A COLLEGE BEGUN AT SEVENHILL.

The increase of the Catholic population created a demand for higher education, and the stone edifice at Sevenhill was enlarged by an additional story. A few students arrived at the opening of 1856, and in April of that year a young man was sent by the Bishop to the new St. Aloysius' College to begin his studies for the priesthood. This young man, Julian Tenison Woods, afterwards widely known throughout Australia as a scientist, was also much esteemed for his work as a priest. After a brief course he was ordained by Dr. Murphy. In March, 1857, two other ecclesiastical students arrived. They were Christopher Augustine Reynolds, who became eventually Archbishop of Adelaide, and Frederick Byrne, afterwards the Right Rev. Monsignor Byrne, D.D., Vicar-General of the diocese. Both received Holy Orders in April, 1860. At the end of the scholastic year of 1857, the students numbered twenty-one boarders and nine day-pupils. Father Pallhuber, who had charge of the missions of Sevenhill and Clare, directed the studies, taught in the schools, and had generally the oversight of the college. The other missions were attended to by Father Tappeiner. Although some secular masters assisted the Fathers, the absence of the latter on Sundays and holidays, and when sick calls and other missionary duties called them away, exercised necessarily a prejudicial effect on the college.
work. Moreover, many of the scholars did not remain long at their studies, either because the parents were unable to pay for their tuition, or their help was needed in the work of the homesteads. However, a fair number from South Australia and the neighboring Colonies (Victoria, N. S. Wales and Tasmania) persevered, and were well educated at St. Aloysius’ College.

DEATH OF BISHOP MURPHY.

On April 27th, 1858, the diocese of Adelaide, as well as our mission, suffered a severe loss in the death of the zealous Dr. Francis Murphy. Consecrated the first Bishop of Adelaide by the Right Rev. Dr. Polding, Bishop of Sydney, on September 8th, 1844, he visited Rome in 1845. With tears in his eyes, he told the Holy Father, Pope Gregory XVI, that he was the first Bishop consecrated at so great a distance from the Eternal City. After an absence of two years, he returned to Australia, and received a warm-hearted welcome from his flock. His first Vicar-General, and for a time, his only priest in Adelaide, was the Very Rev. Michael Ryan. The Bishop’s career was characterized by zeal and hard work, and he had experience of very difficult times. After an illness of over twelve months, he died a holy death, regretted not only by his own flock, but also by many outside the church, for he was always kind and affable to non-Catholics. His remains were interred in the Cathedral of St. Francis Xavier, Adelaide, the building of which he had begun. His representation to the Holy See of the spiritual destitution of his diocese, induced the Cardinal Prefect of the Propaganda to allow him two places in that institution, and there several of the leading priests of Adelaide were educated. One of these was Father John Smyth, who acted as curate to the Bishop for a year, and assisted him at death. Dr. Murphy had invited some Moreton Bay Passionist Fathers to his diocese. Two of them, Father Maurice Lencione and Father Snell, accepted the invitation, and worked in the diocese for the rest of their life.

FATHER KRAINEWITTER’S RETURN.

After completing his theological studies, and the third year of probation, Father Kranewitter pronounced his last vows on April 5th, 1859, at Baumgartenberg, Upper Austria. He left Vienna on the 30th of the fol-
In Australia following month for England, whence he sailed, accompanied by three members of the Society, Father Joseph Möser and two lay brothers, John B. Schneider and James Matuchewski, and arrived in Melbourne on the twenty-first of August. When the news of his arrival reached Sevenhill, the people in the country around determined to give him a public reception. Large numbers on horseback and in vehicles of every description met him at Auburn on September 6th, and the leading Catholic gentleman, Mr. Lennon, of Clare, placed his own carriage at the disposal of the newly-arrived Fathers. The demonstration was a proof of personal attachment to Father Kranewitter and a token of gratitude for what the Society had done for the welfare of the people.

THE SECOND BISHOP OF ADELAIDE.

Sede vacante, the Vicar-General, Very Rev. Michael Ryan, acted as Administrator of the diocese. On September 8th, 1859, the Very Rev. Patrick Bonaventure Geoghegan, of the Order of the Minorites of St. Francis, was consecrated Bishop of Adelaide, and arrived in his See towards the end of 1859. His esteem for the Society he showed by his hearty reception of the Superior, Very Rev. Father Tappeiner, and by the words which he used in a formal document, assigning (1860) the districts committed to its charge and fixing the boundaries of the Mission. St. Aloysius' College he visited several times. In October, 1861, when administering the Sacrament of Confirmation in Sevenhill, Clare, Mintaro and Koorniga, he exhorted the people to support the Society liberally. It was a conviction of his that St. Aloysius' College would eventually prove a suitable place for a seminary, not merely for Adelaide, but for all Australia; and he encouraged the Fathers to build a large church as soon as possible, and to make such additions to the college as should render it suitable in every way to the purpose in view. In Dr. Geoghegan the Government secular system of primary instruction found an inflexible opponent. The zealous Bishop was unwearied in his exhortations to the clergy and laity to establish Catholic schools throughout the different missions. Our Fathers co-operated with him, and opened schools in their principal districts. Near Sevenhill, an excellent school for girls was taught by a Catholic lady; and the Catholics, who were increasing in population, appreciated the exertions made to give them and their
children, among other advantages, the devotions of the Month of May, and facilities for observing the Feast of the Sacred Heart, and the other yearly festivals, in addition to the ordinary Saturday Confessions and Sunday Masses.

**MISSIONARY WORK.**

Father Pallhuber took charge of the Catholics scattered over the far northern plains, and visited them three or four times a year. In those visits he went as far as the Blinouan Mine, nearly 300 miles distant. It was situated on the very outskirts of civilization. Shortly after, in 1860, the discovery of rich copper, near the sea-board, attracted attention to Yorke's Peninsula, where three prosperous townships sprung up as if by magic: Kadina, Wallaroo and Moonta. Father Pallhuber made his way to those places once a month, riding seventy miles over plains and through dense scrub, a toilsome and disagreeable journey, especially in the summer-heat. In the population, which increased rapidly, there were many Catholics. Two wooden chapels were erected, one at Kadina, the other at Wallaroo, and Catholic children had schools opened for them. A shepherd, named Ryan, had discovered one of the mines, and left, at his death, much wealth to his wife and children. Mrs. Ryan became a great benefactress of the church at Sevenhill.

**TEMPORALITIES OF THE MISSION.**

As already stated, Father Kranewitter bought land, "No. 99 Hundred of Clare" in 1851. Three adjoining sections (98, 100, 161) were soon after purchased; then followed three more, one (91) as a site for a township, and two (93, 95) to round off and complete the whole. The seven sections, about 560 acres, constituted the property of the college, and, at the time, the liabilities did not appear to be too heavy. But when land became cheaper it was deemed expedient to increase the property, and this was done until the Society had acquired eighteen sections altogether. Part of the land was fit for agriculture, and the hilly and rocky portions for pasture. To effect the purchase the Fathers borrowed money at from 10 per cent. to 20 per cent. To make the land profitable further outlay would be necessary to provide laborers, implements, etc.

When Father Tappeiner and Father Kranewitter formed the plan of enlarging the property, they consid-
ered that the produce of the land, of the vineyard and garden, would suffice for the community and the College, and that the surplus would meet the interest and finally pay off the total debt. But they were mistaken. Despite the good price then given for wheat, farmers affirmed that tillage, if carried on with paid labor, would not be profitable. Sevenhill received the yearly income resulting from missionary work, as well as the pensions of the boarders; yet the debt increased, and in 1860 it was £5000. The Superiors in Europe resolved to send a visitor to the Mission to make inquiries and see what was to be done. Father Christian Dengel, recently Socius to the Provincial, was entrusted with this office. He and Father Joseph Polk, (the latter had spent some time in America) arrived in Melbourne on August 30th, 1861, where, in the absence of the Bishop, Dr. Goold, they were kindly received by the Vicar-General, Dr. Fitzpatrick. In Adelaide, their reception was somewhat different. Dr. Geoghegan did not fully understand Father Dengel's mission, and was suspicious, until he was completely reassured by Father Tappeiner, who arrived from Sevenhill to meet the new-comers. Father Dengel reached Sevenhill on September 6th, 1861, where he was installed as Superior. On September 27th, the letters from Very Rev. Father General and Rev. Father Provincial, by which Father Dengel was appointed Visitor of the Mission, were publicly read, and Father Tappeiner resumed the office of Superior.

The Visitation was opened with a domestic exhortation. A fuller time table for community life was arranged; and the Rev. Visitor held several consultations in connection with the college as an educational establishment. The frequent absence of the Fathers, occasioned by missionary work, as well as other difficulties, already indicated in this History, raised serious doubts as to the advisableness of keeping the school open. However, it was decided to make no change just then. The financial question presented greater difficulty. It was considered from every point of view, but the fact remained, as already stated to Superiors, that the total debt was £5000.

In the following month the Bishop visited the college with his Vicar-General, Father M. Ryan, and administered confirmation in different parts of our district. In April, 1862, he went to Europe. Being in bad health, the Holy See wished him to try another climate, and appointed him Bishop of Goulburn, N. S. Wales; but he
died soon after, on May 9th, 1864. The Right Rev. Dr. Goold, Bishop of Melbourne, invited Father Tappeiner, in 1862, to give the Spiritual Exercises to his clergy. This was the first time for one of ours to be called to such work outside our own mission. In September, 1862, Sir Dominic Daly, Governor of South Australia, who was a Catholic, visited the north of the Colony, and in passing through the Sevenhill district, received a hearty welcome from the students and the people. He went through the college, inspecting the rooms, chapel, garden and cellar, and was surprised and pleased with what he saw. On Sunday, September 7th, he heard Mass at St. Michael's, Clare. Before leaving for Adelaide, he made a handsome present to the college, and expressed sincere hope for its future success as the only Catholic institution of the kind in South Australia. During his term of government he displayed lively interest in the work done by the Society.

The Visitation was formally closed on September 3rd, 1862. A new Superior was appointed, the Rev. Father Joseph Polk. Father Dengel acted as Minister, and Father Tappeiner became Prefect of Spiritual things. The Superior decided on continuing St. Aloysius' as a college, and pushed on the school-work with energy. Two secular teachers assisted Father Pallhuber, and at the end of 1862 there were twenty-six students. We may note here that on the tenth of December, 1862, Father Joseph Möser left for Europe.

1863.—The Fathers exerted themselves at the beginning of this year, to collect funds for building a large church close to the college, as the house-chapel could no longer accommodate the congregation. By the end of the year, the different collections, with the proceeds of a bazaar, and the donations of a generous Catholic lady, reached a total of £400. The building of the church was begun this year.

November 4th witnessed the arrival in Sevenhill of three lay brothers, Ignatius Danielewicz (bootmaker), Francis Ser. Lenz (farrier and smith), and Francis Ser. Pözl (tailor). As the three were skilled in all branches of domestic service, and were hard-working and energetic, their coming was of great assistance. They brought with them, from the Austrian Province, gifts of various kinds, that were very welcome. The Sevenhill community comprised now five Fathers and seven lay brothers.
1864.—As Father Dengel's stay in Australia was not intended to be permanent, the time for his return to Europe drew near, and on the 14th of April he left Sevenhill. His voyage via Cape Horn proved to be long and disagreeable.

St. Patrick's Church at Undalya was opened on the 17th of April.

This year the Mass and Procession of Corpus Christi, surrounded as they were with more than usual solemnity, attracted the Catholics from all the neighboring districts, and enkindled their zeal for the completion of the new Central Church of the Mission. In the following August, on the Feast of Our Lady's Assumption, the foundation-stone of the edifice was laid by the Vicar-General, the Very Rev. M. Ryan, the Administrator of the diocese. The Rev. Father Smyth preached the sermon, and a collection followed, which yielded a sum of £300. By the end of this year all contributions amounted to £790. Excellent stone was found close to the site, and the quarries opened so near at hand materially lessened the cost and facilitated the work of erection.

The Superior's chief care in finance aimed at reducing the debt on the college. An abundant harvest and good prices helped him, and he managed to secure money at a lower rate of interest and to reduce the paid labor which much encumbered the property. Many of those who had settled down in the township of Sevenhill depended almost wholly on the employment given them by the college.

1865.—In January Father Tappeiner accepted an invitation from the Right Rev. Dr. Goold, Bishop of Melbourne, to conduct the annual Retreat of the Melbourne clergy. During his stay in the Victorian Capital Dr. Goold consulted him on the important project of asking the Society of Jesus to open a college in Melbourne.

In March Father Polk, the Superior, received a letter from the Very Rev. Dr. Fitzpatrick, the Melbourne Vicar-General, requesting him to visit Victoria and give Dr. Goold his advice on the subject. The first topic discussed dealt with the conditions necessary for establishing the Society in the diocese. The Vicar-General took the Superior through the suburbs of Richmond and Hawthorn, and pointed them out as the parishes or missions, which should be handed over to the Fathers for their support and pastoral care. The dis-
tricts seemed very suitable and possessed many advantages. The next question was to decide the Province of the Society, from which the Fathers should be invited. It was decided that the Irish Jesuits would be best, as the Catholics in Victoria were nearly all Irish, and just then a considerable legacy had been left by the Very Rev. Father Therry to the Irish Province. Accordingly, the Bishop wrote to Very Rev. Father Beckx, General of the Society, begging of him to allow the Irish Fathers to take charge of St. Patrick's College, in Melbourne.

This college was carried on from its foundation in 1854, for four years, by the Rev. Father Shiels, subsequently Bishop of Adelaide. In 1858, Mr. Patrick Whyte became Principal, and was succeeded in 1860 by the Rev. John Barry, D.D., an able and learned man. From an educational point of view the college succeeded well; but the financial management resulted in failure. In 1863, Dr. Barry returned to Ireland, and the college was closed till 1865.

While Father Polk was returning from Melbourne, where he had been engaged in giving Retreats to the clergy and the Sisters of Mercy, a sad accident occurred at Sevenhill. On the 7th of April Brother George Sadler went to the quarry to inspect the work that was being done for the building of the church. A blasting operation was in progress, and he stood talking with one of the workmen, at what was deemed a safe distance. However, when the explosion took place, a stone, hurled to a considerable height, fell on the Brother's head. It cut through his hat, broke the skull above the left eye, and penetrated the brain. He became unconscious, and Father Pallhuber at once anointed him. The doctors examined him, but could give no hope of recovery. He survived till 9 a.m. next day (Saturday), when he died. On the preceding morning, Friday, in Passion Week, Feast of Our Lady's Dolors, he had received Holy Communion. A strenuous worker and a good religious he spent twenty-five years in the Society, and was in his fifty-first year when he passed away. The funeral obsequies took place on Monday, in Holy Week, a temporary altar being erected within the unfinished walls of the church. The new crypt, (just finished) under the church received the remains. Brother Sadler, who arrived in Adelaide in 1849, was the first member of the Society to die on Australian soil. R. I. P.
The Administrator of the diocese of Adelaide, Very Rev. Michael Ryan, v. g., Pastor of Kapunda, died on the 24th of August, 1864, at the age of fifty-seven. The Rev. John Smyth, who, with Father Patrick Russell and Father Frederick Byrne, had charge of Adelaide, succeeded him as Administrator. One of the changes which he introduced relieved Sevenhill of the burden of attending to the district of Wallaroo and the surrounding country, which were committed to the care of a secular priest, the Rev. C. A. Reynolds. This arrangement lightened considerably Father Pallhuber’s work, and enabled him to devote more attention to college duties.

In October, a successful Mission was preached by Fathers Tappeiner and Pallhuber in St. Francis Xavier’s Cathedral, Adelaide.

During the last months of this year (1865) the building of the church at Sevenhill, on which £1056 had been expended, ceased through want of funds; but the work at the quarry still went on.

We have now to chronicle the coming of the Irish Fathers to Melbourne, the chief city of the Colony of Victoria.
THE SUMMER WORK AT KEYSER ISLAND, 1908.

It was no surprise to those who were present at the sessions of the Summer School in 1907, and saw how fully the end in view was attained, to learn from a letter sent by Rev. Father Provincial to the various houses of the Province last May, that the work begun at Keyser Island a year ago would be resumed this summer. The second year of the Summer School opened on August the second with a conference by Rev. Father Provincial. For the benefit of those, who had not been among the pioneers, and to recall it to those, who might have forgotten the special object of the three weeks work, Father Provincial reiterated what he had stated more fully in his circular letter of more than a year ago, when the undertaking was first decided upon. He said in part: "The greatest good is expected to result from the intercourse of our teachers, who are zealous for the same end, and are earnestly striving to fit themselves for a common work. Those who are teaching the same grade will profit by each other's experience; those who have passed to a higher grade will help on those about to succeed them. Methods will be discussed, successful ideas exchanged, exercises written and put in order, authors read and prelections prepared; in a word—the whole year's work will be foreseen and mapped out." This, then, was the object of the summer work at Keyser Island. How fully this object was achieved, and with what success the work was attended, is attested by all who were present, and by those who visited Keyser Island during the three weeks. The earnest enthusiasm with which every scholastic threw himself into the work was admitted.

The exercises were conducted on lines more or less similar to those of last year. Many will remember that, apart from the private work on the part of the individuals, some of the means adopted last year towards the attainment of the end in view, were "Talks" by some of the Fathers of the Province, and supplementary to the "Talks," were "Class-Groups;" wherein the teachers of each class came together to discuss the subject of the lecture and apply the suggestions offered to the matter of their own grade. The former of these helps were
again adopted this year with this difference, however, that, while the lectures of a year ago were on general subjects, such as "Latin Composition," "Greek Grammar," "English Literature," applicable to all the classes, those of this year were more specific, and the remarks were confined, as a rule, to the teaching of the matter in some one or other of the classes.

The lectures and their subjects were as follows:

Teaching of Second-Year High . . Fr. McNiff.
Teaching of Third-Year High . . Fr. Macksey.
Teaching of Fourth-Year High . . Fr. Clark.
Teaching and Study of History . . Fr. Swickerath.
Teaching of Freshman . . . . Mr. Tallon.
Teaching of English . . . . . Mr. Earls.
Teaching of Algebra and Geometry, Fr. Williams.
Teaching of Class Authors according to Ratio . . . . Father Donnelly.

In addition to these and forming a new feature of the Summer School were two courses of six lectures each, on the teaching of modern languages in our colleges. Of these the course on French was given by Mr. Delamarre, of the New York City College staff, and teacher of this language in the Freshman class of Fordham University; the other on German by Mr. Remy, a prominent professor of this branch in Columbia University, and of the number of those appointed by the Board of Regents to examine applicants for the college course. In all there were some thirty lectures, and, although it was necessary to attend but three a week, it may be noted as an instance of the earnestness which actuated the work of the scholastics, that there were quite a number who attended all the lectures and eagerly noted down any suggestion which they deemed might be applicable to the matter of their class; and it was said that there were few, if any lectures, in which some new suggestion was not offered, some clearer light thrown on an old method, some useful references given, or helpful text books recommended.

The lectures by Mr. Delamarre and Mr. Remy were usually listened to by exceptionally large numbers—and naturally so; for all were desirous to hear of the methods in use among those outside the Society, and to find out in what respect they differed from our own. For this reason some may have been disappointed with Mr. Delamarre for, although scheduled to lecture on the method of teaching French in the colleges, he touched on the subject very little, and, as a rule, confined his
remarks to grammatical points which one who takes up the study of the language for the first time is apt to find rather difficult. When he had explained these points thoroughly he suggested that any other difficulties which had confronted one in the course of his studies and had not been explained, be noted and passed to him for a future lecture. Several took advantage of this opportunity, and in this way points of grammar, which had been stumbling-blocks to many, were satisfactorily made clear to all. Towards the close of the Summer School, Mr. Delamarre gave two lectures in French; one, on Racine's "Athalie;" a second, on "Le Bourgeois Gentilhomme," by Molière. The attention displayed and the hearty applause that broke forth during the course of these lectures, indicated that the audience was interested, and was following the speaker without any difficulty.

Mr. Remy, although, perhaps not as helpful as Mr. Delamarre, was probably more interesting to many. He had clear and definite ideas on the matter of his lecture, and evidently knew how to put them forth. His subject was "The Teaching of German in the College Classes." He said in part: "Before we can determine on the method to be adopted in the teaching of any language, we must first ask ourselves what our purpose is as Professors of that language—Is it to give the boy the ability to speak in that tongue? If this is our primary idea, then, perhaps, there is none better than the method in vogue in the Berlitz School. But is this our aim? If it is, we College Professors are certainly failures, and failures we shall remain; for the ability to speak a language, like the ability to play on the piano, is a technique; and every one of any experience knows how many hours of careful and assiduous practice is necessary, if he would become a proficient pianist. How then can we hope to make our students good linguists with, say three minutes practice a week—the most that can be given a boy under the conditions existing in our colleges today, where, as a rule, there are thirty or forty boys in our classes, and only two hours of modern languages a week. We cannot do it, and, if we have a proper understanding of the aim of our education, we shall not attempt to do it. Our colleges are not schools of technique—too many of these exist today. The purpose of our colleges, and consequently of all the branches taught therein, is to give the pupil a liberal education—that is a rounded devel-
A T KEYSER ISLAND

Development of the whole man. This, then, the Professor of modern language must keep in view as the end of all his teaching—to train the moral, the intellectual, and the aesthetic faculties of the boy. Apart from this the most he can promise is a good reading knowledge of the language studied, and an intelligent appreciation of its literature." The lecturer then went on to discuss the various methods used in the colleges at home and abroad. These were almost as numerous as the colleges themselves. In conclusion, Mr. Remy said that personal experience and the experience of others had convinced him, that to attain the end in view, the best method was a happy blending of the Natural and the Scientific, which, from the speaker's explanation of both, is none other than that prescribed by the time-honored and long-cherished "Ratio Studiorum," and pursued in our colleges today. It was certainly encouraging to hear this statement coming from a man as prominent as Mr. Remy is in the educational circles of New York.

The "Class-Groups," the second of the helps adopted a year ago, were not insisted upon this year. But it is safe to say there was no class of which the teachers did not voluntarily come together several times during the course of the three weeks, to discuss in detail the matter of their grade, and map out lines along which they are to do some special work during the coming year. This work is to be given to their fellow-teachers as the fruit of their effort at the meetings next year.

Besides these "Class-Groups," there were held two general meetings to discuss subjects which concerned all the scholastic body in common—"The Advisability of a Central Board of Examiners," and "The Establishment of an Educational Review for the Maryland-New York Province." The first of these was held on the evening of August the seventh. Father Creeden presided. Judging from the large number that assembled on the Borgia porch, and the eagerness with which they expressed their views on the question, one might readily conclude that it had been a subject of frequent consideration in the past, and one which personally interested every teacher. That such a board would have its advantages was agreed by all. Foremost among these, would be the better work which could be expected from the boys owing to the rivalry which would undoubtedly arise. For what Boston boy would have it said that he was inferior to the Washington lad? Consequently,
were they to know that at the end of the year a special prize would be awarded to the class of highest standing in each grade, and a second to the best boy in that grade, there would spring up a competition not only among the individual boys and the various classes of the same grade, but among the different colleges of the Province. However, it was feared that in the practical working out of such a scheme there would arise grave difficulties. It was thought that the work of each year was not sufficiently defined for such a uniform examination. At present, there is a difference of opinion as to what place the exercise books, prescribed by the schedule, should hold in our course—are they to be made subsidiary to the grammar, or is the grammar to be made subsidiary to them? It should be one or the other, since both do not follow the same order. If, then the board contemplated should be established, this point should be settled before an examination could be assigned; otherwise the mid-year would find teachers drilling their boys in different stages of the Grammar.

Another difficulty which arose was whether the final word, as regards the boy’s promotion, should be left entirely with the board, or should the teacher be consulted in the matter. Here a heated discussion ensued, some maintaining that it should depend entirely on the mark of the examiners, others holding that it should remain with the teacher who knew the boy personally. On this point it was explained how a similar board is operated in Canada, Ireland and elsewhere. In Canada the teacher marks the papers and then submits papers and marks to the examining board, who may change the marks if they see fit. In Ireland, on the contrary, the papers go directly to the board, and the professor may not be consulted on the matter. The meeting closed leaving the point unsettled.

The second meeting, that on the Educational Review, was held on the sixteenth of August. The object of the meeting had been the topic of animated discussion during the recreations for some days previous. At the scheduled time all were assembled on the Borgia porch as before, and the meeting was opened by Father Creeden, who again presided. He read extracts from an article which appeared in the June issue of the Woodstock Letters, wherein the writer advocated the establishment of such a paper among scholastics, and pointed to the work at Keyser Island as a fitting foundation for a periodical of this kind. All warmly approved
of the idea as something which would not only be materially helpful to those interested in a common cause, but would also serve as a bond of union among the different teachers and a source of enthusiasm in their work. But where was it to be edited, and who were to be the editors? These questions were debated at great length, and were referred to Father Provincial for settlement.

Thus far we have confined our remarks to the lectures and various meetings held during the three weeks; there is, however, another, and, perhaps, more important feature of the Summer School of which mention must be made, viz. the foreseeing and the preparing of the year's work.

Owing to the fact that the men were obliged to attend but three lectures a week, they could devote considerable time to the various class authors. Add to this the fact that there were two classes every morning in the modern languages in which the matter of each year was foreseen and carefully studied. That the scholastics made the best use of these opportunities was sufficiently indicated by the large number who gathered every morning on the different porches of the Xavier building. Of these classes those in German were conducted by Fathers Schweitzer and Leonard of Canisius College, who had volunteered to remain at Keyser Island to help on the work of the Summer School. Father Martinez had charge of the Spanish classes; while Mr. Archambault and Mr. Gravelle, two scholastics from Canada, together with Mr. Arnold, now of Georgetown University, presided over the French classes. Too much cannot be said of the untiring generosity of these men. Suffice it to say that they will be long and gratefully remembered by all those whom they so kindly assisted in these branches.

Towards the close of the Summer School, Rev. Father Provincial addressed the scholastics for the second time. After laying down some guiding rules of prefecting, he went on to speak of the three weeks' work and ascribed its undoubted success in great part to the efforts of Father Creeden. Here Father Provincial voiced the sentiment of every scholastic at Keyser Island. Apart from the fact that he gave practical instructions to those entering upon their Regency, Father Creeden showed a personal interest in each and every man, and was ever ready to adopt any suggestion, and was foremost in every movement, which promised to help on the
work. He used every endeavor to make the stay at Keyser Island enjoyable as well as profitable. All are very grateful to Father Creeden.

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THE FINDING OF THE BODY OF FATHER JOHN PETER AULNEAU, S. J.

DEAR REV. FATHER:

P. C.

Considerable excitement has been occasioned by a recent historical discovery, interesting no doubt to the outside world, but exceedingly consoling to us of the Society of Jesus.

We know with what enthusiasm any document or fragment, connected in any way with the Breboeufs, the Lalemants, the Jogues or Marquettes is received by Ours of this continent. Yet when our Fathers of St. Boniface College, on August 8th, 1908, discovered at last, in the State of Minnesota, the long-sought-for bones of Father John Peter Aulneau, a Jesuit priest, murdered some 172 years ago by the Sioux Indians, in the Lake of the Woods, they secured for the Order's veneration, nay perhaps some day for our altars, a treasure less known, but not less glorious.

The discovery was by no means accidental, although somewhat Providential, as the sequel will show.

But before narrating the incidents and gradual evolutions of the discovery, it were good to give briefly the outlines of this martyr's career up to his glorious death.

John Peter de la Touche Aulneau was born April 21st, 1705, at Montiers sur le Hay, in Vendée, France, in the manor of his ancestors. On May 29th, 1734, he embarked at La Rochelle for Canada, and reached Quebec on the 12th of August. This voyage of seventy-six days had entailed many hardships and privations, partly owing to the fearful storms that assailed the vessel, and partly to an epidemic of ship fever, which carried off twenty men and brought many others to death's door. Father Aulneau was at once a nurse, a physician, and a consoling angel—day and night he labored for the sick.
God allowed the good Father to escape the contagion as long as the crew needed his help—but he had hardly set foot on Canadian soil, when the dreaded fever seized him. He narrowly escaped death. He began his fourth year of theology as soon as he had regained sufficient strength. In the following spring he was booked for Fort St. Charles, Lake of the Woods—the most westerly of Jesuit Missions—nay even of white men’s posts.

Before leaving Quebec he wrote to his mother a most edifying letter, from which I quote the passage describing the scene of his future apostolic labors.

"The Indians, among whom I am to be sent, have remained until now unknown to the rest of the world, and have never seen either a Frenchman or a missionary; so, if it be God’s good pleasure, I shall be the first to announce Jesus Christ to them. I shall have to travel 1200 leagues before reaching them . . . . My joy would be complete had I been able to secure the companionship in my expedition of another Jesuit."

Fort St. Charles had been erected by Le Sieur de Laverendrye to serve with two others as a base of operations in his systematic march towards that mysterious “Sea of the West,” the object of his research. This discovery absorbed the entire attention of that energetic man. In the hopes of achieving it he sacrificed his fortune and the comforts of life, and well deserves the glorious page of eulogium allotted him by Father de Rochemontex, in his “History of New France.” His sons were the first white men to reach the Rocky Mountains over the western prairies.

At the time we now refer to, Laverendrye was Governor of Fort St. Charles with a squad of some fifty men under his command, and was preparing his march westward. To that end he had come to Montreal, in 1734, to obtain subsidies, provisions, etc.

On the 21st of June, 1735, Father Aulneau embarked with him, and travelled over that long, tedious route, partly followed by the great missioners, martyrs and explorers of the preceding century, Breboeuf, Lalemant, Marquette, Joliet, etc.

Travelling a distance of some 1800 miles in a bark canoe, with rough voyageurs and poor accommodations, cannot be a picnic from beginning to end.

On the 23rd of October following he arrived at Fort St. Charles and spent the winter there. “This Fort,” he writes in one of his letters, “consists of four rows of
posts (or pickets) from 12 to 15 feet high, forming an oblong square, in the center of which are enclosed a few miserable huts made of lumber and blue clay, and covered with bark."

Here he was to learn the language of the Cristinaux, who have always dwelt on the shores of the Lake of the Woods. At this arduous work he labored all winter without the consolation of many conversions. As a matter of fact those Indians have not begun to be converted before our days; they are exceedingly superstitious and invariably answer, when the question of Christian religion is broached: "Oh, that creed is all good enough for the white man but not for the Indian."

Mr. Gilson, from Ohio, who has traded with them for years, tells me they are comparatively moral.

During the winter of 1735-36 there was considerable suffering in the Fort. Laverendrye writes in the spring of 1736, "I have many men in the Fort but no victuals." He then resolved to send three canoes, manned by seven men each, to Fort Michillimakinac for provisions.

Father Aulneau thought it his duty to take advantage of this opportunity to go to confession before setting out for the unknown districts of the West, for there was a Jesuit Missionary at that Fort. The Governor consented and decided to also send his oldest son. The party set out on the 5th day of June. It was a solemn parting, for none were to return alive. At a distance of some seventeen miles from the Fort they were overtaken, perhaps surprised, by the Prairie Sioux then at war with the allies of the French, the Cristinaux. In fact those two tribes never were at peace. The fierce Sioux, who wished to have the vast buffalo herds of the prairies all to themselves, waged deadly warfare upon all raiders; of this class were the Cristinaux of the Lake of the Woods, whose most glorious exploit was to surprise a Sioux village, seize the ponies, so as to baffle pursuit, kill as many buffaloes as possible, and take to the woods with their booty. The Sioux retaliated most inhumanly and oftentimes did the Cristinaux, all jubilant over his successful raid, find on his return his own village entirely destroyed—his wife, children and aged parents lying midst the ruins, a gory heap.

Not very long before the departure of Father Aulneau and his twenty companions for Michillimakinac, the Lake of the Woods Indians had attacked a party of Sioux with guns, a novel weapon for those districts,
which gave them a decided advantage over their ene-
mies. The Sioux pretended to be bitterly incensed at
the French, for having thus provided their foes with
superior weapons, whilst they themselves had only the
old fashioned bow and arrow with which to defend their
homes. But it is known that they also had guns.
However, on this pretext, they kept prowling about
the lake, ever on the look out for a chance to glut
their savage craving for blood.
Two days before the party set out from the Fort, a
band of 100 Sioux warriors, on the warpath against the
Cristinaux, captured a Frenchman named Baurassa, a
"coureur des bois." They were preparing to burn him
to death at the stake when a squaw, who had been this
man's slave, interrupted the war dance and addressing
the chief said: "Spare this man; he has been a friend
to me when I was a captive among our enemies." Bour-
assa to show his gratitude, informed his captors that
five wigwams of their enemies had been erected near
Fort St. Charles. The Sioux made for the Fort im-
mediately, telling Bourassa to await their return.
This old "coureur des bois" concluded in his mind
that it was better to return to his own country without
further confabs with those blood-thirsty demons.
The Sioux found the camping place of the Cristinaux
abandoned. It was on their return journey that they
spied the twenty voyageurs of Father Aulneau's party.
How they went about their murderous work shall
never be fully known.
Of the various versions this much we may consider
as certain. The Governor of the Fort did not suspect
at first any foul play, but was somewhat surprised when
twelve days after their departure a French party led
by a Sieur La Gros arrived at the Fort from Kamanis-
tigoya, Lake Superior, and, in reply to the Governor's
first query, answered that he had not even heard of
Father Aulneau's party. The Governor immediately
despatched with the returning party an officer and six
men, who came back to report to the poor Governor the
heart-rending news of their gruesome discovery. On an
island, at about seventeen (English) miles, (seven French
leagues) they found and identified most of the bodies of
their companions. They had all been decapitated and
the heads placed on beaver robes, most of them
scalpless. The missionary—the heroic Father Aulneau
—"was kneeling on one knee, an arrow in his side, a
gaping wound in the breast, his left hand resting on the
ground, his right hand raised" as if in the act of bless-
ing his savage executioners—forsooth a true companion
of Him who said upon the Cross: "Forgive them, for
they know not what they do." That these savages
realized, or at least soon discovered what a crime they
were perpetrating, may be inferred from the letter of
Father Du Jannay (Jones-Aulneau letters p. 95) to
Madam Aulneau in 1739, from Michillimakinac. He
says: . . . . "In the first place the Indians were
adverse to putting him to death; . . . . it was
through sheer bravado that a crazy-brained Indian set at
naught the consequences which held the others in awe.
. . . . Scarcely had the deed been perpetrated
when a deafening clap of thunder struck terror into the
whole band. They fled the spot, believing that Heaven
was incensed at what they had done . . . The port-
able chapel and the chalice, which was plundered, had
fallen into the hands of a widowed squaw, who had
several grown up sons, the pride and wealth of the tribe.
In a remarkably short lapse of time all or nearly all
of them perished in her sight. This she ascribed to
the chalice which her son had given her; so she rid her-
self of it, by throwing it into a river." Thus wrote
Father Du Jannay, and very little more is known of
Father Aulneau's death. It is probable that the Sioux
wished to wreak their vengeance more particularly on
young Laverendrye, the Governor's eldest son. This
young man had been proclaimed leader by the Cristi-
naux in a previous war—but had, it would seem, refused
to take part in the hostilities. Be that as it may, his
body was found face downwards, his back all hacked
with a knife; there was a large opening in his loins and
his headless trunk was decked out with garters and
bracelets of porcupine quill.

On the 17th of September following Laverendrye
sent a sergeant with six men to disinter the bodies of
his son and Father Aulneau. They were transferred to
the Fort with all the heads of the unfortunate voy-
ageurs, and there buried in the chapel on September
18th, 1736.

That there had been a combat, and a fierce one,
may be inferred from the fact that on August 18th
a band of Mansouis Indians found, in the south of the
Lake, two of the party's bark canoes, with all their pro-
visions, and more than twenty Sioux canoes tied together in twos. In all of them there was much blood, whilst in the sand, not far from the canoes, quite a number of human limbs were discovered. We know from Laverendrye that the party were well armed when they left the Fort. The third French canoe had been found at the Island where the massacre took place. Thither therefore they had led the unfortunate victims after their vastly superior numbers had overpowered them; or it may be that the French hurried to the Island to avoid being surrounded. The Island indeed is not easily accessible except on one side. The fact of the bodies being all in a row and the heads on beaver robes would prove, according again to Laverendrye, that their execution had been decreed in council.

Laverendrye continued the work assigned him by the King of France, Louis XV, and a few years later his sons, after many indescribable hardships, reached the foot of the Rocky mountains, being the first white men to explore that vast region lying between the Lake of the Woods and the Great Rockies. Frenchmen and Catholics therefore were the first to explore this land of promise, and yet today, strange to say, the right, the official right, of speaking the French language and teaching the Catholic religion are proscribed throughout its three Provinces. When the Superior at Quebec heard of the death of Father Aulneau, another soldier, Father Cognart, 1741, was sent out to replace his fallen comrade—for thank God no peril ever fright-ened Jesuits away from any post where good is to be done. Laverendrye died in December, 1749. Fort St. Charles was abandoned a few years later. The time had come for Canada to pass into other hands, so as to be saved from that cyclone of impiety and fury which carried before it the throne and altars of old France. The Jesuits too, alas! had to go down into the tomb like their divine Master, for a short time—and Father Aulneau slept his long sleep in that solitary nook of the North Western Angle, whilst over his grave, one by one, the old buildings of the Fort and the bastions crumbled down, the posts of the palisade fell to the ground, and the active poplar shoots, now unmolested by man, shot forth their branches high into the air where the little birds flitted and sang for merry joy.
But the loving Master, Who watches over his own, recalled to life His Company of dauntless heroes and stationed them again in all those posts throughout the world where zeal and courage are required. America had again her black robes of yore. A small contingent of these in the year 1885 slowly wended their way to that land sprinkled with the blood of a martyred brother. The college of St. Boniface had that year been entrusted to the Jesuit Fathers. Here they toiled like heroes, wrestling against fanatical foes in the educational arena, and each year, in July, after ten months of successful work, retired to the shores of the Lake of the Woods for two weeks of a well-deserved rest. A few years later a small island in the northern extremity was secured (now called Aulneau Island) and a house erected, and while exploring some of the nooks and corners of that labyrinthian lake with its 13,000 islands (last geodetic maps) those sons of Ignatius often spoke of that glorious brother of theirs, lying alone in the distance in a spot which no white man had visited in 150 years. And often the question was asked, whether it were possible to discover his bones, and convey them to consecrated ground. Rev. Father Jones had secured the Aulneau letters discovered in 1889 in France, and from them considerable information was gleaned and probably also that enthusiasm aroused which finally carried the work through various difficulties to final success.

In 1890, Father Aulneau's relatives in France asked for a photograph of Massacre Island. Rev. Fathers Blain, Donovan, Quirk, Brault, and Couture made the first Jesuit expedition to the Island. They secured as guide a half-breed, Captain Laverdière, who led them, not to the island which the American maps set down as Massacre Island, but to another which Laverdière said Indian tradition points out as the theatre of that dark tragedy of June 1736. I was told last summer by Mr. Gilson, an old trader who has bartered with those Indians for more than twenty years, that never could he get an Indian to stop at that island, to shoot a duck near it, or even look at it deliberately from a distance. A cross was erected on the island during this visit. Twelve years later (August 1902) His Grace, Archbishop Langevin, wished to make a pilgrimage to the spot. Rev. Father Blain, S. J. and Judge Prud'homme accompanied him. On his way to the Island His Grace stopped
at Flag Island Point, where the Indians were assembled. The Archbishop through interpreters made known to them his desire to speak to the assembled tribe. They flatly refused to listen to him. Of all the Indian tribes of America none have shown themselves more obdurate in their opposition to the introduction of Christianity. As I said before, since the days of Father Aulneau their sentiments have not changed; all attempts at proselytism among them have proved fruitless. Whilst commenting upon this pitiful situation that evening in camp, His Grace suddenly announced that he would say Holy Mass next morning for those poor belated heathen, and asked the other priests to do the same thing—so that God through the intercession of Father Aulneau, who had shed his blood whilst laboring among them, and especially through the blood of His own divine Son shed for them as well as for us, might at last bring them to the knowledge of the true God. They did not pray in vain. That very day after Mass the Indians sent a deputation to the Archbishop telling him that the assembled tribe would willingly hear him speak about the school he wished to build for them. The angel of darkness to whom that tribe is entrusted must have been caught napping that morning, and his hold on that people cannot now last very many years, for he failed to make those poor Indians understand that day, what Free Masons and Heretics know so well—that to allow the boy to enter a Catholic school is to give him to the Catholic Church. Archbishop Langevin is a born orator. Such was the power of his words that that very Autumn a contingent of young Indian boys and girls were sent to the Industrial School of the Rev. Oblate Fathers—and each child has generally proved an apostle among his or her own, after returning to the tribe, especially by helping enlarge every year the number of recruits for the schools.

Of course when that napping devil woke up and found what had happened he hastened to repair, as far as possible, his awful blunder, and called in a Protestant Minister to build a school also—and ever since he is loitering around the Ontario Government buildings closely watching the subsidies for Indian schools to see that his friend the Minister gets the "Lion's-share." After the Bishop's stirring speech the Indians, to show their appreciation, of the harangue no doubt, but still more of the sumptuous banquet spread for them by
the party, danced with considerable vim their fantastic pow-wow. Furthermore, their chief Powassin offered to be their guide to the Island—and on the way he made known the various traditions that were handed down in his tribe concerning the Island and the tragic deed perpetrated thereon. Strange to say they not only agreed perfectly with what the half-breed Laverdière had narrated in 1890, but the entire narration was couched in exactly the same order and expressions.

All this only strengthened the determination of the party to find the site of the old Fort as well. At the same time they realized what the undertaking meant. The area to be explored was quite extensive—as the data were vague—and it is by no means a pleasant task, especially for one not inured to such exercise, to wend his way through the thick underwood of a prolific virgin forest, or over murky morasses, whilst clouds of vicious mosquitoes literally obscure the air, assailing one's eyes, ears, neck, arms, in fact respecting no part whatever of one's anatomy. This work, arduous as it was, would probably prove fruitless as well. A happy thought entered some wise head. Why not question the Indians—they would know if any ruins of an old fort were still visible in the vicinity. The Indians, who now occupy the “Reservations” around the Lake, are the decendants of those Cristinaux whose friendship had been so fatal to the French.

Chief Powassin has also a small “Reservation” in the North-West Angle Inlet. According to Father Jones' conclusions the site of old Fort St. Charles could not be far from his miniature kingdom. They therefore sought another interview with the chief. To their inquiries as to the probable site of the Fort in which the “black robe” had been buried, the old brave replied that he felt sure he could bring them to the place on the North shore of the Inlet, where there still existed a fire-place. This fire-place, the ancients maintained, marked the site of a dwelling of Frenchmen, who had traded with his tribe, the Cristinaux, long before the Hudson Bay Company came there. This was astounding news. The eager listeners could not believe their ears. The Bishop said: “Comment?” and the interpreter repeated. Then Father Blain said: “Pas possible!”

This communication meant that Father Aulneau's body could be found.
They all immediately repaired to the North-West Angle Inlet and pitched their tents on the Canadian side of the line, on the reservation of another chief, bearing the homeric name of Andagamigowinini. The Hudson Bay Company call him: "Won't you come and go with me?"

Chief Powassin had not seen the place since his youth, and experienced considerable difficulty in locating it anew. They erected a cross and the party tucked up their gowns for the arduous work of digging. Soon Father Blain dug up something white and cried "De la cendre! J'ai de la cendre!" (Ashes! I have found ashes). Again the Bishop said: "Comment?" Enthusiasm overflowed all bounds; they shook hands, hailed themselves as great discoverers. They had already erected a huge cross with the inscription: Fort St. Charles. Built in 1732. Discovered in 1902.

As soon as operations had begun in earnest they called on the chief—Andagamigowinini—to apologize for thus overturning everything on a part of his reservation, without his permission. He not only willingly granted permission to carry on the digging operations, but added that if the party were fond of digging around old fire-places he could show them at least five others, more than a hundred years old, and occupied at one time by the French. This unexpected abundance of fire-places shed a feeling of discomfort upon the party. An old French proverb says: "L'abondance nuit."

When these Indians condescend to give precise information you can depend upon them. The testimony ran thus: There is a fire-place near your cross; there are two others one-quarter of a mile towards the setting sun; and three others (across the Inlet) on the south side, a little West of your cross, in a little bay where there are weeds and a poplar bush. It was after this that ashes had been discovered, and the outburst of enthusiasm that followed "hard upon" made them pay but little attention to the other chief's testimony. However Father Blain with Judge Prud'homme, to exclude the possibility of future scruples, explored the south shore for a distance of twelve miles.

Just then the Archbishop was getting uneasy about his flock—Judge Prud'homme about his children—in short all resolved to postpone the researches and break up camp. It was during the return journey that the
party laid the corner stone of the "Historical Society of St. Boniface." The supposed discovery was noised about, and the fame of those great men spread far and wide. The Society, probably owing to its state of infancy, at first remained inactive for some time. In 1905, when it was three years of age, it began to move about. Its first journey was to Massacre Island again, where a small chapel was built and fruitless researches carried on for the bones of the nineteen voyageurs buried, or at least said by Laverendrye's memoirs to have been buried upon it. So much for 1905. The infant Society again rested for two years—the doctors had found a hollow sound in the region of the financial lung. The infant soon recuperated through charitable help, and, in 1907, another expedition was organized for the so-called site of Fort St. Charles. Trenches were dug in all directions to discover the line of posts, or even the graves, if the fates would have it so. Their laborious efforts revealed nothing. The Archbishop and party were on the point of leaving when Chief Andagamawinini offered to show them the other fire-place at a quarter of a mile's distance from the first and only a few yards from their tent. The departure was postponed a few hours, some work was done around the hearth, which showed it to be an old dwelling. Orders were then left to a half-breed to clean up the place and burn the under-growth, so that further and more expeditious investigations could be made this year, 1908. But new surprises were in store for the Historical Society. The Secretary, Hon. Justice Prud'homme, had a specialist—a professor of History at the "College de France"—examine in the Paris archives all the documents connected in any way with the colonial events of that period. A rough map from the pen of Laverendrye himself, and a few other documents were copied and forwarded to us—but "mirabile dictu" this map placed Fort St. Charles on the South side. This was indeed awkward, for the fire-places discovered by the members of the learned society, the fire-places which had given birth to that industrious body, and had caused their names to be carried on the wings of fame, even to the far off shores of old Europe—those fire-places would then be but ordinary insignificant dwellings? "Pas possible," said Father Blain, and he called to witness his exploration of the South shore. "Pas possible!" echoed Justice Prud'homme, and with all the
ease of an old legal practitioner he explained away the
difficulty by drawing the attention of the society to
the fact that the bay on Laverendrye's map was not
the North-West Angle Inlet, but Monument Bay (a small
bay North of the hearths). A poor explanation is better
than none and it seemed to satisfy the big heads.
Other heads, smaller perhaps, but resting on Jesuit
shoulders, thought this explanation somewhat far-
fetched. Among the latter was Father Paquin, our
energetic Prefect of studies. He had been the only
Jesuit representative in the expedition of 1907. With
such "big guns" as Archbishop Langevin, Hon. Justice
Prud'homme and the Rev. Chancellor of the Cathedral
he preferred to remain in the back ground, but his mind,
like that of Napoleon, when serving under the "Direc-
toire," was busily engaged in evolving the plans he
would follow, if ever the reins of government fell into
his hands.

As the great object of those labors, the discovery
of Father Aulneau's body, interested the Jesuits more
than any one else, Father Paquin offered to lead the
Jesuit expedition to the spot, during our Scholastics'
vacations of the next year (i.e. July 1908). This offer
was accepted and a few days later the number of
volunteers among us was sufficient to constitute a fairly
adequate exploration party.

As the place is forty-five miles away from all civil-
ization, Father Paquin realized how necessary it was to
have a motor boat of our own. To broach the subject
to Rev. Father Provincial was to tread on delicate
ground—the poverty of the house, the extra expenses
of the new Alaskan Mission, would not allow of our
buying one. The only issue Father Paquin saw out of
the difficulty was to build a boat himself. This he
undertook during the Winter, and success crowned his
patient labors of many months.

On June 24th we left for our Villa on the Lake of
the Woods. The journey of some 130 miles is made by
train to Keenora, on the lake shore. Our Island is two
miles away from that town, so that every year there is
considerable "canoe paddling" to be done to and fro,
and it was the poor Scholastic, willy-nilly, who
had to do it; but this year what a delightful contrast!
and to think that twenty-six cents worth of gasoline did
it all, transported in a few hours that pile of baggage
and luggage and provisions and furniture, which, in
former years, gave us the blues for at least three days!
After a few weeks training, with shovel and pick-axe, in cleaning up and levelling our own island we felt ready to face the hardships of the expedition—sleep on the bare ground, forget the existence of fresh meat, vegetables or fruit, and be satisfied for ten or twelve days with Chicago canned goods.

On July 9th, the final preparations were completed—provisions packed, the gasoline and oil reservoirs of the launch well supplied, so that at six o'clock next morning we were ready to weigh anchor and begin our forty-five mile journey. The party consisted of Father Dugas, Rector, Fathers Blain, Paquin, Leclaire, Filion, Léveillé, Dugre, and lay brothers Paquin and Gervais. The latter are particularly strong men, and, in fact, the expedition taken generally was muscular and capable of a good deal of spade work.

As the launch passed "Devil's Gap" we sang "Ave Maris Stella" and invoked God's blessing upon the undertaking. We arrived at American Point, one of the arms of the inlet, at 2 o'clock on the afternoon of the 10th. We pitched our tent just across the Canadian line, in the northern part of Minnesota. In the tent-planting operations Father Paquin injured his foot with an axe, but it almost seemed as if this accident had been arranged by Providence, for to it was due much, if not all, of the success of the expedition. The father had to be carried to the tent, and next morning was unable to join in the exploration. On that day a start was made on the north side of the inlet, where the last expedition had located a chimney, which, it was believed, was a clue to the site of Fort St. Charles. We worked all morning without success, and returned to camp at 1 o'clock. Meanwhile Father Paquin, while nursing his injured foot, had been studying Laverendrye's memoirs, Judge Prud'homme's notes and the testimony of Chief Andagamigowinini.

As the result of this revision, he became confident that the three chimneys spoken of by the Indian chief were on the south side of the inlet, and he strongly advised that the scene of operations be changed from the north side to the side where the tents had been pitched. Father Blain at first did not favor the suggestion, as he had already surveyed the south side, and had found no place for a fort, but he was quite willing to renew the search.
OF FATHER AULNEAU

Father Paquin's confinement obliged your humble correspondent to act himself as engineer. We had been gone four minutes when the engine, noticing that it had a new master, bolted at once and no coaxing could get it to move; after some time it was discovered that only one of the two keys, leading to the gasoline reservoir, had been opened. We were soon en route once more and all eyes were riveted upon the shore in search of a probable site of the fort. About two miles up the inlet a small bay was found covered with reeds and heavy bush. Father Dugas saw immediately that this bay would answer to the description given by Andagamigowinini of the site of the three chimneys. However, we continued up the inlet to see whether there were any similar covers on its shore. None could be found. We therefore returned and anchored about half a mile from the small bay, and waded through the weeds and wild oats with our skiff "rowed on both sides" as Homer would say.

There was something in the air which told us that we were on the right scent. What convinced me of this was the fervor of Rev. Father Rector and the other explorers praying in the tent, just before our departure. The Sacred Heart, Our Lady, our American martyrs, St. Anthony of Padua (who by the way never refuses to bring back a lost object, at least to a Canadian) all had been piously appealed to, and the result was that we were literally drawn to the spot where our martyred brother lay. For as we advanced in the thick forest we noticed that the rocks receded from the water's edge. At a place where the foreshore reached a fair width, we formed ourselves into a line, ten feet separating no one from another. It was arranged that each should be responsible for the five feet on either side of him, Father Dugas taking the position nearest the water's edge. Every stone was examined in the search for the three chimneys. Incidentally it may be mentioned that the weather was very warm and the mosquitoes very active. The land was covered with virgin bush which had to be cleared. Two Indian caches were the first things to be discovered, and then a path was found leading to an old Indian cabin.

DISCOVERY NEAR AT HAND.

Continuing in this way, a shout was suddenly heard. It was the voice of Brother Paquin, who cried: "I have
found a big flat stone.” All the party gathered round and it was found that a large stone, six feet in length, three feet in breadth, and two or three inches deep, was resting upon a similar stone, with two smaller stones locked between them. Immediately afterward other flat stones, somewhat smaller in size were found in close proximity, and it was noticed that the whole formed the summit of a mound formation. It was at once assumed that these stones represented the site of one of the three chimneys spoken of by the Indian chief. The large stones first found were then removed and digging operations pursued. In a very short time Brother Paquin struck a hard object, which, upon examination proved to be a kind of chisel about eighteen inches in length. This lay about a foot beneath the lower stone. Something very like pumpkin seeds were found, and these, on being touched, crumbled into dust. A quantity of charcoal ashes was also found. Saturday night then fell upon the party.

When the news was told to Father Paquin, who had perforce remained in camp, his enthusiasm overflowed all bounds, and he declared that nothing would keep him in camp on the morrow. However, next morning a little incident occurred which diverted our minds from our historical pursuits to another pursuit not historical, but worthy of becoming so. Just as we had finished breakfast, Father Rector noticed a moose swimming from an island to the opposite shore, at about one and a half miles from the camp. We were soon in the skiff in hot pursuit. We had a good rifle, but unfortunately only gallery practice ammunition. But even this might have proved fatal to the animal, had not Brother, we shall not name him, whilst in the act of aiming at it from a distance of twenty feet, been suddenly seized with a violent attack of what old hunters call “buck fever.” The brother, who is a crack shot when calm, had been rowing very hard for two miles. The bullets whizzed by the moose’s ears and landed in the lake. As the frightened animal was climbing up on shore a bullet was sent into its body; we never found out what effect it had upon the beast—upon us the general effect was a feeling of humiliation and disappointment at losing such excellent fresh meat, a luxury in our actual predicament, and withal, a slight feeling of consolation at having done the proper thing in not breaking the game
laws, for the penalty, besides a fine, is one month's jail. A full grown moose is as large as a good sized horse. Of course the one we lost was larger. In a few minutes the wreckless law breakers were again pious Jesuits busily engaged in historical pursuits.

In his capacity of representative of the Historical Society Father Paquin had full authority over us all, Father Rector included; he therefore it was who directed all operations. It being Sunday we were satisfied with slight explorations around the hearth, or triple fireplace. It was decided that next day, Monday, we should dig a trench from the mound to the lake, in order, if possible, to intercept the line of the palisades. While one party proceeded with this work, another continued to dig out the larger stones, in order to get further proof that the site was that of the three chimneys. As the ground was covered with poplar trees, the work of excavation was arduous. A trench was dug four feet deep, two and a half feet wide, and thirty-five feet long. A parallel trench with the mound between the two and measuring two and a half feet deep, one and one-half feet wide and fifteen feet long, was also taken in hand, and likewise a third trench on the south side. All these trenches were dug with a view to striking one of the lines of palisades. During the excavation work on the mound many objects were found, including old knives, nails, keys, etc.

As the digging on the mound proceeded, it became increasingly evident that the site of a large chimney had been located. The foundation walls were clearly outlined, the space excavated measuring six feet by three and a half feet with a depth of eighteen inches, and it was filled with ashes. During the day more than sixty trees had been felled.

We must add here that we carefully withheld from outsiders. On that same day, at the very outset of our hard labors, we came upon the very graves we were looking for. Soon the remains of at least fourteen human beings were piled up by the trench. The wise men looked up and said: "What a lot of moose bones we have here." "Strange that they should bury the bones thus" some one remarked. "Oh, Lavenderdyre was an orderly man, and seeing those bones lying about in Spring, ordered them to be buried." This too was considered a wise remark. Yet these bones were, as we found out later on, beyond
the shadow of a doubt the skeletons of the nineteen voyageurs. These we did not in the least expect to find in the fort's enclosure, as it is expressly said that they were left on the Island; hence our naive deception. But worse than that we cut off most probably in that first trench one end of Father Aulneau's coffin. Rev. Father Rector noticed the decayed wood; its presence at this depth intrigued him; just then a shoe buckle was picked up by Brother Paquin. All looked at it and exclaimed: "Strange!" "Strange indeed!" "And so low down;" and no further attention was given the matter. In the following month, when the body of Father Aulneau was discovered, the buckle of the other shoe was found a few inches from where the first had been dug up.

The profusion of the supposed moose bones made us seek elsewhere for human bones. As we could find no traces of the palisade, on Tuesday, July 14, a fresh plan was decided upon. It was arranged to dig holes at intervals over the whole of the ground, five feet apart, and the task was a big one, owing to the roots of the trees. Soon the site of a second and then a third fire-place was discovered. The second fire-place (or hearth) was found about twenty-five feet east of the big fire-place, and it opened to the south. Throughout Wednesday, July 15, it rained incessantly, and during the night the water came in through the tent, and necessitated the opening of umbrellas. At least my two neighbors were under this necessity; there was no room for my umbrella between; the result was that over and above my legitimate share of the liquid element I was forced to accept that of my two generous companions. This pleasant situation began at 2 A. M. When the sun rose it was still raining, though not so heavily. Father Rector proposed that we go on with the work, I seconded the motion, certain as I was that I should get less rain there than between my two tent companions. Fires were lighted to mitigate the plague of mosquitoes. Whilst kept prisoners by the rain we had again looked through Laverendrye's memoirs, and had read carefully his description of Fort St. Charles, which, translated from old French, is as follows: "The interior side of this Fort is 100 feet with four bastions. There is a house for the missionary, a church, a house for the commandant, four corners of a building with chimneys, a powder store and a second store. There are
also two doors opposite each other, a sentry-box, and the posts are double, being fifteen feet out of the ground."

It was felt that several of these structures had been identified, viz. the houses of the missionary and commandant, and a general residence for the men. A guess was then made as to the probable location of the chapel, and digging was re-commenced in the south and east of the fort. After digging throughout the afternoon of the 15th Brother Gervais noticed that in the hole he had been digging the humus had been disturbed. He then drew out from the same, part of a post about two feet long, which he proceeded to hand to Father Blain. Before he could do so, however, the piece crumbled away into dust. Close by another similar post was found, and another, and yet another. It was, indeed, the line of palisades. The line consisted of two rows of posts, one row being placed against the interstices of the other. One of the posts was better preserved than the rest, and measured eight inches in diameter. It was embedded two feet in the clay.

Fort St. Charles was discovered!

It was possible to place a stout stick into hole after hole without resistance. A plan was then adopted of digging trenches in different directions in order to intercept the line of palisades at various points. On the south side Father Dugas remembered that a similar hole had been noticed, and that nothing had been thought of it at the time. On returning, however, it was possible to trace the palisade on the south side also, and thus the eastern and southern boundaries of the Fort were determined. On the morrow, July 16th, Father Dugas left the party and returned to St. Boniface. The others remained, and during the afternoon of the 17th the west side of the Fort was determined. It was found that this side did not run quite parallel to the east side, forming a slightly acute angle, a fact which caused a good deal of extra labor. The distance between the east and west sides from corner to corner was 58 feet. No posts were found at the corners of the Fort, which fact would probably be accounted for by the bastions having been there.

On July the 17th we returned to the Villa at the north end of the Lake, so as to spend the last day of vacation with the rest of the community. Thence we
all made for St. Boniface on Monday to prepare for the Retreat—the feast of St. Ignatius and the Status. When the emotions and stir occasioned by the latter had subsided, a new expedition left again for the Lake of the Woods. None of the Scholastics of the first expedition were invited to take part in the second.

In the meanwhile a medical student, an old pupil, had been in to see the collection of objects brought back by Father Blain, secretary of the Historical Society. On examining the so called "moose" bones he almost threw Father Blain off his feet, made Rev. Father Rector gasp for breath, and to some extent threw the whole house into consternation by incidentally remarking that "the femur before him belonged to a very muscular man." Fortunately this little incident took place the night before the departure of the second expedition. So next day Fathers Paquin, Blain, Bisson, lay brothers Gervais and Gauthier, all of the Society, Father Beliveau of the Cathedral and Judge Prud'homme set off in the strongest possible hope of bringing back the remains of Jean Baptiste Laverendrye, Father Aulneau and the nineteen voyageurs. They left Kenora on August 5th, and landed in due course at American Point. It was now only a question of finding the remains of the martyrs, yet for two whole days their efforts were fruitless. On Friday, however, August 7th, toward evening, near the spot where bones had been already found, nineteen separate skulls were discovered. Father Blain, working in one of the trenches, struck a skull with his spade and pierced the bone. The skulls were all together and were situated about twenty feet from the main chimney. On the following day a complete skeleton was found west of the chimney. It was well preserved and was that of a young person. A second skeleton was then found and yet a third. Near these remains a box was discovered containing two complete skeletons. A closer examination showed them to be headless. One, the frame of a stalwart young man of at least twenty years, as competent surgeons afterwards declared—the other, that of a rather short but strongly built man of about thirty. (Father Aulneau was thirty-one at the time of his death). At last the solitary forest had given up its secreted treasure—these were indeed the bones of that heroic Jesuit, who, 173 years before, had for the love of souls abandoned not only father and mother and brother, but his native soil, who had in spite of a repugnance insurmountable
to a less heroic soul, freely consented to live amidst savage tribes all alone, and this at the early age of thirty. These hands still holding a few beads of a Jesuit rosary were indeed the same which had poured the regenerating waters of life upon heathen heads, and whose last motion, while his fast waning life still endured, had been to bless his savage murderer. These feet now crumbling to dust were indeed the same which had travelled so far to seek the stray lambs and bring them to the fold. The party overcome by emotion made the still forest resound with the beautiful strains of the Magnificat. When the precious treasure had been located the most scrupulous precautions were used in the work of extraction.

Not the pickaxe or shovel were employed, but a table knife and very often one's fingers. In this way very little escaped the eyes of the workers—the exact position of the body was made evident and photographed, and even such diminutive articles as beads, in one case even the dust of the iron chain within, were detached and carefully treasured. In one of the skulls can still be seen a steel arrow-point adhering to the cheek bone, which it had almost entirely perforated in its death dealing flight. All the bones and objects discovered were conveyed to our college and are now in the museum, where hundreds have examined them.

As soon as the treasure reached our House, experts were called in from the medical college and local hospitals to examine the skeletons, and their unanimous verdict was that two of the first three skeletons discovered, were of persons either of whom was too young to have been Laverendrye. The third was that of an old man. The fourth skeleton and fifth discovered in the coffin belonged to men respectively aged at least twenty years and about thirty years. Another means of identifying young Laverendrye's body is a very visible wound in the sacrum; for it is known that the Indians had sunk a heavy hoe into his loins. A hunter's knife was found near the governor's son; and besides the beads, a bundle of keys were found near Father Aulneau. So that the most skeptical cannot any longer entertain any reasonable doubt as to the genuineness of the discovery and identity of the bodies.

It now remains for all the American Jesuits to thank the Loving Master, Who knoweth how and when to glorify His servants, that these hallowed bones of a
beloved brother are at last rescued from the oblivion of an unknown grave, to take their rightful place in our various houses, there to be piously preserved as so many relics.

Servus in Xto.,
John M. Filion, S. J.

P. S. Copy of the doctors' certificate:
"This is to certify that we have examined the skulls and other bones discovered at the site of Fort St. Charles, Lake of the Woods, and are of the opinion that those marked
"No. 1 are those of a young man, not more than eighteen years of age.
"No. 2 are those of a large, strongly built man about fifty years of age, and from facial angle probably an Indian.
"No. 3 are those of a child about seven years of age.
"No. 4 are those of a young man at least twenty years of age, tall and probably slender.
"No. 5 are those of a man probably thirty years of age, strongly built and of medium height.
Gordon Bell, M. D. C. M.
James Pullar, M. D. C. M.
L. A. Dubuc, M. D.
James McKenty, M. D. C. M."

A WORKINGMEN'S RETREAT
TURIN, 1908

In the Lent of 1907, through the initiative of the Jesuit Fathers, about thirty workingmen were gathered together for a three days' retreat in the Villa Luigina near Chieri. This did not consist in merely listening to a series of sermons, thrown into the midst of the toil and dissipations of life, but in a serious course of meditations and other spiritual exercises, made in the quiet of the house, far from the noise of the world, and in the most absolute silence.

The success was complete, the fruits most abundant and noteworthy, and Our Holy Father, Pius X, in sending His blessing, said how rejoiced He was that the work which had done so much good in Belgium, was now happily begun in Italy.
The Retreat at Chieri filled the Fathers with the desire of beginning a similar work in Turin, where the field is larger and the need more pressing. One of them during the year 1907 zealously propagated the idea there, and collected the first aims to begin the work. But up to the very moment of starting, the difficulties seemed all but insurmountable. First of all, there was no place where the retreatants could be comfortably housed; then, there seemed to be no way of approaching the workingmen, nor to get them together; above all, funds were wanting. The expenses of the Retreat had to be thought of, and, in some cases, the families of the breadwinners had to be supported. Besides, there were no Fathers with leisure to take up this new work, all being burdened with the ordinary labors of the Ministry.

But the Heart of Jesus heard the prayer and granted the desires of numbers of devout souls, earnestly entreating for the establishment of this holy undertaking. That which hardly a year before seemed a folly to hope for, became through His infinite Mercy an accomplished fact. Five Retreats have been given—one of them to 210 workingmen—all with the most surprising and consoling results. For this we return heartfelt thanks to the Sacred Hearts of Jesus and Mary, under whose auspices the work began and prospered.

PROGRESS OF THE WORK.

As has been said, our first difficulty was the impossibility of finding a suitable place to house the men. But when we least thought of it, the Brothers of the Christian Schools, through their Director, came to our rescue. The Brothers have a beautiful house on the hills of Turin, called the Villa Nicolas. It has about sixty rooms and is surrounded by woods and pleasure grounds and ample courtyards. The people of Turin know the place well, for it is close to the Church of St. Joseph, which has been for some years building. The good Director offered us this house free of charge, only too happy, he said, thus to contribute to this salutary work. With the sincerest generosity he pressed us to accept this offer. We owe a debt of gratitude to him and to his venerable Congregation and can never forget this great benefit, nor the hearty charity with which it was conferred. The offer was gladly accepted and the execution of the long de-
sired project was confided to Father Peter Righini, of the Jesuit College at Turin. With the blessing of the Cardinal Archbishop, and confiding in the help of our Lady, he set to work at once.

At first, difficulties of all sorts seemed to bar the way. With no means of reaching the working classes as a body, it seemed impossible to make the work known to them. If it had been proposed to assemble only the good ones, a great number could easily have been collected. But it was decided that the larger number of the retreatants ought to be recruited outside the party favorable to the Church, and, if possible, even from among the least well disposed. The matter was under discussion for a fortnight. No decision was reached, and though there was encouragement in plenty, the workingmen still hung back and no names were sent in.

We had to confess that the apostolate for workingmen must be the affair of workingmen themselves. Then, helped by some zealous priests, we explained the project to three or four workingmen. They were told not to speak of Spiritual Exercises—the word would convey no meaning—but they were to invite their companions to certain lectures on the gravest problems of life, on the relations between man and man, on the great truths of the other world, and on the present evils afflicting humanity. The only condition to be accepted was to follow for three days—and in perfect silence—the rule which would be explained to them by the Director.

Many were attracted by the novelty of the thing—even among those with views totally different from our own. They wished to be instructed, that they might see how to act later on for the best. Then began a procession of absolutely unknown workingmen to the college, there to be entered on the list by the Father in charge.

But now the question arose: Was this quite wise? Were we not running the risk of collecting the ill-disposed, who would certainly disturb the peace of the Exercises? Indeed we feared so ourselves, but at least for the first Retreat, there seemed nothing else to be done. Afterwards, on getting to know these first arrivals, we should, from them, obtain all necessary information about others. It was a curious thing to see this procession of sturdy workingmen, coming to ask that they might remain three days with a priest, in silence, away from
their families and work. They had never dreamt of such a thing, and they were even more surprised when they were told that the priest in question was nothing less than a Jesuit!

There were many comical happenings in the early days. A young workingman of about twenty years had told his father that he had been invited to go to the college to put his name down for a course of lectures, and that he would be absent for three days. He had mentioned the name of the Director, but the father, apparently, did not realize that he was a priest, and from the name Social Institute—the college at Turin is so called—began to be afraid that his son might be going over to the socialists. The father was terrified to think how completely his son would be corrupted after hearing socialist lectures for three days. He went, therefore, in haste, to the Social Institute and asked if a certain Righini was gathering young men together there for lectures. Father Righini appeared. “Excuse me, Father,” said the poor man, “It is not you that I came for. I was told that some one of your name gives lectures to socialists. Just imagine, they have so worked upon my son that he wants to stay three whole days with them!” When it was explained that the Social Institute had nothing in common with the socialists, the anxious father was over-joyed and begged that his son might be kept not for three days only, but for three weeks and three months.

By means of this active propaganda made by the workingmen themselves, the number increased day by day. All the places were soon taken for the first Retreat, though we had feared that we could not gather together fifty. We were thus obliged to give notice that the taking of names would be continued for other Retreats to follow. The Sacred Heart of Jesus, with the growing needs, had, meantime, sent an increase of generous benefactors.

THE RULE AND METHOD.

Before speaking of the fruits obtained from these Retreats for workingmen, it will be well to explain the order of proceeding.

We started with the supposition that but little could be expected from simple workingmen by means of a few private meditations. It was therefore, our
object to keep the retreatants always occupied, leaving them only a short time for indispensable recreation, just sufficient to prevent their feeling too great fatigue.

Experience has also shown that, even if the place could allow, it is not wise to have more than fifty at a time—even less rather than more. Many require individual instruction to set them right, and to answer their objections. The Director with his two assistants, even by prolonging their conversations with the men far into the night, have hardly time to attend to all.

The different exercises of devotion were so arranged as to cause no weariness. There were four sermons a day on the principal truths of religion, preached by the Father giving the Retreat. Morning and evening there was Catechism, given by the two Fathers assistant, in which the principal points of Christian doctrine were explained. These are most necessary, for the workingmen of our large towns have, as a rule, no sort of religious instruction. The bad papers have done them incalculable harm; filling their minds with so many and such false ideas and doubts, that their simple faith is profoundly disturbed, when not absolutely wrecked. Objections about original sin, the soul, evolution, the sufferings of Jesus, were put forward by some of them, which one would never have expected from simple workingmen. The sermons and catechisms were separated by various prayers in common, readings, singing of hymns, and free time for rest, either in the private rooms or in the garden.

The chief feature of the Retreat was the absolute silence observed during the three days it lasted, a silence unbroken even after dinner and supper. No one who did not see these fine fellows during the Retreat, can have any idea, how necessary is this silence. St. Ignatius in His Spiritual Exercises says well: "He who desires to profit by the Spiritual Exercises ought to choose another house or room in which he may live as privately as possible. From this separation three special advantages are derived, amongst many others. The first is, that a man with many friends and acquaintances, as well as with much complicated business, separating himself thus that he may serve and praise God Our Lord, merits not a little, in the sight of the Divine Majesty; the second, that, being thus separated, and not having his mind occu-
plied by a multiplicity of things, but giving all his attention to one thing alone, that is, the service of his Creator, and the profit of his own soul, he uses his natural powers more freely, to seek diligently that which he desires; the third, that the more the soul is alone and separated from others, the more apt it is to draw near to, and to unite itself with, its Creator and Lord, and the more it unites itself with Him, the more it disposes itself to receive graces and gifts from His divine and ineffable Goodness." Now, if talking had been allowed, there would soon have been a general dissipation, whereas our aim was that the things they heard should take hold of the men’s souls, that they should examine their lives, and prepare, by means of good resolutions, a future fruitful in good works.

Naturally, when the condition of absolute silence was first proposed to these good men, they thought it most strange; but no sooner had they tried it than we had the consolation of hearing it blessed by all. No fear, that, constrained to an unaccustomed silence, their mind should wander in idle and dangerous imaginings. No, they had something else to do! "After the sermon I did nothing but cry," said one to the Father assistant, who was visiting him in his room. Another, asked by the same Father about the state of his soul, exclaimed: "Leave me alone, Father, I only desire the moment of receiving Holy Communion." Many with tears in their eyes, would say: "Oh, how much I have cried! How many things I have now come to understand!" How edifying it was to watch them at table, forgetting their food, with eyes fixed on the Father who was reading to them. They were so eager not to miss a single word of the reading, and were often moved to tears in listening to the mercies of our Lady in the conversion of sinners. Many times we beheld this spectacle with a keen sense of the supernatural. We saw the grace of God visibly possessing those fifty men gathered together at table, silent and recollected. The Christian Brothers serving us in the house, many who kindly came to see if we needed anything, and priests who came by chance—all who saw this silence and recollection were most astonished. The Time Table, full of things to be done in common, the Rule, severe as it was, never once wearied them. On the contrary. "Three such happy days as these," said a trolley conductor joyfully, "I have never spent." Asked if the sermons or catechisms were too long,
they would always reply: “No, no! we could listen to them all day long!” They so loved the Exercises, that some even did things we should not have dared to advise. One of them had a sharp touch of fever on the first day, and was taken back to his home and told to remain there and to take good care of himself; God would accept his goodwill. But the following morning, he reappeared, saying he was a little better and did not mean to lose the Exercises. Another had a swollen foot and could not walk. He was advised to stay quiet in his room. Not at all! He dragged himself to the chapel, where he remained the whole morning, so as not to lose any of the sermons. Another workingman, suddenly called home one day on account of the serious illness of his wife, returned the following morning, when she had got over the worst of the attack, and said: “There are relatives at home to look after my old woman; but my soul can only be attended to by myself, and I have come back, therefore, to see to it.”

FRUITS AND CONSOLATIONS.

With dispositions such as these, it is easy to imagine the fruits obtained during these holy days. It would be easy to tell many consoling things, but we only give, in the words of the retreatants themselves, a few details of some of the conversions made during it, though the greater part of the good done must ever remain the secret of the Good Shepherd seeking His lost sheep.

Many wrote us letters full of gratitude, through which could be plainly seen the workings of God's grace, which in three days had completely transformed the writers. Some had been taken possession of by God at the very outset of the Exercises. As one wrote: “It is all the same if one hears one or a hundred sermons; one is conquered by the very first.” And another—of very advanced ideas—who had begun by saying he would stay only one day, just to see what the priests were going to do—when reminded in the evening that he was quite free to go away, exclaimed: “Oh dear no, I am so happy, I should like to stay here always!” and having stayed the three days, his conversion was the happy result. During the retreat it was always a well understood thing, and often repeated to them, that any who so wished might leave at any moment.
A few passages from letters will show how they valued the Exercises. "I have spent the happiest hours of my life," writes one, "in this blessed house. In exterior silence I have learnt my interior miseries, which I had never before known. All my life I had been given up to worldliness, and if ten years ago I could have had the advantage of that Retreat, my soul would not have been stained with so many grievous sins. Till I came here, I was the bitterest enemy of religion; I detested it. From this moment I detest, on the contrary, those whom I thought to be my friends. Henceforth, I shall spend my few hours of freedom from work in hearing Mass, in exercises of devotion to our Lord Jesus Christ, and in fulfilling my other Christian duties."

These are only a few of the many precious documents in our possession all written in the same sense, showing forth the goodness of God not only to these good workingmen, but also to us and to the benefactors of this grand work. Our hearts burn within us to carry on this apostolate of the workingmen. How many millions of souls are being lost, for want of a friendly voice to put them on the right track! In a joint letter from several of these men, they declare that "these Exercises have removed the veil of ignorance—we say it without any human respect—which hid from us the end of our creation. Henceforth, firm in our good resolutions, we will never neglect our duties."

It was not only in these true conversions that the fruits of the Retreat could be seen. They were also the means of dispelling hundreds of prejudices, among others the contempt for the priests, which is so unfortunately common among the Italian workingmen. At the end of the days, one of the retreatants went to the Director and with shame on his face said: "I have often called the priests idle vagabonds, but now I will never do so again. If any one speaks to me of them like that, I shall know how to silence him." Many similar things came under our notice. That which astonished one good mother was that, in three days "they had quite changed her son." This change we saw in many—not only in the interior known to God alone—but even in their outward behavior. A Father who had never been to these Retreats, was surprised at what he called the miraculous recollection with which they received Holy Communion in a body at the close of the Exercises.
The reader may possibly be astonished at all the good reported to have been done in only three days, and may suspect some pious exaggeration in the account given above. Let us hasten to assure him that there has been no exaggeration whatever, nor have we ourselves done anything great or extraordinary. It has all been done by the Sacred Heart of Jesus, Who in His infinite Mercy, has fulfilled the promise He made to B. Margaret Mary, when he said that in His Heart "sinners would find the source and ocean of infinite Mercy . . . . that the lukewarm would become fervent," and that He would "give to priests the power of touching the hardest hearts." All these promises we have seen carried out. The secret of all the good done, is to be found in the power of the Sacred Heart of Jesus.

During all this time many devout persons, both priests and laymen, had been constantly praying for the work. Many ladies collected alms and offered an hour's adoration each before the Blessed Sacrament, and numbers of men prayed during their Communions for the success of the Exercises. Various religious communities throughout Italy, to which we had written for prayers, offered a sweet violence to the Sacred Heart in our behalf. One fervent convent in Tuscany offered all the prayers, penances and other good works done during the Retreat for the same intention. These fervent prayers to the Sacred Heart and to our Blessed Mother are the only explanation of all the good that has been done.

GRATITUDE OF THE WORKINGMEN.

The gratitude of the workingmen for every act of kindness done to them is indeed extraordinary. Though they do not talk very much, their few words are most expressive. "Father," writes one, "I cannot promise to pray for you always, but every night, for a long time before going to bed, I will pray to God for you all." Another, moved to tears, exclaimed, as he kissed the priest's hand: "Father, I shall never be able to go into a church, without praying for the Fathers!" This idea recurs in almost all their letters. They fully realize that the Exercises have been their salvation. One letter finishes thus: "I cannot delay in sending you a thousand thanks for the happiness I
enjoyed there and which I still enjoy, and hope with God's help to enjoy all my life. I am more delighted than I can tell you with the Exercises." We always reminded them that they ought to be grateful not so much to us, as to those who had so generously helped us, and with them we prayed daily for our benefactors. Many, after the Exercises, went at once to thank those who had sent them in the first instance to us. God will surely hear the prayers of these simple souls for their benefactors.

It is unnecessary to point out here the profound evils to which the workingman is exposed. The enemies of God, with feverish anxiety, have striven to dig an abyss between him and every element of the supernatural order, filling him with a fierce hatred for the other classes of society. They have robbed him of truth, and with it of all happiness, both temporal and eternal. What Catholic heart can behold the moral ruin of society—involving that of his own brethren—without longing by every means in his power, to help in providing a remedy. We do not deny the immense value of our social organizations, under their multiplied forms, for the benefit of the working classes. Every effort to break the chains which enslave the workingman to the parties of disorder, is a grand work. But that is not enough. There is no satisfactory solution of the present terrible crisis, without calling in the aid of religion, as we are reminded in the Encyclical Rerum Novarum. This appeal to religion will be efficacious only on condition that it is a sincere and open recall, to the whole sanctity of the Christian life. Gloss it over by hesitating words and you will only teach a more or less base human respect. We must repeat with Leo XIII—in the above mentioned Encyclical—"the principal object to be aimed at is religious and moral perfection, and to this perfection all social discipline must be directed. Besides, what would it profit the workingman to find in society the means of living in comfort, if his soul, for want of proper nourishment, should run the risk of perishing?" All these things are provided by a Retreat. It completely changes a man, and by convincing him of the eternal truths, puts him on the right path to a new life. No wonder, then, that Pius X wrote to a Director of such Retreats: "You cannot undertake any better method for the salvation of workingmen, exposed as
they are, in these times, to so many dangers.”

We beg fervent prayers from all to the Sacred Heart of Jesus. He yearns for the salvation of these, His beloved workingmen, even more ardently than we do.

Let us urge Him to give to us, or to others, the means of fulfilling by Retreats His Heart’s desire in their regard.

ONE OF THE FATHERS.

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THE GOLDEN JUBILEE OF INNSBRUCK.

Innsbruck,

July 23, 1908.

Reverend and Dear Father,

P. C.

On July 7th, 8th and 9th, we celebrated the golden jubilee of our Convictus. In the preceding week the Festschrift “Das Nikolaihaus zu Innsbruck einst und jetzt” (vii. 215, octavo), “The Innsbruck Convictus Past and Present,” by Regent Michael Hofmann, S. J., appeared. The work profusely illustrated is well worthy of the high praise bestowed upon it by all who have seen and read the volume. It distinguishes two distinct periods in the history of the seminary. The first, beginning in the middle of the sixteenth century, when Blessed Peter Canisius started the school for poor students, later on admitting the rich and noble, and ending with the troubles of 1783. The second period dates from 1858, and it is its five decades of decided success that were celebrated two weeks ago. During these later years only Theologians were admitted in the Convictus. The number of students, their rank and nationality are all given in the tables at the end of Father Hofmann’s book. The exact number of seminarians who studied with us during the last half century is 5898. The list includes Servites, Benedictines, Franciscans, our scholastics, and those studying for the secular priesthood. 2489 came from Austria-Hungary. The rest, 3409, were foreigners, from 202 different dioceses, and seventy-three different orders, cloisters and priories—from Africa, America, Australia, Belgium, Denmark, Germany, France, Eng-
land, Italy, Norway, Sweden, Switzerland and Turkey. This year the following nations were represented: America, Germany, England, France, Holland, Italy, Poland, Bohemia and Hungary.

Among the Alumni of the Nicholas House today are one Cardinal, five Archbishops, fifteen Bishops, a General of a Religious Order, ten Abbots and a large number of Prelates, Professors and Directors of Seminaries.

In the preface to the Festschrift we are told that the secret of the marvelous growth of the seminary; the center and attraction for those thousands of hearts so different in speech and voice, in customs and manners; and the power that unites them all in the well known family spirit of the Innsbruck Theological Seminary, is the Divine Heart of our Blessed Redeemer. This fact is known to all who have an insight into the workings of the Convictus. To the Sacred Heart is also due the success of the Jubilee. Yes, it is the Sacred Heart that gives the strength to the students of the seminary to live in union, to live the life suggested by their beautiful motto "Cor unum et anima una," "One heart and one soul."

The exercises of the Jubilee began on the evening of July 7th with devotions and Benediction of the Blessed Sacrament in our church of the Holy Trinity. The decorations in the church were elaborate, and are said to have rivaled in taste and neatness those of the Sacred Heart celebration in 1896. The old Convictors were present in large numbers, and occupied seats in the body of the church. The galleries and choir were reserved for the present theologians. Bishop Rüegg, from St. Gallen, Switzerland, gave the Benediction. The devotions consisted in the singing of the litany of the Sacred Heart by the Convictors' choir, and of the hymn "Herz Jesu ist ein Priester-Herz." At the end the Tyrolean hymn to the Sacred Heart, with special stanzas for the occasion, was sung in unison. The services over, all went to the yard of the seminary where they found the Hof gorgeously decorated and turned into a large dining hall. On one side a stage was erected for the Theologians' Glee Club and orchestra, and on the other, one for the honored guests. Electric lights, Chinese lanterns, mottos, flags and shields, hung from the trees—all very tastefully arranged. An artificial fountain was playing its waters in front of the platform of the honored
guests. Here began the search for old acquaintances and the meeting of new friends. Class met class, and friends shook hands for the first time in decades of years. It was a very pleasant picture to see. Priests from all lands and of all languages after years of separation meet and rejoice in the very place, where formerly they prepared themselves for the holy Priesthood. Men grown grey in office and dignity, in cares and labors, in successes and difficulties, were young again and very happy. Austrians were well represented, and so were the Germans with Bishop Korum of Trier at their head, Slavs too and Bohemians; Croatians, Bosnians, Dalmatians, Albanians and Hungarians with Bishop Medardus Kohl leading; Swiss under the guidance of Bishop Rüegg, Danes and Italians, and last but by no means least a full score of Americans under the leadership of Archbishop Messmer. The scene and the sound in this common circle were certainly striking.

When all were seated for supper the orchestra played and the Glee Club sang, beginning the first number of the international programme. The speech of welcome was made by Father Grossheimann, s. J., a quondam Convictor and now Rector of the college. Father Rector stamped the celebration just begun with the seal of the spirit of the Sacred Heart, the spirit of gratitude, love and union. "It is," he said, "a Jubilee of thanksgiving to the Sacred Heart for its many blessings to the Seminary and its Faculty during the past fifty years. It is also a celebration of brotherly love for the young as well as the old Convictors. It will serve to strengthen the young in their vocation, and will furnish the old with an opportunity to live again the happy associations of the past. We want to make this a family feast, and for this reason we have chosen our own home for the scene of the exercises. We want you all to show one another that we really are "Cor unum et anima una."

Father Hofmann then read a few of the large number of telegrams and letters of congratulation received. The first telegram was from Archduke Eugene, the Kaiser's representative in Innsbruck. "My warmest and best wishes on the occasion of the fiftieth anniversary of the Theological Seminary." In conclusion Father Hofmann stated that he purposely kept the best of all for the end. It was a very gracious and most affectionate letter from the Holy Father.
All rose and applauded heartily during and at the close of the reading. I give you the Holy Father's message in full.

Dilectis Filiis

Moderatori Collegii Oenipontani Ceterisque Sacerdotibus e Soc. Jesu eidem Collegio addictis.

Pius PP. X.

Dilecti Filii

Salutem et Apostolicam Benedictionem. Certiores facti sumus, proximis his diebus duplicis rei memoriam apud vos celebratum iri, quod abhinc annis quinquaginta et in Athenaeo Oenipontano sacrae theologiae magisteria sunt constituta, quae quidem a multis vestrum rite et cum laude obtineri scimus, et Seminarium sive Convictus theologorum, quem ipsum e vestro Collegio pendere omnem novimus, initium cepit. Recte vos, dilecti filii, id respicientes interval- lum, immortales acturi estis Deo benigno gratias, qui vos et antecessoribus vestris exitus tam prosperos laborum dedit. Nobis autem divinam in vos benignitatem agnoscere libet, vel ex amplitudine nominis, qua utrumque institutum vestrum floret in orbe catholico, vel ex ea sacerdotum, sacrarum antiquitatum, ipsorumque Cardinalium copia, qui, a vestra disciplina profecti, Ecclesiae ubique gentium praeclara sunt fuerunt ornamento atque usui. Nec minus benigne egisse vobiscum Deus videtur, quod, secundum vota Ignatii, Patris Legiferi, vos, divinæ gloriarum dantes operam, variis terribilibus exercuit. Itaque Ipsiis ope confisi, quam nunquam ad hunc diem vobis defuisse videtis, pergite, ut instituistis, optime de sacra juventute mereri. Nos vero, auspiciem coelestium munern, ac testem peculiariis benevolentiae Nostre, vobis, dilecti filii, atque is omnibus, qui vobiscum hæc celebrabunt solemnia, Apostolicam Benedictionem amantissime impertimus.

Datum Romæ apud S. Petrum die IV Julii mcmviii, Pontificatus Nostri anno quinto.

[Signed.] Pius PP. X.

This answer was telegraphed immediately after the reading of the letter.

Alumni convictus theologici Oenipontani undique terrarum collecti ad annum jubilæum quinquagesimum festive agendum atque Vicarii Christi et com-
muniʃ Christianorum patris cum reverentia et gaudio
memores signum amoris filialis ex corde uno et
anima una perferendum satăgunt nec non pro gra-
tulatione benignissime communicata gratias quam
maximas agunt et novelli et antiqui.

The telegram to the Emperor Francis Joseph was
as follows:

Six hundred Alumni of the Innsbruck Convictus in
motherly union here assembled from all parts of the
Hapsburg Monarchy, from Germany, Switzerland and
North America, to celebrate the fiftieth anniversary of
the foundation of the Theological Faculty and Seminary,
think in the joy of their hearts, with deep gratitude,
of Your Majesty, and persuaded that the continued
success of their Alma Mater is due in great measure
to your gracious protection, present the expression
of their loyal attachment to you, and gladly promise
to remember Your Majesty in their humble prayers.

At 10 p. m., in the aula of the seminary, Father
Noldin, S. j., Professor of Moral since 1885, and
Regent of the Convictus from 1876-1886, gave the
points for the morning meditation. Everybody was
anxious to hear him and went, crowding the hall
and gallery. The points were short, given in a simple
style, but full of deep thought. The person of Christ
the High Priest and the grandeur of the Priesthood
was the theme. A more beautiful ending for the first
evening of the jubilee could scarcely be desired.

THE PONTIFICAL HIGH MASS.

At a quarter before nine on the morning of July 8th,
the procession of priests and prelates moved down Sill-
gasse, and then up Universitatstrasse to the church.
First came the young and old Convictors, two by two.
These were followed by the Abbots, Bishops and Arch-
bishops in full episcopal robes. At the end walked
the Cardinal blessing as he went the crowds of pious
people that lined both sides of the streets. As the
procession passed the soldier barracks at the corner,
Austria's best were commanded to present arms in hon-
or of the Prince of the Church.

The choir sang "Ecce Sacerdos" as the procession
entered the church, and a short while afterwards the
Pontifical Mass began. After the Gospel, Dr. Korum,
Bishop of Trier, ascended the pulpit and preached the
sermon taking for his text, Acts 4, 32. "And the mul-
titude of believers had but one heart and one soul."
His Lordship first gave a short history of the foundation, growth, and wonderful success of the Nikolaihaus showing how intimately it was associated with the growth of the Society, and how it shared too in the Society's sorrows. The preacher denied the charge that in the Innsbruck Convictus, priests were educated to know nothing of the world, and admitted frankly that the young Levites were not, and, in his opinion, should not be made acquainted with all the sad sicknesses of the present day. The candidate for Orders studies here asceticism first and then theology. He said that he wished to state publicly and from an Innsbruck pulpit, not for the sake of his brother Alumni, who knew well the worth of their former teachers, and the excellence of their methods of training, but for his other listeners, who live in this fair city of Tyrol, when at present the Church is being attacked by liberal minds, and when the Church's able defenders, his beloved teachers, to whom he owes everything he has, are being so harshly criticised, that the Society of Jesus is well worthy of the Church of Christ, and that her works today as in the past are "Ad Majorem Dei Gloriam." Doctor Korum ended his eloquent sermon by a renewal of the Act of Consecration of all the priests and prelates present to the Sacred Heart of Jesus. The "Te Deum" was sung in common at the close of the Mass.

THE ACADEMY AND DINNER.

An Academy was held in the hall of the Convictus immediately after the services in the church, and just before the banquet. It was a greeting from the young to the old Alumni. The music and songs, all the work of the seminarians, struck one as excellent. The speech of the young Cistercian, Father Baranyay, was well received. He spoke of the special spirit of the seminary, the "Cor unum et Anima una," which unites the "Tot discrimina" into the "Tantus amor," and gave a substantial proof that the old tradition still lives by presenting to the Convictus in behalf of the present theologians, a beautiful picture of a former Regent and much loved Professor "Papa" Nilles, S. J.

A spread for six hundred guests was prepared in the Hof. Volunteers from the scholastics and seminarians served. Among the scholastics were two Spaniards, three Germans, a number of Austrians, several Hungarians and four Americans, and this set of servers
moved in high society, a Baron and a Count being among the number of waiters from the seminary. During dinner the members of the Wilten brass band, in their Tyrolese costumes, furnished the music. Doctor Pastor, author of the "History of the Popes," was present on invitation.

The banquet, elaborate and expensive, had much to do with keeping up the good will. The toasts were few but fine. It was an evident pleasure for all to hear Archbishop Messmer speak on our present Pope, Pius X. His Grace said that the institution in which workers for the vineyard in all lands are being made ready greets with joy on this festive day the first workman, the Pastor of the people, the head of the Church. He reminded his hearers that it is to the glory of their Alma Mater that her devotion to the Vicar of Christ is and has always been a very special one, not academical or theoretical, but practical and from the heart; and that Innsbruck's love for and dependence upon the apostolical chair, the rock of Peter, was ever whole souled, strong and hearty. "If this is true in general," he said, "it is more so when in the chair of the Apostles sits one whose personal character and pontifical acts have won him the hearts of all the faithful, the esteem of all free thinking men, yes, of all free thinking men, for those whose minds are bound by the fetters of blind judgments are not free. The reign of Pius X will long be remembered as the pontificate of one who has made himself worthy to be ranked among the great men of the Papacy; it will be remembered as the reign of an "Ignis Ardens," who spent his best efforts in the maintenance of the rights of Christ's Church; especially will it be remembered as the reign of him who stood firm in his just demands of the government of France, and against the errors of modernism, in which latter contest a brave and noble spirit was required, and was not found wanting, to throw the gauntlet to the modern world."

Similarly enthusiastic and weighty were the words of Bishop Medardus Kohl, suffragan Bishop of Gran, in responding to the toast on "Our Emperor and King." He said that the one who pilots the Austrian-Hungarian Monarchy through the present troubulous times shows inflexible courage, love of duty and sacrifice. He it is who knows how to win the esteem of his people—he it is to whom the theological faculty and
Convictus of Innsbruck owe many favors and privileges. On every occasion that presents itself our Kaiser and King, Francis Joseph, shows his sympathy for this house of learning, whose foundation was laid in his reign, and whose jubilee is fittingly celebrated in the same year as the sixtieth anniversary of his coronation.

A little later Father Hurter, S. J., rose to speak on our Seminarians. As he ascended the steps of the stage to the right, the whole gathering greeted the grand old man most warmly. His speech was full of humor and witty remarks, and almost every sentence elicited applause or laughter. "After such fine speeches as we have heard," began the Professor at whose feet sat hundreds of the alumni of the past half century, "I scarcely dare say a word. But I have a title to speak, and it is my old head. Mine is a crowned head, it is just as old as the Convictus. Yes, the Convictus and I are twins. And because I am so old I know all of the Convictors from A to Z, from the head to the foot, and therefore, has the pleasant task been assigned to me to welcome all who come to take part in the exercises of the jubilee. First of all I greet the honored guests, His Eminence, the Cardinal, and their Lordships, the Archbishops and Bishops. I greet His Eminence who was once my fellow colleague on the professorial staff, and who was so kind to come here today to sing the High Mass for us. I greet warmly those who have come to us from the lovely land across the sea, the Americans, I mean. Yes, yes, all, all I cordially welcome with my warmest affection. Nor must I forget to welcome the fine sunny weather. Our Convictus has grown to be a mighty tree extending its branches far and wide. And to-day's celebration is a beautiful act of thanksgiving of the Convictors to their Professors. It is a proof for us that our teaching has not fallen on barren soil, but has already borne a rich harvest and abundant fruit." (As Father Hurter said this he pointed to the Archbishops, Bishops and Abbots on the stage to the right.) "And so to-day I cry out with my heart overflowing with joy, 'Vivat Academia,' but I will not add, 'Vivant Professores.' No, 'non Professores sed Convictores', those present and those who were unable to attend our celebration, those scattered over the whole world, in North America, in Germany, in Hungary, Poland and in my own sweet land, Switzerland."
He then remarked humorously that in his time there never was a "strike" in the Theological Faculty of the University; that perhaps now and then the Seminarians staid away from his lectures, but after all that is one of the privileges of a University student. Father Hurter concluded his welcome and well received remarks with the thought that as all the Alumni are of "one heart and one soul" the absent Convictors were rejoicing to-day in union with those present.

Dr. Schläglman, from Regensburg, responded to the toast "Our Old Professors" and paid a beautiful tribute to the teachers living and dead, of the past fifty years.

A parish priest from Bielefeld rose to thank the present Professors and Father Regent for their part in the work of the celebration, and suggested the offer of a substantial sum to Father Hofmann in part payment for the cost of the banquet. A suggestion that was acted upon at once.

A TRIP TO THE VILLA.

A special train with accommodations for seven hundred persons left the station at 4.30 p.m., carrying the old and young Convictors to Unterberg. Then from Unterberg by foot to Zenzenhof am Ahrenberg, our Villa, when the big procession preceded by the Wilten brass band was greeted with the firing of cannon. Tables and chairs were arranged about the trees in the large meadow in front of the buildings. The decorations which the third year theologians spent the days after their examination in preparing, were on a large scale and neatly arranged. When all were seated a real Babel began. The servers at lunch and supper saw at one set of tables the Hungarian group, at another the American, at a third the Italian, the German, and so on through the list of the different nationalities present. They sang and chatted in their own tongues, but the informal speeches and common songs were in the black language.

Monsignor Waitz, of Brixen, was the first speaker. His was a greeting from Tyrol. He recalled to mind the beautiful feast of 1896 when all Tyrol renewed the act of consecration to the Sacred Heart. "Our international Seminary" he said, "took part in the festivities, and hung over its door a large shield with the words:"

"Tirol lass deinen Jubel teilen, Die Völker all, die hier verbrüdert weilen."
(We beg thy jubilee to share, Tyrol,
Thy guests from many a clime, one heart one soul!)

Today Tyrol asks to take part in your fraternal feast,
. . . . . . In the light of the present day events
shall we say that we Tyrolese have worked in vain!
No; it is not time—it is but a natural consequence of
our consecration to the Sacred Heart—our act and its
renewal have evoked the rage of the demons against
our fair land. In 1864, Bishop Ketteler, of Mainz, pre-
dicted the coming storm. "Men of Tryol, take care.
The filth of Europe will be poured into your green
valleys, and your enemies will use their writings to
mock and make fun of you." These words have come
true, but we have nothing to fear as long as we are
faithful to our union with Christ. Fellow Alumni,
if Tyrol today is the land of the Sacred Heart, it is
the work of our seminary that has made it such, and
it will be the work of our seminary that will keep it
such. Here we all learned the devotion and here we
all loved to practise it. After we went out from the
walls of our Alma Mater we spread the devotion far
and wide. Let us pray that the blessing from the
good work shall return and fall upon my lovely land,
Tyrol."

Father Fonck, s. J., spoke next and gave instances
of the wonderful help he is experiencing from his
practical devotion to Our Lord's Sacred Heart.

The Reverend Cistercian Abbot of St. Lambert spoke
at some length of Father Hofmann's good work, and
called for a "Hoch" and a "Vivat" for the present
Regent of the Seminary.

Much amusement was occasioned by the remarks
of former editors of "The Floh." The "Floh" is a
little paper that appears three or four times a year
among the Convictors and is for private circulation
only. It is a sort of "Chapter" for the Seminarians,
and receives its name from the fact that when it reports
the doings of the Convictus and Convictors it is sup-
posed to leave, and generally does leave, its mark. The
editors claimed the right to say a few words in defence
of their publication, and chose the happiest of remarks,
eliciting long and continued laughter from young and
old alike.

The fire works, rockets, red fire, flashing lights and
figures began at 9 p. m. in the big field behind the
Villa. The large heart with a cross on top and a rib-
bon at the base bearing the motto "Cor unum et Anima una" was especially fine. As this figure was presented the six hundred or more voices spontaneously sang out clear and loud the Tyrolse hymn to the Sacred Heart. The effect was deeply impressive. The setting too of the scene was striking. The beautiful Siltal with the Serles, 2715 meters high, towering in the background; to the right Frau Hitt, 2242 meters, and Patscherkofel, 2214 meters, on the left, with the Brenner road a stone's throw away. Had St. Stanislaus seen this picture of the Society's students on the opposite hill as he walked along the Brenner on his way from Vienna to Rome? Or had Blessed Peter Canisius seen it—the fruit of his Nicholas House—as he went the same way?

After the fire works the march to the station began when the special train left for Innsbruck at 10 p.m.

On the morning of the 9th a Mass of Requiem for the dead Convictors was celebrated in the Church of the Holy Trinity. The Requiem was another instance of the "Cor unum et Anima una." It seemed to bind the Alumni together in some such way as a common sorrow does.

The Innsbruck papers published daily an account of the proceedings of the Jubilee. In one of them I read the following: "They who walked the streets of the city yesterday, or by chance strolled by the railway station could not help noticing that a more than ordinary number of clergymen were in town. Priests, secular as well as regular from all the nations and peoples of the earth with their necessary diversity of habits of life were here. On the breast of some of the visitors shone the Bishop's cross, one of which at least came from far away North America.

"The decorations of the Seminary in Sillgasse gave one the impression of the wide extent of the Catholic Church. There waved the flags and banners of all states and countries—the arms and colors of all people and nations. The Stars and Stripes furled along side of the Union Jack, and the white and blue banner of Wittelsbach near the Habsburger black and gold."

Another paper commented as follows: "What a difference between the exercises of today in the yard of the Convictus, and of those occasioned by the scandalous Wahrmund affair a few weeks ago in the corridors of the University. In the Hof of the Convictus was peace—enthusiasm for high ideals—noble friendships and
brotherly affection—and the meeting of a world encircling organization of knowledge and piety."

Many of our fathers of the Austrian province were present during the three days of Jubilee. Rev. Father Wladimir Ledochowski, Assistant for Germany, came from Rome as Rev. Father General’s representative. He was accompanied by Father Biederlack, Rector of the German college.

The weather was delightful, although immediately before and immediately after the celebration it rained heavily. This was a big blessing, for had it rained during the feast the exercises in the Hof and at the Villa would have been rendered impossible.

Your loving brother in Christ,

Peter F. Cusick, s. j.

FIRST WORKMEN’S RETREAT AT COMBSTALL.

Letter to a Father of the English Province.

St. Mary’s Hall, Stonyhurst,
May, 1908.

Dear Father,

You will probably be glad to hear something of our opening retreat and the launching of the new ship at Compstall on May 21st.

The first practical step was taken by Father Buckland who interviewed some real estate agents and made out an estimate of rent and other expenses of a suitable house, and set himself to ascertain how a little money could be raised. One or two of Ours were able to find a little help and some of the Superiors of our Houses promised to make up sums of £20 for this year and next, or lesser sums with substantial aids in kind. Accordingly at the end of a few weeks Father Buckland was able to present Father Provincial with a definite practical plan—a house to be rented at £120 per annum, or bought for £3000, and about £200 in hand towards first year and furnishing expenses, etc., which were estimated at £500.

The undertaking was of course a matter of serious responsibility for Father Provincial. The institution was to be of a new kind—like the Tichborne claimant’s
definition of a gentleman, "a personality without any visible means of subsistence"—the future of which necessarily involved a good deal of uncertainty. The main idea was that a tariff should be charged to workmen making the retreat, which would just cover their maintenance for the retreat. And it was hoped that if the work succeeded other charitable sources might meet the rent and upkeep of the House, which would amount perhaps to £400 per annum. After weighing the matter with the consultors Father Provincial gave his sanction.

The house was taken by Father Buckland on March 25th. He has been begging and furnishing for all he is worth since. The latter is not easy without money. The best way to get this, he thought, is to get to work at once. So he decided to advertise the first Retreat for May 21st-25th (Thursday night to Monday morning.) The chief necessities were beds, a new kitchen range, refectory and kitchen crockery, together with chapel furniture. By the help and charity of friends things got together somehow by the afternoon of the 21st. A certain number of applications had come in from individuals and some from Priests for twos and threes; but things were hazy and indefinite down to the very end, and there was the anxiety as to what would constitute a quorum. I had been asked by Father Provincial to give the retreat, and as I started the vacation retreats at the college some six years ago with five exercitants, I said I should be contented with that number, though I would prefer ten. Myself and Mr. Scoles arrived at midday. He came to help at reading, chapel services, and odd jobs—spiritual and other. He unfortunately got unwell the first night; but Mr. Montagu, who had come a few days before to repair a tired head and help at carpentring, stepped into the breach and proved invaluable. Brother Ellingworth had been lent from St. Mary's Hall to give a thrutch to the cooking department—and I may say, en passant, that his administration, assisted by Brother Hennessy, proved brilliantly successful throughout the retreat.

Father Buckland, I found, expected about a dozen, but said we should have to board out some of our own people if more than fifteen turned up, as the beds would run short. He had done wonders with what money he had been able to raise, but there were no signs of luxury about. After a tour of exploration I found there were about eight single rooms, three or four
double-bedded rooms, and one or two triple-bedded rooms ready for our guests—that is, they were furnished at least *secundum quid*, they had each a bed and a chair, but nothing in the way of a table. I called Father Buckland’s attention to the fact, but he said it had been painfully conspicuous to himself and Brother Hennessy, and that the latter had already borrowed all the spare furniture he could get from the butcher, who is evidently a very benevolent man. I had overlooked the fact that tables cost money. So we hoped that St. Joseph, being in the carpentry business himself, would speedily set this matter right. A set of second-hand Stations arrived from Stonyhurst in the afternoon, and we immediately erected them—uncanonically, I fear. We then waited expectantly.

The first arrival was a Mr. Edge, from Preston. The next, whom we all most heartily welcomed, was our old friend Ishmael, the Postmaster from Stonyhurst. Supper had been advertised for 8.30 P. M. But only four or five had come. A telegram from Manchester, however, announced others, who had missed their connection, to arrive at 10 P. M. By 10.20 they were all in, fourteen in all, and after supper we sent them to bed by 11 P. M. with a short instruction.

The retreat itself followed approximately the usual order of our school retreats. Rise, 6.30; morning prayers and short instruction, 7 A. M.; Mass, 7.15; breakfast (with reading), 7.45; recreation afterwards for half an hour; an hour and a quarter for recreation after dinner and supper, and silence all the rest of the time. There were in all some six “instructions,” followed generally by twenty minutes for meditation in rooms. About four visits to the chapel for public prayers, Stations, Rosary and Benediction—with plenty of hymns, in which they took a vigorous part. In fact a sound rule seems to be “when in doubt sing a hymn.” It took two or three hours the first morning, with a good deal of insistence in each “instruction” on the importance of silence, to get them to understand the plan of the retreat, but from dinner-time onwards to the end, the discipline was as good as at the best of our school retreats. All of them got thoroughly into the spirit of the retreat, and you met them about the grounds either reading their prayer book, New Testament or A Kempis, or saying their prayers.

They attended with obviously intelligent interest to all the instructions, and were evidently in earnest about
the whole business. I confess, to myself it was one of the most agreeable experiences I have had. The view that workmen cannot "meditate" is, I think, an illusion. I explained—it is well to repeat it in the beginning of every instruction—that after my talk they were to go back to their rooms, kneel down, say an Our Father and Hail Mary and Act of Faith, then sit down and quietly recall what had been said in the last instruction, or any previous instruction that struck them, and reflect quietly on it for the twenty minutes, after which they were to kneel down, say another Our Father and Hail Mary, and then during the Free Time stroll about and resume the thinking and reading, etc. As the retreat went on, I suggested they might intermingle prayers with the meditation, or make it on their knees, as they found best; and I have no doubt many of them got on very well at the work. One foundry-man explained to me on the last day that the remark with which I began the second instruction (What doth it profit a man etc.) "had taken him all his time up to now."

They constituted, I think, a fairly representative congregation. They numbered fourteen in all. They came from Preston, Blackburn, St. Helen's, Chorley, and our man from Stonyhurst. They were representatives of the carpentry, bricklaying, painting and coopering trades; hands from the cotton mills, glass factory, railway-wagon making, a solicitor's clerk, our Postmaster and Alderman Myerscough. Some of them had made considerable sacrifices to come. A man from a glass factory had got in his week's work by Thursday, working from 10 p. m. on Wednesday night till 8.30 on Thursday morning to complete his time and get away.

The refectory arrangements went very satisfactorily. We had reading during all the meals. I dined with them, presiding and carving at one table; Alderman Myerscough at another, and Father Provincial on the day he visited us. Father Buckland provided very good fare at all the meals, to which they did very substantial justice, Brother Ellingworth's cooking being evidently appreciated. The liquor question had been one of some hesitation for superiors; and it was decided to exclude alcohol. Experience confirmed the wisdom of this. They had all evidently drunk water before and assumed it to be the most natural thing in the world.
The recreations went very agreeably. They smoked their pipes, fraternized and chatted, enjoying it all the more before and after the periods of silence, and had evidently become very intimate friends before the end. You could not help feeling what a thoroughly Catholic atmosphere you were in.

Finally when the end came they were unanimous as to the fact, though the phraseology varied, that the three days had been about the happiest as well as the wholesomest holiday they ever had in their lives.

Looking back on the retreat as a whole—the earnestness of the men, the diligent way in which they attended, the obvious freshness with which the great subjects of the retreat came home to them, some sixteen or eighteen instructions in all with the special facilities for meditating and reflecting on them, and the other exercises of the retreat; I feel convinced it must be an experience of singular value to them. It gives them a new view of life—as they repeatedly affirmed; they are all bent on returning next year.

In addition there is the three days rest and holiday spent in such surroundings. This is a boon which it is difficult for you to realize till you talk to a man who has worked all night in a glass foundry, or regularly all day in a cotton mill. A carpenter told me he hadn’t a holiday for five years, except whilst out of work for a few days, and then he was invariably hunting out a new job. Surely to be able to secure a treat like this to such men is a very precious form of charity.

What now are the future prospects of the work? I confess, my experience has much increased my confidence in its permanent success.

1. The intrinsic goodness and fruitfulness of the work has come home to me in a way I could not realize by simply reasoning about it. When you see the men, talk to them, and hear them, you perceive the actual effect on their souls to be very powerful. It is St. Ignatius’ Exercises working on virgin soil—with God’s grace in many cases very abundant.

2. I think there will be little difficulty in getting plenty of men, at all events during the summer months, when the working holidays are on. Each man who was with us last week will, I am sure, be an advertising agent in his own parish, and the secular clergy who are already favorably disposed will become more so as they see the good effect on the character of the men who have made the retreats.
3. The most anxious problem for superiors is naturally the financial question. How is a House to be supported in the twentieth century without any recognized sources of income?

The plan is somewhat different from what I understand to be the method prevailing in Belgium and France. There, I believe, nearly the whole expense of the retreats, including the maintenance of men whilst in retreat, is met by Catholic employers and wealthy benefactors. We cannot count on this here, our men are all working with Protestant employers. We shall have to look to the men themselves to pay their railway fares, the fee for maintenance during retreat, and in some cases to sacrifice one or two days wages. Still I don’t think this difficulty will be insuperable. Our workmen support the entire religious fabric of the country, and moreover here in Lancashire they are accustomed to save up for a holiday. Obviously the artisan who expends fifteen or twenty shillings in getting to a retreat, if you can secure him, is a valuable sort of subject to work upon.

But this being so, the workman’s tariff must be as low as possible, compatible with feeding and caring for them well. Ten shillings for what is almost four days is the present experiment. It will involve careful economy, but Father Buckland is hopeful that he may be able to make it work at that figure.

For the rent, the servants’ wages throughout the year, and the support of two Fathers—say about £400 per annum—we shall have to look to charity. We must trust St. Joseph to do something. Among those who come to make retreats there should be some men of means who will give substantial help. And other outsiders realizing the good work will probably also contribute.

The £200 which enabled Father Buckland to start came from a very small circle. The chief donations were a £50 from the Father of one of Ours and twenties from a couple more. At a critical moment when all the money in hand was spent, with the furnishing still in an embryonic condition, things looking blue and Father Buckland looking very anxious, a most unexpected donation of another £50 came in from an old Stonyhurst Philosopher, which made the sky quite sunny again. Meantime if you happen to have among your friends one or two millionaires, who could spare about £3000 or £4000 apiece to buy out this House
and permanently endow the working expenses, please let them know there is a chance of a spiritual investment, the like of which does not occur every day!

Meantime don’t forget this promising undertaking in your prayers. Father Buckland has a good, long, hard uphill fight before him yet.

Hoping this letter may give you a tolerably clear idea of the present status quaestionis of the problem,

I remain, dear Father,

Yours very sincerely in Jesus Christ,

M. Maher, s. j.

P. S. You are anxious to know my views as to the most fruitful method of carrying on the work. A single retreat is obviously a narrow basis of experience for generalisation, but as the men were a very representative lot, and as a bye-election is supposed to indicate the general sense of the country, I don’t mind adding a few thoughts which you can take for what they are worth.

1. I believe we shall do well to set the standard of the spiritual work of the retreat at which we aim as high as we can get it. The more effort the men make to do the retreat well, the better pleased they will be at the end of it, and the more favorably they will speak of it when they leave. Hence the value of insistence on silence, and on the effort to secure some meditation or reflection on the points. I am convinced that the great majority will have real goodwill. One of the Fathers here told Ishmael when starting, “I hope you will have a pleasant time at Compstall.” His reply was, “I am not going to Compstall for a pleasant time.” “For what then”? “To do what I am told,” was his answer. And this was clearly the attitude of the lot. Though of course they have to be reminded of the importance of what seem to them little regulations.

The Father giving the retreat has a rare chance of influencing such men powerfully. The Great Truths coming to them with their full freshness in these favorable circumstances evidently have extraordinary force. It is quite different from a mission. The Father has them under the full fire of the Exercises for sixteen or eighteen discourses—with nothing to distract them all the rest of the day.

2. With respect to the subjects for the Considerations I should say besides the usual ones on spiritual duties and the Sacraments, he will find useful: Work,
its dignity in the Christian scheme—duties and future recompense: *Socialism* and *Zeal*, especially in regard to the self-sacrifice needed for the success of guilds, sodalities, clubs etc., and willingness to help their clergy. The *Kingdom of Christ* seemed to take wonderfully with them.

With respect to *Socialism*, candidly, I don’t believe much real good comes from “refutations” of it. Smart arguments are very convincing to persons whose incomes are £200 per annum and upwards; but economists’ syllogisms don’t bite below fifteen shillings per week, minus rent. One of the men came to me with some socialist difficulties—fortunately before I had spoken on the subject. I learned things from him not to be found in Father Cathrein’s book—the way a workman (a genuine good Catholic who had paid eighteen shillings to make the retreat) may feel the injustices of the present conditions of industry upon others poorer than himself. First, make it clear you feel his difficulty. Don’t disapprove it. Next, try to get him to realize more vividly the Christian theory of life—of work and of the Hereafter. He is already conscious of all this—though at times obscurely. Then explain to him how much of socialism—or rather how many items of the socialist programme—he may accept remaining a thoroughly loyal Catholic; old age pensions, eight hours day, civilizing housing of the poor, etc. It will then be fairly easy to convince him that the remainder of the socialist programme would make things a deal worse instead of better.

3. Finally, whoever will be privileged to be allotted to this work—Fathers or Brothers—must be prepared to face plenty of self-sacrifice. This, I believe, will prove to be a *sine qua non* of successful labor. The British workman is a very literal person, and he will be very observant. Everything about us will be under his inspection. He knows what hard work and self-denial are. The “Kindom of Christ” will strike him with great force—but he will at once apply it to us. Before the end of the three days he will have taken the precise measure of each of us—Fathers and Brothers. He will be fair, but his standard will be high. Let us hope we shall not disappoint him.

*Note.*—October 1st. The success of the retreats has been continuous during the past three months. Regular work started from the beginning of July, and there has been a retreat each week since, except during the Eucharistic
Congress a fortnight ago. The house was practically filled each retreat—the average numbers being from eighteen to twenty men. As they came from all parts of the country, the prospects for next year are very good.

THE FLOOD AT AUGUSTA, GA.

Sacred Heart College,
Augusta, Ga.,
Oct. 19, 1908.

Rev. and Dear Father,
P. C.

Having been asked to give an account of how Ours fared during the flood last summer I send you the following: First of all, in order to understand the situation, we must remember the geographical position of the city. Augusta, with a population of 40,000, is situated on the right bank of the Savannah river, which is navigable for smaller vessels from here on to the coast, a distance of 231 miles. The city has immense water power, utilized in operating the electric light and power plants, the city water works, and in driving the machinery of the large and numerous mills engaged in the manufacture of cotton goods, in which industry Augusta is the leading city of the South. This power is furnished by a canal 150 feet wide and 11 feet deep, which leaves the river at an angle of thirty degrees, several miles above the city. While the river continues its course due East, the canal, for a distance of several miles, runs South East; then, making a sharp turn of twenty degrees, it follows a North-Westery course for two miles more, and rejoins the river, two blocks above the college property. Between these two main branches of the canal is another and smaller one, called the second level. The total fall of all the levels amounts to forty-five feet.

It is certainly not difficult to imagine what all this means, with a river, which, according to the Government gauge, rose in a few days from ten feet to a height of thirty-eight feet nine inches.

We got the first intimation of what was coming at 6 A.M. Wednesday, August 26, when a large drove of
horses came galloping down the street, and turning our corner made for the hills. I thought of the river, but attached no importance to it. "Merely a frightened farmer," I said to myself, "driving his live stock from the low-lying pastures to the higher ground." The idea of possible danger to us, never entered my mind—at least then. One of the streets in front of our house is the fifth from the river, running parallel with it; the other, at right angles to this, leads to the hills.

At 8 A. M. some water began to flow from the sewers into the gutters, showing that the river was backing in through the pipes. By this time we were beginning to take some interest in the situation.

The morning paper had not come; neither the baker nor the grocer had made his appearance, though generally both of them come rather early. One of the Fathers and myself went out to investigate. We found three of the parallel streets already submerged, with the river steadily approaching the fourth, this being almost within one block of our house. We had intended to go down town to make some purchases, but, before going half a block, we saw it was high time to return—the river water was spouting through the openings where the gutters empty into the sewers—and we came home, none too soon. By 9 o'clock the street in front of us was submerged; at 11 o'clock the water was pouring over the sidewalk, and over the brick curbing into the college grounds. At this time, too, the first skiff appeared, taking off some of our neighbors, who lived in a small frame house across the street.

At 12 o'clock, while we were at lunch, a tiny stream began to trickle into the refectory; and at 1:30 it had risen with such unexpected rapidity, that our cook, who was trying to prepare for emergencies what little food we had in the house, was driven from the kitchen, the water putting out the fire under the range and filling the place with steam. Meanwhile the Sacristan had managed to save a good deal of mass wine; but in the matter of food, we were in sore straits. No bread; no flour; not a grain of rice; not a drop of milk; only a little ham and mutton, two boxes of breakfast food, commonly called sawdust, raw eggs, and some vegetables with no means of cooking them, as the only stove in the house was by this time several feet under water; certainly not a very exhilarating prospect, with the water rapidly rising on all sides.
By this time raging torrents met on our corner; one from the canal above, the other along the streets which lead from the river. Between them they managed to make things lively in front of our house. It was a pitiful sight to see a fine cow helplessly floating by, with just her nose above the flood, spinning round and round in the whirlpool on the corner.

Early in the morning our acting Superior—Rev. Father Rector and Father Minister being out of the city—had given orders to lock the Church doors, through fear of the disorderly element from among the mill hands in our neighborhood. Suddenly, at 3:45, while we were at Litanies, there came a terrific pounding at one of the doors. It came from two men whose boat had been wrecked on a tree in front of the Sisters' convent, opposite our corner. They had been trying to get their boat into shape again, but soon the current swept them off their feet, and they had to swim for it. After a hard struggle they reached the front entrance of our Church, almost exhausted and shivering with cold, having been in the water for almost an hour. We furnished them with dry clothing, but with the exception of the proverbial cup of cold water, could give them no refreshment; we had no way of heating anything and the Superior was afraid to give them wine through fear of the Prohibition law. They were anxious about their families, and, therefore, as soon as a passing skiff could be induced to take them, they left us. The same conveyance also took off three men who had saved themselves by swimming to our gymnasium, as well as several more who had taken refuge in the trees which line the streets in our neighborhood.

What a night of misery awaited us! Almost total darkness; the only available source of light being a few candles; electricity and gas having been put out of commission early in the day.

After a while the uncanny gurgling, swashing and soughing of the waters in the lower part of the house began to wear on the nerves; while the rush and roar of the torrents outside reminded one of a heavy surf on the sea shore. The thermometer, which a few days before had stood at 98 degrees, fell during the night to 58 degrees. It was as cold, and bleak, and dreary as a winter's night. To cap the climax, about midnight fire broke out in three different parts of the city. First, two warehouses three or four blocks apart,
in the downtown part of the city, near the freight depot, were set on fire through the water coming in contact with unslacked lime. Then, across the river, sixty freight cars were burning fiercely all night, though to us at the time this conflagration seemed to be in the city, between the other fires and the river, about nine or ten blocks away from us. Looking from our corridor towards the city it was indeed an awe-inspiring sight. From a point to the East to almost South, the heavens were brilliant with a glare which varied from deep and angry red, to the brightest of liquid gold, making the water sparkle and glitter with the reflected light. To the North-East appeared a dark and threatening bank of clouds, intensely black by contrast with the dazzling light nearby. For a time I was very uneasy, because it looked as if a storm was going to break, and coming from that direction it would sweep the flames directly towards us. However the calm continued to the end of the flood. Of course we knew that the fire department was helpless, the waters sweeping through the streets from six to eight feet deep. Just at this time too, the water works came to grief, the flood having wrecked the pumping station and injured several of the water mains. Happily we had foreseen this contingency, and in good time had saved as much as possible of the precious liquid. Naturally the water of the flood could not be used for drinking or domestic purposes; it was muddier, filthier and far more repulsive than the water of the Mississippi when in flood. About two o'clock Thursday morning the water was apparently still rising; but as the fire was not coming nearer, I retired, too worn out to care what might happen.

Rising at 4.30 the first thing after prayers was, of course, to take a look at the water. Thank God, the marks on the walls of the lower corridor showed a fall of an inch or two. Much relieved I prepared at once to say Mass. How strange the Church looked at that hour of the morning! Not a soul present—no light, except from the candles at the altar—no sound save the droning noise of the waters beneath and all around us! And what a night, when it became light enough to look around! Water everywhere—as far as the eye could reach. Wreckage of every description whirling by or lodging against the iron fence around our property, enlarging the barricade of barrels and boxes, panels of picket fences, wooden bridges, chicken coops, and pieces
of furniture of all kinds, which had been piled up during the night. A river, from six to seven feet deep was rushing like a millrace through the alley between our residence and the old Church, now used as a college. From the organ loft we could see the waters of the canal above, leaping and tumbling along in billows of considerable size. Not a sound was heard except the noise made by the waters; everything was as quiet and still as the grave; Augusta seemed a city of the dead.

Breakfast was a problem too difficult of solution for the cook. In the scramble to get away from the turbid flood the evening before, the can containing the coffee had been left below; fortunately it had been placed where the waters could not reach it. By 7.30 Thursday morning the flood had receded sufficiently to permit one of the Brothers to make the attempt to get it. Though the waters reached up to his chin, he managed to get the much desired article. But how to get hot water, with no place to make a fire? One of the Fathers nobly rose to the occasion. He filled a shallow cup with candle grease and wicks, and using a small glass tube as a blow pipe managed to produce a flame hot enough for the purpose, while another held a small dipper filled with water over this contrivance. Thus after some patient waiting every one of the community obtained some warm coffee to cheer the inner man.

At 10 A. M. the two men whom we had rescued the evening before, returned in a new boat, and on learning the condition of our larder, started out to procure some provisions for us. In an hour they returned with a bountiful supply of eatables and hot coffee, the gift of some of our neighbors. The water continued to fall, but slowly. At 6 P. M. the current was still so strong that a boat, trying to pass our corner, was dashed against a tree and rendered useless. Friday morning the streets were free of water, but many of them were in bad shape. Some crossings showed holes twenty feet wide and ten feet deep, while the wooden bridges across the canals had disappeared, rendering communications between the different parts of the city difficult if not dangerous. However every one throughout the city set to work with a will cleaning up and repairing damages. Wherever the flood had entered it left a layer of odoriferous slime and mud from six to twelve inches deep.
Our loss was comparatively small, amounting at most to $700. The total loss in the city, municipal and private will fall little short of $2,000,000.

The loss of life among the white population was surprisingly small, only four or five casualties were reported. One of our Catholic young men, H. Carr, met a tragic death. He had been bookkeeper in one of the warehouses that took fire Wednesday night, when the flood was at its highest. Driven by the flames to leap for his life, he was carried away by the raging flood and drowned before the eyes of his brother, who was powerless to help him. Some of our Catholic business men had spent the night in trees, drenched and shivering with cold; all however were rescued in the morning.

While passing a few days later through the district where the fires had been, a good old Irish lady stopped me in front of her house: "Father," she said, "you have no idea of what we had to go through that night. Seven feet of water all around us, and no one able to swim. We were huddled together in the bathroom—a fire raging one block below, and another a block above, smoke filling the house, and sparks as big as a man's hand being driven in through the windows. The screams and shrieks of the women and children in the houses nearest to the fire were dreadful. I was trying to get ready, for I thought sure the Lord was going to call us this time. Sure, it was awful, but, thank the Lord, it wasn't worse. Yes, it might have have been a great deal worse." Two of Ours had been through the storm at Galveston, but their former experience did not seem to render them any more cheerful than the rest of us. One of the Brothers, who had been at both of the fires which destroyed our College at Grand Coteau, and who ever since keeps his trunk packed every night, was apparently sorely puzzled what to do with his trunk if the fire should reach us.

How many of the negroes perished, no one will ever know. Most of their humble dwellings stood near the river, and how many were carried away is a matter of conjecture.

Father Minister, who had been in Savannah giving retreats, was returning to the city Wednesday evening. His train had to stop four miles from the depot. Walking along the track the Father managed to reach the Franciscan convent, which, standing on higher ground, was not touched by the flood. There he had to
remain until Friday morning, when he was surprised to meet a Father from the college, who had made his way to the convent early in the morning through the debris and wreckage which filled the streets. To get across one of the canals, he had to go down one bank, wade through the muck in the bottom and climb up the other bank; all the bridges having been washed away. On his return to the college Father Minister found his work cut out for him. The sight which met his gaze beggared description. In the lower floor and the refectory the water had been at a height of six feet, in the gymnasmium ten feet, in the college hall eighteen inches. The Church, resting on a solid foundation of granite, was not invaded, though the water had come to within two feet of the floor, and several large holes had been scooped out along the foundations, and in the college grounds. A large gang of laborers was at once secured; and after nine days of strenuous endeavor, we were again able to take our meal in the refectory.

We had intended to open school on September 1st, but had to postpone it to September 8th, while the public schools did not open before the first of October; on account of the difficulty of obtaining water for drinking and sanitary purposes. We met the difficulty by obtaining from two sources condensed steam water; while some of our friends on the hill, notably Col. Lyle, the Commandant of the Arsenal, and a great friend of Ours, supplied us daily with artesian water.

When the reservoir was closed on the night of the flood it was supposed to contain ten feet of water, amounting to ten million gallons. On the strength of this, and thinking by making temporary repairs, they would be able to pump up sufficient water for a part of the city's daily consumption, and retain a reserve for fire protection, they were too liberal for a week or two. The temporary repairs collapsed; when they thought the depth of the reservoir was still seven feet, they found out they had six feet of mud with one foot of water on top of it; the reservoir not having been cleaned, since it was built ten or fifteen years ago. Naturally all this affected the college seriously. We opened with only half the number of boys we had last year, and could keep school only until 12 o'clock each day. Parents were afraid to send their children to school on account of the unsanitary condition of the city. I am confident our college will prosper again as soon as conditions will again be normal, which I think
will be by the end of October. Though the population is overwhelmingly Protestant, we enjoy the respect and esteem of the better class. Last year out of a roll of forty in my class, twenty were Protestants, and almost all of them excellent boys. We are not disheartened in the least. Sometimes I think of good old Father Frisbee’s favorite remark in my Woodstock days: "Cheer up, cheer up, good times are coming."

In conclusion let me repeat the words of the good lady mentioned above: "Yes it was awful, but thank God it wasn’t worse, sure, it might have been a great deal worse."

Sincerely Yours in Christ,
L. G. Bashnal, S. J.

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**PERE MARQUETTE.**

**REMARKS**

**OF**

GEORGE C. GINTY,

OF CHIPPEWA FALLS,

IN THE SENATE OF WISCONSIN

MARCH 23, 1887.

Mr. Ginty. I ask that the bill be read.
The President. The bill will be read.
The bill was read, as follows:

A Bill authorizing the Governor to have placed in the old hall of the House of Representatives at Washington, a statue of Père Marquette.

The people of the State of Wisconsin, represented in Senate and Assembly do enact as follows:

**SECTION 1.** By section 1817 of the revised statutes of the United States, each of the states is invited to provide and present to Congress for erection in the old

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* Volume III of the Historical Records and Studies, published by the United States Catholic Historical Society of New York (Dec. 1904) contains an account of the Marquette Statue which was sent to Statuary Hall, Washington, D. C., by the people of Wisconsin. When this article was prepared an effort was made to secure a copy of the speech of State Senator Ginty on the introduction of the bill in the Senate of Wisconsin in regard to the statue. Only extracts from the speech could be found; and it was believed that the speech had not been printed, but a copy was recently found in the library of Marquette University.
hall of the House of Representatives at Washington, marble or bronze statues of one or two of its deceased residents who have been illustrious for their historic renown, or their distinguished civic or military services, such as the state shall determine to be worthy of this national commendation; and it is hereby enacted that Pere Marquette be and is hereby designated by the state of Wisconsin as one of such persons.

SEC. 2. The Governor is hereby authorized and directed to have placed in the hall of said House of Representatives a statue of Père Marquette, the faithful missionary whose work among the Indians, and explorations within the borders of the state in the early days, are recognized all over the civilized world.

SEC. 3. There is hereby appropriated out of the State Treasury a sum sufficient to carry out the purposes of this Act.

SEC. 4. This Act shall take effect and be in force from and after its passage and publication.

Mr. Ginty said:

Mr. President: Some time since, my old friend, Gen. Hobart, suggested that as Wisconsin was entitled to two statues in the hall of the House of Representatives at our National Capitol, one ought to be placed there in honor of Père Marquette, the explorer, the missionary; and the more I thought of the subject the more I became impressed with the justice of it.

The result of that consideration is Bill No. 10 S., which I had the honor to introduce, and which has received a unanimous report from the Committee on State Affairs, and also from the Committee on Claims.

The years are rapidly marching by, Mr. President; so rapidly that we are forced to glance over the pages of history for the record of events which at first thought seem but as yesterday. Grant and Logan were with us a short time since; to-day we read of them and their deeds in books. The beardless boys that crowded the ranks of twenty-five years ago, sleep beneath the waving grasses on Southern soil, or move amongst the grey beards at home. They left a record of patriotism and devotion to country which will endure long after the hillock that marks their last resting place is levelled. And they who follow out the path of duty, whether it takes the form of a sacrifice to Mars, or the devotion of a life to improve the condition of their fellow men, have this to think of; that those who come after, though they may

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"forget the singer,  
They will not forget the song."

No man can study our western history without feeling that if ever an unselfish being walked the earth, it was the missionary who planted the cross on the shores of Lake Superior in the latter half of the seventeenth century.

Of Marquette, to whom the bill proposes to erect a statue, it is proper to make a brief biographical sketch. He belonged to one of those glorious old French families of Laon, whose sons divided between the army and the church—one-half donning the humble garments of the Jesuit missionary, while the others sought glory in the dazzling wars of France, midst the clash of arms and din of battle.

James Marquette in 1654, entered the church, and after studying for twelve years, expressed a desire to share the hardships and privations of a missionary to America. Landing at Quebec, he was soon after assigned to duty among the Indians on the shores of the great lake, where he devoted his time to learning the different languages of the tribes, and becoming acquainted with them. We hear of him in 1669, at La Pointe, in this state, and the journals of his life and work there are among the very interesting annals found in our excellent State Historical Society. The roof of the church where he erected his altar was often frescoed with the blue of the sky and stars of heaven. His cathedral walls were the stately pines in the great forest, the incense came from the fragrant fern and flow- ers wild; the trembling notes of the organ were sup- planted by the carol of birds. No bell rang out its chimes to call to sermon and to prayer; and that hum- ble Jesuit priest needed not a costly biretta, or golden vestments, to proclaim him Nature's Cardinal.

And without presuming to criticise, I am not certain but that the plain and unpretending places of worship, in the early western days, were more appropriate to do homage to a meek and lowly Savior, than the gaudy, extravagantly furnished, half-million, religious club houses in the large cities of today—places where the riches of the Orient blend in fashion's urn with the perfumes of Araby.

While engaged in his work at La Pointe, he had written several letters to his Superior at Quebec, regarding explorations of the country; and in 1673, Count Frontenac, the Governor of Canada, desired him to find
the “Great river,” traditions of which had come through Indian sources—and with the Sieur Joliet, he started on his journey to find the Mississippi, its source, and where it emptied. Proceeding in canoes, he skirted the shores of the lakes and entered Green Bay—then generally known as the Bay of Pauns—stopping at Menomonee to hold religious services among the Indians. The spot where Green Bay now stands was the farthest country known. Here he remained a short time, and met Allouez, who had established a mission. But the ardent desire to accomplish the work would not let him remain long, and he went up the Fox river, into Lake Winnebago, camping where the city of Oshkosh now stands, and where there was a large gathering of Indians. They urged him not to proceed farther; told him of the strange tribes he would meet, and that danger would be found at every step. More determined than ever, he proceeded on his way up the Fox and down the Wisconsin, until he reached the spot where the latter river empties into the Mississippi, and where Prairie du Chien now stands. Descending the great stream, he proceeded as far as the Arkansas, until stopped by hostile Spaniards, when he returned back to the Illinois river, and following that, reached Lake Michigan. The trip was replete with dangers. At almost every step, there were hostile Indians, whose language he knew not. Three months were consumed in making the journey, and 2,549 miles traversed. Maps of his discoveries, from Green Bay to the Arkansas, and through Illinois, were made by him and sent to France. They were the first ever drawn. The exposures he had been subjected to, since entering upon his Lake Superior mission, were beginning to be felt, and he was prostrated at the close of his last trip for a long while. It is unnecessary to go into details of his subsequent work; hours could be consumed in the recital.

Two years after this, we find him with two Frenchmen, trying to reach Mackinac. They started in canoes from where Chicago now stands, and followed the eastern shores of Lake Michigan. Marquette was completely prostrated and had to be carried ashore at night. When the river about opposite Milwaukee was reached, he felt that the spirit within him was slowly preparing for flight. Calling his attendants around, he bade them hold up the crucifix, that the last object his eyes could see would be the cross—the symbol of a Savior and a
religion he loved. His faith in the future was so strong that in bidding farewell to those faithful companions on that lonely stream, it seemed to say:

"give little warning,
Choose thine own time;
Say not 'Good Night'; but in some brighter clime
Bid me 'Good Morning.'"

Wrapped up in cedar bark, the body was buried by the side of the stream, the rippling water singing his requiem, and the river named after him.

I have said that the river upon whose banks the life of the tired explorer ebbed out, and where his devoted companions buried him with the cross above his grave, was called after him, and the village that grew up was named Père Marquette.

That is true. But the greed for gold in this fair world of ours brings also a disposition to elbow patient merit and well won fame aside, to make room for the vulgar swagger of the parvenu, grown insolent from the flush of easily acquired wealth. And so, one day, the sponge of influence wiped the name of Père Marquette from the map, and the name of an owner of a plethoric bank account appeared in its stead.

O shame! where was thy blush, when this occurred?

The pages of history are replete with the knight errantry of the thirteenth and fourteenth centuries, when men drenched the fields of Palestine with blood, in the endeavor to replace the crescent with the cross.

How different with Marquette three centuries later! Burning with an ardent desire to spread among the untutored children of the forest the teachings of a Savior, and to make discoveries of rivers and countries in a new world, he used the lesson of love to change the pagan belief of the Indian into that faith which brings content and peace to Christian hearts; while his explorations were carried on with an energy far beyond his physical power. Civilization and religion, it is said, go hand in hand, and where the cross is established, the land grows rich with golden sheaves, and sunlight drives away the damp and dews of darkness.

In speaking of the work accomplished by Marquette, a historian truly says:

"No voyage so important has since been undertaken; no results so great have ever been produced by so feeble an expedition. The discoveries of Marquette, followed by the enterprises of La Salle and his successors, have influenced the destinies of nations; and passing over all
political speculations, this exploration first threw open
a valley of greater extent, fertility and commercial ad-
vantages, than any other in the world."

"The people of the West will build his monument,"
says the great historian Bancroft, in Vol. 3, of the His-
tory of the United States.

Let us commence the work now. Let it go as the
tribute of the West, not only to the faithful Marquette,
but as a salute to the tri-color of France, and a re-
mindder that at least Wisconsin is not forgetful of the
country that sent a La Fayette and an army to help
achieve the independence of the United States—an
army that contained three Marquettes, who laid down
their lives as a sacrifice to the cause of liberty, as their
relative did for Christianity and civilization. It will
be some return for the compliment Bartholdi paid in
presenting to this Government the Statue of Liberty
which adorns New York harbor. Let it also be a re-
minder that Wisconsin owes much to its early pioneers
—nine-tenths of whom were French. "They penetrated
where even the sword of the conqueror could not cleave
his way." They were the first on the rivers; it was
their axe that echoed in the woods, where the pre-
paratory step was made in converting pine into the lum-
ber that encased comfortable homes. That nationality
is not strong enough to stand at the door of political
state conventions and demand recognition; their habi-
tations are usually away from the large cities; but it
affords me great pleasure and satisfaction to stand here
and pay even this humble tribute to their worth and
what they have done.

The motto of our noble commonwealth is "Forward."
Let us be so in recognizing the merits of Marquette;
the first in carrying out Bancroft's prophecy. Let us
halt in the hurrying march of life—in the fierce strife
for wealth and position—and looking back two centuries
at Marquette the man—Marquette the explorer—Mar-
quette the voyageur missionary, let us point out his
as one of the

"few, the immortal names,
That were not born to die."

Mr. President, when we draw aside the faded portieres
of the past—embroidered as they are with heroes of his-
tory, and outlined with the flowers of tradition—and gaze
into the vaulted chambers of the departed years, we see
his face. We find many there who have been an honor
to the West; men who were true to their manhood in
times of trial; men whose intellects sparkled diamond-like amidst their fellow beings; men of dauntless integrity; men who offered their lives for their country; but away beyond all these, shining through the filmy mists of ages, comes Pere Marquette.

"He fought the good fight; they kept the faith."

Let us place him where he belongs, with the heroes of America, that our children, and our children's children, may give honor to the explorer, the patriot, the apostle.
BOOKS OF INTEREST TO OURS


These two commentaries are worthy of all praise. The author has already entered into the first class of moralists, and it would be well nigh impossible to win higher encomium than that which has been accorded to Father Ferreres’ works. Edition follows rapidly upon edition, each being in some points at least better than its predecessor, and all showing the master’s touch.

Fr. Ferreres’ method is admirable. His treatment of the subject is clear, brief and fearless. He gives the reader all the history, law and doctrine on the matter, is not diffuse, and yet thoroughly satisfactory; while developing the theory he is ever careful to keep his eye on the practise. In canon law and moral theology he is one of the best writers of our time.

His points of excellence, which we believe to be unquestionable, are especially noticeable in the two commentaries before us. They have been received with veritable acclaim in nearly all the Catholic periodicals of Europe and are in great esteem in Rome.

While recommending both most heartily we have no hesitation in saying that the one on the Decree Ne temere is almost without a peer.

"Spiritual Flowerets is a unique publication, the only one of its kind, so far as we know, being published in two different forms, that is, in tiny slips, and in book form. In slip form, it has gone through several editions, the latest one having been issued within the last twelve months. In book form, it made its first appearance in 1899, when H. L. Kilner and Co., of Philadelphia, who had been publishing it in slips for some time, brought it out as a booklet, under the original name, May Blossoms; now changed to Spiritual Flowerets, as explained in the Introduction.

In this, the second edition in book form and the ninth in slip form, are contained all the readings or paragraphs published heretofore, that is to say, 720. One year or so of comparative rest from missionary duties, has given us the time and opportunity to go over the work once more. This we have done, and as now offered to the public, the readings are all newly revised, several retouched and a few also recast."

The Teaching of the Twelve Apostles, in the original Greek with translation into modern Greek, Latin, Italian and French, with notes and exhibit. This neat brochure of 72 pages, dedicated on the occasion of his fiftieth anniversary to Very Rev. Francis X. Wernz, General of the Society of Jesus, is the work of Rev. Cajetan M. Romano, S. J. It is published by R. Printeze of Syra, Greece, and sells for the insignificant price of one franc. The original work sought in vain for many centuries was discovered in 1883 at Constantinople, and has been most scrutinizingly examined by the greatest scholars, such as Harnack, Wiinsche, Funk, Schaff and Minasi. It is a didactic monument of ecclesiastical antiquity, and a mirror of Christian morals. "At an epoch," says the author in his preface, "in which a haughty wisdom has assigned the lowest place in the scale of human knowledge to Christ and his celestial doctrine; at a time when levity has come to regard shadows as substance, in an age in which the material is enthroned and receives the homage and veneration of mortals as the last and supreme end of their existence, no tentative measure is to be despised, no matter how insignificant, which is calculated to diffuse amongst the simplest Christians the doctrine of the divine Savior in that simplicity in which it was transmitted by a venerated antiquity."

St. Ignatius Holy Water, by a Father of the Society of Jesus. Fifth Edition, St. Xavier Church, Cincinnati, Ohio, 1908. This is a 32-page booklet. We quote from the Introduction.

"In the first two editions of this booklet, nearly all the examples of the favors received by those who used St. Ignatius Holy Water, were taken from foreign countries and from the remote past. It may perhaps increase our con-
fidence in the powerful intercession of St. Ignatius to know that not only in the distant past and in far off lands, but even at the present time, in our own country, and in our midst, wonderful instances of the efficacy of this holy water are to be met with. Hence one of the objects of the two following editions was to encourage the confidence of the clients of St. Ignatius by presenting to them some of the more recent cures effected in our own country. In this edition an entirely new series of favors is given, different from those narrated before. These favors are so varied that no attempt will be made to classify them, and hence we shall merely record them, in so far as is possible, in chronological order.” 25 cents per dozen. $1.25 per hundred. $10.00 per thousand. Address: The Rev. Director, League of the Sacred Heart, St. Xavier Church, Cincinnati, O.

St. John's College Quarterly. Directory of Jesuit Naturalists, Compiled by Fred. J. Hillig, S. J. The Quarterly for April, 1908, contains a reprint of the "Directory of Jesuit Naturalists." Like other publications of a similar character, it makes for a closer union and cooperation of workers along kindred lines of study and research, representing, as it does, a medium of exchange for those branches of natural science in which mutual assistance is particularly desirable.

The Directory is printed in Latin, as this is the only language understood by all those for whom it is primarily intended.

The best recognition of the great value of Father Hughes' History of the Society of Jesus in North America was accorded to it by Columbia College at its Commencement, 1908. It received the $400 Loubat Prize for eminent historical work. In connection with this noteworthy approval, it might be worth while to quote something of the opinion of the Outlook for May 30, 1908. While adverting to what he calls Father Hughes' occasional "caustic comment," it says, "the work in almost every other respect is deserving of nothing but praise." The evidence he adduces for his assertions "will have to be carefully weighed by all future writers on colonial Maryland. In various ways he has enlarged the fund of available knowledge concerning the political and religious beginnings of America. The work promises to be a most notable, as well as a really monumental, literary enterprise."

Lord Bacon vs. Scholastic Philosophy, by Rev. Michael Hogan, S. J. The Catholic World Press, 120-122 West 60th St., New York. This is a reprint in pamphlet form of an article which appeared in the Catholic World for March, 1908. The London Tablet, March 7, 1908, says of it: "The March number of The Catholic World contains an able article by Father Michael Hogan, S. J., on Lord Bacon's charges against Scholastic Philosophy. . . . The preju-
dice against Scholasticism which the great Chancellor helped to create still maintains its hold on many minds, and serious harm has followed from the popular acceptance of his charges. ... From the days of Bacon downward it has been the common fashion to cast ridicule on the old philosophers' method and their servile submission to the authority of Aristotle, or some other master whose words no one had the hardihood to question. It is, therefore, a distinct advantage to have the true facts clearly stated." —The London Tablet, March 7, 1908.


These timely little pamphlets have seen wide circulation in French and we are not surprised to hear that the entire first English edition of five thousand was exhausted within two weeks of publication, and that the second edition of twenty-five thousand is likewise selling rapidly. We understand that this is due mainly to the zeal of the Fathers of our Mission Band who express great enthusiasm over the clear, concise and attractive way in which Father Lintelo treats the subject. The books are specially blessed by the Holy Father, as is stated in a letter of Cardinal Gennari placed at the beginning. In less than seventy pages the author shows the need of frequent communion, does away with the more common prejudices and proves how very easy it is for all to receive our Lord every day. In his preface he says he gives his readers "a handful of motives and examples, the exhortations of a father to bring his children often to the Holy Table."

The first pamphlet is general and meant for all; the second is for young ladies, the third mainly for men, the fourth for boys. The treatment is the same in each with occasional variation suited to the class specified in the title. Each example, indeed each word seems specially appropriate and Father Lintelo enters heart and soul into the feelings of his classified readers. The translation is simple and well done, and the entire get up of the booklets is remarkably good, considering the price. It is our heartfelt wish that these pamphlets may continue to bring souls to our Sacramental King.

It is of interest to Ours to hear that Father De Maumigny has given permission for an English translation of his Oraison Mentale.
Another translation of Father Lintelo's work has come to us all the way from Calcutta. To give the full title: Frequent and Daily Communion. A Pamphlet of 54 pages, Adapted and Translated from the French of Father J. Lintelo, S. J. Per copy Rs. 0.2; per doz. Rs. 1.6; per 100 Rs. 10.0. Apply to Manager, Catholic Orphan Press, Calcutta.


Father Mullan has added one more work to his zealous endeavors to spread devotion to Our Lady Immaculate especially by means of Sodalities. His English edition of this very successful book of Father Opitz is welcomed by us, and after careful perusal we can recommend in highest terms Under the Banner of Mary. The fourfold hope expressed by the author in the preface is, we are confident, sure of fulfilment; no one can doubt the great clearness of the information given of the Sodality of Our Lady, its nature, its history, its organization. Any Sodalist who reads this book but once will be inspired with zeal to follow out the duties of the perfect member of the Sodality. The spreading of this book far and wide means the rallying of many more Under the Banner of Mary and the establishment of more Sodalities here and abroad. There is a chivalrous spirit throughout the entire book, not merely in the soldierly title; the constant watch word is My Queen, My Mother, My Advocate. Father Opitz brings out the high value set on the Sodality by members of the nobility, by men of talent, by men whose great deeds recorded in the annals of history have made them objects of emulation to future generations, and above all by those Sodalists who have since been raised to God's altar as fit subjects of veneration and imitation, the Saints and Blessed, prominent among whom are many of our least Society.

The arguments are strictly a posteriori, and the reader feels that he is listening to a director who has had personal experience in Sodalities; nor are his observations confined to the continent of Europe, he has studied Sodalities in places so far apart as Australia and America, and certainly not the least pleasing of his comments are his words of commendation of our Alumni Sodality in Boston. This book will be an invaluable addition to any of our libraries, and even those who are not actually in charge of a Sodality will find in it much that is new, instructive and practical. It is a book that we can place in the hands of our boys; it might well be found among the premiums usually offered at the closing of the scholastic year. The faithful too should be encouraged to read this book, which is sure to
increase in them love of their Queen, their Mother, their Advocate.

Father Rudolf Handmann, s. j., of the Austrian Province, has recently edited a practical and comprehensive manual on the Exercises, entitled “Allgemeine Einführung in die geistlichen Übungen des heiligen Ignatius von Loyola” ("General Introduction to the Spiritual Exercises of St. Ignatius of Loyola.") The following is a summary of its contents.

History and origin of the book of Exercises. Its approbation by the Apostolic See. Other recommendations and testimonials bearing on the excellence and great usefulness of the Spiritual Exercises. Brief directions for meditation, with some remarks on contemplation. General hints on the manner of conducting the Spiritual Exercises; plans for retreats of thirty days, of eight days, and of three days. Retreat addresses and explanation of the Points. Spiritual reading during the Retreat. Hints on introductory exhortations, and on meditations, considerations, and conferences. The daily order during the Retreat. Close of the Exercises.

The book is printed for private circulation only, and may be had from Anton Pustet, Verlagsbuchhandlung; Salzburg, Austria. Price per copy unbound: 3 marks; bound: 4 marks.

Acknowledgments.—The Catholic Herald; Zambesi Mission Record; Under the Banner of Mary; The Australian Messenger; The Mangalore Magazine; The Irish Monthly; Mungret Annual; The English Messenger of the Sacred Heart; Chine, Ceylan, Madagascar; Le Messager du Coeur de Jésus; Missions Belges; Lettres de Jersey; Madonna; Petit Messager du Cœur de Marie; Mittheilungen; Trait d'Union; La Missione di Mangalore; Der Sendbote des göttlichen Herzens Jesu; Lettre della Provincia Torinese; Die Katholischen Missionen, &c.
OBITUARY

FATHER JOHN VAN KREVEL.

Father John van Krevel died at an early hour on the morning of June 17, 1908, in the College of St. Francis Xavier, Cincinnati, after an illness of more than a year. For twenty-one years Father "Van," as he was affectionately called, was connected with St. Xavier Church. He succeeded the late Rev. Eugene Brady, s. j., as pastor, filling the office until failing health caused his superiors to relieve him. His pastorate was a beneficial one for the congregation, giving to it, among other things, the splendid new school. He was a member of the Society of Jesus forty-two years, during which most of his time was spent in the active duties of the ministry.

Father van Krevel was born in the province of North-Brabant, Holland, June 23, 1843. His preparatory and collegiate studies were made at Ruwenberg and the seminary of Bois-le-duc, after which, in 1865, he entered the Society of Jesus at Tronchiennes, Belgium. In the following year, he accepted the invitation of the celebrated Indian missionary, Father De Smedt, and came to the United States. He continued his studies at Florissant and St. Louis, in which latter city he was ordained in 1872 by the Most Rev. P. J. Ryan, now Archbishop of Philadelphia. Outside of two years devoted to higher theological studies at Woodstock, Md., his life up to the time of his arrival in Cincinnati in 1887, was passed at St. Louis, occupied first with the duties of a professor and afterward with those of a parish priest. It was in the last capacity he was occupied in this city, and here, as in St. Louis, his zeal and charity endeared him to all with whom he came in contact. He gave himself entirely and devotedly to the duties of his sacred calling and was tireless in the work allotted to him. Long will his name be revered in St. Xavier parish, the last scene of his earthly life, and deeply is his death deplored by the people to whom he was ever a faithful pastor and loyal friend.

Father Van was buried from St. Xavier Church on Friday morning. The office of the dead was recited at 8.30 o'clock, by the fathers and scholastics of the college, two Franciscan fathers and eight or nine of the diocesan clergy. Low Mass was said at 9 o'clock, by Father Grimmelsman, Rector of the College. The church was fairly well filled with lamenting parishioners. At the graveyard, a splendid delegation of the Married Ladies' Sodality, of which he was so long the
director, was in attendance, and as the clods of earth fell upon the coffin, every eye was filled with tears for the loss of the gentle, the humble, the meek and lowly Father John van Krevel.—R. I. P.

FATHER DENIS T. O'SULLIVAN.

Father O'Sullivan was born in London, England, May 6, 1856, and when he was four years old came with his parents to Troy, New York. As a boy he received his elementary education from the Christian Brothers, developing at an early age an aptitude for mathematics and laying the foundation of those higher studies in that field in which he afterward attained great distinction. In 1874, he came to New York, where he secured a position as teacher in the preparatory department at St. Francis Xavier's meanwhile attending the night classes in the higher grades.

During these years his sole ambition was to become a Jesuit. Accordingly when he had acquired the necessary proficiency in Latin and Greek, he was received into the Society by the Rev. Theophile Charaux, s. j., on July 30, 1876. That summer the New York and Canada Mission had opened a new novitiate at West Park on the Hudson, on a beautiful estate situated almost opposite the village of Hyde Park and about five miles north of Poughkeepsie. The new community took shape rapidly. Fourteen of the novices had already spent some time in the novitiate of Sault-au-Récollet, near Montreal, Canada, and had come with their Master of Novices, Rev. Isidore Daubresse, to the new home on the Hudson. Besides Father O'Sullivan there were six postulants who entered on the same day; so what with the addition of the more advanced novices, of the Fathers of the third year and the lay brothers, the community seemed very unlike one newly formed.

It was with these companions that Father O'Sullivan began his religious life. From the very outset he became noted for his fervor and earnestness, his determination to act only through the purest motives, and according to the highest ideals, and the natural energy, push and devotion to work, that were characteristic of him before he became a religious, were soon transformed into self-sacrifice, zeal and charity for his neighbor.

During the four years of his sojourn at Manresa, so called after the famous cave of Manresa in Spain, there were few works of zeal in which Mr. O'Sullivan did not take a leading part. There was a Sunday school established four miles away at Esopus, of which he was one of the founders. Thither, Sunday after Sunday, he journeyed for two years with two companions, but it was only a pleasant jaunt for him, so light-hearted was he and so much in love with his
work. Week after week he gave a carefully prepared in-
struction to the children and to many of the grown folks,
who were glad to sit with the little ones and listen to the
fervent novice.

After the noviate, the period devoted to studies began.
He was now a full-fledged junior. Only one Sunday school,
that at Hyde Park, was left to the care of the juniors, and
to his deep regret he was not assigned to that. But he
would not remain idle. He looked about him for other
children to instruct and other souls to save. Some ten miles
away was a place called Penn Yann. The chronicler tells us
that the Penn Yann district is a beautiful farming country
which figures in many a wild story. Looking down toward
the west from the hills overlooking the novitiate, “it presents
the appearance of some royal park with its silver stream,
rolling meadows, scattered groves and the enormous side of
Mt. Illinois shutting it in on the southwest.” The original
settlers, so the story goes, came from the other side of the
Hudson and started out with the intention of founding a
colony in Penn Yann, in Pennsylvania, but here their funds
ran out and here they remained, calling the place, with a touch
of their own dialect, “Pang Yang.” It is said that there was
nothing too outlandish for belief concerning these people. In
Poughkeepsie their oddity was proverbial. Ten years ago
an occasional relic of the primitive stock may perhaps have
survived, but the early generation itself died out long ago.
The novices of a later date recall a shaggy, villainous looking
creature who boasted to a band of young but susceptible
novices that he had done away with four men, that he be-
lieved in no God and held in contempt all ties of kindred,
that he ate his meat raw and walked barefoot in the snow.
Of course he was only an idle boaster, but he was neverthe-
less more or less representative of the class in which he
belonged.

In the district of Penn Yann there was only one resident
Catholic. Mr. O’Sullivan soon found him out, for in his
long walks on recreation days he made it a point to inquire
for any isolated Catholics, that he might help them to keep
in touch with their religion and might add a word of counsel
and encouragement where it was sure to be much needed.
Before long the story of his visits to the lone Catholic was
bruited abroad and the house became a rendezvous for many
Protestants, who were cordially invited to meet the youthful
missionary. They saw and heard and came again and again
to listen to the attractive young speaker, who was able to
explain the doctrines of the Catholic faith and to defend it
against all comers. On his return to Manresa, his compan-
ions in the juniorate would gather about him in the evening
and hear the story of his encounters with the Protestants, of
the difficulties they proposed for solution, of his answers and
of the points of doctrine he thought proper to dwell upon,
After the lapse of thirty years those talks are recalled by the writer with all the vividness of a fresh recital.

On a few occasions Mr. O'Sullivan thought it well to enlist the services of the Rev. Patrick Gleason, s. j., then detailed for missionary work at West Park, and the gracious and accomplished missionary supplied from his wider experience and greater knowledge whatever may have been lacking in the conferences of the zealous young Jesuit. And yet, after all these efforts there is no record of any positive good effected; many freely acknowledged the claims of the Catholic Church, not one was induced to enter the true fold.

We have dwelt at some length upon these early days of Father O'Sullivan's religious life, because they throw light on his subsequent career. Whenever he was brought in contact with the people he gave evidence of the same fiery zeal, the same earnestness of purpose, the same devotion to duty, the same concern for the neglected children of the faith, the same love for the poor and for sinners. Side by side with his onerous duties in the classroom, he always found time to carry on some work of far-reaching good in the ministry. While a young professor at St. Francis Xavier's he delivered a course of lectures every Sunday for five years, taking as his subject the more advanced studies in Christian doctrine. It was known as the Class of the Catechism of Perseverance. The sessions were held in the church and those in attendance were not the children of the Sunday school, but their fathers and mothers and their grown-up brothers and sisters. That was over twenty years ago, and his instructions are fresh to-day in the memory of those who listened to him then.

In Woodstock, the scholasticate of the Maryland-New York Province, where he studied or taught for many years, he was rarely without some parochial charge. The latter years of his active life were spent in Boston College, in the lecture room and laboratory of the Department of Physics; but in spite of the four hours a day given to his scholars and of the additional inroads on his working day made by the time taken to prepare his experiments, he had charge of the Alumni Sodality, of the League of the Sacred Heart and of the Sailors' Home in Charlestown.

One instance of the fruitfulness of his public lectures which has quite accidentally come to our notice will throw light on the good he accomplished, which will never be revealed fully until the great unsealing of the books. He was invited to address a meeting of Socialists in Boston where the most prominent leaders of the movement were to appear. Another would have found some reason to hesitate or decline. Father O'Sullivan jumped at the opportunity. Among the speakers was Mrs.———, the leading representative of her sex in the Socialistic propaganda of the city. After her address the Jesuit followed, and in the course of an impassioned speech directed his remarks to the woman delegate. He ex-
pressed his deep surprise and concern at finding a woman of undoubted respectability and accomplishments advocating a cause which struck at the very foundations of the family and society, a cause the principles of which if carried out to their legitimate conclusions, would degrade woman and make her the slave and plaything of man. The doctrine of free love, he maintained, was a necessary outcome of all the talk he had listened to that night, and of most of what he had read in the literature of Socialism. On the following day this woman called upon him at the college and told him how deeply concerned she was over what, if true, was a revelation to her. He experienced no difficulty in proving his point, and that, too, as he had declared, from the accepted textbooks of the Socialists themselves. She was convinced. She asked to be further instructed in the Catholic faith, and to-day, while still interested in all measures of reform that seem to be demanded by present conditions, she aims at bringing about reform according to true principles, which are to be found only in the teachings of the Catholic Church.

A few weeks ago the New York Sun printed a long letter of hers scoring the extreme Socialists and showing the dangers and the inconsistencies of their doctrines.

That Father O'Sullivan’s unremitting labors in so many fields of Catholic endeavor were deeply appreciated in Boston, where this work was accomplished, was amply shown at a meeting of the Knights of St. Rose held in that city on September 27th. A tender and affectionate tribute was paid to his memory by Patrick M. Keating, Esq. We quote his words in part:

“A meeting like this, held in memory of a beloved priest and estimable citizen, will serve a useful purpose if the recital of his good deeds will inspire us to emulate them and make us better Catholics and better citizens, and it is chiefly for that reason that we meet to-day to pay a tribute of respect and love to the memory of Father O'Sullivan.

'Although the illness of Father O'Sullivan was serious and protracted, we cherished the hope that he would recover, but disease had left him in a debilitated condition, and he suddenly expired on the 20th day of July, at the age of fifty-two years.

'We may well believe that he met death cheerfully and with confidence, that it was but the beginning of a life of eternal happiness for which the fifty-two years which he spent here were merely a preparation.

'The usefulness of a man’s life is not to be judged by the number of years he has lived, but by the good he has done, and according to that standard Father O'Sullivan’s life has been conspicuously fruitful. Many thousands have been aided, comforted, consoled and uplifted by his kind words and generous acts, but we may be sure that his good deeds were so numerous that they will not be fully known until
they appear in brightness and in glory when the book of life is unfolded.

"He was a splendid type of that noble order of Jesuits who have voluntarily assumed the vows of poverty, chastity and obedience in order that they may follow more closely in the footsteps of Our Lord, and whose efforts are always directed toward elevating mankind to higher ideals and aspirations, to thoughts of spiritual life.

"No title of nobility, no mark of honor, could bring to the heart of Father O'Sullivan the joy and satisfaction which he felt on the day when he was received into the Society of Jesus.

"Father O'Sullivan combined the zeal and enthusiasm of a crusader with the sweet simplicity of a child. Selfishness never found lodgement in his character. He never spared himself. No matter how small the gathering or how insignificant the place to which he might be invited, he always responded when the call of duty came. The only consideration that influenced him was whether he could do good to others, and, above all, whether the occasion afforded him an opportunity of helping to save human souls.

"No soldier on the battlefield showed truer self-sacrifice than did this noble, unostentatious priest in his devotion to duty.

"Who that listened to his sermons could help being thrilled by his enthusiastic utterances in which he exhorted men to lead righteous lives, pointing out the way, the truth and the life, and reminding them of that divine invitation so consoling amid the stress and storm of life, amid care, sorrow and affliction—'All ye that labor and are heavily burdened, come unto me and I will refresh you?'

"While he was attached to the Church of the Immaculate Conception in Boston he was in charge of or connected with several societies, among others the Catholic Alumni Sodality, with its Sailors' Club and other branches; the League of the Sacred Heart, and a Board of Commission for the prevention or settlement of disputes between labor and capital.

"How gratifying it would have been to Father O'Sullivan if his life had been spared for a few years and he could have witnessed the successful effort of the President of Boston College in establishing that college which our departed friend served with so much love and devotion on the magnificent site which is to be its permanent location.

"He was admirably equipped as teacher, writer and preacher, capable of treating scientific as well as religious topics with facility and thoroughness.

"The Knights of St. Rose were indebted to Father O'Sullivan for the pleasure and instruction he kindly gave to them in the addresses he delivered.

"His unassuming manner, kindly disposition, profound scholarship and religious fervor commanded the love and admiration of all who knew or heard him, and will long keep him alive in their memories.
"In closing these few remarks concerning this lovable priest, we may very appropriately say:
'None knew him but to love him,
None named him but to praise.'"

This eulogy gives a faithful portrait of Father O'Sullivan as he appeared to men in the fulfilment of his ordinary priestly duties. There is not a word of praise, excessive or undeserved. His intimate friends, especially his brother Jesuits, were privileged to behold in him natural abilities and superadded accomplishments of a wide range. He was so very versatile that it was really difficult to measure what he might have accomplished had his studies been directed to a single subject. On the other hand, his talents were so many-sided that his superiors doubtless were loath to restrict his endeavors to any one department of work.

In 1895-96 he became the editor of the Messenger, when it was connected with the Messenger of the Sacred Heart, and he remained a member of its staff the year following. The present editor, who was associated with him at that period, says of him: "Under Father O'Sullivan's management the Messenger, without losing its devotional character, assumed in form and in influence a leading position among our Catholic magazines, and it suffered a distinct loss when he left to resume his chair of Professor of Natural Science in Woodstock College, Maryland."

For several years Father O'Sullivan contributed the scientific notes to the American Catholic Quarterly, and his treatment of the subjects discussed was marked by lucidity of style, accuracy of statement and thorough acquaintance with the history of his subject and with the results of the most recent scientific investigations. As a professor of mathematics and the physical sciences in the colleges and in the scholasticate at Woodstock he had no peer. Besides his mental equipment for the task, his power of illustrating the subject and his clearness of exposition made him a consummate master. Add to this a most genial and considerate disposition, a power of adapting himself to every condition of mind, a painstaking care that never would rest satisfied till the scholar understood, and you have in the concrete the ideal professor, such as Father O'Sullivan really was. No student in the classroom ever listened to Father O'Sullivan without being enlightened, no young man ever crossed his path without being the better for it both mentally and morally, or without catching some of the joyousness of spirit and the glow of enthusiasm which he was gifted to communicate.

In September, 1907, Father O'Sullivan was appointed to the Rectorship of the Church of the Gesu in Philadelphia, a position which carries along with it the Presidency of St. Joseph's College. No one was better equipped for the double burden unexpectedly placed upon his shoulders, and high
hopes were entertained of a long and prosperous administration. Apparently he was in good health, he had had large experience with men and affairs, and it was thought that here at last was the opportunity for a display of his unbounded zeal and unquestioned ability. But his strength was spent and his course was run. Only a few months after the installation in his new position he was compelled to give up and to go to St. Joseph's Hospital, where he remained four or five months. At times his life was despaired of and it was thought his death was a question of a few days or a few hours. But, to the joy of his friends, he rallied time and again and eventually appeared to be on the road to recovery. Meanwhile he had been relieved of his office and the former Rector, Rev. Cornelius Gillespie, was called to take up the burden anew. Father O'Sullivan was sent to the College of the Holy Cross, Worcester, Mass., in the hope that amid the peaceful surroundings of the country and the daily intercourse of his religious brethren his health would be fully restored. With no warning that the end was near, it was found on the morning of July 20, 1908, that his spirit had taken flight shortly before dawn. His death, as had been his life, was precious in the sight of God. To sum up his eulogy in a word: All through his life Father O'Sullivan had an eye single to God's glory and the salvation of souls, and what was best of all, while drawing all hearts to himself, he also drew them nearer to the Lord, whom he had vowed to love and to serve.

Edward P. Spillane, S. J., in The Pilgrim.

FATHER JOSEPH M. JERGE.

Father Joseph M. Jerge died piously in the Lord, September 3rd, 1908, at St. John, N. B., in the Convent of the Sisters of Charity. The following account of his illness and death is taken from the New Freeman, of St. John, for September 5th, 1908.

There passed away on Thursday evening, September 3rd, at 11 o'clock in St. Vincent's Convent, Cliff street, a noted member of the Jesuit order, in the person of Rev. Joseph M. Jerge, who came here on July 31st to preach the annual retreats to the Sisters of Charity. Father Jerge began the exercises of a first retreat on July 31st, and this he conducted with great fervor and devotion.

The Retreat closed on August 8th, and on the evening of that day a second retreat was begun, but it was soon evident that the zealous priest was far from well. In fact from the very beginning of his stay he had complained of the chilliness of the climate here, and an attack of intestinal trouble was the result. This so enfeebled him that on
August 12th he was unable to return to the Bishop’s Palace from the Convent, and it was necessary to make temporary provision for him in the parlors of St. Vincent’s Convent.

To add to the gravity of the situation an attack of heart trouble developed and soon precipitated a crisis. On August 21st, the zealous priest was so low that it was deemed advisable to administer the last rites of the church, and this was performed by Rev. A. W. Meahan, Rector of the Cathedral. On the morning of August 22nd, Father Jerge’s Superior, the Rev. Thos. I. Gasson, s. j., President of Boston College, was telegraphed for, and he reached here the following morning. Everything was done to bring back the heart to its normal condition; the best medical skill was procured, the good sisters were unremitting in their care, but the malady daily increased in intensity, and it was evident to all that the case was hopeless. Every day had found him weaker and weaker, until the end came last evening.

In a letter to Rev. Father Provincial, the Rt. Rev. Bishop Casey, of St. John, writes thus of Father Jerge’s holy death.

"Father Jerge has more than repaid us by the edification of his life and death for any little inconveniences he may have occasioned the Sisters, and, having taught them to aspire to and labor for the heights of sanctity in life, he showed them and us all how to meet death as a Saint. I thought that I had quite got over the experience of any lonely feeling in setting out on a mission of duty, but I really regretted to start out on a Confirmation tour leaving Father Jerge still in my own house. I found him here still on my return, and have told the Sisters what a blessing must be theirs that such a man went to Heaven from their midst."

During his sickness Father Jerge was daily visited by the Rt. Rev. Bishop Casey, the Redemptorist Fathers, the Cathedral clergy, while his Superior and the Sisters kept constant watch at his bedside.

The body was taken to Boston, and the funeral was held from the Church of the Immaculate Conception, at 10 o’clock, September 6th, 1908. The Mass was said by Rev. Father Provincial. There was a large congregation, including more than two score priests.

After the ceremony the body lay in state before the main altar until 2 o’clock, when in solemn procession it was taken from the church to the railroad station, from which place it was sent to Worcester. Interment was in the cemetery of Holy Cross College.

Father Jerge was born March 7th, 1841, of German parents, in New York State, near the Pennsylvania line. He made his college studies in St. Mary’s, Montreal, where he distinguished himself by more than ordinary ability. He entered the Society of Jesus July 14, 1864, for the Canada Mission, becoming a member of the Maryland-New York Province after the union. Father Jerge made the usual
studies of the society, and was ordained at the end of his second year of theology, 1877, in Woodstock College. He continued for two years longer at Woodstock, and after his tertianship occupied various positions of trust and responsibility in the Province. From 1884 to 1887 he was Minister in St. Peter's College, Jersey City. The following years 1887 to 1890 were spent as operarius in St. Francis Xavier's, New York, and on Blackwell's Island. The next year he was Minister at Frederick. During the years 1891-1893 he was Socius to Rev. Father Provincial, and in 1893 became Rector of Woodstock College, a position he held until 1897, when he was transferred to Georgetown College, where he spent the years 1898 to 1900 as Treasurer. In 1900 he was again in St. Peter's as Prefect of Studies until 1902. This year he was appointed Superior of St. Joseph's, Willing's Alley, Philadelphia. From 1903 to 1907 Father Jerge was once more Socius, going to Boston College in the latter year where, he was Treasurer and operarius.

Always a hard worker, Father Jerge was indefatigable in giving retreats to sisters and pupils in convents and ladies of the world. He was much sought after as a Director of souls. R. I. P.
Audience with the Holy Father of Very Reverend Father General and his Assistants.—On Christmas Eve, soon after ten in the morning, His Holiness graciously received in audience His Paternity together with his five Assistants. The welcome accorded them upon being ushered into the small library, where it seems that the Holy Father ordinarily sits and works, was warm and fatherly to a degree. He at once invited all to be seated and smilingly bade all draw their chairs nearer to him, as might be the case with beloved sons round their father.

Then Very Reverend Father General stated in few words the object for which he and the Fathers had come, viz., to present to His Holiness, in the name of the entire Society, congratulations and best wishes, upon occasion of his Sacerdotal Jubilee. His Paternity had hardly said as much, when His Holiness gently broke in, in order that all formality might be at once dispensed with, and that His Paternity together with his Curia might be put quite at their ease. The rest of the interview was therefore continued more after the manner of a familiar conversation or chat between the Holy Father and Rev. Father General, representing the Society at large, and the Curia.

Some twenty-five minutes were accordingly spent in this delightful way.

During this time, His Holiness, speaking in Italian and in simple and earnest words, which came straight from a father's heart, gave expression to his intense love for Our Society, to his great esteem for it and for its devotedness to the interests of the Holy See, and also to his great gratitude for all that the Society had done and was doing for the Church. There were two works which the Society had taken quite recently, the successful beginnings of which had already reached his ears, and for which he felt particularly grateful to the Society. The one was the Pontifical Seminary at Lecce, in the Province of Naples, the other the new Mission in Japan. Both had been begun about the same time, viz., some two or three months ago. The Seminary of Lecce, the city sanctified by B. Bernardino Realino, s. j.,—was started this scholastic year, under the entire management of Our Fathers of the Neapolitan Province, some fifteen or so in number. It is the Seminary of nineteen dioceses in Apulia, and has some 150 alumni. His Holiness said that he had heard glowing accounts of its progress and success, forse troppo, he said laughingly.
Bishops and students alike had expressed their entire satisfaction. About Japan too he had also heard how our three fathers had been welcomed in Tokyo by the Archbishop, by the clergy, and even by the civil authorities. He asked His Paternity if it was not so, and upon being reassured he reiterated his thanks to la Compagnia di Gesù.

He also expressed his great satisfaction at hearing of the progress in studies and numbers at our Gregorian University in Rome. When Rev. Father General told him that the Municipality of Rome had in mind to drive a street through the Gregorian University and cut it in two, His Holiness said laughingly: “Oh, then I can transact a little business with you, fare un affare,” seeing that he was now anxious to dispose of the Seminario Romano, i.e. the Appollinare. The latter was found to be too small and inconvenient for the number of students. He remembered of course how the same Appollinare had once been the German College, and when His Paternity remarked that Father Schroeder, when Rector of the present Collegio Germanico, said that he would be very loth to part with it in exchange for their former Appollinare, His Holiness said that he could well understand his saying so. He added that formerly he himself had often visited our present Collegio Germanico, or the Hotel Costanzi, that he had met there Cardinals Mazzella and Melchers, and Father Steinhuber, and that he had even been there al pranzo! al pranzo! that it was a good building and had an excellent situation.

When finally His Paternity begged that His Holiness would accept as an offering from the whole Society the gift of 6000 Masses, which should be at once said for the intentions of His Holiness, the Holy Father’s face lit up and he expressed his gratitude in burning words. He made allusion to the great necessities of the Church throughout the whole world. He also made special mention of France and other places where so many bequests for perpetual and other Masses had perished, and thus the Souls in Purgatory had been deprived of many suffrages. He showed clearly how welcome to his heart this offering was. And when His Paternity begged the Apostolic Benediction for the Society; “Yes,” he said, “Si, per Vostra Paternità, per tutta la curia Generalizia, per tutta la Compagnia intiera,” and then in loud, clear, and fervent words, which could not possibly have been left unheard by Almighty God or fail in their effect, he invoked the blessing of God upon the whole Society.

A happy and an appropriate day indeed, Christmas Eve, 1908, for our whole Society to be so addressed and so blessed by the Vicar of Christ, a precious Christmas present to each and all of its members, a substantial aid and encouragement in all its works and labors for the glory of God and the good of souls!
After the audience it was apparent that the general impression conveyed to His Paternity and the Assistants was that His Holiness seemed to have considerably aged in appearance of late, and to have lost much of a vigor which till quite recently was so noticeable in the venerable septuagenarian. But at the same time they considered this failure attributable in no small degree to the severe strain which during this year of Jubilee has been put upon the physical strength of the Holy Father.

This then will but serve as a stronger motive for each and all our Fathers and Brothers—for we have most assuredly in Pio Decimo a true and loving Father of Our Society—to say with a more distinct meaning and with a greater fervor than ever the words: “Oremus pro Pontifice nostro Pio. Dominus conservet eum et vivificet eum!”

A SPECIAL REQUEST.—Demands are frequently made on the Editor for back numbers of the WOODSTOCK LETTERS. As our supply in many cases is exhausted, we would ask our readers to send us, in their charity, all the duplicates of back numbers they cannot use.

ST. ANDREW-ON-HUDSON—Forty-five (45) was the number of the novices who entered the Province this year, a larger number than ever before in our Province History.

The new chapel is gaining in beauty every month, as one by one its appointments are supplied to it. All but two of the side-altars are now topped with the statue of the titular Saint. St. Peter Claver and St. Francis Xavier are still missing. The total effect of the chapel and furnishings is wonderfully chaste. Everything is done in marble, mostly white, to conform to the pattern set by the central altar with its pure white dome, reaching up towards Heaven.

The proper “dim, religious light” now steals into the chapel through a double row of stained glass windows. The windows in the lower row are more of patterned glass, each with a medallion commemorating the Saint at whose altar they are placed; the row above tells the story of the Blessed Sacrament in its types and in itself. Beginning with the rear window of the chapel on the left as you enter, the story goes through the following chapters: Melchisedech blessing the Loaves. The Paschal Lamb. The Manna in the Desert. The Promise of the Blessed Sacrament at the Lake of Genesareth. The Vows of our First Fathers. The Apparition of Our Lord to Blessed Margaret Mary. Adoration of Our Lord in the Blessed Sacrament by all the Saints of the Society. The handing down of the Encyclical on Frequent Communion by Pope Pius X. The series was interrupted half way around the chapel by the bare walls of the reredos. These however were encircled a month ago by three large panel pictures representing in order, The Lord’s
Supper. The Crucifixion. The Communion of the Blessed Virgin at the hands of St. John. The series therefore is now complete. The dark sky of the central picture, the the Crucifixion, is softened by the lighter brown tints of the evening and morning scenes on either side.

Six months ago the little square grave yard on the slope of the hill at West Park yielded up its precious treasure of honored Jesuits, who had died there thirty or more years ago. The remains were carried across the river and duly interred in the newly prepared cemetery at St. Andrew-on-Hudson beside our own recent dead. The difference of a generation is plainly marked by the contrast between the black, uneven headstones from West Park and the white, uniform ones of our later day.

The work of our Fathers at the State Hospital, one mile down the road towards Poughkeepsie, has received high praise from Dr. Pilgrim and staff. The following statement is taken from the last annual report of the Institution; it is evident that it has reference mainly to the work of the Fathers from the Novitiate: "Religious services (at the State Hospital) were held throughout the year by ministers from the various churches in and about Poughkeepsie. Frequent visits were made to the sick and the last rites administered to the dying. The influence which these good men exert upon the patients cannot be overestimated and we are deeply grateful to them for responding so willingly to the many calls which have been made upon them.

To Fathers Casey and McQuillan we are particularly indebted for faithful services and judicious help in several trying cases.

On December 12th, 1906, the beautiful chapel of our Lady of Mercy, a memorial gift by the Messrs. Smith of New York City, was consecrated. We now have two chapels for the use of the Catholic patients, and their spiritual needs are carefully looked after by the members of St. Andrew's Novitiate.

If some one would only furnish funds for a Protestant chapel our needs would be well supplied. As it is now the Protestant services are held in the amusement hall, and under conditions far less satisfactory than those under which the Catholic services are held."

AUSTRIA Budapest. Father Hiller before the Geographical Society of Budapest.—What proved to be an interesting lecture was given by Father John Hiller, a Missionary in the Zambesi, before the Geographical Society of Budapest. Dr. Loczy, President of the Society, while introducing the speaker enumerated the labors of the Jesuits in behalf of science. Father Hiller amid a burst of applause proceeded with his lecture which was accompanied with stereopticon views. The speaker first narrated the untiring labors of the pioneer missionaries, Fathers Zimmermann and Meuyhart,
the latter of whom, despite the difficulties attending the establishment of a mission, wrote a book on the flora of the Zambesi. The history of the mission of Boroma with its church, mission-house and school formed the chief topic of the Father's discourse. He dwelt on the methods employed in civilizing the natives, the natural disposition of the inhabitants to shun work and the persevering labors of the missionaries. Boroma now counts 450 school children. Together with religious instruction the natives are taught to work, and the results achieved by the Fathers have surpassed all expectation. The fields are irrigated from a near-by stream and cultivated continually. The children learn various trades, and thus become proficient carpenters, farmers and shoemakers. The latter are a blessing to the Zambesi Mission and are well known among the colonists who from far and near send their shoes to the mission for repairs.

While Father Hiller was entertaining the members of the Geographical Society, Father Theodore Augehrn lectured before the Mathematical-Physical Society of Budapest on the eclipse observed at Carion de Los Condes, Spain, on the 30th of August, 1905. The lecture lasted one hour and was accompanied by twenty-two stereopticon views. Father Augehrn's discourse was subsequently published in the Mathematical Journal and the Religio. One of the dailies of Budapest commenting on Father Augehrn's lecture said among other things, that the Jesuit Fathers alone had fourteen stations in Spain from which observations of the eclipse were made. The lecturer explained the double image of the protuberances by a new hypothesis, and also mentioned the researches which have been made regarding the new heavenly body which is believed to lie between the sun and Mercury.

**Kalksburg. Daily Communion in the College.**—In spite of many difficulties the decree of the Holy Father on daily Communion has been successfully carried into effect by the students of the college, and we can with satisfaction declare that on an average sixty students daily approach the Sacred Table.

**Vienna. The Fifteenth Annual Pilgrimage to Mariazell**—On July 13th, 1907, Father Abel, s. j., conducted his fifteenth pilgrimage, made up of Vienna's Catholic laymen, to the Shrine of Our Lady at Mariazell. It was a day of special rejoicing and thanksgiving, for it was not only the fifteenth anniversary of the pilgrimage itself but also the 750th of the founding of the Shrine. So great was the outpouring of the participants from Vienna alone that instead of the two special trains, which in former years were sufficient, a third had to be ordered.
The work accomplished by these pilgrimages is worthy of our notice. Not only is devotion fostered to the Blessed Virgin Mary, but resolutions affecting the Catholics' well-being in Austria are voted upon and carried with great enthusiasm. August 13th, 1893, saw the first pilgrimage at Mariazell. The end proposed by the Sodalists on that occasion was the protection of the Emperor and the advancement of Christianity in Austria. The second pilgrimage was animated by the petition—"that thou mayest give peace and union to the Christian people." The fourth pilgrimage cried for the return of practical Christianity. In the fifth, Father Abel thanked the pilgrims for their hearty support in crushing socialism and seeking the safety of the community. The silver jubilee of Father Abel's ordination to the priesthood was the main feature of the seventh pilgrimage. The twelfth, in 1904, was placed under the patronage of the Immaculate Conception. The Catholic Convention, which took place in the fall of 1905, was made the subject of Father Abel's discourse in the thirteenth pilgrimage. He inspired his hearers to make that convention a memorable one for Catholic Austria, and the event proved the force of his eloquence, for at its close, two remarkable results were achieved: the organization of Catholic societies in Austria and the establishment of the Catholic Press Association known as the "Pius Verein."

To come to the fifteenth pilgrimage of 1907. Besides representatives from every station in life, members of parliament, officers of state, presidents of commercial industries, merchants, truckers and workmen, there were present a score of Barons and Counts, Bishops from nearby cities, Abbots and a delegation from the Jesuit College at Kalksburg. Mariazell counted 5000 pilgrims that day, a number never before reached. The enthusiasm displayed at the sessions which were presided over by Austria's Catholic social leaders created a feeling of Catholic revival. Important issues were resolved upon. That these sessions are not merely a display of oratory was manifested after the close of the fourteenth pilgrimage, when in the elections that soon followed, the pilgrims influenced the balloting to such an extent that Catholic candidates were elected with two-thirds majority.

_Innsbruck._ Sodality Director's Day.—Director's Day at Innsbruck will be a very pleasant memory for many years to come. Sodality Directors from Austria, Germany and Switzerland were present in large numbers, and spent every spare moment from their arrival on the evening of August 27th till their departure on Sunday the 30th, in spreading love and devotion to Mary their Queen and Mother. Their meetings took place in the hall of the Convictors, and were attended by most of our Fathers and Scholastics. The
object of the pious convention was thus briefly set down in
the circular of invitation: "We Directors have in the gov-
ernment of the Sodality such a beautiful and fruitful task
that we desire by means of our coming together to increase
in ourselves even more our love for the work, and by com-
mon labor perfect as much as possible the art of success-
fully directing a Sodality." Papers on practical subjects,
short speeches and lively discussions characterized both the
morning and afternoon sessions. Ours were particularly
well pleased to hear the glowing tributes paid to Father
Abel, s. J., the Apostle of Vienna, by the secular clergy
present. On Sunday all joined in a pilgrimage to our Lady
of Absam.

The Theological Faculty. Attendance.—Here is a summary
of the attendance in our faculty for the scholastic year,
1908-1909. Total number of Theologians, 371, of whom
57 are Priests. There are 267 Seculars from 81 different
dioceses, and 104 Regulars from 6 religious orders. The
Premonstratensians have 7 representatives; the order of St.
Basil 5; the order of St. Benedict 24; the Cistersians 6; the
Franciscans, O. F. M., 2; O. Min. Convent, 2; and the
Jesuits, 58. Of the Theologians, 101 are native born, and
210 are foreigners. Of the latter, 94 are Germans; 38
Americans; 27 Swiss, and the rest are divided as follows:
3 Romans; 3 Turks; 2 Englishmen; 2 Spaniards; 2 Italians;
2 Dutchmen; a Belgian, a South American, a Portuguese, a
Mexican and 31 Russians. Those belonging to the Roman
rite number 356. There are 15 of the Ruthenian rite.
Owing to want of room, only 260 (31 of whom are Priests)
live in the Convictus.

Changes in the Faculty.—Father Fonck does not read this
year in Innsbruck, having been called to Rome at the be-
ginning of the first term. Father Holzmeister succeeds him.
Father Führich has replaced Father Smith as assistant Pro-
fessor of Moral. The latter is now engaged in parish work
at Vienna. Fathers Henry Koch and Henry Bruders, both
from the German Province, are members of this year’s
faculty. Father Koch teaches Sociology and Father Bruders
History of Dogma.

Courses for the Winter Semester.—Father Noldin, Theol.
Moralis et Pastoralis (de sacramentis), Pastoral Conferences;
Father Flunk, Exegesis in Psalms, Introductio in libros
V. Testamenti; Father Michael, Church History, 11th-15th
Century, History of Christian Art (illustrated); Father
Hofmann, De Curia Romana, episcopis, parochis et jure
regularium; Particularia de jure Ecclesiastico in imperio
Austriaco; Father Holzmeister, Exegesis in parabolae Domi-
ni; Father Gatterer, Homiletics, Liturgy; Father Müller,
Theol. Dogmatica (de sacramentis in genere); Father Stu-
fer; Theol. Dogmatica (de sacramentis poenitentiae et ex-
tremae unionis); Father Donat, Dialectica, Metaphysica generalis, Philosophia naturalis et Theodicea, Ethics; Father Hurter, Theol. Dogmatica comp. (de Deo uno et Trino, de Deo Creatore); Father Führich, Theol. Moralis et Pastoralis (de praecipit decalogi); Father Krus, Catechism; Father Holzmeister, Hebrew and Arabic; Father Koch, Sociology, and Father Bruders, History of Dogma.

The Scholasticate Toni.—Owing to the number of different nationalities represented in the scholasticate it is necessary again this year to have five toni classes. A Spanish section has been started to replace the French one of last year. This term Father O'Boyle, of the Missouri Province, who is making a biennium in Moral under Father Noldin, has charge of the English class.

Concerts.—The orchestra and Glee Club promise to furnish us a musical and vocal treat on some Sunday afternoon of each month.

Pilgrimage to the Holy Land, Easter, 1909.—The last number of the "Korrespondenz" contains an invitation signed by L. Richen to join in a pilgrimage to the Holy Land during the coming Easter vacation. The trip will be exclusively for old Innsbruck Convictors. Four routes are proposed—time from four to ten weeks, and cost from 500 to 2300 Krones.

Jubilee of Father Heller, S. J.—On the 27th of October, Father Heller, who is now eighty-four years of age, celebrated the fiftieth anniversary of his entrance into the Society. Father Heller was a member of the secular clergy of the diocese of Passau before becoming a Jesuit. Many old Innsbruckers will remember him, as he spent many years in the Convictus as Confessor and Spiritual Father.

The American's Thanksgiving Day Banquet.—This year "The American Exiles," as they are wont to call themselves, banqueted at the Hotel Stern in Igls. We were forty-one in all, including the Seminarians, the six Jesuit Scholastics, and the invited guests. Mr. Ahern spoke for the Jesuit contingent, and Father O'Boyle, as an invited guest, responded to a toast towards the end of the celebration. "The Exiles" were so well remembered this year by their many friends in the States that the financial as well as the material and social part of the banquet was most successful. In our enthusiasm and love for Church and State we sent two telegrams, one to the Holy Father, and the other to the Emperor, Francis Joseph.

Father Hofmann, Rector of the Seminary, was the guest of honor.

At the University. Dr. Wahrmund.—Perfect quiet reigns at the University this year. Dr. Wahrmund, late Professor of Canon Law in the juridical faculty and the main cause
of last year's disturbance, is now teaching in Prague. Reports from that city say that he reads very seldom, as he occupies a subordinate position, and that he will probably be pensioned off after the Christmas holidays.

Dr. Pastor.—Word from Vienna says that the Emperor, on the sixtieth anniversary of his reign, honored a few of his chosen faithful subjects.

Dr. Pastor, author of a "History of the Popes" and Professor of History at the University here, received the much coveted "von," and will be spoken of hereafter as Herr von Pastor.

Baltimore. Loyola College. Alumni Reunion.—Fully 521 graduates and ex-students of Loyola College, on the evening of November 17th, 1908, attended the reunion of "Old Boys," invitations to which had been sent out by Rev. F. X. Brady, S. J., and for more than three hours old friendships were renewed. Some of those who exchanged reminiscences were students at the college half a century ago. When all had gathered in the gymnasium, Father Brady delivered a brief address of welcome, expressing his gratification at the large attendance.

Father Brady then asked Mr. George M. Brady, secretary to the alumni association, to read the new regulations. These provide that any student who left the college ten years ago shall be eligible to join the association if he completed three years of study and is accepted by a three-fourths vote of the executive committee. Those who left the college fifteen years ago may become members if they finished one year in the college or three years in the institution, and those who have been out twenty-five years may be elected to the association if they went through one year in any department.

On behalf of the executive committee, Mr. Frank Hower expressed pleasure at the enthusiastic way in which the suggestion for the reunion had been received.

A collation was then served, and after cigars had been passed around a number of college songs were sung by all, an orchestra composed of students furnishing the accompaniments. An interesting feature of the occasion was the presence of many old men who had been out of college for years, and a number of them who had never been in the present building spent some time in going through it and inspecting the various class rooms.

St. Ignatius Church. Statue of Saint Francis Xavier.—On December 3rd, took place the ceremony of blessing the new statue of Saint Francis Xavier, recently given to our Church. It occupies a place near the altar of our Blessed Lady. This gift is due to the munificence and devotion of a member of the congregation whose name, whilst modesty screens it from the world, Saint Francis will keep fresh in
the mind of God, and his statue record in the hearts of the members and pastors of Saint Ignatius' parish. To one in the least acquainted with the intimate association of Saint Francis Xavier to the Founder in his work of forming the Society of Jesus and with the wonderful growth in late years of his special devotion in the Novena of Grace in this parish and city, such a statue must appear a most appropriate gift and record. It is the work of the Joseph Sibbel Studio, of New York, deservedly well known for its excellent achievements in the ecclesiastical sculpture of this country. It is made from a new design, sketched purposely for this Church and executed in artificial stone, which was chosen in preference to marble, because of its durability and adaptability to the environment, but more particularly because of the devotional tone in color and effect exhibited by this material. This new composition is a newly-patented German cement, used in recent years for church art with excellent results. The statue after being cast is submitted to a drying process of about two weeks, when it becomes as hard as marble or stone.

The cold white which results as a natural color of this cast, as well as any absorption of dampness and dust liable to affect the appearance of the statue in time, are obviated by a finish of egg-shell enamel, put on by a wax process with an "old ivory" stain. This enamel will cause the statue to harmonize with the particular pedestal and surroundings forming the support and environment, making it very devotional and decorative in artistic effect. Moreover this special finish renders the surface impermeable to any injurious effect of lotions used in washing and cleaning it from dust or soot, which so readily gathers upon the furnishings of open churches in busy Baltimore. The retooling of the work after the finish has been applied brings out sharply the fine details, such as texture, features and formlines, thus heightening the expression whilst mellowing the tone.

This statue is placed here as a token of gratitude for favors granted through the Saint's intercession and in the hope of obtaining future graces.

Belgium. Retreats of Men.—Father Severin, Superior of the Jesuit House of Retreats at Fayt, in Belgium, read a paper at a Catholic Congress held near Lille during October, in which he gave an interesting sketch of the history and progress of workingmen's retreats in Belgium since they were started in 1891. Impressed by the success which attended a similar work in the North of France, an experiment was made in 1890 by the Belgian Jesuits, when the first retraite fermée was given to fifteen gentlemen at Marchienne, and subsequently a retreat semi-fermée to forty-two working men of Charleroi, the great mining and industrial centre. The result proved so gratifying that the
promoters of the pious work resolved to place this form of apostolate on a permanent foundation. A country-house was purchased in the village of Fayt, in the province of Hainault, and here the "Œuvre des Retraites Fermées" was duly inaugurated in 1891. Since that date a house for retreats has been founded in five of the other provinces. Each of the six houses is under the care and direction of the Jesuit Fathers, by whom the exercises are conducted. From the following figures, furnished by Father Severin, it will be seen how largely the spiritual advantages offered by these admirable institutions have been availed of by Belgian Catholics, of the bourgeois as well as of the working class. The retreat centres are at Alken, province of Limburg, Liège in the province of that name, Lierre in the province of Antwerp, Arlon in the province of Luxembourg, Ghent in East Flanders, and Fayt in the Hainault. Alken since 1904 has received 3,385 exercitants; Liège since 1901 has received 10,485; Lierre since 1899 has received 17,685; Arlon since 1896 has received 8,145; Ghent since 1894 has received 14,822; Fayt since 1891 has received 23,721; which gives a total of upward of 78,000 men who have made a "close" spiritual retreat of at least three days. Of this number by far the greater part were working men. At present the average number of workers who annually perform the exercises of the retreat in the above houses is 10,000. At Ghent and Lierre the sermons and lectures are given in Flemish; in the other houses in French. It may be added that in Belgium there are attached to convents fifteen houses for retraites fermées for working girls, which have received since their foundation some 66,000 retreatants, an average of 14,000 a year. The above figures do not include the number of workers, male and female, who have made what is called a retreat semi-fermée, as no statistics concerning them have been collected.

The Fayt House of Retreat, the first opened in Belgium, has become a centre of great religious and social activity. As an aid towards the perseverance of the men who have performed the spiritual exercises at Fayt, and with a view to extending devotion to the Most Holy Sacrament of the Altar, the Fathers of the Residence have established, in numerous towns and villages of the Hainault and of the adjoining provinces, men's confraternities of the Blessed Sacrament, which are producing the most consoling results, especially as regards the frequent and devout reception of the Sacraments. Nor are the purely economic interests of the workers neglected. On the 23rd of August was opened at Fayt the Belgian Semaine Sociale, a recent Continental institution, which has been very successful in France and Italy. The week is devoted to lectures and discussions on the various phases of the Social Question, in which priests and laymen interchange views and study the best means of
promoting the moral and material well-being of the toiling masses.—*The Messenger, Dec. 1908.*

**Boston.** Collecting Funds for the New College.—Throughout the archdiocese great efforts are being made to assist in the work of building the proposed new Boston College.

The establishment, or organization of bodies, for the sole purpose of assisting in the great undertaking for higher Catholic education is quite a feature of Catholic activity at the present time.

Not less than seven such organizations have been started in Boston and vicinity. In addition to the auxiliaries suggested, Lowell, Haverhill, Salem, Lawrence, Worcester and several other cities have already under way the formation of similar organizations.

Among the latest organizations of this kind in and around Boston are the St. Botolph Club and the University Heights Club, both composed exclusively of ladies, who have shown their interest in the undertaking of the Boston College faculty by banding together to render what service they can in carrying the project through to a successful finish.

The club has already under consideration several functions for the purpose of realizing in a substantial way the purpose for which the club was instituted.

The University Heights Club, with the same purpose in view, has started off auspiciously, having formed a permanent organization with an exceedingly active board of officers, who are formulating plans for the carrying out of their work.

**St. Vincent’s Church. Blessing of Babies.—**Sixteen hundred babies were given a special blessing in the afternoon of October 8th, 1908, in St. Vincent’s church, West Third and E streets, South Boston, by Rev. Father Ennis of the Missionary band. He was assisted by the pastor, Rev. James B. Troy.

It was a most remarkable scene, impressive because of the devotion of the fond mothers, interesting because of the large and varied gathering and somewhat exciting because of the crying of the infants-in-arms, who were quieted only when the organ played, the choir sang or the priests were talking.

The mothers were anxious. A few of them feared their babies were creating too much noise and started to leave the church, but the kind and gentle mission father was there at the door calming them and urging the mothers to return and not mind the crying, as there were hundreds of other babies doing the same thing.

Father Ennis spoke briefly to the mothers, explaining the significance of the special service. He passed down the main aisle sprinkling to the right and left with holy water and then went up the side aisles. As the mothers knelt
Father Ennis read several prayers which the mothers repeated after him.

A half-dozen young girls then passed about the church, presenting the mothers silver medals especially blessed, and they were told to preserve these as mementoes of the service.

**CALIFORNIA-ROCKY MOUNTAIN MISSION.** Santa Clara College. Meeting of the Ecclesiastical Court of Inquiry on Padre Magín Catalá, the Saintly Franciscan Missionary of Santa Clara.—An ecclesiastical court of inquiry touching the virtues and miracles of Padre Magín Catalá, held its sessions recently at Santa Clara College, Santa Clara, Cal., Rev. Richard A. Gleason, s. j., acting chairman. Padre Catalá was one of the last of the famous Franciscan missionaries of California. He was born in Spain about 1761 and became a Franciscan in Barcelona in his eighteenth year. In 1794 he was assigned to the old mission of Santa Clara, where, with Padre Viader, he labored uninterruptedly for thirty-five years. He saw the mission reach the height of its prosperity and begin its melancholy downfall. Padre Catalá went down to his grave feeling that his life work was to be ruined. The first plan of secularization by which all the missions in California were to be taken from the missionaries and turned over to government administration, was published by Governor Echeandia in 1828. Padre Catalá saw that the scheme was one of robbery, and that his poor neophytes could never survive the blow. Time proved his foresight. In ten years the missions were utterly destroyed; in twenty the Indians were exterminated.

Padre Catalá died November 20th, 1830. So great was the repute of his sanctity that in 1884 Archbishop Alemany opened an ecclesiastical court at Santa Clara College to inquire into his virtues and miracles with a view to canonization. The inquiry lasted for two months. Many prophecies and miracles seemed to be well attested, and the Archbishop was encouraged by the auditors of the Rota to continue his inquiries. It was thought for a time that the cause had been abandoned, but the establishment of this recent court of investigation gives hope of a happy issue.

**CANADA.** St. Mary's College, Montreal.—Rev. Father Provincial, Father Lecompte, left the college early in the Summer for a long trip. He made his visit to Alaska, our new mission. Fathers Socius, Ferron, J. Desjardins, and Brothers Dugas, Clancy and Lemire accompanied him. The fathers and brothers excepting Father Socius remained in Alaska.

On the 17th and 18th of June, 1908, St. Mary's College celebrated with great pomp the 60th anniversary of its foundation. We had a musical and dramatic entertainment in the college hall on the evening of the 17th. The
students, assisted by some of the alumni, presented with success the soul-stirring drama of François Coppée: "Les Jacobites." Addresses were read in honor of Rev. Father Rector and the President of the alumni association. Both made answer. Rev. Father Rector insisted especially on the necessity of giving in our days a solid Christian formation to our young men, and to arm them by a thorough study of our religion, against its modern enemies.

Next day the distribution of prizes took place. In the afternoon there was a reception in the gardens of the college, followed by a banquet at 8 o'clock. Good-fellowship reigned at all the tables. Several toasts were made, one by his Eminence Mgr. Bruchesi, Archbishop of Montreal, who praised very highly the great work accomplished by the college during the last sixty years. Before leaving the alumni elected new officers.

Two of our scholastics attended the summer school of the New York-Maryland Province at Keyser Island. Their purpose in going was to help the professors of French to prepare their class for the following year. They returned well pleased with the work done at Keyser Island, and with the spirit of the men and the charity evinced by them.

China. Jesuit School at Shanghai.—A splendid tribute to the work of the Jesuit Fathers in China appears in a letter recently received by Emory Elwood of Florida, Montgomery County, N. Y., from his son Walter Elwood, who is on his way to Manila to take up the work of a government teacher in the Philippines. Mr. Elwood travelled through China and visited the great Jesuit school on the outskirts of Shanghai. His letter is published in full in the last number of the Fort Plain Free Press and is interesting throughout:

"I never visited anything so creditable as that great Jesuit School and Orphanage," writes Mr. Elwood. "Father Scherer escorted our host and me all about through long, cool corridors hung with paintings and prints, past little chapels at every corner, and fathers studying zealously in the white, quiet rooms. It certainly is a wonderful school, and the orphanage is still more wonderful with its 1200 boys and 1000 girls, all being taught a trade. And such admirable work, especially in wood carving, oil painting, water color, metal work, printing, carpentry, organ building! It was amazing to see the exquisite work. Imagine a brown, young Chinaman making a life-size statue in wood of St. John or the Virgin, and doing it beautifully, or an oil painting of Christ among the doctors. Little fellows, too, worked deftly at their sacred water colors. In the printing room they made all their own text books, both in Chinese and in French, in fact did most of the printing for Catholic China. The room in which the finished products were kept for sale was a revelation to me, and I wished
again that I was for once a millionaire. Father Scherer must have been gratified at our ever-repeated appreciation and unceasing flow of admiration, which resulted naturally and not from a desire to be polite. Then he made us sit down at a long, narrow table with chairs at only one side, and asked us whether we would have beer or claret. He looked like a German then all right, in spite of his long que and his Chinese dress of white linen. It was the most natural thing in the world to come out with a good hearty Gesundheit. He assured us that he believed he could not find any water. We marveled duly at the crowded museums and the biggest library in China, and the Cathedral-like chapel, which will be completed in another year. I was amused, too, looking in through a tiny hole, at a room full of little Chinese boys, and hearing them study out of their primers at the top of their voices, just as Swinton's Second Reader said. When we finally drove away in our low, comfortable cabriolet, with rubber-tired wheels and a coachman, I had a most delightful memory of cool, quiet dormitories and school rooms, as neat as a pin, and as bright, of shadowy cloisters and busy shops, of noiseless chapels and tinkling chimes, of gracious fathers and curious boys. I should have enjoyed seeing how wisdom and industry were cultivated among the girls, but you have to have a woman along, and Mrs. Mitchell had already gone to play tennis. I was extremely grateful for the exhibition bordering on an exposition, which I had shown me. I tell you I took off my Panama as politely as I knew how when we came to waive our adieu to Father Scherer. Think of a German teaching French to the Chinese! He must be a linguist, indeed, speaking German, French, English, Greek, Mandarin and Shanghai Chinese. He speaks English better than an American.”—Catholic Sun, Syracuse.
the point was all the more requisite because of the theory
held by some prominent speakers at the Congress that re-
ligion may be divorced from morality. This view was main-
tained by M. Ferdinand Buisson, of the Sorbonne, Paris,
who, speaking in the name of all the French representatives,
said that instead of insisting on the claims of God on man,
they considered that society could never be sufficiently re-
minded that the object of its existence was to guarantee to
every man the means of being a man and living as a man.
Such was their method of moral education on a purely secu-
lar basis. M. Buisson, however, was answered at once;
notably by M. Godefroid Kurth, the Belgian historian, and
head of the Belgian Historical Institute at Rome, who insisted
that to achieve the moral education of the child it was neces-
sary to "bring him early into contact with the matchless
Master who would have the little children come unto Him
and who realizes for them and for us and for all ages the
sublimest type of man." These words were greeted with
loud and prolonged cheers.

HOLLAND. Monument to Father Verbraak.—Father Ver-
braak had resided in Atjeh, as parish priest, ever since
1874, and people considered him inseparably bound to
Atjeh. Yet on the 23rd of May, 1906, Father Verbraak was
removed to Padang. General Major Van Daalen desired to
replace the living of this devoted and well-deserving
man by some lasting remembrance. It is an uncommon
honor for a man to have a monument erected to his name
during his lifetime. But no one was jealous of Father
Verbraak at receiving such a distinction. A committee was
formed and it was decided that a bust of the beloved pastor
should be erected in some place. The required funds were
soon collected.

On the 28th of May, 1908, the monument was unveiled
with due solemnity. The band played and speeches were
pronounced. At a given signal the son and daughter
of the Governor pulled the string that held up the veil, and
the eager eyes of the crowd gazed upon a bronze bust, a
masterly likeness of the esteemed Father. On the pedestal
of polished granite were carved the following words.

Pastor
H. C. Verbraak
Atjeh
1874—1907
His
Admirers

A paper of Atjeh, 'de Nieuwe Courant,' ends the encomium
of Father Verbraak by these words: "When the news of his
death reaches us, let us write under this bronze figure:
'Blessed are the poor of spirit, blessed are the meek, for
theirs is heaven and earth.'"
The cross of the Knights of Orange Nassau has been conferred on Father B. Mutsaers.—Berichten, 1908. IV.

**INDIA. Mission of Bengal.**—From a letter of Father L. Lettens, S. J., Kurseong, 26th of August, 1908.

“There are in the Belgian Mission of Bengal, 195 Jesuits, and 2 Secular Priests. There are also several religious congregations: the Irish Brothers, the Irish Loretine Nuns, the Daughters of the Cross, of Liege, the Little Sisters of the Poor, and the Ursuline Nuns of Tildonck.”

“The Mission has been divided of late into three districts, each having its respective Superior. In Calcutta there are 15 Missionaries, 22 Irish Brothers, 90 Nuns, 17 School teachers, 35 School mistresses, 14000 Catholics, 7 Churches, 12 Chapels, 13 Schools frequented by 1138 boys and 1355 girls. In the Darjeeling District there are 28000 Catholics, 9 Irish Brothers, 47 Nuns, 14 Catechists, 7 Schools frequented by 259 boys and 255 girls, 2 Colleges and 2 Convents, numbering about 550 students. In Chota Nagpore there are 62385 baptized catholics and 74735 catechumens. In 1906, 6768 conversions were made, and within the last ten years about 45000.’’

“This year we expect 12 Fathers from Belgium, 6 for Philosophy, 2 for the Colleges, and 4 for Theology.”

Kurseong. St. Mary’s Academy for the Study of Indian Questions.—As the title of the Academy indicates, only papers treating of Indian questions will be admitted at the meetings.

Some of the topics that may be usefully commented on, are:

a) Races, castes, languages, literatures, religions, superstitions, travels, agriculture of India.

b) Dogma, moral and pastoral theology, but only from an Indian point of view.

c) Relations of Catholic missionaries with their Superiors, among themselves, with European and Native Christians.—History of the Missions; institutions started by our Fathers.

d) Comparative study of Catholic and Protestant missions.

e) Analysis of any book concerning India.

The members are invited, after the private reading of such books, to communicate to the Academy a short description of the same, and to point out the main characteristics. Such communications may be usefully given at every meeting.

f) Any point concerning the civil or christian history of India.

General discussions on special points of moral theology, Indian religions, etc. will be organized, some of the members being requested to study the questions beforehand.

Bombay. Magazon, St. Mary’s College.—The present year, 1908, closes with 503 pupils on the rolls as against 506 last
year. Of these 294 belonged to the European Division, while 209 attended the English-teaching classes. The number of boarders on the rolls during the year was 236.

At the last year’s Matriculation Examination, we passed nine boys out of ten sent up, one having fallen seriously ill on the very first day of the Examination. Out of the successful candidates one stood fourth and another thirteenth on the general list of the Presidency. Six of these students continued their studies at different colleges in Bombay. Five boys appeared for the Subordinate Medical Entrance Examination, all of them qualified, one being first on the list, and were admitted into the Service.

**St. Aloysius’ College, Mangalore.**—St. Aloysius’ College was founded in 1880, shortly after the Mission was entrusted to the Fathers of the Society of Jesus. It consists of a Middle and High School and a College Department, and was affiliated to the Madras University in 1882 as a second-grade college. In 1887 it took rank as the only first-grade college in the District. In 1885 the present building was occupied, the site for which had been given by the late Lawrence Lobo Prabhu. It is elegantly situated on the acropolis of Mangalore, Edyah Hill, “the Hill of Worship,” so called from the Mahomedan namazzah built hard by over a century ago by Tippu Sultan with stones of the old Milagres Church.

Since 1881, 445 students have matriculated from the college; since 1883, 204 have passed their First Arts Examination; and since 1889, 142 have passed their B. A. Degree Examination in the English Language Branch, 163 in the Science (History) Division. The number of pupils on the rolls on the 31st of March, 1908, was 746, of whom 560 were Christians, 70 Brahmans, 101 Non-Brahman Caste-Hindus, 13 Mahomedans and 2 Parsees.

**The Bubonic Plague Hospital.**—In the year 1902, the Bubonic plague made its appearance in Mangalore and by its rapid progress created a panic amongst all classes of people. The Roman Catholics of Mangalore requested Father Muller to extend his help to the plague-stricken and with the sanction of the then Collector, D. D. Murdoch, Esq., he agreed to their request. They raised subscriptions among themselves and handed over to Father Muller the sum of Rs. 4,524. A hospital, 75 ft. by 45 ft. was planned and erected in the middle of the monsoon, within the short period of twenty-seven days. This Plague Hospital is, unlike others of its kind, a substantial and durable structure of laterite stone. It consists of four well ventilated wards and can accommodate sixteen patients. The site on which the hospital stands is well adapted for its purpose, being high and airy, and far removed from private houses. The view from the hospital presents the
most charming scenery consisting of hills and interlying green rice fields.

The number of plague patients treated in the hospital, from the year 1902 up to the present date, is 118, of whom 47 have been cured.

After the erection of the plague hospital, six temporary sheds were constructed for sheltering Hindoo plague patients. The total cost of the plague hospital and the plague sheds was a little over Rs. 7,000. Government paid Rs. 750 for the construction expenses and the Catholic community provided Rs. 4,524, as stated above. Government has likewise defrayed a half of the monthly current expenses of the maintenance of the plague patients and the salaries of the internal staff.

Trichinopoly. The Volunteer Catechists of Trichinopoly.— On September 13th, 1908, the volunteer catechists had their usual yearly general meeting and picnic in the villa of the convent of our Lady of Dolors.

At 11 A.M. F.F. de Grangeneuve, Peyret, Goris and Lacombe went to the meeting place and were entertained with spontaneous cordiality. Mr. D. Mariasusai Pillai, the Prefect of the Confraternity, read a short report of the work done during this year. We extract from it the following items:

Actual number of voluntary catechists . . . . . . 61
Centres where catechism is taught either in town or out of town to a distance of three miles . . . . . . 28
Catholic children attending catechism . . . . . . 1690
Number of honorary members paying a monthly subscription of not less than four annas (8 cents) . . . . 35
Average expenditure per month Rs. 8-14-0 or about $4.00.

It was pointed out that more alms were necessary to keep up and improve the work done; many distant centres could be regularly visited if carriage-hire were forthcoming; more children could be made to attend if in each centre a man were given a small money present for gathering the children, if lotteries, prize distributions and little feasts could be organized to recompense children who attend regularly. Many children delay for several years receiving their first communion for want of decent clothing; in fact, many have no clothing at all, and for this reason keep away from church.

It was suggested by Rev. F. Peyret, that Volunteer Catechists should carefully take the attendance, and report the absentees to the parish priest, so that he, through the Catechists or Pandarams, might scold the parents who do not send their children to Catechism.

Father Lacombe suggested that some devoted men should be asked to collect every week, and not every month, from
door to door to get from every Christian house a little contribution. It may be difficult for some to give four annas at a time, but very few will refuse six pies or one anna. In this way, he said, the “Propagation of the Faith” and the “Holy Childhood” collect yearly several millions.

Father Lacombe then read a letter from Rev. Father Claré. The Rev. Father Visitor, who had so kindly agreed to preside over the June meeting of the Volunteer Catechists and promised to obtain for them a blessing from the Holy Father, had more than kept his promise. He had seen the Pope, and had spoken of the Volunteer Catechists of Trichinopoly. His Holiness was very happy to hear that one of his most cherished desires was fulfilled at Trichinopoly; he constantly repeated, with a very kind smile ‘libentissime, libentissime,’ while hearing what the Catechists did to save souls. He granted the Apostolic Blessing and a Plenary Indulgence in articulo mortis to all the Volunteer Catechists.

Before concluding the meeting, a few Volunteer Catechists reminded Father Superior of his promise to give them an instructor to preside at their monthly meetings. Rev. Father Superior promised most willingly, and closed the meeting after exhorting them to daily or at least very frequent communion, which is the source of all charity and of all zeal and devotion.

IRELAND. Dublin. The Jubilee of University College.—Rev. Father Delany, s. j., President of University College, Stephen’s Green, Dublin, recently entertained a number of past students and friends on the occasion of the twenty-fifth anniversary of the taking over of the institution by the Jesuit Fathers. After dinner, Dr. Delany, who presided, gave the first toast of the evening “Our Guests,” and in doing so said that the college to which Newman had lent the lustre of his name was from the very beginning the visible embodiment of two great principles, ever strenuously upheld by the Catholic Bishops of Ireland—firstly, that in any system of State education Irish Catholic parents have an absolute right to have a reasonable guarantee that the Faith of their children shall not be interfered with; and secondly, that, as citizens, they were entitled to be provided with educational advantages not inferior to those enjoyed by other denominations.

His Eminence Cardinal Logue, who was unable to be present, wrote to say how highly he appreciated the work which University College, under Dr. Delany’s direction, had done for higher education during the last quarter of a century. “You have kept the flag flying,” he wrote, “during the darkest and most hopeless period of the ostracism to which the Catholic youth of Ireland have been subjected, and in doing so you were not content with merely marking time. By the triumphant success of University College you have forced the most determined opponents of higher edu-
cation in Ireland to acknowledge that our young people needed only the opportunity and facilities to take a leading place in the intellectual progress of the country."

His Grace the Archbishop of Tuam, who responded to the toast of "The Irish Catholic Hierarchy, the Founders of the College, and the Defenders of the Rights of Irish Catholics in the Matter of Higher Education," said the letter of Cardinal Logue was but a just recognition of the services which University College, and with it Dr. Delany in the forefront, rendered in regard to the settlement of the university question in Ireland. The services rendered could be summed up in a few words—they made it a literary success and showed that the youth of Ireland were able to hold their own against all comers, even under unfavorable circumstances. As his Eminence said in his letter, Dr. Delany had kept the flag flying; he had done more—he held the field and won the victory.

ITALY. New General Seminary for Apulia and our College at Lecce.—The dioceses in Central and Southern Italy are many and small in extent; hence the diocesan seminaries attached to the Bishop's residences contain only a few students in philosophy and theology, and but few professors. Under these circumstances it was difficult to attain the proper formation of the young men's minds and characters. After the recent special visitation of these seminaries, the Holy Father decided to group together the seminaries from several dioceses. This has been done for the first time in Apulia, a province of Southern Italy. At Lecce, the chief town of the province, the Jesuits had a magnificent college for boarders. An arrangement was made between the Bishops and the Jesuits whereby the building becomes henceforth a central seminary for eighteen dioceses under the title "Seminario Generale delle Puglie." It opened this year with more than two hundred students.

JAMAICA. Kingston. Laying of the Corner Stone of the New Cathedral.—The laying of the corner stone of the new Holy Trinity Cathedral on Sunday the 13th of December, 1908, was for the Catholics of Jamaica—the great event of the past year, and the memory of the Ceremony of the Procession and of the magnificent discourse preached by the Rev. Father Mulry will not soon cease to be anything but what is satisfying, joyful, and inspiring. The daily papers of Kingston with one voice have made a prominent record of the event. The presence of the Bishop and of every Priest and Lay-brother in Jamaica was in itself sufficient to mark the assembly as one of unique character, and perhaps some non-Catholic friends were a little surprised to see that there are sixteen Priests in this little Island.—The sermon was listened to with great attention by the large concourse of Catholics and non-Cath-
olics, and this is not to be wondered at, for Jamaicans generally listen carefully to a good address on any subject, and there could not have been a more eloquent speaker or a more beautifully arranged discourse. Probably some of the many listeners wondered at the retrospect; four hundred years ago, said the preacher, a great Catholic nation planted the cross on our shores, and whatever Mr. Cunningham Graham or any other incompetent witness may think of the Spanish people when Spain was in her Catholic glory, or whatever may be said of Catholic Spain to-day stripped of much of her glory, the very raising of the Cross on this Island by Christopher Columbus proved the Faith of the saintly navigator and of those who sent him on his mission. True to his Christian name he carried Christ to the Indian. One hears so many wild things said of Spain and of Spaniards, of Italy, and of Italians, that probably some think that Christopher Columbus was a poor benighted and illiterate Genoese. Poor he was, perhaps, but his good father saw that he received the blessing of a good education, and during his twenty years of sea-faring life he was known to be proof against all the dangers that surrounded him, and as is seen from the name which he gave to his landing place in Jamaica, (Port Maria), he was a devout client of the Blessed Virgin. There is not space to say much about Christopher Columbus, but let it be mentioned in brief words that he had—like all before him and all who had followed him in great designs for the highest of motives—many difficulties to overcome before his grand first expectation was matured and, naming his ship the Santa Maria, and having heard Mass and received Holy Communion, he set out with his companions on August, 3rd, 1492, from Palos Bay. The Santa Maria had an Irishman for one of her crew, and, as Father Mulry related, Father Quigley, an Irishman, found his way to Jamaica to minister to the spiritual needs of those who were of the Faith at the beginning of the last century, the Faith planted by Christopher Columbus on May 3rd, 1494.

The beautiful tribute paid to good Father Dupont, to Father Duperron, to Father Porter, and others who made their mark in this Mission, touched the hearts of every Catholic present, and the reference to Bishop Gordon, and to Bishop Collins, to whose courage is due the beginning of the great work entered upon, made those who are old enough to remember the past thirty or forty years, and all who looked with joy at the epoch-making occasion, feel a little prouder of the Faith which they possess, and the prouder the Catholic people of this Island become of the grand Faith, the more surely will the work of building and equipping a beautiful Church proceed, and the more certainly will the happy forecasts of Father Mulry be verified.

Death of Brother Edward O'Brien, S. J.—With very kind thoughtfulness the daily papers announced the death on the 6th of December of the holy man who used to be seen from time to time in the streets, but whose beautiful soul was invisible and whose holiness of life was known to but very few. He had spent fourteen years in Jamaica, however, and apparently little of his unreserved surrender of all things to the motto of his holy founder was seen as he went along in the work of a lay-brother of the Society of Jesus. He was a brother who had necessarily to be in communication with persons of all classes at times, and it is consoling to feel that such a man had sometimes to speak to those outside his religious home. Brother O'Brien was probably always praying, and yet he was so genial and so gentle that to meet him and have a short word or two was always a pleasure. The message which he sent to the Bishop so shortly before death, as happily told by Father Mulry in his discourse on the occasion of the corner stone laying, is proof from such lips that the death of the good man was a happy and holy one, and it is known that the fervor of his prayers and the gentleness of his character were very conspicuous in his last hours. He was conscious to the end and he prayed to the end; and the pious consolation given to the Bishop at such a time by such a man is welcomed by all who are interested in the work commenced. "Tell the Bishop not to worry;" the words are as simple as the dying man who uttered them. "I shall soon see Saint Joseph for him and the money for re-building Holy Trinity will be secured." Not that he would go to Heaven and there obtain what was wanting, but the humble brother would see one in whose intercession he had always trusted, and on seeing this great one, the great Saint Joseph, the patron of the whole Church on earth, he would intercede with full success; he would see Saint Joseph for the Bishop, for the progress of the Church; Faith, Hope and Charity were thus linked together in a golden chain at the close of a holy life; the Faith was the Faith of a dying Saint; the Hope, the result of that Faith; and the Charity was the reflection of the innermost depths of the love of God to which he had advanced, and included devotion to his holy vows sanctified in loyalty to a Superior. All that he did to help Bishop Gordon, all the sacrifices that he made in various ways in the interest of this Mission will not be known until the end of time, but it is good that such a man should have lived and died in this Island and that the legacy that he left should be known, namely, a lesson in the three Theological Virtues.—Catholic Opinion, Jan. 1909

JAPAN. Letter of Father Joseph Dahlmann to Rev. Father Thill, Provincial of the German Province.—Rome, September 5, 1908. Before leaving Rome I am anxious to send Your Reverence a last farewell greeting and to recommend to you
the important work that has now to be gotten under way. With God's help the start has been made in Rome through the presentation of the three documents which introduce the Society once more into Japan. The first and most important comes from the Cardinal Prefect of the Propaganda; it is written in Latin and directed to the Archbishop of Tokyo. In all three documents it is strongly emphasized that we come under the direct orders of the Holy Father; further, that it is the wish of the Holy Father to found a great institute for the furtherance of philosophic studies. In regard to the Archbishop, however, the document especially insists that the activity of the Society in Japan is not to be restricted to this institute, but embraces the entire ministerium sacrum juxta normas ecclesiasticas et Societatis leges particulares. In other words, the Society as such, with her whole activity, is introduced into the domain of the Japanese hierarchy by the double writ of authorization of the Propaganda and the Secretariate of State. A. R. P. N. is satisfied with the contents of the documents. In this way a solid legal foundation is laid even without territory.

Now a little about our stay in Rome. We arrived here in the Holy City from Innsbruck on August 25. On the following day Father von Lassberg brought us to Father General at Mondragone. A hearty reception awaited us in the Curia, and His Paternity did everything on his part to celebrate the reopening of the old Mission of Japan in the person of the newly appointed first Superior of the new Missio Japonica, Father Rockliff. In its unpretentious simplicity it was really a happy feast. One could find the whole Society united here in spirit. Through all storms the enthusiasm for Japan has remained the common heritage of the Society. And so, the festal joy at Mondragone was the first expression of the sincere interest the whole Society takes in the renascens in Japonia Societas. In the evening we returned to Rome in the company of His Paternity, so as to obtain the necessary audiences on the following days. August 27, Father General took us to Cardinal Gotti. The Cardinal was glad that the Society could again return to Japan. In his letter he points expressly to Saint Francis Xavier; Inclytae Societatis Jesu ornamentum fulgidissimum, qui primus Evangelii lumen ad Japonicam regionem attulit et eaque Catholicam Societatem instituit. On August 28, we had an audience with the Holy Father; first Father General alone, then both of us with him. The Holy Father was full of kindness; assured us of his special solicitude, and warmly recommended the care of philosophic studies. August 29 brought us to Castel Gondolfo to see the Cardinal-Secretary of State, who conversed with us in a most friendly manner in English and assured us every assistance. After the three documents had been given over to Father General the main object of our stay in Rome had been attained.
Father General himself has written a special long and minute *Instructio pro primis Patribus in Japoniam pro-
jecturis*. It resembles the three Obediences which have been drawn up, under date of July 31, for each one in particular. Our status reads; Father Rockliff, Superior and Procurator; Fathers Boucher and Dahlmann, Consultors. Special arrangements have been made with regard to our manner of procedure. We have had plenty of opportunity to talk everything over with His Paternity, as far as is at all possible under present circumstances. Decisions can only be given after we have tried everything on the spot. Father General can give us beforehand a sufficient viaticum for the first year, and our little community can count on a fixed subsidy for the two following years also. Meantime opportunity is given to look around for more assistance through the kind offices of our brethren in Europe and America. Herder has already put at our disposal a fine contribution for the library, in the form of a gift of 500 volumes (paper cover) from his printing establishment, the subjects being left to our free choice. This generous offer came as a response to my inquiry whether he were willing to aid our work by a literary contribution.

*On Board the Princess Alice, October 10, 1908.*—We are on the voyage between Hongkong and Shanghai. From the day of our departure, our trip was favored with good weather until outside the rocky gates of Hongkong. Even this trip began very well. But it was soon to turn out otherwise. In the afternoon of October 2, the sea began to go higher and higher. The movement of the ship became stronger and more disquieting. It was already becoming very uncomfortable for many of the passengers, for obvious reasons. Father Rockliff and myself, however, held out bravely. We were already in the path of a typhoon, without suspecting it; i.e., we ordinary mortals were to know nothing about it. As early as noon the order had gone to the engines to hold everybody and everything in readiness for a battle with the elements. As the captain told me afterwards, it would not have been difficult to avoid the typhoon by going back to Singapore. But a mail steamer must move onward, and such a colossal monster as ours does not flee before a gale. It can resist the storm well enough. In the evening it looked very alarming and cheerless all around. From certain preparations we could see that worse was feared for the night. Father Rockliff and I were well and soon sought out our cabin. Here we found it fearfully hot, for by this time all the port-holes were closed on account of the high sea, which was still rising. At 3.30 I arose and went out on the deck. It was comparatively quiet, though the waves were still high and the wind blowing hard. That was bearable enough. So I settled myself in a quiet little corner and
began my meditation, but, for precaution's sake, kept tight hold of the iron handle of an air-shaft. Suddenly the wind set in with fearful violence; the first wave swept over the high deck and the ship began to roll in a threatening manner. There was no more remaining outside for me. I retired to the saloon. It was high time; for even indoors it was impossible to keep one's feet, and it required all skill to retreat in safety to an upholstered corner. This must have been about 4:30. Now followed an hour which is indescribable. Such whistling and howling and groaning and thundering, and then the movement of the ship! It cracked and quaked in every corner. The worst time was between five and six o'clock. The ship keeled over so far that it seemed about to capsize. Still we could always hear the engines throbbing and the propellers rumbling. We had now reached the very centre of the typhoon. Suddenly the engines stopped. The monster was simply allowed to drift with the wind. For it would have been useless to struggle on against the fury of the billows. Meanwhile a little scene had taken place which caused some fright in the dining-hall, where Father Rockliff was. A mighty mass of water dashed all at once through the open doors. It looked as though the element had already gained possession of the deck. Now it was not exactly as bad as that. It was only a mighty wave that had dashed over the deck and was seeking an outlet. The iron doors were quickly closed and all further danger was over. But in the cabins the heavy trunks danced from one corner to another. Lighter articles floated on the water, which had forced its way even into the state-rooms. But in spite of all this, it appeared worse than it really was. With a wonderful strength our steamer defied the onslaught of the storm. It might be thrown hither and thither, but the steamer was on its feet again the next moment. Nothing could throw it out of balance for any length of time. One felt that the splendid structure was equal to the storm. I sat three hours in the saloon and allowed the storm to rage, and felt no anxiety or disquiet. I said my Little Hours and my Itinerary. And afterwards, as before, I was spared every symptom of illness. So the time passed until 8.30. We now noticed that the terrible violence of the storm had somewhat abated and we had passed the vortex of the typhoon. But in spite of this, the billows rose high enough and we did not know whether we would not be driven into the vortex a second time. About 10 o'clock, one could venture on deck. The storm had left its traces. The shrouds were whipped to shreds; the deck railing on one side was completely bent over; the yards partly broken; the heavy head piece of an air shaft torn out; and one of the life-boats swept overboard. Things looked worst in the first class. A splendid piano had been torn
apart and the pieces scattered into every corner. Though not great, the damages were estimated at five thousand dollars. Still the storm continued. But in spite of the wind and the waves, it was a relief, when at 11.30 the engines began to work and the screws bored away again. The rumbling of the ship's propellers told us that the worst was over. Both of us remained well, and as we entered the harbor of Hongkong at about 10 P. M., October 6, I thanked God that He had so graciously helped us to bear the stormy weather without sickness. The next day, early in the morning, a Père des Missions Étrangères appeared to conduct us to their central Mission-house in the city, where we met with the most hearty reception. Early on October 8, the steamer started on the trip to Shanghai. October 18, we shall arrive in Yokohama. A temporary home has been arranged. For the first eight days, we shall be guests of the Archbishop, from whom the little expedition can count unconditionally on a friendly reception. Best wishes to all the Fathers, with the request to make a frequent memento in Holy Mass for the work which now begins.

Some Extracts from the Letters of Father James A. Rockliff, S. J. Japan, October 25, 1908.—You will have received my postal card acknowledging the books you so kindly forwarded. Everything is welcome that will be a good contribution to the library we shall have to found for our new institution.

We arrived last Sunday, October 18, ahead of the American fleet and witnessed its grand reception by an equal or even greater number of Japanese vessels of war. We heard the loud "hurrahs" of the American tars drawn up on parade, as ship after ship greeted the Japanese vessels and the answering "Banzais" of our Oriental friends, and the loud salvos of artillery as the two Admirals' vessels voiced their greetings. Then the Japanese began to salute the Americans in a singular and truly Japanese fashion. Bomb after bomb was exploded from vessels in the bay and from a station in the breakwater, and in about five seconds afterwards we saw immense American eagles soaring gracefully in the air, gigantic American and Japanese flags suspended behind balloons waving in the air, many of them with tails, like kite tails, consisting of small flags of all nations; riders on horseback prancing in the blue of heaven, Japanese ladies bobbing and bouncing, porpoises and huge fish floating in the sky, and flocks of small birds winging their flight. It was as novel a sight for us as it was attractive. But we had to turn to more practical things when the doctor came on board to examine us, and the pilot to steer our barge, Princess Alice, to the pier. Then the German band on board struck up the "Star Spangled Banner," as covered
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with flags from masthead to deck we passed the American Admiral's ship and stood in for the pier. There we were met by some of the priests who helped us through the intricacies of the Japanese custom-house, and then conducted us to their home, where we were cordially welcomed by the Archbishop. About 6 p.m., all the war vessels in the bay, American and Japanese, were magnificently illuminated with electric lights. Every vessel was simply covered with light from stem to stern; from masthead to water-edge, funnels, masts, every line of rigging—so that there must have been thousands of lights on each vessel. It was one of the most gorgeous sights I have ever seen, and reminded me of the beautiful illumination of the principal buildings during the Pan-American exhibition at Buffalo. All Yokohama turned out to enjoy it in spite of the light rain that began to fall about 7 p.m.

On Monday the Archbishop went with me to Tokyo and insisted on our staying at his residence until we had found a home. In the mean time, that has been accomplished and we are busy at present providing it with the most necessary furniture to get through the autumn and the coming winter without privation. The climate at present is very much like that of an American autumn near the lakes. It is just near 66 degrees in my room. But it rains more frequently than in America. There are sycamore trees here in the garden and others frequently met with on American soil. The oleander is very common. Apple trees have been introduced from the States, but there are various species of fruit and vegetables that I have never seen before. Some of them insipid sweetish.

But I must conclude this hasty scrawl, and ask Your Reverence to recommend us poor exiles to the prayers of all. Our undertaking is an arduous and perhaps even more difficult one than we anticipated. The Fathers who want to work here in Japan will have to learn the language, and that is a work that requires young, active brains.

May God inspire some young Apostles for the mission so dear to St. Francis Xavier and the whole Society.

Tokyo, Japan, December 8, 1908.—Yesterday, I returned from Yokohama after an interesting and somewhat novel experience in giving the retreat of our Holy Father to the students of Saint Joseph's College, conducted by the Brothers of Mary, of Dayton, Ohio. Expecting to meet a Catholic audience, imagine my surprise at having to confront an audience of about twenty-four Catholics, almost as many Protestants of all denominations, high, low, broad and indifferent, some ten Russian schismatics, a half-dozen Mohomedans, two members of the chosen race, English Jews, with a sprinkling of Pagans and a Parsee. Of course, the non-Catholic boys were not urged or even asked to be present, but, after some of them had attended the first con-
ference, all the others crowded into the chapel for the full retreat and could not be kept away. There was only one absentee after the second conference, the son of a neighboring Protestant preacher, who had probably been forbidden by his anxious parents to take part in the retreat. All the boys without exception were exceedingly attentive and learnt the necessity of Faith, Hope and Charity and especially perfect Contrition, and the manner of making these most salutary acts. As Saturday afternoon is free, the non-Catholic boys were dismissed at 12 o'clock, whilst our Catholics gladly attended two special instructions during the afternoon, on Confession and Communion, in order to prepare themselves for the reception of these Sacraments. A rather amusing incident occurred after the last sermon. An American physician, father of one of the students, an ex-preacher, and even now Sunday-school teacher in a nearby so-called Union-Protestant Church, an "omnium gatherum" of everything and nothing but sentiment and biblical criticism, had been induced by his son to attend it. The good man, who probably finds it more profitable to act as a physician than a missionary, requested the Brother-Superior to introduce him to the lecturer. Coming into the room he greeted me with the words: "Brother, you have given me a great spiritual uplifting. I am tired of hearing about Jonah and the whale, and the so-called legend of Adam and Eve in the Protestant Church." As I was under the impression that the arguments for the Real Presence had rather knocked him down than lifted him up, the natural response was: "Brother, you would do well to stay on your knees, and pray earnestly for light and grace. Then you may confidently hope that God will lead you to the true faith." We parted good friends, and he promised to attend a mission that I shall give at the request of the Archbishop in Saint Joseph's parish church, Yokohama, from December 18, till Christmas Day. Indeed it is badly needed, as mixed marriages, religious indifference, bad example, and all the dissipations and temptations of an Oriental sea-port are not the best element for genuine Catholicity. Truly, if we had a church in Yokohama, we could do great work by spreading Catholic literature amongst the sailors of every nationality, inviting them to the church and to the Sacraments, and looking after American and European settlers. So, you see, my Dear Father Rector, some good apostolic work can be done in Japan even without the knowledge of the Japanese language. But, if you have a thaumaturgus amongst your subjects, let him endow me with this gift of languages, as the Japanese language will not go into my lazy old head, or if any of your flock has an excellent memory to dispose of, let him pack it up, and send it by special mail delivery to Myogadani. On Monday morning, after the retreat, the students gave me a reception, and the son of an American
friend, as representative of the school, presented a handsome album of large-sized, hand-painted photographs of Japanese scenery in token of their gratitude. Naturally, the ceremony had to conclude with the request for a holiday in honor of our Immaculate Mother. It was gladly granted and welcomed with the usual exhibition of sadness on the part of teachers and boys at being deprived of the pleasure of the school-room for twenty-four hours.

God be praised, the prospects for our undertaking seem to be more favorable than we expected. What we need most of all for the present are the necessary funds to purchase property and erect the necessary buildings, and suitable property in the heart of a city of nearly two million inhabitants cannot be acquired except for a very high sum of money. Another good work for your thaumaturgus, who might be more successful in finding a generous "Fundator Novi Instituti" than in entrapping a fugitive memory.

But enough for to-day. We are all well, and, as you see, cheerful in our somewhat strange surroundings. Indeed, there is occasion for humor, when you can read: "Pest Milk" on a milk-wagon, "Extract of Fowl," over an egg-shop, and "Head cutter" over a barber's shop, etc., etc., according to Chamberlain's "Things Japanese." With best and heartiest regards to one and all, especially our future Japanese missionaries and professors.

MISSOURI PROVINCE. Kansas City. St. Aloysius Church. Lectures on Socialism.—In recognition of the growing importance of Socialism, Father M. Dowling, s. j., pastor of St. Aloysius Church, Kansas City, has inaugurated a series of class meetings for the men of his congregation who desire to study that subject. The meetings will consist of addresses and discussions intended to show the real attitude of the Church towards Socialism, to answer objections and see what there is meritorious in Socialism and how much of it can be accepted by a loyal Catholic.

Father Dowling's position is that the Church does not oppose, but encourages, the legitimate aspirations of the working classes for social and industrial betterment; but she must discountenance the denial of the rights of private property, and she must stand against the irreligion and atheism which many leading Socialists make a necessary part of their social creed. If the leaders of that cult were to eliminate the objectionable features, none of which are essential to the movement for social reform, they would have on their side the immense power of the Church, composed in great part of working people.

KANSAS. St. Mary's College. Golden Jubilee of Father John F. X. Tehan.—Thursday, November 12th, was a day of joy at the College. On that day the fiftieth anniversary of Rev. John F. X. Tehan, s. j., was celebrated. No details
which could add perfection to the celebration were overlooked. A Solemn High Mass, *Coram Episcopo*, marked the beginning of the festivity. Father Tehan sang the mass, the Rt. Rev. John F. Cunningham, Bishop of Concordia, Kansas, assisting in Cope and Mitre. The other officers of the mass were all close friends of the Jubilarian. After the mass Rev. M. P. Dowling, s. j., preached the sermon, a eulogy of Father Tehan, which was beautiful in thought and diction. At noon the guests, faculty and students enjoyed an elaborate banquet given in honor of the Jubilarian. In the evening the students honored Father Tehan in the college hall.

Father John F. X. Tehan, s. j., was born at Frederick, Maryland, January 28, 1828. After attending the schools of his native town, he completed his study of the classics at Georgetown College, Washington. A stately elm under whose shade Father Tehan loved to linger while at college, still bears his name. After the completion of his studies at Georgetown, Father Tehan embarked with a whaling expedition in the Pacific ocean. They visited Japan, China and many of the islands off the coast of Asia.

Father Tehan entered the Novitiate November 12, 1858, at Florissant, Missouri. He made his higher studies in Boston and was ordained in 1871. In 1876 he was sent to St. Mary’s, and has been here a great deal of the time since, holding the offices of Prefect of Studies and Treasurer. Many of the improvements which the students now enjoy were made by Father Tehan. He was a great favorite of the boys, and whenever any of them were in trouble, they always turned to Father Tehan. His knowledge of boy character gave him a wonderful influence over the boys, and many a wayward lad has Father Tehan turned in a better direction. Although eighty years of age, Father Tehan is still energetic, and may be seen day after day on Loyola Hill, wielding an axe or working with a scythe, beautifying the grounds for the students’ pleasure.

*New Gymnasium and Improvements.*—Plans are being completed for the erection of a new and well-equipped gymnasium, which, it has been decided, shall grace the northern extremity of the senior and junior divisions. The site of the proposed building is fortunately such, that it will complete the quadrangle and add greatly to the general appearance of the grounds.

Billiard and pool tables of the latest and most approved pattern have recently been installed in the general assembly room of Loyola Hall. The latter apartment is correspondingly equipped with all the furnishings requisite for a most desirable recreation hall.

The corridors of the new collegiate buildings are now greatly enhanced by a choice and elaborate collection of beautiful art works tastily framed and artistically arranged. It proves to be a most valuable addition.
St. Louis. The University. Benedictine Students.— Among the students enrolled in the new engineering course at the St. Louis Jesuit University are two Benedictines from Subiaco, Ark. These students are the first from any of the other Orders in the Church to matriculate in the university.

Our Students Lead in the State Medical Examinations.— The Illinois State Board of Health sends to the Journal of the American Medical Association the results of an examination for licenses held last summer to practice medicine in that State. Most of those examined were from Missouri schools. Their standing as given in the Medical Journal is as follows:

St. Louis University, 43 passed, 1 failed; Washington University, 42 passed, 5 failed; Barnes University, 26 passed, 6 failed; College of Physicians and Surgeons, 11 passed, 10 failed; Homeopathic College of St. Louis, 3 passed, 4 failed.

The Law School.—The St. Louis Institute of Law opened its course of instruction on October 12, 1908. The purpose of the Institute is to furnish a thorough and comprehensive training to students whose previous attainments qualify them for the pursuit of professional studies. In carrying out this aim the school looks not only to produce efficient lawyers, but men well equipped for the progressive and conscientious administration of public affairs.

It is the aim of the Institute to give to all students in its regular undergraduate course a thorough acquaintance with the general principles and rules of American law, so as to fit them for the bar of any state; to extend to those who do not propose to become practicing lawyers but wish to pursue some particular branches of legal or political knowledge, such assistance as they may desire; and to offer to advanced students further instruction in all that belongs to law as a science in its widest sense. Such instruction is given in an undergraduate course and special courses.

The above scheme of instruction is carried out in two schools: viz., a day school and a night school. The circumstances of a great body of the most desirable law students has made the Night School of Law a necessity, at least in this country and at this time. These young men are forced to work during the day. They can not take advantage of the lectures given during the day. On the other hand, experience has amply established the fact that in this class of aspirants we often find the very brightest legal talent. Some of the ablest lawyers and judges in the country have received their legal information in these night schools.

Nor does the fact that the school is held in the evening detract in any way from the efficiency of the course. The same matter is pursued. The same advantage of library, study, consultation and practice court exist. The same
ability in professors is as available in the evening as during the day, and the hours of class are substantially equivalent in number and duration.

Medical School.—The Journal of the Missouri Medical Association in its latest report concerning medical colleges gives the first place to St. Louis University Medical department in number of students and in approbation of examiners.

Loyola Hall.—On September 9th, Loyola Hall, the new academy of St. Louis University, threw open its doors to the students who were to go down in history as the first students of this new and promising institution. For years it has been the aim of the University faculty to separate the academy from the college department, and the ever increasing numbers and lack of room at the Grand avenue school made this absolutely necessary.

The school opened with two classes, Third and Second Academic, and with a registration of fifty-two students. The first mass was said in the new chapel on September 19th. Rev. Father Edward Shea, pastor of the Immaculate Conception Church, within whose parish the Academy is situated, officiated and delivered a fitting address to the students and their parents. Rev. Father Frieden, President of St. Louis University, was also present and showed his interest in the first pupils of Loyola, by a friendly chat with them in their classrooms.

In the meantime the numbers have been constantly increasing, and next year Loyola Hall hopes to be the home of the entire Academy Department.

Gonzaga Hall.—Gonzaga Hall, the second branch academy of St. Louis University, is located at Eleventh street and Cass avenue. It was opened with twenty students, representing eight different parishes. First year High School is the only class opened thus far. Reverend Father Provincial paid a visit to the place not many days after school had started. Two weeks later Father Frieden, the President of St. Louis University, likewise visited the class. He spoke to the boys most encouragingly. Gonzaga Hall will have exactly the same branches of studies and the same order of time as the corresponding classes at the University Academy and Loyola Hall.

Memory of Father Marquette.—That the name of Father Marquette and his illustrious deeds has become unseparable with Michigan history is shown by the fact, that the artists who prepared designs for the silver service presented to the new battleship Michigan, portrayed in their work things pertaining to the valiant Catholic explorer, that his name and deeds may be an inspiration to the American sailor.
New York. Brooklyn. Cardinal Gibbons at Brooklyn College.—Brooklyn College had the unique distinction of being the only institution that was honored by the presence of His Eminence, Cardinal Gibbons, during his stay in this city. On Friday, October 9th, at 10.30 A.M., the Cardinal reached the Jesuit institution on Crown Heights, and in company with the President of Brooklyn College, Rev. Father O’Conor, inspected the new building. He was loud in his praise of the work that had been done so thoroughly and so rapidly under the direction of the Rev. President, and His Eminence predicted a bright future for the College which had been so blessed in its beginning.

The students assembled in Brooklyn College Hall and extended a hearty welcome to His Eminence as he entered, accompanied by Rev. Father O’Conor, the President of Brooklyn College, and Rev. Dr. Fletcher, Rector of the Baltimore Cathedral. Jos. A. Reilly, of the Senior Class, made the address of welcome, and then Father O’Conor introduced His Eminence, who said, in part:

"An hour ago I did not know I was coming here, but at the request of your worthy and deserving President, on whom I have some claims, as I ordained him a Priest of the Most High, I gladly consented to come here. I was asked to inspect the building, but I had no idea that I should have the good fortune of inspecting such a fine gathering of boys. Now there is one thing I would like to impress upon you, and that is that you are singularly honored in being the pioneers of a great college. At the recent celebration of Georgetown University the names of the pioneer students of that famous institution were recalled with feelings of deepest affection. And many distinguished names were mentioned. Among others, the name of Judge Gaston, a man of high attainments, a staunch Catholic and a loyal American."

"I have just come back from Rome, from the presence of the Great White Shepherd of Christendom—our Holy Father, Pope Pius X. The saintly Pontiff has commissioned me to impart his blessing to the assemblages of the American people whom I am to meet. Now it happens that you young men of Brooklyn College are the first who have greeted me since my arrival in America, and so you have the distinction of being the first to receive the blessing which our Holy Father, the Pope, has commissioned me to impart to the American people."

The faculty and students then knelt and received the solemn benediction of the Holy Father.

Fordham University.—There have been various improvements at Fordham, in the First Division building.

Thus a broad new stair-case has taken the place of the former narrow students’ entrance; new lavatories also have been placed in each of the floors of the same building;
and the general improvement in point of airiness and light is remarked on all sides.

Old students who were used to go to prayer and devotion in the old chapel under the present infirmary room, will be pleased to learn that after having been devoted to domestic purposes as a ward-robe for some years past, it has been set aside as the Physics class-room, where ample space is found for students and instruments so as to make of it a model class-room of its kind.

Our numbers surpass those of last year in almost every department, and it is especially gratifying to observe the increase in the number of College students proper and in the first year of law.

Perhaps it is worth mentioning that a speech of Governor Hughes at our Law Commencement in June was the subject of favorable comment, both at home and abroad. The Irish Monthly was kind enough to say that it could wish to republish the speech in full, for the benefit of Irish Barristers. The address of our own Doctor Wingerter at the College Graduation exercises also occasioned wide remark. The Doctor's fine literary expression and portrayal of lofty ideals, served on this as on former occasions to make Alma Mater and his former professors proud of him as an old student.

St. Francis Xavier's College.—It was anticipated that our numbers would be considerably lessened by the opening of Brooklyn College, as we had a large number of boys from Brooklyn. However, we lost about 100, but have more than made it up by the accessions, which we received from other quarters, so that our number stands about 550.

The famous organist of St. Francis Xavier's, Monsieur Dethier, has been replaced by Signor Yon, who formerly was assistant organist at St. Peter's in Rome with the famous Perosi.

Church of Our Lady of Loretto. Golden Jubilee of Father Aloysius Romano.—Rev. Aloysius Romano, of the Society of Jesus, and one of the founders of the Italian mission of our Lady of Loretto, Elizabeth street, New York, celebrated last summer the golden jubilee of his entrance into the order. Father Romano has spent seventeen years of untiring labor in the heart of "Little Italy," and greatly endeared himself to all, especially the children, by his cheerful and kindly manner and by his devotion to their welfare. The aged jubilarian imparted to his faithful parishioners the apostolic Benediction, having received from Rome a special letter signed by His Holiness Pius X, granting him the privilege.
Auriesville. Relic of Catherine Tegakwitha.—During the summer a relic of Catherine Tegakwitha, a particle of bone, was given to the Shrine by Rev. Mother Matilda of St. Mary's Hospital, Amsterdam. This precious gift had been presented to her by Father Thomas D. Madden, s. j., now of Selma, Alabama, and is authenticated by the following copy of a letter given to Father Madden by Father Forbes, in whose possession the relic of Catherine Tegakwitha formerly was:

"March 30, 1903.

I have given to Rev. Father Madden, s. j., some particles of the bones of Catherine Tegakwitha, an Iroquois maiden from Caughnawaga (Sault St. Louis), who died in the odor of sanctity April 16, 1680. The relics of this servant of God are religiously kept in the missionary house at Caughnawaga, Montreal, and have received the seal of the Archbishop of Montreal.

G. L. Forbes, P. C."

Cause of Father Jogues.—Cardinal Cretoni, the Prefect of the Congregation of Rites, has instructed his subordinates to hurry work regarding the process of canonization of Father Isaac Jogues, the Jesuit missionary, who nearly two centuries and a half ago suffered martyrdom at the hands of the Mohawks.

Already voluminous documents have been sent from the United States and Canada regarding the life and miracles of the missionary. One of the most important of Father Jogues' writings is a description of the awful march he had to take among the Indians before being put to death after the most horrible sufferings and tortures.

The Pope has asked for the narrative, wishing to read it. Afterward, receiving Cardinal Cretoni, in one of his weekly audiences, he spoke to him about it, saying: "How the faith and devotion of such a man dwarfs all our little troubles and puts us all to shame."

Manresa, West Park. An Unpublished Letter.—As a great number of novices entered the New York-Canada Mission in the seventies, a new Novitiate was established for the Americans at West Park, called Manresa, on the West shore of the Hudson River, a little to the North of the present Novitiate of St. Andrew-on-Hudson. West Park was given up in 1885, and the Novices were removed to Frederick. The property was sold to the Missionary Sisters of the Sacred Heart, and the mortgage which the corporation of West Park held thereon, was transferred to the new Manresa at Keyser Island in 1904. Good Brother Mangan, after many years of labor in the service of God, now rests in the beautiful cemetery at Conewago. Here is a letter he wrote to a Brother about the journey from Sault-au-Recollet to the new novitiate, which might prove of interest to the West Parkers.
Manresa, West Park, March 29, 1876.

My Very Dear Brother. p. c. I feel it my duty to acquaint you of our safe arrival in our beautiful home of Manresa, and I know it will be interesting to you if I relate the several incidents of our travel. Well, leaving the novitiate of St. Joseph, Sault-au-Recollet, about 9 o'clock A.M., we arrived at St. Mary's College a quarter past ten. The roads were in a horrid state with snow, water and slush. After I had been a few moments in the college, I was sent out in town to see about the tickets, and about expressing several cases, which contained vestments and other church furniture. Arriving at the express office, they refused to receive them, without having first passed through the Consulate General of the United States. I went as best I could to find him: the answer was, "He is gone to lunch!" If that be the case, says I to myself, I'll try and have some lunch too, and so I started back to St. Mary's College, all weary and fatigued, took a few mouthfuls, and retraced my steps back again through the mud and water to the Consulate office. As soon as I entered, he asked, "What do you want?" Says I, I want those several articles sent to a poor church in the States, and all of them are second-hand, and given as a donation by different parties; for I had an old gong, which they were forbidden to use at St. Mary's and given to us by Father Fleck. I had to drag that with me into the bargain, for he should see it. He seemed to be somewhat impatient and short-tempered, he asked me the value of all those things. It was to me a puzzle; and he handed me a big bill—"Swear to the value of these at once," says he. I declare I felt in an awful state for the moment, but taking courage at my object and intention and remembering the value Father Robert had set on them, I swore they were to the value of so much; then I paid him a certain fee and delivered his instructions to the express company. As it was running late, I returned to the College and believing the others (I mean Rev. Father Superior, Father Busam and Brother Langan) had started, I had no time to see any body in the College except Brother Frey, and so I rushed to the depot all on foot and tired out. I arrived in time. Rev. Father Superior placed Father Busam and Brother Langan together, and himself and me in the next seat behind.

We left Montreal at 3.15 P.M. At 7 o'clock Rev. Father Superior announced the Angelus; then we took supper from our satchel, which was bountifully packed by our generous Brother Bedard, and crowned by a flask given by Brother Leischner. After recreation we said Litanies, made our Examen and composed ourselves to rest under the protection of our Angels Guardian. Rev. Father Superior offered us sleeping cars, but we declined, preferring to remain where we were. We arrived in Albany at about 1.30
A. M. Rev. Father Superior wished to take us to a Hotel, but we declined this also and took rooms on the benches in the depot until 4.30, when we again embarked for Hyde Park. (Hyde Park is a village on the Hudson opposite West Park, and a railroad station for the latter place).

We arrived at Hyde Park at 8 o'clock, but minus our baggage, which had been sent on to New York by mistake. On stepping from the cars, we were most cordially received by Father Allan McDonell, who remained Superior of the House until the instalment of Rev. Father I. Daubresse on the Feast of our Holy Father St. Ignatius. The good Father had our team awaiting us at the dock at West Park. After we got home, Father Superior offered up the Holy Sacrifice of the Mass on a mantle piece, it being the most convenient place we had; then Father Busam said his mass in the same place. In the mean time good Brother Flaherty with his big heart, set the table as profusely as possible with bread, some cold ham, cooked in St. Francis Xavier's the day previous, and a few other refreshments. Indeed those days seemed like the primitive times, but thanks to the exertions of Father Superior and Father McDonell we are now furnished with all necessaries. BROTHER MANGAN.*

PHILIPPINE ISLANDS. Vigan, September 4, 1908.—Nearly three months have passed since the opening of schools and I have been pushed so hard that I really had not time to write.

We opened class June 11, and with the addition of a new year—Philosophy—and without any increase of staff. Our Reverned Father Rector was obliged to take three hours class of Mathematics a day. Mr. Denis left us for Woodstock about the middle of July, and his place was supplied by Father Garcia. The latter teaches, as did Mr. Denis, two hours and a half of poetry a day, and two hours of Philosophy. A week ago one new Father was added to our community, bringing about the following changes: Rev. Father Rector has two hours Philosophy; Father Prefect has taken the Mathematics, and Father Garcia a class of Spanish. The new Father relieves Father Prefect in teaching First-year Latin. My class work is two hours English a day, and half an hour Chemistry. We have an increase of some thirty boys. In all we have 400 boys, of whom 86 are boarders.

Rev. F. Charaux was Superior of the Mission at this time; Father Allan McDonell was his Socius, and Father Busam a Tertian Father, who finished his third year of probation at Manresa on cabbage stumps and various kinds of roots picked up in the neighborhood. Whilst Father McDonell and Brother Flaherty came from New York to take possession of the new Novitate, the other four came from Canada to prepare it for the reception of the Novices. The Novices with Father Daubresse, did not arrive till the end of July, 1876. Cf. WOODSTOCK LETTERS, Vol. 15, 1886.
Pons has crossed the "Rubicon." I told you in my last letter how the young lady he wanted to marry refused him. Pons was not to be rejected easily, and pleaded for an affirmative answer. At last she said "yes;" but put an exorbitant financial condition to her hand, which Pons could never reach.

The latter soothed his aching heart by marrying, a few days after, a widow with six children. They were married in Bangned, Abra, and Aglipay was the officiating minister. A short while before Aglipay had offered Pons the Bishopric of Abra if he would retract his errors; but Pons refused the "purple." Pons has lost all sense of shame or decency, for I heard that in Abra he now goes through the street with his lady "on his arm," and he dresses in Filipino style, i. e., barefeet, and shirt outside his pants.

We hoped that his shame would always prevent him from returning to Vigan. But only yesterday, or the day previous, one of the Fathers saw him here.

September 30.—One reason for Pons' departure from Abra I have just heard. He and the lady didn't get along well together. Her table didn't suit. So he's here, and she and the orphans are there.

September 28.—The young men of Vigan have become quite valiant lately, and are jubilant over several sound thrashings (metaphorically) which they have given to Lord, one of the Protestant ministers. The fellow is, I think, really ignorant and looks like an Iowa farmer. Yet here he is "sowing the word of God" and getting over two hundred dollars, gold, a month. He is very active, going from town to town, teaching in the streets, etc. Sometimes he goes up to a group of boys, and offers them his Protestant tracts and enters into discussion with them. But I think he'll try to study his "man" first after this. About a week ago, one Saturday evening, two of the Knights of the Sacred Heart came to me jubilant. "Father!" they said, "we've had another victory! We've defeated Lord." It seems Lord was in a Chinese store on the Vigan Broadway—nearly all the storekeepers are Chinese—discussing or preaching. The two young men entered and Lord's doctrine didn't suit them. A dispute at once began, and ended in the departure of the two youths laughing at and mocking Lord, and leaving the latter quite angry. When he tried to continue his sermon he was received with laughter. On the following Tuesday night—again in the Chinese store—he encountered some three or four of our college boys. His doctrines suited them as little as it suited the Knights, and they took up the theological swords. Forgiveness of sin was the topic (or better, one of the topics of discussion) and the debate ended with the triumph of the collegians, while poor Lord could scarce refrain his tears. But he possesses the broad, brave hardy spirit of the western farm lands, and at once
challenged them to another discussion the following evening. The boys accepted at once. The battle was to be fought on the banks of the little river that runs (or waits) between Bantay and Vigan. I had a meeting of the Knights of the Cross that afternoon, and during the progress of the meeting, was surprised to see groups and groups of boys going in the direction of the river. After the meeting one boy said—we’re going to see the debate between Lord and the Collegians. The debate had acquired a suburban renown. On the preceding occasions Lord had been alone. Now he came accompanied by all his cohort—i.e., the twenty or more Protestant youngsters that live in his house (or dormitory) and study in the High School. The twenty boys—some Catholic, some Protestant—who live in the dormitory of the other minister, also came, but the minister did not appear.

The boys of the College and those of the High School gathered in goodly numbers to bear or take part in the debate. A little after five the boys began to gather, and slowly the dauntless forces of Catholicity and Protestantism in Vigan were marshalled in serried ranks on the banks of the little river. I’m sorry I cannot give you a detailed account of this important theological battle. While some of the leaders of the Catholic party began to attack Lord, some of the lesser lights began an assault on his followers. The battle became general. The Bible, The Holy Trinity, Confession, etc., all the various points of vantage on which Lord took up his position he was obliged hopelessly to give up. “How many Gods are there,” asked the boys. “One,” responded Lord. “And how many Persons?” “Three.” “Is the Father God?” “Yes.” “Is the Son God?” “Yes.” “Is the Holy Ghost God?” “Yes.” “Then that’s three Gods, isn’t it?” But Lord was climbing another hill. During the debate, as the boys were asking too many hard questions and giving Lord little chance to speak, or at least not listening when he spoke, he said: “If you don’t want to argue with me, go and call one of the Fathers of the Seminary.” But they laughed at him as one answered, “Oh, we’re good enough for you.” Some of the followers of Lord surrendering to their assailants said: “Oh, we are not protestants at heart, but only for the money we get.” The trumpets had sounded the charge about five o’clock, and the pitying stars looked down, at eight o’clock, on the retreating forces of Protestantism, as defeated and discomfited they hurried to Lord’s dormitory for supper and sleep. The following morning, Thursday, three of the boys met Lord in Bantay, and renewed their attack on him. He capitulated completely, for at the conclusion, when the boys asked him if he wanted any more debate, he answered, he would not debate with them any more in public. If they wanted to debate, they would have
to go to his house. Of course the boys are jubilant. That afternoon I took a short walk in the direction of Jota, a pueblo on the outskirts of Vigan, where Lord used to hold forth two or three hours on the open highway, twice a week. I met two of the boys returning from that direction. "Where have you been?" I asked. "Looking for Lord," was their smiling answer, "but we couldn't find him."

At the earnest instigation of the Bishop, we have opened a catechism class in this Jota, and last Sunday had 180 in attendance. When we were about half finished I saw some thirty of the boys passing by on the way to Lord's preaching ground—but this time also they failed to find him.

The incident, or series of incidents, has made a good impression on the people of Vigan, but more than that it has animated the boys. Up to this they have been afraid of the ministers, but I think from now on the ministers will be rather afraid of them.—Letter of Father Thompkins.

Praise for the Philippine Friars.—"I confess that I went to the Islands prejudiced against the friars," said ex-justice McDonough in an address on the Friars in the Philippines, "because of the adverse reports in circulation here; but, after personal observation, I modified my views very much. Had they faults? They would be superhuman if they had not. Did any of them bring discredit to their sacred calling? Doubtless they did; but let us, while we regret such actions, be charitable and not condemn all for the sins of the few. Let us consider the marvellous changes for the better they brought about in the Islands, the blessings conferred upon the people.

"Between 1571 and 1896, the Augustinian and Franciscan friars founded no less than 436 towns and came to have to look after 8,000,000 souls. The Jesuits and the Dominicans also took up the good work of teaching and preaching. The friars not only looked after the spiritual welfare of the people, but they also looked out for their bodily necessities and comforts. They taught the natives the use of agriculture, lived among them and learned their dialects; they introduced and taught the cultivation of Indian corn, indigo, coffee, tobacco, sugar-cane, sweet potatoes, and many kinds of fruit. They acquired large tracts of land, and caused the same to be improved and leased to native tenants on easy terms, under an agreement by which the tenant first obtained sufficient to enable them and their families to live frugally, and the remainder of the produce was shared between the landlords and tenants.

"The total holdings of agricultural land acquired by the friar orders during three and a quarter centuries was valued at and taken over by our government for $7,500,000. A single religious corporation in New York City is said to own property to the value of $50,000,000. So that, com-
paratively speaking, the friars were not as grasping and greedy as many think they were.

"A few years ago Mr. Bryan visited the Philippines, and after carefully looking into the matter, wrote home to the effect that the Filipinos were then fit for independence. When I read this statement, I asked myself who fitted them for independence? And the answer came at once—the friars.

"In conclusion, permit me to say that I learned to admire the Filipinos. As a people they are sober, modest, well-behaved and religious. They are not greedy or avaricious, and they are not grafters. They seem to be in no hurry to get rich, and they take time for pleasure, time for recreation, time for music and time for the theatre. I have often thought that they were happier and more contended than our great captains of industry, who give so much time to accumulating and worshipping the almighty dollar."

Observatory on El Mirador—Father Algue has established a well equipped observatory upon El Mirador, a mountain that rises 1500 metres above the town of Bagnio. The situation is most important for meteorological observation. El Mirador overlooks the Gulf of Lingayen. The new observatory has been erected by Brother Riera at a cost of $40,000.

Manila.—In the Ateneo, on February 14, 1907, was held an enthusiastic meeting of the Liga Antipornografica of St. Francis Xavier. Monsignor Agius presided. The President of the Supreme Court, Secretary of the Governor General, and many other notables were present. Papers were read by doctors, lawyers and business men to show the harm that is done along every line of life by obscene literature. The league is under the direction of Father Lencina, S. J. Its purpose is to spread good, and to prevent the spread of obscene literature. The league is a branch of the Society of St. Vincent de Paul.

The Ateneo has issued a very edifying brochure of its two sodalities for externs. These two sodalities are very well organized and show a remarkable activity. Only good students are admitted to be sodalists. The first congregation is for older students and old boys. There are various subordinate works and associations to which these sodalists devote themselves. The Laus Perennis is a section of sodalists that take turns in prayer before the altar of the Immaculate Conception; every work day, at 5 p.m., a group of devoted sodalists keep watch. Many sodalists teach catechism in Tondo, Binondo, the Hospicio de San Jose; others hold night school for working men; others visit the sick in hospitals. Last year there were 2,147 visits paid to the hospital of San Juan de Dios; 189 catechisms, 2415 tracts, 57 crucifixes, 126 medals, 107 pictures, 118 pairs of scapulars, 1208 books, 2097 cigars, 507 packages of cigarettes were given away. The visits and gifts to the sick in the hospital
of St. Paul were almost as many. Among the members of this Sodality are Governor General Smith, the Hon. Cayetano Arrellano, Chief Justice of Supreme Court, the two Commissioners to the United States, Leganda and Ocampo.

Vigan.—According to the story of an eye-witness, who writes for El Tiempo Catolico, Vigan, September 3, 1908:

On August 27th, at Bangned, Abra, a Protestant Minister, Guillermo Blancaflor, delivered a sermon of protest against Catholic devotions, specially against that to St. Roc. After he had insisted that the novenas and prayers to St. Roc were useless against cholera and non surgical inventions of the Friars, an old woman wailed aloud and begged God to punish the blasphemer and defend the Saint. That very evening the unfortunate minister was stricken with cholera. He could not speak. His family would not allow the presence of the priest. The wretch died at dawn.

This incident has given the Aglypayanos a great setback, and the Catholics a great help onward.

Mindanao.—Father Lynch writes from Davao, Mindanao, that he has gone into the very heart of the province of Davao as far as Lais in the West and Augustin in the East. He has baptized more than 500 infidels or children of infidels; and hopes later, in a sojourn of greater duration, to baptize many more than these. The infidels come to him most readily. The Americans help him cordially, grant him free transportation from place to place, and lodge him in government buildings. He will little by little establish Catholic Schools in these districts. The people wish no other than Catholic Missionaries. The governor desires to hand over to the Society the care of all the infidels in the heart of Davao.

Manila.—Father Foradada gave the Exercises to twenty-nine newly ordained priests of the Archdiocese at Santa Anna; they were also examined in Moral by him and Father Juan, before receiving faculties.

Ateneo.—During an eight days' stay of the fleet, Father Gleason, Chaplain of the flagship Connecticut, visited our Ateneo three times, and once took supper with Ours.

The custom has been introduced of celebrating a mass of the Sacred Heart, every Friday, at the altar of the Sacred Heart; Holy Communion is distributed at the altar.

Human Sacrifices Among the Bagobos.—A somewhat detailed report of human sacrifices occurring among the Bagobos around Mount Apo in Southern Mindanao is given in the editorial notes of the Philippine Journal of Science, Section A, Vol. III, No. 3. The affair was thoroughly investigated by the district governor, and the facts were obtained from his report, which forms the most circumstantial ac-
count of an event of this kind that has ever been made. The French scientist Montano and the German scientist, Schadenberg made brief investigations among the Bagobos over twenty years ago, and certain Jesuit missionaries, especially Fathers Gisbert and Doyle, have written of their customs. But many exaggerated stories about the Bagobos are afloat. The reports of the Jesuit Fathers having established the fact of human sacrifices among them, some careless writers have gratuitiously added cannibalism. This charge the Bagobos themselves deny, and there is no evidence at all to support it. Their victims, when the occasional human sacrifices occur, are slaves (members of a neighboring unwarlike tribe), and are usually aged or decrepit. In this latest case, the first authenticated human sacrifice in some years, the victim was a deaf and partly blind slave boy of eight years. The sacrifice was arranged primarily in behalf of two widows, in order that the spirits of their departed husbands might cease from troubling them and allow them to obtain new husbands. Moral suasion and instruction, with force in the background, are being applied to break up this custom, as has been done in the case of the head-hunting tribes of northern Luzon.

The American Mission of Mindanao.—The story of the missions in the Philippines begins with the efforts of the Catholic missionaries who came to Cebú with Magellan in 1521. They were Augustinians. As is well known, this effort failed on account of the death of Magellan on the island of Mactan opposite Cebú, and the return to Spain of the remaining vessels of his little fleet. In 1565 Legaspi came also to Cebú, accompanied by Father Urdaneta, an Augustinian, and other Fathers of the same Order. St. Francis Xavier, according to tradition, came to the Cebú diocese first, before he went to Japan. Two places are pointed out where he is said to have landed, on the southeastern point of Mindanao called Point St. Augustine, and the other on the northern shore, at Butuan.

In the work in the southern islands, particularly in Mindanao, the Jesuits were the beginners, and they had a most difficult field. Further north, in the other islands, the Visayan race were more gentle, although some of the Fathers were martyred even here. But Mindanao was a far more difficult field, for many hostile tribes occupied this territory, the most ferocious of which were the Mohammedan race called by the Spaniards "Moros." The Jesuits, however, cheerfully went to work, under the greatest difficulties, which have continued to the present writing. An old Father, now seventy-four years of age, and still actively "in harness," told me with much laughing of the establishment of the first mission which we visited in our recent visitation. It is Caraga, in the southeast corner of Mindanao. Knowing that the ferocious Moros were apt to
drop in upon his people at any moment, to rob them and carry them off into slavery, he established his mission on a large rock, to which the only access was by a bamboo ladder with one hundred and ninety-five steps. When the lookouts spied the Moros coming the bells were rung, and after the people had ascended, the ladder was drawn up, and they were prepared to defend themselves by throwing down piles of stones upon the invaders. A plateau on the top of the great rock afforded room for the two buildings of the mission. The Fathers built their church and convent, planted cocoanut, banana, and other fruit-trees, established their gardens, excavated cisterns to hold rain water for the time of siege, and so commenced their missionary effort. When we made our visitation both Fathers were off in the mountains. This station alone has fourteen schools in various parts of its large field.

The old hero whom we have mentioned is now at another mission on the north shore of Mindanao. What follows is in the words of one of the missionaries, who knows whereof he speaks.

After nearly ten years of American occupation, the aid given by American Catholics to the Philippine mission is extremely little. The new condition of things has deprived the Church of her former means of support; and, considering the poverty and character of the people, it seems a miracle that Church work continues. The needs of the Church in the Philippines are great; we should, probably, use a much stronger word. These needs are especially felt in what is peculiarly the mission region of the Islands—Mindanao. This Island is almost as large as Luzon, and contains, therefore, nearly one-third of all the territory of the Philippines. It is the land of Moro and pagan. The population of more than half a million, is, counting roughly, about one-half Christian. Just before the revolution, ten years ago, mission work was progressing so rapidly that the conversions amounted, at times, to eight thousand a year. Even the Moros were being baptized. One Jesuit Father, yet living in the missions, founded eighty settlements of converts along the great Augusan River and on the west side of the Gulf of Davas. There were many other missionaries with the same experience. His method was, after he had become acquainted with the ground, to go along the river in the little native boats, accompanied by a band of trained Christians, who had among them a company of musicians. They invited the wild mountain people to the river bank, and there established them under the direction of the older Christians. This Father baptized as many as fifty thousand with his own hand, and in a few months converted in the neighborhood of Davas some twenty-five hundred Moros.

All this splendid work has not only ceased, but even the missions already established have been, in great part, de-
stroyed by revolutionary disturbances. Spain gave enough money to support the missionaries and build the modest churches. Now there is nothing, and mission work is practically at a standstill. About one-third of the former mission staff keep up to the work as best may be; and even these could not continue their labors were it not for the charity and sacrifices of their brethren who have their college in Manila. There is a lack of men, but much more, a lack of means, and in a few years, when the present half-ruined edifices become unserviceable and when the people, their minds partially poisoned by an evil propaganda, partially running wild in days of disorder, become more ignorant and alienated, the missionaries of Mindanao will have small source of encouragement. If Americans only wish to do so, they can preside at a true Renacimiento, a real rebirth, of Mindanao. With the Moros thoroughly subjugated, and the Island colonized by good and peaceful Visayans from the neighboring Islands of Bohol and Cebú, and with insistence on order and observance of justice among the Filipinos, we may hope that mission work will advance even more rapidly than before. Until recently, there has been but one American priest in all Mindanao. Now another is stationed at Zamboanga. But not one cent of money has yet been contributed by any Catholic missionary organization in the United States.

The life of the missionaries is one of great sacrifice—they bear the heat and burden of the day, and much worse, Aglipayan fanaticism and violent injustice, privation of nearly all creature comforts, little of the pleasure of human society, and still less of the society of books, with nearly half the globe between them and their native land.

Mindanao has been almost exclusively a Jesuit mission. As they advance in their conquests, they leave the regular parish to other Religious Orders. North of Surigao province there are twelve or thirteen Benedictine Fathers; along the coast of Misamis, there are four or five Recollect Fathers; and in Camiguin Island, there are three secular Filipino priests.

The Jesuit missionaries usually live together with a lay-Brother; frequently there is only one Father and lay-Brother. The lack of mission schools is keenly felt, there being now no means of supporting them, or even of training teachers, and there is, practically, no sufficient means of formation of the young in these missions without religious schools. Clothing for the converts, objects of piety, money, etc., were generously contributed by Spain. No contributions from American Catholics have yet taken their place.—Rt. Rev. Thomas A. Hendrick, D.D., Bishop of Cebú, in the "Good Work."

Golden Jubilee of Father John B. Heras.—In the residence of Tagoloan, (Mission of Mindanao), the Golden Jubilee of
the entrance into the Society of the devoted Missionary, Father John B. Heras, was celebrated in April, 1908, with great display of affection and enthusiasm on the part of the people.

A few days before the celebration Father Heras saw with great pleasure the placing of 1500 fine square tiles on the floor of his church. Men, women and children contributed warmly to this work, some paying for the meals, others cooking them, while others carried them to the men who did the work.

Following the example of the people of Tagoloan some other towns of the Mission asked and obtained permission of the Father to repair their churches at their own expense, thus wishing to show, also, their appreciation of the good Father on the occasion of his Golden Jubilee.

The Tagoloanos, at the suggestion of Father Roure, assistant to Father Heras, had prepared a grateful surprise for their beloved Missionary. On the eve of the feast, after the evening Angelus, amid the ringing of the church bells, the music of the two bands of Tagoloan and Josoan and the acclamation of the people, no less than one hundred carabaos advanced slowly towards the town, pulling after them ten very big loads of the finest Philippino wood and many strong beams; a most valuable gift, not on account of the quality of the wood, but especially because it would be the means by which the Father could complete his church. The line of march was lit up by many colored lanterns, carried by boys and by the men mounted on the carabaos. Hearty cheers were given for Father Heras, for the Society of Jesus, for the Virgin of the Candle, Patroness of the town, and for the Patron of the district, St. Raphael, whose statue, beautifully decorated, was in the procession. Eight little girls, dressed as angels, were at the corners of the car, and when the procession stopped before the home of the Father they recited short poems in honor of the Archangel and of Father Heras. Not to be outdone by the girls, several boys, attired after the fashion of students of the Universities of the XVII century sang and acted, accompanied by the band of Josoan. The enthusiasm of the people was beyond description.

The day of the feast came. Early in the morning the bands went playing about the town.—A large crowd, as on the great solemnities, was present at the High Mass at which Father Heras officiated, assisted by some of Ours. The church was beautifully decorated. Six or seven other Missionaries were present at the Mass. Father Martin's sermon was worthy of the occasion.

When the High Mass was over, the accustomed dances began before the residences of the Fathers, among the dances was the traditional "Moro-moro," a kind of warlike dance. In the evening a stage was arranged in the public
square, between the church and our residence, on the large logs brought the day before. Chairs and benches were placed in rows for the invited guests, while the people gathered around as best they could. A young man elegantly attired, with a bell in his right hand, directed the program. Music by the bands, a specimen in Christian doctrine given by the small children, poems, songs, and speeches completed the program, all the numbers were enthusiastically applauded. The bells rang out the "Regina Coeli." This brought the entertainment to a close.

Some gentlemen friends of Father Heras travelled to Tagoloan only in order to salute the Father. Many people of the surrounding towns went to the celebration also, thus showing the great love and esteem in which the Father Missionary, the Society of Jesus and the Catholic Church are held by them.

The domestic celebration took place the same day in the residence of Tagoloan. The Brothers prepared an excellent dinner at which eleven of Ours were present. Verses and songs were rendered in honor of Father Heras.

The Superior of the Mission, Father Mir, invited the old Missionary to retire to Manila for the remainder of his days, but the devoted jubilarian answered that he preferred to remain at work in his beloved Mission till the end.

PORTUGAL. Setubal. The House of Studies for philosophy of the Portugese Province, at Setubal, has ceased to exist. There were only thirteen philosophers of the second year for 1908. As Father Provincial was in great need of men, he judged it best to close the house of Philosophy, so that those employed there might be used to better advantage elsewhere. The philosophers have been sent to Louvain, Gemert, Jersey, Pressburg, Oña, Granada, and Tortosa. Echos de Belgique.

Cause of Father Silveira.—The cause of the Jesuit missionary, Father Silveira, is about to be reopened, in the hope of raising him to the altar as the first martyr of South Africa. He lived and labored in the sixteenth century in the southern part of the Dark Continent, and numbered among his converts many of the leading Kaffir chiefs. By the order of one of the latter, who afterwards lapsed from the faith, he was strangled and his body thrown into the river. The legend runs that his body floated to a wooded island, where it was watched and guarded by wild beasts and birds.

SPAIN. The Pontifical Seminary of Comillas.—The Sacred Congregation of Studies in a letter dated March 11, 1908, to our Pontifical Seminary of Comillas, Spain, praises the schedule of studies pursued there, and urges the Director to continue the good work. It praises especially the time spent, and the interest taken in interesting the Seminarians
in Latin, philosophy, theology and canon law. It is understood, says the S. C., why your classes are larger every year and why the clerics who come from them are appointed teachers on returning to their respective dioceses. Accordingly the S. C. desires (these are its own words) that such methods be followed everywhere by all even by those who think otherwise. His Holiness when informed of the wonderful success of the Pontifical Seminary of Comillas kindly granted his Apostolic blessing to its Director, professors and students.

Madrid. *A New Catholic School of Arts and Industries.*—A School of Apprenticeship, known as the Catholic Institute of Arts and Industries, has been opened in Madrid under the direction of the Jesuit Fathers. The purpose of this school is to give a theoretical and practical instruction in metal-working—welding, forging and foundry; in wood-working—carving, cabinet-making and house-building, and in electricity. The Institute will accommodate 125 pupils, admission being by competition. Pupils are not received under fourteen years, nor over sixteen years of age. The course, which lasts four years, is taught by the ablest mechanical and electrical engineers. The Board of Examiners is made up of professors not belonging to the Institute. This board issues professional diplomas to all those that pass a satisfactory examination. Whilst striving to give the youth committed to their care a splendid technical training, the Fathers of the Catholic Institute at Madrid, as elsewhere, do not forget their main object—the religious education of their students. —Exchange.

*New Mission for the Province of Castile.*—The Province of Castile has a new Mission,—that of the Caribbean Islands. Two Fathers are there.

The Province of Toledo has opened its own Collegium Maximum at Granada.

The theologates of Oña and Tortosa have sent to Rome the changes of studies that they deem should be brought about.

*Loyola.*—On August 30th, there was a large pilgrimage to the Sanctuary of our Holy Father, to which the Queen Mother, Doña Cristina, had a few days before paid a visit of devotion.

The Aloysius Club.—In honor of the newly elected officers of the society, the Aloysius Club gave a banquet in Gonzaga Hall, North Capitol and I streets, northwest, on the evening of November 3rd.

At the festive board were nearly 150 members of the society and their guests. Good-fellowship reigned, and the officers were launched auspiciously upon their administration. The toasts recounted the progress of the last year and painted a roseate outlook for the future.

The Aloysius Club possesses a larger membership, and is better equipped to continue its work as a social adjunct of St. Aloysius’ parish than ever before.

St. Aloysius Church. Over 1300 Men at Holy Communion.—The third Sunday of the month is the regular day of monthly communion for the men of this parish. They have been very faithful. But on the third Sunday of December, 1908, a new record was made. A Washington daily paper speaks thus of it:

Ceremonies of a devotional and impressive nature, such as have seldom been witnessed in this city, were enacted yesterday in St. Aloysius Church, when special services in honor of the Sovereign Pontiff, Pius X, were attended by the branch of the League of the Sacred Heart known as the “Men’s Third Sunday Service of St. Aloysius’ Church.”

Although that church has been noted for the pomp and splendor of its religious rites, yesterday’s ceremonies were characterized by simplicity and devotion. Violet, the penitential color of Advent, was worn by the officiating priests. In accord with the ritual of the Catholic Church for this season, the alters were devoid of ornamentation.

At the cold gray hour of dawn, more than 1300 men gathered at mass to receive holy communion in a body, offering their communion for the intentions of the Holy Father. When the time approached for the reception of holy communion, the scene within the church was one never to be forgotten. Every man in the vast assemblage reverently and in turn approached the communion rail. Then the altar boys, numbering fifty or more, and the sanctuary choir of St. Aloysius’ Church received holy communion.

The service was conducted by the director of the League, Rev. Father Eugene DeL. McDonnell, S. J., who organized the Third Sunday Service. Rev. William D. Kean, S. J., celebrated the mass, and was assisted in administering holy communion by Rev. Father McDonnell, Rev. Father Joseph P. O’Reilly, and Rev. Father William F. Gannon, S. J.

A programme of music for the sanctuary choir was interspersed with several hymns, sung in chorus by the men of the congregation.

After the mass, “Thy Kingdom Come,” or, as it is more familiarly known, “To Arms! To Arms! To Victory!” the
VARIA

hymn adopted by the league, and composed by the late Father Van Rensselaer, was made more inspiring as effectively led with the trumpets on the big organ by Ernest T. Winchester, organist.

A flash-light picture of the congregation was taken after the mass, for the purpose of sending copies to Rome—one to the Holy Father and one to Rev. Father Francis X. Wernz, S. J., General of the Order.

The evening services included the unveiling of the magnificent memorial to Pope Pius X, a sermon by Father McDonnell, a programme of English carols by the sanctuary choir, and concluded with solemn Benediction of the Blessed Sacrament.

In solemn procession the Reverend clergy, altar boys, the sanctuary choir, and members of the Third Sunday service proceeded to the vestibule of the church, where the declaration of loyalty, signed by 1,568 members of the league, was unveiled and blessed. This memorial is engrossed on parchment, executed in pen and brush in ink and water colors, and is artistically illuminated in gold, red, and blue. It is set in a frame of gold and blue, handsomely surmounted by the coat-of-arms of the reigning Pontiff, also in gold.

Father McDonnell, in his sermon, voiced with gratitude his appreciation of the interest manifested by the men in the memorial to the Pope that has brought to them the apostolic blessing of the Holy Father. In his address at the early mass, referring to the Pope as the "Prisoner of the Vatican," Father McDonnell spoke with feeling of "the delight that he was experiencing in being able to forward to the Father of 360,000,000 Catholics a photograph that would gladden the heart of the Sovereign Pontiff, inasmuch as it would show a group of loyal Catholic men of Washington united in prayer for his welfare."

Rosaries were distributed that had been blessed by the Pope especially for the men of the Third Sunday League. Papal benediction, bestowed by Father McDonnell, was followed by solemn Benediction of the Blessed Sacrament.

Solemn High Requiem Mass for the Victims of the Earthquake in Italy.—Solemn high requiem mass was celebrated at 10 o'clock, January 4, at St. Aloysius' Church for the victims of the earthquake in Italy.

The Most Rev. Diomede Falconio, the apostolic delegate, presided. He occupied a crimson throne on the gospel side of the sanctuary, and was attended by the Rev. Father Ferdinand, a Franciscan friar from Mount St. Sepulchre, as deacon, and the Rev. A. P. Doyle, c. s. p., as sub-deacon. The Rt. Rev. Bishop, D. J. O'Connell, Rector of the Catholic University, was seated on a throne on the epistle side of
the sanctuary. His attendants were the Rev. Father Him-
mel, s. j., president of Georgetown College, and the Rev.
Joseph McGee, pastor of the Shrine of the Sacred Heart, as
Papal Legation, was celebrant of the mass, assisted by the
Rev. William F. Gannon, s. j., of Gonzaga College, as
deacon, and the Rev. Father Jaselli, of St. Augustine's
Church, as subdeacon. Frederick L. Deveraux was master
of ceremonies, and fifty-four altar boys were in attendance.
The sermon was delivered by the Rev. Charles Lyons, s. j.,
Rector of Gonzaga College.
The choir under Ernest Winchester, rendered the magnifi-
cent Gregorian requiem.
In the congregation were the Italian ambassador, Mayor
des Planches, and Baroness des Planches and the entire staff
of the embassy, the ambassador from France and Mme.
Jusserand and their embassy staff, Minister Wu Ting Fang
and the special Chinese ambassador, T'ang Shao Yi, and
their entire suites, and representatives from every other em-
bassy and legation in Washington. President Roosevelt
sent as his special representative Attorney General Bona-
parte.
In the sanctuary were seated eleven Dominican friars, 8
Franciscan monks, 2 Holy Cross fathers, 2 Marist fathers,
and 40 secular priests.
The Rev. Dr. Edward Everett Hale, chaplain of the Sen-
ate, and a number of other prominent Protestant clergymen
were present.

Holy Trinity Church. F. Laureanus Veres, S. J., Consecrated Bishop.—The Rev. Laureanus Veres, a Jesuit of the
Province of Mexico, was consecrated Bishop October 16.
The ceremony of consecration took place in the Church of
the Holy Trinity.
The Apostolic Delegate, Monsignor Falconio, as consecra-
tor, was assisted by Bishops Keiley, of Savannah, and
Monaghan of Wilmington, Del. The master of ceremonies
was the Rev. John T. Hedrick, Director of the Georgetown
Observatory.

Worcester. Holy Cross College. Healy Scholarship.—
At Commencement in June last, Rev. Father Rector was
able to announce that through the munificence of a kind
benefactor, not an alumnus, but indeed a very dear friend
and patron of Holy Cross, the college was presented with a
gift of $8000, the interest of which was to provide a four
years' tuition, board and lodging, with private room, for
the most deserving and capable high school graduate of
Worcester County. Since then it has become public infor-
formation that the donor was Mr. Richard Healy,
Worcester's prosperous and prominent business man.
Worcester Economic Club.—On the night of the Worcester Economic Club's banquet, December 3rd, Rev. Father Rector, president of that association, presided at the discussion, "Are divorces advisable in civilized life?" The speakers of the occasion were Rev. Charles W. Lyons, S. J., then professor of psychology in Boston College, and now Rector of Gonzaga College, Washington, Dr. S. W. Dike, secretary of the National League for the Protection of the Family, and Rev. Eliot White of Worcester. Rev. Father Lyons received great applause for his able reply to the liberal views of Rev. Mr. White, while Dr. Dike paid a generous tribute of praise to the Catholic Church for its attitude in the all important matter of the stability of the marriage bond.

The Scientific Circle.—A well-attended meeting of the circle was held on Thursday evening, November 12th, at which Mr. John D. Hassett, '09, read an illustrated paper on "The Thermit and its Applications," and Mr. H. M. Brock, S. J., gave the first of a series of informal talks on "The Photographic Art." At the meeting held on December 9th the subject of aerial navigation, which at present is arousing much attention, was discussed. An historical survey of the development of the dirigible air-ship was given by Mr. Harold G. Terwilliger, '10, and Mr. James S. Barry, '09, gave an account of the theory and design of the aeroplane, with special reference to the Wright machine.

On Tuesday afternoon, December 8th, a delegation from the circle paid a most enjoyable and profitable visit to the works of the Worcester Gas Company. The party was accompanied by Rev. George J. Coyle, S. J., Mr. Francis J. Glover, S. J., and Mr. Henry M. Brock, S. J. Mr. John F. Gannon, '96, of the Worcester Classical High School and Mr. A. Omer Hébert, '08, of the Millbury High School were also welcome guests. The superintendent, Mr. Bennett, personally conducted the men through the works and explained all the details in the manufacture of coal and water gas. The large addition to the plant which has recently been put in operation, containing the latest devices for the efficient production of coal gas, was of special interest. Mr. Bennett was most generous in giving his time and in answering the many questions put to him.

ZAMBESI MISSION. A Year's Progress at Embakwe.—It is always interesting to study the growth of a Mission Station among the natives of Africa; to observe how in the beginning the people receive the missionary with distrust, if not with positive aversion, and hear with incredulity the good tiding he has come to bring them; to note how, little by little, their attitude of hostility becomes less pronounced, as daily intercourse with one who has come to settle among them solely for their good shows that he is a friend and has
friendly intentions; to see how first one, then another, summons up courage to ask for instruction and Baptism; to witness the fear which the ceremony at first inspires in the hearts of the pagans, who firmly believe that the happy recipient of the Sacrament of Regeneration will soon die, a prey to the white man's "medicine," and their surprise at beholding that he appears to be none the worse for it; to note their gradual conversion to the belief that after all there seems to be no danger in having cold water poured on the forehead by the Umfundisi, and finally their admission that it may even be a good thing.

The history of our little Mission at Embakwe has exemplified all these different phases of the native mind and attitude. When the priest first went to live among them they regarded him with suspicion and dislike, and the great majority were determined to have nothing to do with him and his teaching. Gradually, however, Father Bick won their hearts and their confidence, and though the beginnings, as is always the case, were slow, steady progress was made year by year. To this the number of Baptisms administered at Embakwe fully testifies.

It may here be of interest to set down the annual numbers registered since the opening of the Mission early in the year 1902.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Baptisms</th>
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<tbody>
<tr>
<td>1902</td>
<td>4</td>
</tr>
<tr>
<td>1903</td>
<td>14</td>
</tr>
<tr>
<td>1904</td>
<td>22</td>
</tr>
<tr>
<td>1905</td>
<td>23</td>
</tr>
<tr>
<td>1906</td>
<td>44</td>
</tr>
<tr>
<td>1907</td>
<td>43</td>
</tr>
<tr>
<td>1908 (to end of July)</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Total</td>
</tr>
</tbody>
</table>

Home News. Reception to Cardinal Gibbons.—For some weeks prior to his home-coming our Cardinal was frequently a topic of conversation and there was a common desire to mark his return by a cordial home-like reception. The celebration took place on the afternoon of October 22.

The papers read before His Eminence blended a delicate appreciation of the merit of one of Woodstock's oldest friends with a graceful rehearsal of his activity while abroad.

At the end of the programme, the Cardinal, like a kind old father, told us about his travels. He touched upon a number of subjects, described the Holy Father for us very vividly, and talked of his meeting with Very Rev. Father General. In imagination, he took us to the Eucharistic League in London, and gave us, in his characteristic emphatic way, his impression of the whole affair; what he had
observed among the faithful, what he had noticed in the attitude of non-Catholics, and how he had been inspired by the loyalty and deep faith of those immediately concerned in the various functions. He dwelt with deep earnestness upon the growth of Catholicity in England. Coming nearer to home he reminded us that in our own country the growth of Catholicity was every bit as striking and a thousand times more widespread. His words about the great welcome that had been given him upon his return by the public, Catholic and non-Catholic alike, were the words of a true man of God.

That the celebration might be even more home-like we adjoined from the library to the refectory where we took late dinner with the Cardinal in his honor.

St. Catharine's Academy.—On November 25th, the Philosophers held their annual Academy, in honor of their Patron, St. Catharine. Poems in English and Latin, humorous papers, and historical essays were read, while the orchestra and Philosophers' Glee Club generously rendered selections suitable for the occasion. Judging from the hearty applause, and the number of encores received by its participants, the Academy was successful in affording a pleasant evening to all.

Father John Wynne Visits Woodstock.—On the evening of January 3rd, Father Wynne entertained the Community with a talk on his recent trip abroad. Travelling in the interest of the proposed periodical of the Society in America, his impressions were rather of persons than of places visited. He spoke enthusiastically of the sincere charity shown him by the members of the Society whom he met, and of the intense interest manifested by them in the institutions and works of the American Provinces.

Very Rev. Father General received him with paternal kindness, and he was entertained during his stay in Rome by Father Walmseley, Father Brandi and Father Mullan. It was interesting to learn that Father General is characterized by a keen sense of humor as well as by profound judgment. When invited by Father Wynne to visit America, he replied that he feared that the work in Rome would suffer. Father Walmseley added that his Paternity could hardly afford to leave his post, but suggested that the invitation be moved up to him. We are sure that no one would be more welcome in America than our esteemed Assistant, and that his coming would be no less profitable to him than to ourselves. Father Brandi seems to have left his heart at Woodstock; certainly he has many friends here, not only in the community, but in the hamlets and homes for miles about. Father Wynne gave us some interesting details concerning the methods of despatching business at the Curia.
He visited the principal houses of writers, and gave first-hand information about the editors, the circulation and the influence of the leading periodicals published by Ours in Europe. As a result of the religious persecution in France, he found our Fathers deprived of a community life. He was cordially received, however, and was entertained by one or two Fathers in a humble flat. Rev. Father Daniell, the Provincial at Paris, told him that he could carry no letters about his person, as he was in danger at any moment of being compelled to hand them over to the public authorities. It was gratifying to learn, however, that our Fathers have the esteem and confidence of the French Catholics. The unprecedented success that Father Delany and his associates have achieved in Ireland, impressed Father Wynne as a striking example of what courage and labor can accomplish in matters educational.

Father Wynne also had a private audience with the Holy Father. His Holiness opened the conversation by asking: "Habesne, Pater, curam animarum?" and when Father Wynne replied: "Habeo, Reverende Pater, curam animarum et etiam ephemeridum," the Holy Father remarked: "Quid igitur facis pro anima vestra? Ego quidem habeo curam animarum, et satis est—sed curam ephemeridum," and here extending his hands high in air, he made an inaudible remark which his hearer interpreted to mean: "Well that's the limit." Then His Holiness spoke enthusiastically of the work of Catholic publications, expressed a hope that the proposed periodical would concern itself with "questiones actuales" and wished every blessing to the undertaking and its editors.

Golden Jubilee of Brother Hill.—On Tuesday, January 12th, Brother William Hill celebrated the golden jubilee of his entrance into the Society. Brother Hill is one of Woodstock's pioneers. His present home claims forty of his fifty years of service. Born in Ireland, January 15, 1831, he came to this country and lived for a time in Taunton, N. Y. He entered the Society at Georgetown College, D. C., on January 12, 1859, and labored there during ten years, with the exception of fourteen months spent at Frederick, Md. His golden jubilee day found the good brother strong and healthy, giving promise of years that will crown him with a diamond jubilee. The community did all in their power to make the day a memorable one with orchestra and song, verse and address. The next jubilarian, Father Devitt, was present from Georgetown.

The Autumn Disputations took place on November 23rd and 24th. De Divinitate Christi, Father McCaffray, defender; Father Grimal and Father Sheehy, objectors. De Deo Creante, Father Hurley, defender; Father McNeal and

**Death in the Society.**—In our last annual obituary for 1907, 289 deaths were recorded. Of these

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Deaths</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>17th to 30th year (inclus.)</td>
<td>23</td>
<td>7.72%</td>
</tr>
<tr>
<td>30th to 40th year</td>
<td>15</td>
<td>5.03%</td>
</tr>
<tr>
<td>40th to 50th year</td>
<td>28</td>
<td>9.40%</td>
</tr>
<tr>
<td>50th to 60th year</td>
<td>56</td>
<td>18.79%</td>
</tr>
<tr>
<td>60th to 70th year</td>
<td>67</td>
<td>22.48%</td>
</tr>
<tr>
<td>70th to 80th year</td>
<td>69</td>
<td>23.16%</td>
</tr>
<tr>
<td>Over 80 years</td>
<td>40</td>
<td>13.42%</td>
</tr>
</tbody>
</table>

**Nachrichten.**

**Sicily. The Earthquake. Letter of Rev. Father Nalbone, Provincial of Sicily, to the Rev. Father Assistant of Italy.**—Telegraphic communication being suspended I am fulfilling this sorrowful task by letter. The Lord has visited us with tribulation. The college and residence of Messina are destroyed and seven of Ours perished with thirty of the students. Still we are to be called fortunate. Fathers Biagio La Leta, Barbera Carmelo, Giuseppe Caruso, Alessi Giusepppe, Brothers Brindisi Antonio, Filippo Puccio and Mr. Virzi are dead. Among the injured there are many, but only two of them are in a serious condition. The rest escaped, some half-naked and others with no garment save a shirt. Foodless and shelterless they withstood wind and rain for thirty-six hours, the streets being impassible and the railways completely blocked. Far into the day the earth continued to tremble. The Lord, in His holy designs, allowed us to suffer utter isolation for two days. We owe very much to the English and Russian sailors, but how could they give aid to the 60,000 and more buried under the ruins? I am greatly indebted to the heroism of our Fathers and Brothers and to three of our students, for by their aid we were able to save the lives of many of our boys. Among the 130 or more of the students only those already mentioned are dead. Their number would have been smaller if more help could have been given in the college. I sent a squad of workmen from here to dig for those hidden under the ruins. We found a head severed, bodies in the state of decomposition, etc. All of Ours, together with the students came here where they are being cared for. They seem like the dead come
back to life. The stronger ones returned this morning; some more are to set out this evening to carry aid to Messina. Though I feel a great desire and an intense zeal for souls yet I am able to administer to and assist only a few. I adore the holy will of God, still a heavy sorrow presses upon my heart. I can no longer write.

With love to His Paternity and respect to your Reverence, I commend myself to your prayers and Holy Sacrifices.

Letter of Father Antonio La Spina to Father Anthony Leariza.—In the trying events which now beset us, I find some comfort in narrating to your Reverence the fate of our brethren in the dreadful calamity which has befallen this city.

The terrible shock of the 28th of December found the city deep in sleep, which accounts for the general destruction of life. The motion of the earthquake was vertical and undulating and twisting; buildings leapt from the ground, torn up like rotten tree-trunks, and were beaten down as if by a huge club. The streets disappeared beneath the ruined walls, and it was impossible to walk even on level ground. The magnificent Palassata fell with a frightful crash, and ruined the Cathedral. All the churches, all the public buildings, and handsome residences were destroyed. After the sea had retreated, it rushed back furiously with an immense wave, and flooded the principal streets, penetrating to the Via Cavour, and leaving behind a deep mass of mud and all sorts of débris. In a few moments the city became a chasm worse beyond comparison with the most fearful cataclysms that have befallen other towns.

We had no sooner heard the news than we began to fear for our own brethren, a fear which did not come up to the reality. Up to the evening of the twenty-ninth we had heard not a word about them, for the telegraph lines were broken. The newspapers gave only a confused account of the calamity; the considerable shocks which still persisted gave reason to believe that the work of destruction was still continuing in Messina.

On the thirtieth, word came from Bagheria that Father Liborio Ferrara, though badly wounded in the head and in one rib, succeeded in making an almost miraculous escape from the ruins of the residence, and had started in the direction of Gazzi. Being unable, however, to find the road under the heaps of masonry, he chose a course that was less obstructed, and reached the open country. After a walk of eleven hours, half-dead from hunger, with no clothing but a cotton shirt and a soutane, he arrived at Rometta, a station near the opening of the Galleria Pelaritana. There he asked to be taken on the train; but the ticket agent insisted that he should pay his fare. The poor fugitive had to beg twenty lire from the parish priest to pay his way.
And yet general orders had been sent out that free passage was to be given the fugitives! At Bagheria, so he told us, he escaped by sliding down to the first floor of the house, holding tight to his bed clothes. He said that Fathers Angileri, Lo Re and Vasta, had remained practically uninjured, that Father Mormina was drawn out from under the masonry unconscious and badly bruised, that Father Mistretta, who was on his way to say mass, was not only not hurt, but was even able to help a family by extricating them from the ruins; that Father Puma had saved three persons' lives, that finally Father Joseph Allesi and Father Brindisi, who were already inside the church, had not returned and were probably buried beneath the ruins. Our fear concerning them has been confirmed by the news we received to-day of the fate of our two dear brethren.

In the meanwhile, Giovannino Micali, brother of our Father Joseph Micali, had hurried to Gazzi, in search of his twin sons, who are boarders at that school. He returned the evening of the thirtieth, prostrate from grief, and gave us the following account. After his arrival by train at Rometta, since he could not continue by rail to Messina, he and some others proceeded on foot in the darkness of night, illuminating the way between the cliff and precipices with torches and fire-brands of resinous wood. In this fashion he persevered for more than thirty kilometres, and arrived at Messina from the side of the mountains. Seeing from there the river Zaera, he made his way down the cliff and struck the Gazzi road. He felt a shock of alarm on seeing the great cemetery destroyed. He then found the factories, the private residences, the Convent of the Little Sisters, and the Puleo bakery, all in ruins. Near the college everything was deserted, no one to be seen, and yet what a lively village it was! Finally he happened upon two unfortunates stupefied with terror and anxiety, one of whom told him to go into the college garden. After digging his way through he beheld a most pathetic scene. Father Rector Robino was half-hidden in a corner with a few Fathers and a dozen students. The college was a mass of unrecognizable ruins. He anxiously asked the Rector about his sons. In tears the Rector replied: "Oh! I should have died first! These are all the survivors of the College of Gazzi!" No words can describe the scene of sorrow that followed. There was present Dr. Occhipinti, who said to him: "We have been here for twenty-four hours without finding a soul to give us any help, or any means of applying medical aid to these injured." There were two injured, one with his legs broken, probably Mr. Angelo Re, the other with broken arms. Signor Micali offered some remedies which he had brought with him, and the doctor made his first splints for the poor sufferers with a couple of branches plucked from the trees; whilst Father Rector informed him that four of Ours were
dead, and more than thirty boys buried under the ruins. He told what a torture it had been for him to hear the groans of those who were buried alive, and yet be utterly unable to go to their assistance, for fear that those huge masses of stone, timbers and plaster might tumble on the rescuers. Micali then requested that he be allowed to take the children and bring them back to their parents, as they came from various places along the railroad. The Rector agreed, and so they parted. In giving us this account Micali did not remember the names of the dead. But having heard that Dr. Occhipinti was alive, it occurred to me the next day, the thirty-first, to carry the good news to his brother, who is also a doctor, and who I thought all the time was in Palermo. I reached his house, and discovered that he had left a few days before for America; but I was told that his old mother lived there, and that the sons of his brother, a doctor at Messina, had been saved and arrived here at Palermo the day before. I went up, and found five or six young people together with the son-in-law and the elder daughter of our dear friend of Messina. The eldest son then told me about the fortunate preservation of the whole family, and the help that his father and he himself had given to Ours at Gazzi. He added that Father La Leta had scarcely been dug out from under the ruins when he died. Father Carmelo Barbera and Brother Pucio were killed. He said that Mr. Virzi, pinned beneath the weight of stones and heavy timbers, called for help in heart-rending tones, and even answered questions; but it was not possible to get him out. As he had not been heard to cry out for two days, they concluded that he was dead.

The poor boy spoke in fits and starts. He seemed crazed and stupified with fear. I tried to give him some courage and returned to the residence with the list of the dead.

To-day we received word confirming the number of our dead. We learn, however, from Gazzi, that there are four and not five, as I first telegraphed to your Reverence. Brother Nicastro is still alive, I am told, but two of our servants perished with thirty of the college boys. The other boys, who were spending their vacation at home with their parents, were safe. Father Mercati was rescued by the doctor's sons, who carried him in their arms from the third floor. Father Calvi, who was at Gazzi taking the place of Father Minister, and Father James Severino, now at Bagheria, were both saved, the latter by jumping into the garden at the first shock. As soon as Rev. Father Provincial heard of the dreadful calamity he sent a telegram to the Brothers at Rocalmuto to accompany him with a squad of working men to Messina, by way of Catania, to begin the work of rescue. We do not know just what was done, but the survivors are now at Acireale.
Catania and Palermo are full of the injured, who came by boat and by train. Archbishop D'Arrigo with his clergy returned home safely. Signor Iardi and Signor Pehnisi are safe also. But Oh! what great sorrow there is in Messina! Not a house is left standing, and the walls that still remain are to be torn down to insure the life of the passerby. The shocks still continue and the earth in some places rises and falls. An ugly fissure may be seen in the public square. On the second day the waters of the sea overflowed the land. The escape of gases and the explosions produced a devastating fire, which, unchecked by the rain, is destroying everything that the earthquake left untouched. Thousands are numbered among the dead. The Marquis Gauzeria on his return from Messina said that only 10,000 of the 130,000 inhabitants are alive. Reggio is leveled to the ground. Its once flourishing streets are no more. Nothing but desolation is hanging over the city.

I don't know what has become of my poor sister in the Visitation Convent at Reggio. That magnificent building, I am told, is still standing among the hills, but beyond this I know nothing, since all communication is cut off. I suppose my brother went to inquire about her. My poor sister! May God protect her, and do you, dear Father, pray for her. I must close this letter, but Oh! how desolate I am! Never again shall I see our "beautiful Messina," nor extend a greeting to our dear Brothers and friends who are no more. May God have mercy, and save us all!—January 2. I heard to-day that Father Caruso, who entered the Society as a priest, is also among the dead.

Letter of Father Nalbone, Provincial of Sicily, to Very Rev. Father General. Acireale, January 4, 1909.—With a mind fully conformed to the loving will of God, I think it my duty to send Your Reverence more exact details of the latest happenings to Ours in Messina.

The exact number of our dead is as follows: In the College, four; i.e., three priests and a lay-brother, I say four and not five, as I first wrote, because Mr. Virzi was found four days after the catastrophe. Besides there are thirty-three boarders among the dead, the greater number being the small boys and those of the middle division. They fell through two floors. A Janitor was also killed. In the residence one of the fathers fell all the way to the basement and was killed; and a lay-brother was killed in the church.

Of Ours, thirty-one are alive; of the students, seventy-three. Though many are injured, still none are in danger of death. Their injuries are not serious, except in the case of two with broken shoulder blades; two with fractured skulls, and one with a broken arm.

In the hearts of us all there is a holy resignation and an admirable patience in suffering the miseries of the first days.
However I cannot help thinking of the fright depicted on every face, of the fear shown at every movement, and of the excited imagination of some, who have been overwrought since the first shock.

I sent for a number of tailors to provide for those who need the first articles of clothing, since many came to me with nothing but a shirt, others half clad, because they had divided their clothes with other unfortunates; others again came bare-footed.

Mr. Virzi, who remained in the far corner of a room on the third floor was in bed at the time of the shock. He was pinned to his bed by an iron girder and was almost buried under the débris, but fortunately his head and chest were free. Father Caruso stretched under the same girder was covered by a pile of stones and cement. Father Caruso lived twenty-four hours. During all those hours they encouraged each other. Mr. Virzi confessed and received absolution frequently from the good father, who died as he had lived, an angel in the sight of God. He spoke affectionately of the Society, and of Heaven, and told his companion to make ejaculatory prayers. Once he cried out with great joy: “I’ve found the scapular of Mt. Carmel. Holy Mother of the Society, I shall be with you within a few hours.” About one o’clock on the morning of the 29th, another shock caused the hanging cement to fall and thus Father Caruso died beneath the ruins. His last words were: “Tell my superiors and my brothers that I am dying resigned and happy, for I am dying in the Society. I ask pardon of you, since I cannot ask it of my superiors, for all my shortcomings towards our Mother, the Society. Brother, I cannot talk any longer—help me to make some ejaculations, as I feel death is near.” He murmured a few ejaculatory prayers—the death rattle was heard, and then silence came to him forever.

As soon as I arrived here from Bagheria, and learned the state of affairs, I sent off at once a number of workmen together with some of the fathers and brothers. They brought provisions and other necessaries, because we received no relief from the government. Two other helpers had been sent off for the same purpose. On the third day we heard the voice of Mr. Virzi. We worked all day long to rescue him, but our labor was useless. The following morning, two young men, true heroes of our band, exclaimed on bended knee, “Lord, have mercy on us, for we have sinned. Fathers, look after our children if we are killed.” Immediately they plunged into the fallen ruins followed by Ours and two of their companions. These brave men were injured, one of them nearly fell from the upper part of the building, but managed to tie himself in such a way that he was able to pull out Mr. Virzi from the ruins. This took place at two o’clock on the afternoon of the 31st.
When rescued Mr. Virzi was as black as coal and was utterly exhausted, though still conscious. We carried him to the garden and placed him on a mattress in the midst of the drenching rain. To give him shelter we erected a tent. As soon as a conveyance could be had we took him to the railroad station. Within ten hours he was in Acireale, where we are at present. His injuries are not serious. Yesterday he got out of bed, and presents the appearance of one just risen from the grave. Father Caruso was found putrefied.

As the shocks still continue we are unable to find all the bodies. The seven bodies taken from the ruins were buried in our garden.

As the plague is feared more and more every day orders were issued prohibiting entrance to the city or to its suburbs. The workmen of Ours returned here, as they would have been unable to secure any food at Gazzi. The soldiers are stationed in our garden at night to prevent looting. But there is nothing to guard, as everything is destroyed. Only a few church articles remain and the burden of the heavy debt of 32,000 lire.

I know you are surprised that so many of Ours together with such a large number of the students are still among the living. Most of Ours were in the church and succeeded in getting out before the roof fell; the others were in the chapel, which remained intact. These were able to go to the assistance of those who were buried beneath the ruins that came in the wake of the first shock. The rescued in turn, at the risk of their lives, helped to save the boys. Even the boys themselves became the life-savers of their companions. Some of the students jumped from the third story, but fortunately, received no injury; others let themselves down to the ground by means of roped-sheets; while others again were saved in a miraculous manner. One little lad said to me: "Father, see how much our Lady loves me! I had the cord of the Congregation of Mary hanging on my bedstead. When the shock came the cord fell. I placed it around my neck and cried: "Mary Immaculate, save me!" All of a sudden I found myself safe and sound in the yard. See how much our Lady loves me!"

Several boys are the only survivors of their families. Poor boys, they have lost all. There is not a living relative to claim them. Even though we are in the greatest misery, still we will divide with them the daily bread we will be compelled to seek.

Some of them came to us half-naked; for the boys and some of Ours, who were in poor health, were in bed at the time of the shock. The naked were compelled to claim clothing from those who were fully clad. This meant that some had to part with their shirts and underclothing.

Many an extern has been saved from death owing to the help given by Ours. Rev. Father Superior, Father Mis-
tretta, and Father Catanio remained in Messina to help the poor Archbishop. The college here is now a home for the survivors, while every house in Acireale has been converted into a hospital.

At present Superiors are compelled to sacrifice even the comfort that might come from tears. One must be calm, cold-blooded and active. The parents of Ours who are still alive came to reclaim their Jesuit sons. I was relentless and would allow the privilege to no one, since the confusion would be awful and the consequences disastrous. I tried to treat them all in the kindest manner possible under the circumstances. They took no offense, though their hearts were nearly broken with grief.

I beg Your Paternity not to let our misfortune weigh too heavily upon you, since we are all resigned to the holy will of God. We kiss the hand that is striking us, and place unbounded confidence in the Sacred Heart of Jesus. We are prepared to suffer whatever may befall us. Had the college and the residence been destroyed by an enemy sent by God, as a punishment for our sins, I confess I should have died of grief. But confident as we were that no dishonor had been given to our Mother, the Society, all of us would have given up our lives gladly.

Oh! how happy are those who have just died in the Society. A heavy thought is ever haunting me!—perhaps the good God has sent his wrath upon us on account of my sins! I ask Your Paternity to beg pardon of our Lord for all my sins.

It is very consoling to see how all in the Province are striving manfully to help one another, and how all are of one mind and of one heart. Rev. Father Rector, though burdened with the weight of great sorrow, has shown his fatherly love to one and all in the Province.

This morning some of Ours left for Bagheria and Modica. Others will go tomorrow. The sick, the old, and the injured, will be kept here, or will be sent elsewhere, if their strength will allow it. For them I am ready to sacrifice my life.

Please excuse this rambling letter. Time will not permit me to do otherwise than to send it off just as it is.

I humbly ask your blessing,

Your Paternity's humble servant in Christ,

F. NALBONE, S. J.
(In a "Question as to Ideals.")

P. 360 (middle) for "service" read "exercise."
P. 365 (last line) add "to labor" after "offer themselves."
P. 367 (line 1) for "our" read "easy." (The sense is that "the ideal is neither out of our reach nor within easy reach."")
P. 371 (paragraph 2) for "St. Catherine's device" read "St. Catherine's choice."
P. 374 (line 2) for "invoking" read "involving."