were required at the door, and those, who had seen previous conventions swallowed up in the large auditorium, were surprised in the present instance to see the number of our friends who crowded the hall to its limits. After an overture upon the grand organ by Mr. Alfred Robyn, Father Rogers, the president of the University, read an autograph note of congratulation from His Holiness, Pius X. President Roosevelt, also, sent the following telegram: “Let me express my congratulations to the oldest University in the Louisiana. Purchase on its Diamond Jubilee and my earnest hope for its further welfare.” After a brief announcement on the success of the University in obtaining three grand prizes, besides several medals, from the jury of awards, for its Educational Exhibit at the Fair, Father Rogers finished his remarks. The program of exercises was as follows: Judge Shepard Barclay, a former chief justice of the Supreme Court of Missouri, and a graduate of the University, introduced the various speakers, the first of whom was Mr. David R. Francis, ex-governor, ex-cabinet member, and president of the Fair. Mr. Francis paid a long and eloquent tribute to the important part played by the University in the development of the city and the Fair. In particular he singled out two of our graduates, Mr. Isaac S. Taylor, Director of Works of the Fair, and Mr. Charles W. Knapp, editor and owner of The St. Louis Republican, and also a Fair Director, as two men to whom in a very large measure the success of the Fair was due.

Mr. Francis was followed by the Rev. Michael P. Dowling, President of Creighton University, whose subject was “Religion and Education.” Father Dowling’s oratory is impressive and direct. He emphasised the needs of higher Catholic Education in this country and the consequent obligations of wealthy laymen to supply those needs. If the reader will bear in mind that the platform from which Father Dowling spoke was crowded
with attentive listeners, whose worldly success has received general acknowledgment, he will understand the practical force of a passage such as the following in Father Dowling's speech:

"What is more common than for a man to say to himself, even if he does not openly express the sentiment: 'When fortune favors me, I shall not forget the college in which I received my education. When I succeed in my undertakings, have accumulated a vast fortune and have money to spare, I will think about helping these worthy institutions.' Underlying such statements is the assumption that church institutions have no just financial claims on her children; that their title to support rests on mere charity; that their material welfare is to be derived from the occasional and chance offerings of a whimsical generosity. What our institutions need is not charity but justice. Their claims are as positive and as pressing as other obligations and not to be met merely by the overflow of abundance. To put religious claims last, to offer God the crumbs fallen from sumptuously supplied tables, to offer Him a bribe or percentage of the possibilities of fortune is an insult to Him; for He never asks man for what man does not need. He asks no discount on a future which belongs to Himself, no niggard pittance from man's abundance. He wants gifts that denote sacrifice; and so He always bestows a rich reward on the poor man's penny and the widow's mite. God should be the preferred and not the deferred creditor. Nor may any one consider himself absolved from deeds of generosity during life because he has the intention of leaving some large endowment to charity by his last will. There is many a slip 'twixt the cup and the lip and even good intentions often fail if they are not fostered by the living and ever active fire of present charity. Men are frequently called away suddenly before they have time to put their affairs in order; wills are daily contested and broken in obedience to the common delusion that he who leaves anything for good works is stricken with a dreadful form of insanity; and the persuasion of those who survive that they know better than the man who amassed the fortune what he ought to have done and what he intended to do. Good deeds during life have a special merit, because God requires them from the living more than He demands them from the dead. He wishes the good deed done by the warm touch of a hand of flesh and blood and not snatched from the skeleton fingers of a corpse."
The other speakers were Mr. Paul Capdeville, Mayor of New Orleans; Dr. Thomas P. Hart, Editor of the Catholic Telegraph, of Cincinnati; Dr. Robert V. Atkinson and Mr. Paul Bakewell, of St. Louis.

At the conclusion of the speeches honorary degrees were conferred upon Mr. Francis; Mr. Shephard Barclay; Dr. Young H. Bond, the Dean of the Medical School; Mr. Paul Bakewell; Mr. Charles W. Knapp; Mr. Julius S. Walsh; Justice Edward D. White, Associate Justice of the United States Supreme Court; Mr. Paul Capdeville; Isaac S. Taylor; and Constantius M. Graham, of the Christian Brothers. All the recipients of degrees were present except Justice White, whom a session of the Supreme Court detained in Washington.

The alumni banquet in the evening was a demonstration of loyalty to Jesuit instruction such as few of us ever had the pleasure to witness. Making due allowance for the able exertions of the St. Louis Alumni Association, under the moderatorship of Father Matthew McMenamy, to whose care the arrangements for all the Jubilee exercises had been entrusted, the large number of old students in the dining hall of the University, and their enthusiasm and Jubilee spirit, made Jesuits here realize that our friends are many and only need the occasion to make demonstrations of their friendship. There were two hundred and fifty-two seated at the tables. Mr. R. H. Jesse, president of the Missouri State University, remarked to one of the our Fathers, "Is it true that you demanded a fee of three dollars for a place at these tables? Why, we could not get a crowd like this at Columbia even with a lordly indifference to fees," —a saying which ought to comfort us when our old boys seem to be irresponsible in comparison with the graduates of secular colleges, whose devotion to Alma Mater we are prone sometimes to exaggerate.

Doctor John H. Simon, Health Commissioner of St. Louis, presided over the toasts. He is an ex-president of the Alumni Association and an admirable toast-master. His qualifications in this capacity contributed much to put the speakers and everyone else in a cheerful mood. The regular toasts were: "Our Jubilee," the Rev. P. F. O'Reilly: "Our Alma Mater," Judge Shephard Barclay; "Our Lawyers," Adiel Sherwood; "Our Doctors" Dr. William Moore. Father Rogers welcomed the guests, and an informal speech was made by Archbishop Glennon.

Nearly every Catholic gentleman of prominence in St. Louis sat at our board on this occasion; and the local
influence of the University may be surmised from the fact that scarcely one was present that was not in some way identified with the school's growth and progress.

And so our celebration came to an end. The past received the recognition which was its due, and, in the kindly enthusiasm of that recognition, Ours in St. Louis can find much to encourage them in future work.

On Wednesday a meeting was held in the University Library, at which all the visiting alumni in St. Louis were present, for the purpose of organizing an association of the United Jesuit college alumni in the United States. There were large delegations from New Orleans, Cincinnati, Milwaukee and Chicago. While it is true that the Jesuit Colleges were not by any means adequately represented in this gathering, still the Alumni Union, such as it was organized at the present meeting, is, we venture to hope, the beginning of a closer and more widespread alliance between Jesuit students all over the country. There is no reason why Jesuit institutions should not share in the benefits of federation.

A word may be added, in conclusion, in appreciation of the spirit shown by the alumni of Cincinnati and New Orleans. They sent to our Jubilee exercises distinguished groups of representatives who succeeded in convincing us that nowhere is Jesuit work more in honor than in Cincinnati and the fair southern city.
JESUIT EXHIBITS.

AT THE LOUISIANA PURCHASE EXPOSITION.

We condense from the World's Fair Number of the "Fleur de Lis" of the St. Louis University the following account of the Jesuit Exhibits as they appeared in the month of October.—Editor W. Letters.

The three departments of Education, History and Science at the Exposition are the ones which will leave the most lasting effect, the ones which will be vigorous in their benefits to mankind when mere shows and material splendor are long since forgotten. And every one of these exhibit departments has received substantial contributions from the Jesuit Order. No one can deny that since its foundation this Order has played no inconsiderable part in the history of nations, and especially of the Louisiana Purchase, and it is along the lines of education, science and history that its greatest endeavors have been made. It is no matter for wonder, therefore, that its exhibits in these departments should be of great and vital importance in an Exposition dedicated to the Purchase of the Louisiana Territory.

The Jesuit exhibits in education and history, though they came from all over the United States and even from Canada and Europe, passed through the hands of St. Louis University, and were assembled under its direct care. The exhibit in the Education Building was assembled and installed by Father Burke, of the St. Louis University. The historical display in the Anthropology Building was brought to St. Louis and installed by Father Jones, of Loyola College, Montreal, and the scientific exhibit owes its existence to Father José Algué, S. J. Early in the scholastic year 1903-'04 Father Burke took general charge of all the exhibits and the entire work of assembling, classifying, and installing the exhibits which poured in from so many sources was in his charge.

EDUCATIONAL EXHIBIT.

The exhibit in the Palace of Education is a large roomy exhibit, having a double facade of varnished and
carved cypress, with the inscription, "St. Louis University, Oldest University in the Louisiana Purchase Territory." The exhibit is in two sections, the one educational the other historical. In the educational display, two universities and five colleges are represented. They are St. Louis University, St. Louis; Creighton University, Omaha; Detroit College, Detroit, Michigan; St. Ignatius' College, Chicago; St. Mary's College, St. Mary's, Kansas; and Marquette College, Milwaukee, Wisconsin. The exhibits included undergraduates' work, photographs of equipment, etc.

Besides undergraduate individual work, St. Louis University's exhibit comprises type-written copies of stenographic reports of all its collegiate classes. This is something unique among the Fair's educational exhibits. It has been highly commended by several eminent authorities, as a most exact and circumstantial way of showing a system of education. These reports are exact reproductions of the class work. They were made by expert stenographers, and every audible word, whether spoken by the student reciting or by one of his classmates, was set down. Not a single correction was made in the grammar or the accuracy of the students' answers. This makes the reports very amusing reading in some places, though on the whole they are considered very creditable. The individual work is in every branch of the course. There are essays, poems, mathematical problems, etc., all carefully classified and preserved in books. In the post-graduate departments the work takes on a more weighty and serious aspect. Here may be seen theological disquisitions, critical essays, and the more serious products of the muse. A very interesting display, which, however, only remained in the exhibit a short time, was a Memorial Volume compiled by the students of the Normal Schools at Florissant and St. Louis, and presented to President David R. Francis. The contents of this volume were three original odes in Latin, Greek and English, headed by a lapidary inscription in old Latin, and illustrated with sixteen original water colors. 1) The Medical Department of the Univer-

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1) The volume itself, which was on exhibition several months in the Educational Booth, was awarded a bronze medal by the Jurors of Education. Its leading features are: 1. An English ode, "The Empire of Peace," written by Mr. Claude Pernin, S. J. 2. A Latin Century Song on the Model of Horace's "Carmen Saeculare," consisting of twenty-five Sapphic stanzas, the work of Mr. Aloysius Kemper, S. J., the translation into English being made by W. P. Ratigan, S. J. 3. A Greek
sity is well represented. In its exhibit are examples of student work in bacteriology, pathology, and general microscope work. These exercises are profusely illustrated by student diagrams in colors. Even more interesting is the work by members of the medical faculty. This exhibit contains, among other things, a cabinet showing specimens of crystallography for micro-chemical analysis, prepared by Dr. Otto Hinrichs. Also there are a set of blue prints in sectional anatomy illustrating a work now in press, and several original drawings in embryology by Dr. Eycleshymer. An immensely valuable, if rather gruesome exhibit, consists of thirty-six cross sections of a child preserved in Petra Dishes. These were made by Prof. Kistler, and descriptions of them with accompanying drawings make his exhibit a very complete one. A complete set of diseased eye-balls, carefully preserved to show their peculiarities, furnish more interest for the physicians, and more mystery for the uninitiated.

Creighton University also furnishes a number of examples of students' work in medicine, besides the usual quota of undergraduate exercises. A large portrait of the founder of the institution completes a very interesting exhibit. Creighton’s exhibits in pathological drawing appear in the Missouri Pathological Exhibit in the same building.

Around the walls of the exhibit space are large portraits of eminent Jesuits and students, and large coats of arms of the different universities and colleges. A large chart shows educational progress in the Louisiana Purchase Territory. Another interesting document is a gallery of the famous men who studied at Jesuit Schools. A few of the names follow: Authors, Tasso, Calderon, Moliere, Corneille; scientists, Galileo, Descartes, Mura- tori; generals, Tilly, Condé, Wallenstein; popes, Pius VI, Benedict XIV, Leo XIII; famous characters in American history, Charles Carroll of Carrollton, Marquis de Lafayette, Baron Steuben, who laid out West Point, and Bishop John Carroll of Baltimore, the first American bishop. This finishes the educational exhibits, and we pass to the historical section.

Olympian Ode, after the manner of Pindar, composed in Greek and done into English by Mr. Paul Blakely, S. J. The numerous illustrations in the volume were painted in water-color by Brother John B. Louis, S. J., Instructor in drawing at the St. Louis University. These poems with two of the illustrations were re-produced in half-tone in the "Fleur de Lis."
These exhibits comprise documents, relics, maps, charts, etc., which cover a great many of the events of our history between the years 1566 and 1904. They show how prominent was the part taken by the Jesuit Order in the exploration and civilization of the Louisiana Purchase. First came the Spaniards, and the period from 1566 to 1600 may be designated as the Spanish period. The Jesuit missionaries were particularly active at that time, and in their records the real history of the period is to be sought. In 1610 the French Jesuits from Canada began to push their way southward, and from that time until 1773, when the Order was suppressed, they kept and helped to make the history of the country. It was during this time that St. Louis was founded, and it is a significant fact that the first clergyman in St. Louis was a Jesuit, Father Meurin, who held divine service in a tent on the site of what is now Second and Market Streets. The modern period may be said to commence in 1821, when John C. Calhoun, as Secretary of War, interested President Monroe in founding a school for Indians at St. Louis or near it. He wrote to Bishop Du Bourg in regard to the matter, with the result that a colony of Jesuits from Whitemarsh, Maryland, founded a school at Florissant. All this is mere history, and is intended as a sort of preface to a discussion of the historical documents from the archives of the St. Louis University, which are exhibited in the Education Building. These documents cover the period from the founding of the University to the present day. Among other things, they comprise the correspondence between Father DeSmet and the Government authorities at Washington in regard to various matters connected with the pacification and civilization of the Sioux and other Indian tribes. Among them is a letter from the Peace Commission thanking Father DeSmet for quelling the threatened Indian uprising in 1868. Further documents show how Father DeSmet rose from a bed of sickness to comply with an entreaty that he use his influence in pacifying the Sioux, thousands of whom were preparing for war, and undertook a journey that would have been perilous to a man in perfect health; how he addressed a Congress of 3,000 Sioux at one time, and how he prevented the uprising. Another interesting document is a letter from Bryan Mullanphy, first graduate of the University, to President Polk, introducing Father
DeSmet. On this occasion, Father DeSmet brought to Washington a map made by himself of the Columbia River Region and the Northwest, at the time the only fairly accurate one in existence. A copy of the original map is in the exhibit.

Some of the very first globes made after the discovery that the world is round form an interesting exhibit and one of great value. These globes are the only things of their kind to be seen at the Exposition. With them are several old maps of America, one especially, made by Blavius in Holland in 1643. A large cabinet is filled with Indian relics, presents to Father DeSmet from his savage friends. A large chart showing religious development effected by Jesuits in North America from Cape Canaveral, Florida, to Cape Nome, Alaska, completes the exhibit of historical relics in the Education Building.

The exhibits from the Jesuit Archives at St. Mary's College, Montreal, occupy Room 215 in the Anthropology Building. A good idea of their voluminous nature may be gained from the fact that all the matter for Reuben Gold Thwaites' seventy-three volume history came from these very documents. His only source of information was the Jesuit Relations, that is to say, a compilation of all the notes made on their journeys by the various Jesuit missionaries who penetrated into the northern United States from Canada. Here in this exhibit are the original documents of these Relations, the first printed copy of them, made by order of the King of France, and finally Thwaites' history of them. Among these documents are two diaries by Father Marquette, in which he describes his travels and his discovery of the Father of Waters. With them is a map of the head-waters of the Mississippi drawn by Father Marquette, which is the first map of the great river ever drawn. Here also are the curious, rudely-printed little missals and Bibles from which the "strange black-robe" taught the Red Men, and which were his solace in the cold and dreary wilderness.

In a case by themselves are the records of the two martyrs, Broeboeuf and Lallemant, who were burned at the stake in the great Indian district of Huronia, and the story of the successful search made for that long-lost Huronia by Father Jones of Montreal. This was a most extraordinary search, since all trace of the district had disappeared, and the references to its position by the early missionaries were more than vague. However, by careful assimilation of every morsel of fact concerning direction, and calculation from the number of days which
elapsed before the various missionaries reached the dis-

208

tribut, Father Jones at last located it, as excavation

182

showed, correctly, for the crucifix and candlesticks used

162

by the martyred missionaries in celebrating Mass were

143

found among a number of other relics on the site of a

131

large town. Another interesting document in this exhi-

131

bit is the diary of Father Jogues, in which he described

131

the Dutch village which was the first New York. A
document, which despite its late date is potentially an
historical relic, is a photograph of His Holiness Pope
Pius X, bearing a blessing from the Holy Father in his
own hand-writing. This was sent to the St. Louis
University as a Diamond Jubilee gift from the Pope.

Scientific Exhibit.

We now come to the scientific exhibits, and to find
them we must leave the Administration group of build-
ings and betake ourselves across country to the Philip-
pine Reservation. Passing around the Walled City, the
first thing which meets our eyes is the relief map of the
Philippine Islands, a great sloping circular affair sur-
rounded by a high platform. We stare at this, and well
we may, for we are looking at the largest and probably
the best relief map ever made. It is 110 feet long and
75 feet wide, with a height in the center of twelve feet.
Its base is of solid concrete, and the map itself is made
of a composition known only to the author, which time
and weather will improve rather than destroy. On it is
shown the whole Philippine Archipelago, more than
2000 islands, including the group of ten which were left
out of the first treaty with Spain by mistake and had to
be acquired later at a cost of $150,000. The scale of the
map is 1 1/4 inches to the mile in surface and 10 inches to
the mile in perpendicular distance. On it are shown all
important mountains, lakes and rivers, besides all cities
and towns.

This map was modeled by Father José Algue, S. J., a
native of Barcelona, who has given the deepest study to
typhoon and earthquake conditions in the Philippine
Islands. Indeed, it was while touring the islands to as-
certain the typhoon deflections due to high mountains
that he obtained the topographical knowledge necessary
for the construction of his relief map.

His principal work has been the study of earthquakes
and typhoons, so as, if possible, to warn those whom they
were about to destroy. The instruments which have
been either invented by Father Algué or improved by him for use in this line, may be seen in the observatory just west of the map. Here, in full operation, is the typhoon barometer, which registers a typhoon whenever it approaches, tells how far away it is, how fast, and in what direction it is going. This is an invention of Father Algué and has saved hundreds of lives and millions of dollars' worth of shipping on the typhoon-ridden China Sea. Father Algué has not yet succeeded in prognosticating earthquakes, but in the observatory he has installed an instrument which registers one, no matter what part of the earth it takes place in, tells how far from side to side the earth wagged, and gives other data about the shock. Here the instrument has had little to do except register the battles from the Boer War Exhibit and tell how much the Intramural cars shook the earth, until August 27, when a real earthquake began somewhere on the earth and was faithfully registered by the instrument. The earthquake commenced about 4 p.m. and continued for several minutes. The instrument which recorded it is called the micro-seismograph, and consists of a large brick arch built independent of the observatory building, which supports a 350-pound weight on steel points. There is a tangle of delicate machinery connected with it, and clock-working roll of smoked paper, on which four glass needles operate, and in some incomprehensible way it records earthquakes. Father Algué hopes some day to prognosticate earthquakes far enough before they take place for people whom they endanger, to escape from them. Other instruments are two ceraunographs, the inventions of Jesuit priests, which register the intensity of lightning flashes; the refraction nephoscope, for judging the height, velocity and direction of clouds; a barocyclonometer, which tells the direction and velocity of wind. The first electric storm ever recorded automatically was registered by the Fenyi ceraunograph June 3. The other, invented by Father Odenbach, was not set up at this time. Both are on the principle of the wireless telegraph, one having a pin and graphite coherer and the other a coherer made of two chains. Other exhibits in the observatory are collections of Philippine shells and several relief maps showing religious, racial, political, agricultural and other conditions in the islands.

Such are the Jesuit exhibits at the great Louisiana Exposition,—educational in the Palace of Education, historical there and in the Anthropology Building,
scientific in the Philippine Reservation. Covering as they do, the most important phases of civilization today, they form a splendid demonstration of the work of the Society.

**Prizes Awarded to the Jesuit Exhibits at the Louisiana Purchase Exposition, St. Louis, 1904.**

**History.**

Grand Prize for Excellence to the Exhibit of the St. Mary's College Archives of Montreal, Canada.

Gold Medal to the Rev. Arthur E. Jones, S. J., Archivist of St. Mary's College, Montreal, who collected and arranged the Exhibit.

Silver Medal to the Rev. John C. Burke, S. J., St. Louis University as Collaborator with the preceding.

**Science.**

Grand Prize awarded to the Philippine Weather Bureau, Manila, P. I., as a Model Meteorologico-Seismical Station of the First Class.

Grand Prize to the Rev. José Algué, S. J., Director of the Manila Observatory for the Barocyclonometer and Refraction Nephoscope, Instruments invented by him.

Grand Prize awarded to Manila Observatory, Rev. José Algué, S. J., Director, for large Relief Map of the Archipelago and accompanying Maps.

Gold Medal awarded to Rev. José Algué, S. J., Director, for an Improved Micro-seismograph, made under direction of Father Algué by Philippine Mechanicians of the Observatory.

Gold Medal awarded to Rev. Father Suarez, S. J., for a Seismographic Pendulum.


Gold Medal awarded to the Jesuit Fathers of the Philippine Mission for their Maps of Mindanao.


Gold Medal awarded to the Ateneo, Jesuit College of Manila, P. I., for Exhibition of Books.
Bronze Medal awarded to Rev. José Algué, S. J., for Mounted Specimen of Python.

Gold Medal awarded to the Ateneo, Jesuit College of Manila, P. I., for Bust of Father Guerrico, S. J., Missionary of the Philippines, made by Senor Rizal, Alumnus of the same College.

Gold Medal awarded to Mr. Augusto Fuster, Professor of Painting in the Ateneo, Jesuit College of Manila, P. I., for Collection of Paintings on Conchas.

Gold Medal awarded to the "Colegio de Belen," Jesuit College of Havana, Island of Cuba, for Various Publications of the Meteorological and Magnetic Observatory of that College.

Honorable Mention: —Father Sanchez, S. J., of Manila, P. I., for Classification of Conchas.

EDUCATION.

Grand Prize awarded to the St. Louis University, Oldest University of the Louisiana Purchase, for Excellence of General Exhibit.

Grand Prize awarded to the St. Louis University for Special Exhibit of Topographical Anatomy, Prof. Peter Potter, A. M., M. D.

Grand Prize awarded to the St. Louis University for Special Exhibit of Embryological Drawings, Prof. Albert C. Eycleshymer, B. S. Ph.D.

Silver Medal awarded to the St. Louis University for Collection of Mounted Pathological Specimens, Prof. Carl Barck, A. M., M. D.

Silver Medal awarded to the St. Louis University for Cabinet of Chemical Crystallography, Prof. Gustavus Hinrichs, M. D., LL.D.

Silver Medal awarded to the St. Louis University for Book of Original Odes in Greek, Latin and English, Commemorative of the Louisiana Purchase, Paul C. Blakely, S. J.; Aloysius C. Kemper, S. J.; Claude J. Pernin, S. J.

Bronze Medal awarded to the St. Louis University for Stenographic Reports of Lectures, Recitations, etc., in the various Departments of the University.

Gold Medal awarded to Creighton University of Omaha, Nebraska, for Pathological and Histological Drawings of Students of Medical Department.

SUMMARY OF AWARDS.

<table>
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<tr>
<th>Award</th>
<th>Quantity</th>
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<tr>
<td>Grand Prizes</td>
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<tr>
<td>Gold Medals</td>
<td>12</td>
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<tr>
<td>Silver Medal</td>
<td>4</td>
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<tr>
<td>Bronze Medals</td>
<td>2</td>
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<tr>
<td>Honorable Mention</td>
<td>1</td>
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<tr>
<td><strong>Total</strong></td>
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Besides the above, a Gold Medal was awarded to Dr. Romon Lacson, Curator of the Observatory, and four Silver Medals to the Philippines, one to the Mechanician, one to the Artist and one to each of the Draughtsmen of the Observatory.

A Medal was also awarded to Father Sidgreaves of Stonyhurst for Astronomy.

THE SUPPRESSION AND RESTORATION OF THE SOCIETY IN MARYLAND.

By Father Edward I. Devitt, S. J.

Right Reverend John Carroll, Bishop of Baltimore, through faculties granted to him by Very Reverend Father-General Gabriel Gruber, nominated and constituted Father Robert Molyneux Superior of the resuscitated Society of Jesus in the United States, June 21, 1805. The approaching centennial anniversary of this memorable event furnishes the occasion for an opportune paper on the subject. The Woodstock Letters for 1881 (Vol. X., pp. 89–116) contain a contribution with the same title as the present paper, and compiled by the same writer; but the intervening years have enabled him to supplement the previous narrative with much additional information derived from original sources, together with notes and illustrations gleaned from the Provincial Archives, from biographies and local histories, and from credible traditions. Some documents have appeared in preceding volumes of The Letters; but their reproduction is timely, and warranted, in order that there may be a more complete and connected presentation of this important and interesting portion of the history of the Province.

I. THE SUPPRESSION.

The Brief "Dominus ac Redemptor" was signed by Pope Clement XIV., July 21, 1773; its publication was
withheld until the 16th of August, when it was announced to the Fathers in Rome. It reached Flanders early in September, and the official execution of the Suppression took place at Liège, on the 9th of that month. The *Diary*, kept by the Beadle of the Theologians, describes how the dignitaries appointed by the Prince-Bishop appeared before the assembled Community, and announced the object of their coming, viz., "to carry into execution the Apostolic Brief concerning the suppression and extinction of the Society of Jesus." After the legal formalities had been complied with, a series of questions was addressed to each member of the Community, and then the Chancellor reminded them that "they were no longer Religious nor members of a Community, but all were independent and separated from one another, reduced to the secular state, and subjected to the authority of their Bishops." The Decree, as put into execution in Belgium, affected several natives of Maryland residing at Bruges, Ghent and Liège, and several of the Americans made immediate preparations to return home.

The Decree of Suppression was ordered into execution in such a way that it was to take effect only when it had been communicated by the Bishop to the members of the Society within his jurisdiction. As the Mission of Maryland formed a part of the London District, it devolved on Bishop Richard Challoner to notify the Fathers in America of the dissolution of the Society; this he did by the following letter, which has been preserved in the Provincial Archives:

"To Mess'rs the Missioners in Maryland and Pensilvania:

"Mess'rs,

"To obey the orders I have received from above, I notify to you by this, the Breve, of the total dissolution of the Society of Jesus; and send withal a form of declaration of your obedience and submission, to which you are all desired to subscribe, as your brethren have done here; and send me back the formula with the subscriptions of you all, as I am to send them up to Rome.

"Ever yours,


Father John Lewis was Superior of the Mission with the powers of Vicar-General. It is probable that the letter of Bishop Challoner, together with the formula to be subscribed, was sent in the first instance to Father Lewis, and by him communicated to the other Missionaries. The names and residences of these Missionaries
at the time of the suppression are contained in a list compiled by Bishop B. J. Fenwick, and followed by Campbell and Shea, but corrected here in some particulars:

Fathers George Hunter and John Bolton at St. Thomas' Manor, Port Tobacco, with Fathers Louis Roels and Benedict Neale; Fathers James Walton and Ignatius Matthews at Newtown; Fathers John Lucas and Joseph Doyne at St. Inigoes; Father John Ashton at White-marsh; Father Bernard Diderick at Boone's Chapel; the aged Father Thomas Digges at Melwood; Father Joseph Mosley at Tuckahoe; Father James Frambach at Frederick; Fathers Peter Morris and Matthias Manners at Bohemia; Fathers Ferdinand Farmer and Robert Molyneux at Philadelphia; Fathers Luke Geissler and James Pellentz at Conewago; Father J. B. de Ritter at Goshenhoppen.

All of these, as Bishop Carroll subsequently testifies, signed the formula which Bishop Challoner forwarded, declaring it had been subscribed by their brethren in England.

The form which they were required to subscribe was as follows:

"Infrascripti Congregationis Clericorum regularium Societatis Jesu dudum nuncupati presbyteri in Distriictu Londinensi, Marylandiae et Pennsylvaniae missionarii, faeta nobis declaratione et Publicatione Brevis Apostolici a Sanctissimo Domino nostro Clem. PP. XIV. editi die 21 Julii 1773, quo praedictam Congregationem et Societatem penitus supprimit et extinguit toto orbi terrarum; jubetque illius instituti Presbyteros tanquam Sacerdotes sacrales, Episcoporum regimini et auroritati omnino subjecros esse, nos supradicto brevi plene et sincere obtemperantes et omnimodo dicte Societatis suppressioni humiliter acquiescentes supramemorati Episcopi Vicarii apostolici, tanguam presbyteri saeculares jurisdictioni et regimini nos omnino subjicimus."

The Brief of Suppression forbade under severe penalties that the ex-Jesuits should condemn the fatal decree, or even discuss its justice. There are, however, some letters of Father John Carroll which show his apprehensions of a fatal combination against the Society. He is writing to his brother, Daniel Carroll, from Bruges, in 1769, the year in which Father Carroll was ordained a Priest; from the context, it is evident that it was written after the death of Clement XIII., and before the election of his successor.
Before you receive this letter you will have heard of the Pope's death: in human appearance, nothing could have happened more unfortunate to us, especially in the critical moment when an answer was to have been given to the memorials of three united courts of the family compact, France, Spain and Naples, requiring the immediate dissolution of the Society. His Holiness had himself minuted the heads of the answer he intended to make in a few days, and had delivered it to his ministers to be put into the due form. The substance of it was, that no worldly considerations, no loss of temporalities, should ever force him into any measure which he could not justify to his own conscience: that the more he saw and knew of the Jesuits, the more he was convinced of the falsehood of the imputations charged upon them; that he could not therefore acquiesce in the proposal made him by the allied courts. The answer entered into a much larger detail than I here mention, and would have been a glorious testimony of his Holiness' esteem and affection for the Society. How matters will go on in the conclave, and after the election of the new Pope, Heaven knows. Humanly speaking we have everything to dread from the combination formed against us: yet when I reflect on the atrocious falsehoods, injustices, cruelties, and mean artifices employed against us, I greatly confide that God's providence will not permit our dissolution to be effected by such wicked means. I know his kingdom is not of this world, and that they who seek to do his divine will, and promote his glory, are not to expect a visible interposition in their favor on every occasion, or to receive in this life an apparent testimony of innocence and divine approbation."

Just before the Suppression, whilst he was acting as traveling companion and tutor to the son of Lord Stourton, he writes to Father Thomas Ellerker, at the English College of Liège. The letter is dated from Rome, Jan. 23, 1772.

"My dear Sir, Our Catastrophe is near at hand, if we must trust to present appearances, and the talk of Rome. The intelligence that was talked of some time ago, importing that Spain had acceded at length to the Pope's plan, is greatly confirmed by universal persuasion at present; and I am assured that some of our best friends in the Sacred College, tho' not admitted to State Secrets, yet now look upon the determination of our fate as entirely certain. All this notwithstanding, I am far from regarding this intelligence as infallible: to be sure,
we have great reason to fear it to be true; but we have been alarmed so often during the present Pontificate with like reports, and the date of our destruction has been fixed so often without anything coming of it, that I hope this will have the same issue. Our friends, however, hope in nothing but the interposition of Providence: and indeed by the attack made upon the Sacred Heart, and so much encouraged here, the cause of Jesus Christ has been so much connected with ours, that this cannot fail of giving much confidence under the present dreadful appearances. Another very late fact may corroborate the idea you have probably formed of the spirit of the times here.

"On the feast of the Chair of St. Peter, it is customary for a graduate of the Sapienza, to make a discourse before the Pope. The young man who made it this year proved the truth of the doctrine of the Roman See, from the constant succession of its pastors, and having occasion to introduce the mention of heresies springing from the poisoned minds of their founders, he said: Ante Nestorium non fuere Nestoriani, ante Luthernum Lutherani, etc., nec ante Jansenium fuere Jansenistce. You will not believe that at Rome this was looked upon as highly blamable, and I was astonished beyond measure when I heard the poor ignorant child, Gostaldi, who hears all the Cardinal York’s family discourse, wondering how the orator came to rank Jansenius among the sectaries or Jansenism amongst the heresies. I am assured likewise that when printed copies of the discourse were afterwards carried to the Cardinals according to custom, Marefoschi refused taking his saying, he would not have it, because Jansenius made in it the figure of an arch-heretic. . . . . .

A few days after the blow had fallen, Father Carroll writes to his brother, from Bruges, Sept. ii.

"After spending part of the autumn of 1772 at Naples, and its environs, we returned to pass the winter at Rome, where I stayed till the end of March, from thence came to Florence, Genoa, Turin, Lyons, Paris, and so to Liège and Bruges. I was willing to accept of the vacant post of prefect of the sodality here, after consigning Mr. Stourton into his father’s hands about two months ago, that I might enjoy some retirement, and consider well in the presence of God the disposition I found myself in of going to join my relatives in Maryland, and in case that disposition continued, to get out next spring. But now all room for deliberation seems to be over. The
enemies of the Society, and above all the unrelenting perse-
verance of the Spanish and Portuguese Ministries, with
the passiveness of the court of Vienna, has at length ob-
tained their ends: and may his name be blessed forever and
ever! This fatal stroke was struck on the 21st of July,
but was kept secret at Rome till the 16th of August, and
was only made known to us on the 5th of September. I
am not, and perhaps never shall be, recovered from the
shock of this dreadful intelligence. The greatest bless-
ing which in my estimation I could receive from
God, would be immediate death: but if he deny me this,
may his holy and adorable designs on me be wholly ful-
filled. Is it possible that Divine Providence should per-
mit to such an end, a body wholly devoted, and I will
still aver, with the most disinterested charity, in procur-
ing every comfort and advantage to their neighbors,
whether by preaching, catechizing, missions, visiting
hospitals, prisons, and every other function of spiritual
and corporal mercy? Such I have beheld it in every
part of my travels, the first of all ecclesiastical bodies in
the esteem and confidence of the faithful, and certainly
the most laborious. What will become of our flourish-
ing congregations with you, and those cultivated by the
German Fathers? these reflections crowd so fast upon me
that I almost lose my senses. But I will endeavor to
suppress them for a few moments. You see that I am
now my own master, and left to my own direction. In
returning to Maryland I shall have the comfort of not
only being with you, but of being farther out of the
reach of scandal and defamation, and removed from the
scenes of distress of many of my dearest friends, whom
God knows I shall not be able to relieve. I shall there-
fore most certainly sail for Maryland early next spring,
if I possibly can."

It is a far cry from Rome and Bruges to Tuckahoe; from Father John Carroll at the centre of European tur-
moil and excitement, to Father Joseph Mosley at the
outer circumference in his lonely Mission on the Eastern
Shore of Maryland. More than a year had elapsed since
the Suppression, and Father Mosley, writing to his sister
in Northumberland, England, describes his feelings and
his unhappy lot.

Maryland, 3rd Oct., 1774.

. . . . . "Yes, Dear Sister, I had heard before I
wrote to you that our total Dissolution was much
dreaded by us, yet it was not executed even at Rome
when I wrote to you in July. It was little to the Pur-
pose to mention it to you, as I imagined you was an entire stranger to the cause; and to let you into it would only have given you Trouble to learn how we have been used: and now I mention it, I can't do it without tears in my eyes. Yes, Dear Sister, our Body or Factory is dissolved, of which your two brothers are members, and for myself I know I am an unworthy one, when I see so many worthy, saintly, pious, learned, laborious Miss...s dead and alive been members of the same, thro' the two last ages. I know no fault that we are guilty of. I am convinced that our labours are pure, upright and sincere, for God's honour and our Neighbour's Good. What our Supreme Judge on Earth may think of our Labours is a Mystery to me. He has hurt his own cause, not us. It's true he has stigmatized us thro' the World with Infamy, and declared us unfit for our Business, or his service. Our Dissolution is known thro' the world; it's in every News-Paper, which makes me ashamed to show my face. Ah, I can say now, what I never before thought of: I am willing now to retire and quit my Post, as I believe most of my Brethren are. A retired private life would suit me best, where I could attend only to myself, after 17 years Dissipation in this Harvest. As we're judged unserviceable, we labour with little heart, and, what is worse, by no Rule. To my great sorrow, the Society is abolished; with it must die all that zeal that was found-ed and raised on it. Labour for our Neighbour is a Jes-uit's pleasure; destroy the Jesuit, and labour is painful and disagreeable. I must allow with Truth, that what was my pleasure is now irksome: every fatigue I under-went caused a secret and inward satisfaction; it's now unpleasant and disagreeable: every visit to the Sick was done with a good will, it's now done with as bad a one. I disregarded this unhealthy climate, and all its Agues and Fevers, which have really paid me to my Heart's Content, for the sake of my Rule, the Night was agree-able as the Day, Frost and Cold as a warm Fire or a soft Bed, the excessive Heats as welcome as a cool Shade or pleasant Breezes—but now the scene is changed: the Jesuit is metamorphosed into I know not what; he is a Monster, a Scare-Crow in my Ideas. With joy I im-paired my health and broke my constitution in the care of my flock. It was the Jesuit's Call, it was his whole aim and business. The Jesuit is no more; he now en-deavours to repair his little remains of Health and his shattered Constitution, as he has no Rule calling him to expose it. In me, the Jesuit and the Missioner was al-
ways combined together; if one falls, the other must of consequence fall with it. As the Jesuit is judged unfit by his H. . . ness for a Mission, I think that it is high time for me to retire to a private life, to spend the remains of my days in Peace and Quiet. I should be sorry to be quite inactive, and doing no good; but a small employ would now content my zeal. If I could hear of a vacant place in your neighbourhood for a Chaplain, if my mind don't change, and times don't alter, I believe I should accept of it."—After speaking of various other matters, he concludes the letter by coming back to the subject which filled his mind.—"While I was actuated with the old spirit, I could seek my Neighbor's good in any corner of the world, where I could procure it; but as now that noble Spirit is abolished by Authority, I don't care how soon I see my native soil, and leave my place to younger and healthier Hands, which I never would have designed, while I could stand or walk, could I have remained on the same footing. We are now like dispersed Sheep, or disbanded Soldiers: what man could live in such a confused distracted state, without some danger to himself? . . . .

Yr ever affectionate and Loving Brother,

Jos: Mosley, S. J., for ever, as I think, and hope.

It is worthy of remembrance, that, although, after the Suppression, the Missionaries in Maryland were no longer bound to remain where they had been placed by obedience, and the separation from the Mother Country was impending, not one of the Native born Englishmen amongst the ex-Jesuits abandoned his post. There were nine English Fathers, and, to a man, they died in harness, on the trying field of the Maryland Mission. Father Mosley himself, whose thoughts naturally turned homeward from his lonely and unattractive station, remained at St. Joseph's, Talbot County, which Mission he had founded, and ended his days there in 1787. Fathers Robert Molyneux and John Bolton lived to re-enter the restored Society. Father George Hunter died at St. Thomas', in 1779; Father Peter Morris, at Newtown, in 1783; Father John Lewis, at Bohemia, in 1778; Father Lewis Roels, at St. Thomas', in 1794; Father James Walton, at St. Inigo, in 1803.—Fathers Geisler, Farmer (Steinemeyer), Frambach, Pellentz, and Manners (Sittensperger) were Germans; Fathers De Ritter and Diderich, Belgians; Fathers Thomas Digges, Ignatius Matthews and Benedict Neale were natives of Maryland. All of these finished their course in America.
OF THE SOCIETY IN MARYLAND.

Although there were only three natives of Maryland actually engaged in the Colony in 1773, yet at the time of the Suppression a fair number of Americans was at work upon the English Mission or employed in the Colleges of Belgium. The Records of the English Province (Catalogue of 1772–3) give the places of residence as follows:

P. Robert Cole ......... Crondon Park
P. Francis Digges .......... Berrington
P. Joseph Doyne ......... Stonyhurst
P. Ralph Hoskins .......... Brough Hall
P. Edward Boone .......... Danby
P. Henry Pile ............. Stubbs Walden
P. William Neale .......... Rixton

At the 'Great' College of Bruges, PP. John Carroll, Charles Thompson; at the 'Little' College, P. Nicholas Sewall; at Liège, when the Decree of Suppression was announced, Sept. 9,

P. Joseph Semmes, Prof. Metaphysicæ et Physicæ Experimentalis.
P. Joannes Boarman, Profectus in Missiones Anglo-Marylandicas, Nov. 22, 1773.
P. Carolus Sewall, absoluta tertii anni probatione, profectus in easdem Missiones, Dec. 15, 1773.

Theologi 4 anni.
P. Augustinus Jenkins, ibidem dieque eodem.
P. Carolus Wharton, Prof. Matheseos.

Theologus 3 anni.
P. Leonardus Neale, Profectus in Missiones Anglo-Marylandicas, Dec. 15, 1773.

(He went to Demerara, and did not reach Maryland until 1783.)

Ignatius Baker Brooke and Charles Boarman were Scholastics studying Physics at Liège. Charles Neale and Joseph Boone were Novices at Ghent.

These Americans were also somewhere in the English Province, in 1773: P. Francis Knatchbull, P. John Boone, P. Sylvester Boarman, P. John Mattingly and P. Leonard Brooke.

Francis Neale was a student of Philosophy at the Academy of Liège, in 1776. He was not a member of the old Society. Francis Beeston, who came to America, in 1786, was a Novice at Ghent: Robert Plunkett, who became the first President of Georgetown College, had left the Society before the Suppression.
Comparing the List of Clergy in America, in 1773, with the Catalogue as just given of American members of the Society in Europe at the same date, it will be seen that the natives of Maryland birth in Europe far surpassed the whole number of Priests on the American Mission. This speaks well for the faith of the old Catholic families in the Colony founded by Lord Baltimore, and cultivated from the beginning by the Society. No doubt, many of these would have returned to their native land for Missionary work: but many of them labored and died in England. Some of the younger men, having finished their studies, made preparations to return to America without delay, as soon as the Suppression was announced: others waited for some years, and did not return until the end of the Revolutionary War.

The Beadle’s diary of Liège has the following entries:

Sept. 27, 1773. Hinc discedit Ign. Brooke tendens in Americam. (This was Baker Brooke, who afterwards became a Priest, and was for several years Superior at Newtown).

Sept. 29. Hodie discessit Car. Boarman petiturus Marylandiam. (Charles Boarman became a Professor at Georgetown College in the early days; he did not become a priest.)

PP. Charles Sewall and Augustine Jenkins, left Liège on the 15 of December, 1773, and arrived in America, the 24th of May following.

P. John Boarman left Liège, November 27; he and his brother, P. Sylvester Boarman, arrived on the 21st of March.

P. John Carroll remained for a short time as Chaplain at Wardour, and came to America in June, 1774.

The suppression of the Society was followed in many countries by spoliation of its property and the expatriation of its members. The circumstances and conditions that prevailed in Maryland prevented these evil consequences. The Jesuits had been the only priests, and there were none to supplant them: they held on to their possessions, despite the hardships of English law, by the same tenure as before, and accommodated themselves to the more liberal provisions established by the Declaration of Independence. They continued their ministerial functions under the jurisdiction of Father John Lewis, the last Superior, and now the Vicar General for the bishop, to whom they had become immediately subject.
But this subjection was merely nominal, especially during the seven years, when, apart from hostile operations, all intercourse between England and her revolted Colonies ceased. Bishop Carroll, in his "Narrative of the Establishment of the Catholic Religion in Maryland and Pennsylvania" says:

"During the whole war, there was not the least communication between the Catholics of America and their Bishop, who was the vicar apostolic of the London District. To his spiritual jurisdiction were subject the United States; but whether he would hold no correspondence with a country, which he, perhaps, considered in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is, he held no kind of intercourse with priest or layman in this part of his charge. Before the breaking out of the war, his predecessor had appointed a vicar, the Rev. Mr. Lewis, and he governed the mission of America during the Bishop's silence."

Archbishop Carroll is referring here to Bishop Talbot, the successor of Bishop Challoner in the London District, as the following Roman Memorandum on a letter from Maryland to Propaganda, Nov. 10, 1783, would seem to show: "In 1783, the Rev. John Boone and the Rev. Henry Pile, two Maryland Priests belonging to the Society of Jesus (suppressed), who had been unable to return to their native land during the war, applied to Bishop Talbot for faculties. He refused to give them, and declared that he would exercise no jurisdiction in the United States. These two Priests apparently then wrote to the Propaganda (Rome) for faculties, and thus brought the condition of affairs in the United States before the Head of the Church."
[When the college was opened in September in 1869 the large clock was not yet finished. Brother Walch, who had made it at Frederick was busy mounting and regulating it during the opening days and it was not until a month had passed that it began to strike the hours and quarters. On its completion the following verses were written by one of the theologians and it has been thought well to preserve them in the Letters. The clock still continues its ding-dong which it has kept up faithfully for the last thirty-five years.—Ed. W. Letters.]

Our clock is done, a warder grim it stands
And tells its lengthening count of years,
Noting in changeless voice, with tireless stroke
The lapse of life to startled ears.
Through all the drowsy silent hours of night,
When the world's great is lulled from care,
This warder's voice, a ghostly echo, creeps
Down corridor, up winding stair,
And ever along, through the answering halls,
On the hearts of the dwellers its music falls,

Ding-dong ding-dong
In a ceaseless, weariless chime,
Marking each day
As it passes away
To the dusty tomb of time.

Impartially it reckons grain by grain,
The golden sands, whose treasure heap
Fills up the meagre handful each may claim,
Before he rests his dreamless sleep.
Peering adown the dim hereafter time,
It seemeth prophet-like to grow,
And wondrous meaning from the future dreams,
That yet no mortal heart may know;
And it sings while the life-tide of young and of old
Is fast wasting away like a tale that is told

Ding-dong ding-dong
In a ceaseless, weariless chime,
Marking each day
As it passes away
To the dusty tomb of time.

(382)
Brave hearts that yearn to battle for the right,
GOD'S own crusaders vowed to bear
His cross triumphant over sin-stained fields
And rescue souls that perish there,
For you, for hearts to battle in the cause
When you have passed to mould'ring clay,
This warder's chime shall ring shrill clarion-calls
To rise and brave the hell-torn fray—
And all through the night on these vigils of arms
Shall the gong of our time-piece still toll its alarms,

Ding-dong, ding-dong
In a ceaseless, weariless chime,
Marking each day
As it passes away
To the dusty tomb of time.

To its furthest bounds, with heaven-lit torch of truth
To light afar a darksome land;
In Marah streams o'erspread the earth to cast
The wood, bloodstained on Calvary's sand;
To stay despairing souls from yawning gulfs
And lift from the bowed the chastening rod—
Pearls these brought up from ocean-depths of sin,
Love's task to garner for your GOD.
And the song of the Angels your labors shall praise
While the time-piece still tolls, as it counts all thy ways,

Ding-dong ding-dong
In a ceaseless, weariless chime,
Marking each day
As it passes away
To the dusty tomb of time.

From each brave hand must some day fall the sword,
In kindled eyes the fire grow dim,
A day when Christ shall walk the storm-swept plain
And bid the soldiers rest with Him.
When misty grows the fast receding world,
And faintly sounds the spent-day's call,
Shall each dull stroke recall a victory won
A guerdon be of life to all,
And echoing up to GOD's throne may its bells
Ring an anthem of praise 'for your dead' as it swells,

Ding-dong, ding-dong
In a ceaseless, weariless chime
Marking each day
As it passes away
To the dusty tomb of time.

This life of Father Judge is by his brother and consists in great part of letters from the missionary. These letters are written with simplicity and piety and show the character of the man. They, indeed, give such a true idea of the trials of Alaskan life that the book has been received everywhere with praise and has been read in many of our college and seminary refectories. No one can read it without seeing that Father Judge was a true missionary, and sacrificed himself with a real joy for the Indians and miners of Alaska. What will certainly impress many is that his life is a story of our own times and that the scene is laid in this country. Many still living knew and esteemed the Father, and it is no little consolation to them to learn of one who lived such a heroic life for souls and who, by his devotedness and sacrifice of self, won the esteem and even veneration of all who knew him, even the rough miners of Dawson.

Father Francis P. Donnelly's History in Our Public Schools, published in the October Catholic Quarterly, has been reprinted in pamphlet form, and copies may be had on application to the Superintendent of Parish Schools, Broad and Vine streets, Philadelphia. It forms No. 9 of Educational Briefs, issued quarterly by the Philadelphia Diocesan School Board. Father Donnelly shows that several of the histories used in the public schools, especially Professor Emerton's, are unfair, inexact, and misleading in their statements regarding the Church and its doctrine, and hence unfit for our Catholic schools. He does not ask these non-sectarian historians to adopt our side of the question, but on all controverted subjects "to give both sides or neither." The following facts show that this article has been spread far and wide, and the esteem it has won for its author. An agent of one of our leading book firms was endeavoring to introduce their history into one of our Catholic schools. The school board at first refused, on the ground that the history might be unfair. The agent then asked, "If I get Father Donnelly's approbation will you introduce our history?" To this the committee agreed.

Father Meyer has almost finished the second volume of his "Science of the Saints." The Italian translation of the first volume is selling well; a Spanish translation is being made by one of our Spanish Fathers.
Father Betten of Canisius College, Buffalo has completed and had printed *A Comprehensive Catalogue of Catholic Books* in the English and German Languages. It has an introductory letter by Bishop Colton and will assuredly be most useful for those called on to select Catholic books either for themselves or others. Father Betten is well known as the translator into German of several of Father Finn’s stories, and his knowledge of both German and English literature well qualifies him to edit this catalogue. Copies may be obtained by enclosing ten cents to the Catholic Union Star, Buffalo, N. Y.

Father Schwickerath’s *Jesuit Education* has been favorably reviewed in a ten page article in the December number of “The Educational Review” by Elmer Ellsworth Brown of the University of California. “It constitutes” he says, “a very important addition to our educational literature, and will serve for a long time to come as our chief source of information with reference to the Jesuit schools and colleges.”

We are glad to note that the first edition of this work has been sold within a year and that a second edition has been issued.

Father William F. Rigge, Creighton University, Omaha, has published in book form his two articles on *Jesuit Astronomy* which appeared last year in “Popular Astronomy.” He has also in the Scientific American for September 24, 1904, page 213, an interesting article on “When was this photograph taken.” The photograph represents the Creighton Observatory, but there is no indication of the time when it was taken. Fr. Rigge ingeniously shows from the position of the shadows, etc., the exact time the photograph was taken.

A Valuable appreciation of Father Barnum’s “Essentials of Innuit”—Dr. William Thalbitzer, one of the prominent members of the Royal Danish Geographical Society, and the author of a valuable work on the Eskimo language, writes to Father Barnum as follows: “I have been deeply interested in your book about the Innuit language of Alaska, which really seems to me to be the most valuable contribution to our knowledge of the Eskimo language outside of Greenland. I am sure that I shall later often return to it. . . . You will find in the pages of my book that I have made a thorough study of yours, and yet I know that I have not by far exhausted the material of comparison it contains.” Dr. Thalbitzer sends a copy of his own work to Father Barnum, asking him to review it in a periodical, suggesting *Literarisches Zentralblatt*, the editor of which is desirous to have the review and will translate it into German.
In the Morning of Life. Considerations and Meditations for Boys. By HERBERT LUCAS, S. J. Herder, St. Louis, Mo., 1904; §1.00; crown 8vo, pp. viii., 298.

After the many favorable notices of these discourses by Father Lucas, we need not do more than call the attention of our readers to their excellence. They were addressed to the boys at Stonyhurst during the school year 1903-4, and seem to us admirably adapted to the needs of our young men of today. They are thoroughly practical in tone, vigorous and fresh in expression, modern and vivid in illustration. Hence we believe that they ought to be in the hands of all of our Fathers and scholastics who are called on to deliver similar discourses to the boys of our colleges, or who are desirous of recommending interesting, up-to-date spiritual reading to their young men. We hope that Father Lucas will give us more books of the same stamp, and that his example will be an incentive to others to print some of the excellent exhortations to communities and talks to boys that are now buried in their notes.

The Century Company is preparing a new edition of the Century Dictionary, and they have asked Father Campbell to revise the definitions and explanations of all the titles of special interest to Catholics. There are more than a thousand such titles, and Father Campbell has already revised about half of them.

The publishers of The History of North America, George Barrie & Sons, Philadelphia, issued a circular, stating among other things that they had the recommendation and special assistance of several prominent Jesuits, most of them of this Province. On the strength of this circular, they succeeded in obtaining from Ours not only orders for the History but also one or two letters in praise of it. Quite satisfied that several of Ours whose names were on the circular would not presume to pose as historical scholars, the Editor of "The Messenger" wrote to them, only to receive their assurances that they had not consented to such use of their names, and even, in some cases refused to have anything to do with this history. On apprising the publishers of the results of this correspondence, they insisted that the editor of the History, Guy Carleton Lee, Ph.D., of Johns Hopkins University, had been authorised to use these names, but when challenged to produce proofs of this assertion, neither they nor he could do so. Meanwhile, "The Messenger" had examined the six volumes of the history published and found that they contained many misstatements and errors. An immediate correction was demanded of the same and Condé B. Pallen of New York and Dr. Shahan of the Catholic University were recommended as revisers. The publishers have agreed to have Mr. Pallen correct the volumes already issued, and to engage Dr. Shahan to protect them against such errors in the future.
BOOKS OF INTEREST TO OURS.

Father Meschler’s *Life of Christ in Meditation* (translated from the German, was ready for the printer some time ago, but the publisher (Herder) has delayed up to the present time its publication.

*Lex Orandi*, by Father George Tyrrell, S. J., has reached a second edition. His many admirers in this country will be glad to know that the Father is hard at work preparing new matter for publication. He is at our residence at Richmond, Yorkshire.

Acknowledgments.—"Quinquagesimo Aniversario del Colegio de Belen" "Las Differentes Corrientes de la Atmosfera en el cielo de la Habana."

"Compte-Rendu Annuel de l’École Apostolique de Turnhout" "Lettres de Kandy" par Père Van der Aa "Philippine Weather Bureau Observations"; "Observaciones Meteorologicas de Granada."

"Mary Glorifying God" from the Italian of Fr. Segneri by Fr. Calzia.


From St. Joseph’s College, Philadelphia, "Our Lady Immaculate," "Church Calendar."

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**QUERY.**

LXVI.—The learned Dominican Father Reginald Walsh states that Fabiani, Canon of St. Mary Major, “composed the text of the ‘Ineffabilis Deus’ which is regarded in Rome as a masterpiece” (The “Irish Ecclesiastical Record” December 1904 p. 456). Father Nicholas Walsh, S. J., in his “Sketch of Cardinal Franzelin” says that Father Passaglia composed it. “He (Passaglia) had much, if not most, to do in the laborious work connected with the definition of the Immaculate Conception; and the lessons of the second nocturn, read through the octave of the Feast, are taken from the bull composed by him.” (Sketch of Franzelin p. 93.)

Who composed the bull “Ineffabilis Deus”?
OBITUARY.

FATHER THOMAS J. LEONARD, S. J.

Thomas J. Leonard was born at Enniskillen, Fermanagh County, Ireland, February 22, 1821, and died at Santa Clara, California, on the evening of June 26, 1904. He was the youngest of seven children. His father, an officer in the British army, gave him all the opportunities for an early education which his native place afforded, and so well did Thomas avail himself of these opportunities that he became a competent teacher about the age of seventeen. With that industry and perseverance which distinguished him through life, he continued all the while to perfect himself in general studies; he acquired a fair knowledge of the Latin, Greek and English classics and studied Gaelic with success; though his highest attainments were in mathematics, of which he was very fond.

He married at the age of twenty-one, and two years later came to America. Here he first taught school at Troy, New York, and during his residence he was bereft of an infant son by death. About 1854 he sailed for California. On his arrival in San Francisco he was appointed by Archbishop Alemany to teach and act as accountant in the parochial school of St. Francis Church. Two years and a half later he entered the service of the public school department. He was principal of the Mission Grammar and professor of mathematics at the High School. In both these employments he won the approval of authorities and pupils alike by the excellence of his attainments and his devotion to duty. Meanwhile he led the life of an exemplary Catholic layman, was prefect of the Gentlemen's Sodality, and a familiar figure around old St. Ignatius Church.

Shortly after his wife's death, which occurred in 1867, Mr. Leonard resigned his position in the school department, and on November 30 of the following year entered the Novitiate at Santa Clara, whither his son Francis had preceded him by a few months. Great was the consolation of both when, four years later, Father Leonard celebrated his first Mass, and his son acted as his server on that happy occasion. When, after an interval of four months, Francis breathed his last, it was his father who imparted to him the final blessing as his soul took her flight from earth.

From 1873 till 1897 Father Leonard was employed as a professor, chiefly of mathematics, in the colleges and houses
of the California Mission. Love of work, a kind word for all, a fatherly interest in those who had been his pupils, rendered him dear to all and worthy of the affectionate esteem with which he was regarded by his religious brethren and externs.

Father Leonard was of a fervid and imperious character, a circumstance that made his religious virtues the more admirable. He was a humble, obedient, zealous religious; an example and edification to young and old alike by his ever faithful observance of rule and by the control he exercised over his impetuous nature in moments of trial. On one occasion in particular, when over seventy years of age, he was seen to bear with meekness and silence a storm of bitter and unmerited abuse. Another instance in point occurred when age and infirmities obliged Superiors to withhold from him permission to say Mass; a privation which he felt keenly, but bore with edifying meekness.

One of the most marked of Father Leonard’s good qualities was the earnestness with which he undertook and faithfully fulfilled, in spite of difficulties of no small moment, whatever had been assigned to him by obedience. Even in his decline, his love of work made him wish to be employed, at least in teaching his dear mathematics; but his days of active service were over, and he must in patience wait for his reward.

For some time his vigorous constitution had been gradually weakening under advancing years, until he finally succumbed to old age in the eighty-fourth year of his life and the thirty-sixth since his entrance into the Society.

Father Leonard will ever be remembered with reverence and affection by those of the present generation who had learned to know and love him while he was yet among us.

R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From September 1904 to January, 1905.

<table>
<thead>
<tr>
<th>Age</th>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>64</td>
<td>Sep. 13</td>
<td>Port Arthur, Canada</td>
</tr>
<tr>
<td>56</td>
<td>Oct. 23</td>
<td>Georgetown, D. C.</td>
</tr>
<tr>
<td>82</td>
<td>Dec. 2</td>
<td>Georgetown, D. C.</td>
</tr>
<tr>
<td>50</td>
<td>Dec. 27</td>
<td>Cincinnati, Ohio</td>
</tr>
</tbody>
</table>

Requiescant in Pace.
A L A S K A . F a t h e r J e t t é ' s T i n n e h P r a y e r B o o k . — A C o r r e c t i o n . — I n t h e " V a r i a " o f t h e l a s t n u m b e r o f t h e L e t t e r s ( p a g e 2 4 7 ) w e a n n o u n c e d F a t h e r J e t t é ' s T i n n e h P r a y e r B o o k a s an I n n u i t P r a y e r B o o k . A c o r r e s p o n d e n t w h o h a s s p e n t s e v e r a l y e a r s i n A l a s k a c a l l s o u r a t t e n t i o n t o t h i s e r r o r a s f o l l o w s : " T h i s b o o k o f F a t h e r J e t t é i s n o t i n I n n u i t a t a l l . I t i s i n T i n n e h , t h e I n d i a n L a n g u a g e o n t h e u p p e r Y u k o n . T h i s i s o n e o f t h e m o s t d i f f i c u l t , h e a r t - b r e a k i n g i d i o m s i m a g i n a b l e . N o n e o f t h e t r a d e r s t h e r e i n m y t i m e e v e r a d m i t t e d t h a t t h e y k n e w e n o u g h o f i t t o c a l l a d o g . F a t h e r R o b a u t d i d s u c c e e d i n g e t t i n g a s o r t o f g r i p o n i t , a n d F a t h e r R a g a r u m a d e a d e s p e r a t e p l u n g e i n t o i t w i t h m o r e o r l e s s s u c c e s s . I t i s a n h o n o r t o u s a l l t h a t F a t h e r J e t t é , a n d h e a l o n e , h a s s u c c e e d e d i n b e i n g a b l e t o o b t a i n a c e r t a i n f l u e n c y i n t h i s m o s t d i f f i c u l t a n d c o m p l i c a t e d i d i o m . N o w , i t i s a g r e a t p i t y t h a t h e s h o u l d n o t g e t t h e f u l l c r e d i t t h a t h e d e s e r v e s . H e i s t h e p i o n e e r a u t h o r a n d h i s w o r k i s a p i o n e e r b o o k i n o n e o f t h e m o s t c o m p l e x i d i o m s t h a t e v e r f a c e d a p h i l o l o g i s t . I t i s a l l r i g h t f o r o u t s i d e r s t o i g n o r e o u r w o r k a n d s h o w i g n o r a n c e o f o u r a c h i e v e m e n t s , b u t w e o u g h t t o k n o w w h a t O u r s a r e d o i n g . F a t h e r J e t t é h a s n e v e r b e e n a m o n g t h e E s k i m o o r I n n u i t . H e h a s b e e n a l w a y s a m o n g t h e I n d i a n s o f t h e u p p e r Y u k o n , a n d t h e s e I n d i a n s b e l o n g t o t h e g r e a t A t h a b a s c a g r o u p e a n d a r e T i n n e h . W h i l e I w a s u p i n A l a s k a I d i d m y b e s t t o i n f o r m O u r s t h a t w e u p t h e r e w e r e d e a l i n g w i t h t w o d i s t i n c t r a c e s a n d t w o d i s t i n c t l a n g u a g e s — E s k i m o ( I n n u i t ) o n t h e s e a c o a s t , a n d I n d i a n i n t h e i n t e r i o r . " F a t h e r J e t t é ' s b o o k i s t h e f i r s t e v e r p u b l i s h e d i n t h a t l a n g u a g e , a n d i t d e s e r v e s g r e a t c r e d i t , t h o u g h I m u s t s a y t h a t o l d A r c h d e a c o n M c D o n a l d , o f t h e C h u r c h o f E n g l a n d , d i d h a v e p u b l i s h e d i n L o n d o n a v e r s i o n o f t h e E n g l i s h P r a y e r B o o k i n a k i n d r e d i o m , t h e d i a l e c t o f T i n n e h u s e d a l o n g t h e P o r c u p i n e . I h o p e , t h e r e f o r e , y o u w i l l s e e t h a t d u e c r e d i t i s g i v e n F a t h e r J e t t é . I n t h i s c o n n e c t i o n a l l o w m e t o s a y t h a t i t i s a g r e a t p i t y t h a t n o t o n l y F a t h e r J e t t é b u t a l l o u r F a t h e r s d o n o t s t a t e c l e a r l y i n s u c h w o r k s j u s t t h e r e g i o n w h e r e s u c h a n d s u c h l a n g u a g e s a r e s p o k e n . T a k e F a t h e r M o r v i l l o ' s g r a m a r o f t h e N e z P e r c é . I t i s h e a d e d j u s t L i n g u a N u m i p s u , a n d n o o n e c a n t e l l w h e t h e r i t i s l a n g u a g e o f E u r o p e , A s i a , o r A f r i c a . I t w o u l d b e w o r t h w h i l e f o r T h e W o o d s t o c k L e t t e r s t o g i v e a f e w w o r d s o f a d v i c e o n t h i s p o i n t , t h a t i n g e t t i n g o u t w o r k s o f l i n g u i s t i c c h a r a c t e r a u t h o r s s t a t e c l e a r l y j u s t t h e e x t e n t o f t h e c o u n t r y , i t s s i t u a t i o n , e t c . , w h e r e
the idiom is spoken. Take Father Giorda's great work, his dictionary of Kalispel, there is not a line to show where it is spoken. To students of comparative philology such works are useless, unless they can manage to find out where the languages are spoken. I really think such an article in THE LETTERS would be of much service, and some one might catalogue all the various grammars and dictionaries which Ours have edited in America."

AUSTRIA. Innsbruck.—At present there are 231 seminarians under our care in the Convictus, nineteen more than in any previous year. Superiors have been hard pushed to find room for all. Among the newcomers are ten from the United States, and one each from Ireland, Brazil, France, Russia and Sweden. Father Lercher has been appointed Spiritual Father for the Convictors. His predecessor, Father Ressel, has gone to St. Andrà to be Socius to the Master of Novices. At the Regensburg Catholic Congress eighty alumni attended the annual meeting. Fathers Hofmann, Fonck and Flunk were also present.

An interesting ceremony took place in the seminary chapel on November 13. Three American Franciscans (O. M. C.), who are studying theology, pronounced their solemn vows in presence of their Very Rev. Father Provincial, Dr. Louis M. Miller, of Syracuse, N. Y., himself a former Convictor. This is the second occasion on which such a ceremony has been witnessed here. The first was some twenty-five years ago, when Father Dominick Reuter, a student of Ours from 1878 to 1881, and recently elected Minister General of his Order, pronounced his solemn vows.

BELGIUM. Death of Father Schouppe.—This Father, so widely known from his theological works, died at our college of Darjeeling, India, on October 11, 1904. Born in East Flanders (Aygem) on December 31, 1823, he was well on in his eighty-first year of age; he was in his sixty-fourth of religious life, and his sixteenth in India. Already advanced in age, but yet full of energy and activity, he offered himself to his superiors for India, if they thought a man of sixty-five of any use in the mission. That he was of use those of our aspirants to the priesthood who passed, in Kurseong, through his course of theology are able to prove. A great—nay, the greater—portion of his life had been devoted to the teaching of theology in our large study-house of Louvain, then, by a special arrangement, in the Episcopal Seminary of Liège. In the meantime he was constantly busy writing and publishing those numberless works, ranging from volumes in theology, holy Scripture, asceticism, and helps to sacred eloquence, to smaller pamphlets on devotional subjects.

1 Note.—The Editor will gladly publish such an article and such a catalogue.
That his publications were appreciated and found useful is shown by several being adopted as text-books in seminaries, and by numberless translations in so many languages. The name of Father Schouppe is universally known in Europe, in the ecclesiastical world especially. We really think that he was never a day without working at some new work or new edition of his former publications. As if all this did not suffice to keep him occupied, among his favourite works of zeal retreats to priests in a body, or individually, must be mentioned. Father Schouppe ever insisted on prayer and its immense importance, constant prayer sanctifying every action. He expired praying, fully conscious to the end, and was buried the next day in the little North Point cemetery.

Our Colleges.—The thirteen colleges of Belgium along with the scholasticate at Louvain had last year 6904 students, an increase of sixty-four over the preceeding year. Three hundred are following the university course, and over 3000 the college course.

Buffalo Mission.—St. Mary's Church, Toledo, has just celebrated its golden jubilee. Our Fathers have had charge of the parish since 1869. They have established a flourishing parochial school, and have founded St. John Berchman's college. Three new parishes have been formed within the old parochial limits and been given in charge to secular priests. A new parochial school has recently been erected in the finest residential section of the city. It is a noble building and has been made as perfect as possible. Fireproof materials were used, Pullmann automatic ventilators introduced, and every effort made to make it, as it surely is, a monument to the Jubilee of the foundation of the parish. A feature of the school is the issue of a Monthly Directory, giving the standing of each student in the different branches of studies, with the number of days of absence, etc. The Fathers have issued a beautiful memorial pamphlet of the Golden Jubilee, with half-tones of the church and school, with its class rooms, hall, etc., and a history of the parish from its foundation to our own days in both English and German—Floreat et Crescat.

St. John's College, Toledo.—A course of public Lectures on Science, Philosophy and Literature has been begun in the college hall by the professors. Father Hillig, whose physical inventions are mentioned under "Science Notes," opened the course with an illustrated lecture on "Some Interesting Objects in the Solar System" and was followed by Father Gründer on "Free Will, the Riddle of Our Age."

California Mission.—The scholastics beginning theology this year have been distributed among different scholastics : Mr. William J. Deeney is at Spokane, Washington; Messrs. James L. Taylor and Henry Welch, at St. Louis, Mo.; Mr. James J. Hayes, at Montreal, Canada; Mr. James...
P. Morrisey, at Valkenberg, Holland; Messrs. Charles F. Carroll and William A. Boland, at Oña, Spain.

_Santa Clara College_, which has won such great praise by the production of the Passion Play, and later of "Henry Garnet, Martyr," has added to its laurels by a new play called "The Light Eternal." It is founded upon the story of St. Pancratius, and the author—one of the college students, Martin V. Merle—acknowledges his indebtedness to Cardinal Wiseman's _Fabiola_. The play was given at the college theater in November, and afterwards at St. José to crowded houses, and met with an enthusiastic reception. It is surely a promising sign when Christian subjects are chosen for plays by our students, and Santa Clara deserves the greatest credit for bringing out such dramas. They appeal to Catholic and Christian audiences as no others can, and, besides, they can be often given by students better than by older professionals.

_A New College Site._—A tract of fully 500 acres, lying a few miles from Santa Clara, has been purchased as a site for the new Santa Clara College. The buildings will occupy a prominent position on the summit of a hill overlooking the Santa Clara Valley and furnishing an unimpeded view in all directions. On the north is San Francisco Bay; on the east, the broad valley and the inner coast range, twenty miles distant; on the south, San José, Santa Clara and the valley toward Coyote, Morgan Hill and Gilroy; and on the west stretches the Coast Range whose grandeur has given the neighboring town the name "Mountain View."

_San José._—Father Charles Heredia has arrived from the Mexican Province to assist in caring for the Spaniards in and about the city. Father De Rop, after working very successfully here among the Italians, has gone to the city of Mexico.

_St. Ignatius, San Francisco._—On the evenings of October the 24, 26, and 28, the Gentlemen's Sodality presented Father J. F. X. O'Conor's "Dante" in the College Hall. Thanks to the earnest efforts of those who had it in charge, the play was an entire success. A full set of scenery, consisting of six drop scenes, after the style of Doré's engravings, was painted especially for the occasion, the stage management was excellent in every detail and the acting in the principal parts was much above the standard of the ordinary amateur. The large audiences that witnessed the performances showed their hearty approval and favorable comments appeared in the daily press. We quote from the San Francisco "Chronicle": "It was given such a splendid presentation as to be pronounced by the large audience one of the best amateur productions ever seen in this city. The members of the Sodality undertook a big task in giving the production, because of its elaborateness, but showed they were fully equal to it. The players of whom they were about eighty including the spirits, deserve the highest praise for their excellent presentation of the drama."
Canada—Father Hornsby continues his lectures and instructions to the Chinese of Montreal. The Archbishop, before leaving for Rome, was present at one of the meetings and gave Benediction. In November he delivered his lecture in the Chinese language before a large audience in the hall of St. Mary's College. With apparent ease and fluency, and with the aid of some very fine lantern slides, he proceeded to explain the various religions in the Chinese Empire. For the benefit of the English-speaking portion of his hearers, he interspersed his remarks with explanations of some of the views shown. The Celestials made a model audience, and were extremely quiet throughout, except when their applause greeted the Pope and the Emperor of China. The Vicar-General of the Diocese, Monsignor Z. Racicot presided.

Ceylon. Our Schools and the Buddhists.—Many of our schools are kept up only with the greatest difficulty, especially in places where there are no Catholic children. Now that the novelty has vanished, it is very difficult to get the children to attend. Besides, since we have come to Ceylon, nine years ago, the Buddhists have begun to bestir themselves. In that period they have opened over 200 schools, whilst they had, so to speak, none in 1895. A few months ago a temperance movement was started at Katukurunda, a small village about ten miles from Galle. It was only revenge, because the arrack renters had refused to supply some liquor free to a man. But that movement which had such an humble origin spread like wildfire all over the Sinhalese portion of Ceylon, so much so that a branch exists now in the remotest villages. Unfortunately, that movement is intimately connected with a revival of Buddhism, and, of course, our old friend, Colonel Olcott, could not miss such a fine opportunity of showing himself. A few weeks ago he also, came to Galle, and urged most earnestly the Buddhists never to send their children to Christian schools. Further he exhorted them to devote to the opening of new schools the money unspent on liquor. If that policy were carried out a short time would suffice to open a Buddhist school in every village in Ceylon. Notwithstanding Olcott's advice, we have lost few of our Buddhist pupils at Galle, and some new ones have been admitted. Altogether we have now 260 boys on the rolls of our English school, which is styled a college, since we passed some of our boys in the Senior Cambridge Locals. We have about fifty boarders. Our school which gives the best results with regard to conversions is the one at Matara, under the devoted guidance of Father Closset. We have had some conversions at the Galle school, also, but nothing to speak of in comparison with Matara. There is every reason to hope that these boys will persevere.

One of our Fathers, formerly military chaplain and rector of our fine college at Darjeeling (India), has started a mission in the midst of the Buddhists. Father Schaefer has spent a
little over a year amongst those people, at Hiniduma, and he is satisfied with the results so far. About a dozen men have been baptized, and he has married two or three couples, and, if I am not mistaken, two marriages more will be solemnized in November.

On the whole, we find it a very hard work to convert the Sinhalese Buddhists. Amongst them are many educated men, occupying high positions at the bar and elsewhere. They are daily organizing themselves better, and really, without a very abundant shower of God's grace, there is no prospect of wholesale conversions. With the help of God, we must bring them soul by soul to the knowledge of God. The conversion of Ceylon will be one of the greatest triumphs of the Church, for which the presence of another Francis Xavier would not be too much. Let us pray that God Almighty may be pleased to send such an apostle.

FR. COOREMAN.

CHINA. Mission of Kiang-Nan (Province of France). This mission has 130 Priests (of whom 24 are natives); 28 scholastics (4 natives); 28 Brothers (11 natives) in all 187 Jesuits. The report for the past year shows an increase of 40 Christian villages, of 4000 Christians, of 2000 catechumens and of 300 baptisms. The mission has also 27 secular priests, 80 ecclesiastical students, two congregations of men and five of women. Of these later there are 170 Presentation sisters, all natives. Besides these religious some 200 catechists are employed for the schools and 660 men and 754 women teachers. About 800 vierges are employed in teaching, baptizing dying infants, and taking care of the orphans, as sacristans, etc.

Observatory at Zi-Ka-Wei.—In a session of the Budget commission of the Reichstag, last May, the Secretary of State Herr Von Tirpitz, in reply to a question of representative Groeber, said that the meteorological Observatory of the Jesuits, at Zi-Ka-Wei (Shanghai) was the most remarkable establishment of the kind he knew of and the German navy had often recourse to it and always with profit. On Groeber asking if for such valuable service this station received any pay from the navy, Von Tirpitz replied that no money had been asked or promised, but that the navy was under great obligations to the Jesuits. (Mittheilungen)

CUBA. The Royal College of Belén lately celebrated the golden jubilee of its foundation, and now issues a splendid memorial volume to commemorate its fiftieth year. This volume is a large octavo well printed on laid paper, and bound in red buckram backed by white. (¹) The first seventy

(¹) Album Commemorativo del Quincuagesimo Aniversario de la Fundacion en la Habana del Colegio de Belén de la Compañia de Jesus. Habana. 1904. pp. viii. 435.
eight pages are devoted to a sketch of the work of the Society in Havana from August 1566 till the suppression of the Society. The history of the college occupies about twenty-five pages. Then follows the section that treats of the observatory, a section of 178 pages that have also been printed in a separate volume under the title: *Apuntes Historicos acerca del Observatorio del Colegio de Belén, Habana, por el P. M. Gutiérrez-Lanza, S. J.* The remainder of the work is an account of the jubilee celebrations, and lists of past professors and students. These lists are accurately drawn up and will be of service for historical reference.

Father Gutiérrez-Lanza, who was at Georgetown a few years ago, has written a prudent and forceful vindication of the Observatory. The chief of the Weather Bureau, Professor Moore, in his Report for 1898-1899, said: "At first it was difficult to interest the people in the warning service, since they are by nature very conservative and slow to adopt any change in their accustomed methods and mode of living. The issue of warnings of hurricanes was a most radical change, the inhabitants being accustomed to hear of these phenomena only upon their near approach." This government official has been very well disposed to our observatories in Havana and Manila, so Father Gutiérrez-Lanza makes no mention of his name but refutes his misstatement by incontrovertible facts and by citations from American and other authorities. Father Viñes began giving warnings of hurricanes as early as 1875, and was looked on as the leading authority in questions about the meteorology of the Antilles, for twenty-five years. It was he that first discovered and formulated the laws by which an observer may find out the presence, bearing, and velocity of a cyclone that is at times a thousand miles away. Of him Professor Moore says, in *Collier's Weekly*, Oct. 6, 1900, "Father Viñes probably gave more intelligent study and investigation to tropical storms than any other scientist." We hope the sketch of the observatory will be widely circulated, and the great repute of Father Viñes will not be lessened.

Father Gangoiti, the successor to Father Viñes, has published *Las Diferentes Corrientes de la Atmosfera en el Cielo de la Habana*. He first gives a general study of the phenomena of cirrus, cirro-stratus, cirro-cumulus and other clouds at Havana throughout the year. Then he studies month by month the atmospheric conditions that he has observed throughout eleven years. For instance, 3,410 observations were taken during the eleven Januarys. The comparative study of directions of various upper and lower clouds during this month each year leads to interesting and instructing conclusions. These conclusions for each month of the year are clearly set down, and tabulated in twenty-five carefully worked out diagrams. This study of Father Gangoiti will add much to the world-wide reputation of the observatory which Father Viñes established.
EDUCATION. — Mosely Educational Commission and the Methods of the Society.—The following similarity of views on education is especially worthy of notice. It is a remarkable coincidence that Father Roothaan, in 1832, and Father Martin in his exhortation at Exaeten in 1893, should have pointed out in educational methods the very same defects which have been noted in American education by the Mosely Commission. The quotations of the Commission are taken from the report of Prof. Henry E. Armstrong, Ph. D., LL. D., F. R. S.

If it should be feared that these defects prove contagious and enter into our schools, we have the preventive and remedy in our Ratio Studiorum. In the words of our present Father General, the leading principles of our system are, "1) ut discipuli exerceantur, 2) ut ingenia efformentur, non solum ut res discantur. . . . Hec omnia attingemus, si securi erimus nostram Rationem Studiorum. Ea enim homo inducitur ut res non solum memoria tradat, sed ut ipse cogitet, ipse ratio-cinetur, quae sola via ducit ad efformandum ingenium."

"Whilst every teacher will admit that it is necessary to create interest, we all know that it is not always possible to maintain this at bursting point, and that in school, as in the world, uninteresting work must be done sometimes; that, in point of fact, it is most important to acquire the art of doing uninteresting work in a serious and determined way." — Science, p. 132, July 29, 1904.

"Everywhere the heads of the high schools complained that the pupils who came from the elementary schools could not concentrate their attention upon their work." — Ibid, p. 133.

"Quod autem methodi usque faciliores ex cogitentur, id, si quid habere videtur commodi, habet certe et illud incom-modi non parum, quod primum quidem quae sine labore comparantur levissime etiam mentibus adhaerent, et brevi tempore acquisita brevi obivione deleantur; deinde, quod quidem gravioris longe damni est, licet fortasse minus a plerisque cogitetur, quod ille denderatur puerilis institutionis fructus vix non praecipuus, ut a teneris annis ad seriam animi applicationem et ad laborem non sine vi aliqua sibi illata tolerandum assuescat. Quod quantum valeat in omnem de-incepse aestem ad pravoris animi motus compescendo et ad imper-andum sibi, quotquot fuere sapientes homines intellexerunt, et Spiritus Sanctus docet ubi ait: 'Bonum est homini, si porta-verit jugum ab adolescentia sua.'" — From the letter of Rev. Fr. Roothaan prefixed to the revised Ratio of 1832.

"We need to introduce broader and more philosophic conceptions into our educational practice. It is almost impossible to keep pace with the growth of knowledge, and absurd to add perpetually to the burden imposed upon the student. Moreover, it is unnecessary. If more attention were paid to teaching principles and their application, less to mere facts, many of the difficulties with which the student's path is now strewn would disappear and he would do effective
work; our higher education is, unfortunately, afflicted with the disease of fact-megalomania; if the meaning of one-tenth of the facts we now lay before the student were properly taught, the remaining nine-tenths might be safely jettisoned.” —Science, Aug. 5, 1904, p. 168.


ENGLAND. Manresa. — The Novitiate, Deo gratias, is fuller than it has been for a good many years past. Of scholastic novices there are at present twenty-four in the second year and nineteen in the first, besides two from the Belgian Province. There are twelve lay-brother novices. The Juniors, on the other hand, number only eighteen all told; thirteen of the English Province, including one who is spending his Juniorate at Jersey; and we are glad to welcome five others belonging to other Provinces. Six of the former look forward to the Intermediate Arts Exam. next July. Of last year’s London University candidates three passed their Intermediate Science as “internal students” from the Polytechnic at Chelsea; one only went up for Intermediate Arts and passed in the first class; and eight matriculated. Five scholastics, two of whom are Juniors, are now following science courses at University College, Gower Street—three as “internal students” for an honors degree in physics, the other two, who are from other Provinces, taking special courses in physics and mathematics. We have also, as last year, a Tertianship of one member. Ten Tertians are at Tronchiennes and two at Tongres.

Oxford.—Five members of the Hall were presented for their degrees on the 20th of October, F. G. Vignaux, M. A.; C. Lattey, B. A.; C. Plater, B. A.; I. Scoles, B. A.; R. Monteith, B. A. Of these C. Lattey took this last summer term a First Class in the First School of Litt. Hum., C. Plater and I. Scoles a Second in the same; R. Monteith a Second in the Final School of Mathematics. Three freshmen have entered into residence.
Stonyhurst.—In the certificate examinations five rhetoricians and three poets obtained higher certificates. One philosopher was distinguished in mathematics. Thirteen boys obtained lower certificates, B. Smith winning the first intercollegiate prize. Five have passed the college of preceptors. In the examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music, the following certificates for vocal or instrumental music were awarded, six in the higher, nine in the lower division, and five in the elementary.

The College started the year with about 270 all told, including thirty-two new boys. There are to be Easter holidays next year; continuing for a fortnight. The boys will go home on Easter Monday, and return on Monday, the 18th. There will in consequence be no Blandykes in the course of the year. Instead of four, there will be three compositions.

It is worth noting that there is a move here to have French classes conducted in French as far as possible. This is being admirably achieved at Hodder, where the boys perform a species of drill, for which the words of command are given by any boy whom the master selects, and every boy has to know the French terms. The geography—an important but much neglected subject—is about to take shape; as also is the English (language and literature), a subject obviously very valuable.

Death of Father Parkinson.—This Father, known to American readers for his articles in The Month and his sermons on the Incarnation, Nativity and Circumcision in the volume Mysteries of the Holy Infancy, died at the age of eighty-four on July 24, at St. Mary’s Hall, Stonyhurst. He was a graduate of Cambridge, and was a Senior Optime along with Charles Kingsley. After receiving Anglican Orders, he labored as vicar at Wakefield was converted to the Faith and at the age of thirty-two was received into the Society. He was, after his ordination, for twelve years superior of our residence at Oxford, where he had the honor of receiving Cardinal Newman on his visit to Trinity College. The first sermon which His Eminence preached at Oxford since he left the pulpit at St. Mary’s was delivered in our church, and Father Parkinson gave very hospitable entertainment to the man he delighted to honor above all others. It was while superior at Oxford and as spiritual father in Farm Street, London, that Father Parkinson belonged to the body of writers, and wrote with good judgment many interesting articles for The Month. He spent the last years of life as spiritual father at St. Beuno’s and St. Mary’s Hall.—Letters and Notices.

Father Bernard Vaughan continues his work in the poor parts of London. Bell in hand, he penetrates into the slums, and when he has collected an audience, after a hymn has been sung, he explains the catechism and gives them a fami-
liar talk. It is especially to the neglected Catholics that he
gives his time and labors, and he says that he cannot find time
to answer the demands made upon him. Father Vaughan was
called to Rome during the novena to the Immaculate Concep-
tion, by Cardinal Merry del Val, to preach in English. He was
listened to with great interest, and received a real ovation.
He was also received in audience by His Holiness, who ex-
pressed a great interest in his work among the London poor.

Father Power's Open Air Missions in Edinburgh still con-
tinue. The Father in a letter to our "Relations d'Orient" says that these missions have as yet borne but little fruit
owing to the frequent drunkenness he encounters. Sometimes
drunken men and women will fight and abuse one another in
face of the missionary himself. He never appeals to the
police but perseveres in his ungrateful task for a few good
confessions which he obtains. These missions have con-
tinued now for more than four years and have excited the
Calvanists to reply by engaging a no-popery preacher, an ex-
carpenter, without education, who has read many anti-
Catholic tracts. They have also issued tracts, one being an
attack on the Jesuits with quotations from "Roman Catho-
lies" of various degrees of respectability, who are said to
have described the Jesuits as "Bastards," "Blood suckers,"
"Horseleeches," "Murderers," "Vermin," etc. While good
Christians are still to be found in Scotland, the mass of the
people is no longer Christian. The established church, Pres-
byterianism, has practically repudiated the fundamental dog-
mas of Calvinism, while the advanced University Presbyterians
have reduced the Bible to a few fragments of little value.
The theory of continuity, which sought to make Presbyteri-
anism the natural result of the religion of St. Patrick and
St. Colomban, is dead. The Scotch historians are too honest
to deny the existence of Catholicism in Scotland. The field,
therefore, is open for Catholic zeal in this poor Scotland,
which was despoiled of its ancient faith by the scandalous
apostacy of Knox and the Reformers. More than 2000 were
present at the last conference on "The Christian Origin of
Scotland." The number of converts is increasing. Deo
Gratias.

Such is Father Power's own account of his work. It may
be well to quote "The Edinburgh Dispatch," an evening
paper of distinctly Presbyterian sympathies. In its issue of
December 31, it says: "The name of Father Power will be
fragrant in the dark purlieus of Edinburgh slums for a long
time to come. His young protégés are legion; ever the
firm friend of the distressed, he spends hours daily
counselling and advising the poor. Whenever possible he
sees his boy friends put to a trade, and otherwise concerns
himself in their welfare. He is listened to with the utmost
respect, though sundry skirmishes do occur among the
drunken and riotously inclined on the outskirts of the crowd.
Were there a dozen clerics with the same personal force and energy as Father Power working in that smitten field, the problem of the regeneration of the slums would be in a fair way to be solved. The Catholic Church is without doubt, reaping the fruits of the talent and perseverance displayed by the energetic little band of priests in Edinburgh. There has been a stream of converts, both men and women, in the city.

Fordham. The League of the Sacred Heart.—Knowing the interest you take in all that concerns the League of the Sacred Heart, I feel that you will be pleased to learn what Fordham is doing in regard to this work. For years the boys received the leaflets, and made the morning offering. This year, however, an attempt was made to have them mark their intentions and good works. To make this part of the league work easier, and to ward off any excuses from forgetfulness, the large monthly calendar of the league was hung in conspicuous places on all three divisions. The first month very little marking was done, not because the boys did not take an interest in this branch of the devotion, but because they did not see the utility of marking the calendar. This was explained to them at one of their Sunday Masses, and many of them were spoken to privately. The next month showed a great increase, though many of them are a little bashful about marking their good works. The next step was to begin the Communion of Reparation. This had never been the custom here, and some were a little doubtful about the success of it. It was begun in this way. The director called a meeting of the promoters, explained briefly the reason of the meeting, and sent them to get volunteers to receive Communion on a day that would be appointed. The promoters from first division returned next day with the names of sixty-eight boys who were willing to go to communion. Second division did not respond so promptly, and a little trick was played to urge them on. The names of the first division boys were printed rapidly and posted in full view on second. This had the desired effect, for one by one the second division boys asked to have their names put on the list. The whole thing was voluntary. The director asked not more than five boys who as soon as they learned the reason gave their names. The arranging of this communion list, the notifying the boys of any change, and the settling of any difficulty that may have arisen have brought to the notice of the director many beautiful things in regard to the piety of the boys here. Since they receive Communion at half past six o'clock, it was necessary for some to sacrifice a half hour sleep. This was done always not only with willingness, but was accepted in a spirit of mortification. When the director suggested that on these late sleep days they go to a later Mass they invariable told him that they would do a little penance by getting up for the earlier Mass.
FRANCE. Pilgrimage to St. Regis' Tomb.—On August 28th a pilgrimage of more than 7,000 men was made by the Catholics of Vivarais and Velay to Lalouvesc, the shrine of St. Francis Regis. Masses were said at the basilica hourly from 4 o'clock to 9:30, when a solemn Mass was celebrated in the open air. More than 4,000 received holy Communion. The profession of faith was read by the Archpriest of Anonay, and a procession was made through the streets of Lalouvesc, the members of the Young Men's Catholic Association carrying the relics of the Saint. At 1 o'clock a reunion of the Catholic men was held at the former residence of our Fathers, when they were addressed by the Deputy from Tournon. Vespers and Benediction at the basilica closed a memorable day.—Relations d'Orient.

A Congress of Sodality Directors belonging to all French-speaking countries was held at the scholasticate of Enghien, Belgium, on September 5th. Forty directors were present from France, Holland and Belgium. The Father Provincial of Champagne, to which the scholasticate belongs, presided at the meetings, which were opened by a letter from Father-General, expressing his full approval and encouragement of the congress. Sessions were held, some three hours in duration, both in the morning and afternoon, and many topics were discussed, such as the nature of the sodality, its field of exterior work, means of observing its rules, etc. Incidents were given of the good done by even individual sodalists. Thus one sodalist at Brussels has for his specialty the hardened sinner, another to induce dying and negligent Catholics to make their confession. At Maestricht, at the unsolicited request of forty men, a sodality was established for workingmen, which now counts 1,200 members. One of the chief practices is the Apostleship of Prayer, and at each meeting prayers are said for employers. Father Watrigant, who was present at the congress, collected three hundred volumes of manuals, books of rules, histories of the sodalities, etc., which were exposed in the convention hall. The congress closed with an address by the Father Provincial, insisting on the need of the director being a supernatural man.

GERMAN PROVINCE. Retreats.—At Exaeten during July, August, September and October 201 college students and 39 grammar students made retreats; at Valkenberg 105 priests, 114 college students, and 27 grammar students. At the House of Retreats at Feldkirch, during the past seven years 4,898 priests and 5,607 laymen have made retreats. The number of priests annually making retreats has increased by 200 and of laymen by over 500 during this time.—Mittheilungen.

Mr. Alexander Rosier, S. J. died in the College of Feldkirch on May 31, 1904. He was born in 1875 at Rostock, Mecklenburg, where his father was a distinguished Professor
at the law faculty of the University. When he and his wife, who was an English lady, became Catholics, he was obliged to give up his University chair, owing to the intolerant laws of the State. Shortly after his conversion Dr. Rössler was called to the Imperial Ministry of Japan, and in consequence the whole family went to reside in Tokio. Dr. Rössler became in the course of time an enthusiastic admirer of Japan, and by his influence contributed not a little in making that interesting people more and more independent of foreign nations, and of their political and commercial interests and influences. He is, in great measure, the author of the Japanese constitution and of their Code of laws. The removal of the International tribunal from Yokohama to Shanghai was mainly owing to his efforts. This tribunal had been practically in English hands and secured great great influence to England.

When young Alexander had reached the age of nine, his parents sent him to Feldkirch, where he remained eight years without ever seeing his parents, or any of the family. In 1893 he entered the Society, to the great joy of his pious parents, who also gave one of their daughters to God in the religious life. After completing his Philosophy, Mr. Rössler was sent to the German Mission in the United States, where he passed several years. While in this country, he translated into English Fr. Wasmann’s work on “Animal Instincts.” He is also edited a book of “Catholic English Hymns.”—R. I. P.

IRELAND. THE PROPER PREFACE OF A REQUIEM MASS.

ST. STANISLAUS COLLEGE,
TULLAMORE, IRELAND,
All Souls’ Day, 1904.

REV. DEAR FATHER,
P. C.

I have purposely chosen this date for a petition that I have for some time intended to address to you and some of your readers, who no doubt represent every province of the worldwide Society. I would beg of you and them to share my desire to be allowed to use in Requiem Masses the following Praefatio pro Defunctis which according to authorised Missals printed by Dessain of Malines loco Praefationis communis dicitur ubi concessa est:

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. In quo nobis semper sperate resurrectionis concessisti, ut, dum naturam contristat certa mortiendi conditio, fidem consolationem futurae immortalitatis promissio. Tus enim fidelibus, Domine, vita mutatur, non tollitur, et dissoluta terrestris hujus habitatationis domo, æterna in coelis habitatio comparatur.
Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia célestis exercitus, hymnum gloriae tuæ canimus, sine fine dicentes: Sanctus, etc.

Surely this beautiful and appropriate Preface would help a priest's private devotion and the solemnity of a Requiem Mass when sung. It is getting so much into use in France and Belgium that M. Dessian of Malines tells us he will no longer print it separately but will insert it in all his editions of the Missal and of the Missæ pro Defunctis.

I have reason to hope that the Very Reverend Father General would procure this concession for the Society if it were made the subject of a postulatum in the provincial congregations to be held in a few months.

Yours in SS. Corde,
MATTHEW R. RUSSELL, S. J.

Success of Mungret students in Rome.—The past students of the Foreign Missionary Apostolic School of Mungret, Limerick, under the care of our Fathers, have been very successful in the recent examinations at the Propaganda. The students of Mungret have achieved the notable feat of taking the first place in both Dogmatic and Moral Theology as well as in Sacred Scripture, and the second two places in Dogmatic Theology. The value of these distinctions is enhanced by the fact that the students competing in the examinations of the Propaganda number seven or eight hundred. Mungret college is flourishing and is becoming known throughout the world. Recently the coadjutor Bishop of Hobart, Tasmania, authorized the Rector to open two burses for volunteers from Tasmania. "The college," he writes, "is managed by the Jesuit Fathers and its students stand deservedly high both for intellectual culture and ecclesiastical formation." Mungret Annual.

JERSEY CITY. St. Peter's College.—A Night School has been opened for young business men who wish to fit themselves for better positions. There are three sessions weekly from half past seven to half past nine o'clock. Former students of St. Peter's and St. Francis Xavier's are employed in teaching Latin and Mathematics with Father Collins, prefect of studies of the college, as instructor of Greek and Latin. A graduate of St. Francis Xavier's and an old student of St. Peter's has kindly volunteered his services to the night school and has been assigned a class in advanced classics. The studies of this school have been so arranged as to meet the Regents' requirements.

Dr. Albert G. Bising, recently returned from the Philippine Islands, where he served in the capacity of Surgeon and Instructor in the U. S. Army, will give a course of lectures on Physiological Psychology to the Senior Class. Dr. Bising is the First Graduate of St. Peter's and has taken up the practice of medicine in Jersey City; he was for a short time a novice at Frederick.
Father Jogues’ Process for Beatification.—The Informative Process for the Beatification of Isaac Jogues, Anthony Daniel, John de Brebeuf, Gabriel Lalemant, Charles Garnier, Noel Chabanel, priests of the Society of Jesus; and of the laymen, their assistants or donnés, René Goupil and John de La Lande, was instituted early in September by His Grace, L. N. Bégin. Although many others of the early missionaries of New France and their donnés and even some of their neophytes, might have been included in this Process, only those have been selected whose death for the Faith can be most satisfactorily proved.

Father J. E. Desy, of Villa Manrèse, Ste. Foye Road, Quebec, is Vice-Postulator of the Cause in America. Instead of instituting courts in the various dioceses in which these servants of God were put to death for the Faith, it was decided to have but one court, in Quebec, as that was the headquarters from which they proceeded to their missions, and for most of the witnesses it is also very convenient. The Judge is Mgr. C. O. Gagnon, Chaplain of St. Charles Asylum, Quebec. The Assessors are the Rev. J. Girard, of Laval University, and the Rev. J. Forbes, Superior of the White African Fathers, Quebec. Mgr. H. Tétu, procurator and almoner of the Archdiocese is Promoter Fiscalis. The Notaries are the Rev. M. B. Ph. Garneau, Assistant Librarian of the Seminary of Quebec, and M. Charles Guibault, of the Parliament of Quebec. The Couriers are, the Rev. MM. J. E. Michau and A. F. Lapointe of the Seminary of Quebec. For the benefit of the witnesses who resided in France, the Cardinal Archbishop of Paris will be authorized to institute the Informative Process there also, and this will be done next April.

About fifteen witnesses, six of whom have already been examined, will be heard in Quebec. Rev. John F. Lowery, Pastor of St. Mary’s Church, Troy, N. Y., representing the Diocese of Albany, and Fathers Campbell and Wynne of this Province have already given their testimony. Father Laboureaux of Penetanguishene, who has built a memorial church in honor of these martyrs near the district of their old Huron missions, M. M. E. Dion, Librarian of Parliament, Quebec, Abbé Gosselin, author of “The Life of Mgr. de Laval,” have also given their testimony. Among those who are still to be examined are members of the various religious bodies, Franciscans and Sulpicians, who cooperated with the Jesuits in the evangelization of New France, Father Jones, Archivist of St. Mary’s College, Montreal, and Father Melançon, now in charge of the Indian reservation at Caughnawaga.

It is hoped that the results of this Process will be ready for transmission to Rome next summer.
VARIA.

JUBILEE OF THE IMMACULATE CONCEPTION. An extended account of the different celebrations of this Jubilee in this country and Canada is reserved for a special number of THE LETTERS. Notice of this is given, that those who have already sent communications on this subject may not be disappointed at their non-appearance in the present number, and also in order that all our houses who have not yet sent us an account of the celebration of the Jubilee may do so without delay, certainly before the 1st of March.

OUR JUBILARIANS for the year 1905 are:

Golden Jubilarians (fifty years in the Society)

Father John B. Meurer, entered January 12, 1855
Brother James Early, " July, 15, 1855

MADAGASCAR. Honors for Father Colin.—Father Colin has recently received a high distinction from the Academy of Sciences of Paris. He has carried off a prize of 2,500 francs offered by the Academy in competition to astronomers, geographers and explorers. The work he presented to the Academy and which won the prize is entitled, "Geographical Positions at Madagascar," and contains all the series of astronomical observations made at Madagascar from 1889 to 1902. This is the fourth time that the Academy of Sciences has conferred on Father Colin a mark of its appreciation. In 1890 he received the prize Jerome Ponti; in 1898 the Valz prize of astronomy was given to him, and in 1899 he was elected corresponding member of the Institute by forty votes out of fifty.

MISSOURI PROVINCE. St. Louis University and Missouri College Union.—As Father Rogers is anxious to know what progress, or what set-backs, denominational schools experience in their teaching methods, he entered the University among the Missouri institutions representing the College and High School Union in this State, and the enclosed program was formulated for the meeting held in our University Hall on the dates mentioned:

PROGRAM

Joint Meeting of Missouri College Union and Missouri High School Union, November 4 and 5, 1904, at St. Louis University.

Friday, November 4.—

9 P. M.

2. "Ratio Studiorum." Paper by Professor Chas. B. Mulliner, S. J. Discussion led by President J. A. Thompson, of Tarkio College, and President James C. Morris, of Central College.

2 P. M.

3. "College Recognition of High School Work." Paper by Dean M. S. Snow, Washington University. Discussion led by Dean J. C. Jones, University of Missouri, and Professor Chester B. Curtis, Central High School, St. Louis, Mo.

Saturday, November 5.—

9 A. M.


2. "Proper Management of Athletics in School and College." Paper by Dean C. M. Woodward, of Washington University. Discussion led by Professor William Schuyler, McKinley High School, St. Louis, Mo., and Mr. C. B. Davis, Acting Director of Athletics, University of Missouri.

2 P. M.


The St. Louis Scholasticate.—The Autumn disputations took place on November 28th and 29th the following theologians taking part on the first day: De Peccato Personali, Fr. Mullens, defender, Fr. Hoefkens and Father Wise, objectors; De Creatione Generatim, Fr. Coronas, defender, Fr. Quinlan and Fr. Gonzalez, objectors. Ex Scriptura Sacra, "Justin's 'Memorabilia Apostolorum'", lecturer Fr. Frumveller. Ex Historia Ecclesiastica, "Sacrifice in Pre-Christian Religions," lecturer, Mr. Muntsch. The second day was occupied by the Philosophers, as follows: Ex Psychologia, Mr. Hermans, defender, Messrs Miner and Esmaker, objectors; De Morali-tate Allus humani, Mr. Telese, defender, Messrs Shea and McLaughlin, objectors. Ex Cosmologia, Mr. Blakely, defender, Messrs Meyer and Buckley, objectors. Physics, "Physical Measurements," Mr. Fitzgerald lecturer, Mr. Hanhauser, assistant.

Father Bushart's Golden Jubilee was celebrated at St. Louis University on September 26, he having entered the Society at Tronchiennes, Belgium on Sept. 26, 1854. He came to the United States with Father De Smet in 1857. Having studied some philosophy and theology in the seminary at Bruges before his entrance, he was ordained priest in 1861 by Archbishop Kenrick. When the scholasticate at Boston was given up, those from New York and Canada went to the old
seminary at Fordham and Father Bushart joined them for a year to repeat his theology. The following year he continued his studies privately at Florissant, acting at the same time as Socius to the Master of Novices. From this time forth he has filled the most important offices in the province having been rector of St. Xavier's College, Cincinnati and afterwards of St. Louis University, and in 1882 Provincial, then rector of Marquette College. Since 1898 he has filled the important charge of procurator of the province. In all these charges he showed great talent for administration and every place can point to improvements he inaugurated or brought to a finish. He has had the satisfaction to see the results ripen into fruit. With the "Fleur de Lis" we hope that he will live "for many a year to see his work increase and develop to proportions still grander and still more noble."

NEW MEXICO MISSION. Sacred Heart College, Denver.—This promises to be the most successful year in the history of the college. We have more students than ever before—139 boarders and seventy-five day scholars—and the college is filled to overflowing; so that Superiors are thinking of erecting a new building. Our students have given a play in Denver city with marked success. The receipts amounted to $800, which were given to help on the new church, which we are erecting near the college, for the Italians.

NEW ORLEANS MISSION. College of the Immaculate Conception.—Another year has been added to the former six of the collegiate course by the addition of a class called in the new curriculum Freshman Class. Little or no opposition was made to the additional year by parents of boys. It is now hoped that our graduates will more than vie with the best candidates for admission to Tulane University, of this city, and other seats of higher education.

The military department is flourishing greatly under the able, painstaking care of the new commandant, a young lieutenant of the regular army, retired from active service in the Philippines on account of ill health. All the provisions for military colleges adopted by the Government are strictly carried out, even to the rifle range practice. The bi-monthly parade and review are held regularly in a convenient park. Our cadets are the pride of the city, exciting much applause and commendation, notably in the annual Rex carnival parade of world-wide renown. They turned out recently with a detachment of regulars from the Jackson Barracks, of this city, to welcome Secretary of War Taft, on his way through New Orleans to the Panama Canal. The daily spectacle of 450 uniformed student cadets on the streets of the Queen City of the South, and the sight of the star-spangled banner floating daily, by military rule, from the college, in the most conspicuous part
of the city, goes far towards forcing on non-believers the conviction that Catholics are Uncle Sam’s best friends.

The recent elections retired from the office of mayor one of the oldest living alumni of our college, Hon. Paul Capdevielle. The daily *Picayune* said of him: “Mr. Capdevielle’s record as mayor of New Orleans has been a splendid one, and reflected the greatest credit on the city. His administration was one of the most honorable, faithful, public-spirited and patriotic which the city has ever enjoyed. His strength of mind, purity of motive, dignity and kindly disposition have drawn all hearts to him. He is one of the most representative Louisianians living in New Orleans, belonging to one of the most distinguished families in this State—a family that ranks with the oldest and best of French colonial lineage. He is a leading Roman Catholic, and received a thorough education in the Jesuits’ College of this city, graduating in 1860. His universal popularity is evinced by the conferring on him the doctorate of Laws by the St. Louis University, during the Jesuit alumni conference at the St. Louis Exposition; the decoration of Grand Commander of the Order of St. Olaf by the King of Sweden; the decoration of Chevalier of the Legion of Honor by the French Government; and, in memory of his services in the Confederate cause—in which he was twice wounded—his decoration with the Cross of Honor by the Daughters of the Confederacy.” Ex-Mayor Capdevielle has always remained loyal to his alma mater, and ever preserves a tender and grateful remembrance of his professors, and the deepest respect and friendship for our Fathers. His integrity and unswerving fidelity to his religious duties is proverbial; so that no other model than he need be put before our boys.

**New York. A New Play at St. Francis Xavier's.**—A drama, entitled “Telemachus,” composed by Mr. John D. McCarthy, one of our scholastics, was brought out during Christmas week at the college theater and achieved a remarkable success. The scene is laid in early Christian times and introduces St. Ambrose and the Emperor Theodosius and appeals deeply to the feelings of the audience. Mr. F. C. Whitney, who staged “Quo Vadis” and “Ben Hur,” and was desirous to produce a Roman Play, not being able to be present himself, sent his representative Mr. Aarons to witness the drama and report upon it. Mr. Aarons, who is an excellent judge of such matters, was enthusiastic in his praise, going so far as to pronounce it the best thing on the boards to-day, excelling especially in heart-interest. He strongly advised Mr. Whitney to bring the play out for the public. Mr. McCarthy thereupon read his play to Mr. Whitney, who was also loud in his praise, pronouncing the play of a very high order and the speeches in it superior to those written by any dramatist at present in the city. No conclusion was reached, however, as Mr. Whitney wished
certain changes and the introduction of female characters. This Mr. McCarthy was not willing to do and so there matters rest for the present, though we should add that Mr. McCarthy has been asked by Mr. Whitney to write a drama for him according to his ideas.

The remarkable success of the drama is only another proof of what was said in regard to the plays recently brought out at Santa Clara College, California, that the representation of Christian scenes is much better adapted to our students and much more appreciated by our audiences than any others. They represent an element which is not seen elsewhere, and our students probably portray the different characters of such dramas with more feeling than even professionals would, while the lesson inculcated is certainly noble and inspiring. Want of time and space alone prevents us from giving this remarkable Christian play the description it fully deserves. This we hope to do in our next number.

OUR NOVITIATES.—The number of novices, juniors, and tertians in the novitiates of this country and Canada on October 1 was as follows:—

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<tr>
<th>Scholastics</th>
<th>Brothers</th>
<th>JUNIORS</th>
<th>TERTIANS</th>
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<td>1st yr</td>
<td>2d yr</td>
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<td>Md. N. Y.</td>
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<td>Missouri</td>
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<td>California</td>
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<td>7</td>
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<td>Buffalo Miss.</td>
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<td>7</td>
<td>17</td>
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<tr>
<td>Canada</td>
<td>8</td>
<td>5</td>
<td>13</td>
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<td>Total</td>
<td>72</td>
<td>65</td>
<td>137</td>
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1 Three novices from Rocky Mt. Mission.
2 1st yr., 11; 2d yr., 19; 3d yr., 12.
3 2 Tertians from Canada; 1 from Castile.
4 2 Juniors and 1 novice Brother from New Mexico Mission.
5 14 Tertians from Missouri; 4 Rocky Mt.; 2 New Orleans; 1 New Mexico.
6 1 junior from Md.-N. Y.; 1 Brother novice from New Mexico; 22 from Rocky Mt.
7 2 Tertians and 2 Brother novices from Rocky Mt. Miss.

PALGRAVE. Notes from a Diary.—(1889–1891, vol. 1., by Sir Mountstuart E. Grant Duff.) On Jan. 5th, 1890, Sir Francis Palgrave was staying at the writer’s house. On that day he made the following entry (pp. 204–205): “We talked much of Gifford Palgrave and his strange life. A poem which he has left in terza rima, called The Pageant, extends to some 14,000 lines. A good deal of it, however, will not be published, because it reflects opinions which he entirely abandoned several years before his death, returning once more, after many wanderings, to the Roman obedience.”
PHILIPPINE ISLANDS. The Manila Observatory, under the direction of Father Algué, continues its valuable meteorological, seismological, and astronomical observations. Father McGeary, of the Missouri Province has been added to the corps of observers. Mr. Brown, a scholastic of the English Province, continues the excellent entomological work of Father Stanton. Besides his communications on "Insects injurious to the Crops" published in the Monthly Weather Bulletin, he has discovered one genus and several species of Hymenoptera, two of which have been named after him. The full list will be found lower down on this page.

Father Thompkins is busily engaged, caring for the spiritual welfare of the American Catholics. There are enough soldiers in the two city-barracks to keep a priest occupied. Moreover, he visits three Hospitals, San Lazaro, the Civil, and the Military. In Bilibid prison among the hundred American prisoners he found about thirty Catholics, to whom he gave a triduum. He has also given a triduum at Cavite to the marines and sailors.

At the request of Bishop Hendrick he went to Cebu for a mission to the Americans from Nov. 13 to Nov. 19. Another mission was held in our church at Manila from November 27 to Dec. 4 by Fathers McGeary and Thompkins. During the week after this mission, they heard confessions on the U. S. Battleships, Wisconsin and Oregon, that happened to be at anchor in the harbor. An interesting sketch of these labors will appear in the next number of the LETTERS.

Discovery of Hymenoptera.—Mr. Brown, a scholastic of the English Province at present an assistant in the Manila Observatory, has discovered the following genus and eleven species of Hymenoptera and sent them to the Smithsonian Institute at Washington. These are all new to science and it will be observed that the genus and one of the species have been named after the discoverer:

2. Closterocerus Brownii—new species.
3. Ooencyrtus Papilionis—new species.
5. Diapria Philippinensis—new species.
6. Apterencyrtus Pulchricornis—new genus and new species.
7. Tetrostichoides Manilensis—new species.
11. Idolothrips Tibialis—new species.
PROTESTANT FOREIGN MISSIONS.—Father Piolet, who has completed his great work on "Missions Catholiques Françaises au XIXe Siècle" has published an appendix of sixty-eight pages on Protestant Missions. While compiling his "Missions Catholiques" he met often with references to the Protestant Missions and was induced to make a study of them. He has collected the results of his study in a pamphlet of sixty-eight pages bristling with statistics and tables. Of all the Missionary Societies he found the one established by the great African Explorer, Dr. Livingstone, the most flourishing and most like the Catholic Missions. Its missionaries do not marry and are called Fathers. Its work is confined to Africa and employs two bishops, thirty-three English and sixteen native missionaries, and 264 native teachers. Its receipts for the year 1901 were $160,000. Father Piolet also shows that the Protestant contributes much more to the missionary fund than the Catholic, the former giving on an average 58 centimes, while the Catholic contributes but six centimes. Notwithstanding the great resources and the devotedness of individuals, the results from these Protestant missions are very small. In collecting and comparing the different Protestant statistics, Father Piolet estimates that the number of native Christians in all the Protestant missions is, in round numbers, two millions. Now according to Mr. Launay, the number of baptized Catholics, exclusive of catechumens, in the Catholic missions is nearly five millions. So that the Catholic missions count nearly three millions more members than the Protestant. Here, then, is a sure and well established fact, the Protestant missions, notwithstanding their great resources, are inferior in converting souls to the Catholic. This he attributes to the great diversity of belief and religious practices among these Protestant missionaries and to the fact that the Protestant missionary is generally married and lives comfortably with his wife, while the Catholic missionary has no family and lives among the people so that his life is a living sermon to his flock. Another reason is to be found in the lack of formation of the Protestant missionary and his fear in face of danger, which compares notably with the devotedness of the Catholic. Besides all these natural reasons we should take into account the protection and special grace given by God to the Catholic which is so evident that it is at times a proof of the true church. In conclusion Father Piolet makes an appeal to the Catholic Missionaries to make better known their trials and successes. Let them like the Protestants report each year the state of their work, the use made of alms, etc.—Relations d'Orient.

We may remark ourselves that "The Woodstock Letters" and "The Messenger of the Sacred Heart" are the natural place for such communications and that their pages are always open to our missionaries for such reports.
### SUMMER RETREATS.

**MARYLAND NEW YORK PROVINCE.**

**RETREATS FROM JUNE TO SEPTEMBER INCLUSIVE 1904.**

#### TO DIOCESAN CLERGY.

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#### SEMINARIANS

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#### RELIGIOUS MEN

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**Sisters of Charity**

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**Sacred Heart**

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**Sisters of St. Joseph**

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**Sisters of Mercy**

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**Good Shepherd**

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**Visitation**

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**Other Communities of Women**

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<tr>
<td>Sisters of the Bl. Sacrament, Cornwall, Pa.</td>
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<tr>
<td>Carmelites, Mass.</td>
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<tr>
<td>Franciscans, Peckskill, N. Y.</td>
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<tr>
<td>Faithful Companions of Jesus</td>
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<td>Fitchburg, Mass.</td>
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<tr>
<td>Holy Child Jesus, Sharon Pa.</td>
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<tr>
<td>Holy Cross, Baltimore, Md.</td>
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<td>Holy Cross, Washington, D. C.</td>
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<td>Holy Names, Schenectedy, N. Y.</td>
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<tr>
<td>Immaculate Heart of Mary, Burlington, Vt.</td>
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<tr>
<td>“H. of M. Throgg’s Neck, N. Y.”</td>
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<td>“Westchester, Pa.”</td>
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<tr>
<td>Ladies of Loreto, Canada</td>
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<td>Mission Helpers, Baltimore, Md.</td>
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<td>Our Lady of Cenacle, N. Y.</td>
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<td>Presentation, Fishkill, N. Y.</td>
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Secular Ladies and Pupils in Convents: 26

**Summary.**

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<td>Diocesan Retreats</td>
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<td>To Seminaries</td>
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<td>&quot;Religious Men&quot;</td>
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<tr>
<td>&quot;Religious Women&quot;</td>
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<td>&quot;Lay People&quot;</td>
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<td>Total</td>
<td>190</td>
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<td>Total</td>
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**Summer Retreats.**

*Given by Fathers of the Missouri Province from June 1 to September 1, 1904.*

**To Diocesan Clergy.**

- Denver: 1
- London, Ont.: 1
- Milwaukee: 2
- Peoria: 1
- St. Joseph: 1
- St. Louis: 1
- Sioux City: 1
- Winona: 1
- To Religious Men and Ordinandi:
  - Brothers of Mary, Dayton, O.: 1
  - Christian Brothers, College, Chicago, Ill.: 1
  - Christian Brothers, Novitiate, Glencoe, Mo.: 1
  - Christian Brothers, College, Memphis, Tenn.: 1
  - Christian Brothers, College, St. Joseph, Mo.: 1
  - Christian Brothers, College, St. Louis, Mo.: 1
  - Christian Brothers, Cretin H. Sch., St. Paul, Minn.: 1
  - Ordinandi, Chicago, Ill.: 1

**To Religious Communities of Women.**

- Benedictine:
  - Guthrie, Okt. Ty.: 1
  - Nauvoo, Ill.: 1

- Charity:
  - Leavenworth, Kan.: 1
  - Mt. St. Joseph, O.: 1
  - Charity B.V.M.:

- Chicago, Ill.:
  - 7

- Council Bluffs, Iowa.:
  - 1

- Davenport, Iowa.:
  - 1

- Des Moines, Iowa.:
  - 1

- Dubuque, Iowa.:
  - 3

- Joilet, Ill.:
  - 1

- Kansas City, Mo.:
  - 1

- Sault-Ste. Marie, Mich.:
  - 1

- Springfield, Mo.:
  - 1

- Little Sisters of the Poor:
  - St. Louis, Mo.: 2

- Mercy:
  - Big Rapids, Mich.: 2
  - Cedar Rapids, Iowa.: 2

- Chicago, Ill.:
  - 4

- Cincinnati, O.:
  - 2

- Clinton, Iowa:
  - 1

- Eureka Springs, Ark.:
  - 1

- Iowa City, Iowa.:
  - 1

- La Barque Hills, Mo.:
  - 1

- Milwaukee, Wis.:
  - 1

- Nashville, Tenn.:
  - 1

- Omaha, Neb.:
  - 2

- Ottawa, Ill.:
  - 1

- Sacred Heart, Okt. Ty.:
  - 1

- St. Louis, Mo.:
  - 1

- Humility of Mary:
  - Ottumwa, Iowa.: 1

- Immac. Heart of Mary:
  - Chicago, Ill.: 1

- Missionary Sisters S. Heart:
  - Chicago, Ill.: 1

- Notre Dame:
  - Belleville, Ill.: 1
  - Cincinnati, O.: 1
  - Columbus, O.: 1
  - Dayton, O.: 1
  - Reading, O.: 1
  - St. Louis, Mo.: 2

- Oblate Sisters of Providence:
  - St. Louis, Mo.: 1

- Presentation:
  - Aberdeen, S. Dak.: 1
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<tr>
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<td>Denver, Col.</td>
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</table>

**To Lay Persons**

- College Graduates: 2
- Alumnae, etc., Visitation Convent, Dubuque, Iowa: 1
- Children of Mary Sodality, S. H. Conv., (Clifton), Cincinnati, O.: 1
- School Teachers, etc., S. Heart Convent (State St.), Chicago, Ill.: 1
- Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo.: 1
- Inmates of Home for the Aged (Hebert St.), St. Louis, Mo.: 1

**Summary**

- Total Religious Communities: 130
- Total Lay Persons: 18
- Total, in year 1903, from June 15 to Oct. 15: 160
ROCKY MOUNTAIN MISSION. Gonzaga College, Spokane, opened with a large increase in the number of students. On October 24 there were 180 boarders and 158 day scholars in attendance. Father Francis Dillon has succeeded Father Crimont as president of the college. Father René is spiritual father and professor of dogma for the short course. Father Meyer is professor of moral theology. There is but one class of philosophy this year for Ours, viz., the third, and Father Chianale is its professor. Father Cocchi has been appointed socius to Father Superior. In a former number of THE WOODSTOCK LETTERS a short notice was inserted about the new addition to the college. The size of the new structure was considerably exaggerated. The following are the exact dimensions. The new building lengthens the present building by 255 feet, giving total frontage of 444 feet. One of the chief features of the new structure is the gymnasium. Its dimensions are 60 x 129 feet. In connection with the gymnasium, besides the recreation rooms proper, there is an armory, lockers and reading rooms. From the gymnasium access is had to an elaborate system of baths, including a 50 x 20 feet plunge, lined with plate glass, all of which occupies part of the basement of the main part of the new addition. The remainder of the basement contains music rooms, the chemical laboratory, day scholars' lunch and cloak rooms, and the heating apparatus. The first floor is set apart for class rooms and the offices of the faculty. The second floor contains a large study hall and several large class rooms. The students' chapel and infirmary occupy the third floor, and on the fourth floor are the dormitories. The new buildings are of brick with stone trimmings. The roof is slated. The gymnasium is completed and is now in use. The main part of the new structure is under roof and will be ready for use next year.

ROME. The Prima-Primaria and the Affiliated Congregations. Homage to the Immaculate Conception.—The Prima-Primaria was established in 1563, and twenty-one years after it was canonically erected by Gregory XIII. On the 8th of December, 1854, it counted 5,625 affiliated sodalities. Since that time the growth has been remarkable, so that on January 1, 1904, there were 20,869 affiliated sodalities throughout the world. Of these 14,048 have chosen the Immaculate Conception as their principal patron. After France comes the United States, with 3,788 affiliated sodalities, 2,533 of which have Mary Immaculate as their chief patron.—Relations.

The History of the Society.—Father Hughes, who is still at the Collegio P. L. Americano, writes that he is kept very busy in archivist work, and that, as far as he knows, there is no thought at present of publishing anything. To prepare matter for publication would take him from his work in the archives. This department goes on very well, and the
riches grow on increasing. As only accomplished facts are of nature for publication, it is presumed that there is nothing ripe yet for that purpose.

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

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<tr>
<th></th>
<th>THEOLOGIANS</th>
<th>PHILOSOPHERS</th>
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<tbody>
<tr>
<td></td>
<td>Long Course</td>
<td>Short Course</td>
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<tr>
<td>Woodstock</td>
<td>31</td>
<td>22</td>
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<tr>
<td>St. Louis</td>
<td>79</td>
<td>15</td>
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<tr>
<td>Montreal</td>
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<td>8</td>
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<tr>
<td>Spokane</td>
<td>...</td>
<td>14</td>
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<tr>
<td>Prairie du Chien</td>
<td>1</td>
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<tr>
<td></td>
<td>Total</td>
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</tbody>
</table>

(1) Four of these Theologians belong to New Orleans; 1 to New Mexico.
(2) Two of these Philosophers, belong to N. Orleans; 1 to California.
(3) Fifty-three of these Theologians, belong to Missouri; 6 to Mexico; 3 to Aragon; 1 to Castile; 11 to N. Orleans; 7 to New Mexico; 7 to Rocky Mts.; 4 to Buffalo; 2 to California.
(4) Forty-three Philosophers, belong to Missouri; 14 to N. Orleans; 5 to New Mexico; 1 to California.
(5) One Theologian from Champagne; 2 Md.-N. Y; 4 Rocky Mt.; 3 California; 1 New Mexico.
(6) One Theologian and 11 Philosophers belong to California Miss.

Science Notes. Invention of Father Hillig.—Father Hillig of the Buffalo Mission has devised a number of instruments for use in the physical laboratory and class room. Two well-known firms, Ernecke, of Berlin, Germany, and Max Kohl, of Chemnitz, Saxony, have undertaken their manufacture and sale.

The more important of these instruments are: (1) A Pendulum apparatus for measuring simple harmonic motion. The different velocities during one period of oscillation are recorded on a glass plate by means of a spring which is attached to the pendulum. The spring which touches the glass plate all the time is made to vibrate at right angles to the motion of the pendulum, thus writing a zig-zag line on the glass, from the nature of which the velocity of the pendulum can be easily gathered. This apparatus was exhibited at the World’s Fair in the German Educational Exhibit.
(2) A novel Wave Motion Apparatus for the demonstration of the properties of an elastic medium and of the different kinds of waves and phenomena attending the propagation of waves. It consists of various pieces, the principal one being a large vertical frame containing a net of elastic springs, stretched crosswise, and bearing little lead balls at the intersections. The waves are set up by simply pulling one of the balls. The advantages of this apparatus over others of the same name are its great simplicity and wide range of application.
(3) A new Hydrostatic Balance for measuring the
density of both liquids and solids. Instead of weights water is used, while graduated glass tubes replace the scales. The density of the body to be determined is read off on these graduates; viz. height of water column in one divided by height of water in the other. A peculiar feature of this balance is a counter-weight which neutralizes the effect of the receptacle while weighing the body in and outside of the water. 4) A modified Fortin Barometer. When reading the height of the mercury column, the upper and lower levels are screwed into contact with platinum points, thus completing an electrical circuit. The ringing of a small bell indicates that contact is made, whereupon the height of the column is read off on a vernier, which is placed in front of the instrument. This instrument will be more fully described in the "Monthly Weather Review." 5) An apparatus for demonstrating some fundamental laws of electrolysis. It consists of three cylindrical glass vessels and two inverted V-shaped glass tubes. When filled with the solution and properly arranged, an electric current is passed through the system.

A tribute to Mr. Torrend and the Society.—Some of our readers may recall Mr. Torrend's discovery of a new species of mushroom called after him "Torrendia Pulchella" which was announced in the December number of "The Letters," 1903 page 240. He was then a Scholastic in the College of St. Fiel, Portugal. The editor of "Mycological notes" published at Cincinnati, speaks as follows of him and the Society in the Feb. number of last year:—

It may not be amiss to give a little personal history of Father Torrend and his Order, which we have learned from an outside source. He is a member of the Order of the Jesuits. We have the highest appreciation of the work that has been done for science by members of this Order, although owing to their modesty and self-sacrifice, it is rarely brought to the notice of the average reader. To this it might be added that the Order of the Jesuits is a teaching order, and the members are chiefly engaged in educational work in all portions of the world. No one can join the Order unless he assumes the obligations to devote his life to study, teaching and other occupations which are considered to promote the honor of God and the spiritual welfare of his fellowmen. He must be a man of learning, and as they renounce all claim to personal property, must be a man of absolutely unselfish views. While not a member of the Catholic Church, I have several correspondents in the Order of the Jesuits. I do not believe a more scholarly, learned, or unassuming class of men are engaged in the study of science than are to be found in this Order, and to them the world of science is indebted to a degree that few recognize. The patient investigation of these men commands our sincerest admiration.
FATHER SESTINI.—A bas-relief in bronze, a memorial of the Rev. Benedict Sestini, S. J., has lately been executed for the *Messenger* building. The features of the venerable Director of the Apostleship of Prayer and founder of the *Messenger of the Sacred Heart* of Jesus, are reproduced from Brumidi’s familiar painting of him in the library of Gonzaga College, Washington, D. C. The sculptor, Miss M. B. Wilson of Cincinnati, who has a studio in New York, has very delicately suggested the chief occupation and celebrity of Father Sestini by setting the figure against the partly open dome of an observatory with stars visible in the distance. The bronze is really suited to the outer walls of a building, but for the present it will be affixed to the corridor wall of the Messenger building.

THE SOCIETY AND THE CONGREGATION DE PROPAGANDA FIDE.—This Congregation was formally instituted by Gregory XV. in the Constitution "Inscrutabile," June 22, 1622. It is true that Gregory XIII. had appointed a commission of three Cardinals to adopt measures for the preservation of the Faith among Catholics of the Greek rite and for the return of schismatics to the true fold of Christ. Father Wernz (Jus Decretalium, vol. ii. p. 764,) says that this commission is the first vestige of the Propaganda. However, it seems that we must go back to an earlier date, and it will surely be a matter of consolation to Ours to know that to St. Francis Borgia, under God, is due the original idea of this great work, as we learn from Polanco’s words: "On the 20th of May [1568] our Father-General, accompanied by D. Alvaro de Castro, the Portuguese legate, and myself, called upon the Pontiff and prevailed upon him to institute a Congregation of Cardinals, whose duty it would be to look to the conversion of infidels. He was pleased with the Cardinals we proposed—Amulio, Serletto and Carafa—and he himself added a fourth, Cribello; he also signified his intention of forming this Congregation by a motu proprio, and said that he would publish it in a consistory." Under date of August 2, 1568, St. Francis wrote from Rome to Father Nadal on the same matter:—

"The news we have to tell you is that the Pope has instituted two commissions of Cardinals, as we suggested to him: one for the return of heretics, for which he named four Cardinals—Augusto, Granuelia, Bordeseria et Comendon. . . . The other deputation is for the conversion of infidels, and the Cardinals named are Amulio, Serletto, Crivello et Carafa; they have already begun their sessions. We have given them various suggestions and shall continue to do so. We trust that this affair will redound to the great service of God, to Whom be thanks for ever."

Is it too much, then, to claim for our Saint the glory of being the originator of this plan, which was afterwards to find its perfect realization in the Congregation de Propaganda
Fide? For certainly he seems to have been the first to propose it to the Saint and Pontiff, Pius V.—Monumenta Historica—Epistolae Patris Nadal, vol. iii., pp. 625–626.

SYRIA. Picturesque Life in the East.—Such is the title of a series of lectures, with stereopticon views and moving pictures, which is being given in France and England by our Syrian missionaries. Their object is to raise funds for their missions, which are suffering from a falling off in alms. For two years these missionaries have been engaged in collecting matter for these lectures, which they have reduced to the following six:

"In the Country of Christ's Childhood;" "Artistic—on the Divine Infancy;" "Picturesque Cairo;" "The Ancient Hebrews and the Fellahs of To-day;" "To the Cedars of Lebanon;" "A Glance at the Places where the Saviour Preached."

These lectures have been given at Paris, at the Grand Seminary of St. Sulpice and in several colleges; at Lyons, Autun, etc., and in England at Canterbury, Saint-Helier (Jersey), Hastings, and several times at London. Everywhere the lectures were received with enthusiasm, and their success has increased. The missionaries will continue their lectures in France and England with the hope of raising means for their missions.—Relations d'Orient.

HOME NEWS. The Autumn Disputations took place on November 29 and 30. Ex Tradatu De Verbo Incarnato—Fr. Rochfort, defender; Mr. Mullen and Mr. Creeden, objectors. De Deo Creante—Fr. Drum, defender; Fr. Lyons and Mr. Barrett, objectors. Ex Scriptura Sacra, "The Inerrancy of the Bible in Historical Matters,"—lecturer, Fr. Krim. Ex Jure Canonico, "The Legal Status of Parishes in Care of Regulars in the United States,"—lecturer, Fr. F. Macdonnell. Ecclesiastical History, "St. Peter, Bishop of Rome,"—Mr. Minotti. Ex Ethica—Mr. Brock, defender; Mr. C. King and Mr. Kimball, objectors. Ex Psychologia—Mr. Viteck, defender; Mr. Duffy and Mr. Treacy, objectors. Mechanics, "Friction and Lost Work,"—lecturer, Mr. Simpson; assistant, Mr. Ford.

Visit of Abbot Gasquet. This well known historical scholar paid a short visit to Woodstock on All Saints' Day especially to see his former teacher Father Denny. It was while Father Denny was an oblate of St. Charles in London, that young Gasquet, a boy of fifteen, came to St. Charles College then under the direction of Cardinal Manning. Here he remained some five years and Father Denny taught him Latin. The learned Benedictine must have esteemed his professor very highly, for he said openly that there was no one in all America he wished to see so much as his old teacher Father Denny. He put himself to some trouble and inconvenience by coming to Woodstock to see the Father and spent several hours with him talking of old times, which he was delighted to see Father Denny remembered so vividly.
# Students in our Colleges in the United States and Canada, Oct. 1, 1904

## Md. N. Y. Prov.

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## Missouri Prov.

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## Total

|                | 8304           | 2156      | 97        | 6051       | 20               | 1947    | 3964       | 570   | 778   | 1025    | 220              | -62              | 336                | 494                | 494            |

(1) Law School, 263; decrementum, 4; Medical School, 127; Medical School, 11; Dental School, 25; augmentum, 6. (2) Special Class. (3) Medical School, 358; augmentum, 7. (4) Medical School, 358; augmentum, 7. (5) Theologians, 93; Philosophers, 63; Theologians, 93; Philosophers, 63. (a) Includes English Course. (b) Medical School, 155; Medical School, 155; augmentum, 4; Medical School, 155; augmentum, 4; University total, 907.
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**Ministeria Spiritualia Pro Maryland Neo-Episcopatis, a die I Jul. 1903 ad diem I Jul. 1904**
SUPPLEMENT.

THE BEATIFICATION OF OUR HUNGARIAN MARTYRS.

SUNDAY JANUARY 15, 1905.

A Letter from Father P. J. Chandlery, S. J.

[The present number of "The Letters" was about to be sent out when we received the following letter from Rome. The account it gives of the recent beatification of our Blessed is of such interest to all Ours that we thought it better to print it as a Supplement than to keep our readers waiting for it till the May number.—Editor W. L.]

Rome, Jan. 23, 1905.

REVEREND AND DEAR FATHER,

P. C.

A short account of the recent Beatification may interest Ours in the Maryland-New York Province, if you can find room for it in the next issue of the Woodstock Letters.

It was bitterly cold as Rev. Father Freddi, the Italian Assistant, and myself set out on foot at 8 A. M. for St. Peter's. The other Fathers of the Curia were to follow in vehicles. Unfortunately Rev. Father General, being unwell, was unable to come; and his absence cast no little gloom over an otherwise bright and eventful day.

As we drew near St. Peter's, we could see in the centre of the façade, hanging from the middle of the loggia or balcony, a large picture representing the three Beati in glory. Two of them belonged to the Society, viz. Blessed Stephen Pongracz, and Blessed Melchior Grodecz, the third, viz. Blessed Mark Crisinus (Kriz) was a canon of the Cathedral of Strigonia, and a former student of our Collegio Germanico in Rome. All three suffered a terrible death for the faith, being slain with great barbarity by Calvanists at Cassovia (Cassau) in Transylvania on the night of Sept. 6-7, 1619.
Over the large bronze central door of St. Peter's was a painting of immense size and great artistic merit, by Signor Gonnella, representing the Countess Catherine Palffy, widow of the Viceroy Count Forgach, removing the bodies from the sewer into which they had been cast, to the convent of the Poor Clares at Tyrnavu (Tyrnavia), where her daughter, Maria Forgach, was Superioress.

Over the two side doors near the central entrance were the following inscriptions:


2) *Catholicii Nominis Sanctissimi Pugiles, Marce, Stephane et Melchior, cives vestros Hungaros, Croatas, Silesios in tutelam suscipite, amotis dissidios rem Catholicam apud ipsos augete.*

High above the altar of St. Peter's Chair, at the apse end of the Basilica, was placed another large picture, known as the *Gloria*, i.e. of the Beati in glory: but this was concealed by a white veil till the reading of the Decree.

From the two arches on each side of the chancel hung two large standards, representing the miracles approved for the Beatification.

We were among the first to arrive, and on entering the Basilica found the reserved seats but sparsely occupied. Gradually crowds began to gather, and by 9.30 A.M. the tribune or chancel, and the transepts were nearly full. As on all such occasions admission was by ticket obtained from the Postulator of the Cause. The Fathers of the Curia had places reserved for them in the Postulator's tribune: but, as this was too far from the altar, many left it and found much better places in the Ambassadors' Gallery. With the Fathers of the Curia came Father Ledóchowski, Provincial of Galicia, and Father Forstner, Provincial of Austria and Hungary, also several Fathers from these two Provinces. A group of Hungarian pilgrims, many of them in their picturesque national dress, attracted considerable attention. The students too of the Collegio Germanico in their crimson cassocks formed a bright patch of color near the sanctuary.

About 9.40 A.M. the Cardinals in their robes of ermine and crimson began to arrive, each attended by his *canada-
tarius or train-bearer. After them came some twelve or fourteen Archbishops and Bishops, among them being the Archbishop of Strigonia the Archbishop of Aagram, and several Hungarian Prelates. These were followed by various dignitaries connected with the Congregation of Rites. They all took their appointed places on the benches covered with old rich tapestry before the altar of St. Peter’s Chair. These benches were placed sideways like the stalls in a Cathedral, and behind the row of benches on the right were the royal gallery, the Ambassadors’ gallery, and the reserved places where the Fathers, Scholastics and Brothers of the Society were gathered, near them being the students of the Collegio Germanico, and of the Collegio Pio LatinoAmericano. On the opposite or left side, behind the benches of the Cardinals and Prelates, was a large assembly of priests, students, nuns and lay persons. Lower down and outside the chancel, was another crowd of religious, students, nuns and lay persons. Among the Cardinals I recognized their Eminences Cardinals Rampolla, Steinhuber, S. J., Macchi, Vives, Vanutelli, Tripepi, etc.

Monsignor Kohl, O. S. B., Coadjutor Bishop of Strigonia, was the celebrant; he and the Deacon and Subdeacon (both Canons of St. Peter’s) having taken their seats in the sanctuary, Father Beccari, S. J., the Postulator of the Cause, advanced towards Cardinal Tripepi, the Prefect of the Congregation of Rites, requesting him to order the publication of the Apostolic Decree of Beatification. Receiving his consent, the Postulator advanced to Cardinal Rampolla, Archpriest of St. Peter’s, and proffered the same request. Leave being given, the Decree was read from a temporary pulpit by one of the Secretaries of the Congregation of Rites in a loud, clear voice that could easily be heard from every part of the wide chancel. Copies of this Decree have been sent by His Paternity to all the Provinces of the Society. It contains a summary of the career and terrible martyrdom of the three Beati. Briefly the story of the martyrdom is as follows: The house where the Canon and two Fathers had sought shelter was surrounded by Calvinists on the night of Sept. 6-7, 1619, and on hearing them knocking at the door, Blessed Stephen came out of his cell to meet them. He was at once struck down with a blow of a spiked club; a rope was then passed round his head and twisted so tight that he was left for dead. The other two Martyrs were then seized, beaten, kicked and horribly maltreated. As
Blessed Stephen still lived, his fingers and other extremities were cruelly crushed between small wheels. Forgetful of his own sufferings the martyr cried aloud to Blessed Mark Crisinus, exhorting him to be constant even unto death. The executioners pressed them to abjure their faith, but the Martyrs, lying bleeding on the floor, gave no answer, merely repeating the Names of Jesus and Mary. They were then seized and hung by the wrists from the joists of the room, their breasts and sides were scorched with torches, and they were finally struck on the head and neck with scimitars. The heads of Blessed Melchior and Crisinus were severed by the blows, and the two bodies were cast into a loathsome sewer. Blessed Stephen, still alive, was thrown into the same vile pit, and there lingered in terrible agony some twenty hours, constantly repeating the holy Names of Jesus and Mary. For six months the bodies were allowed to remain in that unclean spot, till they were finally removed by the Countess Palffy, as stated above.

In the Decree Pius X. extolled the heroism of these glorious confessors of the faith, and concluded by declaring in solemn words that they were enrolled among the Beati.

This was the supreme moment awaited by all. At once the white veil that concealed the large picture of the Beati above the altar fell, and an immense circle of long electric rays suddenly flashed out their light; and there, in a dazzling halo of glory the three Blessed ones were seen kneeling, gazing upward in ecstasy. The sudden blaze of light was startling; it was like a vision, as though heaven's gates had been suddenly thrown open. The great bells of St. Peter's rang out their gladdest peal, the organ added its swelling tones, the towering chandeliers burst into light, and the solemn hymn of triumph, Te Deum, was intoned by the celebrant and taken up alternately by the Papal Choir and the people. Some one who was present remarked that he felt as though he were lifted from earth to heaven, and saw no longer men standing around him, but angels floating in the golden light round the sanctuary.

After the usual prayers Monsignor Kohl incensed the relics of the Beati, which were placed above the altar, and immediately afterwards vested for Mass. One couldn't help feeling, what a mockery all the glory of this world is, beside that which the Church bestows on her Saints. The music by the Papal Choir was not Gre-
gorian, but rather Palestrina in character. Mass ended about 11.45 A.M.

Most of the Fathers of the Curia dined at the South American College in the Prati di Castello, so as to be near St. Peter's for the afternoon ceremony. I returned to the Collegio Germanico, and listened to Father Ange- lini's story of the Martyrdom which was read at table.

The afternoon ceremony was fixed for three P.M., and I left the Collegio Germanico with Fr. Gallo, the Spanish substitute, soon after two. Admission to St. Peter's was, as in the morning, by special ticket. The attendance, however, was much larger than in the morning; great crowds poured into the basilica and soon filled the galleries in the chancel, the reserved seats in the transept, and much of the free space in the nave and aisles. We found places reserved for us, behind the bench of the Cardinals on the right side of the chancel.

At about half-past three, His Holiness the Pope came on foot from the Vatican to the Chapel of the Blessed Sacrament, where, after a short prayer, he took his seat in the portable throne, sedia gestatoria, and was borne on the shoulders of twelve sediari into the basilica. There was great excitement in the crowd at his appearance; low muttered sounds of joy and admiration were heard, but no evivas were allowed. Fifteen Cardinals preceded the Pope, also many Archbishops, Bishops and dignitaries of the Papal court. All eyes, all hearts followed the Holy Father as he was slowly borne along, scattering benedictions right and left as he passed. Suddenly the immense sanctuary and chancel were transformed into a very palace of light; thousands of lamps burst aflame from floor to ceiling, and the great picture of the three Beati shone forth resplendent in what seemed a vision of celestial glory.

When the Holy Father reached the sanctuary, all knelt to receive his blessing. The sedia gestatoria being lowered, His Holiness alighted and walked to the faldstool prepared for him before the altar. The Blessed Sacrament was then exposed, and the Holy Father, accompanied by Cardinal Rampolla and Monsignor Mazzolini, the Pope's private chaplain, proceeded to the altar and incensed the Blessed Sacrament. A hymn from the office of Martyrs was sung by the Papal choir, and after the versicle and response, the collect of the newly-beati- fied was chanted by the celebrant, His Grace the Archbishop of Agram (a see in Croatia). Then followed the Tantum Ergo. At the Genitori the Pope again incensed
the Blessed Sacrament as before, the Celebrant, Deacon and Subdeacon kneeling all the time at the side and not in front of the altar. The usual prayer being sung by the Archbishop, the Blessed Sacrament was taken down from the altar and Benediction was given by His Grace, while the Noble Guards drawn up across the sanctuary knelt and saluted. The Holy Father bent his head down to the cushion of his faldstool, and throughout the huge basilica crowded with people, nothing was heard but the tinkling of the altar bell. The prayer "Blessed be God" was recited, and the Blessed Sacrament replaced in the tabernacle. The Holy Father then sat down for a few moments, and Father Beccari, S. J. (representing Rev. Father General), with two of the Collegio Germanico students came and knelt before him, offering relics of the newly Beatified in a rich case, and an immense bouquet of choice flowers. The Holy Father kissed the reliquary and touched the flowers with his hand. Meantime copies of the lives of the three Beati were distributed to the Prelates, and Monsignori in the choir, and to the occupants of the Postulator's and Ambassadors' tribunes.

Again the Pope seated himself in the sedia gestatoria and was borne slowly away through the vast assemblage, all kneeling to receive his blessing as he passed. One could not but admire his striking appearance, his handsome features, his benevolent expression, the air of combined dignity and simplicity that characterizes him, and one's thoughts soared upward from that majestic figure to the great King of Kings whose Vicar and Key-bearer he is. As the Papal procession gradually disappeared, a ray of sunlight flashed high overhead and illuminated the gilded letters beneath the dome. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

The next day, Monday Jan. 16th, the Provincials of Austria and Galicia, accompanied by Father Beccari and the other Fathers from Hungary and Poland, had an audience with the Holy Father. All were charmed with the Pope's simplicity and affectionate manner; he was ready to bestow any blessing they asked on themselves and their Provinces. Turning to Father Beccari, the Postulator, he spoke of the great expense of Beatification and of its long and costly processes, and inquired,—

"How many Causes has the Society before the Congregation of Rites?"

Father Beccari replied, "Thirty-three."
The Pope raised his hands and exclaimed,—“Why, the Society will be ruined.”

He also inquired about Rev. Father General’s illness, said he would tell his Paternity not to work so hard, but to make the Fathers of the Curia share his labors as much as possible.

Rev. Father General is much better, and we hope to see him soon completely cured.

Revæ. Væ. servus in Xto.,
P. J. CHANDLERY, S. J.

LE GESU DE ROME

Father Chandlery, the Substitutus Secretarii for our English Assistancy, has had published recently a beautiful booklet (1) of sixty-three pages about the Gesù at Rome. It is entitled “Esquisse Historique et Descriptive” and is written in French so as to be available for a greater number of pilgrims. It consists of an historical as well as a descriptive account of the Gesù, is elegantly gotten up and is adorned with three plans and twenty-two illustrations. Nothing could be better as a guide to the Gesù for one visiting Rome, and surely nothing better is available to give those who cannot visit Rome a true idea of the history and beauty of this church. We hope in a future number to draw from this little “Esquisse” an extended notice of this sanctuary which is so dear to the Society.