THE
WOODSTOCK LETTERS

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IN MEMORY
OF
FATHER FRISBEE

The hidden wild flowers die in loveliness,
Unplucked, and forest silences with song,
Re-echoing not for long—ah! not for long—
Are hushed to their primaeval silences.

None now will dare untrodden paths to guess,
Or wandering, win new joy in guessing wrong:
None now will lead afield the studious throng
Till nature soothe their cares with sweet caress.

We bear it that he does not call the roll,
That tireless steps have gone their last long walk,
That we are loitering guideless at the start;
But oh, dear God, we miss his childlike soul,
Which bubbled forth in rills of cheery talk;
We mourn the song and sunshine of his heart.

F. P. DONNELLY, S. J.
It is our sad duty to record the death of Father Samuel H. Frisbee, the Spiritual Father of the Woodstock community, and for the past eighteen years editor of the Letters. An attack of the grippe, the severity of which the good Father could not realize, rapidly developed into double pneumonia, and after a few days' illness he went to his reward at a quarter before nine o'clock P.M. on February 19, 1907. He had received the Holy Viaticum and Extreme Unction shortly before noon.

No one in the province, at least of late years, has been so universally lamented. We have been told that in every college Ours felt as if one of their own community, long known and deeply loved, had departed. His position as Spiritual Father here for so many years had brought him into intimate contact with all the younger priests and scholastics, who had found him ever ready to show them sympathy and to encourage them in time of desolation or trouble. They saw in him a holy Jesuit, thoroughly imbued with the Catholic spirit, exact in the performance of every religious duty, devoted to prayer and spiritual reading, careful in the preparation of his spiritual exhortations, full of love for the Sacred Heart and our Blessed Mother and zealous in urging the scholastics to the faithful observance of rule and to the practice of our own special devotions.

Joined with this spirit of piety and zeal was a charming simplicity of character that made Father Frisbee a delightful companion, especially for the philosophers, who were all invited every Thursday morning to tramp the hills with the Walking Club of which he was the leader. Those who have lived at Woodstock know how earnestly he insisted on sufficient outdoor exercise, and how efficacious his unique notices of coming walks and picnics were in fostering the general spirit of cheerfulness.
But the influence of Father Frisbee was not confined to Woodstock or to our own province. As editor of the Woodstock Letters, he had become known and esteemed throughout the Society. When he assumed charge at the end of the year 1888, he found the Letters flourishing. In that year a handsome volume of over 400 pages had been published, full of interesting articles and items of news from all parts of the Society. It is Father Frisbee's great merit that he maintained and, in some respects, surpassed the high standard of his predecessors. His large-hearted charity and interest in the whole Society made him eager to leave permanent record of the good work done by Ours in every part of the world. He welcomed gladly communications from every province and mission and by his enterprise, his faithfulness in answering letters, and his generosity, whenever occasion permitted, he succeeded in enlisting the services of many correspondents.

A fuller appreciation of his work as editor must be reserved for the next number of the Letters, when we hope to have a detailed account both of his conversion to the faith and of his forty-four years of religious life. For the present we must be content with this simple tribute to the memory of our dear Father and with the expression of our deep gratitude to Almighty God for the example of his holy life and for the great work he was permitted to do for God's glory.

May we not add in conclusion the hope that those who have known and loved Father Frisbee, who have been so generous in their contributions to the Letters in the past, will, as a token of their affection, continue to manifest the same generosity in the future? As he himself said so well in the Jubilee number, "the editor appeals with confidence to his religious brethren throughout the world. It has been due to their generosity and zeal that the Letters have become what they are today. Without their aid, neither he nor his predecessors could have effected anything." Requiescat in pace.
THE JAMAICA EARTHQUAKE

On the afternoon of Monday, January 14th of the present year, an earthquake of unprecedented severity swept across the Island of Jamaica, leaving behind it everywhere ruin and desolation. Earth tremors that cause the windows and doors to rattle are of common occurrence in Jamaica, but never before has anything like the present visitation been experienced. Even the famous subsidence of Port Royal in 1692, when almost the entire city was swallowed up by the sea, did not cause equal loss of life and property.

The weather conditions during the first two weeks of January had been extraordinary. The thermometer had fallen to temperatures theretofore unrecorded; and this cold spell gave way to sultry heat that led more than one of the Fathers to remark, that such climatic eccentricities could only precede a serious disturbance, and that a fresh hurricane or an earthquake might be expected. This forecast was verified only too literally shortly after 3.30 on that fateful Monday afternoon. What had been a few minutes previously in the interior of the island a single continuous vibration of eight seconds duration, was felt in Kingston as a triple shock occupying nearly a half a minute. From the Harbor the path of the earthquake was traced by the cloud of yellow dust and the toppling buildings. First noticed far out to the west of the city, the centre of disturbance entered Jamaica's Capital close by the railroad station, swept rapidly along the line of Harbor street, and then passed eastward by the Rockfort quarries. This was the line of the greatest disturbance, but for many miles the earth heaved and trembled until everything of brick or masonry was reduced to heaps of rubbish. Buildings swayed like saplings in a storm, tottered for an instant and then crashed down with a mighty roar, burying beneath them thousands of poor victims, who a moment before had heard a distant rumble that presaged danger, but had not heeded it, not understanding the warning. In an instant there arose a universal scream of terror that chilled the blood and almost made the heart cease beating. And to make matters still worse, a dense cloud of yellow dust hung like a pall over the straitened city, obscuring the sun and making progress through the
debris extremely difficult. What a moment of horror it was! Darkness, the wails of the bereaved, the agoni-
zized cries of the wounded who were on all sides crawl-
ing from out of the debris, all combined to make the
scene particularly terrible. All this was bad enough,
but worse was to follow. It was not long before fire had
started in several sections of the stricken city. The
flames spread rapidly and like a thing mad, swept fu-
riously over the great piles of debris, bringing a horrible
death to helpless men, women and children who were
pinned tight to the earth, utterly unable to avert their
awful fate. The loss of life was enormous. In less
than a minute more than a thousand souls had been
summoned before their Maker. And perhaps as many
more expired from wounds or were consumed by the
flames within an hour.

The greatest mortality occurred in the business dis-
trict which was levelled to the ground, but even in the
residential section there were many victims. Of the
city's entire population more than four in every hundred
had been chosen by the angel of death, while the indi-
vidual who escaped unscathed was considered fortunate.

At the time of the earthquake there were present in
the city eleven of our Fathers, four of them mission-
aries from the states, and two Lay Brothers, and scat-
tered through the outlying missions were six Fathers
and a scholastic, while Fr. Gregory was making his an-
nual visit to Turk's Island. All of Ours escaped injury,
though in some cases the escapes were narrow.

Very Reverend Fr. Provincial had just completed his
visitation and had sailed for New York, the preceeding
week. The very desk at which he was accustomed to
sit, was buried beneath a fallen wall. The residence
itself was almost a total wreck. The rear wall of the
refectory fell out and the other walls were left all cracked
and bulging. Several of the Fathers were on the second
floor of the residence, and while the building shook and
swayed they hastened to make their way down the tot-
tering stairs. The building was old and little calculated
to withstand the awful strain put upon it, but while
newer and stronger buildings in the immediate vicinity
crumbled away into a shapeless mass of debris, that
stairway held and sustained the Fathers in their flight.

The Very Reverend Administrator, Fr. Collins, had
gone to Alpha Cottage, the Convent of the Sisters of
Mercy, for an examination of the Industrial School, at-
tached to that convent. The children had been sent out
to the fields for recreation and the boys’ band was playing when the shock occurred. One child alone remained in the house, and she, poor little creature was crushed beneath the walls as they folded in, one on top of the other. Fr. Collins’ carriage was standing at the door, waiting for him. A roof in falling cut off the horses from the carriage and reduced the latter to a heap of wreckage.

Fr. O’Donovan was about to deliver an address on Christian Education to the Sisters who were assembled on the ground floor of the community building. As they rushed for a place of safety four of the sisters were caught by the falling walls and two of them were quite seriously hurt. The Father himself though spattered with the blood of those struck down beside him, suffered but a slight bruise.

Here at Alpha were situated besides the Convent and Industrial Schools, an Academy and an elementary school. All the buildings were totally wrecked except the chapel, a wooden structure, and one other low building, also of wood.

The Franciscan Convent on Duke St. was also a total loss, but the occupants escaped almost miraculously with their lives. Most of the teaching sisters were taking their vacation at the other Franciscan Convent, Nun’s Pen, which is situated outside the city. Though their buildings were destroyed, yet here again our Lord interposed in behalf of the poor Sisters and saved their lives. Their situation was critical. Some were sorely bruised by the falling walls, others were imprisoned in rooms on the second floor whence escape seemed impossible. And though the convent was soon afire, yet all were rescued.

At the time of the shock, Frs. O’Hare and Roche were returning home from St. George’s College, at Winchester Park, just outside the city limits. They had entered the yard of the residence and were just alighting from their carriage, when the refectory wall fell within a few feet of them.

Fr. Roche started back at once for the college, but meeting Fr. Superior, he turned and set out for the convent of the Franciscan Sisters at Nun’s Pen. On the way thither he found one of our college boys who had been badly injured, and took him home. The poor lad’s home had been destroyed and he was without shelter, so Fr. Roche took him to Nun’s Pen and left him in charge.
of the Sisters, while he himself proceeded to the Army Post in a vain search for tents.

Meanwhile, Fr. O’Hare had gone to the General Hospital with Fr. Cunningham. Here both remained attending the wounded. Great numbers of the injured were brought in and the presence of the priests was imperative. The buildings were all shattered, and the whole place was in utter confusion.

Our college itself fared no better than the other buildings. It was wrecked, but no one therein was killed.

Fr. Dinand had remained there after the departure of the other Fathers, and was at the time of the shock holding a meeting of the boys in a large class room situated in a wooden portico behind the college building.

While all the other class rooms were destroyed that portico withstood the strain and all the boys escaped unscratched. All assembled in the yard and kneeling down with Fr. Dinand they said a prayer of thanksgiving for their escape. Many then went to confession and hurried off to seek for their families, and there were but few of these boys who did not find that death had entered their homes before them.

Fr. Dinand himself proceeded down North St. visiting all the Catholic families on his way. At one residence he delivered two persons from the debris, both were alive but unconscious. All through the night he continued on his rounds assisting the wounded.

The experiences of Fr. Rodock differed little from those thus far related. He was visiting his parochial district, which included the south-eastern portion of the city. When the shock came, he went at once to the Lunatic Asylum, of which he was chaplain, and found that eight patients had been killed, while many more had run away and were wandering around the town. He next went about seeking out the wounded, and near midnight returned to the residence having anointed fully a hundred victims.

Fr. McGinney had left early in the day for a fishing excursion near Harbor Head. As the electric works were destroyed he had a long walk back to the town.

Fr. Harpes was in his room on the second floor of the residence. The whole side wall fell in, crushing his bed and filling the air with dust. He hastened down the stairs and out into the yard: just as he passed through the last door, all the wall fell down beside him. Fr. Stanton occupied the room opposite to Fr. Harpes. He was writing a letter when he felt the table vibrate, and
heard Fr. Harpes cry out to him to run. As he descended the stairs he felt them swaying beneath him and a quantity of mortar fell on him as he passed.

He and Fr. Harpes set out at once for the Pro-Cathedral, which is about ten minutes walk from the residence.

They found that once proud pile, a shapeless mass of ruins. It had been perhaps the finest building in the city, an arched brick structure with a massive tower, but as mortar lost its adhesive power, the walls crumbled away and fell, a shower of bricks. All that remained of the tower was lying across Duke St. Nothing was standing save a very small portion of one of the walls. A mission, in fact the first mission of Jamaica, had been commenced the preceding week by four of the Fathers of the Maryland–New York Mission Band. The women's week had been a great success, and the opening of the men's mission had given promise of no little fruit. Owing to the intense heat of the Jamaican afternoon, it had been decided after much consideration to omit the usual three o'clock service. If the customary order had been followed the loss to the Kingston Church would have been far heavier than it was, as scarcely a man could have escaped from the falling Cathedral. As it was, a few women who were praying in the edifice at the time were crushed beyond recognition. One occupant alone escaped. Taking refuge in a confessional, which protected her from the wreckage, she was later taken out alive. Every attempt to rescue the Blessed Sacrament, however, failed, and it was only at the end of the week, that the Fathers were able to have the consolation of removing the Sacred Species.

Opposite to the church had stood Gordon Hall, which in addition to serving the purpose signified by its name, afforded convenient rooms for a young men's club as well as for various church organizations. The walls of the first story alone stood, and the interior was a shapeless mass of debris.

As soon as the earthquake occurred the Fathers who were at home all hastened out to render whatever assistance they could. One of their number started at once for the military barracks where the loss of life had been great. Not only were many killed outright in the collapsing buildings, but the Military Hospital had taken fire, and before the patients could be removed from the wreckage a large number of them had been burned to death.

On every side the Fathers were called upon, not mere-
ly by the wounded and the dying, but even by the rescuers who paused in their work to make their peace with God. Only the angels know how many hardened sinners, after long years of neglect of grace, were brought to their knees by the dreadful happenings of that hour. Men of affluence and position, who but yesterday would have smiled in derision at the thought of going to confession, dropped down in the middle of the street at the sight of the priest and sought the sacramental absolution that they so much needed.

All through the night the Fathers went wandering through the ruins, penetrating to the darkest alleys, and everywhere dragging out from the wreckage dying men, who survived not infrequently just long enough to hear the healing words of the priestly absolution. The operation of grace was strange indeed. The President of the Mens Sodality, the President of the St. Vincent de Paul Society, and many others who gave examples of manly faith, were cut off in an instant, while the poor wayward souls that had spurned the sacraments during long years, lived just long enough to enable the priest to set them on the narrow way that leads to life eternal.

Two and two the Fathers took turns in serving at the General Hospital, where the fruit reaped was especially abundant. Here as throughout the city, untold numbers of protestants called for the priest in their dying hour, and that, too, even when their ministers were standing close at hand.

All the while the fire had been sweeping rapidly northward towards a large square or park known as the Parade, but now the land breeze of the evening checked it in its course and turned it back towards the waterfront.

Tuesday morning found the city desolate indeed. All through the night crowds of blacks, in a perfect frenzy of religious fervor, had paraded the main thoroughfares singing hymns and crying aloud for mercy. Every few hours fresh shocks were experienced, and at two o'clock A.M. a particularly severe tremor occurred. This added to the frenzy of the people and almost drove the blacks to desperation. At each tremor their wails and shouts increased in volume and strength.

With the return of daylight every effort was made to remove the dead. Trenches were dug in the cemeteries for the identified bodies, while the countless that were unknown were buried in the open fields. The two-wheeled city dump-carts were called into requisition and
as they drove through the streets the bodies were thrown into them in heaps. The mangled, half-charred remains of men, women and children, clad in rags and burned tatters, were thrown together without a sheet to hide them from view. All day long the work continued, but when night closed in, the city still resembled a battle field strewn with dead. On the morrow, in order to prevent pestilence, even this crude method of burial had to be abandoned and the bodies of man and horse alike were piled up along the streets, and saturated with oil and turpentine, a torch was then applied, and all through the succeeding nights these burning corpses furnished the only illumination in the stricken city.

Tuesday morning Mass was said at a temporary altar erected in the yard of the Residence, and many of the faithful who had come to assist at the Holy Sacrifice received communion; some for the first time in years. An eyewitness thus describes that first Holy Sacrifice in Kingston after the awful catastrophe.

“We can never forget the morning following the earthquake, when after a few hours rest, one of the Fathers said Mass in the yard of their residence on North Street, an altar having been erected under a guinep tree, amidst the ruins of their house. Large numbers of Catholics who had spent a sleepless night in the open air came to be present, made their confession under the trees and received Holy Communion. Kneeling on the bare ground, they prayed with a fervor and devotion worthy of that of the first Christians, and with the fortitude of the early martyrs they could now look at their ruined homes, and bear the loss of their friends and property with truly Christian resignation.”

During the course of Tuesday word was received from many of the outlying missions; but it was many days before all the districts were heard from. At Spanish Town thirteen miles to the west of Kingston, the church still stood, though the interior was pretty well injured, much plaster having fallen. The residence too was intact, but in many of the rooms ugly cracks extended from floor to ceiling. In Spanish Town itself most of the brick and stone buildings were more or less injured, and there had been some loss of life. However the damage there was lost sight of in comparison with the general havoc in Kingston. Fr. Bridges was standing in the sacristy at the time of the shock and was uninjured.

The Church of England Cathedral which is situated
in Spanish Town was badly wrecked. The southern wall collapsed and the altar was destroyed by a falling beam. This church was the old Red Cross Church of the Spaniards, but was seized by the Cromwellian soldiers at the time of their invasion and converted into its present use. An American Paper has undertaken to raise the means for restoring this church, opening the subscription list itself with a thousand dollars. The alleged motive is the pleasant memories of American tourists which are associated with the old church. And yet this same Daily was not backward a few years ago in raising the cry of "America for Americans." The difficulty is that in the present instance the Americans in Jamaica are Priests and Sisters identified with the Catholic Church, while the old rallying cry was intended solely to be used against Catholicity.

But to return to the reports received from the outlying missions. Fr. Kayser sent a messenger to assure Superiors of his escape, and reported that one of the churches in his district was levelled to the ground, three others had been seriously damaged, and the remaining three had escaped, though not without slight injury.

Fr. Barnum brought word from Montego Bay that the damage at the western end of the island was slight, but as most of our mission property is in the central or eastern portions of the Island we were not the gainers thereby.

Fr. Prendergast experienced the shock at Alva, which is in the northern part of the Island. The walls of most of his eight churches were left cracked and bulging, some of them to a dangerous extent.

Fr. Mulry was assisting Fr. Ryan in the Port Antonio district in giving a series of short missions throughout that section. Both Fathers were at Avocat, when, feeling the earth trembling beneath them and realizing their danger, they rushed from the stone structure in which they were standing and passed between the schoolhouse and church, both of which were built of stone. Just at their passing the former building opened out like a book, the side walls fell in opposite directions, leaving the roof hanging for support on the end walls. The church stood the first strain, but the walls were gashed and seamed with cracks. This district is extremely mountainous and huge land slides had descended everywhere. The mountain paths were opened up with fissures, while tons of rocks blocked the way here and there.
Rain and wind came to add their terrors to that of the earthquake, and from every side the people flocked to the close of a mission, which was probably the most impressive in many a long year. And when the exercises in the open air were over, despite the warnings and protestations of the Priests, the poor people gathered in their wrecked chapel, and there beside the shaken walls continued for an hour their heart-rending cry to God for mercy and protection.

The rough mountain paths had become impassable even for a saddle horse, and so the following day Fr. Mulry made his way as best he could on foot to Buff Bay, eight miles distant, in the hope of reaching Kingston by rail; for he feared that his own charges there were in sore need of his assistance.

It was in Kingston that the full force of the shock had been felt. Besides Holy Trinity Church, Gordon Hall and the Residence, the Convents, Orphanage and all the eleven schools were totally ruined. The sisters and orphans were camping in the open fields and the Fathers themselves were making their headquarters amidst the wreckage in the yard of the residence. After a couple of days a piece of canvas was stretched over a part of the yard and this served as the only shelter, until a rough shed was constructed a week later.

Fr. Barnum is the authority for the statement that a walk through Kingston after dark when the populace had sought the hills for the night reminded one of a visit to Pompeii; the resemblance being perfect. There was the same vast, silent area of narrow deserted streets, with blocks of one storied houses all roofless and in ruins, and emptied of everything. Deep fissures extended everywhere.

Along the Rockfort or Windward road these varied from six inches to a foot in width and were many feet in depth. New springs gushed forth in many places. Above the Rockfort gardens one in particular formed quite a little stream that flowed directly across the road. At the entrance to the harbor the town of Port Royal, which is situated on the extremity of a coral reef, had subsided some ten feet or more. All the fortifications were injured, including the famous Victoria Battery, which was considered to be one of the most powerful British forts in America. Out beyond the point rising from the water could be seen the tops of cocoanut trees, which marked the spot where once stood the officers' tennis court. About thirty or forty yards of that por-
tion of the town had sunk beneath the waves. Another curious incident is that the innumerable buzzards, known in Jamaica as John Crows, all disappeared, and it was not until several days after the shock that these scavenger birds ventured to return to the city.

But to return to Tuesday morning. The Fathers were continuing their ministrations. Some had labored without an instant's rest all through the night. All day long, crowds were flocking to the yard for confession and it was not unusual, even at the most distressful moment, to have a "strange Father" asked for.

During the morning rumor had it that another heavy shock would occur at noon. And as that hour approached the people became almost mad with excitement and terror. Every little while a minor tremor was felt; and, strange to say, almost at the time predicted a shock of more than ordinary violence was felt. Catholics fell upon their knees in silent prayer. Wild screams were again heard, and the song of the parading blacks reached a higher pitch than ever. As things quieted down again, fresh crowds flocked to the confessional.

All this while our Fathers were taking turns at the hospital, or searching through those dismal streets, all scarred with ugly crevices and jagged fissures, for the wandering sheep who only waited for a glance of the shepherd's eye, to fall at his feet, humble and submissive members of the true flock again.

Towards evening new rumors added fresh terrors to the distracted inhabitants. That night a tidal wave, so it was reported, would sweep into the sea the remnants of the city and the only safe place, it was added, were the rising grounds behind the city.

The apparent fulfilment of the morning's prophecy had aroused the credulity of the multitude, and an immense throng now broke into a mad rush for the higher ground. The wounded and the dying were ruthlessly dragged forth, and God alone knows the numbers who succumbed to the fatigues and terrors of that night.

The Fathers were utterly helpless to withstand the mad torrent of humanity as it swept out to the northward. No one was open to reason in that hour. Grim determination was stamped on the desperate faces of the frightened people, who struggled on, dragging their wounded along with them.

And so the city was left deserted on Tuesday night. It was late when most of the Fathers assembled in the yard. Then the beads were immediately said in com-
mon, and each one sought what rest he could, to prepare himself for the fatigues of the morrow. A few mattress- 
eses had been taken out from the residence and thrown on the ground. These were occupied by some; others sat in the carriages; while others still had to be satisfied with chairs. There was little sleep that night. A 
shower soon forced all to seek shelter under sheds, whence they were driven again by a fresh tremor, that threatened to send the sheds down round their ears. All through the night the song of thousands of blacks, gathered on the race course, rose in the air and beat unceasingly against the Gates of Heaven; a prayer for mercy from the hearts of poor, deluded creatures.

With the return of dawn the multitude flocked again into the city. Weary almost to exhaustion, excited even unto frenzy, the people came back to suffer for another day the pangs of hunger, yes, and for a time, the agony of thirst too. The reservoirs were empty, and as a pre-
cautian against helplessness in case of future fires, the water supply was shut off until noon.

The city officials threw open to the hungry multitude the grocery stores, that had escaped the general ruin. These stores were usually one-story, wooden buildings, so that even when they collapsed their contents were but slightly damaged. Each store soon became the scene of riot and disorder. As Kingston's business and profession-

al men were for the most part either dead or injured, a relief committee could not be appointed at the time. The uninjured were, as we have said, too few, and those who could serve on such a committee were seeking to provide for the safety of those nearest and dearest to them.

There was nothing to be done then but to turn these little stores over to the hungry masses, and as a conse-
quence there ensued a great struggle for possession of the coveted provisions. Few blows were struck; but each one seized what he or she could, and held it till a stronger person snatched it away. The contestants were principally black women; Jamaican Amazons, who are almost as masculine as the men.

All day Wednesday the general work of the Fathers continued as on the preceding day. Each fresh shock brought another school of fish into their nets. The Fa-
thers' temporal wants were provided for by good Brothers Schaffner and O'Brien, whose indefatigable efforts proved of inestimable service during the days of general priva-
tion. In the early morning they went foraging with a
wheel barrow and secured sufficient canned goods and crackers to safeguard against actual want.

On Wednesday an informal council of the Fathers was held as to plans for the immediate future. Prior to the earthquake the Jamaican Mission comprised twenty-nine churches, about as many schools, besides the Convents, Orphanages, Halls, Colleges, etc. Of these all the stone and brick edifices were practically destroyed, only the lighter frame buildings having withstood the shock. The property of the Mission was thus almost obliterated, and as the bulk of the Catholics of the Island were left actually penniless by the catastrophe, there was no hope of obtaining means for restoring the Church in Jamaica except by seeking it abroad. It was accordingly decided that two of the Fathers who had been engaged on the Mission at Holy Trinity Church should return to the States at once, and try to arouse the charity and sympathy of American Catholics in behalf of the suffering Church of Jamaica. Frs. Goeding and O'Donovan were selected for the work, and the other two visiting Missionaries, Frs. Stanton and McGinney were retained in Kingston to help in the work among the dying.

On Thursday morning the American warships arrived. The advent was timely, for that same evening an event occurred that might otherwise have resulted seriously. Up to this there had been practically no real premeditated disorder, despite the hunger of the multitude. Now, however, affairs were about to take a new turn. Just on the eastern outskirts of the city was situated the General Penitentiary, in which some six hundred prisoners were confined. A plot had been formed amongst them to overpower their guards and make their escape. This they could easily do with concerted action, since the wall enclosing the prison had been destroyed and the prison itself badly injured by the earthquake. Further it was the purpose of these desperate men to sack the city and then make good their escape. Fortunately the Superintendent discovered the plot in time and sent an immediate call for help to the Governor. As the latter was not at headquarters the Colonial Secretary took it on himself to appeal to Admiral Davis for assistance. Immediately the Indiana drew in close to the Penitentiary building, and a party of United States marines was sent ashore. Order was quickly restored. The prisoners were forced back to their cells and securely locked in. The marines returned to their ship, but the Indiana kept watch over the penitentiary during the night.
Several of the Naval Officers, including the Chaplain of the Missouri, Father Gleason, called at the Residence. They asked for permission to turn Winchester Park, our college property, into an emergency Hospital, offering the services of the Surgeons and Hospital Stewards of the fleet who were to act in a non-official capacity. The Fathers were more than ready to cooperate, and so on Friday morning a hundred blue jackets set to work at Winchester Park, knocked out the dangerous walls of the college building, shored up the roof and cleared away the debris. At the same time some twenty or more hospital stewards with the fleet surgeons were converting into an operating room the rear class room which had been left intact, thus saving the lives of the students. Meanwhile sailors brought in from all parts of the city the wounded, some of whom had not been attended to since they were stricken down four days previously.

By evening the college had become a hospital in full operation. The Sisters came from the convents to act as nurses, and as they appeared on the scene the Head Surgeon, Dr. Ames, who was not a Catholic, cried out, “Thank God, these are the kind of helpers I like to have around me.” Fr. Barnum was appointed Chaplain of the hospital, and two doctors remained in attendance all through the night.

While the college was thus being transformed, another party of American sailors was helping Fr. Harpes to clear the site of the Pro-Cathedral. The stench of the corrupting corpses beneath the debris was so intolerable that the blacks, who had begun the work, refused to continue. After a liberal use of disinfectants some returned to the ruins, but they were hardly needed, for the sailors did quick work. They opened a passage, through which one of the Fathers crept down to the main altar and rescued the Blessed Sacrament. Although the altar was broken and the Tabernacle door wrenched off the hinges, the sacred vessels themselves were not in the least injured. Thanks also to the indefatigable efforts of the American sailors the safe and vestment case were recovered from the ruins of the sacristy. The stations of the cross and the benches were also saved from the wreck of the church, together with the statue of St. Joseph, which alone of all the statues was intact.

Referring to the destruction of the church the “Catholic Magazine” of Kingston calls attention to the re-
markable preservation of our Lady's shrine in the following words.

"We are happy to state that the Grotto with the handsome statue of Our Lady of Lourdes on the church premises was saved, and stands now among the ruins like a beacon of hope shining out upon wreck-strewn shores after the storm. Here at the feet of our Lady's shrine were laid the dead bodies of two of our good children of Mary, when rescued from the ruins of the Catholic Repository. The other little shrine of Our Lady, under the majestic tamarind tree near the church also remained uninjured. It was here at the foot of Our Lady of Grace that our devoted, our untiring Sacristan, Miss Anne Llado was found on her knees covered almost to the neck with bricks from the fallen church, but miraculously uninjured. Only a few moments before the crash, she had left the church and was on her way back to the Sacristy, when the shock threw her down, only a few yards away from her sister Adele, who found herself penned in by fallen timbers. Our marble altar together with the costly and handsome marble statue of our Lady, though badly injured, will be restored to their former beauty. The hands and head of the statue have already been replaced and our Lady can be seen standing in the Sanctuary of our temporary chapel awaiting the day, when she will grace the new Holy Trinity Church, which is to rise from the ruins of the old in greater splendour than before."

On Saturday morning occurred the unfortunate incident of the now famous note that was addressed to Admiral Davis by Governor Swettenham. The Admiral came to the hospital in person to tell the Fathers that he had been requested to withdraw the American ships from the harbor. He asked if they could continue the work at the hospital, offering to delay his departure until evening so that the sailors might put the building in as complete a state of repair as possible. The Fathers agreed to undertake the task, though they knew that penniless as they were, this additional expense would prove a heavy strain on the relief sent them. Still it was not a time to compute cost, nor did they for an instant waver in their decision.

 Noon was the hour set for the withdrawal of the Americans, and all that morning the sailors worked their utmost to complete their task. Large supplies of medicine were landed from the ships, and wagon loads
of provisions, sufficient to carry the hospital for several weeks, were also sent up by Admiral Davis.

As the hour of noon approached all the Officers and Surgeons called at the Residence to bid good-bye to the Fathers. Though protestants almost to a man, they were loud in their praises of the priests and sisters, while some of their complimentary remarks concerning the ministers are best omitted from these pages.

Admiral Davis himself remarked to Fr. Gleason, Chaplain of the Missouri, that the priests seemed to be the only ones in town who kept their heads and were doing any work; in fact, he said, that all the time he had been in the service wherever there was danger and work, the priests were always there, but the ministers were always scarce. He is a brother-in-law, too, of Senator Henry Cabot Lodge! The Admiral himself later addressed a personal letter to the Fathers, warmly commending them and thanking them for their cooperation. The United States Navy Department also sent an official letter of thanks.

There lived near Port Antonio one, Doctor Lescene, an old graduate of St. George's College, and as devoted a Catholic as he is eminent in his profession. It was to him that the Fathers turned for help in the continuation of their hospital. In answer to Fr. Collins' telegram, he left his family at once, and reaching Kingston the same day, took charge of the hospital that very evening.

That the hospital made a reputation for itself above that enjoyed even by the General Hospital, is shown by the fact that the Mayor of the city who had been injured, came to the Fathers' hospital for treatment. It is needless to say how much this added to the prestige already won.

Dr. James Ogilvie, Health Officer for Kingston, in the first report that he made to the Mayor and Council after the earthquake, highly commended the work at Winchester Park, adding: "Too much praise cannot be accorded to the Jesuit Fathers and Sisters of Mercy who are so nobly assisting in this work." And the Daily Telegraph of January 24th commenting on this report echoed the sentiment of the general public, when it heartily confirmed this commendation of the work of our Fathers.

The work at the hospital thus auspiciously begun was continued until Saturday, February 9th, when the remaining patients, seven in number, were transferred to the Public Hospital. During the three weeks that Win-
Chester Park was used as a hospital, 319 patients were treated there. Of these eight died, five of whom had been received in a dying condition.

On Saturday, the day of the departure of the Americans, Fr. McGinney set out for Spanish Town to give a Mission there. It had already been published and as the damage there was comparatively slight and the time ripe for great spiritual fruits, it was decided not to make any change in the arrangements. The wisdom of this soon became apparent. The weeks mission was well attended, and yielded about a hundred and fifty confessions.

Just at this time what might be called the reconstruction period began. Relief Committees were appointed for many purposes, and everywhere the Fathers were in requisition. Still in the midst of the exercise of all the corporal works of Mercy, which really were sufficient to tax the energy and patience of ordinary men, they were not forgetful of the higher claims of the souls of their people.

Such crowds had frequented the morning Masses, that the place of worship was removed from the yard and surrounding stables to a more commodious and becoming place at Winchester Park. As the college building was in use as a hospital, a canvas was stretched under one of the large trees in front of the house. Here a temporary altar was constructed and for an entire month several Masses were said every morning. In the words of the "Catholic Magazine:"

"Here were renewed the edifying examples of the ages of faith. Day after day and long before the sun rose long processions of Catholics with lanterns in their hands could be seen wending their way through the dark streets to the lawn of St. George's College, where they knew that the holy sacrifice of the Mass was being offered up. Several priests were kept busy hearing confessions, and large numbers received holy communion every day. Especially on Sunday the lawn was covered with pious worshipers. Many of the homeless, with kind permission of Father Collins, erected tents and other improvised shelters on the ground and made the place their temporary home."

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"In the meantime many hands were busy clearing the debris of Gordon Hall opposite Holy Trinity Church. The upper story used for the theatre had been totally destroyed, whilst the first floor had comparatively suffered but little damage. The workmen removed the
wreckage and a new roof was raised over the ground floor, and after the necessary repairs were finished, we transferred our temporary altars from Winchester Park into our new Holy Trinity Church, which accommodates 500 persons. At last, after a month’s dwelling under a tent, our dear Lord had found a safe shelter and resting place, and our Catholics of Kingston a substantial house of worship, awaiting the day when Holy Trinity will rise from her ruins, a monument worthy of Catholic faith and Catholic charity, the pride of Kingston, the Gem of Jamaica.”

Meanwhile there had also been constructed in the yard of the residence a rough shed, which was to serve as a dwelling for the Fathers till the house was put in shape. The upper story of the residence was then cleared away and the lower story patched up, so as to give place for a refectory, chapel and a couple of living rooms. The parish Fathers, however, whose rooms on the second story have disappeared, are living in the shed in the yard, with every prospect of remaining there for some time to come.

By February 11th the Catholic schools had all been reopened, some in the open air. This was a necessary precaution. According to Jamaican law, where a Government School already exists, another school cannot be built within a certain radius of it. Now the Catholics of Kingston possess far more than their proportionate share of the city schools, much to the chagrin of the protestant ministers. It would never do then to give any opening for a charge of the abandonment of a single district, since some sect or other might seize on it and claim it as a derelict.

Of the schools in charge of the Franciscan Sisters, that of St. Anne was the first to reopen classes, on January 28th. Nearly a hundred pupils attended. This number has since risen to 350. St. Aloysius boys’ school had been broken on one side only, and as this was quickly repaired this school was the next to resume work. Saint Joseph’s Girls and Saint Joseph’s Infant Schools were too badly damaged for use. The children of these two schools numbering about 350 are accordingly assembled in the improvised church at Gordon Hall. St. Anthony’s School was utterly destroyed, and its 130 pupils have for the present to be satisfied with a neighboring out-room. St. Francis’ School at Nuns Pen was badly damaged, and here 140 pupils crowd together for their daily tasks, in the single room that remained habitable.
The schools under the care of the Sisters of Mercy suffered even more severely. All the day schools were razed to the ground. The Convent, Academy and Girls' Industrial School shared the same fate, while the Boys' Industrial School fared little better. On the very day of the earthquake classes had resumed after the Christmas vacations and the children had been dismissed to their homes just a half hour before the catastrophe occurred. Had they been in the buildings at the time the loss of life would have been appalling. In the case of the Alpha Elementary School, for example, not a stone was left upon a stone, and desks, blackboards and other school furniture were literally smashed to atoms. The second day after the earthquake the Sisters went in quest of their little ones, many of whom were wandering about homeless and parentless. Crowds of these poor children daily flocked to the Sisters who found means for providing for them. On January 28th Alpha Elementary School was reopened and the other schools quickly followed. From the first the Sisters provided breakfast and luncheon for many of the starving little ones, and continued this until the Government came to the rescue and provided for all.

As the buildings were in ruins temporary schools had to be provided. At East Branch two large wooden sheds were hastily constructed. The Alpha Infant School was located in one of the dining rooms attached to the Girls' Industrial School; the High School took up its quarters in one of the large dormitories that had been repaired; while the convent chapel was made to serve as a class room for the elementary school.

In all there are now somewhat over fifteen hundred children actually in attendance at the Catholic Schools of Kingston in buildings that at best are wretched make-shifts, furnishing as they do little more than protection from the sun's heat. The mid-day meal is daily provided for the children out of funds given for the purpose by the "Relief Fund." The money received by the Sister in charge is expended in provisions, consisting in some cases of rice, peas, cakes and pudding, and in others of bread fritters and fruit. The meals are prepared on the school grounds and served by the Sisters themselves.

St. George's College resumed classes on February 11th, but only thirty-five boys were able to return to their studies at the time. Many others have since returned, so that at the date of writing, May 1st, there are in at-
tendance a number less by ten than that had before the
catastrophe.

In the city itself order is gradually being drawn out
of chaos. But the shocks still continue, averaging even
one or two a week. Some of them are very sharp. As
one Father remarked, "It is a bit trying on one's nerves
to be in continual apprehension that the next moment
may find us either wholly or half dead under a pile of
ruins." Or, as one of the prominent business men of
the city expressed it, "This strain of keeping in a state
of grace all the time is rather trying, and is beginning
to tell on one." However the speaker has always been
a most edifying Catholic and doesn't seem to find his
task a particularly hard one.

This general condition of anxiety, however, keeps the
nerves of the people unstrung, and prevents them from
really settling down. Poor people! many of the best
families have been left utterly penniless. The insurance
companies recognize no loss by earthquake, and the old-
est business houses are utterly unable to begin life again,
as they are left without a cent of capital. As a result
large numbers of the better classes are departing for
Colon or the States in the hope of obtaining employ-
ment. For if they remain in Jamaica they must face
starvation.

Up to the present very little help other than that
from our own houses and churches has reached the Fa-
thers. The total amount thus far received will cover
only one fifteenth of the actual losses. The twenty-
fourth rule of the summary has always been particularly
applicable to the Jamaican Mission. Less than a year
before the earthquake the Provision Dealer had refused
to sell the Kingston Community any more meat till they
would pay their bills, saying that their credit was gone;
while it was only towards the close of the past year that
a commotion was caused in the city by the arrival of the
missionary from one of the outlying districts in a rig
that aroused no end of merriment amongst the street
urchins, and even among the graver elders of the city.
With the advance of time the harness had gradually de-
volved into a mass of ropes and shoe-strings, while what
might be called a carriage had in no way been back-
ward in a similar devolution. Per force his own black-
smith and wheelwright, this good Father had replaced
with a barrel stave each spoke as it rattled from the
wheel, and when finally the bottom of the carriage gave
way, a piece of tin roof was securely fastened in place
with wire. The carriage if not as elegant as before was quite as serviceable. If this then was possible before the earthquake what may be expected for the future, now that the Fathers are practically left without any sustenance. How too all these schools and churches are to be restored must remain a secret of the Most High. In one short minute the work of years was undone, and now it must all be begun over again. Still in the midst of this wreck and ruin, the Fathers thank God for the wonderful harvest of souls that has been reaped, and with full confidence they leave the future to Him who clothes the lilies of the field.

Before closing a word should be said about the fidelity of the serving class, who seemed at times unmindful of their own miseries in seeking food and trifling comforts for former masters and mistresses. At one of the Convents a black fellow was busily engaged rescuing some of the Sisters who had been caught beneath a fallen wall. Word was brought him that his own child had been killed. Without a moments hesitation he continued at his work. His child was with God. He could do nothing for her now. His duty was with the Sisters. Around the residence of the Fathers a number of black and coolie boys were employed in domestic duties. With like fidelity they stood at their posts day and night, rendering what help they could, and cooperating with the Fathers in every way. But the brightest example of them all was little Alan, the porter, a lad of about fourteen years. Part brown and part coolie though he was, there dwelt within a spirit that made of him a martyr of duty. Of frail constitution he was yet a child in many ways, but mature judgment rendered him invaluable in his position as porter. Immediately after the earthquake he had been sent to see if his people had escaped. Satisfied on this point he quickly hastened back to the ruins of the residence, and during the succeeding days proved himself almost indispensable in directing the crowds of famished Jamaicans, who daily flocked to the Fathers for help. But the little fellow's noble work was destined to be short-lived. One day a howling mob of beggars gathered outside the barred gate, and there this punny child alone held them in restraint, and prevented them from breaking in and taking the Fathers by storm. But the effort was too much. Crushed and bruised he sank down at his post, a ready victim and truly a martyr to duty. The strain brought on a violent attack of fever, that in Jamaica is called
“black water fever.” This augmented the internal injuries caused by the mob, crushing him at the gate, and soon cut short the young life that gave such promise. The little hero died after two days of suffering. Strengthened by the reception of the Sacraments, he quietly passed to his reward, leaving a void in the community, which will long cherish the memory of him who must be regarded as a martyr in its behalf.

JOSEPH J. WILLIAMS, S. J.

THE SOCIETY IN POLAND

A Letter from Mr. D. Stracke, S. J.

CRACOW, December 1906

REV. AND DEAR FATHER,

P. C.

As soon as time would allow, I set to work to comply with your request for some information about our Galician Province. This I did all the more willingly as I have often noticed that, although those in other provinces are indeed our brothers in religion—for we are assuredly sons of the same mother—yet they seem to know little of our labors in Poland, either of the past or of to-day. The Woodstock Letters affords an excellent means of making these labors known for the edification of our brethren, and I am glad to co-operate in the excellent and charitable work it is doing.

The Society in Poland has a glorious past. Who does not know, at least from hearsay, to speak only of the first century of its existence, a Father Victor Skarga, (1) a

(1) It is perhaps not so well known outside Poland, that Father Skarga, who may be called the greatest patriot and orator of his century, in a famous sermon preached before the King Sigismund III, foretold the future doom of his country some 200 years beforehand. Here is the striking prophecy:

"Thou shalt be as a widow without parents, thou that hast ruled another nation; and thou shalt be an object of laughter and derision to thine enemies. Thy language, which thou alone among the other Slavonic peoples hast kept pure in a free land, thou shalt see perish along with thy people, and the remnants of this nation, so old and so wide spread over the world, thou shalt be bereaved of, and among a people once its foe it will be dispersed, as when told to another. Thou shalt be not only without a prince of thine own blood or choice, but also without a kingdom and a fatherland of thine own, an outcast everywhere, needy, despised, miserable, wandering about, and kicked at when put in the balance."
Father Sarbiewski, a Father Łeczycki, (commonly called Lancicius), and our glorious Stanislas Kostka. This past Father Zateski has recounted in his monumental work "Jezuici w Polsce," (The Jesuits in Poland). Four volumes have already appeared in large octavo; the first numbers 800, the second, 800, the third, 1200, and the fourth, 1900 pages. A fifth volume will follow in a couple of months relating the history of the Jesuits, from the general Suppression, in White Russia and Galicia, up to the year 1900. When this fifth volume is completed the Polish Province will be the first, I believe, to have carried out the desire of our late Father General, and no one will write on the history of the Church, or the history of education in Poland without largely quoting Zateski. In these 6000 pages Father Zateski, indefatigable searcher and writer that he is, has condensed a vast amount of the most trustworthy information, and sketched broadly and in detail what the Jesuits have accomplished in the Polish dominions. He devoted to his task the forty best years of his life. As he himself puts it. "Thirty years I collected documents at Cracow, Lwow (Lemberg, Leopol) Posey, Thorn, Danzig, Königsberg, Vienna, Berlin, Paris, Rome, and the archives of consistories and many religious orders; during eight years I was incessantly busy writing, (the first volume appeared in 1900, the fourth part of the fourth in 1905), and if God grant it, I want yet a few years to complete the whole." I had an opportunity of seeing in Father Zateski's room the heavy pile of manuscripts, and with amazement stared at it and at him. He is at present 63 years old, but his eyes are getting bad, and he has only a small part of that youthful energy left which made him write in the space of fifteen months—preaching and working all the while as a zealous operarius—his famous volume, "Have the Jesuits ruined Poland?" It should be added that of the 25,000 to 30,000 Austrian crowns the hunting up of the "Jezuici w Polsce" cost, the province itself has not had to pay a cent. This shows the author's activity in other matters as well as his abnegation. The first volume being more than two years out of print, and only a few dozen of the second and third being left, Father Zateski in 1904 wrote a compendium of the

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(1) A complete and very accurate edition of the works of the Polish Horace has been given by Father Wall of this Province, and can be had on application here.

(2) Eight of the most important opuscula of Lancicius have been reprinted here at Cracow.
first volume. When the fifth will be issued he intends writing in two volumes a compendium of the whole. It may also be of interest to know that a Latin "Elenchus Rerum" of the whole work has just been printed. This Elenchus gives a very good idea of the gigantic effort that has been made and crowned with success.

Of its glorious past, that commenced with the year 1565, when Cardinal Hosius introduced the Jesuits into his diocese, and founded the first College at Braunsberg, the present Polish Province of Galicia is the heir and guardian. But alas! How, to speak only of external circumstances, have the scene and situation changed! When the Polish assistancy was erected in 1756 its four provinces,—Great Poland, Little Poland, Lithuania, Masavia,—numbered 2100 Jesuits distributed over 150 houses. Poland itself had an area of 380,000 square miles, and its population amounted to about 35,000,000.

Of all this what is left? The Society, banished from the Polish-Russian lands since 1829, driven from the Polish-German territories in 1872, has only found an abode in the present Austrian Kingdom of Galicia and Lodomeria, and numbers 473 religious in eighteen houses. But still the Jesuits are on Polish ground, and notwithstanding all this persecution a brighter future is appearing. For on Polish ground we all believe we will stay unto the end, and if we are to stay why should we not re-enter, perhaps soon, the old field of our labor, now swept over by a revolution, which the hand of God will eventually bridle. It is a common tradition here in Poland that the Society will never entirely be driven out of the country. Here is the fact on which it rests. When Alexander I, under the influence of Galizin, and secretly irritated at the conversion of a Polish lady by whom he had two sons, expelled the Jesuits from St. Petersburg, White Russia, the Missions on the Volga, etc., Superiors gave Italy to the wanderers as their rendezvous. On passing through Galicia, where no one dreamt of staying, and arriving at Lwow the fugitives were heartily welcomed by the Armenian Archbishop, Mgr. Stefanowicz, (1) who assured them that they were certainly going to stay in Galicia. Ours refused to believe it. But I know, he said, you won't leave the old Polish do-

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(1) It is known that Lwow, the capital of Galicia, possibly the only such city in the world, possesses three archiepiscopal sees, a Latin one, a Ruthenian, and an Armenian one, and even a fourth archbishop-resident, who was formerly bishop of Wilna in Lithuania.
I, before the suppression, thought of entering the Society and knew many of your old Fathers. They told me that in your own church of Lwow a few years before the upheaval, the brother sacristan noticed at night, when the church doors had been shut, a young unknown Scholastic kneeling and fervently praying before the altar of Our Lady. And he saw how all of a sudden the scholastic vanished away. A few times the brother beheld this wonder. He told Father Rector, and once at night they both went into the church, and they both saw the kneeling figure. Father Rector approaching asked,

"Who art thou brother and what dost thou there?"

The scholastic replied, "I am Stanislas Kostka and I am praying the Lord that He may never let it come to that extremity that no Jesuits will be left in Poland."

Now, concluded the Archbishop, if God permitted this apparition, it is clear that He intended fulfilling that prayer, and you surely are going to stay here in this corner of Poland. And they did stay.(1) And when they were driven out of Galicia in 1848, many found a temporary abode in Polish Silesia, whence they returned to Galicia; and now as there are hopes of our re-entering Russia, we laughingly say, that we are about to be driven out of Austria.

But before we come to that extremity let us take a glance at the present state of the province. I shall refrain here from all that may be gathered from the catalogues themselves, (2) and as it is not my purpose to enter into the subject at length, after giving in a first article some general information, I shall only describe

(1) The Galician Province, therefore, deserves accurate study from all the lovers of our history, in as much as it is nothing more from its beginning than the White Russian Province transferred to Austrian-Polish ground, and in this characteristic is the link between the old and the new Society, or better the Old Society bearing and bringing forth the New One. The external and internal circumstances have often enough been told, and a most conscientious study of Father Zateski’s work “The Jesuits in White Russia,” shows that it teems with interesting details. This book, well known to Ours, and of which at least a French translation exists, is only the second part of the larger Polish work which deals with the upheaval of the Society throughout the world. Many notices also are scattered through the publications of the Galician province; about these later on.

(2) As the history of the Galician Province is so intimately connected with that of the Society in White Russia, it may be of interest to know that there exists a printed booklet, Catalogi sociorum et officiorum Provinciae Galiciarum (which is the spelling used) although other provinces print: Galliciari with Societatis Jesu ex annis 1821-32, Cracoviae 1900, in which very much may be learnt about many of our White Russian Fathers and Brothers. They numbered about 360 at the dispersion; about 180 formed the nucleus of the Galician Province; the others were dispersed through Italy, France, Switzerland, England, Belgium; 35 were dismissed from 1820-22.
at some length, as I know it from written sources and my own observation and experience, two of the most striking features and two of the most important works of the Galician province, its College of Chyrow, and its publishing office at Cracow.

It may set one wondering at first, to hear that the Polish Province, which numbered 158 in 1820, in 1905 numbers only 473, of whom 139 are lay-brothers, a very high percentage, when one reflects on the fact that there are in Eastern Europe at least 16,000,000 Poles. Among other reasons, this slow increase must undoubtedly be attributed to the fact that our Fathers never possessed more than one College, in Tarnopol from 1821–83, and from this time in Chyrow, and that the Polish youths on whom they could have any real influence were those of Galicia, and in a lesser degree those of Silesia and Posmania, where the Poles number 2,000,000. It may be noticed further that among these 473 Jesuits a percentage of about 7 per cent are of Eastern German origin, who, seeing Germany shut to our Fathers, and having the Galician Province at the frontier, entered here. The field being so large, for Galicia alone is about three times the size of Belgium, where we number 1150, and the laborers so few, it will not be a surprise to hear that the Polish Province has only one Mission, (Mission of Moldavica), in Rumenia with twelve Fathers and three Brothers. From 1880–1900 the number of novices varied from 13 to 30 yearly, giving a total of 515, of whom 177 left and 30 died, leaving 308. The number of old Fathers and Brothers still living and who entered before 1880 is about 105. This shows sufficiently that in the last years the situation is improving, that we receive more candidates, and that they make a better stand against the numerous difficulties. In 1903 we had 20; in 1904, 32; in 1905, 20; and in 1906 we had about 30; the two last years brought us an augmentum of 20. No period is fixed for the entrance into the Novitiate, but most enter during July, August, September on a day they choose.

Another curious fact about the vocations in the Province is that very few come from our College at Chyrow. At present it numbers about 500 boarders, and since its

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(1) The Poles at the present day in Galicia number only 4,000,000, the greater part living in the Western corner and the cities all over the land; 3,000,000 Ruthenian or Uniates people the East of the country, and as they belong to the Greek Rite it is very rare that one of them enters the Society.

(2) Two exceptional years brought 37 and 38.
foundation—it was started in 1886 with 152 boys—only about ten have entered the Society, the total number of boys having passed at least one year in the College being about 2500. Our novices, therefore, enter from the public schools or Gymnasia. These are, as throughout the whole empire, numerous enough in Galicia. Nearly every boy in the large and small towns, however poor he may be, goes to the Gymnasium, and wears its uniform. This surely cannot but lower the morality of the school, and as there is everywhere a large number of Jewish scholars, the moral standard, it must be confessed, is not high. One will not be surprised, therefore, on hearing that for various reasons we open the doors of the Novitiate mostly to lads from fourteen to sixteen years. As they have not finished by this time their classical studies and consequently did not undergo the "Abitür" or "Maturitätsprüfung," the most able of them, after the Juniorate, study another two years to pass this "Abitür." Out of these again a few are selected, after their theology, to follow during four years the courses of the Jagellonian University at Cracow, in order to be qualified as gymnasium professors, and enter on the Chyrower staff. Our scholastics as a rule have only about three years teaching, and so combining this with their early entrance into the Society, they generally reach the priesthood at about thirty years of age: those that make their "Abitür" have little or no teaching at all, and are, therefore, ordained at a still younger age.

So much for the recruitment and general constitution of the Province as far as it may be particular to Galicia. The work our Fathers are now engaged upon, leaving out what will be said later on about Chyrow and Cracow, is much the same as in other Provinces, and has to be borne by only 213 priests and about ten scholastics. The fructus spirituales mention the conversion of 147 heretics and of twelve Jews for the year 1904-5.

This work does not meet in Galicia with peculiar difficulties on the part of the local government, which shows itself generally well disposed. It is an uncontested fact that our influence all over the country, and especially here in Cracow and Lwow, is gaining fast. To this some great men, among whom, mentioning the deceased only, I shall name FF. Morawski, Badeni, Jackowski, Antoniewicz, Szczepkowski, largely contributed by their words and writings.

What of our prospects? I hear rumors about the probable buying by Ours of the old residence and church of St.
Barbara in Cracow, about retreats for priests and workmen being organized in the new house of Chechowice, and lastly some rumors of a possible re-entrance into the kingdom of Russian Poland, or even into Lithuanian Poland, or Russia itself. The Redemptorists have practically re-entered, and I hear the Capuchins have started a Novitiate; we are still waiting. But you will readily understand how we long for the day when we shall again be in Warschau, (Warszawa) and among the poor peasants of Podlasia and Wolhynia. This leads me on to a question in your letter, to which, notwithstanding the private character of the Woodstock Letters, it is not advisable at present to answer as fully as you and I should like. Dear Father, let me tell you that I consider as the greatest glory of the Polish Province the fact, that it has suffered in some of its children for the land and the faith of their Fathers. When I was still abroad, I heard, as you must have done, of Ours who, notwithstanding decrees and dangers and prison went among these poor Uniates, so oppressed by Moscovite brutality, so heroically dying under the knout, or in the wild deserts of Siberia. I was told how one of them got safely in and out under the garb of a watchmaker or a horse-buyer, how another as a professor of music got employment in the house of the chief of police in Warschau, and from there set out on his apostolic excursions. A third, disguised as a pedler, went from village to village, but was arrested, as the police noticed that he was unfamiliar with his wares and reckoned less than he should. How a fourth stayed weeks at a farm in order to learn his trade, and deceived the watching ears and eyes by his uncouth appearance and talk, as he set out as a merchant of Swine. How some of them were caught and thrown into prison or into the citadel of Warschau, where they had to suffer a real moral martyrdom. Finally, how others, having fought before entering the Society, in the rising of 1863, escaped, as by miracle, through the unheard of barbarities of beastly Cossacks. And on my arriving here I found these tales to be a reality. I have seen the chasuble and ornaments that were offered to ours by Pius IX. himself, when he blessed those heroic children of the Polish Province, who sacrificed their liberty and life for their poor brethren. The ornaments are white on the one side, and black on the other, the chalice which has been much used, is an ordinary little cup. When at night in one of the solitary huts the Missionary, after having married, baptized, confirmed and heard confessions the whole
day under the cover of the woods or of a lonely roof, spread on a table, according to the Greek liturgy, the silk portatile, of which I saw two, and opened the small Missal written by himself in an ordinary pocket-book, mothers, sons and daughters of martyrs were present as in the days of pagan Rome. And when the modest chalice had been raised and communion given, they prayed with tears and sobs for endurance in the holy Roman faith, and kissing the hands of the departing priest raised eyes and hearts to Heaven whence help has come at last.\(^{(1)}\)

D. A. Stracke, S. J.

MISSIONARY EXCURSIONS

TO GERMAN COLONIES IN NEW ENGLAND

A Letter from Father Robert Schwickerath, S. J.

Rev. and dear Father,

P. C.

My ordinary work, during the past two years would afford little interest to your readers. But during that period I was repeatedly sent on little missionary excursions to distant New England towns, where, within the last decades, small colonies of Germans have settled. Some of the experiences which I met with on these occasions you may deem worthy to be inserted in The Woodstock Letters. For special reasons I shall not mention the names of these towns, which are over one hundred miles distant from Boston, but I will simply call them A, B, etc.

In the town A. to which I was called by the Pastor, about 150 Catholic German families have settled since 1800. Nearly all the adults work in cotton mills. Of these 150 families, 100 more or less, have become absolutely indifferent to religion, or have joined Protestant denominations. How is this great defection to be explained? There are three reasons, as far as I can see.

\(^{(1)}\) Here is a specimen of the fructus spirituales in one of these Excursions a few years ago. Confessions 1535; holy Communions 1444; Baptisms 887; Confirmations 393; Extreme Unction 11; Marriages 15; received into the third order of S. Francis, 100.
The first is the quality of immigrants. The vast majority are Germans from Hungary. They are rather indifferent and poorly instructed in religion. There is a little colony of about forty families from Silesia, from Protestant Prussia, as they call it. Nearly all of these remain faithful, and the difference between them and the Hungarians is noticeable. In Prussia the Catholics have often suffered a sort of persecution on the part of the bureaucracy. But this very persecution has made them more loyal and fervent, just as the Irish, in spite of persecutions, have remained the most faithful sons of the Church. Besides, it can be said without hesitation, that in Prussia catechetical instruction for a long time has been given in a more satisfactory way than in many other countries. A confirmation of this statement can be found in a recent letter, quoted in the "Ecclesiastical Review" of September 1906. The Pontifical Secretary of State issued this letter to the Bishops of Prussia, in which their zeal and method of teaching the catechism is commended, showing that the prescription of the Encyclical of Pius X. on Christian Doctrine had been anticipated in German parishes in a way which left nothing to be desired.

The second cause of the defection is to be found in the lack of priests, who know the German languages. In the town of A there is an English, a French, and a Polish Church. In the whole diocese there is not a German priest. For some years no priest looked after these Germans. Such is no longer the case, however, and I take pleasure in recording that the present pastor of the English Church takes a great interest in these Germans, and as neither he nor his assistants know German, he invited a German Jesuit from Boston twice a year—on Christmas and Easter—to preach a few sermons and hear the confessions. In some places, indeed, the priests do not even know of the existence of German Catholics in their towns; and if they did they probably thought they were Protestants. I must also say, reluctantly however, that some priests were indifferent and did not seem to care much about these poor Hungarians. The Protestants act differently. When these Hungarians settled in one town, about twenty-five years ago, the Episcopalians sent immediately a German-speaking minister to the place. This man went from house to house and invited people to church, saying that he was a Catholic, although not a Roman Catholic, and that the difference was small and
not essential. As his services were ritualistic—he had blessing of palms etc.,—he deceived a number of the more ignorant people.

In addition to all this the various Protestant societies offer many attractions to the young people, while the Socialists carry on an active propaganda, by speeches, newspapers, and pamphlets.

While these different agencies were at work to undermine the faith of these poor people, they did not come in contact with the priests at all. As they did not know English, and were naturally reserved, they did not dare to approach the priest. Hence it was absolutely necessary for the shepherd of souls, to go after these members of his flock, and not to wait until they came to him. Small wonder that two thirds fell away. Of course, the children are entirely lost to the church.

On my first visit I met a crowd of children in the street on Saturday morning. I stopped them and asked,

"Where are you going?"
"To school."
"Why, it is Saturday, and there is no school to-day."
"We go to the German school in the Germania Hall on Saturday."
"To what church do you go?"
They looked surprised at first, then one answered,
"We don't go to no church at all."

I should add that these halls, known as "Turn Halls," "Germania Halls," "Harugari Halls," are, in most cases, controlled by socialistic, masonic, or other anti-Catholic societies.

A third cause of the defection of some is that an admission fee is required for every Mass on Sunday. In some places fifteen cents are charged. And these Hungarians are very poor, as their wages in the cotton mills are very low. Pastors say the poor should not be kept out of church, if they cannot pay; but in some cases the collectors turn poor people away, or scold them. This, however, is a thing of the past, in the places I visited. We must not forget that these people come from countries where school expenses, salaries of the pastors etc., according to concordats, are defrayed by the government, and people are not accustomed to give so many contributions to the church. There are some who allege the admission fee at least as a pretext for staying away from church.
I found cases of men who said they had not been to Mass for fifteen or twenty Sundays.

I asked, "Why not?"

"Well, I didn't have the fifteen cents."

Soon after they told me that they had been drunk a good many times.

I asked, "On what day of the week?"

"The answer usually was; "On Sunday."

"That must have cost you about half a dollar" I replied.

"Well, yes."

"Now, look here, my good man, if you had spent thirty cents of that money for you and your wife to go to church, that would have been better for body and soul; and then you could have enjoyed the twenty cents without doing harm to either body or soul." I used this argument repeatedly, and as they saw they were caught, they promised to go to church more regularly.

In November 1904 I was called to A. It was my first excursion to that place. Another Jesuit Father had been there several times; but he could only attend to those who came to church of their own accord, and hence could not look after the indifferent, as he could never stay long enough. I arrived on Friday, took an altar boy with me to show me the houses of German Catholics, and asked those at home to send as many as possible to the sermon I gave at 7.30 in the evening. After the sermon I walked out first, waited in the vestibule for the people, and shook hands with every one, man, woman and child. Thereby I gained them the first evening. On Saturday morning I went to some families again, and soon heard of the many Catholics in town who had fallen away from the Church. Saturday afternoon I heard confessions, at 7.30 there was a sermon, afterwards confessions. Sunday morning the order was: 7–8 confessions, 8 Mass, communion, German sermon, and at 10.30 English sermon at high Mass; at 7 in the evening Benediction and concluding sermon, at the end of which I said good-bye at the door to every individual. Sunday afternoon I visited some families where there were lukewarm members. On several occasions I went also to the little Casino of the German Catholics, where the men came together on Sunday afternoon. Sometimes I met there a few who were not over-fervent and seldom appeared in church. One Sunday afternoon, while I chatted with the men I noticed that one man whom I never had seen
in church, was watching me closely all the time. I addressed myself to him with all possible kindness, and when I left he came to me at the door and said he would like to speak to me. I told him he could walk with me some distance and tell me what he wanted.

"Well," he said, "I am a Protestant; twelve years ago I married a Catholic girl, promised her to have the children baptized and brought up Catholics; but I did not keep my promise, and my three children, of ten, eight and five, are not baptized. The Catholic people in the mill where I work spoke much about your sermons and I was anxious to see you. Now you may baptize my children."

I arranged everything in regard to baptism, and made the man promise to send the children regularly to Sunday school.

In the course of the different visits I found several children running about who were not yet baptized. As is to be expected under such circumstances, there were also marriage cases to be settled. From several priests I learnt that conditions in various New England towns, fifty or sixty years ago, were just like those I have described. A number of Germans settled there, not enough to have a church of their own, with the result that with the exception of a very few families, all are lost to the Catholic Church. Of the German immigrants one third or more are Catholics, but the families with German names in Massachusetts outside the neighborhood of Boston, are nearly all Protestant at the present day. This fact alone makes it very probable, that many Catholic families have drifted away from the Church. There are other, more positive proofs for this assertion. In places where Germans settled fifty or sixty years ago, nothing can be done now; it is too late. The present generation hardly knows that its grandparents were Catholics.

At Easter 1905 I paid my second visit to A. The pastor was much pleased with the result of my work, and asked me to give the Germans of his town a little mission in September. Before leaving town I instructed a good and zealous German to make a list of all those Germans and Hungarian families, that should be Catholic, but did not go to Church. On my return in September he gave in a list of ninety-eight such families, so that I have proof of my statement that about one hundred families in that one town had fallen away. My little mission came off in due time and with gratifying
results. My audience, about seventy at first, reached some 130 toward the end. Twenty-four persons came to confession who had not been to church for many years; in fact most of the twenty-four had not been inside a church in this country. I had marked the families in which I hoped to have some success. I visited them and invited them to come to Church. On one family I called four times, and finally got all the young people back, five grown up girls, who had been enticed by the Episcopalian Minister to join his church. I was anxious to get just these, because they had considerable influence on other young people.

I called on one old fellow; he disappeared by the back door when he heard me enter by the front door. Next day he said in the mill where he works, he would shoot me if I dared to come again. Some Catholics informed me of it, but I remembered the old proverb. "Barking dogs never bite," and I went back the same evening. This time I tried the back door, to catch him if possible. But when I entered there I heard some one slam the door. I asked his daughter-in-law where Mr. B. was. She answered with a smile, "He ran to the front door when he heard you coming."

"Tell him," I said, "that he is the bravest German I ever met. First he threatens, and then he runs away."

Next day his Catholic fellow-workers heard of it, and Mr. B. had to swallow a good dose of teasing for his "shooting."

In another house, however, a man assumed such a threatening attitude, that I thought he would pitch me out of the house. Needless to say, I did not stay very long in that place, nor did I call a second time. I heard later on that he belonged to some secret society.

During this mission, September 1905, I found that in B., a neighboring town, there was a settlement of "Hungarians," as they called them, or more correctly Germans from Hungary. The Prussian Catholics in A. told me: "You can't do anything with those Hungarians; they won't come to church." I thought I would try. I went to B., saw the pastor and his assistants, but they said with some surprise:

"There are no German or Hungarian Catholics in this town."

As I had to leave that evening, I asked the pastor whether it was agreeable to him, if during my next
visit to A, I stopped a few days at B to find out about the Germans and Hungarians.

"I have no objection," he said.

Next November I wrote to ask him whether I should call at B; up to the middle of December no answer came. I now had to go to A. During my novitiate an old, experienced Father told us one day: "An apostolic laborer must sometimes possess holy impudence." I thought this was an occasion for me to practise that virtue, and left for B without invitation. The reception seemed to me rather cold; seemed, I say, because the good pastor is really a kind old man, but a little odd. Toward evening I returned from my search after "Hungarians." The pastor asked me:

"Where do you take supper?"

"I don't know, Father," I said.

"You may stop here," he answered. After a while he asked:

"Where do you stay over night?"

By this time I had become a little bolder and replied: "I intended to stop here, if you did not object."

"Very well," he said and that was all.

That evening I showed the priests a little note-book which contained the results of my investigations of that one day; the names of about thirty families, with over eighty persons who should go to church, most of whom did not know where the Catholic Church was. I had taken a regular census of the people; addresses, their age, place of work, or school they went to. The priests were not a little astonished to hear of the existence of so many Catholics in the town unknown to them. Of course, it was not easy to find them. Sometimes I stood in the street and asked people who appeared at the door, whether they knew of any Germans or Hungarians living in the neighborhood. In this manner I found several Catholic families, and then was directed to other houses. I told the people I would be in B. on Sunday, and expected them in church at 3 p. m. for a short talk on an important matter.

I then went to A., where I did my regular work. Sunday after High Mass I left for B. The priests there doubted whether my people would come in the afternoon.

"They won't come," I said, "unless I go to their houses and drive them down to church; they are the most bashful people I ever met. If I get a dozen to-day, I shall be satisfied."
So I went again from house to house. Fortunately, the majority of them lived in the same district of the town, so that in three hours I could see most of the families. I found them at home engaged in a game of cards, or playing musical instruments. I urged them to get ready and come to church. So I went from house to house, and at three o'clock I arrived at the church, where I waited outside, walking up and down and looking for my little flock. The clock struck the quarter past three, and the half hour, and nobody in sight, nobody was coming. Then I began to feel discouraged and thought of taking the four o'clock car for A. But I said to myself. "Don't be a coward; wait ten minutes more; the Good Shepherd must often wait longer than that." Five more minutes, lo, there they come in a crowd; twenty-six, two-thirds of them men, the women had to stay at home with the children. I took them to a side chapel and gave them a short, hearty talk; I told them I would be back Easter; they should talk to their friends in the mills about it, and bring them along at that time.

Easter Monday I arrived in B, and stayed there till Friday. Of course I went again from house to house; in most places I was greeted with the words: "Oh, we thought you would come before Easter." I was delighted to hear this; for it proved that they had talked about my coming and were not indifferent.

On Sunday evening fifty-seven appeared for the first sermon. I was much pleased, especially as there were as many men as women. I spoke on the necessity of practising their religion, for themselves and their children. One passage seemed to impress them especially. I said I had come all the way from Boston to help them, to benefit their souls. I would not scold them for not having gone to the sacraments, as there was never a priest among them who knew their language. But it was different now; in the future a priest would visit them twice a year. If on the day of the last judgment, those who did not heed this invitation, should try to excuse themselves by saying: There was no priest there who knew my language, then I would rise before the judgment seat of Christ and protest. I would say: "Lord, this excuse held till Easter 1906, but then I invited them, every one; I went from house to house. I begged and entreated them to come; but they would not."

On the second evening I spoke on confession, and after this sermon forty-two remained to confess. A
dozen or so more came next evening. Then I spoke on the Blessed Sacrament, Communion, and especially the obligation of going to Mass on Sunday. Very few had ever gone to confession in this country. My first question;

"When was your last confession?" was almost invariably answered.

"When I came from Hungary?"

"When was that?"

"Seven, eleven, fifteen, twenty years ago."

On the following mornings they were in church at a quarter to five, for Mass and Communion; because at half past six they had to be at work in the mills. During my first evening sermon the pastor walked into the chapel. He was surprised at seeing so many people, and said a few encouraging words in English, which I interpreted into German. When I came back from church that evening the pastor was waiting for me at the door of the residence and asked me to come to the dining room and take some refreshments, after that he told me I should consider myself at home in his house, and so forth. Then the oldest assistant called me to his room and said:

"Your meeting over in the chapel must have impressed the pastor very much. For he came immediately to us, called us together and said, 'Fathers, that Jesuit has taught us a lesson; if he found those people in so short a time, how is it we did not know anything about them.'"

However, I cannot blame the priests for not becoming acquainted with these people.

Not all of those I invited came. In many cases I had to do a good deal of talking and arguing. In one house I met two sisters, young married women. "They had no time to go to church," as they said. I inquired about their people in the old country, and heard that their mother was a good woman who went to Mass even on week days,

"What would she say," I asked, "if she knew that you did not go to Mass even on Sunday."

One answered, "I am afraid she would almost die for grief."

Then the younger interrupted her saying,

"Don't worry; mother prays so much she goes to church for us."

"Look out," I said, "or mother will also go to heaven for you, and you will stay outside."
Both came in the evening to the sermon and confession. I had often to talk in this strain.

Work of this kind, going from house to house, talking and arguing with people, is not easy or pleasant. But it is certainly full of consolation, if so many come back to the practice of religion. Of one thing I became firmly convinced, namely, that immigrants in the beginning must be looked after by priests of their own nationality, or by such as know their language well. Where there are large settlements, as in the big cities, matters are difficult enough, but there are usually some priests of their nationality near. Much greater is the difficulty in smaller places where the immigrants of a nationality are not numerous enough to have their own priest. To such colonies little missions must be given at regular intervals, in their national language. Left to themselves they are in a sort of religious isolation; they neglect all religious practices and finally lose their faith. In this way thousands, perhaps millions have been lost to church in this country.

Your servant in Christ,

ROBERT SCHWICKERATH, S. J.

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FATHER FRANCIS DZIEROZYNISKI'S LETTER

TO FATHER ALOYSIUS LANDES

Georgetown, U. S. of North America,
June 21st, 1822.

Reverende in Christo Pater Landes,

Pater, Professor et Benefactor in visceribus Salvatoris dilectissime et Semper memorande!

My Father, how can I repay you for your salutation which you were so kind as to send me by Father Boniface Keukoroskra and William Feynera, who lately arrived amongst us in America. In Europe I did not appreciate such paternal favors. May the Sacred Hearts of Jesus and Mary pay our gratitude to you. On this day, the feast of St. Aloysius, your beloved Patron, we have offered the Holy Sacrifice for you as the best mark of our gratitude. May you receive this offering from America with the same affection you did, when we were amongst you in Europe. In kissing your venerable
hands and feet and those of Father Provincial, we report to you and to all our beloved Brethren in Christ, de nomine et cognomine, who are in Galicia and Vienna and in Italy, that we are living here in this new world, by the grace of God, just the same as we did in the old world. The climate, indeed, and the manner of living is new, and we have found here new Brethren, but we are most happy, a remark I often make to my companion.

Two of Ours who arrived here recently had a much more favorable passage than we Banonians. They took only forty-two days to come from Rochelle in France to New York. They reached Georgetown on June 3d, and are at present in Washington with Father Kohlmann at the Seminary. My companion, Father Satchim, and I spent five months at sea, and it is impossible for me to describe all the trials we had to undergo during this time. It would be better, perhaps, not to write them, but suffer what God in his providence sent us. We should be thankful, quia non sumus consumpti: Ducam eos ad aquas et probabo. However I will tell you in a few words something of the trials we had to undergo during our voyage.

It was on the octave of Sts. Peter and Paul, the sixth of June, last year, that we started, in the name of the Lord, on an American vessel from Livorno for the island of Elba where we remained ten days in the port of Ferrario, until the captain had taken on a cargo of salt for which we had come. From there we sailed to Gibraltar, from which place it took us three months to reach Philadelphia, where we arrived on November 7th. On November 12th we came to our college at Georgetown, in the District of Columbia, on the well known river Potomac.

Our first and shortest passage was, as I have already said, from Livorno to Elba, and during it we learned what travelling by sea is. To what shall I compare a man who commits himself like a piece of wood to such horses and draught cattle, as are winds and sails! But holy obedience strengthens the heart to bear willingly even greater things by the grace of our Blessed Saviour.

The wind was formidable and we reached the Island after one day's sailing, though not without payment, which they asked from new travellers mostly every time, when the boat was again returning.

In the port of Ferrario we had time to rest. We went every day from the boat to the town to hear Holy Mass, and to offer thanksgiving to our Lord and Creator.
through the intercession of the most Holy Mother of God and our Patron saints, Ignatius, Francis Xavier, and John Francis Regis, for this first favorable sailing. For recreation we visited the interesting localities about the town, as the salt reservoirs, and the salt manufactories, which have been made with great skill and at great expense. We went also to see the summer villa of Napoleon, who died last year on the island of St. Helena, and we visited the fishery and we ascended several hills. The city, Ponto-Ferrario, is the only town on the whole Island, and has a fine appearance, notwithstanding its small limits. It has a comfortable port protected by nature and by art. There are two or three churches in the town, a castle built on a rock and dominating the town, a palace of Napoleon and a light house diffusing light over the sea and the island, giving them a brilliant aspect. The whole island is mountainous and in the mountains are fine marbles, granite, crystals of iron (Peacock hematite) known everywhere as the finest. There is also found here a new metal called in the miner's language Laynoio. We secured here, as a rarity for America, a specimen of natural magnet, a crystal of iron, and a Dendrite of salt.

The population here is small, for in the whole island there are scarcely 14,000 inhabitants. There are also little villages scattered here and there with a few houses. There are parochial schools in the town, but none outside. The people are employed in cultivating vineyards, in fishing, and in the salt factories. Things are sold here, according to the law, cheaper in town than near it or outside of it. The drinking water is excellent, but the Muscadel wine is far better and is also cheap. Of these our Captain laid in a good supply, as much as our needs demanded, and his purse permitted. We should have made the voyage to America in the usual time of one and a half to two months; but it took much longer, because of our stopping at so many different places. From here to Gibraltar takes usually but four or five days; but it took us a month, as we visited Genoa, Marseilles, Lyons, Valencia and other ports before we came under the two Hercules columns. Besides the sea was often so quiet, that we remained several days in one place, as if we were nailed to it. On our part every thing was ready for being towed, but the horses failed or were contrary. They drew us in vain from one island to another, from shore to shore. Our patience was sore tried, as favorable winds were scarce and brief.
During our voyage we saw several times the islands of Corsica, Majorca, Minorca, the Capes of St. Anthony and St. Martin, and Palos. When the sea was quiet turtles came to the surface from the depths, and falling asleep in the sun, and not being able to hear, we caught some of them. Five were so large that the cases in our Museum at Polotzk would scarcely hold them. When we arrived finally at Gibraltar it took us five days and nights to get away from there on account of adverse winds. Sometimes we advanced, sometimes we were driven back, and had to change our sails continually. On the fifth day the Captain decided to enter the port that lay behind the rock, and await better sailing weather. But as we were entering the port the English guard sent a canon ball against the side of our ship, because we had forgotten to hoist our flag.

Gibraltar is a name of renown, but the town is smaller than Porto Ferrario. It is situated on the Northern side of the rock, so that the traveler coming from the East can see neither the town nor the port until he enters the harbor. Both town and port are hidden from view by an immense rock, which is formed of two great rocks joined together. From the ocean side you see only high, steep mountains. It is, indeed, an inaccessible locality, and can only be reached through the narrow strait. The port is seemly and quite commodious; but the town is small, and the houses little things. There are a few small churches looking very much like the houses. There are also a few priests, mostly Italians for the Italian sailors.

We had hardly entered the port when the English officers appeared and commanded us to remain in quarantine for four days. During this time no one was to be allowed to leave the boat, or to come aboard. We stayed, however, only one night, because on the following morning the wind was favorable, and as the quarantine did not oblige us to remain, we paid the port duty and the medical man, and decided to start on our longer voyage. While the sailors were stretching and spreading the sails I took the opportunity to write a few lines to our Very Reverend Father General. By means of pincers I gave the money and the letter to the postman, who carried it to the post-office. We then left the port, and in a few hours had safely passed through the strait of Gibraltar, a somewhat difficult feat and one requiring a favorable wind. In good spirits we were once again sailing on the Atlantic ocean, the great and deep king-
dom of fishes and shells. We gave heartfelt thanks to our Lord for His infinite goodness and Fatherly protection over us, His most unworthy servants; and we asked Him to continue His holy protection over us and to bless us through the intercession of His most Blessed Mother, the Star of the Sea, whose solemn feast of the Assumption we were celebrating on that day, but without the consolation of being able to say Mass. To her motherly protection do we owe it, that we were not buried in the depths of the ocean. It is easy, my dear Father, to speak of the ocean and of ocean travel; but to be on the ocean for three months, in continual storms, with spoiled provisions and bad water, this means something. There is not the least doubt that we were saved from death through the mercy of God. No one can better describe the storm on the ocean than the Royal Psalmist. Dixit Dominus: Ecce stetit in medio tempestatis, et elevaverunt se fluetus usque ad caelum, et descendunt ad abyssos. Anima (navigatium) aruit, et perterriti moverunt se sicut ebrii; et omnis intelligentia eorum absorpta est. (Ps. 92 v. 3; 106, vv. 25, 27; 87, v. 8; 68, vv. 3, 16.)

We had more than fifteen big storms, some of them lasting several days. There were many others of shorter duration lasting only one day or one night. It is difficult to recount the different accidents that happened to us during the violence of the winds. Who can describe all that befell us during that time on the ocean? When we looked upon the mighty, swelling waves, my Father, we seemed to behold the very Alps before us. Most formidable waves, higher than Count Potocki's castle attacked ceaselessly our vessel. Everything outside and inside the ship was flying here and there, and we had to catch hold of one another to keep ourselves from falling and save our heads from being crushed. Foaming waves, glittering like phosphorus, leaped upon us from every direction, and sweeping over the vessel invaded even the cabin of the Captain. What added to our terror were the torn sails, and the heavy rain accompanied by fearful lightning and thunder, and fiery balls falling on the mast. The more one heeded these things and thought on them the more alarmed he became. But trusting in God and repeating with our lips or in our hearts the Ave Maris Stella we silently comforted ourselves, and encouraged the Captain, who was in desolation, not knowing what to do, and the sailors who were working day and night.
Time and again we struck currents or gulfs and troughs of the sea, which by their torrential force carried our vessel from its proper course. It was on such occasions that we lost our provisions, meat, bread and water and other necessary supplies. But divine Providence did not abandon us; for to our glad surprise, when we were in very great need of provisions, we got assistance from a passing vessel. At times too we saw ships that had been wrecked in the storms. From one of them we saved four persons, who alone survived, and who had remained hidden in a corner of the boat, where the sea could not reach them. They were on the look out for our vessel, and we took them aboard and brought them to Philadelphia.

What use, my dear Father, to recount such narratives to you, who know well that they who go down to the sea in ships, make their way on mighty waters, and behold the works of God and His wonders of the deep. We beheld these things and we cried: *Salva nos, Domine, perimus.* Save us, O Lord, we perish. And the Lord did save us and did bring us out of all the distress and misery, and joyfully and happily and in good health, without losing a hair, we reached our goal, that goal to which holy obedience called us, to wit, not only Philadelphia, but Georgetown.

You see, my dear Father, the mercy of God upon us, and the protection of our most holy Mother vouchsafed unto us, and the intercession of our patron Saint in our behalf in this our voyage. We alone cannot give thanks enough unto God for this great favor. So we pray you, my dear Father, and all our most blessed brethren in Christ, to please help us to make up what is wanting by your most holy sacrifices.

Yours, my dear Father, altogether in Christ,

Francis Dzierozynski, S. J.
THE DEATH OF COUNT CREIGHTON

John Andrew Creighton, Count of the Holy Roman Empire, Knight of St. Gregory, founder of Creighton University, Omaha, Nebraska, philanthropist, lover of children, and the kindly, modest Christian gentleman, is dead. Fortified by all the rites of the Church, he passed away at 1.27 on the morning of Thursday, February 7, 1907. About Christmas time he caught a severe cold which developed into a case of double pneumonia, and although he seemed to rally occasionally, his advanced age was not capable of throwing off the disease.

The body lay in state at the residence all day on Friday and was visited by thousands of people of every walk in life. Among these were hundreds of children, for the Count was well known as the "heart-man," and the children's friend. One little incident of the sickroom exemplified his kindness to children. During a semi-conscious period, a day or two before he died, he imagined there were two poor boys in his room.

"Mary," he said to his housekeeper, "see those two poor lads. They want some money. There is some in my vest pocket. Get some and give them some of it." He then appeared satisfied and dozed off into a light sleep.

The funeral took place on Saturday, Feb. 9. The solemn requiem Mass was sung by the Very Rev. Henry Moeller, provincial of the Missouri Province. Rt. Rev. Bishop Scannell D.D., and Monsignor Colaneri, and many prominent clergymen of the city were present in the sanctuary. The funeral cortege was accompanied from the residence by the students of the various colleges of the university, some 700 in number. The medical, law, dentist, pharmaceutical, and the classical students were each headed by their various faculties, and formed an imposing procession. Among the honorary pall-bearers were Mayor Dahlmann, of Omaha, and William Jennings Bryan.

Owing to the limited seating capacity of St. John's Church, the doors were locked until the arrival of the corpse, when the immediate relatives of the deceased were admitted.

The Rev. M. P. Dowling, for many years a close friend of Count Creighton, preached the funeral sermon. It
was an eloquent tribute to the great Catholic philanthropist, and genuine emotion frequently impeded his utterance. The Rt. Rev. Bishop Scannell D.D., surrounded by the clergy with lighted tapers, pronounced the last absolutions.

Simultaneously with the funeral services held in St. John's Church, memorial services were held in Creighton University hall, and were attended by the Alumni and student body of the university and their friends. Judge Duncan Vinsonhaler presided, and memorial resolutions were adopted, and several speeches were made by prominent citizens.

Mayor Dahlmann issued the following proclamation:

"Whereas Count John A. Creighton died on February 7, 1907, and

Whereas Omaha in his death has sustained a great loss, and while the whole city mourns his death, I, James C. Dahlan, Mayor of the city of Omaha, request that as a mark of respect and as an appreciation to his memory as a generous, upright and progressive citizen, business, in all business houses of the city of Omaha, from 10 to 11 o'clock, the time of the hour of his funeral services on Saturday February 9, be suspended, and the street cars of this city are requested to cease running for five minutes during said hour.

And I hereby direct, as a further mark of respect and esteem, and on behalf of and for the city of Omaha, that the business of all city offices be suspended and the city hall closed from 10 to 12 o'clock on said day.

JAMES C. DAHLMANN, Mayor.

The Omaha clearing house, the city council, and many business corporations passed memorial resolutions on the death of Omaha's great philanthropist.

John Andrew Creighton was born in Licking County, Ohio, in the year 1831. He was the youngest of nine children, all of whom he outlived. He worked at home on the farm until he was twenty-one years of age, when he entered St. Joseph's College, at Somerset, Perry County, Ohio, which had been recently opened by the Dominican Fathers. The remains of both his parents repose in Holy Trinity Cemetery, Somerset, Ohio. Young Creighton spent but two years at college. For the next two years he was engaged with his brother, Edward, in building the Toledo-Cleveland telegraph line, grading the streets of Toledo, and in building several miles of railroad in Missouri. When these contracts were completed the young man drove across the States of Illinois and Iowa,
and, at the age of twenty-five, began his career as a citizen of Omaha.

For the next four years he was engaged in clerking in the general store of Brown & Brown. This was at a period when thousands of adventurers crossed the Missouri and outfitted in Omaha on their way to the mines of the West. Young Creighton saw great possibilities in following these adventurers with supplies they would need in the mountains. He fitted himself out for two trips to Denver with supplies.

Then came the time when his brother, Edward Creighton, secured the contract for building the first trans-continental telegraph line. John A. Creighton was sent out to superintend the construction westward from Fort Laramie, Wyoming.

A gold excitement sprung up, and thousands of miners were making for the Salmon Valley. Financed by his brother Edward he fitted out a flour train to follow the miners. Before he reached the Salmon Valley he received reports that the gold fields had given out, and that the Indians were about to start on the war path. He therefore sold his flour to Brigham Young, the Mormon leader, for $20,000.

After this time he lived for some few years in Virginia City, Montana, and was one of the organizers of the vigilance committee which eventually cleared the country of the freebooters who had terrorized it. For his vigilance work, the residents of Virginia City presented him with a magnificent gold watch and solid gold chain, which he always considered one of his most cherished possessions.

When General Thomas F. Meagher called for eight hundred volunteers to suppress the Indian outbreak, Mr. Creighton was made chief commissary officer of the expedition with the rank of Colonel.

In 1866 Mr. Creighton returned to Omaha, and spent the balance of his life there. Two years later he married Miss Sarah Emily Wareham. One child, who died in babyhood, was born of this union. He engaged in the grocery business under the firm name of Creighton & Morgan, and his wealth rapidly increased. He became heartily interested in the cattle business in Western Nebraska and Wyoming, and prospered greatly. He was identified with many of the commercial enterprises of Omaha. In 1878 he became one of the incorporators of the Omaha Nail Works. He was one of the incorporators of the Cable Street Railway Company.
He was a heavy stockholder in the First National Bank, and last November was elected its president. He was one of the founders of the South Omaha Land Company, of the Union Stock Yards Company of South Omaha, and of the Union Stock Yards National Bank of South Omaha. He was one of the founders of the Interstate Bridge and Street Railway Company, that later built East Omaha, and the East Omaha bridge. Two years ago he sold out his half interest in the famous Speculator mine in Montana for $2,000,000, while other mining interests which he retained yield constant revenue.

In public life he never sought honors. In politics he was an active democrat, and five times his party sent him as a delegate to the national conventions. He was a personal friend and a great admirer of William Jennings Bryan.

On Monday, October 15, 1906, Count Creighton celebrated his seventy-fifth birthday amid universal congratulations. He made the day memorable for himself and for our College in Omaha by presenting to Father Dowling, as representative of the Society of Jesus, the deeds of two fine business buildings which he had erected for that purpose, and which are valued at near $400,000. An account of this princely gift can be found in the Woodstock Letters for December 1906.

When Count Creighton's wife died she left $50,000 to found the St. Joseph Creighton Memorial hospital. From his own resources he doubled that amount. When the Poor Clares arrived in Omaha, without money or home, he built a convent for them, a small one at first, and later a beautiful one costing $50,000. Countless donations of smaller sums to struggling churches and Catholic schools throughout the State of Nebraska could be recorded. His known donations to Catholic charities amount to $2,305,000.

His generosity in behalf of education attracted widespread attention, and is being imitated by other wealthy Catholics. In 1895 Pope Leo XIII, in recognition of his services in the cause of education, honored him with the title of "Count of the Holy Roman Empire," a title of which the staunch Catholic was intensely proud. Some years before he had been honored by the Holy See with the appointment as Knight of St. Gregory. In 1900 Notre Dame University bestowed on him the Laetare medal.
Believing it will be of interest to many readers of the Woodstock Letters, the full text of the will of the late Count Creighton is given:

Know all men by these presents: That I, John A. Creighton of the city of Omaha, and state of Nebraska: do hereby make, publish and declare this my last will and testament as follows—that is to say:

First—I direct that all my just debts and the expenses of my last sickness and burial be paid as soon after my death as possible.

Second—I hereby will, devise and bequeath to John A. Dougherty $15,000, if he survive me and at my death be in my employ; if he do not survive me, or if at my death he be not in my employ, the said sum shall go into the residuum of my estate.

Third—I hereby will, devise and bequeath to my nephews and nieces, John A. McShane, James H. McShane, Felix J. McShane, Mrs. Kate McShane Furay, Mrs. Ellen McShane Cannon, the children of my late sister Alice, and to the children of Edward McShane, deceased, and Thomas McShane, deceased, who may be living at my death, $100,000, to be divided among them as follows: The said sum shall be divided into seven equal parts, one of which shall go to John A. McShane, one to James H. McShane, one to Felix J. McShane, one to Kate McShane Furay, one to Ellen McShane Cannon, one to the children of Edward McShane, deceased, who may survive me, and one to the children of Thomas McShane, deceased, who may be living at my death.

Fourth—I will, devise and bequeath to my nephews and nieces, John D. Creighton, Mrs. Catherine Creighton McGinn and Martha Creighton Itner, $100,000 to be divided among them equally. If any one of them dies before me, his or her share shall go to his or her children.

Fifth—I hereby will, devise and bequeath to my brother-in-law, John A. Schenk, $25,000, if he survives me. If he die before me the said sum shall go into the residuum of my estate.

Sixth—I hereby will, devise and bequeath to my housekeeper, Mary Cotter, $10,000, if she survive me. If she die before me the said sum shall go into the residuum of my estate.

Seventh—I hereby will, devise and bequeath to the Creighton University a corporation organized and existing under the laws of the state of Nebraska, $500,000, which shall be kept maintained and preserved, undiminished and unimpaired, and preserved as a capital endow-
ment fund for the said institution, the principal to be invested in interest-bearing securities, and the interest derived therefrom to be applied to the support of the said institution.

Eighth—I hereby will, devise and bequeath to the Franciscan Sisterhood of Nebraska, a corporation organized under the laws of the State of Nebraska, $20,000 for the support and maintenance of the St. Joseph Memorial hospital in Omaha.

Ninth—I hereby will, devise and bequeath to the executors of this, my last will and testament, $50,000 in trust to pay the same to the Little Sisters of the Poor for the purposes of the charity to which they are devoted.

Tenth—I hereby will, devise and bequeath to the executors of this my last will and testament $50,000 in trust to purchase a site and build thereon a home for poor working girls, expending not more than one half of said sum for the purchase of said site, and erecting a building thereon and investing the balance in interest bearing securities, and apply the interest derived therefrom to the support of the said charity.

Eleventh—I hereby will, devise and bequeath to the Sisters of the God Shepherd $50,000 for the support of the charity to which they are devoted.

Twelfth—I hereby will, devise and bequeath to the Sisters of Poor Clare $50,000 for the support of the house already established by them in Omaha.

Thirteenth—I hereby, will, devise and bequeath all the rest, residue and remainder of the estate real and personal of which I may die seized or possessed to the legatees and beneficiaries hereinbefore mentioned, each of them to take and have the proportion of such remainder as the bequest herein made to him or her bears to the whole of my estate.

Fourteenth—I hereby revoke and annul all and every will I have heretofore made and I hereby name, constitute and appoint John A. McShane, James H. McShane, John D. Creighton and John A. Schenk executors of this my last will and testament and direct that they be appointed as such without bond.

Mr. James H. McShane did not qualify as executor. The will has been probated. Yet it is quite certain to be brought into court again, under the guise of asking the Court for an interpretation of the thirteenth clause. The will, which was drawn up, January 6, 1904, specifically distributes $1,150,000. At a conservative estimate
the estate left by Count Creighton is three times as much as the total of the sums mentioned in the will. Thus Creighton University instead of receiving half a million dollars should, when the estate is finally divided, come into the possession of at least a million and a half.

On Thursday, February 28, 1907, an immense gathering of nearly three thousand citizens of Omaha, regardless of race or religious belief, met in the large auditorium in Howard street, Omaha, to pay tribute to their dead fellow townsman notwithstanding that the night was a most inclement one. We subjoin the following account from the Omaha Bee, as it is the most succinct of any accounts of the local papers:

A magnificent audience that nearly filled the Auditorium gathered last evening in honor of the memory of Omaha's greatest philanthropist, the late Count John A. Creighton. It was a representative gathering of the people of Omaha, all walks of life being represented. The meeting was marked by intense feeling throughout. The first steps were taken toward the erection of a monument to Count Creighton with money to be raised by popular subscription.

The limits of creed did not bound the audience that gathered to honor the memory of the man, whose great heart knew no such limits. Men of all creeds and of no creed were there. Upon the stage sat the 283 vice-presidents of the meeting, including many of the leading citizens of Omaha and the state. Captain H. E. Palmer presided. On the main floor 750 seats were reserved for the students of Creighton university, Creighton Medical college and the schools of the Creighton institute. Immediately in front of the platform 150 seats were reserved for the relatives of Count Creighton. Thirty-five ushers assisted the great crowd to find seats. The speakers, excepting Mr. Bryan, were limited to ten minutes each.

It was just 8 o'clock when William J. Bryan and the other speakers took their places on the stage, and a wave of applause swept over the audience. The choir of All Saints' Episcopal church sang "Weary Pilgrims."

"We are here to do honor to the man, who in a financial way did more for Omaha than any other man," said Captain Palmer in opening the meeting. "I made the acquaintance of Count Creighton in the early '60s, when he was helping his brother blaze the way to the Pacific coast. Through all his life he remained the same generous, open-hearted gentleman."
Dr. George L. Miller’s speech was marked with deep feeling. His voice trembled as he recalled the noble traits of John A. Creighton and of other members of the family, to whom he paid rich tributes for their personal worth.

“It has always been a pleasure to me,” said Dr. Miller, “to recall to the minds of the rising generation the sterling worth of the men who were half a century ago to lay the foundations of this city. Never in my long life have I met or heard of a body of men stronger in body, in heart and mind and purpose than were those men. And among them John A. Creighton stood with the first. His soul was great and his heart generous. He was a warm friend and companion, and a keen man in the upbuilding of the great west.

“The name of Creighton is written over this community, in monuments of brick and stone, the material evidences of the generosity of his great heart. But his name is written more lastingly in the hearts of the hundreds of thousands whom he aided in his own free, generous hearted way.

“If he were here I know I could not please him better than to say a word of respect and appreciation of his brother, Edward Creighton, to whom he always said he owed so much and whom he loved so deeply. Edward Creighton was also a man of generosity, and in his charity he like John A. Creighton, never let his left hand know what his right hand did.

“My heart is deeply moved and my speech is obstructed, as I recall the greatness of that heart that is stilled forever. Peace to the memory of John A. Creighton.”

Rev. T. J. Mackay (Episcopalian) broached the subject of the monument it is proposed to erect to John A. Creighton.

“We are here,” said Rev. Mr. Mackay, “to honor a man, not on account of his wealth, but because in his veins ran that blood which sought to know of a man, not what is his creed, but what is his need. It is to honor such a man that this magnificent audience has come out this evening.

“We want to see a monument erected to John A. Creighton in this city. The best thing we can do is to erect such a monument to this man as has been suggested. Let everyone contribute to it, Catholic and Protestant, believer and heretic, rich and poor, and let it be a memory from the people to their benefactor,”
Henry W. Yates (banker) spoke feelingly of Mr. Creighton as a business man. He said in part:

"I feel it incumbent upon every man to raise his voice to honor such a man. We are here not to honor the memory of a statesman. He never held a political office. He was only a plain Christian gentleman. He was a financier, but he made his money honestly. Count Creighton's religion was not the kind to be carried branded on his forehead. He did his charitable deeds because he loved to do them.

"Such men as Count Creighton soon would bridge the gulf that it is said to exist between the so-called classes and masses. Such men as he renew faith in the fatherhood of God and the brotherhood of man."

William F. Gurley eloquently characterized Count Creighton, saying in part:

"We bring here tonight not encomiums which men yield to genius and statesmanship. We are here to bring a simple, honest tribute to the memory of a human-hearted man.

"He might have had the wealth of Croesus, and yet gone down to his grave unmourned. But Count Creighton was not that kind of man. In his giant frame reposed the tender heart of a child."

Gilbert M. Hitchcock (proprietor of the World-Herald) pointed out the contrast of Count Creighton's character with the greed of the present age.

"We live in an age of great commercialism," said Mr. Hitchcock. "We are here to honor a man who sought to find how he could help society. It is a matter of pride to us citizens, that Omaha has produced such a man. Now Omaha's need is to erect a monument to show its gratitude to its great citizen."

C. J. Smyth, the ex-attorney general of Nebraska and an alumnus of Creighton college, spoke of the great heart and the great work done by Count Creighton. He said in part:

"Count Creighton's wealth was accumulated without stain. No law was violated in its making. Unjust manipulations contributed not a cent. For every dollar received from the hand of toil equitable return was made. It rests upon sound economic principles, discerning judgment and strong, clear foresight, tempered by Christian ethics. But we bless his memory, not for what he gathered, but for what he gave.

"Hereafter as we gather in the college halls, or on the campus we will miss him, oh, how much! The found-
er's chair will be vacant, and as we look upon it our hearts will force to our lips the words:

Oh, for the touch of a vanished hand,
And the sound of a voice that is still.

"His mortal part has disappeared from earth, but his memory lives in the breasts of thousands. As the decades sweep on, those thousands will pass into tens of thousands, and as the sphere of our alma mater increases, her representatives will be found in every walk of life, and wherever found the name of Count Creighton will have a temple. Long after we have been called beyond, our children and our children's children will revere his name.

"No cenotaph is necessary to keep alive his memory. He has built his own monuments, but gratitude dictates that a city which has received so much should do something in a permanent way to show the world its appreciation of his benefactions. What shall it be? I know not. The genius and generosity of Omaha will give it 'shape and form.'

"I close tonight, as I closed nearly thirty years ago, on the occasion of Creighton's first commencement:

Oh blessed thought to make your love descend
To all posterity without an end,
To consecrate your riches to a better fate,
And make the poor, the innocent,
The heir forever of your testament."

Resolutions of respect and honor to the memory of Count Creighton were read by T. J. Mahoney and unanimously adopted by the audience.

A motion that the chairman appoint a committee of five to select a committee of fifty to solicit popular subscriptions for the erection of a monument to John A. Creighton was introduced by Robert Cowell and unanimously carried. The chairman appointed the following: Robert Cowell, Judge W. D. McHugh, Fred H. Davis, T. C. Byrne and Joseph Hayden.

William J. Bryan, who was a warm personal friend of Count Creighton, pronounced the eulogy. He was received with prolonged applause. Mr. Bryan said, in part:

"The presence of such an audience at this meeting on so inclement an evening is a more eloquent eulogy than any tongue can pronounce. And you would not approve him if in your hearts were not a longing for his ideals.

"His was a simple life. In this age, when materialism has moulded so many, it is a pleasure to find a rich man
who is master of his money. Those who knew Count Creighton when he was poor knew him just as well, and were known as well by him when he was rich. Money never changed his methods of living. His wants were few and simple and he took no pleasure in vain and empty show.

"John A. Creighton possessed the real civic conscience. We are linked by invisible ties to every other human being. Upon the earth in a foreign land is written the word, 'Others.' That word marks the line between selfishness and altruism. John A. Creighton had learned the meaning of that word. And his great generosity is bringing to him the sure reward.

"In India I saw the most magnificent tomb in the world. It was built by an Indian prince in memory of a favorite wife. Through three centuries it has stood as a dream in architecture. Travelers have gone thousands of miles to see it. It is all that has been said of it, but as I looked upon it I thought of what a far better monument that prince could have raised to his wife had he devoted that money to the uplifting of the women of India.

"Who can measure the influence of a human life. Creighton university is more beautiful than that tomb. It is Count Creighton's monument.

"John A. Creighton was a Christian, and that is the secret of all else there was in him. I care not for your theories of theology, for your ideas of science; one thing you cannot answer, and that is a Christian life. In the heart of John A. Creighton was the wholesome fear of God, which is the beginning of wisdom.

"Confucius said religion was summed up in the word 'reciprocity.' That means balancing. But it is a poor kind of generosity that stops to calculate. The man who writes in a book the charity that he performs is not likely to do enough to pay for buying the book. Christ's law was to fit the service to the need. That was the idea of John A. Creighton. He measured his life, not by the income, but by the outgo.

"He was a man who performed his duties as a citizen toward the government. He went to political conventions, and no press of his own affairs could keep him from them. I would praise him as much in this regard if he had been against me, for it is a laudable trait in any man.

"Who will say how many in the life beyond the grave will thank Count Creighton for the good he did while
COUNT CREIGHTON'S DEATH

on earth. There are many here who must say the night is darker because his light has gone out, and the world is not so warm because his heart is cold in death."

A Public Monument Committee was formed, and it is expected that in the near future a handsome monument will be erected in one of the principal streets to Omaha's most illustrious citizen.

A voluminous work could be written on Count Creighton, for in many ways he was a remarkable man. This we leave to more skilled hands. In this article we have endeavored to give, without embellishment, the plain facts of our great benefactor's death and the events that followed.

The following beautiful passage from Father Dowling's funeral oration caused much comment, and enlightened many who were inclined to think that the Society was receiving everything and giving nothing in return:

"What could we give him in return? Material things? He did not need them; he had them and we had not. What did we give him? We gave him the wealth of our heart's best love, our honest and true affection, which he never doubted and never undervalued. We gave him what Saints Peter and John gave the blind man who implored alms as he neared the beautiful gate. "Silver and gold have I none, but what I have I give unto thee." Not gifts of nature, but gifts of grace.

"Now that he is dead he will receive from us 22000 Masses, three from every one of our Jesuit priests throughout the world, prayers and communions from the rest of the 15000 members of the "Company of Jesus." Wherever our religious brethren abide, whether under the sky of ice, or a sun of fire, each one offers up thrice that holy sacrifice for him. In Europe they will offer it as in America, in Asia as in Oceanica. Our brethren exiled from the shore of France, driven forth from home and country, cast on distant shores, will forget their wrongs, while they offer up the Holy Sacrifice for a benefactor in a free land, on whose soil they have never set foot. On the coast of Labrador, or South America, under the spreading branches of a giant tree, in the heart of equatorial Africa, in every continent, on every shore, the Society of Jesus, following the worldwide empire of the Church, will remember its benefactor and lisp the unaccustomed name of Creighton. Beginning here, the spiritual outpouring will follow the path of civilization, and within a few weeks, or months, the duty will be fulfilled by many; but so remote are
some of our exiled brothers from civilization, that more than a year will elapse before the news can be carried to them.

"Who will say that the prayers of such men, who are bearing the burden and heat of the day, sacrificing everything dear to the human heart in quest of souls in heathen lands, and among savage tribes, will not be heard in behalf of the dead before the throne of God."

"What a magnificent vista of spiritual realities! What a grand heritage of imperishable faith this thought offers to the mind! How the Catholic heart throbs and glows at the thought that his church, the mother church of the world, alone retains that one great central act of divine worship, sacrifice. Fed on such themes our gaze need not be fixed on earth. It has no limits of time or space or place; we converse with eternity. In every place the Society of Jesus pours out its heart to one who gave his heart to her; he has not passed beyond the reach of our prayers and our love."

At the memorial meeting in university hall, during the funeral services in the church, Judge Lee S. Estelle suggested as the inscription on the Creighton monument:—

"Here lies one who loved his fellow men."

In the Creighton University students' memorial resolutions is the following paragraph:

"He possessed an ability amounting to genius for the initiation and conduct of great affairs. He acquired wealth, not by fortuitous chance, but by keen foresight, untiring energy and an integrity that had never been taught that "honesty is the best policy," but which had this principle as such a basic element of his nature as to forbid even a calculation of the cost of doing right. He held his wealth as a sacred trust, ever mindful that of him to whom much has been given, much shall be required. He executed this trust not as an exaction, but a privilege. It was a pleasure, not merely a duty. If he ever denied an appeal which seemed to him unworthy, it was that he might not divert assistance from a more deserving cause. He never gave reluctantly, or to put an end to importunities, but always with more joy than the recipient could find in the gift."

"Among the four thousand," said the World Herald, "who came to view the remains of Count Creighton as he lay in state, was a mother with a little girl, and as the woman stood with bowed head and looked upon the pale and silent face, the child whispered that she, too,
would like to see the Heart Man. Those words were the feeling and sentiment of all."

These are the resolutions of the Citizens Memorial meeting.

"Resolved, by the citizens of Omaha, that in the name of John A. Creighton we recognize an inspiration, in his career a consistent following of high ideals, and in his achievements the successful issue of a life given to the labor of love for his fellow men.

Resolved, that we proclaim our pride and joy in the privilege of having been his fellow citizens, that his memory shall ever remain sacred to all true lovers of our city and our state, and that we mourn his loss as that of our most public spirited and illustrious citizen."

From among other hundreds of editorial comments, and other press notices the following from the Nemaha County Republican of Auburn, Nebraska, is considered one of the best appreciations:—

"The city of Omaha is still mourning the death of Count John A. Creighton. The sense of loss caused by his dissolution is so deep, so universal that it seems an elder brother of the populace has passed away. John A. Creighton was a millionaire—and a rare one at that. The possession of great wealth, instead of isolating him from the mass of his fellows, drew them closer to him. His genial personality, the great heartedness of the man, the dominating democracy of his nature, were qualities which made the peculiar environment of exclusiveness, characteristic of so many wealthy men, an impossibility with him. Count Creighton was a man of quick impulse and warm imagination. He lived naturally and loved the world. To the last breath his heart was youthful and throbbed with the buoyant generosity of one who gave for the joy of giving. Did his hand dole out a dollar to the indigent pauper, or lavish a million on a hospital his subconscious idea was that each act should swell the meed of human happiness. He was not an almoner from a sense of duty but a royal giver, because of the noble, knightly quality of his nature. His ideals were the ideals of a pure man, and his goodness was so essentially a part of him, that it stamped its impress upon every line of his countenance. Count John A. Creighton lived up to the loftiest ideals. Into his business life he carried these ideals, winning the trust and confidence and love of all who associated with him. His wealth came as a reward of the exercise of the highest order of commercial genius; it came to him pure from
an untainted source. His stewardship of wealth was such that none envied him and all rejoiced in his possession of it. His virtues were positive and all accorded his right to give. He was human and lived with his fellows, a constant inspiration to them. It is doubtful if John A. Creighton, in all his lavish giving, ever gave a thought to the scientific side of the question or paused to consider the psychologic or social effects of his benefactions. He was imaginative and impulsive—he knew the work was good—he knew the need was there—these facts were sufficient, and he gave. The result of the unselfish, generous life he lived has built for him a monument more enduring and more beautiful than the carven marble of artist inspiration. Every brick that has been laid in hospital, college or convent wall through the spontaneity of his generosity is instinct with the blessed memory of him. The plainness of the piles of masonry and the coldness of brick and stone is quickened into beauty and warmth by association with the life of a true knight of the cross. At the tomb of Count John A. Creighton those who knew him pause, and in their inner consciousness murmur: 'My brother is gone.' The tear comes unbidden and falls upon the cold shard a baptism of loving memory."

His cheery and merry tales are heard no more in the corridors of our college. Our students miss his genial presence on the campus, where he witnessed their games with all the zest of youth. Something has gone out of the life of the city. The poor miss his open purse, but he still lives in the hearts and memories of all. May he rest in peace and may light perpetual shine upon him.

J. E. COPUS, S. J.

LETTER OF VERY REV. FATHER GENERAL
TO COUNT JOHN A. CREIGHTON

As a token of his appreciation of the distinguished Founder, Count John A. Creighton, our Very Rev. Father General, on Jan. 10, 1907, wrote him a letter couched in beautiful language and handsomely engrossed on parchment.

This letter, written entirely in English, and showing every mark of paternal affection, would have gladdened the heart of the grand old man, had he lived to read it, but before it reached Omaha, Count Creighton had passed away Feb. 6, 1907.
The readers of the Woodstock Letters will take a melancholy satisfaction in reading this feeling tribute, which becomes the post mortem eulogy of one of our greatest benefactors in America.

M. P. Dowling, S. J.

Rome, 10 Jan., 1907.

Count John A. Crighton.

Dear Count,

After my election as General of the Society of Jesus, I had the happiness of becoming better acquainted than I was before with the extent of your benefactions to religion and education, and especially of your numerous and noble donations to the Society of Jesus. I have been prevented until now from acknowledging your recent splendid gift to Creighton University, but am at last able to express my thanks, in the name of the whole Society, for this and all your other acts of generosity to my sons.

We shall ever consider it our bounden duty to pray that God will grant you, My dear Count, the priceless gifts of grace in return for the temporal favors you have bestowed on us. To meet some of this obligation, I have set aside for you and your intentions a thousand Masses at my disposal said by the Jesuit Fathers throughout the world.

I hope you may never have reason to regret your donations to us, or to change the good opinion you entertain of my sons. You may be sure they will ever be ready to second your benevolent efforts to advance the interests of the Church.

As a token of esteem and gratitude, I take pleasure in sending you for your home a crucifix blessed by the Holy Father and enriched with the Indulgences for a happy death and for the stations of the Cross and accompanied by the Apostolic Benediction, and with my paternal blessing given as heartily as bestowed on one of my own sons.

Believe me, dear Count,

Sincerely and gratefully yours in Our Lord,

Francis Xavier Wernz,

General of the Society of Jesus.
RELATIO

DE CAUSIS BEATIFICATIONIS ET CANONIZATIONIS
NOSTRORUM SERVORUM DEI QUÆ MODO
PETRACTANTUR

The following document has come to us from Rome. The reason for its publication in the Woodstock Letters is given in the last paragraph.

"Optandum igitur est, ut haec Relatio ubique apud Nos- tros publici juris fiat et per annuas Provinciarum litteras typis vulgetur; unde non solum verus Causarum nostrarum status omnibus probe cognitus sit, sed Causae ipsae validioribus adjumentis firmentur, quibus efficacius promoveri possint, tum etiam Beatificationes et Canonizationes facilius celebrari valeant sine tanto Provinciarum incommodo."

I.

Quam est praesens singularum Causarum status et quænam pro earumdem progressu tum Romæ tum alibi acta sunt postremis novem annis.

Acta in triginta causis ab anno 1898 ad præsens usque sunt sequentia.

1) B. Bernardini Realini—Obtendum decretum pro reaassumptione cause ad Beatificationem et comparata medicorum iudicia ad novos processus apostolicos conficiendos.

2) B. Mariannæ a Jesu—Præter decretum reaassumptionis ut supra confecit iam tres processus apostolici super novis miraculis a S. Congregatione Rituum rite aperti et ad transcribendum traditi.


4) Martyrum Angliae—Confecstus processus additionalis pro dilatis et praetermissis in superioribus processibus; acta perquisitio scriptorum omnium quadrincentorum Martyrum eorumdemque revisio et habita approbatio.

5) Martyrum Sinensium—Apertus processus informativus Sinensis et confecta ab Advocato positio et typis tradita; habitus processus pro revisione scriptorum eorumque approbatio; constructus processus Sinensis super non cultu.


7) Servi Dei Aloisii Solari—Confecit et typis tradita positio pro introductione cause; habita revisio scriptorum eorumque approbatio.


11) Ven. Ludovici a Ponte—Confecta ab Advocate et typis tradita positio super miraculis una cum iudiciis Medicorum.


14) Ven. Francisci del Castillo—Confëctus typis-que traditum Summarium omnium processuum super vir-tutibus in gradu heroico.

15) Martyrium Tunkinense—Inventus vetus processus informativus in tabulario S. Congregationis de Proganda Fide: habita a Summo Pontifice dispensatio a quibusdam formalitatibus; confecta et typis tradita posi-tio Advocati pro introducutione causæ: habita revisio scriptorum eorumque approbatio: confectus processus in Tunkino super non cultu.


17) Martyrum Canadensium—Ambagibus et cunc-tationibus sublatis confectus tamdem aliquando processus informativus super martyrrio, apertus Romæ et ad trans-crivendum vertendumque traditus.
18) Martyrum Aubenacensium—Inventus in Tabulario publico (Archivio di Stato) Romae antiquus processus informativus, qui deperditus putabatur iam inde a tempore Alexandri VII. et ob cuius defectum causa ulterius progrredni nequibat: admis sus a S. Rituum Congregatione, et confecta typisque edita positio pro introductione causae.

19) Patris Pauli Capelloni—Constructus processus informativus Neapoli et Ferentini, Romae aperti indeque confecta et typis edita positio super introductione causae: habita perquisitio scriptorum eorumque approbatio.

20) Patris Petri Cayron—Constructus processus informativus, Sacrae Congregationi traditus et apertus.

21) Patris Bernardi de Hoyos—Constructus processus informativus super non cultu; confecta et typis edita positio super introductione causae; habita perquisitio scriptorum eorumque approbatio.

22) Patris Antonii Criminali—Constructus processus informativus super Martyrio ex veteribus documentis: confectum summarium, sed non affulget spes causam ad felicem exitum deducendi, nisi nova et efficaciora documenta inveniantur.

23) Patris Stephani Lefevre—Confecta processus informativi in duobus Vicariatibus Sinensibus super fama sanctitatis et super non cultu, Sacrae Congregationi traditi et aperti.


27) Patris Sebastiani Vieira et Sociorum Martyrum—Inventus vetus processus informativus super martyrio et iterum transcriptus.

28) P. Marcelli Mastrilli et Sociorum Martyrum.—Vetus processus informativus iterum transcriptus.

30) Patris Antonii Rubino et Sociorum Martyrum, Collecta documenta et confecti articuli pro novo pro- cessu informativo Manilae conficiendo una cum omnibus aliis Martyribus Japonisibus nondum Beatificatis ex Ordine Sancti Augustini, S. Dominici et S. Francisci. His laboribus pro singulis triginta causis hoc ultimo novennio exhanflatis addi debent ea quae pro bono causarum in communi peracta sunt, scilicet Tabularii, Bibliothecae, Lipsanothecae Postulationis in ordinem dispositio, et quia nulli prorsus aderant catalogi, hi pro singulis documentis, libris et reliquis accurate redacti sunt.

II.

Quid est Romae quod multarum causarum progressum retardat

Ex hucusque expositis patet Postulationem Generalem Societatis non industriae, non labori pepercisse ut causas iam a longo tempore oblivionis traditas iterum suscitaret et promoveret. Quod vero paucæ hucusque ad exitum deductæ fuerint, id non desidiae nostre ad scribendum vel Advocatorum imperitis, sed et causarum ingenti numero, quæ hodie SS. Rituum Congregatio propitiae sunt, et constitutioni ipsi memoratae Congregationis quæ paucis admodum constantes officialibus impar est ad plures simul causas pertractandas ac demum usui, qui hodie invaluit, pertractandi causas non quidem, iuxta antiquitatis vel temporis ordinem a confectione processuum elapsi, sed iuxta ordinem certis ex causis per speciale dispositionem R. Pontificis stabilitum.

III.

De subsidiiis ad causas nostrorum Servorum Dei promovendae.

Subsidia ad Causas nostrorum Servorum Dei promovendae alia sunt divina, quæ a providentissima Dei benignitate maxime pendent; alia humana, quæ dilegenti hominum opera atque industria comparantur. Prima quidem enixis precibus imploranda atque impretranda sunt, ut Deus Servorum suorum Sanctitatem patefacere et confirmare dignetur argumentis adeo invictis et perspicuis, quæ Apostolicis Judicibus plenam fidem faciant. Ad hæc autem divina subsidia impretranda plurimum confert, si Christifidelibus singularia Servo-
rum Dei merita ac virtutum exempla optime sint perspecta, unde tantam concipiant erga Illos devotionem et fiduciam, ut per Eorum intercessionem nihil non certo sperent se a Deo obtenturos, etiamsi miraculis opus fuerit. Ne igitur desiderentur divina ejusmodi testimonia a Sancta Sede requisita, non solum Deus impense exorandus est, sed etiam per S ervorum suorum vitas apte conscribendas et divulgingas maxima in Eosdem devotion et fiducia legitime excitanda apud eos præsertim, quorum peculiari modo interest uniuscujusque Servi Dei glorificatio.

Subsidia porro humana ad Causas Servorum Dei promovendas partim posita sunt in strenuo labore atque studio eorum potissimum, quibus ejus rei cura tum in Curia Romana tum in Provinciis commissa est: partim vero in corroganda ea pecuniarum vi, quam omnino postulat sumptus faciendi sive pro Causis rite instruendis, sustinendis, perducendisque ad optatum exitum, sive etiam pro solemnibus Beatorum et Sanctorum suo tempore celebrandis. Hi autem sumptus magni admodum sunt, præsertim quum processus Apostolici conficiuntur, jam tum enim in promptu habenda est ea pecuniae summa, quæ sufficiat ad agenda solemnia Beatificationis (50,000 fr.) vel Canonizationis (100,000 fr.).

Jam vero Causæ Societatis nostriæ vel nulla habent certa pecuniarum subsidia, vel valde exigua, vel longe minora quam par esset, vel etiam aere alieno obligantur. Quemadmodum, primis praetermissis, singillatim de reliquis videre est in sequenti subsidiorum ratione ex authenticis locis fideliter deprompta.

1) CAUSAÆ QUÆ ÆRE ALIENO OBLIGANTUR.

MM. Hungarie . . . . debent. 3239 "
P. Petr. Cayron . . . . debet . . . . 80 "
P. Steph. Lesèvré . . . . debet. . . . . 375 "
Ven. Jul. Monoir . . . . debent. . . . . 138 "
MM. Aubenacenses . . . . debent. . . . 262 "
MM. Amer. mer . . . . debent . . . . . 384 "
MM. japonenses . . . . debent . . . . . 2404 "
Ven. Gon. Silveira . . . . debet . . . . . 92 "

2) CAUSAÆ QUÆ EXIGUA HABENT SUBSIDIA.

Ven. Jos. Anchieta . . . . habet . . . . . 2008 "
P. Paul. Capelloni . . . . habet . . . . . 493 "
P. Anton. Criminali . . . . habet . . . . . 218 "
P. Alois. Solari . . . . habet . . . . . 821 "
P. Philip. Jeningen . . . . . . habet . . . . 556 frs
P. Petr. Jos. de Cloriviére. . . . habet . . 1196 "
MM. Sin. et Tonch. . . . . . . habent . . 396 "
MM. Æthiopiae . . . . . . . . . . habent . . . 761 "
MM. Parisienses . . . . . . . . . habent . . . . 85 "
P. Paul. Ginhac . . . . . . . . . . habet. . . . . 672 "
Ven. Claud. La Colombière habet . . . . . 1145 "
Ven. Emn. Padial . . . . . . . . . habet . . . . 1392 "
MM. Canadenses . . . . . . . . habent . . . . 581 "
MM. Angli . . . . . . . . . . habent . . . . . 9894 "

3) Nonnullæ Causæ particulares plura quidem habent subsidia quam illæ quæ modo recensitæ sunt, at si unam tantum excipias, quæ fere ad desideratam metam pervenit, reliquæ omnes multum absunt a copia subsidiorum sufficientium ad Beatificationem vel Canoni- zationem.

4) Causæ in communi habent 4960 frs., quæ quidem summa satis non esset solvendo æri alieno priorum Causarum.

Hanc subsidiorum rationem qui consideret, facile intelliget, quam difficulter promoveri possint pleræque Societatis Causæ, nisi earum inopiae opportune subveni- atur. Quapropter e re fore visum est, si de misera Causarum nostrarum conditione oeconomica certiores fient Præpositi Provinciales et Missionum Superiores, perque eos reliqui omnes Superiores atque Operarii nostri, ut pro re nata id quisque præstet sive per se sive per alios, quod prudenter possit ad Causas nostras necessariis sub- sidiis jvandas. Quam multi e Nostris, qui se bonis abdicant, de re tempestitive admoniti, in aliqud Causarum nostrarum auxilium libentissime venirent! Quantopere etiam gauderent multi Societatis Benefactores, si quid contribuere possent ad promovendas nostrorum Servorum Dei causas, de quorum penuria nemo est qui eis verbum faciat!

Optandum igitur est, ut hæc Relatio ubique apud Nostros publici juris fiat et per annuas Provinciarum litteras typis vulgetur; unde non solum versus Causarum nostrarum status omnibus probe cognitus sit, sed Causæ ipsæ validioribus adjectibus firmentur, quibus efficacius promoveri possint, tum etiam Beatificationes et Canoni- zationes facilius celebrari valeant sine tanto Provincia- rum in commodo.

N. B.—Subsidia, quæ offerantur, ad Procuratorem nostrum Generalem ita sunt mittenda, ut clare intelli- gatur, voluerintne Donantes certæ cuidam Servorum Dei Causæ, an omnibus comminiter Causis nostris opem ferre.

Romæ 31 Martii 1907.
THE GOLDEN JUBILEE
OF ST. IGNATIUS' CHURCH, BALTIMORE.

It was announced beforehand that the celebration would begin with solemn Pontifical High Mass on Sunday, April 7, 1907, with Bishop Thomas D. Beaven, of Springfield, Mass., as the celebrant; he had been an instructor in Loyola College many years previously, before his ordination to the priesthood. His Eminence, Cardinal Gibbons, was to be present on his throne in Cappa Magna, the sermon was to be by Bishop P. J. Donahue, of Wheeling, W. Va., and a large number of the clergy were expected in the sanctuary. Solemn Vespers were to be sung in the evening, with Very Rev. Joseph F. Hanselman, Provincial of the Society of Jesus, as celebrant, and Rev. Timothy B. Barrett S. J., professor of Moral Theology at Woodstock College, as the preacher.

Monday evening, April 8, at eight o'clock, a reception was to be tendered, in the large hall of the College, by the ladies and gentlemen of the congregation, to His Eminence, the visiting Bishops and the Fathers of St. Ignatius'.

Tuesday morning, April 9, a solemn Mass of Requiem was to be offered for the deceased members of the congregation and benefactors of the Church. And this program was carried out faithfully.

FIRST DAY

Solemn High Pontifical Mass.

Sunday morning was not fair, but cloudy and rainy; and hence the plan that the procession should pass along Calvert St., from the door of the college near Monument St. to the church door near Madison St., was abandoned. About a quarter to eleven the cross-bearer, followed by the altar boys, nearly forty in number, many priests, diocesan and regular, the Right Rev. Celebrant, and finally his Eminence, started in procession along the corridor of college, towards the church. They proceeded along the lower part of the edifice and up the middle aisle to seats in the sanctuary, from which the railing had been removed to allow a temporary extension as far as the foremost pews. The scene in the church, with its elegant architecture and brilliant decorations, was fairy-like in beauty. Near each side entrance to the sanctuary

(69)
was a large arch wreathed with ferns and covered with small electric lights. There were flowers and candelabra and many lights on the altar, and festoons of electric bulbs over the sanctuary; while the large painting of the Mother of God on the ceiling was girdled with electric lights. His Eminence was promptly on his throne at the Gospel side, with Very Rev. Joseph F. Hanselman, Provincial of the Society of Jesus, as assistant priest, and Very Rev. Edward R. Dyer, President of St. Mary's Seminary, and Very Rev. D. J. Flynn, President of Mount St. Mary's College, as chaplains.

Bishop Beaven began the Mass promptly, which he sang with full, resonant voice and correct musical intonation. His attendant priest was Rev. William A. Fletcher, Rector of the Cathedral, and the deacon and sub-deacon were Rev. W. S. Caughy of Washington and Rev. Laurence McNamara, Pastor of St. Bridget's Church. The excellent master of ceremonies was Rev. Francis Doory of Elkridge, Md., assisted by Mr. John T. Viteck, S. J. The performance of the sacred function of the Mass was devotional and impressive.

After the singing of the Gospel by the deacon, Bishop Donahue ascended the pulpit, which for convenience of space had been moved for the occasion to the south wall of the sanctuary, and to the front of the altar of Our Lady. The sermon of the Right Rev. preacher was eloquent and beautiful, was listened to with deep attention and made a very pleasing impression. He spoke of the providential establishment of the Society of Jesus by St. Ignatius as a great aid to the Church in its grave troubles in the 16th century; then of the labors of the Society in Maryland from the time of the landing of the Dove and Ark; and lastly the zealous work of the Fathers during the past fifty years in St. Ignatius' Church, Baltimore. Bishop Donahue was attended in the sanctuary by Very Rev. Felix Ward, Superior of the Passionist monastery, and Very Rev. Thomas Donovan, Superior of the Josephites.

The music during the Mass was very elaborate, beautiful and impressive,—the choir of vocalists being accompanied by an orchestra in addition to the organ; and much credit was due to all concerned, especially to Miss Helen Linhard, the accomplished and courteous organist and leader of the choir. The following portion of a letter, written the next day to the Rector of St. Ignatius', Rev. Father Quirk, will be found appropriate. It was from a trained musician of cultivated taste, a gen-
tleman who had much experience of church choirs. He says: "I was present at your jubilee yesterday morning and enjoyed everything. The Mass was beautiful, the sermon splendid and the music could not have been better; even the high tones of the soprano, which usually appear strained, showed instead the soft violin quality so dear to music lovers. Altogether I spent a most enjoyable time as far as music was concerned, not omitting the most enjoyable spiritual beauty of the Mass."

The altar boys in their neat vestures, showed their usual exact movement and regularity.

Those only were to be admitted to the church who presented tickets, which had been given to all the pewholders and holders of seats who desired them. There was a large and respectable congregation present, and they manifested throughout the services great reverential attention and devotion.

Soon after the Mass His Eminence, the two Bishops and all the clergy present proceeded to the large gymnasium hall of the new college building on Monument St., where they were the guests of the Fathers of St. Ignatius' at a very enjoyable dinner. It was served under the direction of Mr. Jerome Joyce of Hotel Joyce. It was a very social occasion and the time passed quickly and agreeably in lively and pleasant conversation. The enjoyment was heightened by an orchestra stationed behind palms in a corner of the hall, which furnished exquisite music and drew forth admiring remarks from some of the priests. After some time had passed, Rev. Father Quirk, Rector of the church and college, arose and made a few informal remarks, in which he thanked his Eminence, the Bishops and all the reverend guests for their presence, and expressed his pleasure at this family reunion of the clergy of the archdiocese. He said, indeed, that it should be the part of Very Rev. Father Hanselman, his Provincial, who was near him, to make this address; but he had kindly deferred to the speaker. He said also that, while Bishop Donahue in his sermon had given very great praise to the Society of Jesus, yet it behooved himself and the other members of the Society present to acknowledge humbly how far they were, perhaps, from deserving those praises for themselves individually. His Eminence then arose and with a smiling face expressed how much pleasure he felt on the occasion. He said also that he was specially delighted to hear from the sermon of Bishop Donahue, of the large number of priests, even diocesan priests, who had
received their classical education wholly or in part at Loyola College; and he took pleasure, he said, in commend- ing the college to those of his clergy who wished a collegiate education for youth under their care.

With further speech-making, when justice had been done to the viands and the social pleasure had been enjoyed to contentment, the guests departed from the dining-hall; and the impression seemed to be that the first part of the jubilee celebration could not but please every refined taste, and was a matter of congratulation to the Rector and Fathers of St. Ignatius.

Solemn Vespers

At eight o'clock on Sunday evening Solemn Vespers took place, at which Very Rev. Joseph F. Hanselman, S. J., Provincial, was the celebrant, and Rev. F. X. Brady, S. J. and Rev. F. P. Powers, S. J., were his assistants. The appearance and movements of the many altar-boys were very pleasing. The church was beautifully decorated and illuminated, as in the morning; and the many lights had a more pleasing effect in the absence of day-light.

The music of the organ and choir, as might be expected, was very fine,—the singing of the beautiful psalms and canticle of vespers being more lengthy than ordinary. At their completion and before Benediction, Rev. T. B. Barrett, S. J., of Woodstock College, ascended the pulpit and preached a beautiful sermon,—so that those present felt that the feast of sacred eloquence was not confined to the morning. He spoke of the zealous labors and self-sacrifice of the Jesuit missionaries in colonial Maryland, when it deserved to be called the "Land of the Sanctuary," as the most Catholic of the colonies. There was a good congregation of attentive and reverent people during the services.

Second Day

Evening reception in the large hall of the College.

At eight o'clock in the evening, on Monday, April 8, the ladies and gentlemen of St. Ignatius' congregation tendered a reception to his Eminence, Cardinal Gibbons, Bishop Donahue and the Jesuit Fathers. It took place in the large hall or theatre of the college. Bishop Beaven, on account of demands on his time in his diocese of Springfield, Mass., had returned home the day before. About eight o'clock the Fathers and scholastics proceeded in procession to the hall and up to the stage;
his Eminence, who came last, occupied a seat on an elevated platform in the middle, and over him were the coats of arms of the Archbishops of Baltimore and of the Society of Jesus. A number of gentlemen in immediate charge of the reception also occupied seats on the stage. There was a large and very respectable audience of ladies and gentlemen.

There was a representation from St. Ignatius' choir, with other musicians, at one side of the gallery, who supplied the music.

After the music the ladies and gentlemen of the audience passed in procession before the Cardinal and kissed his ring, at his request not bowing the knee. Considerable time was consumed in this, and then his Eminence came forward and made a brief address, excusing himself first of all for being obliged to leave at once and sooner than was expected, because the venerable Archbishop Williams of Boston was to be in the city that evening, and he was obliged to go and meet him. He praised the good work for souls that had been done in the church since its commencement, and encouraged the Fathers and the congregation to continue it. Soon after the departure of his Eminence, Bishop Donahue came into the hall in his secular dress and occupied the seat vacated by him. Then Rev. Father Quirk, s. j., Rector of church and college, came forward and made an address, in which he said:

"Auspice Maria"

It is a generally accepted truth that people living on the heights are healthier and live a more wholesome life than those who dwell in the valleys and whose days are spent on the lowlands of earth. This certainly is regarded as a commonplace utterance concerning man's physical and bodily existence. But the saying is quite as true of his moral being as well. So that it has come home to most of us as an adage that the higher our life of thought and endeavor is pitched the higher also our hearts and souls are keyed and the loftier results are likely to follow.

With this end in view of nourishing a noble life within the brain so as to produce goodly fruitage of works in the outward man and character, aspiring natures have always cultivated the use of fine maxims and and mottoes, trusting by means of their ringing truths to shape better and higher the grooves of thought and action. For such men the word of higher meaning is in-
stinct with subtle power and the phrase of holy sentiment is exalting in its influence. For such men their elevated thoughts become the very breath of their lives; and as they make of their principles and maxims "a nobler ether and diviner air," they live on high, ranging ever the uplands of human life.

This was the motive which prompted St. Ignatius of Loyola to use the monogram of the Holy Name of Jesus which has become the seal of the Society founded by him for God's greater glory. This is and has been the motive and reason underlying the choice of His Eminence, the Cardinal in selecting for his coat of arms the Blessed Mother clasping the Infant Saviour with the motto, "Auspice Maria."

May it please His Eminence the while I pursue a rather interesting analogy in the relations existing between Our Lady and St. Ignatius and that same Blessed Mother Mary and our state of Maryland.

First of all, St. Ignatius professed to have received the inspiration of his Spiritual Exercises from Our Lord at Manresa folded as an infant in His Mother's arms, just as represented on the Cardinal's shield. Again it was in the chapel of the Blessed Lady's Shrine at Montserrat that Ignatius devoted himself to the new knighthood of his soul. Moreover, the first chapel or church of his Society was the shrine of Our Lady of the Wayside. Finally to put limit to other thronging memories of the same nature, the Saint wore Our Lady's beads, makes fond mention of her as "Our Lady" in his book of the Spiritual Exercises and, in the person of one of his children, proved parent and founder of the first Sodality established in her honor.

Now, if we turn to Maryland and view her founding, what a beautiful cluster of traditions link her inseparably with the Blessed Virgin Mary!

"Auspice Maria,"—under Our Lady's favor the first landing in Maryland took place on Lady Day, March 25th, on St. Clement's Island. The date is compelling in its significance, and the devotion of the first Pilgrims to the Blessed Virgin was a marked feature of that planting of the faith in our State. That same love for Christ's Mother Mary has welled up from the fervent hearts of their descendants ever since. Shall we ask for witness for the past? The presence of Lady's Chapel on Breton Bay, some eight miles from St. Clement's, is abundant evidence that the salt has not lost its savor nor the waters of devotion run dry.
I need not add that whatever the human causes contributing to the naming of Maryland, the client of Mary and the lover of his State must regard the great and chief one as being God's special Providence over the garden of the faith in our beloved country. Truly this is the land by predilection of God's Blessed Mother; This is the Land of Mary.

Such is the pleasing groundwork of truth and piety in the device of His Eminence. "Auspice Maria,"—Under Our Lady's favor! May His Eminence and the State and we ourselves realize the benediction laid up in the sacred motto!

After Father Quirk Bishop Donahue came forward and made an address in a discursive and sometimes humorous vein, with great cordiality of manner; and he enlivened the occasion and was listened to with great attention and pleasure. The following account is taken from the Catholic Mirror:

The Bishop is known to be a most eloquent speaker and many of his remarks went home to the hearts of his audience, especially his plea for Sisters to help in the schools and hospitals of his diocese, where the Catholics are but one in thirty. He said, in part:

"I am here to-night speaking to you in the place of another. I feel very much like the guest in the Book of Holy Writ who came to the marriage feast without having on a wedding garment, for I am indeed unprepared to give you such an eloquent talk as Father Quirk has just concluded.

"When I received the message from Father Quirk extending to me the honor to address you as a congregation on the occasion of the jubilee I was in Texas. Thence I hurried to Wheeling, where I was twice delayed by accidents and floods. Thus I had very little opportunity to prepare a high-flown or, in the slightest degree, an ennobling discourse.

"My life has not been spent in the humor and festivities of Eastern civilization. During the thirteen years of my episcopate I have not dwelt among the soul-inspiring scenes or high intellectual centers of which Baltimore is not the least. I have not lost all style in my mountainous country, therefore I never go up in style, because no one would appreciate it if I did. I was once in a little church in my diocese—it was for consecration—with my miter on in a solemn procession, when one poor woman exclaimed: 'What a dreadful hat!' Thus it is I prefer in a way the ordinary garb of
a citizen of the United States. I never attempt style, because it would not be appreciated.

"When I came down from my country, partly a wilderness, I felt like exclaiming, with the captive Briton general: 'Why do you Romans, with your wealth, envy me my humble abode!' Yet it is refreshing and inspiring to journey down to the purple city of Baltimore, where Christianity is a glory and a treasure, to hear each morning the clashing of the bells of forty churches, instead of the tolling of one poor little country church."

The Reverend Bishop then described with telling effect the poverty of his diocese, where, he said, there are now some seven or eight hospitals for which he is seeking Sisters, without avail. Three chances has he lost to establish parochial schools, simply because of the impossibility of obtaining Sisters to take charge of them. He made a moving appeal to the ladies in the congregation to interest themselves in the work of obtaining Sisters to take up the work in his diocese.

After Bishop Donahue's remarks the festivities of the evening were brought to a close with the enlivening strains of "Maryland! My Maryland!" sung by the musicians in the gallery, while those on the floor and stage stood up and joined in the music.

THIRD DAY

After the festivities of the previous evening, there came on the next morning the solemn thought of the dead. On Tuesday at nine o'clock a solemn Requiem Mass was celebrated for the decased members of the congregation and our benefactors. The celebrant was Rev. John F. Quirk, S. J., with Rev. Francis P. Powers, S. J., as deacon and Mr. William M. Stinson, S. J. as subdeacon. The music of the Mass was the simple, beautiful and devotional Gregorian chant.

There was a good representation of the congregation present in pious attention; while the students of the college, considerably over a hundred, occupied the pews on the aisle on the side of the altar of the Blessed Virgin.

On the conclusion of the Mass Father Quirk said the prescribed prayers near the catafalque at the head of the middle aisle, with the accompaniment of holy water and incense.

And thus, like all things human, the celebration of golden jubilee of St. Ignatius' Church came to an end.
Crey's Chapel.

Early Baptisms, Marriages and Confirmations,
from the Register of St. Ignatius' Church.

When the Fathers resided in the temporary college on Holliday St., they attended St. Mary's Chapel, belonging to Mr. Frederick Crey, for Mass and other services. It was situated near his residence, which was on east Madison St., near the Jail and near the Falls,—the site of residence and chapel being now covered by the side tracks of the Northern Central Railroad.

The first baptism in the register is that of Mary Ellen Bensinger, performed at Crey's Chapel by Father John Early, January 23, 1853, with Frederick and Margaret Crey as sponsors. Sixteen other baptisms took place in this chapel, the last of them, August 28, 1854, being that of Sarah Ann Mills, by Father Anthony Maraschi, s. j., with Elizabeth Robertson as sponsor.

After these first seventeen baptisms, the next January 22, 1856, probably in the new college at Calvert and Madison, was that of Mary Julia Curley, performed by Rev. Jacob Walter, then of Harford County.

June 21, 1856, baptism of Aloysius Curley, with George W. Webb and Mrs. Webb as sponsors, performed by Father James Ward, s. j.

After the opening and consecration of the Church, the first baptism, September 28, 1856, was that of Charles Ignatius Snyder, adult Protestant,—performed by Father Edward Sourin, s. j.

The second, October 2, 1856, was that of Charles K. Stinchcomb, child of George and Mary Stinchcomb,—performed by Father Charles King, s. j.

The first marriage in the register is that of John R. Solari and Catharine Molinari, performed in Crey's Chapel February 6, 1853,—Father Anthony Maraschi officiating priest.

The second was that of Edward Holbrook, performed in the same place April 28, 1853,—same officiating priest.

The last of five marriages performed in that chapel, was on July 16, 1854.

The first marriage after the opening of the church, was that of Julius L. Ponchon and Sophia L. Dunnock, August 21, 1856,—Father Daniel J. Lynch, s. j. officiating priest.
The second was that of George S. King and Josephine Campbell, September 9, 1856,—with Richard T. Merrick and Jane Campbell as witnesses, and Father Charles King officiating priest.

The first marriage during the second year of the church was that of Elijah A. Jones and Josephine S. Smith, with Isaiah Pindell and Mary Smith as witnesses, and Father John Early officiating priest.

The first Confirmation administered in the church was by Archbishop Kenrick, June 1, 1857. Eighteen were confirmed. Among them were Theobald J. Joseph Chatard, Robert Bernard Jenkins, Alfred Joseph Jenkins, Frederick Joseph May, John Francis Stanislaus Dammann.

It is interesting to note of four of the pew-holders in 1857-'58, Thomas C. Jenkins, Thomas Whelan, Hugh Brady and James Saunders,—that their families in each case still retain the very same pews. Other members of the family of Thomas C. Jenkins now hold an additional pew. The descendants of Captain William Kennedy now hold three pews. The families of George W. Webb, Francis Neale, Charles McColgan, Edward Kearney, Philip Walsh, Mary Atkinson, Mrs. Julia Didier, E. Schoolfield, Miss Monmonier, Joseph Jenkins, Mrs. I. Tormey, James and Antony Keenan, Charles H. Prendergast and Ellen Broderick are still among the pew-holders.

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OUR FATHERS IN THE COLONIZATION OF MARYLAND

The Jesuits possess several large estates in Maryland that have been preserved into them from the settlement of the Colony to the present day. The Fathers acquired them and hold them on the same conditions as other people. They obtained them by right of colonization or purchase and they handed them down to us by a regular succession of Wills and Deeds duly registered and recorded. They had to pay quit-rents to the Lord Proprieter and taxes to the county and state; they had to submit to government levies, to a dog tax, to an excise tax and to squirrel fines, and moreover they were forced to pay a bachelor's tax, an Irish servants' tax and a Protestant clergymen's tax.
Our first Fathers passed through many vexations and tribulations to acquire these lands, and they suffered many numerous petty persecutions and embarrassments to retain them. Since the restoration we keep them as precious documents of money, love and labor spent in the settlement of the colony, as sacred heirlooms of the trials and persecutions undergone in the progress of the province, and as tokens of the fidelity of the old Fathers to the suppressed Society and of faith in its resurrection at some future day. Though these properties have been kept in a fair state of cultivation from the beginning, yet the heavy taxes, the constant need of repairs and the mild enforcement of rents, prove them to be a poor investment. Documents and heirlooms, however, and tokens possess a value of their own which cannot be computed in figures and numbers.

In a letter of April 3, 1838 to Lord Baltimore, Fr. Thomas Copley, the first procurator of the Maryland Mission says: "This much I will be bold to tell your Lordship that in peopling and planting this place, [Maryland] I am sure none have done near so much as we nor indeed are likely to do so much." [Calvert Papers]. The truth of this bold assertion will be made clear in the course of this article. In the same letter Fr. Copley stated this other truth, "and none have been treated so miserably as we."

James I in 1623 had granted the charter of Avalon and Newfoundland to Sir George Calvert, the first Lord Baltimore. After several attempts at colonization Sir George was forced to abandon the undertaking on account of the rigor of the climate. He relinquished the first charter and asked for the grant of Maryland and obtained it, but before it passed the Great Seal he died, and the grant was made to his son Cecilius on June 20, 1632.

Fr. Andrew White had been the Counsellor of the first Lord Baltimore in the colonization of Newfoundland. He remained the friend and counsellor of the second Lord and advanced by all means in his power the settlement of Maryland. Moreover he helped Lord Baltimore to fix the First Conditions of Plantation in 1683, and even composed, in part at least, the Advertisement of the projected settlement. (Calvert Papers.) The writer of the circular seems to have had in mind the meditation of St. Ignatius on the Kingdom of Christ when he penned the following words: "The most Illustrious Baron has already determined to lead a colony in
those parts. First and especially in order that he may carry thither and to the neighboring places, whither it has been ascertained that no knowledge of the true God has as yet penetrated, the Light of the Gospel and the Truth. . . . . The first and most important design of the Most Illustrious Baron, which ought also to be the aim of the rest who go in the same ship, is not to think so much of planting fruits and trees in a land so fruitful, as of sowing the seeds of religion and piety. Surely a design worthy of Christians, worthy of Angels, worthy of Englishmen. The English nation renowned for so many ancient victories, never undertook anything more noble or glorious than this. Behold the lands are white for the harvest, prepared for receiving the seeds of the Gospel into their fruitful bosom. . . . . Who then can doubt, that by one such glorious work as this, many thousands of souls will be brought to Christ? I call the work of aiding and saving souls glorious; for it was the work of Christ, the King of glory. For the rest, since all men have not such enthusiastic souls and noble minds as to think of nothing but divine things. . . . . the enterprise offers them every kind of worldly inducement and reward” . . . . “Every Adventurer who pays £100 to carry over five men will receive 200 acres of good land for each man transported by him.” “Besides this . . . . they shall receive no small share in the profitable trade, and in other privileges.”

After this appeal there is “An estimate of the whole charge of transporting one servant and providing him of all the necessaries for one year.”

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<td>Item, in his victual and passage by sea</td>
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The bill of fare, given in detail under the first item, was pretty plain. Customs are so rooted in some of the old Maryland families of the lower counties that the menu of one day serves for all the days of the year. Corn meal, pork and cabbage, are the rule; young chick-
en or salt herring being occasionally added for the spice of life. This simple fare, however, gives the people power to resist the usual diseases of overfed city denizens; but on the other hand it is a most common cause of dyspepsia.

At the end of the Circular it is mentioned that full information for the adventure and the departure of the ships could be obtained at Mr. Peasly's or Master Morgan's house. Mr. Peasly was Lord Baltimore's brother-in-law, and Master Morgan was, most probably, Fr. Ferdinando Poulton, the Superior of the Mission in 1638.

After all these preliminaries had been settled, the Fathers in and about London began a real propaganda for the settlement of Maryland. They collected money from their friends, advanced of their own, induced some of the wealthier men to risk their fortunes in the adventure and paid for the passage of many others. Fr. White was an enthusiast in the cause, Fr. Altham; a "true zelante," and Fr. Poulton was the Manager for the Jesuits until Fr. Copley in 1636 took his place. In fact Fr. Copley seems to have been the soul of the prosperity of the undertaking. He did not accompany FF. White and Altham, but he staid in Europe, either in London as a missioner, or on the continent in the English College. He was formally assigned to the Maryland Mission in 1636, or even earlier. The work of procuring recruits for the colony was full of peril and beset by all kinds of charges from spies and pursuivants. The following document of 1635 explains Fr. Copley's zeal and activity and also his labors.

"Charles R.

Whereas Thomas Copley, Gent'n, an alien borne is a Recusant and maybe subject to be troubled for his Religion. And forasmuch as we are satisfied of the Condition and quality of the sd. Thomas Copley and of his loyalty and obedience towards us. Wee doe hereby will and require yo' and every yo' whom it may concerne, to permit and further the sd Thomas Copley freely and quietly to goe about and follow his occasions without molesting or troubling him by any means whatsoever for matter of Religion, or the place or persons to whom he shall resort &c." Concordat cum Originali, ita testor Wm Bretton.

In the Annapolis Records we find the following entry. "On the 8th Aug. 1637 Thomas Copley, Esq. entered
his claim for six thousand acres of land due by condition of transportation for 31 persons he had sent out and registered the names of.” To this document is appended the list of names. Another entry in the same Records gives a list of assignments made to the Fathers in 1634.

In 1650 certain lists of names were given in for each year by Father Copley. (Md. Archives, Council p. 259). To these lists there is annexed the following Certificate by ex-Gov. Thos. Green:—

“Aug. 25 1650. These presents certify that certain men’s names lately delivered into the Secretary’s Office by Thomas Copley, Esq., were the true and proper servants of Andrew White, Esq., one of the first adventurers into this Province and that he had divers other servants whose names I know not for which there is undoubtedly at least 8000 acres due the said White and his successors upon the first adventure into Maryland. And I do further certainly believe much more land to be due to the said Gent. for several other great Adventures made by them into the Province, whose names I cannot suddenly remember, upon the latter Conditions, for I do avouch first and last the Gent. afores’ have transported at least 60 persons into this Province.”

Fr. Copley in 1650 claimed 20,000 acres of land, besides the 8000 acres the FF. already possessed. Of town lands Fr. Poulton had received 400 acres, called Freehold lands besides the 3,000 acres of St. Inigo’s Manor, which included St. George’s Island, 1000 acres. How many men then did the Fathers bring into the Colony?

The town lands were given to us in three parcels, viz. of 260 acres, of 100 acres and of 40 acres about the chapel. For every man that came into the Colony under our care in 1633 we received 10 acres; or 260 acres for the men that came with Fr. White. For every man that came into the Colony after 1633, only 5 acres of townland were given, or the other 140 acres represent 28 men, the 8 men of these 28 representing Jesuits who had come over before 1640 when these town lands were allotted to Fr. Poulton. We received no town lands for the 15 assigned men.

Besides the town lands, the Fathers also made a claim for 28,000 in 1650. As 2000 acres were allowed for every five men brought into the Colony before 1636, and 1000 acres for every five brought in after that date, I conclude that in 1633, 30 men including Fathers and
Brothers came over, which gave them 10,000 acres; in 1634 and 1635, 5 men came over, which with the 15 assigned men gave them 10,000 acres; after that 30 men crossed the sea to settle in Maryland, which gave them 6000 acres, or in all 28,000.

Of this large amount the Society retained only the town lands, St. Inigos and St. Thomas Manor, in all about 8000 acres. The rest Father Copley distributed to others.

Moreover, the Fathers bought four slaves in Virginia for the menial work of the house. Some book writers say that Father White brought a negro, Mathias Sousa, from Barbadoes in 1639; others mention a certain Francisco. I could not find anything about this Francisco in any reliable document; but Matthias Sousa was neither a slave nor a negro, as he sat in the Assembly in 1642 with the title of nobility "da Sousa."

Jerome Hawley died in 1638: he was indebted to his Lordship to the amount of £254 and to Father Copley to the sum of £189. These two large sums were due no doubt for assistance given to Mr. Hawley in the adventure; while all other creditors were paid, Fr. Copley had to be satisfied with £89. (Court p. 101.)

Gov. Leonard Calvert died in 1647. His principal assets were, besides smaller articles, such as a discipline, reliquaries, a kneeling desk etc.,
3 horses, 3 mares and a colt valued at 8400 lbs. tobacco,
A large frame house with 100 acres of Town land, 4000 lbs. tobacco
A large house with 3 Mannors belonging to it at Piney Neck 7000 lbs. tobacco. (Court p. 321).

His estate was indebted to Father Copley to the value of 6800 lbs. tobacco. (Court p. 135).

Whether Father Copley ever received any thing from the estate, I can not tell; but it is likely that he remitted the bill, as some smaller creditors had done.

For the first few years there was no distribution of land except certain allotments in and about St. Mary's City, for the people had to build up the town; and moreover the fear of the Indians kept them together. A single adventurer, especially a mechanic, could easily manage to get a living for himself, as there was plenty of employment for him in the new colony. The case was different for an adventurer who brought over with him many servants, for he had to support them for three or four years, or even more. He may have had a claim on many thousand acres of land, but those thousand acres
could not yield him more corn or tobacco than the few acres each man could clear with axe and grub, or cultivate with spade or hoe. The only way for the latter to procure the necessaries of life was to purchase them from the Indians. Consequently trade with the Indians was resorted to. The Indians sold beaver and corn to the settlers for cloth, axes and hoes etc. On the other hand the settlers bought the cloth, axes, hoes, etc., which they needed for the Indian trade with beaver and tobacco from the merchants of England or Virginia. The colonists who traded with the Indians were of two classes: those that came to inhabit and trade as v. g. Cornwaleys and those that came to inhabit and plant. The later traded to supply the deficiency of the necessaries of life caused by the failure, or shortness of crops. Cornwaleys in his letter to Lord Baltimore said that he had not come to the Colony to plant the stinking weed of America, and as he could not dig and was ashamed to beg, he would pack up and go back to England, unless he were allowed to trade. (Calvert Papers.)

The Fathers, too, have been accused of trading with the Indians. They did trade, they also paid a tenth to the government, but their trading consisted in supplying the necessaries of life for the 60 odd men whom they had to support, besides others who called upon them for charity. I will cite a few entries found in the "Maryland Archives."

"10 Feb. [1798]. Shipped upon the Saint Margarett by Rob Clarke on behalfe of his master Thomas Copley, Esq. 115 yrds of truck-cloth; 1½ doz. axes; 14 small hatchets; 4 doz. knives and 1 doz. howes [hoes]; and Rob Clarke doth acknowledge himself in behalfe of his master to stand indebted to the Lord Proprie in 315 lb weight of tobacco due for the tenths of said truck, if it shall be exchanged for corne or beaver without license. (Signed) Rob Clarke.

A discharge was given to "the said Rob Clarke for 100 bbls of corne." (Council p. 63). There is another entry. (Court, p. 34.)

"13 May 1638. Entered by Cyprian Throughgood for Mr. Thomas Copley, 100 wt. of beaver traded with the Indians since the 10 of ffbruary to this pnt (present) day. Shipped out for trade wth the Indians by the said Thomas Copley 40 yards of cloth more than was entered the said 10th of ffabr. (Signed) Cy. Thorougoud.

In his letter to Lord Baltimore, (April 3 1638 Calvert Papers), Fr. Copley explains the whole situation: "In the
trade I shall requeste that your Lordpe performe soe much as that we may employ one bote whensoever we shall not otherwise use it. My reason is because of necessitye we must keepe a bote and when we use her not, if we have not this emploiment for her we shall not be able to supporte her charge. The thing is very necessarie for us and not inconvenient to your Lordpe, whatsoever some overgreedy to engrose this trade may suggest to the contrarie. I assure myselfe that your Lorpe will not stand with us for soe small a matter. The gaine I valew very little, but the conveniency very much, and therefor I beseech your Lorpe not to runne us into a great inconvenience for so small or no profitt to yourselve.” . . .

“I desire lykewyse from your Lorpe a free Grante to buy corne of the Indians without asking leave here, for indeede it will be a great pressure to eate our bread at there curtesye, who as yet I have found but very little curtuous. Certainly while the chiefs of this Colony thus wholly neglect planting but think on nothing but on a peddling trade in the Colony, they will still make a scarcity of bread and in that scarcity, if we shall not be able to helpe ourselves nor the Colony without there leave, that make the want, many great difficulties may follow. Certainly I have this yeare planted much more than the greatest parte of the Colony byside, and so intend to continue what I am able, because indeed in planting I place my greatest hope; yet for some yeares I know that I must buy and in buying there can be no inconvenience to your Lordpe to grant me a general license.” The FF. wrote to Fr. Prov and he to Fr. Gen. about this necessity of trade, as there was no money in the Colony. He wrote that he could not reprove it as it was necessary, but it must be done with moderation.

Lord Baltimore, it is true, had promised the first Adventurers in his Condition of Plantation 1632 “no small share in the profitable trade,”—but as the traders spread false and alarming reports among the Indians, at least this was the excuse, the government at St. Mary’s restricted this free trade to certain traders only: this was done by granting licenses. The next step was to impose a tax, and the third to produce a scarcity of corn by not planting any, it being more profitable to employ the men in trading, and finally the people had to buy from the monopoly the corn they needed.

The boat Fr. Copley sent out to fetch in the corn was called the St. Margaret. She was a staunch boat, able
to carry 100 barrels of corn, (1) and breast the billows of the Chesapeake, as well as to withstand an onslaught of shot and bullets.

"On the three and twentieth day of April in the yeare of our Lord one thousand six hundred thirty five in the river Pocomoke on the Eastern Shore, Thomas Cornwaleys, Esq. . . . . with divers other persons of the company and servants being in the pinnaces called the St. Helen and the St. Margarett " had a scrimmage with Lieutenant Warren in a pinnace belonging to William Claiborne. The said Lieut. Warren, Richard Hancock and others " not having the feare of God before their eyes but being seduced by the malicious instigation of the divell and of malice premeditated . . . . with force and armes, that is with gunnes and pistols charged, sword and other weapons on the day aforesaid in the place aforesaid and on the two pinnaces aforesaid, feloniously and as pyrates and robbers an assault did make . . . . . . did shoote . . . . and wound in his breast on his left side neere his left pap of which wound the said William Ashmore instantly died."

The inquest was to inquire whether the said William Claiborne did encourage instigate and abett the said Lieut. Warren. The Jury found him guilty. (Assembly p. 23 and Court p. 22, Md. Archives).

The good ship St. Margaret was the Jesuit boat that went out to trade under Rob Clarke. Wm. Ashmore (2) apprentice of St. Mary's came out in 1633 with Father White.

Thus both a Jesuit ship and a Jesuit sailor figured in the first victory of the Maryland Navy. Claiborne, I am sure, never forgave the Jesuits, for they suffered most in the Claiborne-Ingle marauding expeditions, and Cornwaleys also was not forgotten.

The St. Margaret, it seems, did not suffer much in the battle of the "Pokomoke," for she continued to carry Fr. White up and down the Potomac and the Patuxent in his missionary excursions, she was also used to move the crops from Mettapany to St. Marys. She again ap-

1. An ordinary flour barrel is a tub; 3 tubs of cob corn make a barrel of corn; 3 tubs unshaken and heaped up, or 3 tubs even when well shaken. This corn measure is as old as Maryland itself. (Assembly p. 108.)

2. There are two lists of names of the men brought out by the Jesuits. The Annapolis list, and the list certified by Thos. Green in 1650. This list is very incomplete in regard to number, but more correct in names. Although Ashmore is called John in the former, he is called William in the latter.
pears in the Public Records (Court p. 138) under the command of Capt. Matthias da Sousa, now a freeman in the Colony.

“Nov. 3 1642. Matthias da Sousa made oath that about March was a twelve month he was appointed by Mr. Poulton to goe in his pinace as shipper and trader to the Sesquihannoughs and by him appointed to hire men at Kent for the voyage and that he would write to Mr. Brent to assist him in it and that at his coming into Kent with the knowledge and consent of Mr. Brent he hired John Pretimian to goe upon the voyage and that he hired him at 200 lbs tob. p. month and that accordingly John Pretimian was out upon the voyage two months (within 3 daies) and that by his means and presence he verily believeth the pinace and the men were saved from destruction by the sesquihanowes.”

“Jurat coram me (1) Jo. Lewger”

In this entry there cannot be any question of trade, for in his letter of Jan. 1639 the Secretary wrote to Lord Baltimore. “The trade of beaver is wholly now in the Governor’s and the Captaine’s (Cornwaleys) hands without any rivall: they are joined partners in the driving of it.” Consequently the St. Margaret was sent out to buy corn to supply the scarcity at home. It may also have been to supply the Piscattaway Indians with meal; for the Fathers sent up corn to them the winter before in the famine that was caused by the drought of the previous summer, although the corn was very dear.

The Mr. Poulton mentioned in the entry above was the Superior of the Maryland Mission at that time. He died on July 5 1641; he was shot while crossing the Mary’s river.

The Settlement at Mettapany

When the Jesuit Fathers arrived they immediately began to do missionary work among the Indians, for the conversion of the Pagans was the first and most important design of the most illustrious Baron in colonising Maryland. Father Altham began this work even before the people had chosen a place for their settlement; for after they had taken possession of Maryland by landing on St. Clement’s

(1) The sworn testimony of Da Sousa was taken by Lewger, it seems to me, to help him in the prosecution of Giles Brent for neglect in attacking the Susquehannas. He wished to show that there was a real danger from them even as far back as 1641. And in order to procure this testimony he stopped the execution awarded against the person of Da Sousa in the suit of Hollis, by claiming that the shipper was indentured to him for four months yet to come.
Island and erecting a cross as a trophy to Christ our Lord, the Governor took Fr. Altham with him to a town called Potomac and to Piscattaway and there they explained to the Indians the beneficent object of the voyage and gained their friendship. After the colonists had settled down in St. Mary's City, Father White for the most part took charge of the Indian Missions. He usually set out from St. Mary's City with two assistants in a canoe to sail up the Potomac and its tributaries as far as Piscattaway. In the evening they landed near an Indian village and whilst the Father would take care of the canoe, gather firewood and prepare the tent, his assistants would go into the woods to hunt for their supper; the next day they would approach the Indians and gain their good will by kind words and little presents; after this he began to instruct them as well as he could under all kinds of difficulties and remained with them as long as it was necessary, or it was allowed him. While at Piscattaway he gained the good will of the Anacostians, so that their chief invited him to open a mission amongst them, which he could not do, as he had not yet sufficiently christianized the Indians with whom he then lived. After the Indians of Port Tobacco had kindly received him, he resolved to build a residence there as a centre for the mission among the Port Tobacco and Piscattaway Indians, with the idea, perhaps, of removing the latter to that place for greater safety against the Susquehannas and Senecas, who periodically came down from the North to harass the more peaceable Maryland tribes. However, even earlier than this Father White had lived for a long time among the Patuxents: the Indian chief treated the Father most kindly and made him live with him in his own house. He also gave him a plantation at Mattapany on the Patuxent. This plantation was divided up into different fields or clearings, fenced in and cultivated by Fr. White's servants, and afterwards leased to them on shares. Several of them viz. Henry Bishop, Richard Lusted, John Bryant, Nicholas Harvey, and others, called Mattapanient planters, sat in the first Assembly (1638). The tenants seem to have built small houses on their clearings and to have worked two and two on the same farm, as appears from the inquest and inventory of John Briant, killed in felling a tree, and from the inventories of others at Mettapany. When the Assembly of 1637-8 passed the compromise laws, Fr. Copley wrote to Lord Baltimore: (Calvert Papers) "By the New law we shall have to relinquish what we
have. If our lot prove bad we must lose all our build-
ings, all our clearing, all our enclosures, all our tenants 
....... and be freeholders. Though we should have 
the best lot; yet if we should chose Metpanian first, 
then we are to lose Mr. Gerard's Mannor notwithstanding 
we have bought it at a deere raite. . . . " In the 
above, the buildings, clearings, enclosures and tenants 
refer to Mettapany. The Fathers had a store here and 
also a residence. The store house was not a trading 
post, but a mission store house, "which," as the Annual 
Letters say, "supplied them and their servants with the 
principal means of support" namely corn, or in other 
words it was the granary of the Patuxent farms. The 
Fathers intended to make use of Mettapany as a founda-
tion for a college, for Father General wrote to them that 
he would accept of the college and provide men, etc. as 
soon as the plans were matured. In the summer of 1639 
the Governor recalled Fr. White from this place, as he 
feared the Indians who were beginning to show signs of 
hostility to the English; and thence he went to the Pis-
cattaways; but towards the Autumn Fr. Poulton was 
there also in 1640, as appears from a writ dated Sep. 19 
of that year. (Assembly p. 88). "Cecilius Lord Prop' to 
our trusty and beloved Ferdinando Pulton Esq. of Con-
ception Hundred Greeting: whereas we have appointed 
to hold a general assembly at St. Mary's Monday 12th of 
October next, these are therefore to require you to sum-
mon all the freeman of your hundred to assemble . . . . 
to make election of any one Burgess for the next assem-
bly and certify on the backside thereof the name of the 
person so elected. . . . "
"The endorsement to the writt to Mettapanient, 
Richard Lusted of Mettapanient hundred." Conception 
hundred was the same as Mettapanient hundred, for in 
the writ for the following year, it stands "Conception 
alias Mettapanient hundred." In the release given 
by Fr. More to Lord Baltimore it is called "the 
domain or mannor of the Immaculate Conception." 
Fr. Poulton lived here till 1641, when he moved 
to St. Mary's to get ready and settle down at St. 
Inigos. Father Rodger Rigley then went to reside at 
the new residence at Patuxent to learn the Indian lan-
guage. In a short time he was able with the aid of an 
interpreter to compose an Indian Catechism. In July 
1642 (Council p. 104) the Governor sent the following 
letter to him. "These are to desire you to repair to 
the great men of Patuxent and of the nations adjoined to
them to demand in my name to deliver without delay unto Simon Demibiel and Henry Bishop . . . the persons of such Indians . . . as shall be named by the said Simon and Henry to have done unto them and other English injury in their swine or otherwise and the said Simon and Henry may bring the said Indians before me to answer such complaints as shall be objected against them . . . and certify me what you have done herein as soon as you may To Mr,—Rigby."

It seems the Indians accused of hog stealing simply denied the fact, and nothing more could be done. (Bozeman vol. II. p. 220.)

In 1642 or soon after the Fathers left the Patuxent plantation. A law had been passed in the Assembly that no one could receive any land from the Indians. On this point Fr. Copley remarked to Lord Baltimore: "Though I am resolved to take no land but under your Lordship's title, yet it might happen that some converted Indian chief might wish to give us some land to build a church or house on and then it would be a great inconvenience not to be able to accept." For it was the intention of the Fathers to establish missions among all the Indian tribes far in advance of the white settlements.

In the summer of 1642 three of the Mettapanient planters, Richard Lusted, Thos. Charington and John Machin disappeared—deceased, as is affirmed—and Cornwaleys was appointed Administrator of their goods. (Court p. 71.)

In July a writ was given out for the election of Burgesses, but no one was returned for Mettapanient hundred. On Aug. 24, an order was issued to Henry Bishop "on any alarm from Patuxent to aid with all his strength that fort," and on Aug. 26 "Orders in case of attack by Indians" were issued to the inhabitants of St. Inigos and St. Michaels. (Council p. 107). In September An Act was passed to make an expedition against the "Susquihanoughs" or other Indians as have committed the late outrages upon the English. (Assembly p. 156). After this the Mettapanient hundred disappears from the Records. The possession of Mettapany seems to have been left in doubt for some years, as the law about taking title from the Indians was passed some years after the Fathers had acquired it for the church, and it had become church property and consequently fell under the canon laws. Although the Fathers in Maryland urged the relinquishment of the Patuxent farms for the sake of peace, they met with some difficulty at Rome. Finally permission
was obtained and Fr. More gave a release to Lord Baltimore. Mettapany was then granted to Henry Sewall, who was Secretary in 1662, and remained in possession of the Sewall family until lately. In 1698 the sheriff's return of St. Mary's County upon the requisition of Govr. Nicholson, states that there were then in the county four places of Catholic worship: a brick church at St. Mary's City, a frame chapel at St. Clement's town, a frame chapel at Gulick's, (Newtown—Father Nicholas Gulick had charge of our Newtown property—) and a frame chapel near Mr. Heywood's beyond the Patuxent Road. (The Heywoods lived in St. Nicholas parish; the Patuxent road ran from the Three Notch road.) This chapel is probaly the old St. Nicholas Church. In the will of Nicholas Lewis Sewall dated 1796 there is mention of a chapel on the property, to which certain rights are reserved. In 1795 Nicholas L. Sewall sold to Wm. Hotton and Robt. Jarboe, trustees, a lot of land containing two acres on the estate called Mettapany—Sewall for church purposes and for the use of Catholics residing near the Patuxent river and the Nughtown road. An additional parcel of 6½ acres was purchased by the trustees Sep. 28, 1800, Nicholas Sewall, Enoch Combes and Wm. Herbert, Jr. All this property was deeded to the Archbishop of Baltimore in 1853. The present church was built about the time of the Revolution or soon after. The church is attended by the Jesuits from St. Inigos.

In his letter above we have seen that Fr. Copley spoke of a Manor which he had bought at a dear rate from Mr. Gerard. Probably this was the same Gerard who had assigned his five men to the Fathers in 1634. In Fr. More's letter to the Propaganda in 1642 he mentions two manors concerning which there was a dispute between Lord Baltimore and the Fathers—namely Conception Manor—or the Patuxent farms—and St. Gregory's Manor. Probably the latter was the one Fr. Copley speaks about as having been bought from Mr. Gerard. This is all the likelihood is the Manor of which Fr. Copley claimed the rents on his return from England in 1648 as is recorded in the Md. Archives. (Court p. 426.)

"1648, Oct. 9. On motion of Mr. Thomas Copley touching the rents of certain tenements in the Manor of East St. Maries, the said Thos Copley desyreth that he be authorized to demand and receive said rents until final determination of the difference now depending between the Rt. Hon. the Lord Proprietor and the said
Mr. Copley concerning the said rents and tenements or further order from the Ld Prop'."

"Upon motion of Mrs. Margaret Brent, Att'y for the Ld Prop', Thos Copley was authorized to receive rents on condition of paying all the rents to the Prop' if the case is decided in his Lordship's favor."

This manor seems to have been situated east of St. Mary's towards the Chesapeake Bay and south of the Patuxent farms. It was probably given away by Father Copley in distributing the 20,000 acres spoken of above.

JOSEPH ZWINGE, S. J.

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THE STORY OF THE "WIZARD CLIP"
OR "CLIP GHOST"

The preternatural manifestations indicated by those names were well known to the Fathers of Maryland who became priests before the Civil War. In later times they have not been well known, and yet they are most interesting. Though they seem like a prolonged and sensational ghost story, yet they are fully authentic enough for prudent belief, while the narrative is at the same time truly edifying and instructive. That it is entirely appropriate in the Woodstock Letters, will be seen from the connection of the events with the family of Fr. McSherry, our first Provincial, and with himself. A brief account of them, occupying over one of the large pages, is given by Dr. Charles I. White in his Sketch of the Catholic Church in the U. S. contained as an appendix in the fourth volume of Darras' History of the Church, published in English in 1867. Dr. White, who when he died in 1878, had been pastor of St. Matthew's Church in Washington over twenty years, was a learned and judicious man; and those who remember him, know that he was very far from being ready to accept any miraculous announcement without proof. He says first that the events which he is going to narrate "tend to confirm and illustrate the famous saying of St. Thomas Aquinas, that God would send an angel, if necessary, to instruct in the Faith those who sincerely seek after it by making a right use of the gifts of nature."

A fuller account of these occurrences is contained in the Life of Rev. Prince Gallitzin, the zealous missionary of Western Pennsylvania in the first part of the last century. The Life, published in New York in 1873, is written by Sarah M. Brownson, daughter of the distinguished writer,
Dr. Orestes A. Brownson, who, in an introduction, says: "My daughter, very unnecessarily, has asked me to write a few words by way of introduction to the work she now offers the public on the Life and Character of the late Reverend, the Prince Demetrius Augustine Gallitzin. Of the merits or demerits of her work it does not become me to speak; but I may be permitted to say that she has labored conscientiously at her task, and has spared neither time nor pains in collecting and arranging the facts of the life and labors of the illustrious missionary and humble priest." Rev. Gallitzin was connected with the preternatural occurrences in question, because in 1797 he went from Conewago in Pennsylvania, his home at that time, to Virginia, to investigate them, and remained there several months. Says his Life, Ch. viii, p. 100.

"They occurred in Jefferson County, at a village called Middleway, since changed, on account of what there took place, to Clifton, near Martinsburg, [now W.] Virginia. Some seven or eight years previously Mr. Adam Livingston, a Pennsylvanian by birth of Dutch descent, and a Lutheran in religion, an honest, industrious farmer, moved with his family from Pennsylvania to Middleway, and soon acquired a handsome property there. He was kind, generous and hospitable. It was said that a poor Irish traveller, a Catholic, being ill while in Livingston's neighbourhood, was taken into his house, carefully nursed and attended through his last sickness, and properly buried. The only thing Mr. Livingston refused to do for the sick man, was to send for a priest for him; he had never seen one, and in common with the generality of his class, had probably very extraordinary ideas of Catholic priests,—many believing they were the living emissaries of satan, that they had horns like their master—and various other equally enlightened fancies. Nothing therefore could induce any of the Livingstons to accede to the dying man's entreaty; and this through no hardness of heart, it must be understood, for they were all of kindly disposition, but because to them the request was absurd, of no consequence, and a great deal better disregarded.

"Soon after this death and this refusal, Mr. Livingston appeared to be given over to the buffetings of satan in good earnest. His barns got on fire and burned down, nobody knew how; his horses and cattle died; his clothing and those of his family, their beds and bedding were either burnt up, or cut into strips so small they could never be mended or put together again, generally in little pieces in the shape of a crescent. Boots, saddles, harness, all shared the same fate; chunks of fire rolled over the floors without any apparent cause; all conceivable noises tormented their ears; their furniture was banged about at the most inconvenient times, their crockery dashed to the floor and broken to atoms. These things depriving them of sleep, torturing their nerves,
and terrifying their very souls, very soon reduced the family
to the depths of physical and mental distress, while they
aroused the whole neighbourhood to horror and sympathetic
advice. Livingston sent far and wide for ministers of all
persuasions, for conjurors of all kinds, to come and lay the
devil; but the evil one gave them most inhospitable recep-
tion, mingled with a malice so minute and yet so overpower-
ing, that it actually seemed as if he and all his imps were
laughing at them. The ministers' tracts and the conjurors' riddles were flung about the house, and treated one with as little respect as the other; and when it was thought the reverend gentlemen had talked long enough, a great stone, apparently kicked down the fireplace, brought their exhorta-
tions to a sudden end, and so terrified them that they un-
ceremoniously departed. Less meddlesome visitors, as they
might have been considered, were hardly any better treated.
One old Presbyterian lady, says Father Gallitzin, told a
company at a tea-party, that having heard of the clipping,
to satisfy her curiosity she went to Livingston's house; how-
ever, before entering it, she took her new black silk cap off
her head, wrapped it up in her silk handkerchief, and put it
in her pocket, to save it from being clipped. After a while
she stepped out again to go home; and having drawn the
handkerchief out of her pocket and opened it, she found her
cap cut into ribbons.

"In this hopeless misery Mr. Livingston was permitted—
we may perhaps be allowed to fancy on account of his hos-
pitality to the poor traveller—to have a dream so remarkable
and so vivid that it was more like a vision. He dreamed he
had toiled up a rugged mountain, climbing it with the great-
est difficulty: at the top of the mountain he saw a beautiful
church, and in the church a man dressed in a style he had
never seen before; while he was gazing upon this person, a
voice said to him: 'This is the man who will bring you re-
lief.' He related his dream to his wife and many other per-
sons; one of whom told him that the dress he described as
worn by the minister of his dream, was precisely like that
worn by the Catholic priests, and advised him to try one of
them. But Livingston, discouraged at so many failures,
paid little attention to this advice until, importuned by his
wife, he made enquiries to learn where one could be found.
Somebody knew of a Catholic family named McSherry, liv-
ing near Leetown, where he would be likely to find one.
His troubles increasing, his wife entreating, and the convic-
tion forcing itself into his own head that a Catholic priest
could not work him much more evil than he was already
enduring, induced him to go to Mr. McSherry's and try.
Mrs. McSherry met him at the gate of her residence and
asked him his errand; he told her he would like to see the
priest, to which she replied that there was no priest there,
but one would be at Shepherdstown to say Mass the next
Sunday. Mr. Livingston went to Shepherdston at the time she told him; and the moment the priest, Rev. Dennis Cahill, came out upon the altar to say Mass, Mr. Livingston was so affected that he cried out before the people: "The very man I saw in my dream!" He remained during the service in the greatest agitation, and as soon as the priest returned into the sacristy, followed him, accompanied by Mr. Richard McSherry and an Italian gentleman, Mr. Minghini, who kept a boarding-house at Sulphur Springs,—who were among the most prominent men of Mr. Cahill's mission, had heard the explanation, and knew somewhat of the circumstances. But no sooner had Mr. Livingston, with tears in his eyes and choking in his throat, made known his errand than the bluff and hearty priest laughed at him and told him his neighbors were teasing him; to go home, to watch them closely, and they would soon get tired of the amusement. The other gentlemen, however, took up his case most earnestly, and insisted on the priest's compliance; he very reluctantly yielded to them at last, assured that it was all nonsense, loss of time, and a very unnecessary journey.

"When he reached the house and heard and saw pretty clear proofs of Livingston's story, he sprinkled the house with holy water, at which the disturbance ceased for a time; and at the moment the priest was leaving, having one foot over the door-sill, a purse of money which had disappeared some time before, was laid between his feet.

"When Father Gallitzin was there [in 1797], the disturbances having recommenced, he intended to exorcise the evil spirits for good and all; but as he commenced, the rattling and rumbling, as of innumerable wagons, with which they filled the house, worked so upon his nerves that he could not command himself sufficiently to read the exorcism, so that he was obliged to go for Rev. Mr. Cahill, a man of powerful nerve and hearty faith, who returned with him to Livingston's, and bidding all to kneel down, commanded the evil spirits to leave the house, without doing any injury to anyone there. After a stubborn resistance on the part of the devil, they were finally conquered and compelled to obey the priest. Afterwards Mr. Cahill said Mass there, and there was no more trouble. Father Gallitzin carried a trunk full of clothing which had been cut to pieces during this period of destruction, back to Conewago, where they have been seen, even of late years, by eminent priests, who have added their testimony to the truth of these occurrences.*

"Scarcely had the Livingston family been relieved from the torments of the devil than they were visited by a con-

* These articles disappeared many years since from that place, which until a few years ago was in the hands of the Society. Father Enders S. J. who was formerly Superior there, wrote in 1872 that they were burnt up about 1830.
soling voice, which remained with them for seventeen years. It has been supposed that this voice came from some soul suffering in Purgatory, for some reason permitted to visit, console, and finally to instruct the family. This may perhaps have been in return for the hospitality for the poor Catholic who died at their house. In gratitude, perhaps, for the relief he had received at the hands of a Catholic priest, and with perfect submission of his will to the truth of the Church, which alone could cast out devils, Mr. Livingston desired, with a portion of his family, to be made a member of it; and after giving them the rudiments of instruction, which were absolutely necessary, Mr. Cahill received them into the Church. Mrs. Livingston complied with this, but she was never sincerely converted.

"They had scarcely made their profession of faith and heard one or two Masses, before a bright light awoke Mr. Livingston one night, and a clear, sweet voice told him to arise, call his family together and to pray. He did so; the hours passed as a moment, for the voice prayed with them, leading their prayers. Then it spoke to them, in the most simple yet eloquent manner, of all the great mysteries of the Catholic faith to which they had assented, and which as far as they could, vaguely understanding them, they sincerely and firmly believed. But now these truths, dimly guessed at before, and accepted because the Church gave them, became clear, intelligible, fascinating,—ever and ever more plain and beautiful. Among other things which they could remember to repeat to others, the voice said that all the sighs and tears of the whole world were worth nothing in comparison with one Mass, in which a God is offered to a God. It exhorted to boundless devotion to the Blessed Virgin Mary; continually imploring them to pray for the suffering souls in Purgatory, whose agony the voice could never weary of describing; and once, in illustration of their pains, a burning hand was impressed upon some article of clothing directly under the eyes of the family, while it was speaking.

"It also urged to hospitality, to simplicity in dress; it would reprove the least extravagance in which any of them might indulge, and induced them to many voluntary penances, to long, strict fasts, to unbounded charity and to continual prayer. Mr. Livingston, to whom the voice more particularly addressed itself, was made its agent for innumerable good works. He would be called up at night to undertake long journeys to persons taken suddenly ill or in affliction, miles away; he would receive messages without any explanation, which he was enjoined to give at once to different people, to whom they would prove of immense relief, of amazing prophecy, of timely warning. It foretold events, which were always verified, and explained the meaning of many others.
"Upon one occasion Mr. Livingston and his family were together in one room, when there appeared among them a young man very poorly clad and, though it was a bitterly cold day, barefooted. They asked him where he came from and he answered: 'From my Father.' 'Where are you going?' 'I am going to my father,' he said, 'and I have come to teach you the way to him.' He staid with them three days and three nights, instructing them on all points of Christian doctrine. They asked him if he was not cold, offering him a pair of shoes; he replied that in his country there was neither hot nor cold. When he left the house, the same idea occurred to each of them, that as they had not noticed when he came in, they would watch and see what direction he took when going away. They saw him go into a lot in the front of the house and then disappear.

"At that time there was no priest settled in the neighbourhood, and very few Catholic books to be had even in the large cities; but Bishop Carroll, Mr. Gallitzin, Mr. Brosius, Mr. Cahill and Father Pellentz and other clergymen, who conversed with Mr. Livingston, were astonished at his knowledge of the Catholic religion, and were all convinced that he had been instructed from above.

"Fourteen persons were converted in one winter by these things, which were well known and widely discussed; others, influenced by the account of them, received clearer impressions of the reality of another world, of the close proximity of the evil one, and of the intimate union between the Church militant and the Church suffering, from which they were moved to the serious practice of virtue, and to endeavour to live as they wished to die."

So far from the Life of Rev. Gallitzin. A letter (or a copy of it,) written by him to Mrs. Catherine Doll, a sister of Fr. McSherry, is contained in the archives of the Province. It is from Loretto, Cambria County, Pa., and dated, April 11th 1839. In it he says:

*My very dear child and friend—*

O what pleasing recollections you recall to my memory! The happy days I spent in the family of Richard McSherry and his dear helpmate, as the voice at Mr. Livingston's used to call her. Yes, in 1797, I think in September, I became acquainted with your dear parents, and very soon a most intimate friendship was formed. I remained in that part of the country, spending all my time either at their house or at Livingston's, from September until near Christmas, when I had to return to Conewago, the place of my residence. My view in coming to Virginia and remaining there three months, was to investigate those extraordinary facts at Livingston's, of which I heard so much at Conewago, and which I could not prevail upon myself to believe; but I soon got converted to a full belief of them. No lawyer in
a court of justice did ever examine and cross-examine witnesses more strictly than I did all the witnesses I could procure. I spent several days in penning down the whole account, which on my return to Conewago was read with great interest, and handed about from one to another, till at last (when I wanted it back,) it could no longer be found; in short it was lost, and I had unfortunately neglected to take a copy of it. And now after a lapse of forty-two years you could hardly expect that I could bring back to my memory the whole well-connected history of those surprising facts. I only remember a few detached facts, some of which may prove interesting to you." And then he goes on with a narrative agreeing with what we have just given.

Other documents relating to the same wonders, are found in the archives of the Province.

In 1879 was published in Baltimore a little book entitled, The Mystery of the Wizard Clip, compiled by Rev. J. M. Finotti, who died in Colorado the same year, before the book appeared. He was the author of the Bibliographia Catholica Americana, and is to be presumed to be correct in what he says about the strange occurrences in Virginia; he was a warm friend of the Society. His little book, concerning the facts in question, contains the testimony of Mrs. Anastasia McSherry as given by her descendants and others, and accepted by several prominent men, priests and laymen. The proofs which he gives are put together without much method, but when considered candidly, seem to bring conviction; and they substantiate our narrative taken from the Life of Rev. Gallitzin. The document placed first in order is a lengthy account copied faithfully from an old manuscript in the archives of Georgetown College, D. C. The following facts from Rev. M. Finotti's book, in addition to those already given, will, no doubt, be interesting.

Mr. Livingston lived near Middleway, a town about 12 miles west of Harper's Ferry and the same distance south of Martinsburg; and Mr. McSherry's home was about four miles distant. It was Mrs. McSherry who told Mr. Livingston that on a certain Sunday a priest would be at Shepherdstown, twelve miles up the Potomac from Harper's Ferry. Mass was said at a private house, and the ministrations of priests were probably very irregular in that neighbourhood. Mrs. McSherry's family was of Frederick County, Maryland; and, pious lady as she was, she was accustomed to go over to Frederick City every Holy Week, to attend the services and probably fulfil the Easter duties. It was Mr. McSherry who induced Rev. Mr. Cahill to visit Mr. Livingston's house, and accompanied him. After that, both families had frequent communication, as they were neighbours, only a few miles apart. Mr. Livingston often told the McSherry's what he heard from the miraculous voice, and sometimes he received special instructions for them. The voice inculcated devotion to the Blessed Mother of God, and would explain
what a blessing it was to have her for advocate; and when saying the Beads with the Livingston's, it would repeat, "Holy, holy, holy Mary, Mother of God, pray for us sinners," &c., probably for Mrs. Livingston, who was a Presbyterian and stubborn against Catholic truth. One night Mr. Livingston and his daughter were sitting together, when the voice told her that the devil had deep designs on her that day and would have succeeded if she had not the infant of her visitor in her arms all day,—that the innocence of the babe had protected her. Mr. L's family were often told by their unseen teacher to pray for the dead. One day when he was working in the field, he seemed to be taken suddenly ill and bent double with pain; and when his sons went to his help, he said that he heard the shriek of a soul in Purgatory. He often remarked afterward that he could never forget it—such a dreadful shriek. One of his daughters, Eve, who had spent much of her time with Mrs. McSherry, and was truly pious and industrious, died; and after her death the voice said that her soul did not even pass through Purgatory.

Mrs. McSherry was the recipient of supernatural favors like the saints. When she was dying, she promised one of her daughters to give her three days' notice of her death when it was to come; and afterward one day the daughter, while kneeling in church, was told to prepare and make her last confession, which she did—and died three days after the warning. The daughter of the forewarned lady gave this information to Rev. M. Finotti. Mr. McSherry also was once grievously ill and his life despaired of, when by obeying the directions of the voice, sent him through Mr. Livingston, he was suddenly restored to health.

Finally the following incident was told her children by Mrs. McSherry and related by them. One day when nobody was near the cradle which held her infant son, she was frightened by hearing it rocked violently. She called her husband and started to run toward it; for fear the child should be thrown out; but he would not allow her, saying that God was more powerful than the devil—and the child was not harmed. And Mr. Livingston afterward told the parents that he had been instructed by the voice to say that it was the devil who was trying to destroy the child, who would one day be his enemy. This infant was William McSherry, our future Provincial—born July 19, 1799, at "Retirement," his fathers' estate, about a dozen miles west of Harper's Ferry, now West Virginia,—as told in the notice of him in the articles on "Our Scholasticate."

It may be of interest to add that the voice made a prophecy which remains to be fulfilled. It was, that the property in Virginia of many acres, left to the Church by Mr. Livingston when he removed to Pennsylvania in 1820 or sooner, would be, before the end of time, a great place for prayer and fasting. It was probably the scene of the miraculous manifestations.

 JOHN J. RYAN, S. J.
BOOKS OF INTEREST TO OURS


A preliminary notice, mainly descriptive, of this History appeared in the woodstock letters of last year. This notice was subsequently reprinted, and distributed in circular form, with the object of presenting a timely account of the work to our members in the United States and Canada. It was then confidently expected that this volume, Text I, would be ready for the fall market of 1906: but, unforeseen complications in the printing office, and the exigencies of the book-trade, have interfered with the plans of the author, and given pause to the expectant reader.

It was stated in the circular notice, that the volume of Documents I., which was to have accompanied Vol. I. Text, might be kept over for business reasons until the Spring of 1907. The present volume is published without its supplement of Documents: it is to be hoped that the interval between the appearance of the two companion volumes will be shortened, as constant reference is made to the Documents, to substantiate the statements and conclusions of the Text. Still the Text may be read independently, and estimated on its own merits: furthermore, the table of contents of the documentary work is appended to this volume of Text, so that its character and value may be appreciated.

It is a stately volume, in its exterior presentation worthy of the subject, and bearing the impress of material and formal excellence for which the Beccles Press and the Publishing House are a sufficient guarantee. Even a superficial inspection of the History produces the impression that it will be a monumental work. The illustrations consist of maps and photograph reproductions of important papers, which appeal to the aesthetic taste; and the practical adjuncts are worthy of notice. There are running head-lines and "incut" subheads down the margin of the pages, which render the analysis of the matter very easy. The Index, thirty-one pages, double columns, drawn up after the most approved modern methods, is invaluable for purposes of ready research; whilst, the introductory chapter, "Register and Notice of the Sources," furnishes a rich mine of bibliographical information and reference for the historical student. Not only those interested in the special history of the church, and of the Society, the United States, but also the general student, or writer, of American History, owes a debt of gratitude to the
author, for the comprehensive catalogue of authorities furnished under the heading *Sources—Archives—Literature.*

These introductory chapters bear witness to the painstaking and exhaustive research of years devoted to the preparation of the History; they show that the author, whilst taking a wide and generously comprehensive view of his subject, does not permit even minor details to escape his notice; and they foreshadow that the jejune method of old-time chroniclers and annalists is to be superseded by the large grasp and illuminating treatment of such historians as McMasters, Stubbs and Gardiner. The work of Father Hughes marks an epoch for Catholic publications in the English tongue, distinguished as it is, in this first instalment, by thoroughness of presentation, and promising to be monumental in magnitude.

The History is planned upon a large scale. This volume carries the narration down only to twelve years after the arrival of the Maryland Pilgrims. The objection may be urged that too much space is devoted to the condition of Catholic affairs in England and to missionary efforts in the West Indian Islands. But, the Preface explains and justifies this procedure: the history of the English province has not yet been written, and "during the first century and a half of Jesuit life and work in the British Colonies of North America," the Mission of Maryland constituted an integral part of the English Province; and the portion dealing with English conditions, which is here prefixed, "supplies an appropriate and even necessary train of antecedents to the later history of the Order in English-speaking North America." Besides, as the Circular observes. "The chapter on the 'Antecedents of the Maryland Mission' throws light upon many topics, hitherto obscure: the preliminary discussion of questions, which agitated sections of the Catholic body in England, helps to explain the attitude of parties in the early days of the Colony, and furnishes a proper solution of knotty problems which subsequently arose."

The relation of events in the West Indian Islands brings to notice some episodes of Jesuit missionary endeavor and achievement, which are generally unknown, or well-nigh forgotten. Even the questions which were mooted about faculties, and the petty disputes which arose concerning jurisdiction, although they seem to be of trifling importance, and outside of the scope of this work, yet, they are connected with matters of large moment, and claim a place in the "History of the Society in North America." So little is known of the fate of the Irish, victims of Cromwellian cruelty, who were transported to Barbadoes, Jamaica and other West Indian Islands; and of the Jesuit Priests, who shared their expatriation and sufferings: the glimpses which we catch of the shifting scene of their labors create a longing for more extended information. Our older Catalogues mention *operarii*
in Montserrat, Ste. Croix, &c., and with the hazy notions of geography then prevailing, range their names under missio MARYLANDICA. Their labors may have produced no lasting fruits, as it was an ungrateful field for the planting of the Faith; even their names have perished, through lack of a chronicler to hand down their hallowed deeds and lives.

The history is frankly outspoken in regard to persons and policies and, whether it be for praise or blame, it cites authorities impartially and fearlessly. This is in accordance with the directions of Pope Leo XIII. "The first law of History is not to dare to tell a lie; the second, not to fear to tell the truth; besides let the Historian be beyond all suspicion of favoring or hating anyone whomsoever." Undoubtedly, exceptions will be taken to some of the author's conclusions; there will be adverse criticism, and controversies may arise. But each important fact rests upon trustworthy evidence, and the statements regarding it are supported by citations from original sources. One may dislike unpalatable truths, may wish that they were suppressed, may carp at the manner of presenting them, and may take offence at the conclusions drawn from them: but, facts are stubborn things, and, like Banquo's ghost, they will not down at the bidding of the beholder, frightened or offended at the apparition.

The estimate of the character of Cecilius Lord Baltimore is a case in point. He is generally represented by the historians of Maryland and by American Catholic writers as a broad-minded statesman; worthy of the highest praise for his share in promoting civil and religious liberty; generous in his benefactions to the Catholic Church; securing for its adherents and ministers immunity from the penal legislation of England; and contributing the landed property, which was employed for the support of the Jesuit Missionaries and the promotion of the Faith. Over and over again, the assertion has been repeated, through ignorance or malevolence, that the estates of the Maryland Jesuits were a free gift from the Proprietary, and they were granted by him for the express purpose that they should constitute a foundation for the maintenance of the Catholic Religion; this was the main contention, as shown in the volume of Documents in the controversy which arose with Archbishop Maréchal, and the basis of the suit which was carried to Rome, to wrest this property from the Society. The character of Lord Baltimore, and his attitude towards the Missionaries, as portrayed in this History, will be a revelation to many. Towards the Jesuit Fathers, his policy was the reverse of generous: it was marked with meanness, hostility and injustice. He violated in their regard the very "Conditions of Plantation" under which, they in common with the other "adventurers" had contributed to the expenses of the expedition, and obtained grants of land; he expropriated, and converted to other uses the concessions made to them for the cause of religion by grateful Indian con-
verts; he restricted them in the use of means for procuring their own support; he proposed impossible conditions for the prosecution of their labors among the natives, and for their continued stay in the Colony; in a word, his whole conduct towards them showed that he considered them to be undesirable citizens, and that he wished for their deportation and exclusion. The shattering of an ideal or an idol is hard upon the worshiper or admirer: but, our iconoclastic historian has reached these conclusions concerning Cecilius Calvert: that he was the "baron of the mailed hand, and of the fatti maschi or bold deeds against the clergy," (p. 480); that his policy in regard to the property, which they had legally acquired "went beyond even the extremely predacious operations of the French Revolution of 1789, (p. 485); that "the plan of campaign which he followed against ecclesiastical, charitable, and educational property was not very different from that of Henry VIII., although on an infinitesimal scale where the Tudor monarch had proceeded on a gigantic plan." (p. 613)

It was eminently fitting, and even necessary, to give prominence to this topic, and enlarge upon it, as the title under which the property of the Society in Maryland was originally acquired, and its present tenure, have been misunderstood: preposterous claims have been advanced concerning it, and even now, assertions are sometimes made in regard to it, that are utterly without foundation. One thing at least is manifest from this discussion, and that is, that the second Lord Baltimore did not bestow generous gifts upon the Jesuit Missionaries who had joined in his enterprise of colonization. His policy was not that of a true Catholic, and he had no intention of founding an establishment for the support of religion. If the Society acquired a share of the land to which its members were entitled under the common "Conditions of Plantation," and, through many vicissitudes, still retains it, it was not due to the liberality of the 'Absolute Lord Proprietor of Maryland.' Fuller light will be thrown upon this hitherto clouded subject, in the volume of Documents, which furnishes the pièces justificatives, (Section I., 4.), "In the Dispute with Lord Baltimore," and in the exhaustive "Documentary Excursus, Narrative and Critical, on Jesuit Property and its Uses." (Sections II--VII).

An appropriate complement to this whole matter is supplied in the Appendices, B. & C., "Indian Land Titles", and "Mortmain." These learned dissertations bring together a mass of legal and historical information on abstruse questions of civil and canon law: the pages fairly bristle with citations from writers on jurisprudence, and there is a wealth of footnotes referring the reader who thirsts to drink deep from the legal spring, to Silvius Chancellor Kent, Vattel, Francis de Victoria, Sir Edward Coke, Mamachi, Blackstone, Wheaton, Hallam, Stephen, Palgrave, Spelman, Finlason, Pollock
and Maitland, and others. Some of these ponderous authorities when weighed in the author's balance, are found wanting; Blackstone, Wheaton and Hallam are severely taken to task, and their misstatements and misunderstandings are exposed in the appendix on 'Mortmain', and, as occasion arises through out the work, passim.

Not only does the author train the heavy artillery of logic and law upon historians and jurists, who are accepted as authorities in the learned world; but, in a lighter mood, now and then he takes a passing shot at adversaries, who are not dangerous, but self-conceited and obtrusive. It is amusing to see how, at various times, he hits the bull's eye in the target of Rev. C. Earnest Smith. This belated troglodyte, compiler of two volumes, "The Old Church in the New Land," and, "Religion under the Barons of Baltimore," lately opened his eyes to discover, that the first heroic missionaries of the British isles, 'SS. Patrick and Columba,' were Protestants; that there was a 'Babylonian Bondage' of the Church in England all through the Norman period; and that the Restoration of the Church to freedom was happily accomplished by Henry VIII. Coming down to Maryland, he discovered many alarming things; and the spirit moved him, at a recent convention of Episcopalians in Washington, to lift up a protesting voice against all the school histories of the United States because they gave credit to Catholics for Maryland Toleration, and he moved that a demand be made upon all schoolboards to eliminate such erroneous statements. Father Hughes points out, in a humorous way, how this would-be vindicator of Maryland history accuses Father Copley of libertinism, mistaking the Jesuit for a parson of his own communion; how illogical is the scruple that vexes his soul, as he comments upon the disloyalty to Lord Baltimore, on the part of the first Missionaries, on the voyage of the Ark and the Dove, and when they celebrated Mass publicly on landing at St. Clement's Island; how he confounds truck and trade; how, because the Fathers had a mulato amongst their servants, he jumps at the conclusion that they were the first to introduce slavery into Maryland; &c., &c. Truly, the thrower of stones should not live in a glass house.

Whilst the general theme of the History is pursued as dealing with grave and important events, matters of lighter moment are incidentally touched upon. One might say that the mistakes and contradictions, the foibles and bickering of good men could be omitted; but these dark lines help to complete the historical picture, and a faithful limner cannot gloss them over.

The work of Father Hughes should be welcomed as a most valuable contribution to American Catholic History: and, whatever adverse criticism or controversies it may provoke, it will hold a high place in the estimation of scholars, for profound research, for honesty and fearlessness in the state-
ment of facts and views, and for the overwhelming abundance of authorities and reasons that substantiate the facts and corroborate the views.—The first volume brings the narrative down to the beginning of dark days for the Jesuit Mission; Puritan ascendancy and the rule of Cromwell in England gave license to Claiborne and Ingle to extirpate 'Papist and Malignants' in Maryland. The Indian Missions were destroyed—never to be revived; the Fathers were sent home as prisoners. The Author will have an opportunity to exercise his descriptive powers in narrating this catastrophe, and his critical acumen in treating the much-debated and still unsettled problem—"The Toleration Act of 1649."


We take great pleasure in announcing the publication of Fr. Mullan's long expected little volume, to which we gave a brief notice in the LETTERS, in our issue for May, 1906. The Author has not only provided members of the Sodality with everything that can be of assistance to them in conducting the Sodality's public meetings and functions, but he has, moreover, so enriched the manual with instructions, prayers and private devotions liable to guide and help the individual Sodalist in leading a life of solid and fervent piety in keeping with her high vocation as a Child of Mary, as to make the book the Sodalist's constant companion, and to render the use of any other Prayer Book almost wholly unnecessary.

The technique of the book, also, deserves considerable praise. Although containing 750 pages, it is less than an inch in thickness, is of convenient size (5 x 3.5 in.), is neatly and durably bound, and is printed on fine white paper and in large clear type. The letterpress of the work, also, gives evidence of unusual care and excellent discrimination in its selection, the various sizes and faces of the type and the system of spacing and indentation not only making an extremely presentable page, but serving also to mark clearly the different sections into which the book is divided. We subjoin a résumé of the contents.

The manual comprises 22 separate sections, the divisions between them being clearly marked by a blank leaf containing only the title of the section following, in large, heavy type. These sections naturally separate themselves into two distinct groups, the one embracing aids and devotions for the Sodality as a body, the other comprising instructions and helps for the Sodalists' private devotions. The following are some of the sections concerned with the Sodality as a whole:

1. The Diploma of Aggregation, translated into English in its essential parts and summarized in the rest.
2. The History, Nature, Title, Patron, and Benefits of the Sodality. These documents contain a short yet complete history of the Sodality compiled from the latest and most authentic sources; a statement of the characteristics by which the Sodality should be distinguished; the title under which each new foundation is aggregated to the First Primary Sodality; the spiritual benefits of being a Sodalist; and the indulgences and privileges granted to the Sodality by the Roman Pontiffs.

3. The Rules of the Sodality, approved by our late V. Rev. Father General.

4. The Ceremonial. This section of the manual will perhaps prove the most useful of all to Sodality Directors. In it all the public Sodality functions—admission of candidates, solemn reception of members, method of procedure at meetings, solemn renewal of the act of consecration—are fully described. Directions are inserted wherever helpful, so that all know exactly what to do and what to say at every step of the various ceremonies.

5. The Offices. These are no fewer than four in number: the Vespers of Our Lady Immaculate, the Little Office of the Name of Mary, the Little Office of the Immaculate Conception, and Lauds from the office of the Dead. Only the best translations have been employed. Attention is especially called to the completely new and much improved rendering into English of the Little Office of the Immaculate Conception. The translator, Father George F. Johnson, S. J., has not only made a particularly happy choice in his selection of a metre, that of Campbell's *Hohenlinden*, which lends itself admirably to recitation in choir, but the translation itself is free from the jingle of the old one, and has besides gained greatly in point of fidelity, poetic beauty, and devotion.

6. The two remaining sections of the first groups intended to be of help to the Sodality as a whole, are the Day of Recollection, and the Annual Retreat. The former, in imitation of the well known practice of St. John Berchmans, is a day set apart once a month, on which the Sodalists, after spending some time in thanksgiving in common after Mass, make a thorough examination of their spiritual progress since the last Day of Recollection, and conclude with the Preparation for a Happy Death. In the section dealing with the Annual Retreat, not only are the points of the meditations given for four full days of retreat, but also the readings to be made are set down and general directions provided, to make the retreat possible for those who are unable to go through it under the guidance of a priest. Needless to say, the method followed is that of the Spiritual Exercises of St. Ignatius. Indeed, we may note here, that the spirit of our holy Father pervades the entire book.

The second group of sections into which the Book of the Children of Mary may be divided, deals, as we have said,
with instructions and devotions intended to foster the piety and fervor of the Sodalists as individuals. The material is furnished with unusual lavishness. The sections include those on Mental Prayer, the Examens, the Sacraments, Holy Mass, the Rule of Life and Virtues of a Sodalist, Visits to the Blessed Sacrament, Devotions to our Blessed Mother and to the Saints of the Sodality, Visits to the Sick and Dying, and, finally, a short instruction on the Choice of Vocation. A few words about each in detail will make the comprehensive nature of this extremely valuable little book still more evident.

1, Mental Prayer. This golden little treatise, is, as we should at once conclude, an adaptation in English of the documents on Prayer contained in the Spiritual Exercises. The subject, oftentimes treated with no little vagueness, is here presented in a manner concrete and practical, so as to render it easily intelligible to the children no less than to the older members of the Sodality. After a brief instruction on the value and necessity of mental prayer for the fervent Sodalist, and a statement of the Indulgences attached to its practice, Fr. Mullan proceeds to explain and illustrate six of the seven methods of prayer with which a Jesuit is so familiar. These are: the Three Methods of Prayer, occurring in the Exercises after the Contemplatio ad Amorem; the Meditation properly and strictly so called, designated in the manual as the Method of the Three Powers; the Contemplation, which retains its name as the fifth method of the manual; and lastly, the Application of the Senses. The method of the Consideration, as employed in the Foundation and of the Three Degrees of Humility, is omitted. Directions to insure the success of each exercise, drawn from the Annotations and Additions, are furnished with each method. Abundant material is also provided as subject matter.

2, The Examens. In this section is given the method of making the Examen of Conscience, both General and Particular. Especially worthy of note are the list of subjects for the Particular Examen, and the thoroughly practical instruction on this profitable exercise. A few of the subjects given are the following; charity in thought towards A on meeting her; eyes modestly kept down on such a street; internal self-humiliation in genuflecting; impatience in manner towards C; silence under reproof; harsh judgment of F; refusal to speak to G, when huffed; acts of kindness three times a day to correct peevishness.

3, The Sacraments. Two of the sections of the manual are devoted to Confession and Holy Communion. Three forms of Confession are presented in the former, including a short and a long one, with tables of sins to correspond. Following the third form are six well developed considerations likely to excite sentiments of true and deep contrition.
The instruction on Holy Communion is also eminently practical, and the prayers furnished for the use of the Sodalist are both varied and devotional. These latter consist of prayers translated from the Missal, of extracts from the Imitation of Christ, and of the customary Acts of Faith, Love, Desire, etc. In a special method of thanksgiving, entitled Thoughts, a number of Topics of Conversation are suggested for familiar intercourse with our Divine friend while He is living within our breast.

4. Holy Mass. No fewer than five ways of assisting at the Holy Sacrifice are offered to the choice of the Sodalist. These are: 1, the Prayers said by the priest; 2, Scripture Texts to dwell on during Mass, according to the Second Manner of Prayer; 3, Hints for Meditation on our Lord's Passion, Ascension and Resurrection; 4, Prayers to the Sacred Heart; 5, Prayers for Mass for the Dead.

5. Rule of Life, and Virtues of a Sodalist. The life of the true Child of Mary should reflect as in a mirror the virtues and beauty of the life of her heavenly Patroness and Queen. Fr. Mullan, in these two sections of his little book, provides the Sodalist with a rule of conduct, the faithful observance of which must infallibly cause her to more and more resemble her Immaculate Mother. Every action from morning till night is considered, and brief instructions given, showing the Sodalists how to direct every moment of the day to God's glory and Mary's honor. Rising, morning prayer, hearing Mass, meditation, meals, daily work, conversation, visits, recreation, reading, evening prayer and retiring,—all are dealt with in detail, and in a manner simple and practical. The five great virtues proposed to the Sodalist for attainment—Diligence, Modesty, Purity, Devotion and Humility—are clearly explained and adapted to the practice of the highest as well as the humblest. A brief exposition of the Three Degrees of Humility is added, with a number of instances of the Third Degree that occur even in lives the most humdrum.

6. The remaining sections. Of the five remaining sections, two especially are veritable treasuries of indulgenced prayers, hymns, litanies, ejaculations, and other devout exercises. In the rich collection here presented to the Sodalist are found: a method of Spiritual Communion; a Pious Contract of love with our Divine Savior; the Litanies of the Sacred Heart, of the Saints, and of Loretto; Benediction of the Blessed Sacrament; Stations of the Cross; the Rosary; the Angelus; the Memorare; the Heroic Act of Charity; and an Act of Reparation to the Sacred Heart of Jesus. The indulgenced prayers are many and varied, the indulgences together with the conditions for gaining them being everywhere clearly stated.

The Devotions to the Saints of the Sodality is a section of the manual that is quite unique. Sixteen saints are proposed
for the veneration of their fellow Sodalists. The devotions consist of a brief sketch of the saint's life, with his antiphon, versicle and response, and prayer taken from the Divine Office. Indulgenced prayers to the various saints, wherever they exist, are also inserted.

Visits to the Sick and Dying is a short section compiled from St. Vincent's Manual. It contains thoughts, prayers and ejaculations for the Sodalist to suggest to the sick and dying, to help them suffer and die holily and with resignation to the will of God. It will prove extremely useful.

A brief treatise on Vocation forms the last section of this little book. The authorities given are Lehmkuhl and Damanet. It is intended to guide the Sodalist in the choice of her own state of life, as well as to enable her to be of assistance to others who are confronted with the same important problem. The Nature and Importance of Vocation, How to tell a Vocation, and Methods of Choice are the three headings under which the valuable material of the concluding section is clearly and practically arranged.

An Index, sectional rather than verbal, closes the volume.

Such are the contents of the Book of the Children of Mary. We do not hesitate to call it the most complete and authentic work of its kind in English. Its varied character of Sodality Manual, Prayer Book, and Guide to a Pious and Devout Life extends its sphere of usefulness far beyond that for which its title would imply it was originally intended; so that it will not only become the Vade Mecum, as we feel sure it will, of Children of Mary formally enrolled in our Blessed Lady's Sodality the world over, but "it can not fail," to use the words of the Apostolic Delegate in his letter of approbation of the little book, "it can not fail to be a great help to souls who aim at Christian Perfection."

"IN THY COURTS"; Translated from the French of Louis Vignat S. J. by Matthew L. Fortier S. J.; Longmans, Green & Co., New York, London, 1907. This is a little book, but a veritable multum in parvo. It contains only 61 pages, and can be read at a single sitting. It will prove a great help to those who wish to direct others in deciding their vocation. The book is briefly described in the imprimatur of the Apostolic Delegate, Archbishop Falconio.

"IN THY COURTS," a translation of Father Vignat's little gem on the call of Christ to a life in Religion, already approved by your Superiors, cannot fail to be of great service to English-speaking youths who in their doubts and aspirations are seeking light and counsel in that most important subject of Vocation.

Its treatment of the sources of the religious life in revelation, the nature and manifestation of a call to such a life, and the struggle of the soul in yielding obedience to the
voice of the Lord is particularly timely and helpful in these practical days, when men give so sparingly to God and Religion.

Hence, whilst I praise your zeal and bless your efforts, I earnestly recommend "In Thy Courts" to all those who wish to form an accurate idea of Vocation to Religion, and especially to those youths whose hearts are receiving the first impression of that calm, sweet Voice of the Master.

Analysis of contents, reproduced from the "Etudes"

I. "Jesus Christ and the Religious Life."—Our Lord opposes as an antidote to the threefold concupiscence of the world the substantial vows of religion. These vows constitute a state of life: the religious life. This state has Jesus Christ for author, for having established it by His example and teaching, He made it possible to our weakness by the shedding of His blood on Calvary.

II. "The Call of Jesus Christ."—Most frequently, vocation is the ordinary action of the Holy Ghost that urges us to embrace the good and moves us even to the greater good. This supernatural movement of grace is now more, now less, lively; now more, now less, persistent. It must be controlled by external authority. The Holy Ghost prompts and excites; the Church approves and puts into execution. It is the confessor who in this acts in the name of the Church, but he must be a prudent and experienced confessor.

III. "How the Divine Call is Made Manifest."—The first reason for becoming a religious is to secure one's salvation at any cost. Next, the love of God urges us to imitation of the life of Jesus Christ. Sometimes the desire to make the best use of one's life and to spend it in the service of righteousness manifests the divine call. The emptiness of human joys and the trials and difficulties of life are also means which divine goodness makes use of. Finally, good example and the grace of a good retreat often determine vocations.

IV. "The Struggle for a Vocation."—To correspond with God's call difficulties arising from repugnance, anxieties, doubts, and unreasonable apprehensions must be overcome. Barriers, put in the way by even Christian families, must be broken down. The heart, as well as the mind, must make its defense—the latter by freeing itself from sophisms, always refuted, but forever springing up again; the former by severing the cords of too natural a tenderness.

New Books in Chiswina by the Fathers of Chishawasha.

For several years past the Jesuit Fathers at Chishawasha, and chiefly Fr. E. Biehler, have been engaged in compiling and preparing for the press some books in the Chiswina tongue, which have now been published, and will be invaluable to the missionaries themselves and to all who are desirous of studying the language of the Mashonas. The books
were printed in Germany last year, and were seen through
the press by Fr. A. Hesse during his visit to that country.
All are neatly got up, well printed, and bound in strong, if
plain, binding.

The Prayer Book, a volume of 186 pages, is made up of
prayers and hymns, which have been either composed or
merely translated into Chiswina at different periods by almost
every Father who has stayed at Chishawasha for any length
of time, beginning with Frs. Hartmann, Richartz, Boos,
Moreau, and Biehler. The hymns fill some 70 pages of the
volume, and are in daily use at Chishawasha.

The Mashoma Reader was originally compiled by Father
Moreau, according to a system followed more or less faith-
fully in the Chishawasha school. This work was undertaken
by Father Hesse, who added a number of fables, some of
them taken from native sources.

The Testament is a translation of Dr. Knecht's "Child's
Bible History." The translation has been made by Father
Biehler from the third edition of the English version.

There is an appendix to the volume containing certain
stories from the old and New Testament, eminently calcu-
lated to interest and instruct natives, but which have been
omitted by Dr. Knecht.

The fourth of the volumes which we are noticing is a man-
ual for the use of teachers who are trying to teach English to
the Mashonas.

The last of the five new volumes is the largest and most
important of all, viz., the Grammar and Dictionary. The
sole author is Father Biehler, who has been in daily com-
mutation with the natives during the last twelve years.

The book is divided into three parts: first, there is a short
Chiswina Grammar, designed to serve as an introduction
to the dictionary; then follows the English-Chiswina Dic-
tionary, containing 4,500 different words and numerous
examples to illustrate the use and real signification of each
native word. Part III is the Chiswina vocabulary, consist-
ing of 3,425 different words. The book purports to give the
language as spoken by the natives in and around Salisbury,
and although by no means complete, it is considered to be
far superior to anything of the kind which has previously
appeared.

The author wishes to express his indebtedness to Frs.
Temming and Hartmann, who were the first to undertake
the preparation of a Chiswina vocabulary and grammatical
notes. Father Temming, who died twelve years ago, left
his manuscript to Fr. Hartmann, whose little grammar and
dictionary have been in print for many years, and were of
the greatest assistance to our missionaries in the early years.
Special acknowledgments are also due to Fr. Hesse, who de-
signed the form of the book and saw it through the press,
at a time when he was suffering much from ill-health.
Studies in Idolatry. By Ernest R. Hull, S. J. As editor of The Examiner, a Catholic weekly journal published in Bombay, Fr. Hull, S. J., for the past three or four years has been writing much valuable apologetic matter concerning the doctrines of the Church. We are glad to see that this is being gradually republished and put within reach of a larger audience than the Examiner commands, for, in our opinion, there is no English Catholic writer, who is doing more useful work in such a masterly way. Fr. Hull first made an impression on the outside public by a series of papers entitled "Fortifying the Layman," in which the prevailing ignorance and apathy in regard to the history and doctrines of the Church, which is too common even amongst Catholics otherwise well-educated, were subjected to a searching analysis and provided with suitable remedies. The present series deals in the same clear and taking style with the beliefs of the vast religious communities of India, and incidentally, whilst developing the notion of idolatry, establishes and defends the Catholic doctrine of the Worship of Images. The author promises two further treatises—"Studies in Hinduism" and "Studies in Christianity"—which will make a complete whole. We should recommend students before perusing the present work to get "Fortifying the Layman," which is published by Herder; he will then appreciate better the need Fr. Hull is endeavouring with such success to supply.


This is ever a live question, and, although the ancient and modern classics on it would fill a library, the busy Catholic will welcome something which he can read as he runs,—something not new, but short and full, which will unpuzzle his own mind and that of his Anglican friend. This little book in the garb of catechism, and in homely words that all can catch at first glace, sums up the great case by giving its main laws and facts in their core or root, so that each one may judge it for himself and not from hearsay. Truths bearing on the case are not shirked or minced. The writer shows his aim to be that "the truth may appear, and not that he may seem to have the upper hand."

Father Erich Wassman's work, Modern Biology and the Theory of Evolution, when first published aroused considerable interest everywhere, especially in Germany. Some of the foremost men of science have paid a high tribute to their learned Jesuit colleague on account of the valuable discovery and lucid explanation of numerous facts referring to evolution. The third edition of the work has appeared (1906) increased by more than 200 pages, while every chapter shows the improving hand of the author. Herder is the publisher.
Kegan Paul, French, Trüber & Co. are preparing an English translation of the Geschichte Roms und der Päpste of Father Hartman Grisar, s. j. Only one volume of this great work has appeared so far. There are to be six in all, bringing the history of the papacy up to the point where Dr. L. Pastor has taken it up.

The Catholic Church and Modern Christianity, by Rev. Bernard J. Otten, s. j., Professor of Philosophy in St. Louis University. St. Louis, B. Herder. Retail 25c; dozen $2.25.

The present publication puts into print lectures delivered in a course from the pulpit of our College Church. There are nine such lectures on great fundamental topics, v. g.: The Blight of Naturalism, Doctrinal Development, Religious Prejudice, the Church and the Bible, the Church and Education. The sustained attention paid to these lectures by great assemblies is the best assurance that this little volume meets a public need for enlightenment with clearness and force.


In this book are gathered notes on the Decree concerning daily Communion, of December 20, 1905. A commentary is made on each of the rules laid down by the Congregation of the Council. The Decree concerning indulgences is explained, as are also the Answers of the Congregation to questions on Communion of young children and on Communion of invalids. The author explains also the Decree of December 7, 1906, regarding the dispensation granted to certain invalids from the law of fasting before Holy Communion.

Catholic Truth Society. The Catholic Truth Society of Chicago published a few months ago a second pamphlet on the French persecution, containing:

1. Father Poland’s brief and clear exposé of the main events in this religious war.
2. A graphic letter written by a French gentleman describing some of the appalling occurrences which followed the passing of the Law against Religious Orders. The Title is: “France Fighting Christ.” Price $3.00 per hundred, 5 cents a copy. 562 Harrison St., Chicago.

The Garden of Roses of Our Lady. By M. Meschler, s. j. Benziger, New York, 1907, pp. 160. Price, 70 cents. This dainty little book, in its cover of blue and gold, will be welcomed by all lovers of Mary’s Psalter, her Rosary. Sound doctrine and, at the same time, luminous exposition of prayer and devotion to our Blessed Mother mark this
book. The translator's work is so well done that only the title-page can make us believe that it is a translation.

Volume IX of *Transactions of the Kansas State Historical Society* 1904–1906 contains a sketch of Bishop Miège, written by James A. McGonigle of Leavenworth, the contractor who built the cathedral for Bishop Miège. He knew the Bishop from 1857 until 1874 when he resigned his see. The same book contains an address on Father Paul M. Ponziglione, delivered before the Kansas State Historical Society, December 6, 1904.

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**QUERIES**

**LXVIII.** St. Francis Xavier and Thibet.—Can any one help us to solve the interesting geographical puzzle contained in the following extract from a letter of St. Francis Xavier, dated Cochin, Jan. 20th, 1649.

"Would to God that numerous labourers of the Society may later go to China, and from China to the great schools called Chynguingus, beyond China and Tartao." From what Paul de Santa Fe has told us, Tartao, China and Japan follow the religious law taught at Chynguinguo. He does not know the language in which this law is written. It is a language proper thereunto as Latin is with us. Hence he has not been able to inform us fully about what the printed books contain which deal with this Law. When I shall have, please God, arrived in Japan, I shall write, with many details, what is contained in the these books, which the Japanese say have come down to them from God."

We think this is one of the earliest references to Thibet to be found in European writings subsequent to the Portuguese conquest. The geographical details contained in this extract point to Thibet, as also the mention of the great schools, a manifest allusion, in our opinion, to the great Thibetan clamaseries, the depositaries of much of the ancient Sanskrit lore of the Buddhists.

Which is the Japanese equivalent of Thibet? Or, what does 'Chynguingus' correspond to? No other reference to

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(2) Tartary.

(3) A young Japanese who had come from Japan to Malacca, and from there to Goa, where he became a Christian at the College of Santa Fe. He changed his name 'Angero' to that of Paul de Santa Fe.
this mysterious country can be found in the Life and Letters of the Saint.\(^4\)

It is, we believe, this passage in the letters of the Saint which offered to his early biographers one of those rhetorical flourishes with which, agreeably to the tastes of their age, they considered it allowable to improve upon facts.

"In the last year of his life," says Fr. Domic Bouhours, S. J., he wrote that, "when he would have accomplished the conversion of China, and Tartary, he proposed to return to Europe by the North, that he might labour in the conversion of heretics and other sinners. Thence he proposed to go into Africa, or return to Asia, in search of new kingdoms, where he might preach the gospel."\(^5\)

If St. Francis Xavier really gave expression to these bold and superhuman designs, the letter in which they have been recorded remains still be discovered. At any rate, Fr. J. Cros, who has left far behind him all the previous biographers of the Saint, in the matter of accuracy and completeness, has failed to find it. No other allusion to Tartary can be traced in Xavier’s letters than that we have quoted above.

That Saint Francis Xavier should have entertained the hope of converting—single handed, at least—such vast regions as China and Tartary appears to us little in keeping with the business-like, matter-of-fact character uniformly revealed by his writings. No one was more keenly alive than he to the stern realities of a missionary’s career. We may well do away with the literary embellishments perpetrated by some impassioned panegyrist. Xavier’s zeal for the conversion of the East shines out bright enough in his simple, unvarnished letters, whilst his incessant journeyings, the fatigues he bore and the insults he endured reflect, even better than his words, the yearnings of his truly apostolic heart.

H. Hosten, S. J.
Kurseong, Jan. 15, 1907.

St. Mary’s Indian Academy.

LXIX.—What is the ratio of the number of students in our Colleges to the total body of Catholic College students in the United States?

What is the ratio of the number of college students to the total number of young men pursuing courses for the Baccalaureate Degree in the American Colleges and Universities?

In other words what proportion of the American youth Catholic and non-Catholic are we bringing within the sphere of our influence for the four years that go to make up College-life?

\(^4\) I send the first part of this note to the As. Soc. of Bengal.

OBITUARY

MR. JOHN CRANE, SCHOLASTIC.

DEAR FATHER IN CHRIST,

P. C.

I have at last managed to get together some little notes I took during the last days of our holy brother who recently left us on Dec. 8, 1905. They are late, but, I hope, not too late to be interesting and welcome.

Mr. Crane continued to fail steadily after he came to Fordham on November the 8th. On Nov. the 18th he was in rather serious danger, and received the last sacraments, more, however, out of precaution than of real danger. Nevertheless, he was able to walk about the infirmary or sit up until Saturday, Dec. 2d. On that morning, at 11.45 o'clock, Father Daugherty gave him the Holy Viaticum without fasting. His failing for the past few days had been gradual, though I had a nice half hour's chat with him Friday afternoon. He has been gradually growing weaker and weaker. He was expected to leave us on Saturday night, but lingered on. At 8.30 Sunday morning he was again very low. Rev. Fr. Provincial paid him a long visit. I went over to the infirmary shortly after, and found there Rev. Fr. Rector, Fr. Daugherty, Fr. Conway, Bros. Dockery and Dwyer. Mr. Crane was lying on his side and breathing heavily, his shoulders contracting toward the chest with every breath. In a few moments he coughed a little, weak cough and became quasi-conscious and looked around, recognized Father Daugherty, and dozed off to sleep. After five minutes, he again became conscious, gazed around, saw me, and stretched out his hand; I went over to his beside, took it, and squeezed it, and he smiled. I couldn't return a smile, and I'm afraid was weak enough to cry. When I looked up he was still smiling. I managed to return his smile then, too. He recognized Mr. O'Connor next, and gave him his hand too. Then weary with the effort, he fell asleep. Five minutes more and again he became conscious. Rev. Fr. Provincial placed his vow-crucifix to the parched lips, and said: "Jesus, Mary, and Joseph," and the whisper, through a smile, came: "Jesus, Mary, and Joseph." "Say it in your heart often, my boy," said Rev. Fr. Provincial; —then again: "Do you suffer much John?" And his head moved slowly to the side: "No." Thus he regained consciousness about every five minutes, and fell off again. Father Conway said to him: "Shall I give you absolution again?" "Yes, Father," and his lips kept moving for a few moments. Then
we said the litanies for the dying, and to one of the prayers, in which occur the words "Receive, O Lord, the departing soul of Thy servant," he, to our surprise, answered "Amen." All the while, I had been thinking of what St. John Berchmans, his life model, was doing for him. I leaned over to Father Daugherty, and suggested that he say something to him about St. John, to whom he always had such devotion. Father Daugherty, who has been sacrificing himself completely for the last few days, instantly went to look up some prayers to the Saint. In the meantime, during one of his conscious moments, I leaned over him and whispered in his ears twice: "St. John Berchmans, pray for us," and he brightened and whispered: "St. John Berchmans, pray for us."

An hour before this we thought surely that he would last only one or two minutes more; but he gradually brightened. This afternoon (Sunday) at four o'clock, he was perfectly conscious and spoke to every one in the room. He greeted me with a smile, and whispered as I leaned over: "You haven't sent me off yet!" Then after a pause: "My, I was surprised when I woke up this morning, and saw the candles lighted, and all of you around, thinking I was going to die." "But you weren't afraid to die, John?" "No-o-o," and he shook his head with gentle decision, with his old time expression of face and voice, that added to his words, "Not at all."

Mrs. and Miss Hartman, mother and sister of Louis and Henry Hartman, students of Fordham and relatives of Mr. Crane, come about this time, and that cheered him up even more. They had paid him several visits. So had Mr. T. Reilly's sister. He appreciated their kindness very much.

In the morning (Monday) he was very bright, and several of us had quite a talk with him. We got talking about prayer and he volunteered: "It is very hard to pray in this condition." He said it was much easier if some one suggested little ejaculations. "Had you thought of St. John Berchmans yesterday," said I, "before I whispered his name?" And he shook his head "No." And he seemed, I think, surprised that he had forgotten. He took a rather hearty dinner, and was still bright in the afternoon. About 9 A. M. he had received Holy Communion. However, he became restless at night and slept little. He was praying all the time, and calling upon God to have mercy on him. He suffered a good bit too, and Tuesday morning was much worse. About 8:30 A. M. we again thought he was about to die, but he quickly changed for the better. In the afternoon his two sisters and brothers came, and spent some time with him. I ventured in after they had left and the good fellow was asleep—worn out. We were in great part excluded from his room during the day. He was quite bright Wednesday morning.
Wednesday afternoon, Dec. 6th, about 5.30, he took a
turn for the worse, and the doctor did not think he would
live till morning. He had suffered very much all afternoon,
and almost cried for water, in order to relieve his parched
throat and make his breathing more easy. However he
pulled safely through the night, and, though weaker, was
much brighter in the morning ('Thursday'). I spent more
than half an hour with him in the afternoon, but did not
talk much. When I was going, he asked me to pray for
him.

Dec. 8th.—Feast of the Immaculate Conception: We
made our Renovation as usual. At seven o'clock, while we
were making thanksgiving, I heard Mr. Mullaly come hur-
riedly into the chapel and whisper to Rev. Father Reétor,
"Mr. Crane is dying." Instantly I went to the infirmary,
and as I reached John's door, Father Tondorf met me and
said, "Well, he is gone." I went in. Our brother was in
bed, lifeless. It was too late. "What time did he die, Fa-
ther?" "At just five minutes to seven."

You who knew him, know our loss. Others do not.
Lovable Saint! The Community feels it very much—es-
pecially the Scholastics. But isn't it cheering, to bring
home to ourselves the significance of his death on such a
feast day. Who, that knew his faultless life, would say that
it was a coincidence? Who could say that, who knew his
tenderness towards the Blessed Virgin and his devotion to
Saint John Berchmans, Champion of the Immaculate Con-
ception! I believe he is in Heaven to-day. Father Daugh-
erty and all believed yesterday that he might linger on per-
haps till Christmas, he was so bright and still so strong.
However, we scholastics especially had all along talked as
though it were a matter of fact that he should die on the feast
of the Immaculate Conception. But lately it didn't seem
probable. Father Daugherty said to me this morning: "He
looked so well even at half-past nine last night, that I be-
gan to lose hope that he would die on the beautiful feast.
Naturally, he would have lived for a number of days yet, but
it seemed that God wanted him on just that day."

We can't stop admiring his heroic patience and obedience
during his really great suffering, for a few days especially.
His thirst was often so great and his breathing so difficult,
that he frequently called for water; but his stomach could
not stand it, and we were obliged to refuse. He would
answer "All right, then," try to smile, and to sleep. Lots
and lots, I could add, but an end must come. The New
York papers have special notices of his death. To sum up
his goodness:—Several of us scholastics were gathered to-
gether talking it all over, and as a conclusion, with lots of
decision, one exclaimed: "I think John Crane should be
put in the Menology."

Your loving brother in Christ,
H. I. STORCK, s. J.
At Canisius College, Buffalo, Father Nicolaus Simeon died piously in the Lord, Jan. 20, 1906.

Father Simeon was born in Lentz, Switzerland, Nov. 28, 1834. At the age of 24 years he entered the Jesuit novitiate in Gorheim, Germany. After having completed the usual course of studies, he was ordained a priest at the famous abbey Maria Laach, then the property of the Jesuits.

The young priest's great oratorical gift discerned, his superiors determined to place him in the field of missionary work, wherein he labored in Germany from 1868 until 1871. He then came to America, where he continued his missionary labors, having at different times headquarters in Toledo, O., Buffalo, Cleveland, O., and Prairie du Chien, Wis. Father Simeon taught in Canisius College from 1875 until 1880, in Prairie du Chien, Wis., from 1881 to 1887. Returning to Buffalo in 1895, he became again engaged as teacher in Canisius College, continuing as such until 1906, being teacher of Evidences of Religion and Greek.

Father Simeon was a musician of great ability. He at one time directed St. Michael's choir and Canisius College band. He was also the author of a number of dramas.

The beloved priest was a revered and valued member of the faculty of Canisius College. He will be greatly missed in the community.

As a spiritual adviser he was esteemed everywhere for his prudence and paternal kindness. His last work was in the institute of the Good Shepherd, where, as chaplain of the institute, he heard confessions and gave instructions with untiring zeal and patience.

There it was on Saturday, Jan. 13th, that his last illness came upon him at the end of Mass. It proved to be pneumonia, too much for a tired frame worn out with work and self-denial at the age of 71 years. The last motion, only a few moments before his death, was to kiss the crucifix that was held to his lips.

The funeral of Father Simeon was held from St. Michael's Church Wednesday morning. The celebrant of the Mass was Father Miller, s. J., president of Canisius College. Interment was in Pine Hill. Bishop Colton preached the sermon over the remains—a tender tribute to a great man.

August Busch.

August Busch was one of those privileged souls who after an innocent life in the world, are called to the Society to add new lustre to it during their brief sojourn among us, and to receive from the Society in turn the opportunities for perfect-
ing their virtues. He was born at Vollage, Hanover, February 3, 1878, and came to America in 1892. While he was working in St. Louis, Mo., a friend of his became a Redemptorist. This made a deep impression on the young man and he reflected that it would be well for him, too, to consecrate himself to God in religion. He obtained an introduction to Father Herman Goller, of our Society, through his uncle Rev. F. Goller, pastor of the Church of Sts. Peter and Paul, St. Louis. After this Mr. Busch proceeded to Spokane, Wash., there to study at Gonzaga College and prepare himself for the Rocky Mountain Mission. At college, his piety was evidenced by his eagerness in assisting at the services of the church, his membership in the different societies for the promotion of the spiritual welfare of the students, and particularly, by the earnestness and diligence with which he advanced the interests of the Sodality of the Blessed Virgin Mary.

Brother Busch entered the novitiate at Los Gatos, California, July 30, 1902. He was a model novice, humility, mortification and purity of heart being his characteristic virtues. In fact, it is believed that he never lost his baptismal innocence.

His term of probation was drawing to a close and he was looking forward with eager longing to the day of his first vows, when he was suddenly attacked by hemorrhage of the lungs, and consumption soon had too firm a hold on him to admit of recovery by natural means. In consequence, his vows were withheld till November 1, 1905, when to his own inexpressible joy, and the delight of all who knew him, he was permitted to bind himself forever to the Society he so much loved.

Sick though he was, he had applied himself assiduously to his studies until he was obliged to relinquish them and attend only to his health. During the slow but steady progress of his sickness, he was a blessing to the community in which he lived. His patience was unalterable, and with his perfect resignation to God's holy will and habit of constant prayer, he never lost heart nor fretted at the delay or at the approach of death.

The shock of the great earthquake did not alarm him; and at his own desire he was permitted to remain in the room where sickness had confined him so long a time rather than be removed to a safer lodging. He lingered till the 28 of April 1906. On the afternoon of that day, a few moments before his death his face was suddenly lit up with a smile of extraordinary beauty, and while his countenance still beamed with its brightness, his happy soul passed to eternal repose. The Father who assisted him in his last moments testifies that though he stood at many a bed of death, he never witnessed anything like this before; the change was wonderful, the smile was something unusually beautiful, as if our de-
parting brother had before his eyes some vision of the other world. R. I. P.

FATHER MARTIN J. HOLLOHAN.

On Friday, Oct. 19th, 1906 about 10.20 A. M. the tolling of the College bell announced the passing out of this life of Rev. Martin J. Hollohan, priest of the Society of Jesus. Father Hollohan, who had long been ailing, was sent to Georgetown last March in the hope that his native air might help to build up his then broken health. He did rally for a spell, but the insidious disease that finally carried him off had already gone beyond the stage of a permanent cure, and gradually wore him down until, in despite of his splendid courage, the end came peacefully and holily on the morning of the 19th of October.

Father Hollohan was a native of Washington and made his early studies in Gonzaga College. He was one of the foremost in all his studies, and maybe no better token of his early talent and splendid promise can be had than the fact that he was the favorite pupil of that scholarly Jesuit and keenest of pedagogues, Father Lynch.

The promise of his early youth was, alas, never wholly fulfilled. Soon after his entrance into the Society of Jesus—I believe it was in the second year of his novitiate—he was not a man to proclaim his sufferings, or rehearse even to closest friends his ailments. His courage was superb; and we who knew him well have seen him go daily to the various tasks of a Jesuit's life, without a murmur, without excuse, but with that calm and determined smile that came back to his face in striking beauty just after his strong soul had passed into its last and long-sought rest.

It is not here meant by any means that Father Hollohan's days were spent upon the sick list. As a student in the Juniorate he still held that foremost place that was his in his college days. In Philosophy and Theology he was proficient in spite of the poor health that hampered him in the use of his brilliant talents; and his keen reasoning, his solid judgment and, above all, his quick intuition of men and things made his opinions and decisions have force not only with his companions, but with his professors and superiors. As a teacher in the class room, and later on as a Prefect of Studies in Fordham College, Father Hollohan revealed a masterful spirit, and, few, if any of those who came into contact with him, have failed to testify their love for him, personally, and their admiration of his wonderful tact, his
even-headed justice and his utter fearlessness in standing for the right at any cost. He loved justice and hated iniquity. In the pulpit, with a large grasp of his subject, he was equally successful, with a voice full of sweetness and sympathy and an earnestness born of deep conviction, he merited the comment of one in his audience, \"I could listen to that man all day.\"

It was during his term of Prefect of Studies at Fordham that Father Hollohan's sickness developed to a dangerous degree. I had the opportunity of visiting him in one of his most serious spells and found in him that same true and resolute spirit to live and labor still for the cause to which he had given up his life. Not emotional by nature nor by grace, Father Hollohan was profoundly spiritual. He assured me on that occasion that he was ready and perfectly willing to go if so it pleased God, but with characteristic disregard for the opinion of the medical men, he was quite convinced that he would recover and live long for larger labor in the cause of the Lord Christ. He did recover to some extent, and in spite of all forebodings was able to return to his native city, still hoping to be of further service. After a few months of successful combating, the disease made rapid headway until it had quite crushed out hope in every heart save his own.

His death was calm and holy. Up to a few days before his death and until ordered to bed by his physicians he had struggled painfully to be present at various community duties, and now surrounded by those who were dearest to him he received with word or look of deepest gratitude their tender ministrations. It was whilst the prayers for the dying were being recited for the third time that death came to him as a friend. The gentle smile that lit up his look of brave determination told with it the leading characteristics of his life—the strong will and cheerful generous spirit that he had brought to do God's work. R. I. P.

*Georgetown College Journal.*

A. B. S. J.,

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**Father John A. Morgan, S. J.**

Father John Abell Morgan was born in St. Mary's county, Maryland, October 30, 1838, and died piously in the Lord at Gonzaga College, Washington, November 26, 1906, at the age of sixty-eight. He came of good old Maryland stock, his ancestors being of that sturdy type which clung firmly to the Faith through all the period when the severities of English penal legislation entailed upon all who professed it fines and penalties, disfranchisement and civil and political ostracism.

He had made preliminary classical studies at home, and, entering Georgetown College in 1856, he was assigned to
the class of Second Humanities. Father Bernard Maguire was President of the College, which, under his capable and vigorous administration, had acquired increased repute as a seat of learning, and, at the period of young Morgan's entrance, had attained a high degree of prosperity, with a registration of students, principally from the Southern States, the highest in the history of the institution.

Nicknames were quite common in boarding-schools at that time. Not only the boys, but many of the teachers, Brothers and workmen at Georgetown, have passed down in the College annals, and are retained in the memory of old students, under fanciful apppellations: as they were not generally given in contempt or mockery, the subjects readily acknowledged them, their proper nomen and cognomen being frequently unknown to others, and sometimes forgotten by themselves. Young Morgan, even at his entrance into College, was of large physique and portly presence, and, the boys, ever quick to grasp some salient trait of mind or body, promptly dubbed him, "Buster No. 2," pre-eminence in girth and avoirdupois having been already secured by another youth, known antonomastically as "Buster." In connection with his bodily port and carriage, he used to chuckle, in after years, over an incident which happened during a Mission at Providence, R. I. A colored woman called to see him; Catholics of that race are seldom encountered in that part of the country; but she was a native of St. Mary's County, and had escaped to the North in slavery days. They talked over old times and familiar scenes; exuberant and effusive, she exclaimed: "I knowed that you was a Morgan, as soon as I seed you—the Morgans are all noble-looking men."

Many of his associates at Georgetown aspired to a professional or political career, and the proportion of Protestant students was much larger than in recent years. The environment was not such as would naturally be conducive to awaken and nourish a vocation to the religious life. Yet, several of his contemporaries heard the voice of God calling them to higher things, and have done faithful service in the Province. Few alumni of Georgetown are to be found in the ranks of the secular clergy, but the College has, ever since its foundation, contributed a fair quota of members to the Society, as large a number, probably, as any of our Boarding Schools in America.

He was a quiet, delightful youth, diligent in studies, earnest in the fulfilment of duties, regular in devotional practices, and, after completing one year at the College, he was received into the Society by Father Charles H. Stone-street, the Provincial, who then resided at Georgetown.

He entered the Novitiate at Frederick, on the 8th of September, 1857. His life as a Novice was calm and unmarked by incident; there was the practice of the little virtues; he
was being molded and chiseled into the form which befits a son of St. Ignatius, under the master hand of Father Angelo Paresce. Mr. Morgan had the advantage of studying rhetoric under such able instructors as Fathers Ward and Hitzelberger. Stirring times were impending. The John Brown raid at Harper's Ferry disturbed the even tenor of life at Frederick; then followed the vast commotion of the Civil War, and just as the strife was beginning, Mr. Morgan was transferred to Washington, and attached to Gonzaga College, then located on F. street, between 9th and 10th, and known as the Washington Seminary.

The first years of his active life in the Society were spent at Gonzaga College; and hither, after an interval of forty years, he returned to end his days. Some of his scholars of an older generation remember him still with kindly regard; he was a competent instructor, but, perhaps, too mild and indulgent in dealing with unruly and delinquent pupils. The remainder of his time as a scholastic teacher was spent at Loyola College, Baltimore.

After three years' study of philosophy (1866–1869) at Georgetown College he began the course of theology at Woodstock, Maryland, where the general house of studies for the Society in North America was opened in September, 1869. He was ordained to the priesthood on Saturday, June 29, 1872, by Right Reverend James Gibbons, then Vicar Apostolic of North Carolina.

Two more years of teaching at Gonzaga and Georgetown were followed by the Third Year of Probation at Frederick. The next eight years (1876–1884), he was assistant to Father Maguire, engaged in Missionary work. Their field of labor was the whole Atlantic coast from New Brunswick to Florida. Father Morgan was the chronicler of these "Missionary Labors," and wrote the accounts of them which were published in the Woodstock Letters and signed J. A. M. They were interesting narrations at the time when they appeared, and have since become historically valuable as contributions to the annals of local churches.

He had a keen sense of humor, and could tell a story well, and he made the reader or listener enjoy the comic aspect of some experience as much as he himself did when he witnessed it.

The labors of one engaged in giving missions are very trying; and even the most robust constitution can stand the strain of so strenuous a life for only a few years. Father Morgan had taken his full share of this work for eight years, and it must have been a welcome change when he was transferred to the quietude of Woodstock, where for two years he filled the office of Spiritual Father and was editor of the Woodstock Letters. From 1886 to 1890 he was Superior at St. Joseph's Church, Philadelphia. A year was spent at St. Thomas' manor, in Charles county, Maryland, and then for
the long term of nine years he was Rector of Loyola College, Baltimore. His administration was marked by the promotion of studies, and he completed the spacious addition to the college buildings. This was an improvement which had been needed for years; but financial considerations had prevented its being undertaken. The College had been cramped in its work and development by lack of proper class-rooms, and by inadequate accommodations in general. Father Morgan deserves great credit, that, in a broad and liberal spirit, and, in advance of the times, he projected and carried to completion a building which can bear comparison with any in the Province, and which is admirably adapted to the purposes of the Community, the College and the Parish. The spacious class-rooms of Loyola College, the indoor gymnasium, domestic chapel and Exhibition Hall are a lasting memorial of him who planned them. In addition to this energy and care for the material interests and equipment of the College, he promoted its efficiency in many quiet, unostentatious ways: he was helpful and sympathetic with the teachers; he was kind to the boys, courteous and obliging to the Parochial Clergy, and secured their co-operation in increasing the number of students. The Cardinal Archbishop held him in high esteem, and declared that he had found him to be one of the best read men of his acquaintance, well informed in literary matters, whether they regarded the older English classical writers, or authors of the present day.

About five years ago he had a stroke of paralysis at Philadelphia, from which he never really recovered. It was difficult for him to realize that his days of active work were over. Coming to St. Aloysius' as an invalid, and rarely appearing in public, he was almost unknown to the people of the parish. Although feeble in body and unable to walk except with great difficulty, his mental faculties were unimpaired; and his love of literature helped him to endure the tedium of enforced idleness. He was a man of scholarly attainments, in the Greek and Latin classics, and well read in English literature. His information in regard to the history of his native State was varied and profound. He was the author of several valuable papers relating to the old Jesuit missions and houses of Maryland, and his contributions to various papers and magazines, notably to the Woodstock Letters are praiseworthy for their accurate and exhaustive treatment of such topics and for the painstaking research which they display.

His contributions to the Bulletin of St. Aloysius' Church are noteworthy. It was he who, in recent numbers, furnished the biographical sketches of the Fathers who have been connected with St. Aloysius Church. The compiling of these biographies was for him a labor of love; he had lived with these saintly men in the intimacy of the religious life, and was bound to them by sentiments of filial reverence
or fraternal sympathy. He admired their virtues and strove to imitate them.

He was a kind Superior, ruling by example and persuasion, rather than by direct command. The most prominent trait of his character was geniality; his very presence was an incentive to good feeling. Even when practical jokes, which might easily have irritated another man, were perpetrated at his expense, he bore them with unfailing good humor. Many ludicrous incidents might be told of the early days at Woodstock, in which he figured as the chief objective for the quips and pranks of the 'funny man.' But, whilst in various manners furnishing mirth for others, and contributing to the general hilarity, he was most careful in the matter of charity. He could tolerate or share in jocose conversation, provided it were free from acrimony and ill nature; but, if it lapsed into captious remarks about others, or tended to injure their reputation, he wrapped himself in silence, or rebuked the offender without ceremony. He was self-controlled and rarely overcome by passion or carried away by sentiment. This equipoise made him a safe administrator and a counselor whose advice and judgment could be trusted in difficult emergencies. Above all, he was a good Religious, carefully observant of duty in his own life, and zealous for the glory of God and the salvation of his neighbor. May his soul rest in peace.

He had been warned that death might come at any moment. During the summer he went to Georgetown University Hospital for treatment and rest. His condition became so alarming that Extreme Unction was administered. He received the Sacraments with sentiments of humble piety and resignation. But he had always been a home-loving character, and, as his condition did not become worse, he grew tired of the isolation of the Hospital, and asked to return to familiar surroundings and the company of his brethren in religion. He was deprived of the consolation of celebrating the Holy Sacrifice, but he received Holy Communion daily. All were edified by his spirit of resignation, his patience and piety. The end was tragic in its suddenness. He was with his brethren in the evening recreation, conversing as usual. There was a painful gasp—a collapse—he was borne to his room, absolution was given; Extreme Unction, in the short formula; he was dead when the longer formula was employed. We pray in the Litanies: "From sudden and unprovided death, Deliver us, O Lord!" His death was sudden—but not unprepared. *Requiescat in pace.*
Rev. John A. Chester, who was assistant pastor of St. Ignatius' Church for ten years died piously in the Lord on the morning of Dec. 20, 1906 at St. Vincent's Hospital in New York.

The illness of Father Chester had been watched with anxiety by many Baltimoreans who were intimately acquainted with him and by his old associates, some of whom are still at the college. When the news of his death came the deepest regret was expressed, for he was beloved by everyone who knew him.

In a remarkably short time many of his old friends of the parish heard the news and called at the college to ascertain what facts they could. One of the things that made Father Chester so popular was his untiring work among the sick and poor. His devotion to young people, too, caused him to find in after life that he had helped many a boy and girl accomplish things that made them worth while.

While he was tender and kind to those who did not enjoy good health it seemed that every time he was about to make even greater strides in his noble work that he became ill himself. His popularity was not merely local, for in every position he held he soon won the respect and esteem of those about him. He had many matters of importance to care for and in that way came in contact with the business world. His friendship with prominent business men and with Governor Warfield was intimate.

Father Chester was 52 years old, having been born May 6, 1854. After receiving his early education at Gonzaga College, Washington, he entered the Society of Jesus on August 14, 1871, at Frederick. For five years he remained there and then he went to Woodstock to study philosophy for two years. He finished his third year in philosophy in 1881 at Woodstock, after he had taught classics at Holy Cross College and Georgetown University.

Then he became ill and went to Las Vegas, N. M., where he remained a year, after which he taught classics at Fordham College for two years. From 1883 to 1886 he studied at Woodstock.

In the latter year he was ordained in the same class with Rev. F. X. Brady, pastor of St. Ignatius'. Once more he returned to Fordham and Holy Cross Colleges and was procurator at Georgetown University in 1894. He served there for some time and was treasurer of the Maryland-New York province of the Jesuit Society for ten years.

In 1904, while he held this position, he became ill again and was sent to St. Thomas' Manor, in Charles county. He became treasurer of Woodstock College in 1905, and last July was made treasurer of the Novitiate of St. Andrew-on-the-Hudson. *Baltimore Sun, Dec. 21, 1906.*
Auriesville. Father Isaac Jogues.—A new step has been taken in the progress of the beatification of Father Jogues and his companions. Again, a tribunal has been convened at Quebec under the auspices of his Grace, the Most Reverend Archbishop Begin, consisting of Mgr. Paquet, D.D., P.A., as judge; Mgr. Tétu, as promotor fiscalis; M. L'Abbé Garneau, as notary, and M. L'Abbé Michaud as messenger. The object of this tribunal is to inquire diligently from competent witnesses what they may know of the veneration of the Servants of God, whose cause is under consideration. It is necessary to take up information on this point, in order to make sure that nothing has been done to promote public veneration for the Martyrs. The sessions of this tribunal were opened early in March. The witnesses who have been summoned are the M. l'Abbé Scott, Dr. Dionne, Dr. Joseph Edmund Roy, the Rev. Fathers Nolin and Melanson of Montreal, representatives from the Ursulines and the Hotel Dieu convents in Quebec, and Fathers T. J. Campbell and John J. Wynne of New York. This tribunal may summon witnesses there before or after the introduction of the cause at Rome. As yet the cause has not been introduced, but the documents, which were forwarded to Rome last year, are now being prepared for submission to the Congregation of Rites.

Since the visit of some pious pilgrims to the shrine at Auriesville last summer, a remarkable cure has been effected, and there seems to be no possible room for doubt that it is owing to the intercession of Father Jogues and his holy companions in suffering at Auriesville. The cure took place last September. A person whose legs were withering and who had lost the power to walk has been restored to health and vigor, and has since been actively employed with no sign of relax. We trust, says the Pilgrim, that the restoration may be permanent, and that we shall be able to establish the fact, that it is to be attributed to the intercession of the Martyrs at Auriesville.

Austria. Innsbruck.—During the winter term the number of theologians attending our courses in the University was 352. The various nations were represented as follows: Austria-Hungary, 167; Germany, 82; United States, 40; Switzerland, 38; Russia, 8; Turkey, 6; Great Britain, 4; Italy and Spain, 2 each; Belgium, France and Sweden, 1 each. There were 111 religious, members of 7 religious orders, and 241 seculars from 74 dioceses. The number of those, living under our immediate care in the Convictus or
seminary, is 261. In November 3 Roumanians were admitted.

Father Emil Michael has begun a course of lectures on "Christian Art"; it will run through four terms and is attended by about 200 students. Father Joseph Kern has published his treatise on Extreme Unction. (Pustet, Regensberg xvi, 396 pages.) The second edition of the first part of Father Fonck's book on the "Miracles of our Lord" is about to appear. The second part is promised for this year. At present the father is engaged, by special request of Very Rev. Father General, in preparing a work on the true method of scientific study in Sacred Scripture.

Last fall, an official prayer-book for the Convictus, the "Thesaurus precum" was issued. It has given such satisfaction that 100 copies were ordered for the Seminary in Klagenfurt.

Death of Father Nicholas Nilles.—This learned Father, so well known throughout the Catholic world, was called to his reward on January 31. He was born in Luxemburg, June 21, 1828. He went to Rome in 1847 for his studies in philosophy and theology, remaining there for six years under the great professors of that day, Ballerini, Franzelin, Passaglia, Perrone, Patrizi, Schrader and Tarquini. On the feast of All Saints in 1852 he had the honor of preaching in Latin before the Holy Father and the College of Cardinals in the Sixtine Chapel. In 1853 he received his degrees in theology and Canon Law. During the revolution, 1848-49, Nilles was one of ten students who remained at the Germanicum. On June 20, 1849, just after he had left the Observatory, the building was struck by a 24 pound cannon-ball.

On his return to Luxemburg Father Nilles worked for five years in the ministry before he entered the Society in 1858. In the novitiate he met two of his former companions at Rome, Cardinal Steinhuber and Father Hurter. In the autumn of 1859, he was appointed to the chair of Canon Law at Innsbruck. It was with great regret forty years later in 1899, that he was obliged by the age limit of seventy years to resign his post as ordinary professor. He continued however to lecture for the American students on the Council of Baltimore, and entertained for them a very special affection, equalled only by his love for those of the Slavic nations. It is needless to say that these students was always devoted to "Papa" Nilles.

The readers of the Letters may be interested in a brief resumé of Father Nilles' work as a writer. Before his entrance into the Society, he had published several short ascetical treatises, but his work of great value was done as Professor of Canon Law. In 1864 he published "De Computo Ecclesiastico"; in 1886 "Centuria Computistica" and "De
libertate religionem ingrediendi"; in 1867, "De rationibus festi SS. Cordis Jesu"; in 1868 "De rationibus festorum mobilium utriusque orientalis et occidentalis"; and in the same year "De rationibus festorum SS. Cordis Jesu et purissimi Cordis Mariæ," the fifth edition which came out in 1885; in 1869 "Selecta pietatis exercitia erga utrumque Ss. Cor;" this also reached a fifth edition in 1898.

His most important work, however, is the "Heortologion seu Kalendarium utriusque Ecclesiae" in 2 volumes; first edition 1870-71, second enlarged addition in 1896-98. This work was highly praised by many Protestant reviewers, notably by Professor Harnack of Berlin, who wrote: "I have often used it and found it always reliable and drawn from original sources. The author has scarcely any equal in his knowledge of the Catholic festivals of different rites." Harnack emphasized the value of the Kalendarium for the spread of Catholic ideas and praised the great labor expended on it, adding that the author "has for his reward the satisfaction of being thanked in every tongue and of having produced a work that is useful for every theologian not only utriusque but also cujusque ecclesie."

Father Nilles has also left other shorter treatises on liturgical questions. His "Commentaria" on the Baltimore Council and his explanation of "Tolerari potest" attracted much attention both in the United States and at Rome. Besides other ascetical and historical pamphlets, there are in the Innsbruck "Zeitschrift" about 120 articles from his pen. He contributed also to the Archiv für Katholisches Kirchenrecht, Revue des Sciences Ecclésiastiques, Bessarione etc. This literary activity brought him into friendly relations and correspondence not only with Catholic, but also with Protestant and schismatic scholars. Shortly before his death he received the last of a number of letters from Pobjedonoszew, the Procurator of the Synod of St. Petersburg.

In addition to his work as a canonist, Father Nilles exercised a most fruitful ministry as Regent or Director of the Theological Conviclus from 1860 to 1875. To him the seminary owes its spirit, characterized by an ardent love for the Sacred Heart, true fraternal charity and enthusiasm for the Church and Pope. It was he who founded the "Priesterverein" that helps so much to keep the Innsbruck spirit alive in the hearts of its 1900 members in all parts of the world.

Those who had the joy of intimate association with Father Nilles were not merely impressed by his tireless zeal in the field of theology. They were even more edified by his tender piety, his love of prayer and his great devotion to the Sacred Heart of Jesus, from whom he had acquired a wonderful spirit of kindness and friendliness towards everyone. His last hours were marked by the same traits. He looked forward to death with great calm and interior peace.
His favorite ejaculation and his last words were "Cor Jesu, miserere mei, miserere mei." Requiescat in pace.

At the beginning of the scholastic year Archduke Eugenius of Austria paid a formal visit to the Theologate. The Seminarians greeted him with a welcome speech, several songs and three hearty "Hochs." The Archduke is the uncle of King Alfonso of Spain.

Early in November the removal of the bodies of the Archduchess Juliana and her daughter from our church to the Church of the Servites on Maria Theresa-strasse took place. At the request of Archduke Eugenius, who was present, the ceremonies were solemnly conducted. The Archduchess was the foundress of a number of the Servites' convents.

The well known Zambesi missionary, Father Hilgar, s. J. visited Innsbruck early in March. Although his object in visiting Europe this time was to recruit his strength, his zeal did not allow him to remain idle. He lectured here to the people of the parish and to the seminarians and asked aid for the church, school, and hospital of the poor negroes of the mission. "I want an automobile," he said, "I'll not return to Africa without an automobile." Before leaving his heart was made glad by such a gift from one of his generous benefactors, and by the promise of a second from a friend in Vienna.

On March 8th Father Seiler, s. J. from Feldkirch, spoke to the seminarians on some social questions. Our scholastics attended.

The popular University preacher, Father Boisel, s. J., continues to attract large crowds to our church. His sermons on Sunday mornings, which the seminarians attend, are praised very highly. More than 2500 people listen to his short discourses every evening in May.

On Passion Sunday in accordance with an old custom a delegation from our Seminary made a pilgrimage to Rome to present to the Holy Father the students' offering of Peter's Pence. This year the delegation consisted of two Russians, two Americans and nine Germans. They had a private audience with His Holiness on Holy Thursday. On Saturday they met Cardinal Steinhuber and Very Rev. Father General Wernz.

Preparations are beginning to be made for the celebration of the fiftieth anniversary of the seminary in July 1908.

On March 27 Father Fonck, s. J. Professor of Exegesis left for the Holy Land. He entered Jerusalem on Palm Sunday. He was accompanied by Dr. Kensing an old Innsbruck seminarian. While in the East Father Fonck will collect material for a life of Christ which he contemplates writing.

The following are the University lectures in Theology for the summer semester:
P. Noldin, De Sacramentis; P. Fonck, Exegesis, Lingua Hebraica; P. Michael, Historia Ecclesiastica; P. Hofmann, De pennis ecclesiasticis; P. Holzmeister, Exegesis sublimior; P. Kern, De Prædestinatione, De Angelis; P. Müller, De Deo Trino; P. Gatterer, Liturgia; P. Donat, Psychologia, Ethica; P. Hurter, Theologia Comp.; P. Stufler, Ethica; P. Schmit, De Matrimonio; P. Krus, Social Questions.

Fr. Hurter is getting out the 12th edition of his Dogmatic Theology; P. Noldin is working on the 7th edition of his Summa Theologiae Moralis; P. Michael will publish this year the 5th volume of his History of the German People; P. Kern has published his work "De Sacramento Extremœ Unctionis," and P. Donat is printing his course of Philosophy.

The Theologians' Academy this year is in charge of Mr. Eyckmans, s. j., of the Belgian Province. Father Schett, and Mr. Bongha are his assistants. The work of the Academy is divided into 1. Essays; 2. Discussions; 3. Reviews. The subjects of the essays read this year are; "Apparent and Real Death," "The Church and Culture," "The Spiritual Exercises for workmen as conducted by Ours in Belgium." Some of the subjects discussed were "A letter from an Apostate Teacher in Germany," and "The Index of Prohibited Books." For reviews a number of theological magazines are distributed among the members who report on the important matters read.

Boston. Immaculate Conception Church.—The following letter will be of interest to Ours.

To the Editor of The Herald:—

Your intensely interesting and well-written article on the oldest Harvard alumnus, Mr. Charles A. Welch, illustrated in the morning Herald of the 15th of April, is much appreciated by many of those who knew of the venerable and distinguished subject and by many who did not. Especially is it appreciated by all of us who love "Fair Harvard" and its glorious history, now approaching its tercentary.

The article relating to Mr. Charles Welch brings very vividly to my mind his distinguished brother, the Rev. Father Edward Welch of the Society of Jesus, for many years attached to the staff of clergy at the Church of the Immaculate Conception, to whom the present writer is greatly indebted. Forty years ago, Father Welch was a power in Boston, and a great preacher at the Immaculate Conception, and many non-Catholics went often to hear him. As a Boston boy and a scion of one of its oldest and most aristocratic families and a convert to the Catholic religion, his influence, especially among the upper circles of Bostonians, was considerable. He made many converts to his own faith, especially from Episcopalian and Unitarian families. He received so many Protestants into the Catholic fold that he was sometimes called the "receiver-general."
Father Edward Welch was a man of the most earnest piety and kindliest intentions; he seemed to live not only for his own sanctification, but for the salvation of souls. It was but natural that he should endeavor to win others to his new-found faith, in which he found such joy, peace and satisfaction. I well remember a remark his cousin, a venerable Episcopalian lady, Miss Elizabeth Livermore, of Lowell, daughter of the late Judge Edward St. Joe Livermore, and sister of Harriet Livermore, whom Whittier has immortalized in "Snowbound," once made to the writer. Speaking of Father Welch, she said, referring to his being a Catholic priest: "It reems sometimes to me that everything Cousin Edward believes must be true, he is such a holy man."

Among other cousins of the late Father Welch might be mentioned the present venerable Episcopalian bishop of Fond du Lac, the Rt. Rev. Charles Chapman Grafton, once rector of the Church of the Advent; the late Mrs. Minot, mother of Mr. Grafton Minot, so well known in the social life of Boston and a distinguished layman of the Episcopal Church; the late Mrs. Abbot, wife of the late Judge Abbot, etc. Altogether a distinguished family, including many others prominent in public and social life.

Henry Austin Kittredge.

The annual retreat to the men during Lent was attended by about 3000 persons. This means almost as many communions. Retreats were also given during Lent to the Alumni Sodality, and to the students of the college.

On April 16, at the banquet of the Merchants' Club, our Reverend President, Father Gasson, was one of the speakers. Mr. Elwyn G. Preston, president of the club, introduced Father Gasson, after giving an historical sketch of Boston College.

In the State Normal School, Framingham, on May 1, Father Gasson lectured on "Joan of Arc." And at the Harvard debate on May 9, he was one of the judges.

The Kearsarge Association of Naval Veterans, Andrew Houghton, admiral, accompanied by its band and George J. Whitten camp 1, U. S. N. V., marched yesterday afternoon to the Church of the Immaculate Conception, where a sermon was preached by the Rev. Denis T. O'Sullivan, s. j. A congregation that nearly filled the big church was present.

The College.—The Boston college alumni association gathered last evening at the hotel Brunswick to do honor to Rev. Thomas I. Gasson, s. j., who was recently elevated to the presidency of the college.

It was a notable gathering and the call of the secretary brought out men prominent in church, state and city life. Archbishop O'Connell graced the occasion with his presence, and many of the leading clergymen of the city, who were graduated from the college, took advantage of the opportuni-
ty to publicly express their appreciation of the honor bestowed upon Father Gasson.

Mr. Aylward '84 acted as toastmaster, and after a few brief remarks he introduced Fr. Gasson, who was tendered an ovation. The new president feelingly expressed his gratitude for the kindness evidenced by the alumni since his elevation to the presidency, and then the hearts of his audience were gladdened when he announced that he intended to make several changes in the college to meet the growing demands of the student body.

"In the first place," said Fr. Gasson, "it is my intention in the very near future to have the college and the high school separated and the college will be moved into another building entirely apart from the preparatory school.

"I intend also to make an effort to get a new location for the college, where we will not be confined to one building, but we will get a big group of buildings and grounds sufficient for the uses of a big institution of learning.

"It is my desire to secure a staff of distinguished laymen to join our faculty and have charge of the several scientific and modern language studies.

"I must also have an advisory board consisting of members of the alumni association, who will make it a point to keep me in touch with their ideas of progress, and by this cooperation I hope to advance the college to the highest point possible in the intellectual world.

"I need money to accomplish these results, and I want the alumni to raise a fund sufficient to cover the expenditure of moving, the securing of a new location and the erection of new buildings. In my plans for the future, the college will not be associated with the high school in any way, and the buildings will probably be located in different parts of the city."

Fr. Gasson, in concluding, stated that he had other plans for the future also, but could not make them public just at present.

St. Mary's Church.—In his report to the officials of the Penal Institutions Department, Father William J. Scanlan, the Chaplain of the House of Correction, Deer Island, Boston Harbor, writes as follows:—

First of all, I am happy to say that my relations with all on the island have been most pleasant and agreeable.

I have found the officers courteous and obliging. Dr. Taft and his staff, Drs. Carson, Gay, McGaffigan and Kelly, have been exceptionally kind and attentive. The doctors have kindly notified me of every case of sickness where my services were required. I must add, too, and I do so with pleasure, that the matrons and nurses have been very kind and attentive.

I say two Masses and give two instructions every Sunday
and Holy day of obligation—one at the women's prison at 6.30 A.M., and the other at the men's prison at 8 A.M. I hear confessions on Saturday evenings at 6 o'clock.

It is very gratifying to me to note the good results of the religious exercises. The poor people who are sent down here are to be pitied. My sympathy goes out to them. It is true they have their faults, otherwise they would not be down here—but who is without faults? It is true, also that society must be preserved and discipline maintained, but it is also true that there is something good in every man. If you appeal to the good that is in him, you will get that good from him; uplift him and help him to become a good, safe member of society. If, on the contrary, you appeal to the bad in a man, then your motive is punitive and reformative; and when his time is up you send him back to society a worse and more dangerous man than when he entered your prison.

I submit, in conclusion, a few recommendations, which I trust will be received in the same spirit of kindliness in which they are offered.

One is, that encouragement be given the Catholic officers, matrons and nurses to be present at divine service on Sundays and Holy days of obligation, for in doing so they not only comply with the strict obligation of their faith, but their presence there will be to the edification and moral encouragement of their brethren.

The second is, that kindness and charity be mingled with discipline, for we must not forget that the prisoners of to-day may reform and become respectable citizens of to-morrow.

An incident in the life of Father John Bapst. In a letter to Father John Scully, s. j. Mr. D. S. Lamson writes: Anything that recalls the happy days of the past with dear Father Bapst will always be of interest to me. At the request of Father Fulton, at a time when the health of Father Bapst was giving way, I went with him to Bar Harbor and other places in Maine for an outing, and we passed a most agreeable trip together. When in Bangor a funny thing happened to me. Father Bapst one day said his watch was out of order and asked me to take it to a Jeweler, and have it examined. When I produced the watch the jeweler became much excited, and at first wanted me arrested. "Where did you get that watch? How did you get it? I shall not return it until you are examined, and you tell how it is in your possession." The fact was the watch was presented to Father Bapst by the citizens of Bangor, and the watch having the inscription on it, as so presented, was purchased of this very jeweler. When I told him Father Bapst was in the city he wanted to get up a public reception and serenade in his honor. This, however, I prevented, as too great an excitement for the then condition of Father Bapst.
I went with him to Old Town and the Indians went crazy over him. They turned out in full feather, dressed in great shape, and with a band of music. It was hard to get away.

**Buffalo Mission.**—Our Fathers took a prominent part in the convention of the Catholic Federation at Buffalo last July. Father Mackel was especially active on the local committee. Many of the delegates were entertained at the villa of Canisius College. On the feast of St. Ignatius there were present at dinner Archbishop Messmer of Milwaukee, Bishops Colton of Buffalo, McFaul of Trenton and Hoban of Scranton with about seventy other guests. The Archbishop made an address in which he said that all the Bishops at table were Jesuit pupils and were proud of it. He expressed his great satisfaction that the members of the Society were taking such great interest in the work of federation. An official letter of thanks from the Secretary speaks of "the splendid manner, in which the Jesuit Fathers have treated us during our sojourn in Buffalo, and the part they have taken in making the Fifth National Convention such a magnificent success."—The Alumni Sodality is making great progress. There are about 170 gentlemen at Communion on the first Sunday of each month.

**St. Ann's Residence, Buffalo.**—Brother Charles Bierbüsse celebrated on December 4, 1906 his golden jubilee as a cook in the houses of the Society. For fifty years he has done excellent work in the kitchen. On the morning of the festival the brother was brought to the ascery, where Father Superior made a speech of congratulation and emphasized especially what a great piece of work it was to stand for fifty years at the stove; a cook's position was no easy one, on account of all the never-ceasing difficulties and tests of patience. A dinner was served at the villa of Canisius College, attended by both the Buffalo communities. Fr. Gröning brought the jubilarian to the villa in a carriage. During the dinner Brother Bierbüsse made a touching address which we regret that we cannot reproduce.

He said in part: "First of all I thank God that in spite of my rheumatism, I have always been well enough to keep at my work as cook for fifty years. I will tell you the means I have used to be able to spend this beautiful day. They are three: first, the remembrance of the reward that awaits me in heaven; secondly, devotion to the Mother of God and great confidence in her intercession and thirdly, openness with Superiors, the Spiritual Father and my confessor." Each point was illustrated by instances from his life. "In Paderborn during my four years of first probation I was cook for the community of over seventy members and was often down-hearted. One of the very old brothers used to console me and say: "Go ahead, Karl; you are doing well; you'll
be a good Brother,' and so forth. On another occasion, "Look here, Karl, when we get to heaven, we needn't cook any more. The Blessed Virgin will cook for us and the angels serve us. Then we'll be all right." Some of the other brothers used to say: "How childishly that old brother talks!" "But I can tell you, the words were not childish to me. I have never forgotten those words even to this day. Heaven will be mine, if I persevere."

After his probation he was sent to Münster for his noviceship and was cook for nine years. In 1869, he came to America and after four years at Toledo was cook at Canisius College for twelve or thirteen years. The good brother is seventy years old and still cooks.—Mittheilungen.

Prairie du Chien.—From a sketch of the Sacred Heart College at Prairie du Chien, published in the Easter Mittheilungen as a record of the work during the past twenty-five years, we gather the following data about the history of the college.

About the year 1880 shortly after the foundation of Canisius College, the Fathers of the Buffalo Mission were invited to open colleges in the three dioceses of Cleveland, St. Paul, and La Crosse. Father Lessmann, who was then Superior, decided for La Crosse, the diocese of the zealous and very friendly Bishop Heiss. The choice was perhaps determined by the offer to us of a college building at Prairie du Chien, a small town of 3,500 inhabitants, in the Mississippi valley, 58 miles south of La Crosse and two miles from the mouth of the Wisconsin. In 1857 it had been proposed to erect a railroad bridge about a mile and a half from the town. Speculators put up a hotel, which failed when the railroad changed its plan and after serving for a time as a school, a Methodist college and, during the Civil War, as a hospital it was purchased by Mr. Lawler, one of the influential men of the State. He invited the Christian Brothers to open a college, but they could maintain it only three years. When he purchased the building, he had intended to make it a Jesuit college and with the help of the Bishop, he carried out his plan.

Father William Becker was sent thither in 1880 with Father Neubrand and a few Brothers to get things ready for the fall session. At the cost of great labor he succeeded and by the end of the first year had between 50 and 60 boys, 20 of whom were day scholars. Progress was slow but steady. After three years the number of boys reached 136. In the second year a new building was begun, well suited for college purposes, but too small. Everything seemed to be going on smoothly when announcement was made in the summer of 1888 that the college was to be closed. This decision was practically forced on Superiors by the need of concentrating the forces of the Mission, especially in view of the fact that a new college in the important city of Cleveland
had recently been opened and no great progress could have been made at Prairie-du-Chien without a considerable outlay of money. Bishop Flasch of La Crosse was much distressed at the news, but the only consolation Father Behrens could offer was a promise that when the Mission was able to undertake a new college, Prairie du Chien would have the first choice.

It was decided to use the vacant buildings as a Novitiate and in September 1888, twelve novices were sent thither. With the second year a juniorate was opened. It was regarded as an ideal place for the purpose and was used for ten years until in 1898 a new transformation occurred. Plans had been set on foot to open a college at Toledo. Very Rev. Father General would authorize them only on condition that the promise be kept that was made to Bishop Flasch and was still remembered by Bishop Schwebach. In the previous year a house of philosophy had been opened at South Brooklyn, near Cleveland. These philosophers were now transferred to Prairie where a boarding-college was reopened. The novices were sent to South Brooklyn. The juniors followed them a year later. The permission was granted to have scholasticate and boarding-college combined until a new scholasticate should be erected. Last summer (1906) the scholasticate was closed and the philosophers were sent to other provinces. The college grew but slowly at first; of late there has been an improvement and during the year 1906 the number rose to 120, about all that can be properly accommodated. In view of the uncertainty as regards the future disposition of the college that has passed through so many changes, no celebration was held last year to commemorate its twenty-fifth anniversary.

St. Mary's Church.—Golden Jubilee of Father Francis Lambert Breyman.

The golden jubilee of the Rev. Francis Lambert Breyman, s. j., was observed Sunday April 14. at St. Mary's Church. Not only did the parishioners and other Toledoans honor the event, but the Rt. Rev. Bishop Hortsmann put aside the multitude of cares that burden him in the administration of his large diocese to assist at the jubilee of the venerable Jesuit. The Very Rev. Rudolph Meyer, s. j., Superior of the Buffalo mission and formerly assistant to the Superior General, was also present. At the reception tendered to the jubilarian by the parish he extended his felicitations in a happy address. Speaking of his fifteen years' acquaintance with the jubilarian, and his remarkable record of long service in the Society of Jesus, the Bishop said: "There is one prominent feature in this long life that I wish to emphasize. He served the Lord in gladness. God loves a cheerful man, and a man cannot be a saint unless he has some humor in him. Cheerfulness is an inestimable gift and it was this quality
that made Father Breymann welcome everywhere. In the
community he gladdened the hearts of the members with
his gay spirits. Fifty years a Jesuit is a remarkable record,
and I feel that I could not let this occasion go by without
being present to offer good wishes and congratulation to Fa-
ther Breymann. A blameless life of fifty years spent in the
service of the Master, among the poor, the sick and the
orphans, is the history of Father Breymann, to whom I hope
and pray many years will still be given."

**Toledo, St. John's College.**—The Board of Governors of
The Catholic Church Extension Society at the first annual
meeting, held the 18th of April, 1906, offered three gold
medals with a cash prize of fifty dollars to the winner of the
first for the best essay on Church Extension. The contest
was taken up very generally by the Catholic colleges and
academies of the country, the pupils of these alone having
the right to compete. The contest closed on the 31st of De-
cember last, and all the essays were sent to judges who were
selected from St. Joseph's Seminary, Yonkers, N. Y. The
judges had no information concerning the contestants except
their work. The first prize was won by John B. McMahon,
a student of the freshman class of St. John's College, Tole-
do, Ohio. The essay was published in the May number of
Extension, the organ of the Catholic Church Extension So-
ciety.

**California. St. Ignatius College.**—We are gradually
getting into our "normal" condition here in San Francisco.
St. Ignatius College is steadily growing—the attendance is
practically as good as it was before the fire. The congregation
is all we could expect. During Holy Week, hundreds had to
be turned away for want of room. On Easter Sunday morning
the church was filled four times—at 7:30, 8:30, 9:30, and
10:30; even at 5, 5:45 and 6:30 we had a good attendance.
On Holy Saturday 12 confessors were at work; the last one
left the confessional five minutes before midnight. This
proves very consoling to all of us. Though we realized that
in not many years our new location would be as good as the
old one, if not better, we did not look for such results so
soon after coming here. The new church was opened on De-
cember 23. Last year on Holy Saturday we had 15 priests
hearing confessions—the last one leaving the confessional
shortly before one o'clock on Easter Sunday morning. This
I mention by way of comparison.

Fathers O'Malley and McKeogh, of the Missouri Province,
are with us. Our Most Reverend Archbishop wanted a
couple of missionaries for work in this diocese. On Tuesday
April 21, they opened the first mission, in St. Mary's Cath-
dral of this city.—*From a letter of Very Rev. John P. Frie-
den, S. J.*
The Rev. Fr. Frieden has received the following letter from the Holy Father:

Thanking you in a special manner for the liberal Peter's Pence you have sent Us, and praying that our Lord may bountifully bless the givers and their families, We heartily grant the Apostolic Benediction to all of them, and likewise to the beloved sons of the Society of Jesus in California, to their pupils, and to all those generous souls who in any way have helped forward the building of your Church and College in San Francisco.

Given at the Vatican on the feast of Easter, 1907.

PIUS X., Pope.

Santa Clara College.—The Passion Play, "Nazareth." In the month of May Santa Clara College produced for the third time in the college theatre the now famous Passion Play "Nazareth." This master piece was written expressly for Santa Clara College, by Mr. Clay M. Greene '68, to commemorate its Golden Jubilee, celebrated in 1901. At that time the play created a veritable sensation, and a full account of it was given in the WOODSTOCK LETTERS. In May, 1903, it was produced again in five performances. They were so successful that the Faculty of the College decided to make the Passion Play a permanent institution at the College. With this end in view it was produced again this year on the following dates. Monday evening, May 13, 1907; Tuesday afternoon, May 14; Wednesday evening, May 15; Thursday evening, May 16; Saturday afternoon and evening, May 18. Besides these performances a special dress rehearsal was given May 11, for the Sisters of various religious orders, and the orphans of San Jose. The demand was so great during the six performances of the week of May 13, for seats that it was impossible to accommodate all who desired to attend. It was to give these persons the privilege of seeing the play that two more performances were put on, May 25. A special representation was given on May 30, for the Knights of Columbus, who held their annual reunion at Santa Clara College. The day was the feast of Corpus Christi as well as Memorial day and both events were worthily celebrated. The Fathers of the College, who had invited the Knights to be their guests, and attend the play, made the occasion a religious one as well as a patriotic one. The Knights and their friends numbered at least 3000. Mass was celebrated in the morning on the college campus. Bishop da Silva of Lisbon, and Bishop Conaty were present; Bishop Conaty preached the sermon. In the afternoon and evening the play was presented.

Arrangements were made long in advance with the railroad companies whereby special excursions were run to all the performances at greatly reduced rates, and thousands of people came to see the play.
There are thirty-five speaking parts in the play, and 175 students and members of the alumni of the college participated in its production. The scenery was new and elaborate, the costumes and armor were new and gorgeous; the magnificent and novel light effects were arranged by Father Richard H. Bell, of the college. The entire production was again under the personal stage direction of Mr. Martin V. Merle, '06. A special feature of the representation this year was the new and completely novel musical setting under the directorship of Mr. Godfrey C. Bueher. All of the Preludes, Entre 'Acts and incidental music were rendered by a double quartette of male voices, augmented by a large male chorus and accompanied on a large pipe organ with orchestra.

Artistically and financially, this latest presentation of "Nazareth," the Santa Clara Passion Play has thrown into the shade all previous performances of the sacred drama. Enormous audiences, representing society in many parts of this and other States, greeted the players at each raising of the curtain. The presentation of the drama by the large and thoroughly drilled company of student actors, and elaborate scenic effects, complete stage accessories and costumes, and the perfect handling of the entire exhibition, including the exquisite musical accompaniment, evoked unqualified enthusiasm and applause at the hands of discriminating professional dramatic critics, as well as those of the general public who witnessed the series.

The brilliant success of the enterprise from every point of view reflects great credit alike upon the faculty, pupils and alumni of the splendid old college of Santa Clara.

Speaking of the play itself a very competent dramatic critic writes in the San Jose Herald of May 14.

The story of the Passion follows accurately and closely the Scripture narrative. Not only that, but the diction is that of the biblical story.

It is from this, that much of the power that grapples the heart with anchors of steel comes. It is the living exposition of a life, a divine, human life. It is big with all the poignant emotions of humanity, but it reaches out somehow and grips divinity, bringing it near and making it strangely real and potent.

It is not strange that this should be the effect of putting the life of the Saviour of men on the stage. Yet it could not be done save with reverence, else it would be a hollow mockery.

The story of that life is a thrilling narrative. All its incidents are heart-warming and stirring. It is marked by the impact of the spotlessly good and kind and loving with the bad, and harsh and hateful. Sometimes, woe to say, the bad and ungentle sway and rule for the time, but the good and true when all is past are triumphantly on the throne.
Christ in the Passion Play is not seen, nor is His voice ever heard, and yet the whole drama is impregnated with His spirit. He seems always present. He is the central theme of all converse. It is because of Him that the mighty hate, the godlike love, are developed. It is because of Him that men plot death and destruction, and because of Him that other men make sacrifice and give devoted service. These great actions, physical, mental, spiritual are drama, even without the accessories of the stage.

But here they are lived in very similitude, not in front of us and away from us, but around us, and we are a part of the tremendous doings. All stagecraft brings aid to the remarkable piece of dramatic literature to make the story real. The Passion Play is a riot of emotions. There are not one or two or a half dozen climactic points, but a succession of them. It is an angry sea with myriad towering, white capped billows racing madly to the shore, while the whole surface of the deep surges irresistibly onward, dashing with tumult and thunder on the rock-ribbed coast. And yet it is as though back and beyond all the stormy, noisome billows there is the great ocean moving, but silently, majestically. Here on the shore, the breaking human passions. Out there, the great divine heart, throbbing, but never dashing itself to pieces.

An atmosphere is essential to any form of art, and it is the most difficult thing of all to secure. With some forms of dramatic presentation atmosphere is inherently present. This is usually true of comic opera, because it is a breezy happy thing, and the atmosphere is rarified. Great dramas are not always so accompanied.

Here in the Santa Clara College Theater the all essential atmosphere is strangely present. It envelopes not only the players on the stage but it reaches out and enthralls the breathless audience. It is a present, potent feeling that all around is a sacred presence.

Of the representation of the play the same critic says: The performance was a splendid success in every feature. It was not my privilege to see the drama which has brought to Santa Clara the name of the Oberammergau of America, at its former presentations. I have not, therefore, a basis for comparison myself. I have the word of many persons, though, that last night's performance was finer in every way than any before given. It is certain that, regardless of what may have been attained in the past, the present production reaches a high standard of excellence.

The reasons for this assurance are many. I shall not attempt now to give any impressions of the play itself, save to say that it is undoubtedly the most remarkable dramatic writing that it has been my privilege to see, and that purely from the standpoint of histrionic literature it is profoundly impressive.
And again speaking of the representation of May 18: A great audience greeted the last performance of the Passion Play in the present series. It was one of the largest audiences in a week which has been notable for the attendance, nine or ten thousand people having witnessed "Nazareth" during that period.

The performance last night was probably the best of the series. The young men, with the confidence inspired by the previous appearances, played their parts with assurance and with enthusiasm.

I took occasion to note, to some extent, the effect of the presentation on the audience. Heretofore, I have been too much engrossed in the play myself to pay any great heed to those about me. Last night, however, so far as it was possible for me to do so, my attention went to the audience rather than to the play.

That observation was an ample demonstration of the tremendous power of the great drama. Men and women, apparently of all degrees of intelligence, and of dissimilar tastes, sat thrilled by the acting of a group of lads, inexperienced for the most part in the arts of the stage. In scene after scene deathlike stillness pervaded the audience and every eye was fixed on the changing figures. Frequent involuntary exclamations broke from many lips, nails were dug into many palms, and tears trembled on the lids of many eyes at different times.

With all due deference to the best group of amateur actors whom I have ever seen together, the acting itself could not have accomplished this result. "Nazareth" is a remarkable drama. That has been said before, but it is true and will bear repetition. In the gripping strength of the plot, in the balance and sanity of the arrangement and in the beauty of the lines it is a masterpiece, and will live because it has the elements of life in it. It has a great appeal to the heart of humanity and makes men stronger and better and braver. No dramatic writing that does this will fail of an appreciative audience when it is adequately interpreted.

A very interesting incident of the afternoon performance of May 30 was the presentation to Mr. Merle by Rev. G. Fox, s. j., on behalf of the college faculty and the boys, of a handsome gold watch, suitably ornamented with engravings representing Mission Santa Clara, and also phases of the Passion Play. Father Fox, s. j., paid a very feeling tribute to Mr. Merle, extolling especially his devotion to his alma mater, as exhibited in his travelling from the East expressly to stage the play, and that not for any pecuniary recompense, but entirely as a labor of love. Mr. Merle, whose appearance evoked hearty applause, seemed much affected by the testimonial of esteem and affection thus accorded him. His speech of thanks was brief, but expressive. "Ladies and gentlemen," said he, "permit me to feel what I cannot express."
Canada. Quebec.—The sodality of Notre Dame, Quebec, celebrated in the beginning of the year the two hundred and fiftieth anniversary of its foundation. From Jan. 27 to Feb. 3 Father Turgeon preached a retreat. On Feb. 3 Solemn High Mass was sung by the Archbishop, assisted by the priests of the Seminary. From time immemorial, the custom goes back to the days of the French domination, the priests of the seminary take charge of all the religious services on the patronal feast of the sodality. The sermon was preached by the Dominican Father Hage. On Monday evening, Feb. 4, a public reception was held in Loyola hall. The chairman of the meeting was the prefect of the sodality. Judge Ruthier delivered an address on "The Church and France."

Sault-au-Récollet.—Frater Achilles Danel died on June 5, after suffering three weeks from a stroke of paralysis.

Loyola College.—Rev. Father Gregory O'Bryan, Rector of Loyola College, died on Thursday June 6th. For some time he had been a sufferer from heart trouble. Early in the evening of the day of his death an attack came on, and it grew gradually worse until he breathed his last at 11.30 P. M. The last Sacraments were administered.

Egypt. Our Colleges of Alexandria and Cairo.—The Province of Lyons has in Egypt two colleges and one mission. The colleges are in Lower Egypt, one at Alexandria, the other at Cairo. The mission has for its field of work all Higher Egypt. The central residence in Minieh, a city of about 40,000 inhabitants, and the principal town of the Mondimieh (Provincial department) of the same name.

St. Francis Xavier's College of Alexandria is one of the most beautiful and solid buildings in the city. The grounds are extensive, and contiguous to a fine park where the trees peculiar to the East afford delicious shade and freshness. The course is the same as that of the European Colleges, and leads to the French baccalaureate. Twice a year, in June and October, the French Consul at Alexandria names a board to examine the candidates and judge whether the candidates are to be admitted or rejected. It is necessary for the pupils of the college, or the school of the Christian Brothers to pass this examination. There are about 150 students in the college; of these one half, or sometimes two thirds are boarders. The chapel of the college is open to the public, and every year during Lent sermons are preached to a select audience. This chapel is also used for two French congregations, one of men, the other of women. Here too the Christian Brothers and the Children of Mary hold their meetings. The young men of the city, our former pupils, have at their disposal two halls, where they can indulge in games, good amusements, and the reading of current Reviews. From time to time these young men give very suc-
cessful entertainments in the college theatre. Five years ago, the Rector, Father Guiton, and Father Chenouard with the help of the French Consul inaugurated a public library. We hope God will bless this undertaking so necessary in a country where bad books abound. The first stone of this college was blessed and laid in 1882, the year of the English occupation.

Two hundred and ten kilometers South East of Alexandria is the big city of Cairo with a population of 700,000, or more. Seven hundred mosques lift up to heaven their graceful minarets. In the mosque of El. Azar the Koran is taught to between 8000 and 10,000 pupils, children, young men and old men, who come from all quarters of the musulman world. The great majority of the people are musulmen. The schismatics number nearly 100,000, Greeks, Copts and Armenians. There are 30,000 Catholics, French, Italian, Copts and United Greeks. In the Catholic part of the city our Fathers built the College of the Holy Family in 1880. It was threatened several times with suppression; but, thanks be to God, it survived and is now very prosperous with 450 students. The course is adapted to the Egyptian degrees. The first baccalaureate, common to all the candidates, is passed after the Humanities; the second, subdivided into Letters and Sciences, is passed after Philosophy. Arabic is essential in these examinations; English and French are accessories. In these latter written compositions are required, and oral answers to questions on European literature, history, geography and the sciences. The candidate who has passed in French at the first degree must present English at the second, and vice versa. The members of the examining board are named officially by the ministers of the Egyptian government, though in fact they are chosen by the English counsellors of the government. A post with a fixed salary is assured in the state administration to the successful candidates. We may say that while the general aspect of the Holy Family College is Egyptian, the French language is generally spoken among the students. It frequently happens that the natives themselves know it better than their own Arabic. Half of the students are Catholics; a quarter orthodox Greek or Copt; the rest Jews and Mussulmen.

Are there conversions among the schismatics or non-Catholics? That is a secret of God. The schismatics must assist at religious services and catechism. After seven or eight years in college many young schismatics know that the Catholic Church is the only true Church, yet they cling to their schism. The main reason for this, perhaps, is because the question of religion is closely united with the question of nationality. To become a Catholic is like becoming an apostate to your nation. The parents are very severe
and even cruel towards their children, if they suspect them of Catholic leanings. Hence it is impossible, and certainly would be imprudent to make known the conversions among the students. The Mussulmen students generally belong to the great families; they are very correct in their exterior conduct, and have a true esteem for our Fathers.

The chapel of the college is the finest in Egypt, a very jewel of art. It is the work of Father Pontier. It is the place of reunion for the Apostleship of Prayer, two French sodalities of women and young ladies, a sodality of young men, and two Arabian congregations, one of men, one of women. All these associations are vigorous and active. The college hall is at the disposal of a circle of young men, our former pupils, called "Studiosa Juventus." Here they meet every evening socially, and every fortnight for their conferences.

The college pays the expenses for the education of a dozen Copt seminarians, who go from Cairo to Beyrouth to study philosophy and theology, and are intended for the priesthood. A certificate of studies from the faculty of Cairo or Alexandria entitles our students to follow Law at Cairo or Medicine at Beyrouth.

These notes about Cairo would be incomplete without mentioning the pilgrimage of Matarieh, which is connected with the college. The pilgrimage of Matarieh is the traditional spot where the Holy Family sojourned while in Egypt. According to this ancient tradition the exact place should be the Balm Garden, owned from time immemorial by the Khedives of Egypt. In the interior of this garden may be seen the tree of the Blessed Virgin, and the miraculous spring. A small part of the garden has been given to us, and we have planted there a shoot from the old tree of the Virgin. It is a full grown tree now. With the alms sent to him from all parts of the world Father Michel Julien has built a fine chapel. Father Pontin has decorated it with great taste and piety. The chapel was dedicated on Nov. 8, 1904, and every year, on the Sunday after the feast of the Immaculate Conception, there is a procession. The day of the inauguration of the chapel was a great feast day for the College and the Catholics of Cairo, who on this occasion showed splendidly their devotion to our Lady, a devotion so popular in the East.

A writer in the London Tablet of April 13, 1907 gives the following account of our College at Cairo.

Before leaving Cairo, I paid several visits to the great Jesuit College of the Holy Family. It is a fine secondary school, with 450 boys—Arabs, Greeks, Syrians, Italians, French, Jews, and a handful of English. This wonderful mixture of nationalities is accompanied by a variety of religions that is even more bewildering. The non-Catholic population of the school—equal, perhaps, to thirty-five per
cent of the whole—consists of schismatic Copts, Orthodox Greeks, Jews, and Mohammedans. The rest of the school is divided into Latin Catholics, Maronites, Armenians, Catholic Copts, Uniate Greeks, and Catholics of the Syriac rite. It might be thought that these subdivisions among Catholics all in communion with Rome, and therefore all holding the same doctrine, would count for little; but in fact they count for a good deal. Thus it is not ordinarily permitted to a Latin Catholic to receive communion in churches in which Mass is celebrated according to the Coptic, the Uniate Greek, the Syrian, Chaldean, or Abyssinian rites. On the other hand a Latin Catholic may receive Communion in a Maronite or Armenian Church. For reasons of ecclesiastical discipline the Holy See appears to have drawn a distinction between those rites which use leavened and those which use unleavened bread. In the former category are, of course, the Abyssinian, the Chaldean, the Coptic, the Syrian, and Greek rites, in the latter are the Latin, the Armenian, and the Maronite rites. Though this point was settled by a Bull of Benedict XIV in 1742, as it concerns only the discipline of the Church, it may always be modified when circumstances seem to make it desirable. Thus here in Cairo, in the case of students at the Jesuit College, the Coptic Patriarch has given permission to the young Copts to go to Communion at a Latin Mass. On the other hand the Greek Patriarch has not seen his way to grant a similar dispensation.

All the students who are Christians, whether they are in Communion with the Holy See or not, attend Mass and learn the Catechism, but the Jews and Mohammedans are exempt. The ordinary course includes Arabic, English, French, Mathematics, History and Geography, but not Latin and Greek. In this respect Egypt gives a lead to Cambridge. The students are prepared for the Egyptian Baccalaureate. This examination has two divisions: one requires a knowledge of Arabic, French, Mathematics, and Elementary English, while the other substitutes Elementary French for Elementary English. In neither are the classics required. Arabic is taught by native professors, and on the staff of this great and successful Catholic school Jesuit and Mohammedan professors work side by side in perfect harmony. And the example of the staff is not lost upon the boys. The Christian spirit so prevails that Jews and Mohammedans, Catholics and Schismatics, all work together, year in and year out, in a spirit of perfect good fellowship. There are one or two little conventions, however, which have to be observed. For instance, it is only when you want to insult your Hebrew companion that you address him as a “Jew,” and on all other occasions you are scrupulously careful to speak of him as an “Israelite.” As might be supposed, the games at this cosmopolitan school are very various.
Games on stilts are popular, and so are marbles and dominoes, but young Egypt is beginning to take to football with extraordinary zest. It may be noted that literary Arabic has to be taught as though it were a foreign language even to those who speak Arabic as their mother tongue. As the college belongs to the Lyons province of the French Jesuits, the medium of instruction is French.

**England. Beaumont.**—Fr. Rector, the Rev. J. Bampton, attended the Public Schools’ Head Masters’ Conference, held this year at Malvern. He was the only Catholic Head Master present.

**London.**—Father Bernard Vaughan in the slums of London. A very faithful Irish correspondent has sent to the Letters some interesting items about Father Vaughan’s work among the poor of London. The items are taken from an article in the Pall Mall Magazine for Feb., 1907.

It was four o’clock on a winter’s afternoon, the wind blowing, the rain falling in torrents, the gutters turbid rivers, the pavements a-wash, the street hidden beneath the heaving mud sent spattering into your face and over your clothes by the wheels of carts and waggons. I confess, then, that I was in no prayerful mood as I splashed along through the sudden storm. What a night it was for an open-air service! and on a week-day, too, for I had come down here to the East, into the unfamiliar wilderness, to be present at one I had heard rumours of, which had, it seemed to me, some strange features of its own. And what a night for the poor waifs and strays! and for the shadowy figures who glided by, bending under bundles of clothes and other burdens, and for all manner of men and women, whose faces were lighted up for a moment as they passed through the sullen track of light falling from some shop or warehouse. I had a rendezvous, and asked my way again and again, accosting some housewife hurrying by with bread or fish, now some sooty worker, now some dripping child, now some policeman standing at the end of a byway half-hidden in his cape gleaming with water. The answer was always a shake of the head, a “Don’t know,” or “A little farther on,” “A little farther on,” and philosophy oozed out at every pore. I was invited to take dinner, too, with a famous preacher, and a pretty figure I should cut: I was soaking and miserable, and my boots and lower parts a mass of mud.

At last!

Here was the place, the gate of a church, through the open door of which hordes of children were pressing in, hundreds and hundreds of them.

I was swept in, a dripping scarecrow, a weary, downcast, shivering waif; cold to the bone, covered with mud, and profoundly miserable.
I stood behind a pier to take a breath, and to put my poor raiments into decent order, and then, being more composed, stood still and watched the hosts of children take their places in the shadowy nave, aided by two or three black-robed nuns flitting hither amongst them, quietly directing them with eye and hand. They must have been over a thousand in number. They had all come through the storm, too; I could see the raindrops on hair, and face, and clothing; the mud on many a leaking boot and shoe long past its task—on poor socks and stockings that were truly on their last legs.

Yet their faces wore an air of pleased expectancy, as though they were glad to be in this sacred building, and to look upon those tranquil saints, and perhaps dream of some beautiful place where all are happy. For those whose world is the teeming riverside, whose home is one stifling room, whose hunger is seldom appeased, this great shadowy church must be a haven; and even I, fresh from the West, felt its spirit slowly possessing me as I stole up one of the aisles, and took a chair behind a column whence I could command a view of the altar. I had just seated myself when a priest in cassock and biretta came hurrying in with quick step; I saw the raindrops trickling from him, too; but, casting smiles to right and left of him, and followed by every eye, he strode up the nave, ascended the pulpit, and facing the great congregation began to ask them many questions concerning God and His marvellous works, now and then calling upon some particular little boy or girl to answer him. Then at last, having told a pretty legend of a saint, he descended, and was lost in the deep shadows. Suddenly small figures in white and red flitted to and fro with tapers, lights began to gleam on the high altar, in a moment the priest appeared again, now clad in shining vestments, and the church was filled with the beautiful words of the Benediction, which suffused a strange peace upon us all.

I slipped out quickly and stood in the rain watching the hosts of children come pouring through the porch, presently bearing with them the priest, all smiles, although he was so crushed and jostled. He wedged himself against the gate, and looked down benevolently upon all those upturned faces, with a kindly jest for one, a laugh for another, and a blessing for all. They clung to his cassock until I thought it would be torn asunder, they hung round his legs, they fastened on to his arms, crying, "Father!" "Father!" "Bless you!""Bless you!" "Now get away home; you'll all be wet through." "Why, Patsy, where are you're boots?" "Got none!" "Oh, well—a good boy, and they'll come soon enough." "What! Bridget Dooly, you shouldn't be out in this weather; be off—be off with you!" "The meeting's at eight o'clock sharp: tell your father and mother to come." I wonder he was not smothered. "How's your mother, Teddy?" "Has your father got any work yet?"
"No, you can't come; you must go to bed. Haven't got a bed? Well, stop indoors then, or that cough will get worse. "Be off with you. Good night—good night."
"God bless you, my child—God bless you." And he hustled them gently, now with his hands, now shook his cassock at them as though he wore wings, and they fled with shrieks of laughter. I watched the scene, greatly amused, and not a little affected.

This was Father Bernard Vaughan, certainly the last man I should ever have thought to find amid such surroundings. How much we may be mistaken in our judgments! I for one had drawn my own portrait of him from rumour and report, and thought of him as a fashionable preacher moving in the drawing-rooms of Mayfair, fluttering the dovecotes now and then, but breathing the perfumed air with pleasure, with ear accustomed to the rustlings of silks and satins, the soft smooth speech, with eye to the flash of jewels, and not disdaining the feast. This was my courtier priest! I was laughing at myself when his eyes fell upon me in the shade of the porch, and I introduced myself, and thanked him for allowing me to spend an evening with him. I told him at once, and very frankly, what sort of a man I had expected to find, and he laughed heartily at my confessions. * * * *

We sat down together at a clothless table, and ate our evening meal, its joys heightened by the wind rumbling in the chimney, and beating against the window, and rushing in under the door. A brief grace and we fell to, but I had not the heart to ply my host with questions, for he had not broken his fast since eleven o'clock, yet he was far more anxious for me than for himself, and allotted to me far more than my share of the bag of mashed potatoes and the gravy, and moreover had given me the bigger chop. After he had cleared away he sat down for a brief rest and smoked a cigar, and watching the blue clouds as they played about his face, explained his tenancy of his back room in the byways of the Commercial Road. "You know," he said, "we live, a small community of Jesuit Fathers, in Farm Street, where we do our work, and perform the services of the Church, preaching, writing, and reading, and see mostly the well-to-do. When I came to London from Lancashire, I missed my poor; and sought permission to give one day a week to them. So here I was sent, and the good priests of this parish permit me to help them in this way, and I love it."

"You get weary of the West?"
"Not at all; but one must not become encrusted—and here one sees life without the conventions, the polish."
"It's a roughish quarter. How do they receive you?"
"They know a priest wants nothing and gets nothing—a Jesuit may not even receive preferment. You'll see to-night: the police won't go into some of our courts—except in couples, at all events."
And they've never heaved a brick at you?"

He laughed heartily. "You will see."

"Hum, I think I'd best leave my watch," I said, for I began to feel that a member of the Established Church might not be so well received.

"I think," said he (I suppose he noticed a slight tremor)—"yes, I think I must take you to Periwinkle Court; that will give you a good idea of the parish."

The very name suggested the cracking of skulls, and I asked, below my breath, if it was a closed court, a cul de sac, whence escape would be impossible—trusting that I had not betrayed myself.

A minute or two later came a knock at the outer door, voices in the lobby, and our door was opened by a man the Father hailed as Tim.

"Is it raining, Tim?" said he.

"No, Father, only a drop or two; but it's blowin' hard."

"Well, come along then; it's nearly eight."

Then Tim unhooked from the back of the door a black stuff cover which he tied carefully round the figure of Christ, and shouldering the beam, edged his way out with some difficulty, for it was long and heavy.

Upon the small table lay a case whose shape had puzzled me for some time. I thought it must contain a zither or some stringed instrument. My host opened it, and revealed a rich stole glittering with gold and colour. "I always wear it," he said, "for they like to see it shining, and think it beautiful. It was given to me by the late Pope—you see his arms." Then he replaced it in the case, and I begged that I might be allowed to carry it, perhaps not without a thought that it would carry me through a hundred Periwinkle Courts unharmed.

"Tim," said the Father, as we stood in the street, "we will go to Dunstan's Court—it holds more," and we set off down the narrow street at a rapid rate. "A star, a star!" cried our leader, casting one look up at the heavens. "I'm glad it's fine for you; just look in at the windows as we go."

I looked, and saw into room after room, where pale, shadowy men and women were bending over clothes, sewing and bast ing as though for dear life, with sullen embers in the grates, upon which rested irons and kettles, pots and pans, dimly lit with oil and gas. "Ah, Jews, Poles, and Russians, and Germans," said the Father—"work—work—work—steady, industrious, thrifty, living on next to nothing, taking any wages; but—but they have driven all our people out. What do you think of it?" So, our little procession marched down the street, growing larger every moment, for sharp eyes picked the Father out of the gloom, attracted by the cassock, blacker even than the night; children seemed to drop from the skies or leap out of the earth, raced up and looked up at the laughing face, each with a greeting, an
"’Allo! fahver," from the boys, in husky tones; a look with eloquent eyes from the girls, a lisp, and whispers, for for he would halt for a moment here and there. It was during one of these pauses I first noticed that he carried a big bell, holding it by the tongue, for he used it to pat the head of some more than usually demonstrative youth, and as we turned into another street, narrower, and even darker, he exchanged tongue for handle and began to ring it vigorously. "Ding-dong, dong-ding," it rang, the sound rousing up the echoes even in this dank and murky place. "Jangle-jingle-jangle, ding-dong, bell." Now did heads peer out of windows and doors; now did more children swarm out of the vapours; rough men, muffled about the neck, hanging round the doors of taverns, looked up, and lifted their caps as we passed by, or came out, pot in hand, to hear the news; housewives, hurrying home with milk, or fish, or coals, or firewood, stopped to gaze; the masters and mistresses of those poor little shops forgot their customers for a moment; I saw even a waggoner perched up aloft, no doubt drenched and cold, move his hat out of respect. So deeper and deeper we penetrated the crooked streets under the loom of wall or warehouse, now passing through the pallid light of farthing shop, beer shop, of coal and green shop, of parlour converted into workshop fitted with tools, passing by courts and alleys, and narrower streets running down to the river, which seemed fathomless and full of boiling in the night. "Ding-dong, bell, dong-ding." Here we crossed the road, and entered another street, darker than the other, meaner, more ominous, with a lamp-post or two, a shadowy bridge far away. We marched a few yards and halted by the mouth of a dreadful court, at whose entrance hung one lamp. I wondered if it was Periwinkle Court, but the Father was too much engaged to talk to me. He was in the centre of a mob of children. No, we went on, and turned sharply into a passage, scarcely wide enough for two men to walk abreast, with a high wall on one side of it and cottages on the other, and stretching far, far into the distance, its length indicated by a few shadowy lamps. It is a pass where a desperate man could hold an army at bay. "This must be worse than Periwinkle Court!" I thought, "and the Father intends to try my nerves—as if I hadn’t seen enough to follow him to the lowest depths that London has to show!"

"Ding-dong, ding-dong, DING-DONG, bell. Who’ll come to our meeting? Who’ll come to hear good news?" Bang, bang! thump, thump! "Anybody in? Not come home from work yet? You’ll come—it’s quite fine! Now, you will come?—that’s right." The reflection of the fire flame shoots out into the night, the door closes, and we are in the dark again.

Knock, knock! "Coming to our meeting to-night? Too tired? Of course you are! Well, next Tuesday then."
Doors were opened all along, and the bellman put his head into each, saying a cheerful word to those within, addressing an intimate inquiry, sometimes disapppearing for a moment. Some doors remained shut, and the life within was hidden by wooden shutters, and, getting no response, we passed on under the high wall, over which I could see figures hanging, and dogs, who barked furiously. Our progress was slow, for the bellman was not to be refused, and coaxed and smiled and talked; and, moreover, we had to tread with care lest we hurt our great escort of children, amongst whom were babies, cripples, and even a poor little hunchback in an orange-box go-cart.

"Ding-dong, bell!" At last we left the pass, and emerged into broader ways, and at length came to Dunstan's Court, an open place formed by three blocks of dwellings. "Ding-dong, bell!"—the heads were thrust out of windows aloft and aloof, figures loomed at doorways and in staircases. Then a woman, with greet bare arms, carried out her kitchen table, and placed it under the single lamp which hung on one of the walls. Tim removed the cloth from the Cross, and reared it up against the lamp, so that the light shone upon that poor agonised figure, so torn and bleeding. Tim took charge of the bell, and then asked me for the case. He opened it, and handed the stole to the Father, who put it on, got on the table, and after a few words of welcome called for a hymn, which was evidently well known. It was a remarkable scene. There must have been three or four hundred people gathered together in the Court: children in the front, big and little, boys and girls, babies, many ragged, not a few shoeless and stockingless, most of them hatless, smeared with grime and mud, many others with collars and shining with soap and scrubbing; in the middle distance women, old and young, many worn and pallid and bent with labour, others still rosy and in the flush of health, strange to say; in the background against the wall and at the outer rim, men, grim, even savage some, others open-faced, though poor and pallid, and almost beaten by the fury of the battle, hang-dog and ashamed to be here. But every eye was upon the Cross and the preacher on his table under the lamp, with that stole glittering and shining upon his bosom.

The last echoes of hymn mingled with the wind, and the priest cried: "Now we will say 'Our Father,'" and the air was filled with the low murmurings of many voices. "And now 'Hail, Mary!'" The lips began to move again, and by the low hum you would have thought that swarms of bees had suddenly descended upon the Court. The ground was soaked with rain and mud, but some knelt, all bowed reverently, the boys and men were bare-headed. The preacher then began to speak, as a good father might to his children, of the troubles of this miserable world, of the happiness of the world, to come, encouraged them not to despair because they suffered. God sees—God knows:
Still raise for good the supplicating voice,
But leave to Heaven the measure and the choice.

Such was the spirit of his words, in which lurked a personal warmth and affection. But even they, though so poor, did not escape reproof. They drank, they swore, they quarrelled, they offended God in many ways, and though they were sorely afflicted by many ills, yet they must not excuse themselves.

Suddenly some husky voice shouted from a top window: "The poor cannot be good."

There was an intense silence in the crowd, as though they were shocked by the interruption, which was evidently regarded as a breach of good manners whilst the Father was amongst them. The Father looked around gravely. "Who says such things? Do you think Mayfair is happy? Why, they have not a want which they cannot satisfy!" And so he pursued the theme he had made his own, until I, for one, felt convinced in the enthusiasm of the moment that rags were better raiment than purple and fine linen.

"I know," he cried, "you have not the good things of this world; we are poor, and our want is bread and tea and meat and rent. I know how hardly you are often put to it, how you have to starve your own selves in order to feed your little ones; I know, too, what a trial it is to keep pacing about looking for work and finding none." Then he pointed to that bleeding form, and a hush fell on the Court.

"What did our blessed Lord suffer on your account? Have faith, have faith, I exhort you. Bear without murmuring the starvation wage on which you have to try to keep body and soul together. Of course we must do our best to remedy this bad state of things, which God must regard as a disgrace upon our Empire; but after you have done your best to make your yoke a bit lighter, you must go to our dear and blessed Lord and just study the poverty, labour, and want in which we find Him."

Then came another dramatic silence, broken by the distant notes of a barrel-organ, the groan of a cart, the dull hum of life; and from my place against the wall I saw all those eyes fixed intently on the Cross, as if the figure were still warm.

"Aye, aye, He died for you. His love of the poor was wondrous; and who so poor as He? Now, where is that man who said the poor cannot be good?" "Gone, Father." "Gone, has he? I'm sorry. Don't believe him. And one word before we go. The people of the West End may not know what want is—but—but—I know them pretty well—and I can tell you that their state is not so much worth having after all. I dare say that they have never known what it is to want a meal, but there other pains and pangs worse than the want of a dinner. There is the want of love, the want of peace of conscience, the want of the desire of God
and of His home in Heaven. Now an 'Our Father,' and one more for those who lie sick and ailing in this poor place, and one more for him or her who is the next to die." A hymn—a prayer—and he dismounted from the table.

Then I saw a scene of wild confusion, in the middle of which struggled the Father, pushed this way and that by the heaving mass of children. I escaped to a doorway, and there saw the shimmer of a small bronze cross which was being kissed by innumerable lips. Some caught at it with their fingers, and clutched it; the weaker men being driven back, but put out their hands to touch it; a little girl carrying a poor withered babe a few months old besought him to touch her burden's face with it; a mother brought out her sick child; a weary labourer came up and kissed it fervently. I wondered how the Father stood his ground; but at last the Court began to clear, the great Cross was covered, the stole was placed in its case, and we walked away quickly, followed by many a "Good night" and "God bless you.

Then he took me to a Hall he is building (picking up the pence where he may: demanding from some, on the knee to others; coaxing, jesting, suffering many a rebuff—for unhappy is the lot of a beggar)—"Our Lady's Hall," where the men, women, and children I have seen to-night may find a little light, a little mirth.

An hour later I was walking through Grosvenor Square with the preacher. The wind had fallen, the stars were out; except for the passing of a small brougham, the footstep of a policeman pacing his solitary beat, all was silent as the countryside, and looking round at the luxurious palaces and the shadowing trees in the gardens, I thought my night's experiences must have been a bad dream. Visions of those haggard faces, those bare feet, those awful, ghostly courts still lingered in my mind, but only as phantoms of the imagination, intangible, impossible. That they were real and lay in the same city was beyond belief. At a door in Mount Street my host has stopped; it was the house in which lived a little band of Jesuit Fathers, and I bade him "good night," expressing a hope that he was not very weary.

_A Jesuit in a baptist lecture hall._—Father Day, S. J. occupied a somewhat novel position on Sunday afternoon, April 7, when he delivered an address on "The Roman Catholic view on the New Theology" before the Kensington Men's Conference, Jubilee Drive Baptist Church, in the lecture hall. The address was given at the special and personal invitation of the Rev. Herbert Dunnico, who at the close thanked Father Day for his very able and clever analysis. The hall was so crowded that many had to be turned away. _London Tablet_, April 13.
Fr. Charles Coupe, S. J., who has been more or less continuously occupying the Carmelites Pulpit in London, preached on the Sundays, during Lent, in the New Westminster Cathedral.

Fr. Alban Goodier of Manresa, has made a valuable contribution to the solution of the Education Question by issuing in pamphlet form the substance of three lectures which he delivered at Farm Street during April. They are entitled "Side Lights from the Continent on the Education Question," and they throw a very full light on the one means of satisfactory solution, the adoption by the State of an attitude of "inclusive neutrality," penalising no creed in the interests of others; least of all, all creeds in the interests of secularism.

Father Herbert Thurston, S. J., is co-editor with the Right Rev. Mgr. Ward, of "The Westminster Library," a series of manuals for Catholic Priests and Students. A new volume on "The Holy Eucharist, by the Bishop of Newport, will soon appear. The series was opened with Dr. Barry's valuable treatise on "The Tradition of Scripture." Father Thurston is preparing a work on the "The Christian Calendar." Other volumes of the same series now in preparation are "Legend and Hagiography" translated from the work of Rev. H. Delehaye, Bollandist, by Mrs Virginia Crawford; "The Priests Studies" by the Rev. T. B. Scannell, D. D.; "The Study of the Fathers" by Rev. Dom John Chapman, O. S. B.

Many years ago, in the time of Cardinal Vaughan, a company of priests was organised by Mgr. John Vaughan with the object of carrying truth into the midst of non-Catholics by means of free public lectures in the various town halls and places of public assembly in all parts of London. Mgr. Hewlett has revived the movement with this difference, that instead of the lectures being peripatetic, they are being given, at least for the present, in the Cathedral Hall at Westminster. Father Bernard Vaughan was chosen to give the inaugural lecture of the series. The subject was "The Catholic Church and France."

Oxford. Mr. Cyril Martindale, S. J., has won the Ellerton Theological Prize of £21 at Oxford. The subject for 1907 being "The Bearing of the Comparative Study of Religion upon the Special Claims of Christianity." The founder of this prize, who was a Fellow of Magdalen during almost the whole term of Dr. Routh's long presidency was though a friend of Pusey in their earlier years, afterwards a most determined opponent of the neo-Catholic school in the Church of England. This excellent gentleman, who suggested as a proper subject for his prize essay, "The points on which we differ from the Romish Church," little anticipated that half a century after his death the prize would be awarded to a "Romish" bachelor of the University, and a Jesuit at
that. The successful essay is read in the Directory School in the week before the Commemoration.

Mr. Bolland and Mr. Turner, of Pope’s Hall, have secured a First Class and a Third Class, respectively, in the recent Classical Moderations.

On Nov. 8th Mr. Condell, s. j., took his M. A. degree and Mr. Campbell, s. j., his B. A.

Fr. Bernard Vaughan has been prominent in Oxford all this term. He addressed a large meeting at Balliol on the question: Is England on the Down-Grade?, taking a very pessimistic view of the situation: some few were startled at his statement that England was dividing between Catholicism and Agnosticism, between holy water and petroleum! He also spoke at the Union as a distinguished visitor to maintain that “Egotism was ruining the British Empire,” and, we believe, had an enthusiastic reception.

Fr. Joseph Rickaby characteristically celebrated the opening of term by publishing a book; this time it is a work on Free Will and the four philosophers Hobbes, Lock, Hume and Mill. More may be learnt by reading the book, or the review in the Hibbert Journal.

When Mr. Cyril Martindale, s. j., was awarded the Hertford Scholarship at Oxford, Harrow, his old school celebrated the event by granting the boys a holiday in his honor.

Stonyhurst.—In our last issue we mentioned the appointment of Fr. Gordon as Rector of Stonyhurst, in place of Father Browne, now Rector of St. Francis Xavier’s, Liverpool. On November 29th, the ceremony of installing the new Rector was performed, in the presence of all the Community and many guests assembled in the Academy Room, by Fr. Provincial, who, after an introductory address, read the General’s diploma conferring the office; it was dated November 17th.

The new Rector, who is the twenty-second to hold that office at Stonyhurst, is well known to most of our readers, owing to his long connection with the College. He was not himself a Stonyhurst boy, having been educated at the Oratory. But he has held office here continuously since 1891, first as Prefect of Philosophers and, for the last three years, as Procurator, besides being for practically all the time, one of the boys’ confessors. So that he knows Stonyhurst and its dependences thoroughly, just as Stonyhurst knows him and looks forward to many prosperous years under his guidance.

Mr. Ignatius Walker, s. j., Professor of Philosophy, has recently taken 1st class Honors in the London University B. A. examination in that subject securing the only First Class Honors awarded to extern students. Only two others attained Honors in this branch. Two students of St. Mary’s Hall also secured passes at the same University, Mr. C. Baillon, s. j., in the B.Sc. and Mr. D. Whiteside, s. j. in
the B.A. (Classics). Three other present members of St. Mary's, who prepared for the examination in London, gained Honors in the B.Sc., Mr. J. Rowland, s. J., and Mr. B. Whiteside, s. J., second class, and Mr. R. Adamson, s. J., third class.

The annual meeting of the Public Schools Science Master's Association was held at the London University under the presidency of the Head Master of Eton on January 12th and was attended on behalf of Stonyhurst by Father Cortie and Mr. Livesey. Father Cortie took part in the discussion following the President's and Mr. Livesey exhibited three interesting chemical experiments, in the exhibition of scientific apparatus in connection with the Conference.

Eight Fathers and three Lay Brothers took their last vows in the College Church on February 2nd. Their names are Frs. Rankin, Townsend, Francis Woodlock, Murphy, George, McCluskey, Riley, Stevenson; Bros. Haimes, Goldsell and Hennessey.

When Fr. Roothaan was driven from Rome in 1849, he visited Stonyhurst in October of that year. An incident of his visit is thus recorded in an old diary, as given in the Stonyhurst Magazine.

October 10th—"Father General freed [the boys] from schools . . . . . In the morning, there was the grand Football Match. His paternity came on the ground. The boys received him with loud and long cheerings and discharges of canon; they then knelt to receive his blessing which he gave with emotion. After a short address, and conversing with some boys whom he knew from abroad, he kicked the football and the match was resumed, without, of course, any further assistance from the General. He left on the 13th October after giving the boys a second in the Quadrangle.

A writer in "Notes and Queries" for November 3rd, Mr. James Hayes of Ennis, claims to have discovered "the real portrait of Father Parsons, of Elizabeth's time, after it had been lost for centuries." Mr. Hayes does not say where he found it or when or, indeed, what has become of it beyond stating—"Many portraits were passed off as his, but I sent the real one to the late Lord Brabourne at Hamburg, to show to his present Majesty, [Edward VII.?] Engraved below the portrait was the whole history of the portrait in oils, now lost or destroyed."

Stonyhurst has a natural interest in Fr. Parsons as her founder, and we should like to know on what grounds Mr. Hayescalls his discovery the true portrait. There are two small oil-paintings on copper of the Father in the Bayley Room at Stonyhurst both presented by Fr. E. Scott, and one originally possessed by Fr. Thomas More, (1722–1795), the last Provincial of the Society in England before the Suppression, (1767–73). They are clearly of the same person and have hitherto been considered authentic.
C. Plater collated a tenth century MS. of Statius in Paris not long ago for an Oxford editor of the "Scriptorum Classicorum Bibliotheca." His services are thus gracefully acknowledged in the Preface.


**Fordham University. The New Title.**—The new name 'Fordham University' has recently been legalized. Three years ago, when it was announced that the faculty intended to start Schools of Medicine and Law the title 'Fordham University' was assumed, but without formal Sanction of the State. March 7th 1907, the Regents of the University of the State of New York made the title legal. The document in part reads as follows: 'Voted, that in compliance with the unanimous request of the Trustees of St. John’s College, Fordham, its charter be amended by changing its corporate name to 'Fordham University,' and giving to its medicine department the name of 'Fordham University, School of Medicine'; to its law department the name of 'Fordham University, School of Law'; and to its collegiate department the name of 'Fordham University, St. John's College.'

**The Medical School.**—The new Catalogue of the Medical School announces the opening of the third year of Medicine on September 26th, 1907. The list of the faculty includes the names of many of the most prominent physicians and surgeons of New York. The Catalogue also exposes the fact that the chemical facilities were of the very first class, our students having access to the best of the hospitals of New York City. Another advantage—an odd one—is the proximity of the New York Botanical Gardens and the use we are allowed to make of them. Permission has been granted to hold there classes in Practical Medical Botany, Materia Medica, etc., and the authorities are putting themselves to trouble to make our accommodation complete. They are making for the purpose a special collection of poison ivies, diseased plants, and other growths of the temperate zone which give rise to pathological conditions.

The opening of the Fordam Hospital brings with it also immense advantages. It belongs to the city, but we have many privileges there. Several of our professors are on the staff, and our Fathers have spiritual charge. The building is spacious and of the most modern type. At the opening celebration, the Rev. Daniel J. Quinn, s. j., our Rector and President, delivered the last speech of the occasion, and pronounced the blessing of the institution.

On the Tuesdays of April at 4 p. m., a series of public medical lectures was given at the University. The first
two were delivered by Dr. Thomas Darlington, Commissioner of Health of New York City, and our Professor of Sanitary Science. His first subject was: The City’s Health; his second: The City and Tuberculosis. Dr. John S. Billings, Jr. gave the third on The City and Typhoid. Dr. Billings is Chief of the Division of Communicable Diseases, New York Department of Health. Dr. John J. Cronin, also of the Department of Health, closed the series with the subject, The City and the School Health.

The Fordham University Press.—The Fordham University Press recently published its first issue, ‘The Makers of Modern Medicine’ by Dr. James J. Walsh, acting Dean of the Medical School. The book has met with high approval, and is the first of a series intended to refute the repeated statement that Scientist and Materialist are identical, and to demonstrate that the men who sought, and found, and coordinated the causes in nature, were men who actually recognized an immaterial and supreme Cause. It is a work formally that of a Catholic University.

Dr. Walsh’s book, ‘Catholic Churchmen in Science,’ published just previously to this, by the Dolphin Press, has also attracted attention to our school. The celebrated Dr. Osler writes: “What a delightful book! . . . . I am sure it will have a large sale and be very useful.” Sir William Hings-ton, perhaps the most eminent physician in Canada wrote to Dr. Walsh: “I have been immensely interested in your admirable work. You have placed the world, and Catholics especially, under a deep debt of obligation in making known the important service to science and to truth, rendered by their co-religionists.” The author of ‘My New Curate says: “I think Dr. Walsh—whom the Irish Monthly styles a triple doctor by reason of different degrees—has earned the gratitude of all parties in the Church by such a valuable contribution to Catholic literature.’

The statement in certain newspapers of the West that there exists in this country no monument to the late Archbishop Hughes has its refutation at Fordham, where the fine bronze statue of the noted prelate, who founded the college while Coadjutor Bishop of New York, has graced the lawn in front of the Administration Building for the past sixteen years. The statue was erected by the Alumni Association in commemoration of the fiftieth anniversary of the opening of the college.

FRANCE. Burning of the College of Notre Dame, Boulogne.—On Friday night Jan. 25, the magnificent college, formerly occupied by our Fathers at Marlborough (Boulogne) was totally destroyed by fire. The lost is estimated at $200,000. The cause of the fire is unknown. When the alarm of fire was given, the hundred and fifty boys who were sleeping in the building were aroused, and dressing hurriedly,
made good their escape. Firemen from Boulogne and Wimille were early on the spot, but they could not contend with the great conflagration through lack of water. With the assistance of the military, however, they saved what furniture they could from the second floor.

Georgetown University. The sodality for the graduate department of the University was organized on Sunday, April 7th, by Father Aloysius Brosnan. Preliminary meetings had been held three several times before; temporary officers elected; constitutions and by-laws proposed, and work to be done suggested. But on Sunday, April 7th, a permanent organization was effected, and arrangements made for a general reception on the first Sunday of May. Some little difficulty was experienced at first in getting the young men from the Law and Medical schools to answer our invitations. It was hard to reach them effectively, and the distances that many of them lived from the college made them somewhat reluctant. However they came at last, and good fellows too, most of them former students or graduates from our colleges, East and West. It would be easy now to raise a sodality of 100 or more such young men from the Law and Medical schools. The number, however, has for the first year been limited to forty, as quality rather than quantity is sought for. It is hoped that fully that number will be received on the first Sunday of May.

The Georgetown College Journal announces the death, in Alexandria, Egypt, of Father Alphonse Dufour. For many years Father Dufour had been attached to the New Orleans Mission and the Maryland-New York Province. He spent several years at Georgetown as teacher. While here he published a French Grammar and reader for the use of the students. The rector of the College in Alexandria writes: "Father Dufour was to have sailed for France, but being somewhat weak he was obliged to stay a few days more in Egypt. This delay was fortunate, for had he sailed at the time appointed he would have died among strangers. He was taken ill on July 29th and died the following evening at 9 o'clock. His death was peaceful and happy. He loved to speak of America. He had the opportunity, which he eagerly used, of preaching every Sunday to the English Catholic soldiers." Requiescat in pace.

The members of the standing committee of the Association of Catholic Colleges met at the University on Wednesday, April 10. In January, last there was a meeting held here, as Father Conway is Chairman of the committee, in which it was decided to convene again and meet the episcopate. Accordingly "the standing Committee of Catholic Colleges of the U. S." consisting of Father John Conway, s. J., Very Rev. Father Murphy, Pro-
Vincinal of the Fathers of the Holy Ghost, and Father De-
lurey, Augustinian, President of Villa Nova College, after a
visit of hospitality at Georgetown, met at the Catholic Uni-
versity. Their purpose was to petition the sympathy and
assistance of the episcopate in the cause of Catholic College
education. In response the Archbishops appointed Arch-
bishops Farley of New York, Messmer of Milwaukee and
Blenk of New Orleans, as a committee, which is to meet
another committee to be appointed by Father Conway, and
together devise ways and means of furthering the said
project.

An addition is being made to the Riggs library. Mr.
Frank Riggs has authorized the faculty to go ahead to the
extent of $10,000. Mr. Pelz, the architect of the Healy
building, has drawn up the plans, and estimates are now
being asked.

Germany.—I enclose an account of Fr. Wasmann’s lec-
tures in the Berlin University last month. What I have given
you is merely a translation of a letter sent to Father Rector
by an Austrian Jesuit at Berlin.

"The first lecture was simply magnificent. Fr. Wasmann
spoke fully two hours without any sign of exhaustion, with
an ease and a clearness and a mastery of thought that must
certainly have called for admiration on all sides. The lec-
ture was illustrated. From beginning to end he was listened
to with the utmost attention. The large hall holding up-
ward of a thousand persons was filled to the last seat.
Hoensbroeck, the ex-Jesuit, was there. At the end of the
lecture Fr. Wasmann received great applause. A Protestant
paper the next day contained a venomous attack. It is
thought that the article was written by Hoensbroeck. Dr.
Heidemann answered it in the "Germania,"—the Centrum’s
paper. It was Dr. Heidemann who brought these lectures
about.

The second lecture was equally well attended and received
even greater applause. The subject was—"Theistic and
Atheistic Views of the World, Darwinism and the Evolution
Theory." This lecture was considerably shorter than the
first.

The subject of the third lecture was "Application of the
Theory of the Descent of Man." Many consider this the
best. Towards the close Fr. Wasmann spoke with great
warmth and again won thundering applause. His picture
at the end was this. The rock—Christian Philosophy—
against which the waves hurled themselves—the wave of the
Ptolemaic system; the wave of the Theory of Constancy
that will probably drive away the wave of the Theory of
Descent—this Rock remains irremovable and unshaken.
The whole lecture was magnificent. That Fr. Wasmann
has been successful in his previous lectures was proved by
to-day's attendance; it was even larger than on one or two previous occasions in spite of the wretched weather. Hoensbroeck was at the lecture with his wife.

On the fourth night there was a discussion. It is said that it is hardly possible to conceive the suspense and the excitement that prevailed at this discussion. Fully a half hour before the time nearly every seat was taken. The audience was very mixed. There was a strong contingent of Haeckelites present, as appeared from the echoing applause given to the opponents of Fr. Wasmann. Wasmann was attacked very sharply. Again and again the charge was made: Wasmann unites in himself a double nature. He is a theologian and a scientist at the same time. In Wasmann the scientist capitulates to the theologian. Wasmann is a dilettante in the natural sciences, etc., etc. Prof. Plate, the most brilliant of the opposing speakers said: "Never have I so fully realized the words of the poet, 'Alas! two souls dwell in my breast'! as when I look at the smiling countenance of Fr. Wasmann." Fr. Wasmann was of course charged with contradictions, yet they one and all hailed the fact that a representative of the Church, a Catholic priest, had openly acknowledged the claims of the Evolution Theory. The Church, they said, has adopted a very clever policy; one thought there was question of a regressive movement; this time the Church has gone to Canossa etc.

Hoensbroeck spoke twenty minutes upon every possible subject, but only not on the point. Wasmann cannot be a scientist; the first requisite—freedom of research—is wanting. His line of march is hemmed in; everywhere along his way are sign-posts—Approval of his book by his Provincial—the very writings of Fr. Wernz—Concilium Coloniense—Concilium Tridentium—Concilium Vaticanum—The Index! Why Prussia's greatest King, Frederick the Great and the greatest German Philosopher, Kant, are on the Index; etc. etc. Fr. Wasmann gave him a capital deal when his turn for refutation came. He said: "Count Hoensbroeck's remarks had no bearing whatever on the matter. He speaks of religious topics of which there was no concern here. I think, therefore, we may quietly pass over his remarks and proceed to the order of the day." Thundering applause that lasted a long while.

The speeches of the opponents lasted till 11.45. Then Fr. Wasmann spoke till 11.55. His replies were very good, in the most cases straight to the point. Some replies did not satisfy his opponents fully. Conversions he wrought none, but the moral success for the Church and for the Society particularly is simply tremendous. The papers acknowledge this openly. A Jesuit has ventured to take his stand boldly against the foremost representatives of natural science and has summoned them into the lists. No Catholic scientist or professor had ever dared to do this here. When Wasmann de-
clared that he stood before them not as a representative of the Church or Society, one of the professors and disputants who sat next to one of our Fathers said: "That is not true; he can't say such a thing, such a course is not permitted him."

At the close there arose a mighty storm of applause, many fairly yelled. Opinions of course will be very much at variance. Protestant papers will speak of a defeat of Wasmann, and of Catholicism, while the Catholic papers will know naught but victory and triumph.

A lot of nonsense was talked by some of the disputants; yet there were some things that cannot be let go by so easily.

*From a letter of Mr. McGivney—Innsbruck.*

**Death of Father Louis Buchholtz.**—Father Buchholtz was so well known in the United States for his work at Canisius College and on the Mission band that the readers of the *Letters* will welcome some details about his career and death. He died at Bochum on October 19, 1906 where he was engaged in giving a mission. Father Buchholtz entered the Society in 1870. During the novitiate he spent more than two months in the service of the sick and wounded in the French hospitals, until indeed he became ill himself. Ordained in 1882, he was sent to Buffalo in the following year and taught there until 1891. He was especially successful in the direction of the day-scholars' sodality. The years from 1891 to 1899 were spent in constant work as missioner in all parts of the Central and Middle Atlantic States. In 1899 he was recalled to Europe and assigned to the House of Retreats at Feldkirch. Some account of his work there appeared in a former number of the *Letters*. From 1900 until his death he was again in the mission-field. He commenced his last mission at Bochum on October 7 with great vigor and zeal. After a few days he began to feel unwell and at the beginning of the second week he was ordered to bed. On Thursday an operation for appendicitis revealed such a serious condition that there was no hope of recovery. Before the operation he was prepared for death and asked Father Veelman to beg pardon for him from all whom he had ever offended. His death in the midst of his apostolic work had a most salutary effect on the people and his funeral on Monday after the mission was a great public demonstration. Care was taken that he should not be called a Jesuit in the newspapers. He was spoken of as "the missioner." The people knew, of course, that they were attending the funeral of a Jesuit. Several thousand were present among whom were Franciscans, Capuchins and Redemptorists and three prelates. Delegates from all the parish societies were in the procession with almost twenty banners. At the grave the parish priest for whom the mission had been given preached a forcible funeral oration.
HOLLAND.—Since 1818 ours possessed a Petit Séminaire at Culembourg. As the secular clergy were not numerous enough to undertake the task, it was begun by our Fathers at the request of the Internuncio and some ecclesiastics, for the purpose of providing priests. In the year 1825, when the government of King William I., in opposition to the Catholic religion and to encourage the unfortunate Collegium Philosophicum of Louvain, closed the Seminary, it had 100 students. It was reopened in 1840 at our expense and in 1853 became the Petit Séminaire of the Archdiocese of Utrecht, and has remained so down till to-day. A large building was erected; but as the students kept on increasing, we had as many as 200, we were obliged some years ago to increase our accommodations. Notwithstanding all this the present Archbishop preferred to have his priests trained by his own clergy; so he requested us to allow him to buy our property, the Seminary, and install therein the priests of the diocese. Rev. Father General, the late Father Martin, yielded, and our Fathers gave up the Seminary Sept. 1. 1906. To compensate us the Archbishop, who was the first student of the Seminary to be promoted to that dignity, granted us permission to start a college in Utrecht, (an impossibility just at present), and build a church, on condition we would also establish a new parish. As Rev. Father General accepted the offer a temporary church has been built.

Like Belgium and some other countries the Holland Province is to have a house for retreats. It will be built at Venlo, a town of Limbourg, and is intended for the workingmen of the southeastern part of the country. Several retreats, given in Belgium to Holland workmen, were very successful, and give us reason to expect great fruit from this new enterprise.

By a decree of Feb. 11, 1905, the mission of the Island of Borneo, under the Dutch dominion, which formerly belonged to the Province of Holland, was transferred to the Capuchin Fathers of the Province of Holland.

Our mission in the Island of Java, begun some years ago, is progressing well, and bringing forth its first fruits. Of the other islands, the mission of Minahassa is the most promising as well as the most difficult. Owing to the opposition and intrigues of the protestants, whose most flourishing mission is in this island, the Bishop was forbidden by the government to enter there. Now he is allowed to visit the Catholics to administer Confirmation. The religious, however, who have been there for nearly ten years, have not yet got permission to build a school. The number of churches built in the Vicariate since 1890 bears witness to the progress of the faith. In this time thirty churches have been erected, most of them of stone, or brick, or sheet-iron. Some of them are real monuments of architecture, the Cathedral of Batavia, gothic in style and planned by Father Dighmans,
S. J., is undoubtedly the most modern and most important of all our possessions in the Indies. For the last four years our Fathers have been publishing a weekly paper, the *Java Post*, the only Catholic paper in the Dutch Indies.

INDIA. *Calcutta, St. Xavier's College.*—The College closes with 770 boys on the rolls as against 769 last year. Of these, 276 belong to the University Department and 494 to the School. The number of boarders has risen from 94 to 105.

The result of the University examinations has been satisfactory. Ten of our students passed the Entrance Examination, two in the 1st division, three in the 2nd and five in the 3rd. At the First Arts examination we passed 32, one in the 1st division, twelve in the 2nd and nineteen in the 3rd. Sixteen of our students took their B. A. degree, three securing Honours. One of these students stood 1st on the list for Honours in Persian.

In their report about St. Xaviers the Inspectors say:

"Other excellent features are the observation of Thursdays as a mid-week holiday to allow of revision of lecture-work, and the Academy of Literature (papers and discussions among 3rd and 4th year students) which holds weekly meetings. Entertainments are also given in the great theatre to the School and College together from time to time. There is besides an orchestra and a choir trained by the Fathers."

It was owing to the liberality of the Bengal Government that we were enabled during the year to raise the new structure which now dominates Park Street. Many plans had been suggested to increase our scientific accommodation and free for other purposes the temporary and restricted quarters of our Physical Science Laboratory. At the same time, the Chemical Laboratory had become too small for our needs.

It was finally decided to carry out the necessary extension by encasing the two-storied north wing which has served for so many years as a Chemical Laboratory below and a linen room above. Messrs. Mackintosh, Burn & Co., the well known Architects of Calcutta, made the plans and drew up the estimate which amounted to Rs. 48,000. This was rather a large sum for our slender resources and we applied to the Bengal Government for a substantial building grant. His Honour, Sir Andrew Fraser, the Lieutenant-Governor of Bengal, with that generosity which is so characteristic of his gentle rule, sanctioned a building grant of Rs. 24,000. The work was undertaken in January of last year and was completed in July.

As regards scientific equipment the laboratory is fully up to date, and to quote the words of the inspectors appointed by the University of Calcutta: "Its collection of apparatus . . . . is far above the actual requirements of the ordinary University courses."
Mangalore. St. Aloysius' College.—The working of the College during the scholastic year 1906 was, on the whole, very satisfactory. In point of strength the average number of students on the rolls was 512 as against 449 in the previous year. The classes closed with 513 students ranked according to their different denominations as follows: Christians 441, Brahmans 38, Non-Brahmin Caste Hindus 29, Mahomedans 3, Parsees 2.

In the public examinations the College fared remarkably well. Of the 32 candidates presented by the College for the Matriculation Examination, 15 passed, thus securing a percentage considerably higher than that of the Presidency.

In the F. A. Examination the College had the rare distinction of passing all its candidates. The class consisted of 11 students, all of whom were sent up, though two, who had joined us only for the Second Term, chose to appear as private candidates, and all passed, with Mr. Abundius Abreo in the I class.

For the B. A. Degree Examination the College sent up 15 candidates in the English Language, out of whom 11 passed. Of the 15 students that appeared in the Second Language Division (Sanskrit, Latin and Canarese) all were successful, one of them, Mr. K. Venkat Rao, occupying the first place in the Presidency in Canarese. In the History Branch 8 passed out of the 13 sent up.

The Report of the Madras University Commission, which inspected the College in August 1905, was received in September of last year. Judging from the Report, we have good reason to believe that the Commission was, on the whole, pleased with the working of the College.

The year 1907 has opened with bright prospects in every Department. The number of students on the rolls is 617, showing an increase of 105 over the corresponding date of last year. The students are distributed as follows: College Department 71, High School Department 182, Lower Secondary Department 364.

The recent facilities of communication between this District and Malabar have brought us a contingent of the students from the South. As there is every likelihood of their number increasing, provision has been made for the teaching of Malayalam both in the School and in the College Department. For this purpose two Malayalee Pundits of proved ability have been placed on the Staff.

A new building, on the College premises, is in course of construction and will be ready for occupation by the beginning of the Second Term.

The College is now represented on the Senate of the Madras University by the recent appointment of its Principal to be an Ordinary Fellow of the University.
Ireland. **Gardiner St.**—On March the 7th Father Matthew Russell celebrated the fiftieth anniversary of his entrance into the Society. As editor of the Irish Monthly, which he founded and has edited for thirty-five years, Fr. Russell is well known on both sides of the Atlantic. He has published over a dozen volumes of poems, mostly of a devotional character, which have won the highest praise from protestant critics. Several biographies have also come from his pen, including the lives of Father Law, S.J. and Mother Mary Baptist Russell, Foundress of the Sisters of Mercy in California.

The month’s Mission given by five of our Fathers in St. Francis Xavier’s Church in preparation for Christmas, proved an immense success. Though immediately before it six annual retreats, four for men and two for women, had been given, the church was crowded at every lecture. Over forty thousand confessions were heard, a proof of the good work done.

A writer in the recent number of the Letters of Gemert speaking of the thirty three Messengers of the Sacred Heart published in twenty-two different languages, places the Polish Messenger first with a circulation of 150,000 copies a month and claims the second place for the German Messenger of Innsbruck with 39,000 subscribers. This is not quite correct as the Irish Messenger has a circulation of over 75,000 copies. A correspondent in the Australian messenger gives the following details:— “It is marvellous what good is done by the Apostleship of Prayer in Ireland. I believe it is the same story in Australia. Our circulation of Messengers is now over 75,000 copies a month, the leaflets of the second degree that leave our office reach the respectable annual total of 3,000,000. As the latter (as well as the Messengers) are distributed by promoters, mostly lay people, you will easily see that the lay-apostolate receives a very vigorous encouragement from the Apostleship of Prayer. Our lay promoters are doing work that no priest could attempt. They penetrate into the big hotels and the great warehouses and factories, as well as private houses, distributing to the members of their circles the Messenger, or second degree ticket, (a most important institution this latter), and at the same time dropping a word in season as the opportunities arise. One promoter has two entire circles (i.e., 30 members) among the permanent staff of the Gresham Hotel; another—a quiet, middle-aged lady—distributes 40 Messengers monthly in Arnott’s, 40 in the Henry Street Warehouse, and 20 in Todd, Burns and Co.; other promoters, I believe, invade the same premises. The widow of a doctor distributes with her own hand 300 Messengers monthly, and a far larger number of leaflets, and does as much good down the alleys as a couple of curates. And so on throughout the country. One promoter—a
retired business man who gives himself up entirely to the Apostolate—has enrolled 20,000 members."

Clongowes. — The result of the public examinations published some time back shows that Clongowes surpassed the brilliant record which in 1905 placed it first among the Irish Colleges. The total of distinctions has leaped from 35 to 53. It includes 6 medals, 18 exhibitions and 17 composition prizes in English, Latin, Greek, French and German. In the Senior Grade, First places in Latin, English and Science: in the Middle, First in Latin, and First in French in the Junior Grade. These results are all the more remarkable considering the comparatively small number of boys entering for the examinations. The great Protestant College of Dublin, St Andrews, with 600 boys on the roll only mustered 22 distinctions, less than half the number scored by Clongowes. In the examinations generally, Catholics won 469 Exhibitions of the value of £3,652: Protestants £1,490.

Testimonial to Father Delany, S.J.—The many friends of the Rev. W. Delany, s. j. LL.D., President of University College, Dublin, will be glad to learn that the fund to commemorate his great services to higher Education in Ireland is being largely subscribed to.

JAPAN. The Jesuit University in Japan.—The following extract has been translated from the Revista Catolica of May 12, published at Las Vegas, New Mexico: "The Japanese Government has applied to the Pope for the founding of a university in the capital of the empire with the express declaration of the Minister of State, made in the name of the Mikado, that the studies must be under the direction of the Jesuit Fathers. In consequence of this request the Holy Father has entrusted to the sons of St. Ignatius the founding of the university in Tokio. We are assured that a letter of St. Francis Xavier, read by one of the Japanese public men and published by the same in a fly sheet, has induced the government of the Mikado to recall the brothers of St. Francis Xavier to Japan. In the aforesaid letter, St. Francis Xavier, after having extolled the valor, the talent and the other great qualities which distinguished the inhabitants of these islands, entreats St. Ignatius to send him Fathers excelling both in learning and virtue for such a promising mission, for 'one day,' he adds, 'this nation will be at the head of the whole Orient.' The prophecy seems to be now verified. The effect caused by the perusal of the letter was so favorable that, when two years ago the Holy Father sent an envoy to Japan to negotiate for the establishment of a Legation in that country, the envoy was entertained to remain as the first Legate, because it was learned that he had studied in the Jesuit College in Boston, and was very
friendly to the Society of Jesus. Of course the envoy (Archbishop O'Connell, Coadjutor of Boston) could not comply with this request, but he promised that he would do his best with the Supreme Pontiff to bring about the founding of a Catholic university in Tokio under the direction of the Jesuit Fathers."

Jersey City. St. Peter's Church.—The Promoters of the League were greatly encouraged in their labors for the Sacred Heart by the fervor which was manifested by the congregation, for instance, on the first Friday of March.

Almost one thousand persons began the day by receiving Holy Communion before entering upon their daily occupations. All day long devout worshippers frequented the church, generous souls brought choice flowers to adorn the Shrine; class after class of the school children visited our Lord hidden beneath the Sacred Species, and during the evening many a humble Associate, after the hours of meritorious labor, entered the crowded church to there receive the blessing of their beloved Master on the deeds of a well spent day.

On the first Sunday of March, after they had been present at Vespers and Benediction in the church, the deaf mutes assembled in the college hall, where they warmly welcomed their new Rector, who, after a brief introduction by Rev. Michael R. McCarthy, s. j., thanked them for their welcome.

Among other things he declared that, though the deaf mutes were the last to have the opportunity of welcoming him to St. Peter's, their greeting was not less hearty nor their welcome less enthusiastic.

According to the recent census there are nearly forty thousand deaf mutes in the United States. Of this number we may safely say nearly one half are Catholic born, yet in all the length and breadth of the land there are scarcely ten priests who can communicate with them in their own language—nay, there are not even as many who are actively engaged in ameliorating the sad condition of these little ones of our Lord, who lift up their heads and are not fed. It is a happy privilege for St. Peter's, as it doubtless brings a blessing on our people, to offer a meeting room for this little flock to help them grow up attached to Mother Church and encourage them to strive for a position of respect and higher usefulness in Christian society.

The Novena of Grace in honor of St. Francis Xavier was very well attended. Every evening during the nine days the Upper Church was crowded, not a few, who were unable to be present at the services in the church, made the Novena at home. Each morning there was a large number of communicants; on the last day the number was more than three hundred.
The fidelity of our Altar boys during the stormy months of February and March has been not only a subject of admiration, but also a source of edification to all who were present at the Masses.

A letter of thanks from Jamaica.

Dear Father Magrath:

I cannot tell you how deeply I was touched when I learned that the people of St. Peter's had not forgotten us. Their large and generous offering will be of great assistance to us in our present need. It has pleased God to afflict us but not to destroy us entirely. Although our house is in ruins, still we have been able to erect a wooden shanty in which we are now living and expect to live for a long time to come.

We have roofed over our hall and are having Mass there.

Father Cunningham joins me in thanking the people of St. Peter's as well as the good Sisters and their pupils. We often talk of Jersey City and all our friends there, and any news that comes to us about them is always welcome. We are especially pleased to hear how well the College is progressing and of the great success achieved by our old pupils and graduates.

Gratefully,

J. Harpes, S. J.

The large number of persons enrolled in our various Sodalities argues well for the devotion of the parish towards the Blessed Virgin.

The Men's Sodality has more than five hundred names on its roll; the Married Women's Sodality reaches two hundred; there are almost eight hundred names on the register of the Young Ladies' Sodality, while that of the Junior Sodality gives nearly three hundred names of our boys and girls.

Ascension day will long be remembered by all who were present at the 8 o'clock Mass on that day. It was a beautiful spectacle to witness, that of nearly three hundred innocent boys and girls approaching the Holy Altar and there receiving for the first time the King of Kings. The singing was very appropriate and the fervor of the First Communicants and the order in which they approached the Altar was very edifying.

On the second Sunday of May, the first of the six Sundays devoted to St. Aloysius, more than eleven hundred men, women and children received Holy Communion at the various Masses.

The most edifying sight of all was that presented by the Junior Sodality at the 8 o'clock Mass when its members approached the Holy Table. During the year the boys and girls of the Sodality have been most faithful to their monthly Communion; the numbers have been increasing month after month until—reinforced in May by the First Commun-
ion children—there were more than five hundred boys and girls who began the Six Sundays in honor of St. Aloysius. The students entered largely into the exercise of the "Novena of Grace." One class of the High School went daily in a body to the College chapel to there say the prayers before the relic of St. Francis Xavier.

The Alumni Retreat, which ended on March 17th, was conducted by Fr. John Scully, s. j., the first director of the Alumni Sodality.

The Alumni Association of the college held its annual banquet on Wednesday, April 17th, at Meyer's Hotel, Hoboken. There were ninety-nine persons present, almost all of whom were graduates or former students of the college. The speakers of the evening were Hon. J. Franklin Fort, Justice of the Supreme Court; Hon. James Baker, Hon. Francis McCauley and Rev. E. J. Magrath, s. j., President of the College.

The members of the Senior and Junior Sodalities of the college have given evident signs of their devotion to their Queen and their Patroness by decorating shrines in her honor during the month of May.

The three departments of the college have, at present, on the register, one hundred and ninety-three students.

"Manresa Hall" now numbers in its three classes sixty-eight pupils, all of whom manifest devotion to their studies and affection for the school and its masters.

At a meeting of the State Board of Education, held on October 2d, 1906, the Department of Public Instruction, State of New Jersey, were duly authorized to register St. Peter's College in that department, as maintaining a full collegiate course. They were also authorized to register the high school, as maintaining a four-year academic course.

On Memorial Day, May 30, at nine o'clock, a Solemn High Mass was celebrated in our church, by the Alumni, in memory of the deceased members of the Association and students of the college. The Ministers of the Mass, the acolytes, the Master of Ceremonies and his assistant, the choristers and the ushers were all members of St. Peter's College Alumni Association.

**Keyser Island.** Father Francis Barnum has been appointed Superior of Keyser Island in place of Father Joseph Himmel, who was transferred to the rectorship of Gonzaga College, Washington.

The new chapel with the exception of the pews and doors, is finished. It is built of concrete blocks, similar to those used in the building opened for the scholastics last summer. Besides the three altars in the sanctuary, there will be six small chapels. The sacristy is in the space back of the sanctuary. There is an organ loft in the rear of the edifice capable of accommodating 38 persons. The chapel will seat
192. The altar railing is a discarded one of fine mahogany, from old St. Joseph's Philadelphia. It once occupied a place in the Church of Christopher Columbus in San Domingo.—From a letter of Father Eugene Ryan.

MEXICO. Earthquakes of April 1907—Fr. Heredia’s seismograph favorably commented on. “El Tiempo” of Mexico, in its issue of May 9th, has the following from the pen of Manuel Marauda Marron.

Unfortunately we know that our National observatories could furnish few data of the earthquake notwithstanding the good will and intelligence of their directors.

In the private observatories of Luis G. Leon, permanent Secretary of the Astronomical Association, and in that of the Catholic College at Puebla under the direction of Padre Gustavo Heredia, s. J., better records and observations were obtained. In both of these observatories seismographs invented by Padre Heredia were installed; they are apparatus with vertical pendulums, perfected by the Father, and having advantage over the horizontal pendulums of Bosch, Osmari or Strasburg, which are those used at Taculeaya.

The instruments mark with great exactness the direction of the shock by reason of the pendulum: 96 milimeters (om. 96). They make known with precision, with the help of a simple trigonometrical calculation, the angle of superficial displacement.

The following details were obtained with Father Heredia’s Seismograph. Puebla. 11:40, A.M. Direction of Waves S.to N. SS.E to NN.W. Intensity, Strong. Duration, 50 seconds.

The damage caused at Puebla, some walls of buildings cracked.

It is strange that the initial movement in Puebla was S. to N., and in Mexico it was E. to W.; but as the greater number of registers give the S. to N. direction, and as the subsequent shocks at Chilpincingo indicated the same direction, this must be the true one.

Comparison of registers shows the good results obtained by Padre Heredia’s instruments.

Mission in St. Magdalena’s Church, Sonora.—Fathers Raphael D’orsi and Joseph Burniol gave a mission in St. Magdalena’s Church, Sonora, from the 16th to the 24 of February. In spite of the fact that the mission had not been sufficiently advertised for some reason or other, there was a good crowd present to hear the first sermon on Saturday night. The next day, however, though the Church is a large one, it was not big enough to hold those who came to attend the morning and evening exercises. The following days the morning exercises were not so well attended as the men had to be at their work. In the evening there was a constantly increasing attendance, and all were very much moved by the eloquent
sermons of Father D'orsi, Father Burniol gave a catechetical instruction every day from 12 to 1 o'clock. There were a thousand Communions during the mission, fifty boys and girls made their first holy Communion. Missions were given during Lent by our Fathers in several parishes of Sonora, in Sinaloa and El Paso, Texas.

Missouri Province. On the 3d of January, 1907, Father Richard D. Slevin, who since last August had been the Prefect of Studies and discipline, was proclaimed Rector of Detroit College; and on the 10th of February Father Aloysius A. Breen, the Procurator of St. Mary's College in St. Marys, Kan., was installed as Rector of the same, succeeding Father James McCabe, who had held this position for over nine years. Father McCabe has since been appointed Minister of Detroit College.

Chicago. St. Ignatius Church.—This is the title of a neat church, erected near the southwestern corner of the twenty-acre lot in Rogers Park which was purchased last year as a site for a future College or University. The church, which is of frame, (to satisfy present needs), and is capable of seating about 600 persons, was solemnly opened on the last Sunday of February, the ceremonies of dedication, however, having, at the special request of the Most Rev. Archbishop, been deferred until after his return from Rome. The parish district, as at present defined, is sparsely settled; but the attendance at the three Masses on Sundays has been large from the opening day, and the revenue to the church has been gratifying, so that the Pastor, Father Louis Kellinger, the late Rector of Detroit College, cannot but feel encouraged to put forth his best efforts.

Connected with the church is the Pastor's residence, which at the same time serves admirably as a home for several bands of our missionaries, who find there ample accommodations and enjoy needed rest after their labors "on the road."

St. Ignatius College.—Three St. Ignatius students have distinguished themselves in the essay contest which is held annually amongst the seven Jesuit colleges of the Middle West. The contest is open to the following universities and colleges: St. Louis University of St. Louis, Creighton University of Omaha, St. Xavier College of Cincinnati, Marquette University of Milwaukee, Detroit College of Detroit, St. Mary's College of Kansas, and St. Ignatius College of Chicago.

The prize is a purse of one hundred dollars, donated by Mr. D. F. Bremner, of Chicago. The rules of the contest require that the essay be written under supervision and within six hours.

This year five hundred students wrote for the prize.
place was won by John P. Stoesser; sixth place by Harry R. Thometz, and tenth place by Michael J. Ahern, all of St. Ignatius College, Chicago.

Second place was also won by a Chicago boy, George Bacon, a student of St. Mary's College.

The winning essays were decided by a committee of five judges in St. Louis.

The Rhodes Scholarship.—Saturday, President James of the University of Illinois announced the result of the recent examination of competitors for the Rhodes Free Scholarship in Oxford University, England. Five were found worthy, though only one can enter from that State.

Of those who passed two are from St. Ignatius College. Significantly the two Catholic boys, who won, are disqualified from entering Oxford this year because they are too young. They must be 19 years old, and one is eleven days too young, and the other is only 17 years of age.

Daniel Edward Murphy, who lacks by eleven days, is in his junior year at St. Ignatius; James J. Lynch, who is only 17, is also in his junior year. One of the University of Illinois winners is a junior, aged 21; the other is a graduate aged 21. The Northwestern University winner is a sophomore, aged 21.

Catholic education surely is not in a bad way when juniors from a Catholic college, aged 17, are found standing up equal to the graduates of a secular university, aged 21, in a competitive examination conducted by Protestants. Let those who affect to think Catholic schools backward look to the record just made by our College at Chicago. In a close competition some of its juniors are found equal to the graduates of a secular university.

Holy Family Church. Mission for the deaf.—The mission given in sign language to the deaf mutes of Chicago, came to a close on Sunday morning at 8 o'clock, when the Right Reverend Bishop, P. J. Muldoon, D. D., celebrated Mass, at which 132 deaf mutes received Holy Communion. After Mass the Bishop gave an encouraging address, interpreted in sign language by Father Moeller, S. J.

After Mass all were entertained at breakfast by the ladies in charge of the Ephpheta School for the Deaf.

The reverend chaplain informs us that he has found, up to date, over 500 Catholic deaf mutes in Chicago, of whom about 225 are children.

What is needed just now is a tract of land of about fifty acres, easy of access from the city, for a new school. No charity recommends itself more to the generosity of our Catholic people than the Ephpheta School for the deaf mutes and its mission.

Cincinnati. St. Xavier's Church. —The Boy's Sodality. As early as the fifties we find that one-half of the first mem-
bers of the Young Men's Sodality were boys, who had just made their First Communion. These lads soon grew to be men, and made up from a Sodality a company of soldiers who took part in the Civil War—the happiest one being the drummer boy.

About 1868 Rev. Wm. Boex, S. J., started a Sodality for boys alone, and had charge of them at different times for twenty years. Next to Fr. Driscoll in the memory of the people is the name of Fr. Boex. It was Boex's boys, Boex's books, and Boex's school. Father Boex was everything to the boys of St. Xavier's, and in his zeal for their advancement in virtue, he never forgot their physical training, for, as the record shows, they excelled in base ball, football, etc.

Mr. P. Krier, S. J. (now Rev. Peter Krier, S. J.), who had charge of the Boys' Sodality in 1872, started that famous dramatic club, the Kalakaiagathons, "the beautiful and the good"—a sweet and charming name, but one which must have been quite a puzzle and a mystery to the bearers and the hearers. Usually they were called the Calicos, because no women were admitted. Nothing was too hard or difficult for them. They attempted tragedy, comedy, burlesque—anything and everything. Their name is well known to the people of that time, and their performances were always well attended. Shortly after Fr. Boex left Cincinnati, Fr. Van Krevel took charge of the Parish School. Like a Roman consul laden with trophies and victories came Fr. Van Krevel from St. Louis. In that city he had been very successful in organizing a Cadet and Drum Corps, which carried off prizes everywhere. All this enthusiasm he brought and infused into St. Xavier's boys, who formed immediately the Loyola Juniors. These drilled in the basement of the old school, and when they grew too big to be juniors, they were formally dubbed Knights of Loyola. They marched with fife and drum on the First Communion day, and led the First Communicants to the church. Contemporary with Fr. Van Krevel was Fr. Nussbaum, who exercised a most wonderful influence, not only over the boys of St. Xavier's Parish, but of the whole city. The record book of the Boys' Sodality shows an attendance of 175 to 180 at the regular meeting at 8 o'clock. This continued for over four years until his health failed, and he was no longer able to pursue his "little monkeys," as he called them. The attendance, of course, immediately diminished, and in 1898, Rev. Francis X. O'Neil, S. J., was put in charge of the Sodality. He started the club room in the north basement of St. Thomas' Church. This was a new thing for the boys, and they flocked from all parts of the parish. Fr. O'Neil, after getting the boys in excellent shape, was transferred to the Young Men's Sodality. From the time the old school was torn down to the year, 1904, the St. Stanislaus Sodality was on the wane. The school, on the other hand, grew very strong in numbers,
when about two years ago Fr. O'Neil again took hold of the Sodality. He perceived at once that the Sodality was to be built up through the school. Acting upon this idea, he has brought the Boys' Sodality to a condition that stamps it as the banner boys' sodality of the state. The attendance is almost two hundred each week, and the conduct of the boys surprisingly good. The other day it was the good fortune of the present writer to attend a little school gathering of the St. Stanislaus boys in the St. Xavier School Hall. Over 175 were present—not quite as many as their attendance at the Sodality meeting the same morning. These boys looked like little gentlemen, acted like little gentlemen. Nothing was broken or damaged. While attending most assiduously to their spiritual cares, Fr. O'Neil has left nothing undone to give the boys plenty of chance for innocent and honest recreation. The library and clubroom are open three nights a week—also the gymnasium in St. Xavier's School. In fall, basket-ball teams, in spring base ball nines, in winter indoor games flourish galore. Going over the list of those who have made their First Communion during the past few years, we find with pleasure that the leakage of boys from 14 to 17 is practically nil.

The College.—On Monday evening, April 22d, the Junior Students of St. Xavier College, presented the second act of the Greek drama "Antigone." The entertainment was unique as it is seldom that such a play is seen on the modern stage.

The students gave an excellent rendition and throughout the play, preserved the customs peculiar to the Greek drama. The costumes were patterned after Greek sculpture; the stage-setting pictured the rear of the amphitheatre, while the well drilled chorus, a part very essential in all Greek plays, executed the ancient dance, accompanied by Mendelssohn's "Choral Ode" as arranged by Mr. J. A. McLaughlin, s. j., one of the professors of St. Xavier College.

The act was preceded by an explanatory lecture, given by Walter J. Connolly, "'07," in which he dealt with the history of the Greek drama and the "Antigone." The lecture was illustrated with exceptionally clear and educative views, one interesting slide presenting a theatre ticket, such as was used in those olden days.

Viewed from an educational standpoint, the entire performance was excellent and, while affording entertainment, gave the audience an opportunity to study the civilization and culture of the Greeks, from whom descend our modern arts and sciences. Both originators and participants deserve much praise for their efforts, as it was evident that great labor had been taken in preparation.

In the inter-Collegiate Latin contest, Clarence Spraul, of the class of Rhetoric, captured the gold medal awarded to
first place. In the English essay, Albert Poetker won the third place and a prize of fifteen dollars. In each of these contests over 150 papers were submitted from the following colleges: St. Louis University, Creighton University, St. Xavier College, St. Ignatius College, St. Mary's College, Detroit College and Marquette College.

Florissant. St. Stanislaus Novitiate.—On the third of May 1907 an event quite unique in the history of the Province was celebrated at St. Stanislaus' Novitiate, Florissant, Missouri. Father Frederick Hagemann on that day completed his twenty-fifth year as Master of Novices, during eighteen of which he had been Rector. On the eve of the feast the novices went in a body to the room of their cherished Master to offer him their congratulations. One of their number read an appropriate address, to which the Reverend Father responded very feelingly. He remarked with particular stress that he retained a very distinct recollection of each one of his novices, that he carefully preserved a list of their names, and that his prayers followed them in their varied careers. During these years over 700 novices have been received. Many of these belonged to the Missions of New Orleans, New Mexico and the Rocky Mountains.

Similar addresses were made on the day itself by the Juniors, and by the Tertians who had formerly been his Novices. The celebration was entirely domestic, a concession to the Reverend Father's entreaties, who would have preferred that no notice at all were taken of the event. But this neither Superiors, nor his spiritual children, to whom it proved a day of genuine joy and edification, could allow.

Ad multos annos! This fervent prayer of all bids fair to be answered favorably, as Father Hagemann's health of late years is much improved and far better than it was during many of the earlier years of his administration.

On the 18th of March Father Francis X. Kuppen's golden jubilee in the Society was appropriately celebrated in the Novitiate, his present home, addresses of felicitation being read at the close of dinner by a tertian Father, a junior and a novice.

Kansas. St. Mary's College.—Nearly $20,000 is the sum which is now donated towards the Immaculata. Over $6,000 in cash has been contributed by the Sodalists of the present year, and they are now sure of increasing this sum to $10,000 before the laying of the corner stone.

We need $10,000 more, or one hundred donors, to make up the $30,000.

Milwaukee. Marquette College.—The Milwaukee Medical College, the only one of note in the city, has at the urgent solicitation of its Board of trustees, been admitted to affiliation with our Marquette College. In consequence of this accession the trustees of the latter have obtained from the
State legislature a charter conferring upon it the name and rights of a University with full powers to confer University degrees. Marquette College will, therefore, be known henceforth as Marquette University.

The idea of establishing a great university in Milwaukee by the affiliation of the two institutions has been talked of for several years, originating with a few members of the faculties of the schools and others interested in their welfare, among whom the Rev. A. J. Burrowes, and the Rev. T. S. Fitzgerald have been especially active in furthering the undertaking.

Several names were suggested for the new University, as "University of Milwaukee," "Milwaukee University," "Marquette University." The latter title was chosen.

On Nov. 23, 1906, Rev. A. J. Burrowes, President of Marquette College, received from the Rev. Henry Moeller, head of the Province of Missouri, a letter conveying Rome's approval of the consolidation of Marquette College and the Milwaukee Medical College. The departments of the institution include the academic and collegiate departments of Marquette College, and the departments of medicine, dentistry, and pharmacy of the Milwaukee Medical College. As schools teaching law and mechanical engineering exist in Milwaukee, it is possible that those departments may be established by further consolidation. These plans, however, have been discussed only in a general way as yet.

The present buildings of both of the affiliated institutions will be utilized by the new university. The collegiate department will be housed in Marquette's new building on Grand avenue, while the academic classes will occupy the present college building. The college also has an auditorium on Sycamore street, near Twelfth street, which will also become one of the group of university buildings. All of these, with the medical college building at Ninth and Wells are conveniently located to enable the students to take advantage of the opportunities offered by the public museum and library.

The new Marquette University building on Grand Avenue adjacent to the Church of the Gesu is very modern from top to bottom. A state university professor inspected the new building. He pronounced it as fine a structure as there is in Wisconsin and declared it contained many features the state university did not possess. From the basement to the observatory nothing that modern architecture or science could devise has been spared in the construction of the building. The latest system of heating and ventilating is in use. The rooms are large and high and planned with the idea of affording comfort, light and air to students and professors.

There are class rooms on every floor, including a labora-
tory equipped with the latest appliances. The observatory is amply furnished for studious star gazers. The library has been set with special electric reading lamps.

All floors are made of reinforced cement, on a plan not heretofore in use in this city. Although of a material as hard as rock, there is yet resiliency to them, as the support is by a new method of springs, which insures comfort and ease to the feet, and greatly reduces the noise caused, when shoes come in contact with cement.

The priests of the Gesu church will live in the university. They do not expect to move into it before July. Their quarters are in the rear on the first and second floors, simply yet comfortably arranged. The kitchen and dining room will contain all conveniences to be found in the up-to-date dwelling. The dining hall will be in the basement. It is large, airy and well lighted, and able to accommodate fifty people at one time. The present home of the Fathers will be rented either to students as a boarding house, or to private families. A brick-covered hallway leads from the priests' quarters into the church.

It is planned to have the rooms for the habitation of the priests in readiness when the Catholic Educational association meets in the latter part of June and to entertain as many of the visiting priests and professors as there is room in the new building. It is expected that more than 100 Catholic educators and priests will come to Milwaukee for that occasion. A reception to Archbishop Messmer and the Catholic clergy of the diocese will be given on a date not as yet determined upon. Diplomas to this year's graduates of Marquette and Milwaukee Medical colleges, were awarded in the large assembly room of the new structure, but classes will not be taught here until the beginning of the next school year in September.

Church of the Gesu.—Members of the Church of the Gesu on the occasion of the twenty-fifth anniversary of the ordination of Rev. Thomas Fitzgerald, s. J., presented him April 16, with a purse of $2,000, to be expended in decorating the sanctuary of the church. The parishioners, about 150 in number, gathered in the Gesu auditorium, Twelfth and Sycamore streets, and rejoiced informally, as the rules of the Jesuit order forbid a formal celebration of an event of this kind.

Father Fitzgerald, while appreciating the feeling of his parishioners towards him, did not favor the gathering and the programme on that account was brief and simple. The Marquette orchestra played as Father Fitzgerald entered the hall. Henry J. Killilea made a brief presentation speech to which the guest of honor responded. The Gesu quartette sang and after a second selection by the orchestra the parishioners gathered about their pastor to congratulate him and
in truth to be assured by him of the deep love he has for them. Father Fitzgerald has been pastor of the Church of the Gesu since 1890, and has made it the largest and most prosperous English-speaking congregation in the state of Wisconsin.

St. Louis University.—The Spring disputations took place on April 29 and 30. The theologians taking part were as follows: "De Sacramento Ordinis," Mr. J. Conlon, defender, Messrs. A. Ganss and Forster, objectors, "De Sacra Scripture," Mr. F. Meyer, defender, Messrs. F. Adams and J. Cassimi, objectors; Mr. A. Kunkel read a paper on "Moses the Author of the Pentateuchal Legislation," and Mr. E. Colgan one on "The Suppression of the Society in Louisiana." The philosophers' parts were the following: "Ex Theodicea," Mr. A. Burk, defender, Messrs. A. Kemper, and Z. Maher, objectors; "Ex Psychologia," Mr. J. Kemper, defender, Messrs. T. Carey and F. Stephenson, objectors; "Ex Logica," Mr. J. Hynes, defender, Messrs. E. Hendrix and L. Paradán, objectors; Lecturer on "Physical Optics," Mr. L. Lilly.

Omaha. Some important Educational events at Creighton.—On the night of the 29th of May, the Creighton Law School held its closing exercises under very interesting conditions. Though there were some graduates last year, this was the first class that began and finished its course entirely in the Creighton Law School, which opened three years ago. Those who preceded them had begun their studies elsewhere. Instead of having the closing exercises separately, they took place in connection with a banquet given in honor of the graduates. The feast of reason was followed by the flow of soul, in both of which a remarkable gathering took part. There were present the members of the supreme court of the state of Nebraska, the Federal court, District court, the commissioners of the state board of law examiners, the clerk of the supreme court, the bar of Omaha, the Faculty and students of the law department, some guests of the college, and friends of the graduates. It was in every respect a notable assembly. After the menu had been disposed of, the diplomas were given by the president of the University and Dean of the law department. Following this ceremony, Judge Barnes, the ranking member of the supreme court, administered the oath to the graduates, who had previously been examined and passed by the examining board of the state. The judge also delivered a very neat and impressive address to the young attorneys. The clerk of the supreme court then enrolled the graduates, having brought his records with him for that purpose. It is very unusual, perhaps without precedent in this state, to have any candidates for the bar examined or admitted anywhere but at the capital. The examining board meets at Lincoln and those who
pass are admitted at some session of the supreme court. In this case the supreme court passed an order, or changed their rule temporarily, to allow the examiners to perform their functions at Omaha, in connection with our law college examinations; also the judges accepted the invitation to be present and administer the oath; and they directed the clerk to attend in his official capacity and enroll the neophytes. To all intents and purposes it was a session of the supreme court, held in honor of Creighton Law school, with the added presence of the most distinguished judges and attorneys of Nebraska. All those invited to take part in making these concessions and attending this celebration were most gracious. They seemed, indeed, to be glad to favor this institution.

Hitherto the law of this state has shown special partiality for the state university, inasmuch as it allowed the graduates of its law department to be admitted to the bar, without any examination and merely on their diploma, though all other applicants had to be examined. This law would apply to our law school as to all others, and give quite a little advantage of prestige to the state law school. But in the last legislature we had a bill introduced which would tend to equalize conditions. This bill was not smuggled through, but passed on its merits; because in a memorial addressed to the members of house and senate privately, and handed to each of them, they were informed that the bill for relief was asked in the interest of Creighton University. Before taking any action our Dean had a conference with the Dean of the state university law department, explaining to him what was intended, and requesting him and the authorities of the state university not to consider it an unfriendly act; also asking point blank whether they would oppose this measure. They said that they were not opposed to Creighton university being put on an equality, because they knew that we would maintain a school of high grade, but they did object to have the bill so worded as to admit on the same plane other law schools now in operation in this state and unworthy of such recognition. The result of the conference was that a law was drafted which gave the same privilege now enjoyed by the state university to such colleges as maintained a law course equal to that of the state university, and which are members of the American Association of Law Colleges. It devolved upon the supreme court to admit such colleges when they were satisfied the conditions had been fulfilled. This was quite satisfactory to us, because we would be obliged to fulfill those conditions on our account, in order to compete with other institutions. Moreover, as an evidence of good faith, the Dean of the state university law department, at a meeting of the executive committee of the American Association of Law Colleges, himself proposed our school for admission into the
Association; we were so recommended and we expect to be admitted at the next meeting of that body.

It was to some extent to make up for the delay necessary for our enjoyment of these privileges, that the supreme court and the examining commissioners showed us special favor. Naturally they would not go out of their way to add to the prestige of a private institution, in competition with the state university. Their action was due not only to a natural sense of equity, but also to the fact that we have on our staff as teachers the most prominent judges and attorneys in this vicinity; and their influence is no small asset in estimating the standing of the school. During the first two years the teaching was all done gratuitously and only last year did we begin with one salaried man, who receives fifteen hundred dollars a year, all the rest teaching for nothing. We intend to increase our salaried list as circumstances permit.

Since the opening of the school we have always worked in harmony with the Omaha bar. Just about the time we were starting, the New York Life Building, which used to maintain a law library for the benefit of its lawyer tenants, discontinued the service; and the bar was left without an adequate law library. At this juncture we made a proposition to them, that if the bar would buy for ten thousand dollars the law library of the Life Building, or some other library of equal value, the Creighton Law School would take one fourth of the stock, furnish quarters for it free, in our new building opposite the city hall and court house; provided the lawyers would subscribe the balance, maintain the library at their expense in our building, and allow a free use of the library to our faculty and students. They were glad of this offer and in a short time the library was bought and improved, at a cost of about thirteen thousand dollars; and it is now in our law building, which has thus become quite a center for lawyers, all of whom, at some time or other, must visit here.

This was only the second year of our Dental College, yet we graduated twenty six disciples of the forceps. So far this department has been phenomenally successful, no doubt in consequence of our unsurpassed equipment and excellent teaching staff. The students this year numbered 120, several for tunate circumstances having increased our enrolment; but we can hardly hope for an average attendance of more than a hundred for some years to come.

We were not happy in our selection of the first Dental Dean and had to drop him at the end of the first year, substituting Father M. J. Ryan, s. j. This was looked upon as something of an experiment, to have a person not a dentist to conduct a Dental school; but it proved an unqualified success. Father Ryan's acquaintance with school management enabled him to maintain excellent discipline and be
exceedingly helpful to the professors. Our experience with one of our own members in immediate charge of a professional school is so satisfactory that it will no doubt result in our placing one of Ours in a similar position of administration, though not as Dean, in the Medical and Law departments, if Very Rev. Father Provincial approves. A fine scope is thus afforded for the development of executive ability under favorable conditions. For ten years the Dean of the Medical department, though he is not a Catholic, has given his services free, and has been as deeply interested in the success of the school as we are, and as willing to spend valuable time from his practice as an eye and ear specialist. If he were paid a large salary he could not be more devoted.

The State Dental Examining Board was at the College for three days, conducting the examination of the seniors for admission to practice, in conjunction with their examination for a diploma. Though we are not obliged to do so, we turned over to the Board, the records of the seniors' attendance, their quizzes, their technic work, their examination papers; and we had them work under the eye of the Board in the infirmary. We also declared our intention to graduate no one whom the Board did not think qualified to pass. While this course seemed quite magnanimous and showed confidence both in the Board and the students, it was not without some element of selfishness, inasmuch as it eliminated any percentage of failures, since we did not present any graduates for examination and have any fail after receiving a diploma. All our seniors passed on their merits, though we would not have been astonished if two or three of them had been "plucked."

We had no difficulty in securing recognition for our Dental College in Nebraska, Missouri, South Dakota and other adjacent states, which are more or less tributary territory for our school; but we had quite a time getting recognition in Iowa. Owing to several complications and technicalities, not of general interest, and no doubt with the intention of protecting their own schools, which have few of the clinical facilities we enjoy, the Iowa State Board of Dental Examiners absolutely refused to accept, even for examination, students of ours who were citizens of Iowa. If such a policy could be maintained, it would work no little detriment. After exhausting all efforts for conciliation, we had to enlist powerful influences for fair play in our sister state. As a result Governor Cummins of Iowa summoned the State Examining Board of that state to the capitol at Des Moines; had the Attorney General on hand for counsel; gave a complete hearing to two members of our faculty, who were supported by eminent counsel, of whom one was the late defeated Democratic candidate for governor of Iowa; and after listening to all the arguments pro and con, and asking many
apposite questions, he finally turned down his own state board and ordered them to examine our graduates, without prejudice. He deserves great praise for this act of justice, because all his interests, political and otherwise, ran the other way. His conduct explains the high esteem in which he is held in his own state; he is fearless and just.

Thus far Law has proved the weakest department in Creighton University, as we had only eight graduates this year. Somehow or other we have not yet found out the method of reaching prospective students in this department, as we have for Medicine, Dentistry and Pharmacy.

This year we expect to confer considerably over a hundred degrees, all in course, embracing M. D., LL.B., D. D. S., Ph.G., A. M. and A. B. Last year we gave out over 90 degrees in course. In all departments we have more than 700 students in actual attendance. As the numbers increase year by year, these students scattered all over this part of the United States, will be an important factor for the upbuilding of this university, for spread of good influence and for the advance of the interests of the church.

Up to the present a majority of our Medical, Law and Pharmacy students are non-Catholics. To a great extent the professors in these departments are not Catholics, because suitable Catholic material is not to be had in this part of the West. The professional Catholic men, fit to succeed the present incumbents, must be educated and formed in our schools. May God prosper the work!

M. P. DOWLING, S. J.

NEW ORLEANS MISSION. The following changes have been recently made in the status of the mission. Fr. Francis X. Twellmeyer was installed Rector of Spring Hill College March 23d, Fr. William Tyrrell going to New Orleans.

Fr. Alphonsus E. Otis was installed Rector of Galveston April 3, Fr. Daniel Murphy whom he replaced going to St. Josephs Church Mobile, Ala. as Superior April 1. Fr. Linus Schuler has gone from Mobile to replace Fr. Otis as Minister of Tampa. Fr. P. Murphy, the Procurator of the Mission, has replaced Fr. Twellmeyer as Minister of New Orleans.

Fr. William Power preached the men’s retreat in the Immaculate Conception Church, Boston.

Permission has come from Rome to reopen Grand Coteau as a boarding College. Work on the new college building will be pushed ahead.

Nearly five hundred prominent priests and laymen of New Orleans, La., met recently to consider the feasibility of founding a Jesuit university in that city. After mature deliberation, in the course of which Archbishop Blenk made a ringing address in favor of the movement, it was decided to begin preparations at once.
New York. St. Francis Xavier's College.—Last January Mr. Fenwick read a paper before the Latin Club of New York on the teaching of Latin in Xavier High School. The reading of the paper was called forth by the invitation of the President of the Latin Club sent to Father Rector, asking that one of our teachers of Latin be requested to explain the method of teaching Latin followed in Xavier High school. The Latin Club is made up of a number of Latin professors in the high schools and colleges in and about New York city. Mr. Fenwick undertook the task. The Club assembled some thirty or forty members to hear the paper, among others Prof. Gonzalez Lodge, the revisor of our recently adopted Latin Grammar. Mr. Fenwick in his paper took the Ratio Studiorum as his theme, actually exposing to view a copy of this much abused volume. He touched on the method of the prelection, and the theme work; also the parallel instruction in English through translation, and of the aim to develop self-expression and of the training of the memory. Three of the club members had been appointed to discuss the paper. Prof. Lodge was the first of these. He said that he desired to direct attention to three points spoken of by Mr. Fenwick as in use in Xavier high school, which he had constantly advocated, though without success, in his long experience as a teacher of Latin. First, the prelection; it was the only way, he thought, to prevent the recourse to translations, or the alternative of useless time spent over difficulties really too great for the students. Secondly, the plan of having the same professor for both Latin and English, which made possible the study of comparative and derived words and idioms in the two languages, he quite approved of, as it facilitated the third point, viz. the aim to develop through idiomatic translation the power of self-expression. In his experience he had found no other means so well adapted to bring out the powers of speech and thought as that of careful translation.

Prof. Knapp, of Barnard college, covered much the same ground as Prof. Lodge, emphasizing the advantage of beginning the study of Latin by a persistent grind at the paradigms instead of dipping lightly into the declensions, one case at a time, through the medium of one of our so called "First Latin Books." He did not believe any more than the Ratio did, that the American boy was overworked and ought to be spared the labor of memory work.

Prof. Harter, of Erasmus Hall High School, and Prof. Holmes, of the Eastern High School, both spoke appreciatively of the address, the latter congratulating us that we conformed our methods and our aims to the purpose of teaching Latin to our students, and not to the purpose of pushing the pupils through "college examinations," which they were constrained to make the climax of their ambitions. A
general invitation was extended to Ours to become members of the Club.

Kohlmann Hall.—Fr. John H. O'Rourke, s. j., was appointed Superior, on May 22, of Kohlman Hall, heretofore the residence of our Fathers connected with the Messenger, the Messenger of the Sacred Heart and the Apostleship of Prayer. He is also Director of the Apostleship of Prayer, the League, and Editor of the Messenger of the Sacred Heart. Father Wynne remains editor of the Messenger and with his assistants Father T. J. Campbell and Father Edward Spillane will reside hereafter at Fordham University, the new headquarters of this publication.

The Xavier Free Publication Society for the Blind, Incorporated March, 1904.—This Society was founded January, 1900. Its aim is to place gratuitously within the reach of the blind throughout the United States Catholic literature in raised point print, of which they have hitherto been wholly deprived.

The Xavier Free Publication Society for the Blind, having no income of any kind, depends entirely for the maintenance and permanence of its work upon donations and annual subscriptions. Father Joseph Stadelman, s. j., is the Founder and Director, Archbishop Farley is Honorary President. From its foundation, 1900, to April 11, 1907, besides acquiring its own printing plant, it has stereographed and embossed over 75 volumes, and the old and new Testament, with editions of each volume varying between fifty and one hundred copies. The Society also publishes a monthly magazine, The Catholic Transcript for the Blind.

According to the census of 1890, the ratio of the totally blind to the entire population of the United States, not including the Philippines, Porto Rico, Hawaii, Guam, American Samoa, is 1 to 1,242. This brings the number of the blind to 61,312. Others claim that there are as many as 75,000 blind in the United States, or about one in every thousand inhabitants. This estimate is for the totally blind: if the partially blind were added, the number would be more than doubled. Of this total number, according to the most reliable information obtainable, one-half are under fifty years of age; one hundred are under one year of age; 763 are under five years; 2,184 are under ten years and 4,253 are under fifteen years. We have, scattered over the States of our Union, forty-three institutions for the blind, all adopting the most approved methods of education and manual training, and all endowed by the State Legislatures. Alongside of these forty-three institutions, with an attendance of about 5,000 children, there are but three Catholic schools, receiving no appropriation from the State, and with an attendance of not more than fifty children.

Church of Our Lady of Loretto.—Mission for Italians.—A mission for Italians, unique in many respects, was
given in the Italian Church of Our Lady of Loretto, Elizabeth street. The manner of conducting the mission aroused the interest of the congregation, who attended the exercises, both morning and evening in very large numbers. Although the method of conducting the mission is new in this country, it is not entirely unknown in Italy, where it has been found to be very successful in interesting the people and teaching them the truths of our holy religion. For the evening exercises two pulpits are placed facing each other, on either side of the sanctuary. In one of these a missionary takes his place and impersonates one who has fallen away from the true faith. He is willing to listen to the explanation of the teachings of the Church, but still he is ignorant, combative and critical. In the opposite pulpit is another missionary, who answers plainly and learnedly the objections of the first, explains all his difficulties and shows him the difference between his way of reasoning and the right way. In this way a dialogue is kept up for about two hours each evening, during which are asked some of the most vital and important questions pertaining to salvation.

Philadelphia. Church of the Gesu.—In the printed report of the collection for our suffering mission of Jamaica the Fathers of the Church of the Gesu express their grateful appreciation of the generous response given their call for aid in behalf of their suffering brethren in the Island of Jamaica. They appreciated especially the prompt and hearty response of the Congregation, who in one collection contributed the handsome sum of twenty-seven hundred dollars; kind friends throughout the city, in answer to a written petition, subscribed two thousand and twenty six dollars more, thus making a grand total of four thousand, seven hundred and twenty-six dollars. Heartfelt thanks are given to the Finance Committee and its able Chairman, who planned, inspired and directed the work of the whole collection. The names of all the subscribers will be forwarded to Kingston, Jamaica, there to be placed under the main altar of the new Church of the Holy Trinity, to be prayed for as Benefactors as long as the church lasts.

It was this great generosity which called forth from the Vicar Apostolic of the Island, the Very Rev. John J. Collins, the following touching letter.

Kingston, March 20, 1907.

Dear Father Gillespie, P. C. :

I do not know where to find words to express the gratitude I feel at such generosity. I, who know so well the constant call for help which your Congregation is called upon to respond to, am amazed at the noble-hearted way in which they have answered our appeal for poor Jamaica. It would seem as if they took our cause in the whole-souled
way in which they appear to do everything that concerns the spread of our holy Faith and the charity of Christ. May God bless them and your Reverence, and all who have helped to this magnificent result. I wish, in a special manner, to thank your Finance Committee, who thought of sending us one thousand dollars at once. In a disaster such as we have passed through, it is impossible to forget those who bring us first aid. This your Committee did in a most generous manner. I wish, in the next place, to thank your Congregation. The spirit of that fine old Jesuit, Father Villiger, has surely passed to his children—the spirit of love for the suffering poor. As we know our own in Heaven, he must have felt a new pleasure at the sight of his beloved people coming so nobly to the assistance of our poor little flock in this corner of our Lord’s vineyard. Thank, too, in my name and in the name of all the Fathers and Sisters in this Mission, your many kind friends throughout the city of Philadelphia who have contributed to the splendid sum you have sent us. To one and all I say God bless them. May they receive in this life a thousand-fold in reward for their generosity, and the sight of the face of God in the world to come.

The earthquake seems to me to grow more appalling as the days go by. Our city is a wreck. Many of the familiar faces to be met at every meeting organized for the betterment of the city are seen no more. They have been gathered to their fathers.

Our loss in church property has been terrible. There was not a church property in Kingston left sound. Between Kingston and the sea on the north side of the island we have a good many mission stations, scattered here and there. Only one of these stations was uninjured; the rest, numbering five, were nearly all total wrecks.

It is impossible to put a money value on our losses that would be anything like adequate. Many of these chapels were put up long ago, when materials and labor were got almost for the asking. I need not state that all of that is changed, and both materials and labor, for the most part, must now be paid for.

We have been trying to build shelters for the Fathers and Sisters, and also for our school children, as the sustenance of the Sisters depends upon the keeping up of these schools. In some cases we have patched up cracked and broken walls, and cut out the top story where there were two stories in the building, in other cases we have erected sheds out of boards. Our first concern was to get a place to worship in for our people in Kingston. A year ago a beautiful two-story building about 60 x 120 was completed. The top story was a hall and the lower story was divided into rooms for the Men’s Sodality. We have cleared out the partitions in the lower
story, brought the roof down to it, or rather the earthquake did this, and now it serves as a temporary chapel.

I shall be very glad to have the names of all contributors, and I promise to put them under the Main Altar of our New Holy Trinity, to be prayed for as benefactors. I trust by God's help that the day is not far distant before the New Holy Trinity will be a reality.

In conclusion, accept the sincere thanks of grateful hearts for your Congregation, your Community, all your good friends and above all for yourself. May God bless and reward you all.

Believe me, Dear Father Gillespie,
Your Sincerely in Xt.,

J. Collins, S. J.
V. Apost.

Father Pardow gave the retreat during Passion week to the members of the Alumni Sodality and the gentlemen of the parish. The exercises were well attended. Over one thousand men received holy Communion on Palm Sunday.

By actual count it was learned that on each day, Monday, Tuesday and Wednesday of Holy Week, at least 1200 persons heard Mass in our church. The parochial school children, who heard Mass every day at 8.30 are not included in this count.

Daily communicants are increasing; while the devotion of the Six Sundays in honor of St. Aloysius added largely to the great number of our weekly communions.

_The French Play_ "Patelin L'Avocat." —The soiree dramatique and musicale given by the students of the French Department April 25, was a most creditable and enjoyable affair. The friends and patrons of the college and parents of the students filled the large auditorium at Seventeenth and Stiles streets, and by their generous applause showed their appreciation of the evening's entertainment. Professor Emile De Sauze, who is in charge of the French course, was the recipient of high praise for his work in training the boys. The classical French comedy, in three acts, was presented with ease and grace by the students.

The excellent libretto, with text and English version opposite, enabled the audience to follow the play with pleasure. According to competent critics the pronunciation of the language was exceptionally good. Two years ago the students of St. Joseph's College produced a play of Sophocles in the original Greek, and the presentation was acknowledged to be highly commendable. With last night's entertainment the students of St. Joseph's College added new laurels and lustre to the already fair name of their Alma Mater.

_German Play._—The students of the German department, held their first public German evening entertainment April 30, at the auditorium, Seventeenth and Stiles Streets.
A very interesting program was prepared by Benno Kirschbaum, who is in charge of the course, and the songs and recitations in the German language received generous applause from the large audience present. The classical drama "Philotas," by the great reformer of German literature, Lessing, was presented with scenery and splendid stage effect. The acting and interpretations of the play were admirably sustained by the students.

PHILIPPINE ISLANDS. Vigan.—There is not much of note since I last wrote. Pons keeps up his attack on everybody and everything Catholic on every possible occasion. His latest is a vile attack on the Bishop. Some ruffians from the Ilocano University have been disturbing the Sisters, insulting and saying shameful things to the girls; the Bishop caught one of them and detained him while some one went for the police. Pons publishes a most untruthful account of the whole affair, and Gimenez the worthy assistant of Pons and President of the II. University is bringing suit against the Bishop for "illegal co-action."

A general uprising had been planned for this section of the Islands for December. The "patriots" of Ilocos Norte confused the instructions and "rose" last month. Now 400 are in prison there. The moving spirits of the "revolution" seem to have been right here in Vigan.

Since the establishment of the Apostleship of Prayer the number of Communions in the Cathedral has very noticeably increased. On the general Communion day the first Sunday of the month some 400 receive.

Our day scholars continue to give much edification some fifteen continuing to receive daily in the Cathedral.

The activity of the protestant ministers continues unabated. You can understand their boldness and that of their Filipino allies, when I state that one of the latter, still a High School boy—(none other than my friend Canuto)—stood at the door of the Cathedral last Sunday afternoon, when the people were assembling for the solemn procession of the Rosary,—preaching. With the grown people here in Vigan, the words of the preachers will have little effect; but I fear the evil influence of the "boy preachers" in the high school. They do not preach there, but their "talks," conversations with the boys are more dangerous than their "preaching" would be. I find it difficult to have full meetings of the Knights for one reason or another. Some I find hesitant at the question of confession though about twenty-five have been communicating monthly. Sometimes one or two come to ask for an explanation of some point of doctrine, and it is from these questions I judge of the evil influence of the protestant boys in the High School.

In speaking of the children to be educated Gen. Gov. Quintes said there are 1,200,000 children in the Islands and
the Government can supply instruction only for 400,000 and therefore welcomes private schools.

The Episcopalian Cathedral in Manila was opened the first Sunday of February. To honor the occasion, and to give all the other protestant ministers and their congregations a chance to attend, all the other protestant churches were closed on that day.—Letter from Father John J. Thompkins.

The presence in this country of Archbishop Harty, of Manila, says the Ave Maria, will undoubtedly have the effect of removing a great deal of ignorance and prejudice in regard to the Philippines and the Filipinos, still considered by not a few among us as a semi-civilized country and a half-savage race. Mgr. Harty has spent three years in the Islands, and can therefore speak from experience. In reference to the religious and social conditions of the Filipinos he has this to say:

"The people are not only religious, but deeply religious. The attendance at the Sunday schools taxes the capacity of the churches. Very few native families fail to have daily prayers in common. Besides, the custom introduced by the early missionaries of reading in each family during Lent the Passion of Our Lord in the vernacular, is still kept up. The effect of this solid religious training is perceptible in the remarkable purity of the girls, the great self-control of the men and boys, and the universally ready submission of all to parental authority. It is almost unknown for even men and women of families to decide any important matter or take any important step without consulting their parents. Sane judgments always result from this beautiful practice, as well as peaceful lives. The home life of the Filipinos is very, very attractive."

The subjoined letters are taken from the Pilgrim.

Cebu, Feb. 23, 1907.

My Dear Father Wynne:

I enclose herewith an extract which gives a summary of what Aglipayanism really is. It has come out into the open. It is known everywhere that Aglipayanism is nothing more than the Katipunan reorganised under a new form. It took various forms, and was suppressed by the government each time as being seditious and revolutionary. It then took the present form to get itself under the ægis of "religious liberty." You know that it has had the friendship of some politicians here from the start, because it had the friendship of the Protestant Missionaries. "Anything to beat Rome" being their war cry. It has claimed to be Christian, and identical in doctrine and practice with the Catholic Church, except in submission to the Pope. This disproves the claim.

The inventor of Aglipayanism, or to give it the name it takes, "The Independent Filipino Church," is a notorious revolutionist, Isabelo de los Reyes, said to be an anarchist, and
an enemy of all social order. He is the real head of the organization, Aglipay and the others being only his tools.

I heard of this book before from a friend. The account he gave me of it tallies exactly with this published statement. He told me, too, that Aglipay was dismayed when he received this book from Isabelo de los Reyes, and admitted that this ended a pretence that the Church was Christian. You will see that Aglipay and the others blindly followed the dictation of Reyes in approving of his book.

There is at Tagaloan, in Misamis, one of the dearest old soldiers, Father John Baptist Heras. He has been here thirty-five years, and has, I am told by Father Lynch, baptized more than fifty thousand persons himself.

Of course the most of those whom he baptized in Mindanao were Pagans, or the children of Pagans. A disastrous fire destroyed about one-half of his beautiful Church, and the convento completely. The Fathers in Manila have helped him to put up a new convento, which is not completed. I suggested to him to ask the Propagation of the Faith for money to repair the roof of the church, since there are no other resources in sight. He, too, has been persecuted grievously by the Aglipayanos, or rather the municipal officers of the government, of whom the Aglipayan ministers are merely the tools. He deserves the sympathy and assistance of all good Catholics. I am sorry that I have no money to help him. I received a letter from Cardinal Gibbons that the disposition of the funds of the Propagation of the Faith is in the hands of Father Freri. The Father is seventy-two years of age, as supple as a boy, and as eager for the battle as the first day he started out. I want you to help me in any way you can, to get one thousand dollars which, while it will not repair the Church completely or come near paying for the other losses, at least will put a roof over it and save it from further destruction by tropical storms and cyclones. I would like the good old man to have this one consolation and reward before he is called away.

I wish I had a good, clever priest here to conduct a newspaper in English, to enable us at least to answer the calumnies against us, and to tell, in a decent way, the English speaking world what we are suffering here in the name of 'freedom of worship.'

I remain sincerely your friend,

THOMAS A. HENDRICK.

COPY OF LETTER SENT THIS DATE TO FR. FERERI,
INCLUDING LETTER FROM FR. PASHER.

Cebu, Feb. 23, 1907.

My Dear Father Freri:

In our visitation of Northern and Eastern Mindanao, we went along the coast line for about one thousand miles, be-
ginning with the reduction of the Jesuit Fathers in Southeast Mindanao, and ending with the reduction of the Jesuit Fathers in Dipoog, Northwestern Mindanao. Between these stations we visited all the places of the Benedictine Fathers in Northeastern Mindanao, and of the Recoletos Fathers in Misamis, on the North coast.

I found the conditions very much improved since my first trip to those parts, two years ago. Still, the Catholics and the priests have very much to suffer, first, from the poverty induced by the wars, by the withdrawal of the support given by the Spanish government, but more than all by the opposition of the municipal and provincial government. I need not tell you that any help that can be given is most urgently needed, and that the mere sight of the miseries of the faithful Catholics, and of their priests, must necessarily fill one with grief. There is a good old Jesuit in Tagaloan, Father Juan Baptist Heras, who has, I am told, baptised more than fifty thousand persons with his own hands. The descriptions given me by this holy priest of his experiences, reminded me strongly of what we read in the lives of the saints, of the struggles and sacrifices made for religion. He, although seventy-two years old, is as active as a boy, and as pleasant and good-natured over his work, as a child with a favorite game. His church was nearly all destroyed, and his convento completely, about three years ago. The convento is also a school for boys, of which they have about two hundred, besides the school for girls conducted by the Sisters, natives, in their own convent about two blocks away. He has no money to finish the roof on the church, and it stands exposed to the fury of tropical deluges of rain, and to the force of the cyclones. The church was a very large and beautiful new one, and if he can have some help it may be saved. Can you give him at least one thousand dollars? It would be a godsend to the poor Catholics, an encouragement to them all along that coast, and a reminder that they have the sympathy of Catholics in other parts of the world. It would be a recognition of the heroic apostolic life of this old saint, and a reward, as much as he can be rewarded before he is called to his own. You might send the money to the Fathers in Manila, for him, as they have to buy the most of his supplies, lumber, nails, roofing, iron and the like.

I remain,

Yours very sincerely

THOMAS A. HENDRICK
Bishop of Cebu, P. I.

ROME. Death of Father James Hayes, English Assistant.
—Father Hayes, elected Assistant for the American, English and Irish Provinces at the last General Congregation, died in Rome at midnight, May 27–28. Very Rev. Father General announced his death in the following letter.
Reverende in Xto. Pater
P. Xti.

R. P. Jacobus Hayes, Assistens Angliæ, hepatico jam du-
dum laborans morbo in Missione Jamaicensi contraèto, nu-
perrime pernicioso stomachi ulcerë conflictari cœpit; ipsa vero media nocte proxima sacrificium auxilii optime
instruètus, piam ac beatam mortem obiit, ætatis anno 68, Societatis 49.

Ægrotus non solum domesticis sed ipsis etiam medicis
religiæse patientiæ atque obedientiæ specimen dedit. Vixit
in Societate erga omnes semper comis et benignus, quo tum
Nostrorum tum Externorum animos sibi mirifice conciliabat.
Nobilis ingenii compos ac veritatis cultor eximius, quod ve-
rum, bonum, justumve putabat, candide constanterque profi-
tebatur. Multa etiam rerum experientia rectoque judicio
praeditus compluribus consilio atque opera perutilis fuit; im-
primis vero Provinciae Angliæ, quæ cum duarum ex praeci-
pus suis Domibus Moderatorem voluit, et Romam misit
semel Procuratorem in Congregationem Procuratorum, atque
iterum Electorem in Congregationem Generalem XXV, a
qua creatus fuit Angliæ Assistens, eoque in munere paucis
sane mensibus, sed magno in Societatem studio magna
fidelitate versatus est.

Quod igitur jam pridem more receptum, Congregatiio IX
Decreto 21 confirmavit, id R. V. indicendum curet, nimi-
rum ut singuli suæ Provinciae Sacerdotes pro ejus anima
Sacra tria faciant, ii vero qui Sacerdotes non sunt, coronas
tres cum totidem communionibus offerant.

Commendo me SS. SS.

Romæ, die 28 Maii, 1907
Ræ. Væ.
Servus in Xto.

FRANCISCHUS XAV. WERNZ

In another letter we have received a brief account of the
last illness and death of Father Hayes.

Rome, 28 May, 1907.

As your Reverence knows already, Fr. Hayes died last
night.

Last Saturday two weeks he was taken again with violent
pains in the bowels. The doctor was called and ordered him
to bed. This time, however, the diet, which had been suc-
cessful before, was not enough. Vomiting accompanied the
other trouble. The doctor desired a consultation. One was
held, with the result unchanged from our own doctor’s diag-
nosis—an obstruction in the bowels and a cancerous condi-
tion of the stomach. A third consultation, this time with a
surgeon included, decided than an operation was too danger-
ous and too uncertain to try. Fr. Hayes, having been so long without solid, or almost any food, was too weak.

So the days went on and on. Saturday May 18 the last Sacraments were administered, all of us being present. A few days later, diarrhoea set in and we all began to hope for recovery. The vomiting also ceased for a while. But the hope was illusive. Food was injected, electricity was used to stimulate the action of the bowels; all proved useless.

Fr. Hayes remained conscious all along. Even at the very end he seemed to have his senses. Last evening, he seemed particularly cheerful and conscious. About 11.15, the brother noticed a marked change. He ran for Fr. Freddi. The last absolution was given several times and all the prayers for the dying were recited. The Holy Father had twice sent his special blessing, yesterday adding his thanks for all he had done in Jamaica.

The death was quite painless, the agony lasting not more than a half hour. Fr. Hayes died just at midnight between the feast of Ven. Bede and that of St. Augustine. The Germans chanted the office and Fr. General said the Mass.

Fr. Hayes has been the topic of conversation here for the last two weeks, every item of news about him being eagerly received by every one from Fr. General down. His loss is keenly felt.

Your Reverence’s servant in Xto.,

ELDER MULLAN, S. J.

All know the high esteem which the Popes Leo XIII and Pius X had for our late Very Reverend Father General. One day Pius X sent him his photograph with the following inscription: "Dilecto filio sac. Ludovico Martin, s. j., Praeposito Generali, cujus probe perspecta habemus praecilia in Ecclesiam merita, apostolicam benedictionem peramanter impertimus.

Pius PP. X,

A letter of the Holy Father Pius X.—The Holy Father in a recent letter to the Archbishop of Santiago de Cuba in which he recommended the establishment of religious houses, paid the following high tribute to the Society.

"Inter quas (religiones) vix ut novis hic laudibus cumulemur Societatem Jesu, ipsamque tibi proponamus in Archidiecesim tuam advocandam, quum ubique gentium ut vos ti, luculentissimum de se dederit testimonium una cum reliquo clero, conjunctis viribus in edificationem corporis Christi consiprants. Verum quo uberior ex advocacione sodalium hujus Religionis Societatis fructus perciipatur, conveniens omnino est, stabilem ac perpetuam conditionem eis a te in ista metropolitana sede constitui ut ipsis stabilior ac tutior ideoque in Domino operosior conditio praestit sit... Nec dubitamus eum quem vehementer cupimus exitum has nostros litteras habituras, nihilque dubitamus quin ad tam
salutare consilium exequendum quamprimum operam præstituturus sis." . . .

A correspondent writes to us from Rome: "Most consoling reports from all over the Society reach us as to the practice of daily communion, not by Ours only, but by our boys and our people. Thanks be to God! And may the work of instructing the people go on rapidly."

Solemn Triduum in the Gesù.—The solemn triduum for the beatification of B. Julie Billiart took place in the Gesù. The Notre Dame Sisters, having no house in Rome, chose our church for the celebration. Each day several Cardinals officiated. The church was gloriously illuminated and pictures hung from the walls commemorating the various incidents in B. Julie's life. The people were present in crowds. The first day, Fr. Assistant and I had difficulty in getting out, the crowd was so great. And the people present were devout, too, and were not engaged in talk, as so often happens here. The sanctuary service was entrusted the different days to different colleges.

The Father Assistant of the English Assistancy, the late lamented Father Hayes, who died in Rome May 27, was invited several months ago to give the retreat this year in the English College. This is the first time Ours give it in many years. Father Hayes accepted.

The Gregorian University.—The Gregorian University has been notified that in three years the government will begin to widen their street by tearing down the front of the building. This will necessitate their moving. It is to be hoped they get better quarters than they have now, which are wretched enough. There is a rumour that probably the entire building—or rather conglomerate of buildings—will be removed, to make way for a breathing space in that section of the city.

Some time ago, negotiations were on foot to buy the house begun here for themselves by the Irish Augustinians. This was to become the residence of Fr. General. There were many hitches in the affair and all are glad now that the negotiations are at an end. The house was well situated, but the rooms were small and there was no church. Besides, the position was rather too prominent for exiles.

Father General keeps in excellent health. A few weeks ago he made on foot the visit to the seven churches. It is a good walk, being about 12 miles long. And he came home fresh and bright. Most of the Curia walked with him, but he had a carriage for Fr. Hayes and two others and an extra carriage for those who might give out, besides provisions for all. Tuesday next, he is taking us out to Castel Gandolfo, the novitiate, for a day. On these villa days we have Deo gratias at dinner.
South America.—During the month of November, 1906 missions were given in Rionegro, United States of Columbia, to the men of this city and of the neighboring towns La Ceja, El Penol and Mananilla. The Jesuit Fathers Muñoz and Garcia conducted the exercises, and, to do more effective work, divided the men in seven groups. On December 1, at the close of the mission, was a general communion.

The city council invited their Ordinary, Archbishop Emmanuel Joseph of Medellin to honor the ceremony with his presence.

To this invitation His Grace sent the following answer. "Mister Mayor, I had the honor of receiving your communication of the 7 inst., in which you inform me of the unanimous resolution of the Council to invite me to be present at the Men's General Communion, which was to close the series of exercises given by the Jesuit Fathers Muñoz and Garcia. "Great was the love that filled my heart when I read the resolution they communicated to me and it will be a very particular pleasure for me to preside at the solemn profession of Faith of the sons of Rionegro, who have so readily responded to the call of Grace, and are about to set a sacred and inviolable seal on their resolutions made during these weeks by receiving the Most Holy Body of Christ Our Lord.

On this noble design let me congratulate the City Council which resolved to be foremost in this public profession of faith. Our Lord has promised to recognize as his own before his Father those who disregarding all foolish fear of men confess him as their God and Most High Lord.

What a glorious example this, given in these days of open Apostasy by the members of the Council who so solemnly proclaim themselves to be on the side of God. With sentiments of esteem &c., &c.

On the 30th of Nov. His Grace arrived in Rionegro a splendid procession of 500 horsemen in fine order went out to receive him and we may well believe that he was deeply impressed as he listened to the ever increasing shouts of welcome along the line of march. Father Muñoz greeted him in the name of the Exercitants and the City whereupon His Lordship made a happy and eloquent response.

It had been arranged that Communion would be distributed to the Rionegrans and the men of the above mentioned towns in the open air. At six o'clock on the morning of Dec. 1 the Exercitants from La Ceja marched into the city with banners flying—all reciting the Rosary. A little later came the men from Mananilla and El Penol. They were divided into groups of from 100 to 120 so that the priests could go among them without difficulty. The Archbishop then began the Mass at an altar that was erected before the church. It was a stirring moment when the celebrant and 20 priests turned towards the people and with the ciborium and host in
hand said the Domine, non sum Dignus, and began to give Holy Communion.

Many could not restrain from tears. Six thousand men, poor and rich, nobles and men of the people, merchants and laborers waited on their knees for the longed-for moment when they would receive the God of Hosts. And many a man sealed with this action his return to God after an all too-worldly life. This sight brought tears of joy not felt before to the eyes of many a wife and mother and daughter. This communion was the key that will open one day for many the gates of heaven.

It was truly an act worthy a Catholic nation and a Catholic State that remains faithful to the teaching of the church.

SPAIN. A professed house, the only one in Spain, will soon be established at Valencia.

WASHINGTON. Gonzaga College.—On Friday, April 26, Fr. Edward X. Fink, formerly Rector of Gonzaga for nearly eight years, was relieved of office, and was succeeded by Rev. Joseph Himmel, Superior of our house at Keyser Island. Father Himmel is a native Southerner, having been born at Annapolis, Md. Father Fink has been assigned to St. Francis Xavier's College, New York.

The record of studies in the College has been most encouraging during the past year. The last examinations showed a record of 45 First Testimonials, and 75 Second Testimonials. The progress in Modern Languages has also been highly satisfactory. The College boys are working earnestly over Canossa, which they hope to produce at the end of the year.

Archbishop Harty, of Manila, spent several weeks lately with us at Gonzaga. Having important diplomatic business anent the Philippines to transact in Washington, he made our house his headquarters. He had a number of lengthy interviews with Secretary Taft, and dined with President Roosevelt at the White House. Archbishop Harty said that he found the Government very favorably disposed towards the Church in the Islands. He had high hopes of a satisfactory settlement of several large property matters in which the Church in the Islands might otherwise be a heavy loser. It is pleasing to remember that His Grace is one of our graduates from St. Louis University. The community were charmed by Archbishop Harty's genial, simple manner towards all, and after a few days we insensibly grew to regard him almost as a member of our body, so quietly and genially he moved among us. It was pleasant to hear him speak in enthusiastic terms of the Philippines and especially of the splendid work our Fathers are doing there. He stinted no praise for our work, praising in particular the great labors for science of Fr. Algué and his able assistants. He also spoke highly of the success of our American Fathers, and
expressed his wish more than once to have a good colony of American Jesuits in the Philippines. The Episcopal residence is next door to our College, the Ateneo, in Manila, and His Grace sees a good deal of our Fathers. It was refreshing to see the ardent optimism of His Grace. He spoke in glowing terms of the Church's grand work in the Philippines, "No where are there more numerous devout Catholics," said he, "than in the Islands. The Masses begin at five in Manila, and even these early ones are well attended, while the Fathers are kept busy giving Holy Communion. Many of the attendants of the early Masses walk a distance of five and even ten miles fasting. In Manila it is an ordinary sight to see as many as 2000 approach the altar rail on a Sunday morning. If this doesn't attest the deep faith and sterling loyalty of the Islanders, pray, what could?" concluded His Grace.

St. Aloysius Church.—In the course of his visit the Archbishop kindly consented to say Mass for the Altar Boys and he gave them Holy Communion with his own hands. The lads, large and small, mustered upwards of 90. It was a touching and devotional sight,—those 90 boys, as, clad in red cassocks and snowy surplices, and with eyes cast down in prayerful spirit, they reverently received the dear Lord, whom they are much more than ordinarily faithful in serving at His Altar. His Grace was much moved by the devotion and careful training of our Altar Boys and took occasion afterwards of paying them a signal compliment. It were best to quote his own words exactly:—"I have travelled much, boys, both in the East and in the West, and I have seen many a set of Altar Boys. Only lately I have come here from Rome, where they are supposed to possess the finest equipped sanctuaries and to have the most thoroughly drilled Altar Boys; yet, I confess it honestly and without any desire of over-praising you, that I saw nothing in Rome that could equal this splendid showing of your St. JohnBerchmans Sanctuary Society. Boys, I am indeed proud of you." This was doubtless a high meed of praise, and the evident sincerity with which His Grace gave it made our boys justly feel proud of it.

Third Sunday Service, the men's Mass.—On the Third Sunday of March we had our banner crowd of men at the seven o'clock Mass for men only. The Third Sunday list includes now over 900 names. On this Sunday the Most Reverend Jeremiah Harty, Archbishop of Manila, celebrated the Mass and fully 750 men were present, practically all received Communion. These, together with those who could not attend and received at the other Masses, brought the number of men who went to Communion that day up to 800, the largest crowd we have yet had. After the Gospel His Grace spoke to the men. He said he was greatly impressed with the sight of such a body of men, who received
Communion every month, and would bring the remembrance of this day back to Manila. He encouraged all to continue faithfully their monthly Communion. In a few words he described his field of labor in the far East and asked their prayers. After the thanksgiving all said aloud five Our Fathers, Hail Marys and Glorias for the intention of His Grace.

The Men's Retreat.—The retreat for men only, was given this year by Rev. William F. Gannon, beginning Sunday May 5th and closing the following Sunday evening. It was well attended and many men long away from their duties were touched by the earnest appeal of the preacher and made their peace with God. About 1100 men received Communion on the closing Sunday, a good number when we consider that the retreat this year was unavoidably at a late date.

The Aloysius Club.—At 7 p. m., on May 15th, Rev. Joseph Himmel, s. j., the newly appointed rector, was the guest of honor at a banquet tendered by him by the Aloysius Club, in the lower hall of the College Theatre, and not only were the club members out in force, but a large number of distinguished Catholic clergy and laymen were also in attendance. In all there were 170 seated.

After the banquet had been served, Mr. Thomas J. Donovan, president of the Club, made the opening address, expressing the pleasure felt by the club and the congregation because of the assignment of Father Himmel. He also paid a tribute to Father Fink, our late pastor. The speaker outlined the history of the Aloysius Club in the parish, and concluded by introducing Father Aloysius Brosnan as the toastmaster of the evening. The latter put a ban on verbosity, limiting those who were to address the assemblage to ten minutes each.

When Father Himmel arose to respond he was greeted with a hearty salute from the banqueters, and with much feeling expressed his keen sense of appreciation of the reception tendered him. Rev. David Hillhouse Buel, s. j., president of Georgetown University, greeted Father Himmel on behalf of that Institution. Rev. Eugene DeL. McDonnell, s. j., moderator of the Aloysius Club and particularly identified with men's work in the parish, delivered an eulogy of the men of the congregation.

Judge De Lacey, of the Juvenile Court, welcomed Father Himmel “as a Catholic.” “We welcome you also, Father Himmel,” Judge De Lacey added, “to citizenship in the beautiful capital of our country, where you may witness the beating of the national heart and touch elbows with the leaders of thought from all lands.”

James F. Shea, president of Carroll Institute, made a short and informal address. As an altar boy of twenty-one years ago, Edward F. Walsh paid his meed of tribute to the new pastor, and followed with a recitation. To Rev. Father Quill, s. j., was assigned the theme, “St. Aloysius Parish,”
and he presented many interesting sidelights of the congregation as he had known it. Francis P. Sheehy discussed "Gonzaga College." Father Mullin spoke in behalf of Father Gillespie in a spirited eulogy of his work, both here and over in Philadelphia. Father John Ryan represented Rev. John F. Quirk of Loyola College, Baltimore.

In addition to the speech-making there were musical numbers and a finale chorus by the Aloysius Glee Club. An orchestra furnished music during the dinner.

**Worcester.** Holy Cross College.—Rev. Fr. Rector suffering from a severe attack of neuritis spent a month at our house at Tampa, Fla. recuperating. During his absence he was elected Chairman of the Executive Committee of the New England Classical Association. This Society is composed of professors from the leading N. E. preparatory schools, colleges and universities and is very exclusive in its choice of members. Rev. Fr. Rector returned to Worcester in May, much improved in health.

The winter course of lectures, heretofore given by members of the faculty was this year delivered by Mr. Sydney Woollett and consisted of a series of Shakesperian recitals. Despite the inclemency of the weather and the fact that an admission fee was charged, the course was well attended by outsiders.

Owing to lack of accommodation, it has been found necessary to drop the class of 4th Academic and the current issue of the "Bulletin" announces "In Sept. no new students will be received for the first year class in the Preparatory Dept. Only those who are prepared to follow the second and third year courses can be accommodated."

One of our "old boys" Dr. John T. Duggan '80 has been accorded the unique honor of reelection as Mayor of the city, the first Democratic Mayor, Worcester has ever so honored. Mayor Duggan is a staunch alumnus.

Another of our boys, a member of the Freshman Class, in the recent examinations for admission to the Naval Academy at Annapolis won the nomination in the face of much opposition and from numerous candidates.

It may prove interesting to know how our Alumni are contributing to the Alumni Hall Fund. On Jan. 1, 1907, the Advisory Board published the following report, "For the year 1904, '05 and '06 we have received from graduates $11,365; from old students $725 and from friends $1140. The gross receipts $13,230." This is a trifle short of the amount pledged at the erection of the Hall, but it is expected that the deficit will be more than made up before the close of the present school year.

A source of much gratification to the college and a fact that means much for her future success is the spirit of union manifested by our graduates towards the college and one another. This is evidenced by the formation of local branch-
es of the Alumni Association throughout the New England and Middle Atlantic States. Besides the general organization there are now nine local branches, four of which were formed within a year. These last are the

1) Northwestern Pennsylvania Alumni Association of Holy Cross College.

2) Holy Cross Club of N. Y. City.

3) " " " " Boston Mass.

4) " " " " Northeastern Penn.

Besides these a number of the leading citizens of Worcester, Holy Cross graduates, lately organized the "Holy Cross Lunch Club" whose purpose is to advance the social interests of members and keep alive the union among themselves which means so much to Alma Mater.

ZAMBESI MISSION.—Fr. William Fitzgerald, s. j., arrived in South Africa towards the end of January, to take over the Rectorship of St. Aidan's College. Considering the long and successful experience he had had as Prefect of St. Aidan's, extending over a period of some twelve years, this new appointment was considered by all interested in St. Aidan's as an excellent one. He had a splendid reception from the Old Aidanites at Port Elizabeth, where he landed. He was duly installed as Rector on February 4th.

Fr. Fitzgerald succeeds Fr. Herman Walmesley, who has filled the post of Rector of St. Aidan's for over eight years, having been appointed to it in November, 1898.

Bulawayo.—The zealous and persevering work carried on by Fr. Nicot during the past few years, among the natives of Bulawayo and its surroundings, is bearing fruit. The baptisms administered number well over a hundred, and it has been found necessary to call Fr. Erhart to his assistance in cultivating this new and promising field.

Chishawasha.—During the year 1906 we had 97 baptisms. Included in that number are 36 baptisms of children born of our Christian families, and 29 of young men or women (the latter generally preparing to be married to our young Christians). Five or six represent cases of old pagans, dying or dangerously ill. The number of children born of Christian parents is especially gratifying, as on them are necessarily centred our hopes for the future. Most of the young children with pagan parents are now baptized. The parents, as a rule, come up with them soon after birth, and ask that they be baptized. When we are satisfied that the parents are willing to have them instructed later on, baptism is given. Quite lately the Superior was awakened at 4.30 in the morning to give baptism to a baby a few days old. It was very sick, and two pagans had come a good distance to warn him. Little traits like this show that the faith is gradually making progress in the hearts of even the old pagans.
**HOME NEWS. Change of Faculty.**—Rev. Anthony Maas was appointed Rector of Woodstock on Jan. 8, 1907.

Father Joseph Woods has been appointed "Editor of the Woodstock Letters" in place of the late Father Frisbee. Rev. Jerome Daugherty, takes Father Frisbee's place as Spiritual Father.


**Archbishop Harty's Visit.**—On March 12, His Grace Archbishop Harty of Manila came to Woodstock and remained with us for two days. During his stay His Grace gave an informal talk to the Theologians and Philosophers on the situation of the Church in the Philippines. He spoke very highly of the work of our Fathers there and intimated, that if enough laborers could be secured for the immense harvest that is already ripe, not only has he little fear for the future of the Church in the Philippines, but hopes to make these Islands a centre from which missioners may be sent to spread the Kingdom of God in China and Japan.

Archbishop Farley of New York also spent a few days with our community, and before leaving expressed himself as thoroughly delighted with his visit.

**The Theologians' Academy.**—The following essays were read during the scholastic year now closing:

- The Miserere an Act of Contrition. Father John X. Pyne
- The First Apparition of the Risen Christ. Father Richard A. Fleming
- The Misuse of Scripture Texts. Father James A. Taaffe
- The Bible and the Missions. Mr. John T. Langan
- What the Church has done for Woman. Mr. William Devlin
- Religious Persecution in Catholic Countries. Mr. Dennis Kavanagh
The Friars in the Romant of the Rose
Mr. John F. X. Murphy

A Sketch of the Discussion on Frequent Communion
Mr. John M. Salter

Some Aspects of Spiritism . . . Mr. Richard H. Tierney
The Spiritual Exercises and Milton's Poems
Mr. Mark J. McNeal

The Deaconess . . . . . . . . Mr. Michael J. Tully

At a meeting held May 18 for the election of officers for the coming year, Mr. Dennis J. Kavanagh was chosen president and Mr. Joseph Grimál secretary.

The Philosophers' Academy.—In the course of the scholastic year 1906-'07 the following "Papers" were read before the Philosophers' Academy.
Kant's Synthetic A Priori Judgments' . . . Mr. Glover
Alchemy—Its History and Achievements . . Mr. Healy
Hume's Celebrated Argument against Miracles
Mr. Goldbach

A Phase of Idealism . . . . . . . Mr. Meagher
The Difference between the Reflex and the Direct Universal . . . . . . . . . Mr. Raines
The Distinction between Actual Essence and its Existence . . . . . . . . . Mr. Romer
The Solidity of the Scholastic Method . . Mr. Morning
A Bit of Mathematical History . . . . . . . . Mr. Lynch
The Ontological Argument for the Existence of God . . . . . . . . . . . Mr. Eireiner

On May the 29th a special meeting was called and a motion was unanimously carried to appoint two committees—one to amend the constitutions of the Academy—and another to draw up a list of subjects—philosophical and scientific—that admitted of treatment by the members of the Academy.


Ex Psychologia, Mr. Connor, defender, Mr. Farrell and Mr. Riester, objectors. Ex Cosmologia, Mr. McEvoy, defender, Mr. Lynch, and Mr. Higgins, objectors. Ex Logica, Mr. Walsh, defender, Mr. Dolan and Mr. Cirigliano, objectors. Chemistry, "Illuminating Gas of Yesterday and Today," lecturer, Mr. Glover, assistant, Mr. Morning.

The Spring Disputations took place on April 23 and 24. Ex Tractatu De Sacramento Matrimonii, Mr. Young, defen-
The following Fathers and Brothers of the Maryland-New York Province will celebrate their golden jubilee in the course of this year.

Fr. Jas. Doonan who entered July 11, 1857
Fr. John J. Ryan who entered July 30, 1857
Bro. Bausenwein who entered Sept. 15, 1857
Bro. Mattingly who entered Nov. 21, 1857

NOTE.—Hereafter the Woodstock Letters will be issued in the months of February, June and October.

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LIST OF OUR DEAD IN NORTH AMERICA

From January 1 to May 30 1907

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Requiescant in pace
## CONSPECTUS

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**Augmentum**

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